

Batman uppon Bartholome, his booke, De proprietatibus rerum, newly corrected, enlarged and ammended: with such additions as are requisite, unto every severall booke: taken foorth of the most approved authors, the like heretofore not translated in English. Profitable for all estates, as well for the benefite of the mind as the bodie / [Bartholomaeus].

Contributors

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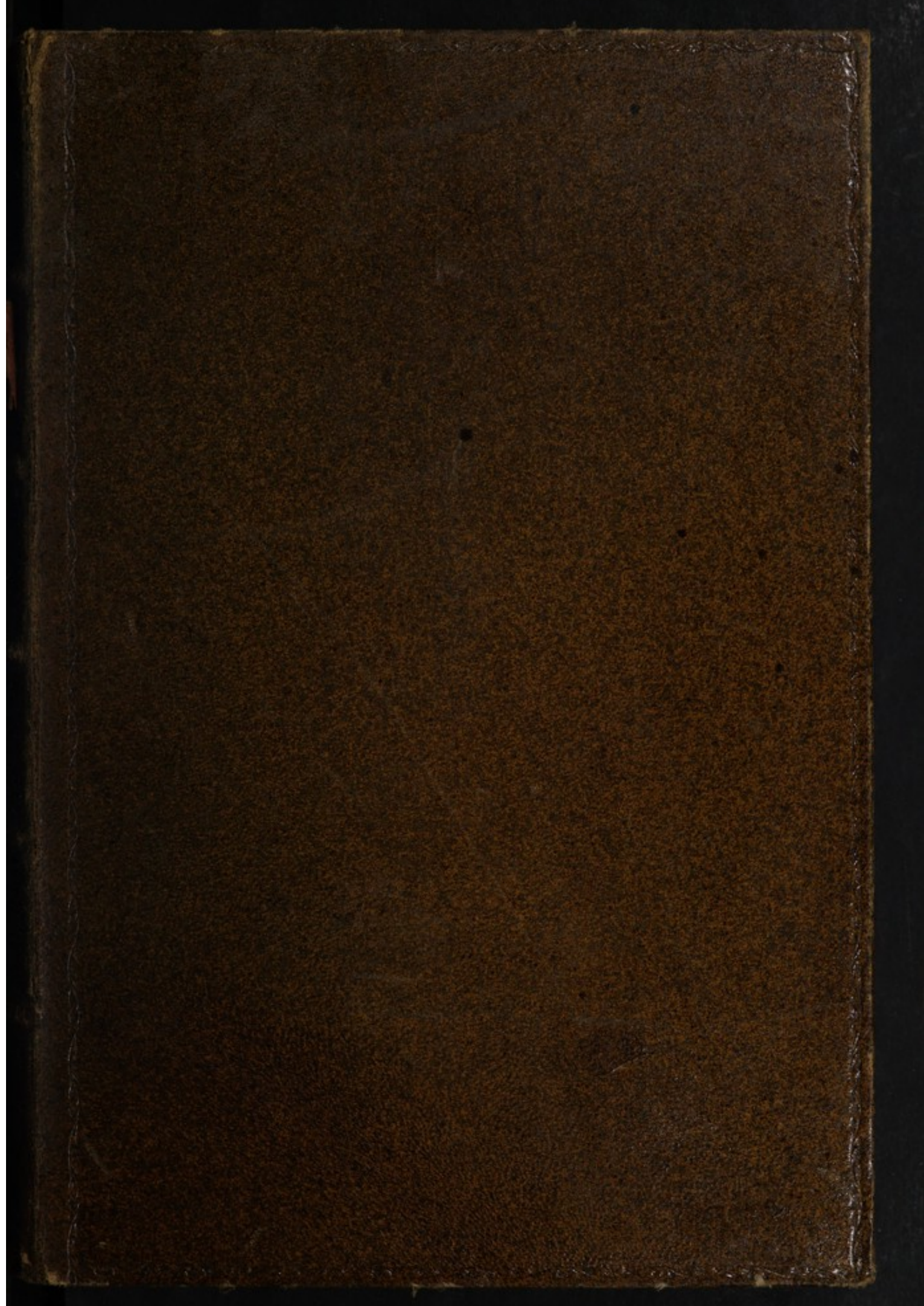
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DE
PROPRIETATIBUS
RERUM.
S. BATMAN.
B. GRANVILLE.



1582

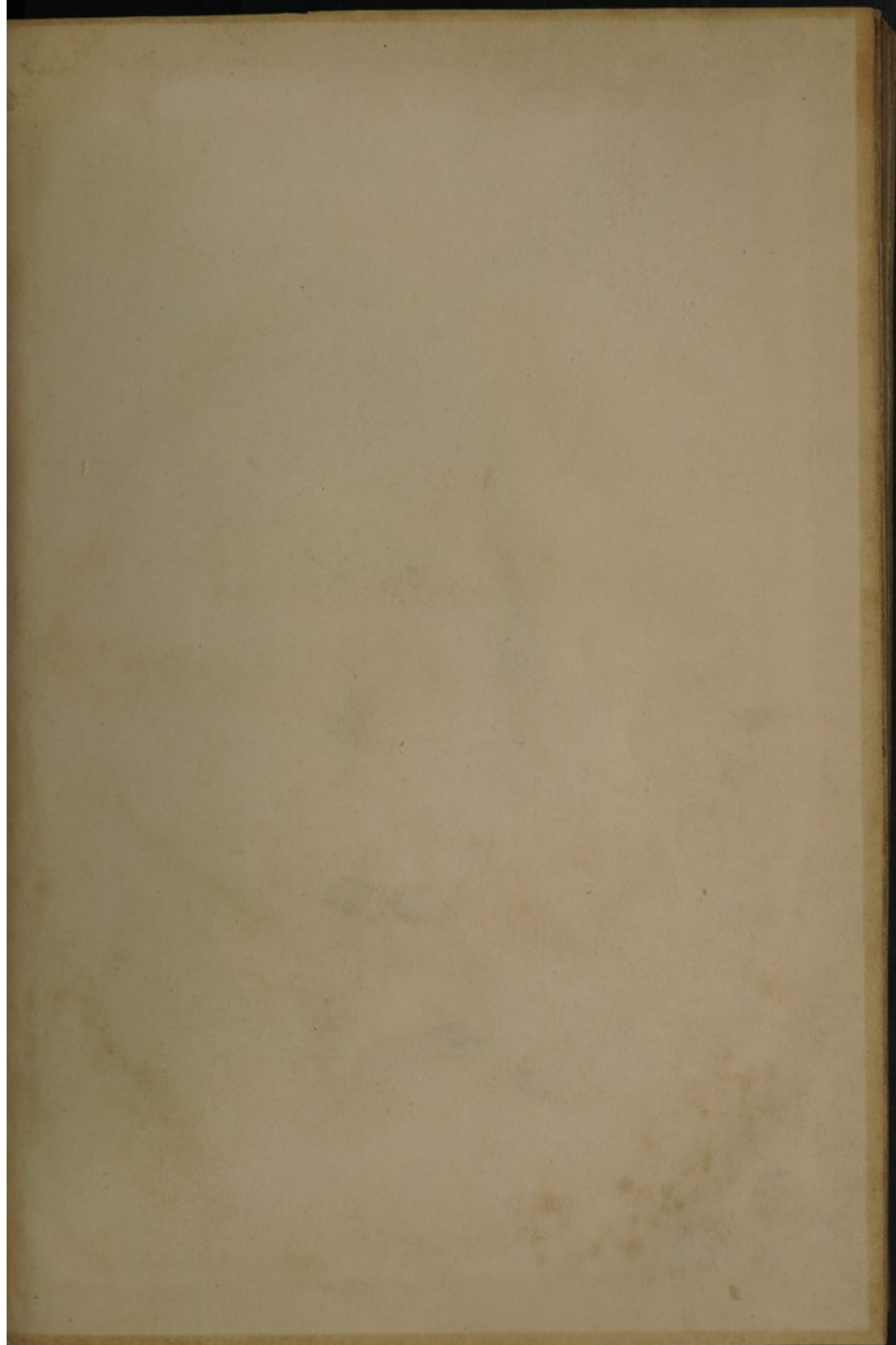




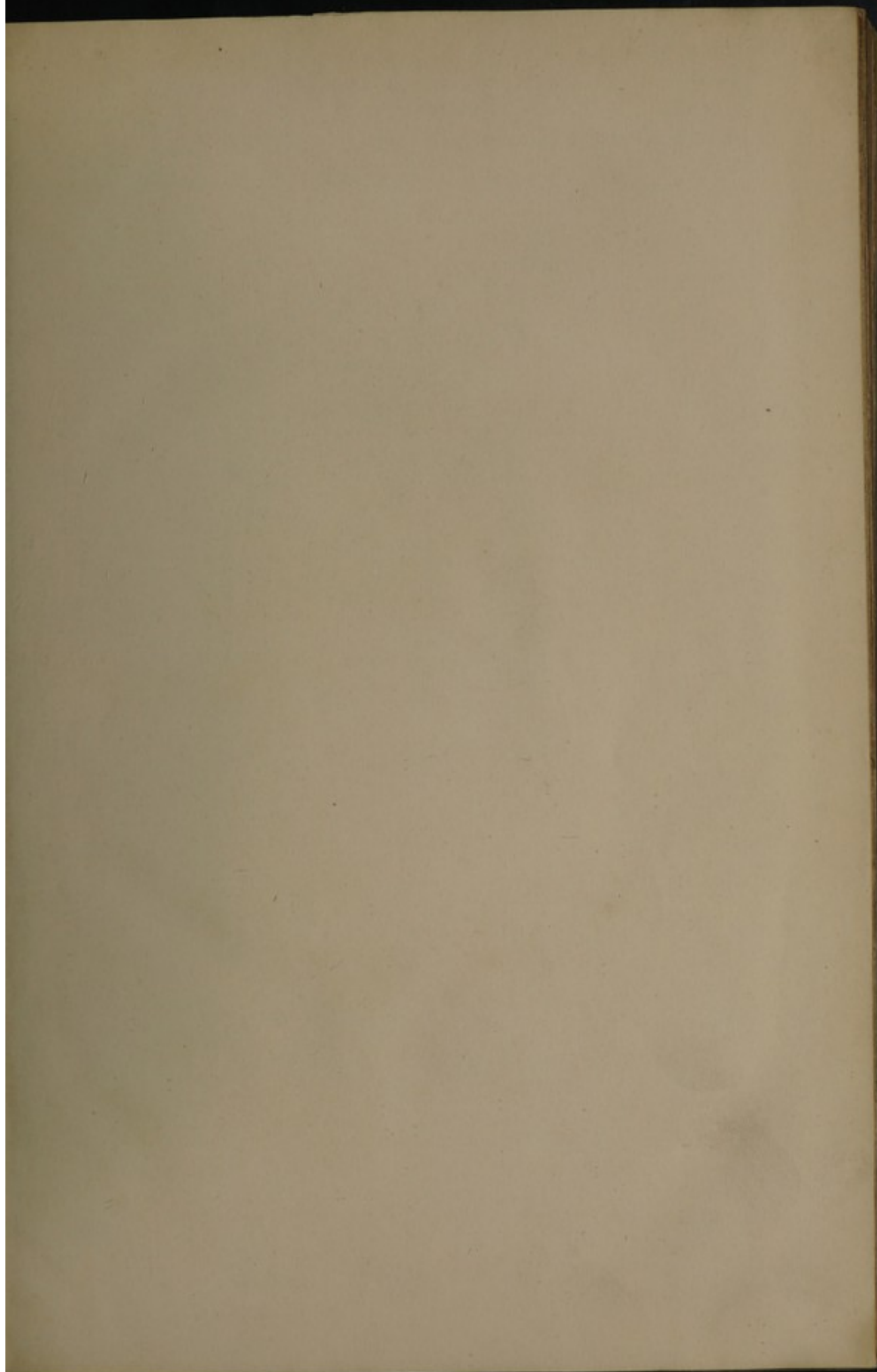


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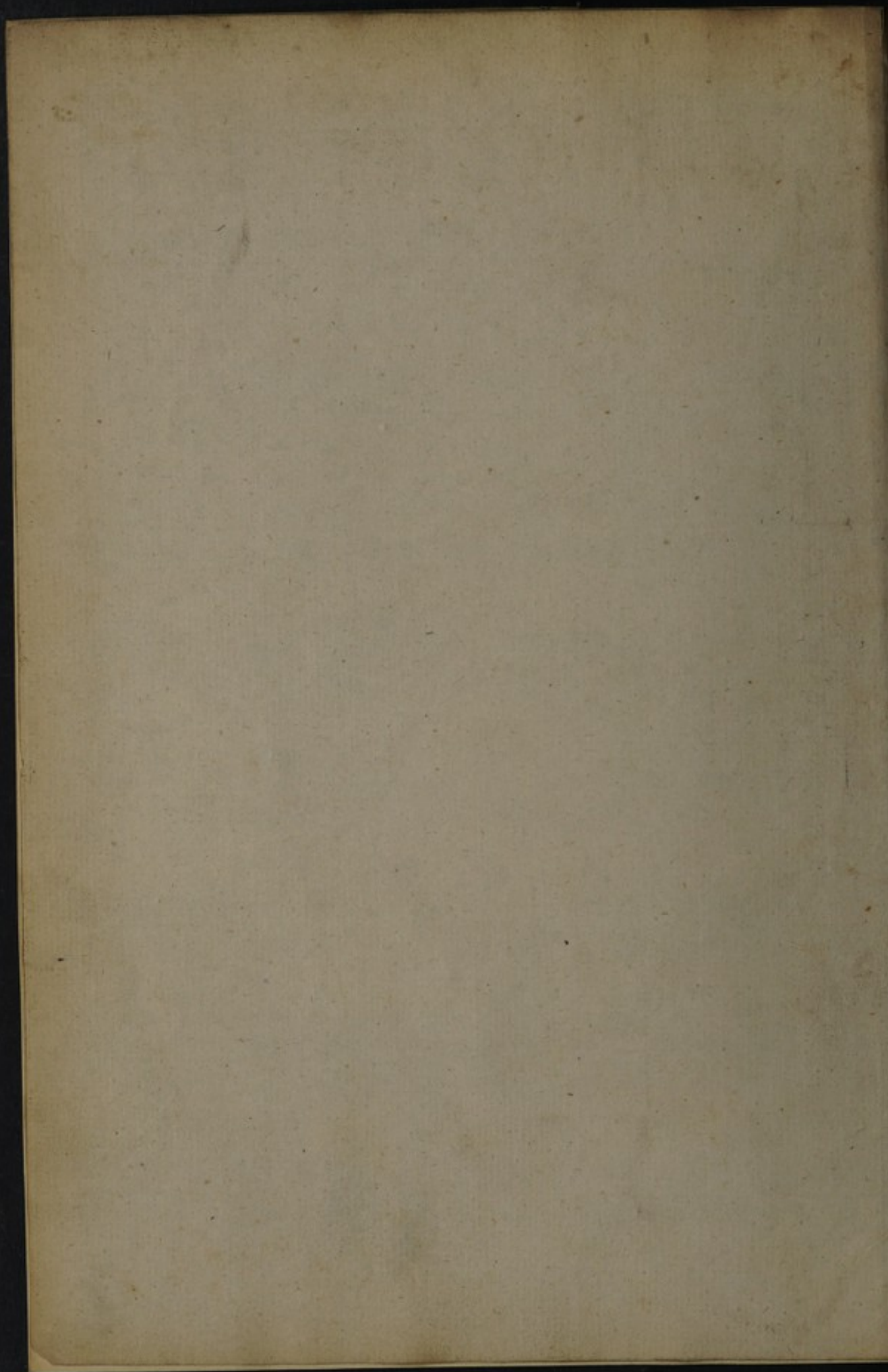
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VI 5

There was no Paper manufactured in England till
about the year 1493, or 4; when it was introduced
by John Tate. The first Book printed upon this
Paper was Bartholomaeus de proprietatibus rerum,
by Wynkyn de Worde, about 1494.

I. 6. 3





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his Booke
De Proprietatibus Rerum,

Newly corrected, enlarged and amended:
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site, vnto euery seuerall
Booke:

Taken soorth of the most approued Authoꝝ, the like here
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Profitable for all Estates, as well for the benefite of
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1 5 8 2.



LONDON
Imprinted by Thomas Cast, dwel-
ling by Paules wharfe.





THe Bat unknowne, yet this his native soyle,
 And beares, that Parentes had, by Martiall prowess toyle,
 From Swoll as may appeare, of Germane race in deede,
 By Emprour Charels he, that gaue each one his meede.
 The Moone increasing shewes, that Iustice (aye) must grow
 And Eagles wings, of white, and red, the Lawes to vse below,
 The mecke and milde to guide, the Wicked to displaie,
 As heretofore (When vertue shall) restore that did decaie,
 The Starres, triangled set, declares not one, but all,
 Should know their Prince, their Land, their Friend, least ouer soone they fall.
 The Shield of glittering Gold, reportes a Gift of Grace,
 And Starres about the Moone, foretells some noble race:
 So borne in one Field, as the Athuamcer will
 By light of light, (euen God aboue) whose powre continueth still.

TO THE RIGHT HONOURABLE
ble Lord, Henrie Cary, of the most noble order of

the Garter Knight, Baron of Hunsdon, gouernour of the Queenes Maies-
 ties towne of Barwicke, & Lord Warden of the East Marches of
 England, an emptest Scotland, & one of the Queenes maiesties
 honorable Counsaile, his singular good Lord: Stephan
 Batman wisheth; the feruent zeale of Gods
 truth, and long continuance of prospe-
 rous health, with the increafe of
 much honour.



THE prudent and most wise king of the world, Solomon, in his Pro-
 uerbs, among many sentences of profound sapience, saith, that those
 which be wise shal haue honor in possession: Also that the prosperity
 of the right Honourable shall not decay, because they shall be had
 in an euerlasting remembrance. O happie birth wherevnto many
 are borne, to double honour: among men on Earth, among Angells
 in Heauen. Seeing therefore that wisdom is the onely preferour to honour, how
 much is he, to be had in speciall reuerence, who in very deed sayth. I Wisdom dwell
 with Counsaile, and find out Knowledge and Vnderstanding. By me Princes reigne,
 beare rule, and Noble men doe iudge the Earth, I haue bene from euerlasting, I was
 before the foundations were laide, therefore harken vnto me: Doe iustice, heare the
 oppressed, defend the innocent, forget not to doe good to al men, but specially to those,
 that are of the householde of Faith: let not your hands be open to receiue, and shut
 when you should giue: Be mercifull, for our heauenly Father is mercifull, who in ve-
 ry deede is the Wisdom, whereof I haue spoken, and the same, from whome all ac-
 tions of good directions proceedeth: by whose incomprehensible grace I haue ben
 made able to renew and finish an olde auncient booke, containing the properties of
 fundrie things, the discription of Countries, dispositions of creatures, operation of Ele-
 ments, effects of simples, and such lyke, no lesse needfull then profitable, as shall ap-
 peare, by perusall thereof: Beseeching your honour to accept this my Dedication,
 (not as a defendour of some friuolous fantasie) but as this booke shall deserue, being
 read ouer, wherein I doubt not, but that your honour shall finde many things to your
 contentation. This I end, depending on your honourable furtheraunce, when

Opportuniti shal minister Occasion, and in the meane time, I shall
 not cease to pray vnto God, whose mercifull pro-
 uidence guide you, with his endlesse
 prosperitie, and all Christi-
 an magistrates.

Your Honours Chaplaine, at commaun-
 dement. S.B.M.

Vesper. Accept the trauaile of him that wisheth prosperitie to his Countrie:
 for the gift of knowledge is greater, then the patrimonie of many friends.



TO THE READER.

Bale in
his descrip-
tion of
Britaine,
printed
An. 1548.
reherfeth
Barthel-
mev, but
not Glan-
uille, to be
in Ed-
ward the
3. time.



HIS booke, being first set forth, in the yere of our Lord God. 1360. The Author whereof is reported to be a Franciscan Frier, of the noble familie of the Earles of Suffolke, (named Barthelmew Glantuile) who studeously gathered this singular worke, for the most part, of the properties of those things the which he had found written in the Bible, to the onely benefit of his Countrie: which booke, was had in great estimation among the learned, as well beyond the seas as at home, vntill within 60. yeares past, there sprang vp famous, and worthy persons, of singular perfeuerance and learning: which from the course of auncient beginnings, set forth the same that was formally written of, with additions aunswerable to time present, vsing new Titles, wherevnto is added so much as hath bene brought to light by the trauaile of others, as Conradus Gesner of Tygure, Phisition, writing of the nature of beasts, birds, fishes, & Serpents, Fuchsius, Mathiolus, Theophrastus, Paracelsus, and Dodoneus, these wrote of the natures, operations and effects of Hearbs, Plants, Trees, Fruit, Seeds, Mettalls and Mineralls. Sebastian Munster, Henry Cornelius Agrippa, and others of Astronomie and Cosmographie. Abraham Ortelius of Antwarpe for maps & descriptions: all which woorkes hath done great good in diuerse and sundrie Common wealths. I haue therefore as an imitator of the learned, for the good will I bare to my countrie, collected forth of these aforesaid Authors, the like deuises, which they in times past gathered of their elders, and so renuing the whole booke, as is apparant by additions, is brought home, the Master, the Pilot, and the profit thereto belonging, desiring the well acceptation of the same, and the friendly correction, if anye wordes shall happen to be mistearmed in the imprinting (hoping that there will be found very fewe.) Farewell in the
Lord Iesus, from whose magnificence floweth
the spirituall knowledge of our per-
fection, both heere and in the
world to come.

[. . .]

*Stephan Batman, professour
in Diuinitie.*



THE PROLOGVE

of the Translator.



True it is, that after the noble & expert doctrine of wise and well learned Philosophers, lest it remaining with vs in writing, we knowe that the properties of things followe and ensue their substance. Wherefore it is, that after the order and the distinction of substances, the order and the distinction of the properties of things shall be and ensue. Of the which things, this worke of all the booke ensuing, by the grace, helpe and assistance of Almighty God, is compiled and made. Peruaile not ye wittie & eloquent readers, that I thinke of wit, and void of cunning, haue translated this booke from latin into our vulgar language, as a thing profitable to me, and peraduenture to manye other, which vnderstand not Latine, nor haue not the knowledge of the properties of things, which things be appoyoned by the booke of great and cunning Clarke, and by the experience of most wittie & noble Philosophers. All these properties of things be necessarie and of great vantage to them that will be desirous to vnderstand the obscurities or darknesse of holy Scriptures, which are giuen to vs vnder figures, vnder parables & semblance or likelihoods of things naturalls & artificiall. As Demetrius that great philosopher and solempne Clarke, in his booke named, The heauenly Hierarchies of Angels, testifieth and witnesseth the same, saying in this manner: Whatsoeuer any man will coniect, faine, imagine, suppose, or say: it is a thing impossible, that the light of the heauenly diuine brightnesse couered and closed in the Deitie or in the Godhead, should shine vpon vs: if it were not by the diuersities of holy

conuertures. Also it is not possible, that our wit or intendment might ascende vnto the contemplation of the heauenly Hierarchies immateriall, if our wit be not led by some materiall thing, as a man is ledde by the hande: so by these formes visibiles, our wit may be ledde to the consideration of the greatnes or magnitude of the most excellent beauteous claretie, diuine and inuisible. Also, the blessed Apostle Paule in his Epistles re- citeth this, saying: that by these things visibiles, which are made and be visibiles, man may see and know by his inwarde sight intellectuall, the diuine, celestially, & godlye things, which are inuisibles to this our naturall sight. Denout Doctors of Theologie or Diuinitie, for this consideration, prudently and wisely read and vse naturall philosophie and morall, and Poets in their fictions and sayned informations, vnto this fine and end, so that by the lykelihode or similitude of things visibiles, our wit or our vnderstanding spirituall, by clere and skillfull vtterance of wordes, may be so well ordered and vttered, that these things corporealls may be coupled with things spiritualls, and these things visibiles may be conioyned with things inuisibles. Excited by these causes to the edifying of the people contained in our Christian faith of Almighty Christ Iesus, whose maiestie diuine is incomprehensible, and of whom to speak it becommeth no man but with great excellent worship and honour, and with an inwarde dreadfull feare. Loath to offend, I purpose to say somewhat vnder the correction of excellent learned Doctors, and wise men: what every creature reasonable ought to beleue in this our blessed christian faith.

FINIS PROLOG

Thomas Cresset. 1601

The

ceased Anno. 1156.

Boecius a learned man and Senatur of Rome, who lived in the time of Theodoricus and Odeacer, Kinges of the Ostrogothes, that is East Gothes, now vnder the government of the kings of Denmarke. Gothia, an Ile by Denmarke called Gutland, not farre from Norway. This said Boetius, (the friend of Manlius Seuerinus) a Poet and Philosopher, among diuers excellent works he wrote De consolatione Philosophiae, De trinitate & de vnitate Christi, de Topicis, he flourished about Anno Domini. 473. he dyed about 520. Croni.

Basis a Philosopher.

Bafus a Phisition.

Ciprianus of Carthage in Affrica, was there Bishoppe, in whose youth he was dedicated by his parents to the diuel, as Iacobus de voragine, Henricus de Eufordia, and Voletarianus doe write, he was conuerted from the law of the Pagans, he was an excellent Rethoritian, a carefull Bishoppe, and a saythfull ouerser of the Church, he toke great paines in deliuering and helping of Partires, for being absent, he woulde write vnto his Priests & Deacons, that they should with care and diligence embrace & make much of the Partires, which were captiue. The fortitude and godly stoutnesse of his minde in executing of his office, the third Epistle of his first booke do declare: neither did there lacke in him, wisdom and circumspection. Besides this, he was of a singular modestie, for he would take vpon him to do nothing, without the consent of his fellowes in office. He was beneficiall and kind towards his poore brethren, and such as were straungers, &c. He had notwithstanding his vertues, errors, as appeareth in Sermo de lapsis, in Sermo de Eleemosina. He called Tertulians works his Gallie: he suffered many dangerous conflicts: he inuicighed earnestly against Heresies and Idolls, he wrote a pleasant stile. He was banished to exile by Valerianus Emperoz of the Romans. Paternus the Proconfull being dead, Galeanus Maximus who succeeded Paternus, commaunded his seruants, to carrie Cy-

prian in a Carte to the place of punishment, where the Lieutenaut being about to do sacrifice vnto his Gods, brake out into these words. Thou hast lived a great while being of a pestiferous mind, and hast gathered vnto thee, men of a wicked conspiracie, & hast bene an open enemy vnto the Romane Gods, and theye holy salues: neither could the godly and sacred Princes, Valerianus & Galenus, reduce thee by anye meanes vnto the sect of their ceremonies: after which words he was slaine with the sword. At this time Sixtus was bishop of Rome (as Eusebius writeth) in the yeare of our Lord, two hundred fiftie and nine. Alleye.

Cicero a Senatur among the Romanes, in his youth of a meruaylous pregnacie of wit, whom the excellent Oratur Appolonius, greatly extollet, for what subtiltie was in Logicke, what commoditie in morall Philosophy, what secret knowledge in Philosophie naturall, he knewe it. After many berations and conspiracies against him, one Herenius the homicide of Antonie, as Cicero fled, ouertooke him, and smote of his head and handes, and brought them to Antonie, &c. He flourished about forty yeares before the Incarnation of Christ.

Cato was not first a surname, but a name of merite: for the auncient Romanes called him Cato, that was wise by much experience. Of this name, two there were most excellent for their learning, gouernment and wisdom. For the one being made Confull, wente to Cities in Spayne, then he had aboden dayes in that Countrey: in which journey, he retayned to himselfe, nothing of all that was founde there, but meate and drinke onely. He made his soldiers rich, giuing to euerye of them, for rewarde, a pounce wayght of Siluer, saying: Better it wer that many Romanes returned agayne to Rome with Siluer, than a fewe with golde. This Cato was before the Incarnation of Christ, one hundred eightie and two yeares. The other Cato, was called Vticensis.

because he slew himselfe in the Towne Vtica : he dyed befoze the Incarnati- on 44. yeares. D. Cooper.

Scipio Affricanus, was of a wonder- full towardnesse : this D. anno Anniball out of Affrike : he subdued the citie of Carthage: he after many learned & wise perswasions, greuously toke y^e vnkinde dealing of the Senate, went from the Citie of Rome, to a maner place, which he had at Linternum, and ther ended his lyfe, when he had lyued 54. yeares, be- foze the incarnation of Christ, about 145. yeares, that yeare was Corinth in Greece destroyed.

Constantine, a Whisition, of y^e name many, forth of diuers p.ouinces.

Chaldeus, an Astronomer of y^e coun- try of Asyria, Solinus and Plinie name that countrie Chalda, where the great Citie of Babylon stode.

Damascen a D. in Diuinitie verie famous, called Iohn, of Damacenum Monach, for his singular wisdome, was had in great estimation of Theodosius, Emperour of Constantinople, the yeare of Christs incarnation 440. as saith the Autho^r of Supplementum supplimenti cronicarum, foli. 168. liber. 9. He wrote 4. booke of sentences, also a booke tituled, No man hath seene God at any time: De fide, of faith: of Christian baptisme: Item Cur Deus & Homo sit: In two booke, he wrote of Mettalls and Whisicke. In the third part of Lanquets chynicle, fol. 242. is expressed of one Damacenus, a Philosopher who flourished 1352. The first of these, I take to be the Au- tho^r to Glantuyte.

Damascius an hystoriographer, which in y^e time of Herodotus, wrote of things done, befoze the warre of Peloponnesus, about Anno. 452.

Demosthenes a Prince among the Grecians, and a singular Philosopher, a- bout Anno. 345. befoze Christ. He was disciple to Plato: he stammered in his speech, he put small stenes in his mouth, and inforcing to speake treatablye, at last attained to pronounce very plainly. He was also an excellent Orato^r.

Dioscorides called also Pedacius, and Phacas, a worshipfull knight of Egypt,

who ioyning learning with chualrye, being in the Romanes Hoast in dyuers countreyes, in times vacant from Bat- tayle, made diligent search for y^e figures and vertues of diuers hearbs, and other things necessary for medicin, and wrote most truly of them in Greke, as Galen testifieth. He liued vnder Cleopatra and Antonius, about Anno befoze Christ. 47.

Democritus, an excellent Philoso- pher, being a childe, learned of the wise men of Chalda, Astronomie, and they^e Diuinitie: after he went into Persia, to learne Geometrie. After, he returned to Athens, where he gane his possessions and riches innumerable, vnto the weale publyke, reseruing a lyttle garden, wher in he might at moze libertie, search out the secrets of nature. He wrought ma- ny wonderfull woakes in naturall phi- losophie and Whisicke. When he beheld the Citizens of Athens, he continuallye laughed at their folish diligence, which spared no paines to get authozitye and riches, that they were not sure to keepe: which laboured to get their childezen great possessions, who either died befoze their f.athers, or els ouer lining them, shortly spēt away, al y^e their f.athers left them. But the Athenians not percey- uing the cause of his laughter, thinking him mad, caused Hipocrates the Whisiti- on to goe vnto him, who perceiuing the occasion of his laughter, sayd: Demo- critus is not mad, but the Athenians be mad, at whom he doth laugh. He was befoze the Incarnation of Christ. 492. yeares.

Donatus, a Gramarian, Master to Saint Hierome. About Anno. 350. ano- ther Donatus martired vnder Iulian the Apostate, or forsworne Christian. Also Donatus a notable Heretike, that helde opinion Christians to be no where but of their Congregation. Of the same opi- nion are the Heretikes of the Familie of loue: Donatus was a Numidian, a- bout the yeare of our Lord thre hun- dred fiftie and thre. Another Dona- tus Aretinus Bishoppe of Etruria, a man of holys lyfe, persecuted vnder Iulianus.

A COLLECTION

Dionysius Arcopagita, a famous Philosopher of Athens, and Disciple to Saynt Paule. He onely, of all the Heathen Philosophers, belieued Saint Paule preaching of Iesus Christ.

And before, when as he was in Aegypt, whether hee went for learning sake, and being there, together with Appollophanes who was his Instructor, beyonde all compasse of reason did see the Eclipse that was at the death of Christ: Cyther (sayd he) the God of Nature suffereth byolence, or els the frame of this worlde will be now dissolued. He wrote to Timotheus Bishoppe of Ephesus, twelue bookes De Diuinis nominibus, of the heauenly Hierarchie, and manye other excellent woorkes, as Suydas witnesseth.

Euscicus or Eusecius, Disciple to Gregorius Nazianzenus.

Eusebius Pamphilus, Bishoppe of Caesarea in Palastine, wrote tenne bookes of the Ecclesiasticall Historie. He was about the yeare of our Lorde, after Sebastian Munster, three hundred fife, after Cronicarum, three hundred seauen.

Eraclytus, or Heraclytus, a Philosopher, which alwayes wept when he behelde the People, considering how busie they wer to gather treasure, and how negligent in the well bringing vpp of their children: his woorkes, of purpose were obscure, and harde to be vnderstande. When hee was olde, hee fell into a Dropsie, in which, neglecting Philistions, he wrapped himselfe in Cow downe, and so lyeng a sleape in the Sunne, was tozke and deuoured of Dogges. He had no master, but by his owne nature and diligence preynted to great knowledge: he lyued in the time of the last Darius, and wrote manye things of Philosophie in bearkes. Aristotle doth often vse his testimony. He was about the yeare before Christs incarnation, foure hundred eightie. Sebas. Munster.

Epinus.

Euclides, the name of a famous Geometrician, Scholar to Socrates, of Me-

garenis, a Countrey in Achaia, about the yeare foure hundred twentie & two, before Christs Incarnation.

Egidius, a Graeke Philosopher. Also a Philistion, and a Monacke, who wrote diuers bookes, among the which he tituled one, De venis. He flourished about the yeare of our Lord, seuen hundred fourtene.

Fulgencius, of the Nation of Apher in Aphrica, Bishoppe of Ruspenis or Ruspenis, an excellent Doctour. To these three Prouinces hee trauielled, in Sardinia, in Affrica, and among the Vandales, to establish the Christian faith, both by teaching, preaching, and perswading. He wrote three speciall bookes, De Trinitate, De libero arbitrio, De regulis fidei, with diuers others. He flourished about the yeare of Christ, 500.

Fisiologus.

Gregorius called Nazianzen, leauing his studie of Philosophie, with all naturall Sciences, did with Basilus of Cappadocia, fall to the reading of holy Scriptures. Hee was of noble Parentage, and a Romane borne. He wrote to Procopius, that hee neuer sawe a good ende of anye of the Counsailes, among the Bishoppes of Rome. Therefore affirming that all of them had euill endes he left not much authoritie to be attributed vnto theyr Decrees and Counsailes.

Alley, and Legendas, Authours.

Gilbertus Magnus, a verie learned Writer, who flourished about the yeare of our Lorde, nine hundred nintye and two. There was also another of that name, being called Gilbertus Anti Papa, that contended against Gregorye the Pope, in the yeare one thousande seauentie and sixe. For the Papacie betwixte these two Prelates and theyr assistants, as it appeareth in Supplementum Supplementi Cronicarum, was much slaughter, bloud shedde, and discorde. Libro. 12.

Galenus the sonne of Nicon a famous Geometrician: In Philosophie hee was so excellent, as hee may iustly same

OF THE AVTHORS.

to bee rayled by diuine pꝛouidence, at that time to make perfect that noble art, and to confound the manyfold sects and errorrs, with which as then it was defaced, vntill hee was fiftene yeares of age, hee was brought vp by his ffather in Gramer, Logicke, and Arithmetike, after he gaue himfelfe to moze grauer ftudies of Philosophie, wherein he pꝛofited. After 18. yeares olde, his ffather by a dꝛeame was admonifhed to fetle his fonne to studie Phisicke, in which arte within fīue yeares, hee fo notablie pꝛeuailed, that hee not onelye paffed all his equalles, but his mafters alfo that taught him, hee was adorne with the oznamēt of honour and god gouernement. In teaching hee vled an excellent order and methode, that his workes are wonderouflye eſteemed of all that knowe what learning meaneth: So much hee tendered his owne Countrey, beeing bozne in Pergamos, a famous and rich Citie in Asia the leſſe, that hee choſe rather in his later time, to liue there in meane eſtate, then with the Emperours of Rome in great eſtimation and dignitie, hee liued (as ſome doe write) nere an hundred yeares, hee flouriſhed in the time of Marcus Commodus, and dyed onelye foꝛ ſebleneſſe of age, after the incarnation of Chꝛiſt, about 160. yeares.

Galen maketh repoꝛte of one ſpeciall medicine (that happened to him by chaunce) to cure the Sout, which is to take olde, ſolwe, oꝛ tart Cheſe, and with a Gammon of Bacon to be ſodde together, and to be pownd in a mortar, vntill it be flat like a plaifter, this layde to the aking ſoyntes, diminifheth the knots, and aſwageth the paine.

Hugutio was Duke of Piſan in Greece, it ſemeth becauſe hee is let by Bartholome. foꝛ an Authour, that hee wrote of the nature of ſome thing: hee vanquiſhed the people of Hetauria, at the mountaine called Catinum, this man flouriſhed about Anno Domini. 1320. Of this Hugutio the Authour of Sup. Siph. Cronicar. calleth him Hugutio Flagiolanus of Piſan and Lucenſium, the Lyꝛant, he was a ſcourge to the

Florentines: it maye bee that there was ſome other of that name, but I finde no ſufficient Authour to aꝛough it.

Hyſidorus oꝛ Iſidorus, was Biſhoppe after Leander of Hiſpalenſis, now called Sibia oꝛ Siule in Spaine, a man of ſingular learning and eloquence, hee wrote diuerſe booke, Ethimologarum, de ſummo bono, Allegoriarum, De Aſtronomia, Domino & filio, Deum & homo, De viſis illuſtribus, & vocabiliſ Grammatices, Historiarum quoque ab Adam, vſque ad hæc tempora, that is vntill that time in the which he wrote. De geſtis Longabardorum, with others, hee flouriſhed about Anno Domini. 615.

Innocentius, becauſe there are diuerſe of that name; if there were anye woꝛthy the name of learned, I ſuppoſe the fiſt and ſecond that were Biſhops of Rome, &c.

Iofath a Caldean Hystoriographer.

Ipartus oꝛ Hyparcus Mathematicus, hee was about the yeares befoꝛe Chꝛiſt, 368.

Iuuenall, a Romane Poet, which wrote Satyres, flouriſhed about the yeres after Chꝛiſt. 88.

Iohannicus.

Kalixtus, Græcus ſiue Athenienſis, (becauſe of his learning and ſtudy) bozne at Rauena, a citie in Italy, being after Biſhop of Rome, ordained the foure yereſ faſts, about Anno Domini. 220. if mine authour haue not miſtaken this Kalixtus foꝛ ſome other.

Lentippus.

Michael Scotus, I finde not of what country oꝛ pꝛoſeſſion, onely of Iohannes Scotus, two of that name, the one flouriſhed about 890. bozne in Scotland, a man had in greate eſtimation of Carolus. 3. Emperour of the Romanes, foꝛ his learning and wiſdome, the other was a frier of the order of the Minorites, & pꝛea- cher, who flouriſhed about Anno. 1030. and was called Iohn Dunus oꝛ Duncce, otherwiſe Scotus.

Macrobius the name of an olde wiſer, a Philoſopher about the yere of our Lord. 156.

Mercuriu, Miſelake, Aſtꝛologus.

A COLLECTION

Nazarenus of Nazareth, it signifieth a man dedicated onely to the service of God, in the time of the persecution of the Christians, there was one Nazarius converted to the faith by Linus Bishop of Mediolanum (þ cheise citie in Lombardie called Millane) and after dyed a martyr about Anno Domini. 70. Another Nazarius a Rethozitian, in Anno Domini. 334. some take Mediolanum, for Mediolanum, which is the name of Orlyance in France: also a citie in Westphalia in Almaine, called Munster.

Ninus Delphicus of Delphos, in Greece, from whence was heard the Oracle of Apollo, it maye bee the name of some writer, not lately recorded.

Origen called also Adamantius, (borne at Alexandria in Aegypt) was sonne of Leonides þ Martir, a man of most excellent doctrine and vertue from his childhood, (Saint Hierome writeth, that Origen wrote. 6000. bookes, which he testifieth himsele to haue seene) when he came to the age of. 79. yeares (as Nisephorus writeth) he dyed, it seemeth he dyed in great miserie and pouertie at the Citie of Tyrus, and was there buried.

Orosius the Historiographer flourished about Anno Christi. 400. a reuerend Priest, borne in Spaine, expert in Histories, he wrote. 7. bookes against them that said, that the decaye of the common wealth of Rome, hapned by the doctrine of Christ, he was sent by S. Augustine to S. Hierome, who was then in Iudea, to learne of him the reason of the state of the soule.

Ouidius, surnamed Naso, borne in Sulmo (a towne in the country of Peligna) in Italy, brought vp in Rome, and diligently instructed in Latine letters from his tender age, he gaue most diligent studie to the making of beaues, from the which he was withdrauen by his Father, and put to learne Rethozike, wherein he so profited, that he shortly after became equall with the best Orators of that time, and was aduanced to be Senator, notwithstanding he gaue his studie to Poetry: wherein by nature he was excellent, he was in good fauour with the Emperour Augustus, of whom at the

last he was exiled to Pontus, where he spent the rest of his life, in a towne called Tomos, the cause of his exile, was for abusing Iulia the Emperours daughter, as some suppose, and for making of the booke of the craft of loue, whereby young mindes might be stirred to wantonnes: he liued at the time that Christ our Sauiour was conuersant with vs here on Earth.

Oribasius Medicus of the Country of Sardus or Pergamus, which flourished in the yeare after Christ. 369. when Ausonius the Poet, Eutropius, Sextus Rufus, and Ammianus, Historiographers, were likewise in estimation.

Petrus Seuerus, whether the Apostle, or Alexandrinus, that vertuous Bishop and Martir, or anye of the 60. Peters, whereof the last is called Petrus Medicus, I referre at this present.

Pamphilus (the name of Neocles son) a Philosopher of Athens, Platos Scholler. Also a Priest of Cesaria, which was martyred about Anno Christi. 280. a very eloquent man, in life a true Philosopher, he was the famousest man in that time, a Grecian borne.

Patricius borne in Wales, for a time had his abode in Scotland, and was after Bishop in Ireland: the first þ brought the Irish men to the Christian faith. There is another named Patricius, Saint Martines sisters sonne, which I suppose is but the onely Patricke, because the author in Superli. & Sebastian Munster agree both on one computation, Anno Christi. 429. This Patricke was a zealous Christian, and died at Glastonbury in Somerset shere, notwithstanding many fabulous and superstitious toyes the wicked haue fathered on that good man. Chester sayth in Policricon, that Saint Patricke in his time was borne, whose father had to name Calprum, which was a Priest & a Deacons sonne, that was named Fodun, Patriks mothers name was Couches, Martines sister of Gallia, that is France, he was called Patricke for his temperance and wisdome, that is to say, father of Citizens, he liued the age of. 122. yeares, vntill the time of Aurelius Ambrose, king of þ Britans.

At Pen-
diac.

Papias a notable Gramarian of Lombardie, verie learned in the Græke tongue, wrote a booke tituled Vocabulorum, and flourished aboute Anno Christi 1199. as sayeth Seb. Munster.

Papias also Bishoppe of Hieropolitani, a Citie in Asia, being ouer against Laoditia, who was sayd to be the Disciple of Saint Iohn the Apostle and Euangelist, a man of singular learning, aboute the yeare after Christ.

132.

Plato, the Prince of Philosophers (in wisdome, knowledge, vertue, and eloquence), farre exceeding all other Gentiles) was borne in Athens, his Father was named Ariston, being of an ancient and honourable house, his mother Parectonia, descended from the lineage of the graue Solon, lyeng in his Cradle, Wæs were founde to bring Honnie into his mouth, without hurting the childe: his diuinours did interpret to signifie, that from him there shoulde flowe eloquence most sweet and delectable.

Before I passe farther to speak of this Heathen Philosopher, I doe much meruaile (yet vnder the discipline of the lernered soyl) why diuers other famous men, concerning their learnings & wisdomes of later yeares (and also Christians) notwithstanding no lesse superstitions then those Pagan Gentiles were Idolatrous, why many be left out and not repeated as Authoys, as well as these sarme fetched Philosophers, seeing that they deserue by the ballaunce of equitye no lesse renoume, as if they were learned and wise, yet were they no Christians, or belouing Thems. If those of our time (as by my Cataloge shall appeare) were as learned, wise, and discrete concerning writing, and yet superstitions: as you refuse not the Gentile because of his Idolatrye, refuse not the Christian because he is superstitious, for in disdainng the superstition of the one, and accepting the Idolatrye of the other, you doe then maintaine the old error and condemne the new vice, take therefore of both of them

that which is requisite concerning knowledge and learning, and refuse both (as it is necessary) concerning Idolatrye and superstition. As for example, betwixt Plato and Patrike, Rabanus and Pythagoras, &c. I omit here the wonderfull dreame of Platoes Father, and lykwise Platoes amorous beastes, which after hee came to heate Socrates, hee threwe into the fire and burned, hee heard the Philosophers and Geometrians of Greece, & afterward went into Italy, Affrike, and Aegypt, to heare the diuine and mysticall sciences, and it is also thought that he hearde some of the Prophets, (about which time was Jesus the sonne of Sirach,) since there hee founde in his wozkes sentences not abhorring from our Catholyke faith, hee was expert in martiall affayres, he chose a place by Athens called Accademia, where hee taught, and therefore his Disciples were called Accademici, there was in him a meruaillous sharpnesse of wit, with an incomperable dexteritie in disputing, and making aunsweres, &c. He dyed writing, of the age of 81. yerres, before the incarnation of Christ. 342. yerres.

Platearius Medicus.

Permenides or Parmenides a Philosopher of Athens, about the yeare before Christ thre hundred and fiftie yeares, the Disciple of Anaxagoras, he was a Philosopher of noble parentage.

Plautus a Comicall Poet, borne in Vmbria, a parte of Italy, when he had spent all his substance on players garments, and thereby was brought to extreme pouertye, hee was faine for his living to serue a Baker, in tourning a Querne or hand mill, yet wrote here eloquent and pleasaunt Comedyes, he was in the time of Cato Censorius, an hundred ninety and thre yeares before Christ.

Persius the name of fmo learned Romanes. Also there was one Persius, a Satyricall Poet, Flaccus Aulus, the sonne of Flaccus and Fulvia of Ethurie or Hetruscum, which is the Countrey of Tuscan,

unto which place the Romanes sent their sonnes to learne, to discerne of lightening, and tokens in the firmament, what it might signifie, such assistance had they in these dayes to Prodiges, he was in the time of the Euangelistes about 47. or 55. yeares after Christ, he was buried in Rome, at the age of 66. yeeres.

Plinius Minor, or secundus Veronensis, a Philosopher and Whisition, the elder Plinie wrote y most excellent work, called the Historie of Nature, the other wrote eloquent Epistles, supposed after Christ. 72. yeares: the young Plinie was also called Cecilius Plinius, nephew to the first Plinie by his sister, who wrote an Oration to Traiane the Emperour, in his commendation, which Oration is named Panegericus. In the which he giueth thanks to Traian, who made him Consull.

Percianus.

Pythagoras Samius, Philosopher about Anno before Christ. 534. in the latter end of the fourth age of the world, a famous Philosopher in his time, whose Schoole was not occupied in naturalls and Astronomie, as others, but in Arithmetike, Geometrie, and Musike, which he reduced first into sciences, and albeit in his time none was comperable to him in wisdom, yet would he not be called a wise man, but a Philosopher, that is, a louer of wisdom, his doctrine is said to be diuine, those whome he taught he ioyned to keepe silence five yerres, the occasion supposed was, that in those five yeares they might as well by experience of priuat practise, as reading, become the more able to teach in theyr common wealth: (It were not a misse if in the Church of England, those greene baines which come from the Vniuersities at 18. 19. 20. 21. 22. 23. and 24. yeares, hauing passed the Gramer, and proceeded Bachelers of Art, should by and by be suffered to take the place of experienced and eldier persons (to become Preachers of the sacred Gospell of Christ) untill they had farther studyed priuatly, & had conference with the elders, the want of such good order is the cause of so many contentions in the Church, as is to bee la-

mented,) he neuer would doe sacrifice with any blood, he would eate nothing that had lyfe, he continued his lyfe in wonderfull abstinence. After the computation of Seb. Munster hee liued aboute Anno. 590. before Christ.

Rabanus was a Monacke and Archbishoppe of Moguntinus, Mentis, a Germaine bozne, but first he was Abbot of Fuldenzis, he wrote certain bookes in Diuinitie vppon the Chronicles and Machabees, beside certaine Sermons: It seemeth that he wrote some feastiuall of Saints dayes, he flourished about Anno Christi. 840.

Robertus Lincolne called Grosted, in Henric. 3. time, Anno Christi. 1253. a man so singularly learned, that of his owne coasts and charges, hee sent ouer sea into diuers places farre and nere for Hebrew bookes, Graeke bookes, & others, wherein consisted ante matter for the establishing of christian faith, and was able to translate the same into Latine.

Richard de sancto Victore, ordinis regularum, of Saint Augustine, a Doctour in Paris, the chiefe Citie of Fraunce, sayd to be (as those which deserue praise of later times) he wrote. 39. seuerall bookes, as saith my Autho: Sipli. Cron. fol. 217. hee liued about Anno Christi. 1130.

Simon Corum, a Monacke of the Region of Fraunce, flourished aboute Anno. 844. the Commentato: of the workes of Rabanus the Germaine monacke, Archbishop of Mentis, he wrote a booke De officijs Ecclesia, unto Lodowick the Emperour.

Solinus an historian and Oratour, about the time of Julius Caesar, before Christ about fiftie yeeres.

Symonides a Poet of Greece, bozne in the Ile called Crea, who was the first that inuented the verses called Lyric, he was about the yeares before Christ. 663.

Ternegistus, a prudent person, 170. yeares before Christ.

Theophrastus the olde Philosopher, a prudent person, 170. yeares before Christ.

Titus Linius an excellent Historian, or writer of Histories, about Anno. 180

Did by an Epistle reprove Pope Innocent, affirming that the preaching friers and minor friers were infected with heresie.

OF THE AVTHORS.

before Christ. Also there was Titus Livius Magnus, an Historiographer, about the time of Ovidius Naso, which I suppose to be the excellentest writer: he flourished . 20. yeres before Christ. He lyued 80. yeares, buried at Patavium: he dyed about the fourth yere of Tiberius Caesar. Patavium a citie in Italy called Padua or Panie, nigh unto Venice. Also a Citie in Bithinia, now called Polmen.

Theophilus Medicus, de vrinis.

Ptholome the name of many famous men, whereof Philadelphus, Disciple to Strabo the Philosopher, builded the notable Librarie at Alexandria, and was there burned of the Romanes, the other rejoyced the Mathematicall sciences, hee was in the time of Antonie the Emperour, he also wrote diuers woorks.

Varro a noble Romane, also singularly learned, before Christs incarnation. 48.

Virgil the famous Poet of Mantua, a noble Citie in Lumbardie, where Virgil was borne, with whome flourished Horace, Ouid, Salust, Livius, Hortensius, Antenorodorus, with many others. These men were in the happie time of Iesus Christ, his comming in the flesh.

Gilhelmus Couches.

Ypocras a Philosopher.

Ysaac,

Zeno a Philosopher, called Zeno Elates, by adoption became Permenides sonne, about . 340. before Christs incarnation. This being taken of Nearchus the tyrant, was stamped to death in a moyster, whose constancie for his countreyes safetie was invincible.

Zoroastes Magnus, a king of the Bactrians, in the time of Ninus, and was before the warres of Troya. 400. yeres, he first, as Plinie writeth, invented Magickal arts, and was in many other things excellently well learned, hee left booke

written, he was slaine with fire from heauen. This was that Zoroastes that laughed the same daye in the which he was borne.

Andrew Bord of Whisicke Doctour, an English man, The Bzenuary of health, printed Anno. 1547.

Andrew Theuet his Antarctike or new found world, printed, and from the French translated, Anno. 1568.

Barnardine of Escalanta, of the realme of Galisia Priest, his discourse of the East Indias, Anno. 1579.

Sir Humferie Gilbert Knight, his discourse to Cataia. 1579.

Ortelius, otherwise Abraham Hortalus, his vniuersal description of the whole world. A Dutch man.

Hernan Lopes, a Portugall of Castaneda, his discovery of the East Indias, translated into English by Nicholas Lichfield, gentleman. 1582.

Cornelius Agrippa forth of his secrets of Philosophie. A Spaniard of excellent learning. Anno. 1530. he was a knight in the court of Charles, the .5. Emperour, & had to name Henrie Cornelius.

Doctor Turner Whisition, Anno. 1551. one that for his trauailes in forren countries, for the onely benefit of this our realme of England, deserueth perpetuall praise.

Sir Thomas Eliot knight, in his booke The Castle of health. 1541.

Thomas Lanquet Historiographer, whose woork was afterward finished by T. Cooper.

Thomas Cooper, Doctor of Divinitie, & Bishop of Lincolne, who set forth the great Dictionary called Thesaurus linguae Romanae & Britanicae, an excellent woork printed Anno. 1578.

Anthonius Roberger, his Chronicle printed Anno. 1493.

John Stow, in his last abridgement.

FINIS.

The first
inuentor
of Logike

FINIS

11. 11. 11

A GENERALL TABLE, CONTAINING THE
number of the Chapters in every feuerall booke, and how to
finde the especiall matters contained in the same.

Liber primus.	bed of the Philosophers.	
O f the Trinitie. fol.1.	5 Howe the soule tooke name.	¶ Liber quintus containeth chapters.66.
O f one and his vnitie. fol.2.	6 Of the powers of the soule.	1 of the properties of the members in generall.
¶ Liber Secundus, containeth 20.chapters.	7 The same to be Vegetabilis in working, Sensibilis through life, Racionalis by perceiuing.	2 of the propertyes of the head.
The first of Angells.	8 of the soule Vegetabile.	3 of the braine.
2 What Angel is, after Damascenus.	9 of the soule sensible.	4 of Caluarie, the skull.
3 Why an Angell in bodily shape is painted.	10 of the inner sense.	5 of the eyen.
4 How Angells be described.	11 of the vertue of sensitiue imagination.	6 of the disposition of the eyes.
5 How Angells be compared to materiall things.	12 of the vertue motiue.	7 of the blacke of the eye.
6 of the order of Angells Hierarchies.	13 of the reasonable soule.	8 of the eyeliddes.
7 of three Hierarchies.	14 of the vertues of the soule.	9 of the browes.
8 of the order of Seraphim.	15 of the vitall vertue.	10 of the forehead.
9 of the order of Cherubin.	16 of the Animall vertue.	11 of the Temples.
10 of the order of Thrones.	17 of the visible vertue.	12 of the Eares.
11 of the middle Hierarchy.	18 of hearing.	13 of the nose.
12 of the order of dominions.	19 of Smelling.	14 of the cheekes.
13 of the order of Principatus.	20 of the tast.	15 of the beard.
14 of the order of Potestates, or potentates.	21 of touching.	16 of the iawes.
15 of the third Hierarchy.	22 of those things that are required to the perfection of nature.	17 of the lips.
16 of the order of vertues.	23 The pulses.	18 of the chinne.
17 of the order of Archangells.	24 of the diuersitie of pulses.	19 of the mouth.
18 of the order of Angells.	¶ Liber quartus containeth chapters.11.	20 of the teeth.
19 of euill Angells.	1 Of the foure qualities Elementaries.	21 The properties of Spectle.
20 of peruerse Angells.	2 of coldnesse.	22 of the voice.
¶ Liber tertius, containing Chapters.24.	3 of drouth.	23 of the throate.
Of the properties of the soule.	4 of moisture.	24 of the necke.
1 of the discription of man.	5 of meate and drinke.	25 of the shoulders.
2 of the inner man.	6 of humours, of the generation, effect, and working of them.	26 of the armes.
3 of the soule.	7 of bloud.	27 28 of the hands.
4 How the soule is described.	8 of the euill propertie of bloud.	29 of the fingers.
	9 of Fleame.	30 of the nailes.
	10 of Cholar.	31 of the side.
	11 of Melancholy.	32 of the backe.
		33 of the breast.
		34 of the Paps.
		35 of the lungs.
		36 of the heart.
		37 of the breath.
		38 of the stomacke.
		39 of the liuer.
		40 of the gall.
		41 of the spleene.
		42 of the bowells.
		43 of the kidneyes.

THE TABLE.

44 of the bladder.	24 of Supper.	25 of the tooth ach.
45 46 of the vrine.	25 of sleepe.	26 of the tongue and lacke of speech.
47 of the belly.	26 of sleepe, what it is.	27 of hoarfinesse.
48 of the nauell.	26 of waking.	28 of squinacie and strangling of the throat.
49 of the genitalis of both kindes.	27 of dreaming.	29 of the difficultie of breathing.
50 of the buttockes.	28 of the operation of dreaming, tituled Addition.	30 of corrupt Spettle.
51 of the thighs.	29 of trauaile.	31 of the Tifike.
52 of the knees.	30 of rest.	32 of heart quaking.
53 of the legges.		33 of the feauer.
54 of the feete.		34 of the feauer Effimera.
55 of the sole of the foote.	Liber septimus containeth 72. Chapters.	35 of the feauer Etike.
56 of the heele.		36 of the feauer putrida.
57 of the bones.	1 Of infirmities.	37 of the tokens of feauer putrida.
58 of the marrow.	2 of head ach, and of the causes and signes thereof.	38 of the feauer quotidian.
59 of the gristle.	3 of medicines and remedies for ach and paine of the head.	39 of the Tercian.
60 of the sinewes.	4 of the pose, rume, or sneeuell.	40 of the feauer quartane.
61 of the vaines.	5 of the phrensie, and their causes.	41 of the feauer quotidian.
62 of the Flesh.	6 of madnesse, & the causes and signes thereof.	42 of Fleagme.
63 of fatnesse.	7 of gnawring, dizinesse, and forgetfulnesse.	43 of neefing.
64 of the skinne.	8 of giddinesse or light witted.	44 of loathing or fainting.
65 of the haire about the body.	9 of waking.	45 of vnmoderate appetite.
66 of the haire on the head.	10 of the falling sicknesse.	46 of yoxing.
	11 of sneefing.	47 of spuing.
	12 of head aking.	48 of ache of the belly.
	13 of the crampe.	49 of torment.
	14 of the palsie.	50 of Dissenteria.
	15 of the disease of the eyen.	51 of Lienteria.
	16 of the webbe in the eye.	52 of the dropisie.
	17 of the infection of the eye.	53 of the Iaundise.
	18 of running of teares.	54 of the Emeroides.
	19 of default of sight.	55 of the ache of the reines.
	20 of blindnesse.	56 of Hernia.
	21 of deafnesse.	57 of Arthetica passio.
	22 of Polipus, superfluous flesh.	58 of Gutta sciatica.
	23 of the disease of the nose-thrills.	59 of Podagre.
	24 Of stinking of the mouth.	60 of a Postume.
		61 of Blaines.
		62 of Pustules or wheales.
		63 of scabs.
		64 of dry scabbes and itch.
		65 of Lepra or meselry.
		66 of the French poxe.
		67 of the morphew.
		68 of venimous wormes.
		69 of the biting of a madde dogge.
		70 the remedye against the biting of a madde dogge.
		71 of medicines.

THE TABLE

172 Drawing medicines.	44 of shadow.	3 of Elements.
Liber octauus. Chap. 45.	45 of darknesse.	4 of fire.
1 What the world is.	¶ Liber nonus containeth	5 of Flame.
2 of the distinction of hea-	34. Chapters.	6 of Smoake.
3 Of the Christaline and	1 Of the diuision of time.	7 of Coale.
watry heauen.	2 of Time.	8 of a Sparke.
4 Of heauen Emperiall.	3 of the yeare Solare and	9 of Ashes.
5 of shining.	Equinoctiall.	10 of Ashes.
6 of the Sphere.	4 of the yeare Lunare.	¶ Liber vndecimus, contai-
7 Of the circles of hea-	5 of the spring time.	neth 16. Chapters.
uen.	6 of Summer.	Of Aire & his impres-
8 of the circle Galaxia.	7 of Haruest.	sions.
9 of the Zodiake.	8 of Winter.	1 of fire perpendicular.
10 of the signe Aries.	9 of Ianuary.	2 of windes in generall.
11 of the signe Taurus.	10 of February.	3 of windes orientall.
12 of Gemini.	11 of March.	4 of Cloudes.
13 of Cancer.	12 of Aprill.	5 of the Rainebow.
14 of Leo.	13 of May.	6 of the Dew.
15 of Virgo.	14 of Iune.	7 of Raine.
16 of Libra.	15 of Iuly.	8 of a drop.
17 of Scorpio.	16 of August.	9 of hoare Frost.
18 of Sagittarius.	17 of September.	10 of Haile.
19 of Capricornus.	18 of October.	11 of Snowe.
20 of Aquarius.	19 of Nouember.	12 of Mist.
21 of Pisces.	20 of December.	13 of Thunder.
22 of double mouing of the	21 of Weekes.	14 of coruscation and ligh-
Planets.	22 of the dawning.	tening.
23 of Saturne.	23 of midday.	15 of Fulmine, another kind
24 of Iupiter.	24 of the euening tide.	of lightening.
25 of Mars.	25 of the night.	16 of light winde.
26 of Venus.	26 of the Sabbath.	¶ Cap. 3. Of the foure Ele-
27 of Mercurius.	27 of the time of the new	mentes, and the qualities,
28 of the Sunne.	Moone called Neomia.	forth of Henric Cornelius
29 of the Moone.	28 of Septuagesima.	Agrippa.
30 of certaine priuities of	29 of Quinquagesima.	4 of the consideration of
the Moone.	30 Of Quadragesima,	Elements.
31 of the head and taile of	Lent.	5 of the wonderful natures
the Dragon.	Of fasting.	of fire.
32 of the Starre Cometa.	31 of Easter.	6 of the wonderfull nature
33 of fixed Starres.	32 of Pentecost or Whit-	of the water, the aire, and
34 of Polus.	fontide.	the windes.
35 of Arcturus.	33 of Cenophegia, a feast	7 of the kindes of thinges
36 of Orion.	in September.	compound.
37 of Hades.	34 of Eucenia, what it is.	8 How the Elements are in
38 of Plades.	¶ Liber decimus, wherein is	the Stars, in spirits, in An-
39 of Canicula.	contained 10. Chapters.	gells, and finallye in God
40 of Lichte.	1 De materia et forma, of	himselfe.
41 of shining.	Elements.	9 of the vertues of naturall
42 by shining.	2 of forme.	thinges, next of all depen-
43 of the light beame.		ding of the Elementes.

THE TABLE

10 of the hidden vertues of things.	15 of the Crane.	22 of deepnesse,
11 How hidden vertues are powred into the kind of things from the Idce, &c.	16 of the Cocke.	23 of the sea.
12 How to get ones owne Genius, and to seeke out his nature.	17 of the Capon.	25 24 of Mare magno mediteraneo.
12 13 That euery man hath thre keepers, and from whence each of them proceedeth.	18 of the Hen.	26 of Pelago.
12 14 How diuers vertues are infused into diuerse medicinalls, euen of one selfe kinde.	19 of the Gripe, or Grifon.	27 of a Drop.
13 15 Stones, from whence the hidden vertues doe proceede.	20 of the Gerfaulcon.	28 of Foame.
14 16 of the spirite of the world, &c.	21 of the Swallow.	29 of Fish.
15 17 How wee ought to seeke and make tryall of the vertues of things, &c.	22 of the Kaladrius.	Of the Fish Remora that stayeth a ship, Reade in folio. 199. b.
16 18 How the operation of diuers vertues are powred out, &c.	23 of Laurus, the sea cob.	Of the Tiburon & the Marinare, and the great Tortuse, in fol. 201.
17 19 How by strife and friendship the vertues of thinges are to bee found out, and experienced.	24 of Locusta.	Liber 14. containeth Chapters 57.
Liber duodecimus, containeth 38. Chapters.	25 of the Coote.	1 Of the Earth, and his partes.
1 Of the Eagle.	26 of the Kite.	2 of an hill.
2 of the Golbanke.	27 of the night crowe.	3 of Arrarath.
3 of Alieto, the Faulkon.	28 of the Miredrumble.	4 of Bethel.
4 of Bees.	29 of the Pellican.	5 of Caucaſus.
5 of the Owle.	30 of the Partridge.	6 of Heball.
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 - 3 of Asiria.
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¶ A necessarie Catalogue, of the most hardest olde English words, how they maye
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as in this booke: next vnto euery such word, is the knowen English.

Angells inwit, heavenly knowledge. A-
raied, furnished, skilled, or beautified.
Attercop, a spider. Arerid, lifted vp. A
spiracle, a loffie sentence or a quickning
concept. Arbalastes, crosse-bowes. Anon,
speedely or shortly after. A seeth, that is
an attonement. Ayen, againe. A swap, a
blow or stroke on any part of the body,
duslet signifieth the same, & also a custe.
Benimmeth, withholdeth or hope. Botraces,
venomous frogs. Bouncing, bending or
swelling. Blenching, mixing, & sometime
dazeling. Beshine, to giue light vnto, or
illuminate. Beshined, lightned, or beauti-
fied. Burgening, when the yoting twigge
appeareth. Buffing, flutting or flamm-
ring, sometime it signifieth bolting. Bloo-
nesse, pale or wan. Bolisme, immoderate
appetite. Botchy, swelling vp or cocke-
ling. Behoteth, promisseth. Breechme, wa-
riners or saylers. Boistous, grosse, or stub-
berne. Bedes, petitions.

Cleeretic, brightnesse. Couenable, needful.
Couth, that is know or knew. Curtels,
serues and small rimmes in the bodie.
Clight, closed or fastened together. Cle-
ping, promising.
Described, reuealed. Doome distributue,
perticular iudgement. Dole, sorrow. Dee-
ming, to suppose. Drastes, refuse or les of

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folio. 376. Addition.

Read also the Additi. to the chapters of
this booke.

Liber. 19.

Addition of the 117. chapter, of Vipers
and ingraters of markets.

Of Limning in the 19. booke, which is
the skilfull placing of colours.

Of Measures in fol. 418. newly added.

Wine, or of humors. Dennes, canes or ho-
low places, distingweth, muideth. Deale,
to bestow or part. Dread, to be in feare.
Decorate, to beautifie. Defieng, to digest.
Dunch, deafe or hard of hearing. Dulcet,
swet, pleasant or daintie. Dunder, thun-
der or tempest.

Exciteth, stirreth or inlardgeth. Encheso,
forfait, Enfrimement, perseuerance. Eleing-
nesse, wayward and solitary. Eald, olde.
Fundement, foundation or beginning: it
is taken for the longation: which is ter-
med the fart hoale, or arse gut, it maye
be called the venticle for the stomacke.

Feat, neat or cleanly. Feruor, seruēt or ear-
nest. Gendrie, begotten. Gastnes, appara-
tions. Grolles, wallowing of the stomacke.
Gostes, spirits. Gropeng, feeling. Griefely,
fearefull to beholde. Goulhes, streames.
Grees, degrees, qualities or parts. Gnau-
reng, forgetfulnesse. Gabbing, prating, or
vnseemly speaking. Highted, beautified,
or to make handsome. Houen, to aduance
or set vp. Hearingles, deafe. Hirelings, ser-
uants. Hiew, waie or seemlinesse. Horie,
mouldie or fenoe. Hele, to cover or o-
uercast. Hem, them. Intelligence, vnder-
standing. Inwit, conceit of minde. Infun-
did, confounded. Innermore, befoze wit-
ten.

A CATALOGUE. A

Kit, cut off.
Leden, gayde . Lore, skill . Leches, sur-
greas . Lendes, the flanks and thigh .
Melling, conioyning . Malshragges, Ca-
terpillers Palmers, & Cankers . Me-
nace, to threaten . Misticke, secret . Much,
is taken for quantitie . Meede, reward .
Nemped, disclosed . Neneuen, Tempe-
rance . Nenet, will not . Nesh, softe .
Obstacle, stubbozne or wilfull . Onid,
mixed and ioyned . Out take, except .
Pampination, pulling leaues, that grow
too thicke . Partner, pertaker, sometime
for a companion . Percale, likelihood .
Quitted, to discharge .
Ruthe, pittie or compassion . Ripe men,
haruesters & learned men . Rock, shako .
Rabbish, soile hardie, or malepart, & snat-
ching . Reeses, waues of the sea . Ren-
leth, mixed together . Reling, muldering
or ready to fall a sunder .
Stretch, able, byright . Siker, safe . Spiri-
tuale, puritie or well meaning . Shapes,
differences of bodies . Stemmes, subiec-
tions . Stable, stedfast . Sturdie, stout .

strong or valiant . Sothe, ascends or cline .
Stammering, doubtful . Stalking, slow go-
ing . Speedfull, ready . Squitter, menstru-
all, or matter corrupt . Sternes, fierce-
nesse, or stubbozne . Sauation, saluation,
or preservation . Spended, consumed .
Smacke, taasse . Seecheth, seeketh, shad-
shadow . Sikerly, warely or safelye . Sig-
neth, expresseth .
Thraldome, Bondage . Thyted, cut, as
with a knife . Tourmentes, Engines .
Trow, suppose or deeme . Thideth, pear-
ceth, entermireth or setteleth .
Vncunning, wanting skill . Vnwuid,
vnprefect worke . Violaceous, fretting .
Vores, forowes of land . Vindimiation,
gathering ripe grapes . Vnneth, scarcely .
Welthfull, fruitfull . Wittie, discrete :
Wreche, reuenge . Wosen, the strot boll,
or entraunce to the stomacke . Wood-
nes, madnesse . Weene, to thinke . Wap-
peng, quaking . Wydos, vapour . Woo,
griefe of minde . Wellin, the bright
arc above the cloudes .

FINIS



INCIPIT LIBER
PRIMVS
DE
TRINITYTE.

The Father, the Sonne, the holy Ghost, be three persons by personal properties, but the absolute properties be common to all three persons, but some of these properties be more appropried to one then to another: As thus, power is appropried to the Father, to the Sonne, wisdom is attributed, & to the holy Ghost is attributed grace. The Father is God, the Sonne is God, the holy Ghost is God: And these three persons be not three Gods, but one verie God euertlasting, one essence, or one being, euert perdurable, or during without measure, not chaungeable, almightie, one substance, and in one nature simple. The Father is of nothing precedent, the sonne is of the Father, the holy Ghost is of the Father & of the sonne proceeding, without beginning of time, & without end. The three persons be one substance together, with one perdurabilitie together, and one is equall to the other in all manner of perfection, and each one is Omnipotent or Almighty, and one beginning of all things, created of nothing: or made of nothing: creatour of all creatures, visibiles or inuisibiles, spiritualls or corporalls. The which creatour by a mightie vertue, from the beginning of time, created together the creature angelike, and the woꝛldly nature, of nothing, or of no matter precedent. This creatour then made man, & nature humane common to the first two natures: for man is of body corporall, & of soule he is made spiritual. From this holy trinitie, al confusion & al mixtion of persons is voided.

For the Father is another, the Sonne is another, the holy Ghost is another: nor the father may not be the sonne, nor the holie Ghost: nor the sonne may not be the father, nor the holy Ghost: nor the holy Ghost may not be the father nor the sonne: but to these three persons is one essence or being, and one nature common, the which is the beginning of all things, and out of this beginning there is no beginning: These three persons be one God, one essence indiuisible or vnable to be diuided, one substance and one nature. The Father is no greater, nor of greater power then is the sonne: nor then the holy Ghost is, for the unitie of the diuine essence or being, is equall or like in power to the Father, to the sonne, and to the holy Ghost, and this holy trinitie is one God, the first beginning, without beginning, not created nor begotten, not passible, nor mortall: mightie of power to make all things without number, and without end, fountaine of all godnesse, and of all vertue, which by his incomprehensible knowledge knoweth all things present, and to be, & may doe euery thing that he will, but he will not doe euery thing that he may, for he might destroye all the woꝛld, and yet he will not doe it: howbeit that his diuine essence, or being, may not be perfectly knowne or comprehended by any reasonable and mortall creature, yet there is not any mortall person, hauing the vse of discretion, but that he will confesse there is a God, which is the cause and beginning of all things, howbeit there is no man of such wit, and humane vnderstanding, that can sufficiently search

or finde what thing God is properlye, after the greatnesse of his most excellent maiestye, but onely the Father, the Sonne, the holye Ghost, bee one trinitie in one vnitie, one vnitie in nature & in essence, one trinitie in three persons, so named trinitie, as one vnitie of three persons, which be vnited together in one nature. Under this forme rehearsed, it sufficeth to euerye christian creature to knowe the trinitie, and in especiallye to them which bee of the common sorte or state. The knowledge of the names of GOD is not required as necessarie to euerye man to knowe, for they bee many in number, and euerye name that is of God, it sheweth or signifieth the godly essence or being, or it signifieth the godly or diuine perfection, or it sheweth the diuine or godlye persons. The names signifieng or betokening the diuine essence or being, bee called names Essentials.

Essentials

Perfection
on alls.Personals
Vocalls.

The names which betoken or signifye diuine or godlye perfection, bee called names Perfectionals. The names shewing, betokening, or specifying the godlye or diuine persons, are named Personals, or Vocalls. These three manners of names bee diuided into manye other manners of names, which of necessitie bee to bee learned of these greates and cunning Doctors of Theologie or Diuinitie, which bee to vs, or of right ought to bee, teachers and Preachers of the worde of God incarnate, and to shewe vs ensample of godlye by theyr vertuous lining, and euer to be stronge and mightie, and readye defendours of our Christen faith, and of the holy Church or Congregation by theyr excellent perfect science and cunning. It is right necessarie to vs that liue in this our Christian faith, to trust trulye, and steadfastlye to beleue, that the Sonne of the Father of Heauen, which is without beginning, coeternall to his Father and to the holye Ghost: by the whole consent of this blessed Trinitie, and one vnitie, and by the cooperation of the holye Ghost, hee entered into the wombe of the most pure,

most immaculate, most cleane, most vertuous, most humble, and most meeke Virgin Marie, in whome was neither spot nor rinell of sinne, after the salutation of Gabriel the Archangel when shee had answered these words of meeknesse: Behold the hand maide of the Word, bee it done to me after thy word.

Thus this blessed sonne of God, not leauing or forsaking the Godhead, toke mankinde vnto the Godhead, and is perfect God, one with his Father in godhead, he is also perfect man, & in his manhead he is lesse then his father is, & in his manhead hee is in Hebrew named Iesus, in the Greke tongue hee is called Sother, & in the Latine, he is called Saluator: and euery name of these three, in our language, is to say, our Sauour.

Iesus.
Sother.
Saluator.

He is also named Emanuel, which name by interpretation of our language, is to saye, God is with vs. After his most blessed Nativitye, hee proued in his humanitye, that hee was perfect God, for hee coulde all Science without anye teacher. He also chaunged pure Water into Wine, hee gaue sight to the man that was borne blinde, hee sayde openlye to the Iewes and to the Pharisees, I, which speake to you am the beginning. Hee fedde manye thousandes of people with fewe Loaves of bread, and with fewe fishes, the Winde and the Sea obeyed to his commandement, hee raised Lazarus from death to lyfe, which was foure dayes dead, and stinking in his grane, in these, and in manye moe excellent myracles, he shewed that hee is perfect God. Hee also shewed that hee is perfect man, for hee ate and dranke, and slepte, and so toke increase in nature as man doth, hee wepte, hee fasted, he suffered all the miseries and wretchednesse of man, excepte sinne. It lyked him also to fulfill, to performe and to accomplishe all the wordes that the holye Patriarkes and Prophets hadde vitered and spoken of him longe before: Also hee toke our humanitye, and so to fulfill the Prophecies, hee suffered,

that

that his humane nature should be taken by the kissing of his unkinde disciple, and most horrible traitour Iudas. And by the cruell persecution of the Jewes, after many punishments, they blasphemed God, before Pilate, tried wickedly: Crucifie, crucifie him: and so vnder Poncius Pilate he suffered to be crucified, and vpon the Crosse he died in his humanitie, and was interred and buried. And notwithstanding that his Sepulcher or graue was sealed and signed, and kept with knights, yet the third day by his Godhead or diuinitie, he rose in his humanitie, and the xl. day ensuing, he ascended into heauen, and sitteth ther at the right hande of his father: and he from thence perfect God and perfect man, is to come, and to iudge the liuing & dead. In the dead is vnderstande the bodye, which hath bene mortall, and in the liuing is vnderstood the soule which is spirituall and immortall.

Before this Iudge Christ Iesus, which is God and man sitting in his throne of iudgement, all reasonable creatures shal stand. And he shall set all the goodlye on his right side, and all the wicked on his left side, and all shalbe iudged after their actes and dedes, and after their thoughts, as they haue ben guided in their bodies, well or euil: then the god shall haue blisse eternall, and the euil and accursed, shall haue and suffer euerlasting paine. Wherefore every christen man & woman haue this blessed Trinitie, the Father, the Sonne and the holy Ghost, stedfastly grounded in their faith, as one perfect vnitie. So this Trinitie in Trinitie, and to this Trinitie in one Trinitie, mankind be neuer unkinde, for this blessed Iesus our Saviour, the seconde person of the Trinitie, which with his Father & with the Holy ghost is one God, one essence, & one vnitie: which Iesus also of his infinit godnes, of his excellent pitie, & of his most plentious mercie, suffered patiently most horrible paine and passion, and death in his humanitie, for to redeeme all mankind. And for this his vnsearchable good, not able to be spoken, and inenarrable or not able to be talked of: told great excellent and mightie kinde-

nesse, he desireth of man but this gift, saying thus: Giue me thy heart, & it sufficeth me. Man if thou loue almighty God, thou belouest & trustest in God: & thy true and stedfast belouise is but a thing dead without god works, because good workes proceede of faith, as by good workes each faith is expresse. Wherefore every man & woman do euery good dedes, & haue good thoughts, & let thy language be good: and whereas that by humane fragilitie or frailtie, thou trespassst against the commaundement of almighty God, yet see that thou dispaire not: for the good Lord of his abountaunt grace, hath giuen a law for trespassors in this present lyfe, that is to say, Contrition, Confession, and Satisfaction. And every reasonable creature taking this waye, maye be sure that almighty Christ Iesus very God and man, is Mediatour in his perfect humanitie to the highest and most blessed and inestimable diuinitie or beitie, for all mankind.

With it is perillous to every earthly man, & in especially to him that hath a thin wit, and litle cunning, as I know that I haue, to wade depe in these matters of Diuinitie, I will treate no farther thereof at this time. The holy trinitie giue vs grace, that we may truely and faithfully beleue, and stedfastly stande in our belouise, and that charitte may raighe among vs Christen people.

I haue thought good for the farther expressing of God, to set before thee, the first Ladder of Henry Cornelius Agrippa, taken forth of his booke, titled, De occulta Philosophia.

Now let vs perticularlye determine of the numbers themselves, because number is nothing but a repetition of one or vnitie. Let vs first consider what one is, for one doeth most simply pearce every number, and being the common measure, originall, and fountaine of all numbers, doth containe euery number onely ioyned in him, voyd of all greatnesse, alwaies the self same, & vntchange-

Addition

Contrition, that is thine own conscience iudging thy sinne. Confession, thy declaration for thy conscience to God, that thou hast sinned. Satisfaction, in that faith assureth from a penitent hart, that thou art forgioe of thy sinne

able, wherefore being multiplied in it selfe, doth bring forth nothing but it self: it is indiuisible void of all parts, but if at any time it serue to be diuided, it is not cut a sunder, but multiplied, to wit, into vnitie, yet none of these vnitie is greater or lesse, then the whole vntie, euen as part is lesse then the whole. Wherefore it is multiplied, not into parts, but into it selfe, and therfore some haue called this Concord, some Dietie, some friendship, because it is so knit, & it cannot be cut into parts, & Marcianus after Aristotle affirmeth, that Cupid is so named, because it is one alone, & wold euer haue himselfe to be sought, & hath nothing besides, but being boide of all elation or couple, doth wrest his owne heates to himselfe: wherefore one, is the beginning, and end of all things, hauing no beginning nor end, nothing is before one, one is the beginning of all things, & all things are euen vnto one, and beyond it there is nothing, and things that are, desire the very one, because all things proceed of one, & to the end, that all things may be one, it must needes be, that they participate from that one, & as all things proceed from that one into many, so euery thing that indeuoureth to that one from whom they proceeded, must of necessitie put of multitude. wherefore one is referred to almighty God, who soz as much as he is one, and innumerable, doth create innumerable things of himselfe,

and containeth them within himselfe: wherefore there is one God, one world of one God, one Sunne of one world, & one Phœnix in the world: one king among Bees: one Wel-weather among shep: one leader in the herd: and Cranes follow one, & many other creatures worship the vntie. Among the members of the body, there is one beginning, of who the residue are ruled, whether it be the head, or as some would haue it, & hearte. There is one Element onercomming & pearcing all things, which is fire. There is one thing created of God, & subiect of all wonderfulness, which is in heauen & earth, it is in act. Animall, Vegetable, & Minerrall, found euery where, knowne of very few, expresse of none with his proper name, but couered with innumerable figures & riddles, without the which, neither Alcam, neither naturall magicke, are able to attaine to their perfect end: frō one man Adam all were brought forth, through him alone all died: Through Iesus Christ alone they wer again bozn a new. And as the Apostle Paul saith, One Lord, one faith, one Baptisme, one God & father of all, one mediator of God & men, & one most high creatour, which is aboue all, through all things, & in vs al, for there is one God the father, frō who all things are, and we in him, one God, Iesus Christ, by whom all things are, & we by him, one God the holy Ghost, in to whom all things are, & we into him.

Scala vnitatis.

I O D.

IN the world bearing the plat-
forme of all.

There is one diuine essence, the fountain
of all vertue, and power, & his name is
expresse in one most simple letter.

The Intellectuall world. Soule of the world by the
which all things liueth.

One most high intelli-
gence the first creature,
the fountaine of liues.

S O L.

In the Celestiall world.

The Sunne.

One king of stars, fountaine of light.

In the Elementall world.

The Philosophers stone.

One substance of all ver-
tues naturall & superna-
turall.

C O R.

In the lesser world.

The heart.

One first liuing, & last dieng.

In the world Infernall.

Lucifer.

One chieftaine of the rebel-
lion of Angels and darknesse.

The rest of the Ladders shalbe diuided into those places requisite, for the setting
forth of the names of God, and knowledge of hidden mysteries.

INCI-

Ephe. 4.

INCIPIT LIBER SECVNDVS.

Of Angells. Chap. 1.



Alach in Hebrewe, Angelus in Greeke, Nuncius in Latine, is to bee vnderstande, a messenger in English. For by warning of Angells men knowe Gods will, and so Angelus is a name of office and not of kinde. And Angelus is a Spirit: but when God sendeth him forth, then hee is first properly named Angelus. Painters paint Angells with wings because of their swiftnesse of flight. And so simple men knowe the swift working of Angells by that manner of painting. And for the same cause in the olde time, Poettes painted the winde with wings, as saith Iliad. lib. 7. Chap. 7.

What Angell is after Damascenes minde.

Chap. 2.

Damascene saith, that Angell is Substantia intellectualis, alway mouable, free, and bodilesse, seruing God by grace, and not by kinde, and is pertaker of immortalitie. For he may not die. Of this discription of Angels kind, many manner properties of Angels be to vs shewed and knowne. An Angell is said, Substantia intellectualis. For by reason of the spirituality of his substance, and of the singular puritie hee perceiueth in himselfe all formes intelligible, that is to vnderstande, all shapes and likenesse that hee needeth to haue. For to haue cunning and knowledge of things hee apprehendeth shapes and liknesse intellectuall, that may moue his vnderstanding to witte and wisdom. And inasmuch as hee is farre from the bondage of earthly matter, inasmuch hee is the more perfect in contemplation of

spirituall and vnmateriall thinges: So it is sayde plainly in Libro Causarum. For spiritus that bee also named vnderstanding, be full of shapes and likenesse, because they haue knowledge and cunning. Therefore in them shineth all manner of vnderstanding, as in the bodies of men their secreete motions doe declare in the witte to haue knowledge of thinges. Sicut ibidem dicitur consequenter. Moreover, Angells kinde passeth all bodily kinde in subtiltie of his Essentia in simplicitie, and in cleernesse of his conceit, and ability of his free aduiseement. This Angells kind hath no succour of bodily matter. Therefore materiall corruption maye in no wise be according to him. Therefore no knowledge by bodily wits may let this foreknowledge that is godly, for an Angell hath foresceing in a manner as God hath. Therefore hee is aboue time, and vnderstandeth all at once: and not one thing after another, or one thing of another, as the conclusion of the premises, as mans vnderstanding and assurance of the minde, gathereth knowledge of some thing, through, or of the knowledge of other things. It seemeth that such comparison as is betwene a simple thing and a thing compound, either else betwene a point and a line in being, such is the comparison betwene Angells knowledge, and mans perseuerance, in vnderstanding and determining. Also no mallice withholdeth nor turneth away the wil of an Angell from the seruice of his Creator. Therefore inasmuch as the substance of an Angell is the simpler, and more far from all condition of matter. Inasmuch, the likenesse of God shineth y more expresse in him, and in him as it were in a full cleere mirrour, the thing of God appeareth the more cleere. And the influence of blisse is the more worthy, inasmuch

Intelligence of Angells is a singular freedome not subject to temptations.

That which is simple is one thing and that which is compound, is diuerse or many things.

as the Angell ioyneth him by his owne will, the moze perfectly to the apparant truth, that maye not be chaunged, as Gregory saith: Almighty God made the kinde of good Angells god, but mutable. So that they that woulde abide, might bee assured of grace, & by so much the moze increase reward, in how much they setteled the effect of their will with studie, without chaunging in God: also Saint Gregorie sayth: Angell in the contemplation of his Creator is aboue the thing that may be chaunged, but in that he is a creature, he hath subiections of chaunging. Denis sayth, In Angells thre things must bee had in consideration, Essencia, by the which they haue being: vertue by the which they haue might: and working, by the which they are exercised. The Essencia of them is simple and immateriall, pure, distinct, and discret. This vertue of them is free, vnderstanding, louing, and without ceasing. They haue might and power freely to choise, to vnderstande, and to loue: and to God to be ioyned without chaunging: also they haue a vertue of working, for they doe all thing without abiding or tarrying, they put of al aduersitie without withstanding, and without withsayeng: alway they be nigh vs, and serue vs without ceasing: and their working, is willing, sodeine, profitable, and honest.

For they serue GOD without constraining, and doe his heales sodeinly and in an instaunt, and putte not off till on the moze rove: all god and profite they procure with greate harte taking: they bee occupied in lawfull daedes and honest, that bee without blame: then it is truth that in an Angell is thre manner vertues, of knowing, of working, and of being. For hee knoweth God aboue himselfe, in a mirrour of euerlasting during, without any intermission. Hee seeth alway the face of the Father, Mathew. 18. Angels alwayes beholde the face of my Father which is in heauen. Psal. 10. He apprehendeth all things that is without himselfe, without any collection, and holdeth in minde within himselfe, with

out forgetting, all that hee apprehendeth. Angells haue this vertue of working, mightely, swiftly, and profitably, and without ceasing: and they also haue vertue to be steadfast, in the simplicity of their kinde. For they are not altered by deadly subiections, neither they haue no contrarioussnesse of passibilitie, neither bee lette with charge of flesh. They bee also in steadfastnesse of grace and of blisse. For they bee subiects to the lawes of God, and be not contrary thereto by none affection nor daede.

They bee godly and not tormented with the pricke of enuie: and forasmuch as they be pure and cleane, they bee not defiled with any affection: and they be steadfast in the dignitie of office. They are the substance of wellminding, and therefore contrarie to euill doing and they that bee Soueraignes bee Princes ouer the other without tyrannie: also Angells kinde is ioyned nigh to the first lyght, that is God, and therefore it is full of moze copious light: and so much the moze deeper it draweth of the Well of lyfe, the moze nere it ioyneth it selfe to the first light in beholding the minde: and it receiueth alway the moze principall Theophanias, that is lyght and shining of GOD, insomuch as it tourneth it the moze perfectly to the highest god by loue, that chaungeth not: and so that light, that is euerlasting, first it commeth vpon Angells, and by Angells it commeth downe to vs: and therefore by Angells lawe came to men: and for that first shining cometh to Angelles from the Father of lyght. Denis calleth Angelles Algamatha, that is, most clere myrrours, receiuing the lyght of GOD. Vnde in libro de diuinis nominibus. Chap 6. Denis sayth in this manner. An Angell is the Image of GOD, the shewing of hidde lyght, a myrrour pure and most bright, without spot, without wenne, or other defiling.

And if it were lawfull to saye, hee receyueth in himselfe all the fayrnesse of the well shape, godlye for

Gen. 18
Exo. 3

mitie and of pure declaration in him selfe, as it is possible to take and declare goodnesse that is hidde. He is named the Image of God, for lykenesse and shape in vnderstanding and readinesse: for lyke as God seeth all things without aduice and conference, so doeth Angells, for they see not by meane, neither apprehend by bodely wit. Also he is called the shewing of hidde lyght: for he taketh by influence the light of the Godhead, that is in it selfe incomprehensible and hidde, and sendeth it forth, and sheweth it to other, and maketh it knowne to them that are lower. And he is called a myrrour, for he is able to receiue the lyght of God, and is called a pure myrrour, for the kindly purenesse of his substance, for he hath no bodely filth, he is immaculate, he hath no went of originall sinne, he is not defiled with contagion of deadely sinne, he is without spot of veniall sinne. He is sayd receiuing fairenesse of the likenesse of the Godhead.

In a speciall manner of knowing, he is lyke to the Godhead, and also he declareth to them that are lower the incomprehensible and hidde swetenesse of the goodnesse of God. For what he taketh in contemplation and tasting by the gifte of God, he sendeth it forth, and maketh it knowne to them that are lower.

Damascene in his seconde Booke and third Chapter sayth, That Angells are lights intellectuall, hauing lyght of the first lyght, and they neede no tongue neither eares: but without words and voyce they vnderstande and know euery others thought and will. And they are not containd in a bodely place, not within walles neither cloyster bodely inclosed, and be not bodely long, neither broad, neither thicke, but they be intellectuall nigh and present, and worke in euery place where God bideth them. Also they are spirites kindly strong and swifte to doe Gods will: and they are sodainely sounde in euery place, where God willet and be-thinketh, dispensing those things that be about vs, and helping vs after Gods

owne will. They are about vs, and neuerthelesse about God. It were harde to moue them to euill, for thereto they are contrarie: that is of grace, though it be not of kinde.

And as it is possible, they be in contemplation of God, and haue theyr dellyght and lyking in him: and seeing they are spirituall and bodilesse, they neede neyther wedding nor corporall ioyning.

¶ How an Angell in bodely shape, is painted. Chap. 3.

Also though Angells kinde haue no matter neyther lyeuations and shape of bodye, yet by a mozall deuise, many things are imagined, as God lyke an olde man: euen so Angells be paynted in bodely lykenesse, and Scripture maketh mention, that they haue diuers lymmes and shapes. But by denominations of lymmes that are sene, vnsene workings of heauenlye persouerances, are then thereby vnderstande. For when Angells are paynted with long lockes and crispe haire, thereby is vnderstande their cleane affections and ordinate thoughts. For the hayre of the head betokeneth thoughts and affections that doe spring out of the roote of thought and minde.

Men saye that they haue eares, because they receiue the inspiration of God, and that they knowe and vnderstande. Paynters make to them noses, thilles, and not without cause: for they voyde vices and sinnes as it were stinking thinges: and they loue vertues, as it were swete smelles. And they seporate trueth from falshood, making distinction betwene cleane and vncleane, stinking and swete smelling.

Olde men make mention that they haue mouthes, tongues, and lippes, because they shewe to vs as it were in speaking the priuities of God: and they

are alwaye busie wayting and attending in the prayling of God.

And they be painted beardless: for to take consideration and heede, that they passe neuer the state of youth, neyther ware feeble in vertues, neither falle for age. Men saye that they haue teeth, because grace, that they receiue of God, they vse to part and deale it to other, as it were chewing and grinding, and therby their might and power is betokened. They haue armes and handes, for by theyr might in working they sustaine our infirmities. And cease not to holde vp and defende god men, that God hath chosen. Men saye, that they haue heartes and breastes, for because they haue life lyke to the lyfe of God, and worke openlye to helpe vs to receiue the grace of lyfe, and such lyfe as God hath. They haue ribbes and sides, for they haue safelye in themselves all the giftes of grace, and by keeping of them all thing is sure and safe in god men. Men say, that they haue flankes and thighes, but hidde with clothe, for they haue within themselves, grace and vertue, hid from fleshly men. Feet they haue, but as it were alwaye bare, for the moving of their affection to Godward is sequestred from all deadly lyking.

¶ How Angells be described.
Cap. 4.

Also Angelles be painted in manye manner shapen wonderfully altered, as Saint Denys toucheth in the end of the Angelicall Hierarchie. Truly they be paynted feathered and winged: for that they are of contrary cause & cleane from all earthlye cogitation. And they be lifted vp in effect and knowledge, and rauished to the innermost contemplation of the loue of God.

They are cloathed in fierie redde cloathes, for that they be wrapped in the lyght and mantell of the knowledge and loue of God. They bee cloathed with lyght as with a garment. Psal. 104. They are gyrded with golden girdles, for that they be so clipped with the habite of vertues, that they neuer

flyde to vice neither to sinne. They beare in hande authorities and scepters, for after God they giue all rightfull iudgements, and rule and govern rightfullye all that is in this worlde, that we knowe with better wittes. They beare in theyr handes swordes and speares: for by vertue that is giuen to them, they warre, and destroye the vyroares and the enforçings of fiends, and of other that are rebellious. They be seene to haue Troiwells, and hanging plommets, and measures, and worke mens toles: For by prouision of Angells, God vseth to tourne euill men to good, and moueth them that they might bee made the habitation of the Holye ghost.

They haue in their handes, rule, lynes, and measures, for they diuide, meate, & weigh all mens workes good & euill. And they are sayde to haue Physicall with sweet smelling things: for by doing of them our wounds are brought to grace of health. And it is read, that they be girde as they were apparrayled readye to goe and walke forth on their waye: for by their helpe and guiding, godlye disposed men be alwaye brought home into blyss. Also they be sayde to beare pennars and inke hornes, and other instrumentes of Writers: For that, that through theyr doing, the priuie of Gods will, is oftentimes reuealed and knowen.

They bee furnished in armes, and weapon of battayle and of warre: For that by helpe of them, god men are often succoured and defended, in warre and in battayle of bodey and of soule. And they harpe: For that they that are worthy to be comforted, by theyr helpe and prayers, fall not into sorrowe of despayre, and so to be without hope.

They beare Trumpettes in theyr handes, for that they call and comforte and excite vs to profite allwaye in godnesse. Manye such manner things are written of the araye and doing of Angells, that betoken theyr meruaylous workes.

¶ How Angells be compared
to materiall things.

Cap. 5.

Also they be likened to other things,
that be taken & transumpt of natu-
ralls*. For to signifie and declare they
profound and secret workings: example.
They be likened to windes, for y they
flye and passe sodainely, so their dedes
and workes. They be called cloudes, for
that they be raniſhed towarde God by
very contemplation. They be lykened
to fire, for that they be wholly inflamed
with burning loue of God, and as fire
they shine in knowledge, and burne in
loue.

Now they are named golde, now
ſiluer, and now latten, for they haue pure
ſhining, as light, and be adorned with
the wiſedome of God. They be lykened
to Carbuncles & Saphires, and to other
precious ſtones that be ſad and bright,
for becauſe they be firme in the grace of
God, and confirmed in the bliſſe: and
by their preſence, all that is in heauen
and in earth, is wonderfully beautified.
They are called Lions, for that they be
grifly and dreadfull againſt wicked ſpi-
rites and to ſinfull men: or els as the
Commentor vpon the Hierarchie Ange-
licall ſaith, becauſe when they aſpire to
the contemplation of God, that was
known afore, is wiped out of minde:
when clerenesse that is deſired, is open-
ly known, to the ſoules that deſireth:
for a Lyon vſeth to wype awaye his
owne ſteppes with his tayle. They are
called Oren, for an Oren reareth the
land, and maketh it able to beare fruite:
So Angells make mens ſoules able to
receiue graines of vertues and of gifts.
They are called Eagles, for that they
beholde ſtraght and ſtiffelye in God,
that is the Sunne of righteouſneſſe,
without dazelyng of theyr eyes. They
are called Hoſes for by the Lawe of
obedience, they be ſubiect to God, that
is Lorde aboue them. Sometime alſo
they are called white Hoſes, for the

bright and clere knowing of God.

And ſometime blacke Hoſes, for they
maye not comprehend the Paſſiue
of God at the ful: for blackneſſe is darke
colour and dimme. Sometime redde
Hoſes, for they ſheue dread of righ-
teouſneſſe and equitie. And ſome time
of diuers colours, for the variable uſe
of power that they haue receyued.
The uttermoſt colours are mixed to-
gether, and by the perfect vertue of An-
gells, the firſt are ioyned and tourued
to the ſeconde, and the ſeconde to the
firſt, and be tourued either into others
loue. And they be called fire Riuers,
becauſe they receiue ſtreames or flow-
ings of diuine grace, and they ſhedde
out plenteouſlye that neuer fayleth of
freſh ſtreames of Gods grace, and
poure out to other in plentie of lyfe:
and therefore they are lykened to a fir-
re Riuer. Alſo they be called Chari-
ots, for in a Charyot is manye things
carried at once: for they bee by one
aſſent bozne vp, aſſociate and coupled
together, in the ioyfull compaigny of
God.

They be alſo called Wheeles: for
as a Whele windeth and tourneth a-
bout, and moueth alwaye about the
ſelfe Center: ſo Angells are in contem-
plation, and moue about that thing,
that belongeth to God, as it were a-
bout the centre or poynnt in the middes
of a compaſſe intellectuall: for they de-
ſire maye not be quenched, and what
they deſire, paſſeth theyr witte and
might. And therefore alſo they are
lykened to Chariots and fire wheeles.
For that they come dowlne to ſubiectes,
and illuminate them, and ſo goe by a
gayne, and guiding euermore by con-
templation. And they preſent to our
Lorde, prayers and inwarde cogita-
tions of god men: and bying dead
mens ſoules into Abrahams boſome,
and into the Countrey of bliſſe. And
they are called Surgeons and Phiſi-
cians, becauſe they cure and heale
ſoules.

And they be alſo called Smithes,
for that they prepare for vs gholtlye
weapons.

They

*Appea-
ring in
that ſhape
that they
are not.

*A good
note.

*With a
ſtedfaſt
faith.

They be called watchmen and wardeins, for they being neuer overcome with sleepe of wanting skill, warne men of perills that may fall or come to passe. And they also be named Harvesters, for they gather the people that is chosen into the Garner of the kingdome of Heauen. And they be called Souldiers, for they warre and fight for vs against wicked fiendes. And they be called Dukes and Leaders, both because they teach vs the manner of fighting against Ghostly enimyes: and also for they shewe and teach vs the way to the countrie of blisse.

In these and manye other figures and lykenesses, Angells vertues be tokened to vs, and vnderstode in Scriptures, touching the substance, vertue, and working of them. But these few that be set here for example shall suffice at this time.

Of the orders of Angels Hierarchies, and of their offices.
Chap. 6.

Seeing that the properties of Angells be in part rehearsed and determined in generall, as it belongeth to this worke, we shall intreate of all the Hierarchies of the orders of Angells: that we maye knowe the office, conuenience, and difference of all the orders by theyr proper conditions.

Of the three Hierarchies.
Chap. 7.

The holy man Saint Denis speaketh of three Hierarchies, the first is aboue heauen, and standeth in three persons, the seconde in heauen, and standeth in holy Angells, the thirde vnder heauen, and standeth in Prelates. Denis sayth, that a Hierarchie is an ordeined power and might of holy things: and reasonable, holding a due principalltye ouer Subiectes. Three Hierarchies be in heauen, the highest, that is called in Greeke Epiphania, and is described of Denis in this manner.

Epiphania is in the burning hot affection in the highnesse of high motion and vnderstanding, and in the ballance of the perticular iudgement. And this Hierarchie containeth three orders. Seraphin, that passeth other in burning of loue: and Cherubin, that is ioyfull in priuiledge of cunning: Thrones, that passe other in perpending of righteousness. And of the other two Hierarchies, we shall speake hereafter in theyr owne place. In euerye Hierarchie needeth three thinges, order, cunning, and working. For as Denis sayth, a Hierarchie is a godly order, cunning, and worke, lyke God, as it is possible likening and supposing thereto the illuminations by proportion, taking hede to the lykenesse of God. Hee setteth three in the description of an Hierarchie, order, cunning, and working: for if one of these three should want, it is no Hierarchie. Therefore a Hierarchie is sayde a godly order, as it were a might that is ordeyned and disposed after Gods owne will. Therefore in order is office noted, in cunning, reasonnesse, in working seruice. Without order presumption is the worke, without worke negligence is the order, without cunning, the worke is then repprouable, and the order is vnprofitable. And therefore as well in order as in cunning and working, euerye Hierarchie followeth the conformitie and likenesse of God: And by the manner and measure of his illuminating that God giueth thereto, hee profiteth in his order, and supposing rightlye, and working well, to the following of God as neere as is possible, hee ascendeth vp. Such is the disposition betwene the Angells of the order of Hierarchies. They that be of the higher orders, receiue more plenteous light of God. And then to those that be lower then they in order, they transfound and deperte the lyght, they receiued. For this lawe is holden and kepte in the order of Angells in participation of grace and of blisse. Some be the first, and some the seconde, and some the laste: as they the which in order and in re-

A good note.

ceiuing

ceiuing and taking of kinde are peerelesse: they be also vnlike and not equall in taking and receiuing of blisse. Therfore Saint Denys saith; that it needeth that the higher Angelles alway teach and leade the nether and lower Angels, that they may bring them to the diuine brightnesse and illumination, adduction, and communication, and induction by conuersation, in illumination by knowledge, in knowledge by perception. For as Saint Gregory, 1. Mor. saith, Some are nigh God by contemplation, and some goe outwarde by seruice and worshipping: and yet they that goe outwarde, passe not alway from the inner contemplation. For alway they see him, that is present in euery place that they come in.

The excellencie of orders is assigned by the worthinesse of gifts, for by diuers simplicitie of kinde and Essence, and clerenesse of kindly wit and wisdom, and by different freedom of aduiselement, the orders receiue and haue diuersitie. For they that be more subtile in kinde, and haue more clere perseuerance and wisdom, the gifte of larger grace, they are more worthy than the other. Therfore all the orders of Hierarchies haue proper giftes by the which they worke, and proper qualities, by the which they rule their workes, for no Angell hath leaue to take vpon him a worke or deed, that belongeth not to his order, and to his office. The perfection of the order of Hierarchies standeth in such a point, that they that be clere beautifieth other, and they that be purged, purge other: and they that be made perfect, make other perfect. For the order is such, that they that be first purged, be afterwarde illumined and beautified, and then made perfect. For after purgation followeth illumination, and after illumination the consummation of perfection, and so the higher orders immediatly receiue of God purgation, that they may be cleane and clere: and perfection, that they may be perfect. And then by order of the disposition of God, the higher Angelles cleanse, illumine, and make perfect the lower Angelles. But they purgation is

not to be vnderstande of corruption of vices and of sinne, but more verely imperfection of godnesse. For Saint Denys saith, to the likenesse of him that hath no contagion neyther uncleannesse, it needeth that Angelles be cleane of uncleannesse and confusion, shining in holynesse and truth, and perfect in godnesse. Amongst these most holy orders, some be the first, and some be in the middle, and some the last and lowest. The first illumine, the last be illumined, the middle illumine the last, and be illumined of the first.

Of the order of Seraphin.

Cap. 8.

As of the more worthy, first we shall beginne to treat of the first order, that is Seraphin. Therof speaketh Isidore, l. 7. and saith, Seraphin is a multitude of Angelles, that is to vnderstande, burning or setting a fire, for betwene them and God, be no Angelles meane.

And therefore the nearer they be to God, so much the more they are inflamed and lightened in the clere brightnesse of the lyght of God. And therefore men saye that they bayle and wrap the face and the face of our Lorde. For the other Angelles see not the maiestie of our Lorde more clerely than these doe. And therefore they be inuironed with so much the more brightnesse, in howe much they be inflamed in burning affection of the inwarde loue. And so the proper office of these Angelles is to burne in themselves, and to moue other to burne in the loue of God.

We maye take the principall and speciall properties of this Order of Denys wordes, that sayeth learnedly in this manner. The first Hierarchie of Heauen is hallowed with well excellent Essencies, and haue an Order higher then other, sitting nexte God.

And therefore the first workings of

knowing

knowing of God be born into this Hierarchie, as into the Hierarchie that is next God, and it followeth. Seraphin is alway moueable about things diuine, & is hot, without ceasing; sharpe and passing feruent, alwaye of vnsse motion that boweth not; the bringer againe of subiects, actiue exemplificatiue, making them hot, and raising them into the lightnesse of fire: loue of heauen, cleansing offering not intermixed, and may not be quenched; and hath lightnesse of light, & property to giue light to make darknesse knowne, and to pursue it. These wordes be full diuine, and passe all mens wit, touching the darke and mysticall meaning of them. But yet as I may, though it be doubtful & beyond common skil, I shall undertake somewhat to declare the meaning of these wordes. For it seemeth that Denis hath meant that the disclosing of the properties and office, maketh knowne to diuerse, discretion and participation of grace in the Angels that be named Seraphin. For the name of Seraphin meaneth moueable, & sayth so by likelihood, the kinde of fire loue, by the which the affection of an Angell, is moued and ramified, retourneth into God. But this mouing is quiet, raising, augmenting, and fulfilling. Also he moueth incessably, for such a loue falleth neuer, neither resteth it to desire him, that he loueth. He is called hot, for y strength of loue exciteh and moueth, as it were heate, to the feeling of sweetnesse. And therefore he putteth to Acutum, sharpe. For the strength of loue pearceth into the inmost of the maker and creatour. And so Acutum, sharpe, betokeneth a manner violence of loue, that entereth and pearceth into the thing that is loved. Also he saith, Super feruidum, passing feruent, for though the loue stretch into the inmost of the Godhead, yet he ceaseth not to see all about by affection: So that the thing that he taketh not at the full by the inwit, he comprehendeth somewhat by full of contemplation. As a thing that boileth by strength welmeth and leapeth, and throweth & sheddeth it selfe all about: So the affection of an Angell forsaketh nothing, that he

taketh heede of, but the inmost he knoweth, the most he desireth to knowe. He sayth also, Inflexibilis motiohis, mouing that falleth not, for though Angels loue moue into God, yet he is inflexible, steadfast, and falleth not. For he will not lese in any manner wise that thing that he loueth: and so he is moueable & ceaseth not, and that intente and inwardly. For he setteth his intent into the inward of God. And so he is alwaye moueable and resteth not in himselfe: but he is busie to set his intent in God, but inwardly that he faile not outward, and he is in all, wise, inflexible & stable, and turneth neuer from him, to things that be without him. Also he saith, Suppositorum redactiuum, able to bring againe the neather. For an Angels loue stretcheth alway to the ouer, that is, to that aboue from whence the cause of his loue cometh: but he goeth not alwaye from the loue of the neather. But he calleth & bringeth the neather orders to be partners of the illumination and brightnes of God. Also he saith, Docere actiuum et exemplificatiuum, he desireth to teach and giue god ensample: For his intent is not onely to bring the neather orders to loue God, that is highest: but also by example he sheweth them that be of the neather orders, how and in what manner, he that is most good, shoulde be beloued about all things. And how men shall turne to God by loue, and doe all thing after his will. Therefore he saith, that the loue of them is heating & rearing vp into such a manner heate. For therefore they trauaile, that the neather orders burne and be feruent, though not all alike, but differently. And he saith not that, as though the lower Angells were cold or dead, but it is sayd, because the subiect orders are excited and stirred by them to the more larger affection of loue. And therefore it followeth, Ignem celitus & holocaustumatis purgatiuum. A fire thing of heauen, that poureth offering. For the fire of God lighteth the first Angels, that they may light other, and lighteneth them, from whose light other are become bright shining also, & purgeth them, that they may cleanse

other

*So said,
because
our redēp-
tiō stand-
eth by
the gifte
of faith

other. For the fire of God burneth sofly and sweetly, and burneth not to wasting neither to apparing, but to cleansing and to purging. Therefore he saith, That he cleanse offering: For as he is the luminator at full, so he cleanse at full. And he cleanse not from infection of any vice or sinne: but from the imperfection of godnesse. For that is perfect purgation, where no correction is, but all perfection. Also Seraphin is sayd, vertues, Multi moda & multi fida, a vertue of many wayes and of manye faiths. * Of many wayes, in that he is moued in desire & working many manner wise. Many faiths in that he is beautified in possessing: many wayes, in that he passeth forth searching: many faiths, in that he pearceth and findeth. He passeth forth by manye wayes and diuers affections, and cometh to one God, and one lye comprehendeth all things together. Also the name of Seraphin, meaneth the thing that is not put by, neyther intermixed: for without any bayling of figure or of creature set between, he loneth to see God: and of the plentie of the well of euermore light he is brightened without any meane set betwene, that he may brighten other: and he is lightened, that he may light other. And so the Angells of that order, are more worthy then other, for they take the influence of their perfection of God, without any meane set betwene: and giueth the same forth to other without withdrawing, and haue it in possession, and keepe it without lesing. They slack neuer, neither withdrawe them from that loue of God, neyther tourneth they intent from God. And they leade the neather orders toward God, & cease not for trouble, neyther for annoy. This may suffice of the properties of Seraphin.

¶ Of the order of Cherubin.

Cap. 9. The second order is called Cherubin, and is to vnderstand, plentie of cunning. Isidore lib. 7. saith, Dnely excepted

Seraphin, Cherubin are the highest companies of Angells. For the nearer they be set to the wisdom of God, the more large gifte in them appeareth of the fulnesse of God. Therefore worthy the order of Cherubin are ordained after the order of Seraphin. For after the gifte of Charitie, of which gift Seraphin hath the name, the most excellent gifte is the gifte of wit and wisdom, and of the knowing of the dignitie of God: of the which gifte Cherubin hath the name. For the beame of the light of God, shineth principally in the Angells of this order, touching the farre exceeding participation of the knowing of God. Therefore Denys sheweth the properties and effects of the Angells of this order. cap. 7. where he saith, That the knowing of Cherubin teacheth what he knoweth. And these words signifie, that Angells of this order are called Angells that knowe and be knowing, for they passe other in the gifte of the wisdom of God: also he nameth them Dei vidi, God seeing, for the excellent sight that they haue of God. For they haue a more cleere contemplation, then other haue of Gods maiestie: and they be said, Altissime dacio rationis luminum accepturi: Of the highest gift of reason receiuers of light. Thereby he meaneth, that the order of Cherubin, is passing other filled of the light of God. Also these Angells haue the gift of the fairenesse of God in the first vertue that worketh: for by the light of diuine wisdom, they be in contemplation of the fairnes of god. Also thereby he meaneth, that in them & by them the first vertue that worketh, is to say God, is seene most clearely. Also he is called, Sapientifica traditione repleti, full of giuing of wit and of wisdom, for by the wise tradition of the Creator, they deale the gifte of diuine wisdom, to some more, and to some lesse. Also they haue communicatiue cunning. For the light of wisdom, that they receiue largelye, it passeth by them, to diuers others. For the fulnesse of light that they receiue, they giue forth and commit to other.

And also they are named takers of

lyght of pure contemplation and of simplicitie without meane. He calleth the lyght the illumination and glistering, by the which lyght he cometh to y pure and cleare contemplation, where the vertue of God is, not in image, in figure, or in any meane creature: but by it selfe, and in it selfe. Also they are called filled of the food of God, and of his house, and of the unitie that giueth lyfe of the feeding of God. For in that they be fed with the lyght of knowledge, they be refreshed with the swetnesse of loue. For it were no great profite to inspire with knowing, but there followed therewith fode of the holy spirit, that is, of feeding by loue. Also this feeding is called house-hold, liuely, and onely refection. House-hold, for that it is prepared for friends: For meynie, belonging to y house. And it is sayde lyuely, because it maketh and giueth lyfe to each, that is fedde with such meate. And it is onely and singular: for it is not tasted with straunge lyking, that is to meane, not with fleshy swetnesse. And though it be onely feeding or meate, yet manye manner of feeding is found in this onely meate. That when this one meate is taken, full and very feeding is found.

*The minde satisfied in God, is spirituall feeding.

Of the order of Thrones, Chap. 10.

The thirde order is the order of Thrones, and this order hath the name of the gift of dome. For that God sitteth in them, and giueth his sentence of iudgement, and by them he disposeth all subiects, as saith Isidore. Therefore the vertue of Gods equitie is lykened to a fire throne in Daniel, y is to meane, for clerenesse of knowledge, for by them, God foresaying every thing, discerneth readely all things, and for swiftnesse that nothing may withstand or let. Then these Angells, in which righteousness of Gods iudgement specially shineth, be called Thrones, of Isidore. And therefore Denys calleth them the highest seates, for they be high by authoritie of God, as it were instruments of Gods Justice, ordained to gouerne: higher,

for that they followe the rule of the righteousness of God in iudgement, but highest, for that they be nere the presence of God, in the disposition of the Hierarchies. Strongly placed, for that they are couenable and conuenientlye ioyned, touching the ioynture and conuenience of the iudgements of God. For it is determined and conuenient, that every man receiue for trespassse paine, and for righteousness blisse, and such reward as his worke asketh, acceptation or refection: and therefore payne accordeth conuenably to trespassse, and blisse to righteousness. For if trespassse and blisse, payne and righteousness agree not, they shoulde not haue a seate or dayned couenable together. For compaction and byright iudgement is the rightfulness of Domes. The seates are free of all shamefull subiection: For euer the more subiect they be to God that is aboue them, the more worthy they are to be made high by him, and in him, Sedes Dei ferre, seates that beare God, for they beare God that is aboue them, and they set forth and shewe the might of God by diuine mouings, in creatures that be subiect.

Seates that belong to the coming of God, that is aboue vniuersall, and aboue worldly taking. For they take the knowledge of God without any dye and wearinesse, and sendeth it forth to the lower, without grievous suffering, and without withdrauing. Whereby they teach vs ghostlye, that we putting aparte materiall and earthly things shoulde appoynt and make vs meate to receiue things that euerlasteth.

Also these seates are without ende, that is to vnderstande, without beginning and ende. For in God, to whom they are nigh, is founde neyther beginning neyther ende. So the Thrones receiue the vertue of God, and sendeth the same to the lower. They make themselves subiect to God obedientlye, and not of anye necessitie, but by free freedome, they shewe themselves subiect in all degrees.

Of the middle Hierarchie.

Cap. 11.

Isidore saith, That the middle Hierarchie containeth these three orders, Principatus, Potestates, and Dominations. Denys calleth this Hierarchie Euphonomia, that is diuine brightnesse with reuerence, their parteners setting forth, and teaching the vse of the Lordship, and putting awaye of a thing that is contrary. The first difference is sayd for Principatus, that haue the gift of reuerence passing other: whose office is to teach, to exercise, and to do reuerence to them that be worthy, after the diuers degrees of Prelacie, as it is wrytten: Cui honorem, honorem, Honor to who honor pertaineth. Rom. 13. But the vse of Lordship belongeth to Dominations, which teach & lower to gouerne, not by lpying and desire to be aboue and ouer other, but after Gods owne will, to rule one another: so God will that men be aboue other men for profite, and not for pride, that they may teach and informe them in the faith and in god manner of luying, and not to be outragious in the giftes that are freelye giuen to the Lordship. Constraining of might & power belongeth to the order of Potestates, that mightely put off fendes, that they grieue vs not so much as they woulde, Preuenting vngodly desires, & vnlawfull lustes. And so is the disposition of the middle Hierarchie sette: though it seme otherwise ordained, after Isidore and Gregory, but that belongeth not to this worke.

Addition

Of the order of Dominations.

Cap. 12.

The fourth order is Dominations, as Isidore saith, which are aboue and excell other in powers and vertues, for they be aboue other companies of Angels and Lords, and are called Dominations. Gregory saith, The office of this order, is to teach and informe men, what is needefull in spirituall battayle, to vse in the office of Prelacie. Also

they informe Prelates of the Cleargie, how they shall behaue themselves in gouerning of subiects, without oppression & tyrannic. Denys sayeth, That the seruice of these Angels, is to put of distrust and dread, and tourne to God, without bending to worldlye profite, and serue him without ceasing: which by a singular excellencie, shapen onely a behest and commaundement, a sure information & warning in the neather order. The Angels of this order be free of all manner oppressing and ouersetting, that they maye freelye be reared vp to Godward, and be subiect to none that is lower the God: & so they be subiect to none other, but to him alone, and by an vniuersal excellencie they are far aboue all subiection: yet so y no violence of tyrannic bendeth them to oppresse and ouerset the neather Angels. Therefore Denys saith, That they vse their Lordship with vnykenes of tyranny. They haue seuerity in might, and with seueritie, freedome in godnes; and whyles the time of Dominations, power, and might is used, freedome is not taken away in their doing, about the neather orders, yet by this liberalitie their might is no manner of wise diminished. But conforming themselves to God, as much as is possible, they follow the rule & lawe of their president. They neuer turne them to vanitie, but alway to the highest God, that Denys calleth (One) that is to vnderstande, & minersall. On him they set their eyes, and turne not alwaye the sighte of theyr vnderstanding, from him that is Lord of all: and therefore they are parteners, as it maye be, of the forme and lykenesse of God, as Denys saith. And so Dominations are the first in the seconde Hierarchie.

The order of Principatus.

Cap. 13.

The fift order is called Principatus: And holye men declare, that this order teacheth men of low estate, to doe reuerence to them that be greater and in higher estate of dignitie, as to kings,

C. 15.

Princes,

Princes, and Prelates. Of the Angells of this order Denys saith, that to Principatus belongeth leading to bring kingdoms to the lykenesse of God. For it belongeth to these Angells of their office, to teach and bring the other more lowe ordynately to God, and to teache the lowest person to be reuerenced in himselfe, and in his neighbour, and specially in a Prelate. Denys saith, That therefore they are called Principatus, for that to them it belongeth to turne or bring other to y first & principal beginning, that is to God: the which they followe as it is possible, and as far forth as it is lawfull in office of presidence, they be lykened to the Prince. For Isidore lib. 7. saith, That Principatus are they that be ouer the companies of Angells; for that they ordaine and dispose the lower Angells to fulfill the diuine seruice. They haue the name of Principatus: some there be that serue, and some that stand by, Thousands of thousands serued him, & ten hundred thousand stood by. Dan. 7. 9, 10.

Psa. 68. 17

¶ Of the order of Potestates. Cap. 14.

The first order is the order of Potestates, & they are called Potestates; as Isidore saith, for the euill Angells be subiect to them. And they haue y name of Potestates, for by their might, the euill spirites be restrained, that they doe not so much harme as they would. Gregory saith, That the office of these Angells is to comfort them that trauaile and fight in ghostly battayle, and to defende them, that they be not byolently ouercome of their enemies; and to helpe mightely that god men haue the victorie. Wherto Denys accordeth and saith, That the seruice of Potestates is to keepe warrelve, that no wicked thing grieue, neither annoye god men.

And Gregorye sayeth, That Potestates in their Order, perceiue more mightely, that euill spirites are subiect to their disposition, the which be restrained by Potestates, that they grieue not men so much as they would.

Of this Potencial vertue, Denys saith. This holy Potestates haue equal might with Dominations, and receiue and keepe meekely the same diuine giftes in theyr degre without confusion. For they tyrannously commaunde nothing contrary to the lower: they assaye to do nothing by byolence and force: but calleth ordynately the lower Angells to the lykenesse of God. And ceasse not to bring the, Ad Potentificam & causalem potenciam, that is to God, that may all thing, and is cause of all thing intellectuallly, farre passing worldly doing. So that by these properties of the lykenesse of God, the middle dispositions of the supernall knowledge, may be illumined and beautified, pouged and made perfect.

Also as these Potestates are tourned to the lykenesse of God by meane of the higher Angells: so by theyr meane the neather Angells are brought also to the lykenesse of God. So that all the orders, highest, middlemost, and lowest, be made partakers of darke and mysticall purgations, illuminations, shynings, and perfectations.

¶ Of the thirde Hierarchie. Cap. 15.

The thirde Hierarchie is called Ephonia, and containeth three lower orders, that is to suppose, Vertues, Archangelles, and Angells. And thereto according the lower Hierarchie is described in this manner. The lower Hierarchie, is a godly principle of nature, meeting with the lawes of kinde, and shewing secrets as he maye take discreete of nature, meeting with the lawes of kinde. This pertayneth to Vertues: for they haue might to do myracles, and to heale sorrowe and sicknesses aboue natures skill. Shewing mysteries: this belongeth to Archangelles and to Angells, by a maruelous discreete passe, from the one to the other: this is referred to the difference of Archangelles and Angells. For the greater, as Archangelles reueale greater mysteries, and the lesse, as Angells, shewe the lesse secrecies.

for by Archangells were shewed, the greater secrets vnto Prophets, as this: *Esay. 7. 14.* Ecce virgo concipiet, &c. Behold a virgin shall beare a sonne, and thou shalt call his name Emanuel. And by Angels is shewed the lesse, as this: *Episcopat. 68.* Episcopat. eius accipiat, &c. His habitation bee voyde, and no man bee dwelling therein, and his Bishop right let another take. And this was sayde of Iudas the traitour that hung himself: and Mathias was chosen Apostle in his stede. Ephionia is sayd of Ephi, that is, vnder, and Phanos, that is, shewing. For the likenesse of God is shewed in a lower manner in orders of this Hierarchie, then in other orders of the higher Hierarchie.

¶ Of the order of Vertues. *Cap. 16.*

The seventh order is of vertues. Vertues be a company of Angells, and their seruice is to vertues, and to do miracles, in them principally the vertue of God shineth: and therefore they be called vertues as Isidore saith. The Angells of this order, receiue illumination, purgation, and perfection of the orders of the middle Hierarchie. Therefore Denys saith, that vertues haue strength to worke as God graunteth them, by which strength chaungeth not. In this they be formed and lyke to God: for they haue taken vnhangeable strength of vertue, to doe all deedes. And therefore Denys touching the working vertue of these spirites saith, That the name of these holy vertues, meaneth a mightie strength, that chaungeth not, that is giuen them after the likenesse of God, the which is neuer feble, neuer vnstedfast to receiue the illuminations and shining of God: as though he would meane, In these Angells be called vertues; it is knowen that they are confirmed & lyke to God: for the vertue of God is strong & mightie to worke, and faileth not for difficultie of any worke, and is stedfast to dure and last, and wearieth not, neyther febleth for no long during of time. So these Angells be lyke: for they are

found strong, and incommutable to doe all deedes. Therefore they be vertuous, not onely in working, but also in receiuing of light and of brightnesse. For the vertue of these Angells, though it seme feble and vnstedfast, is likened to the vertue of God, and is not feble, but by grace they are likened to the vertue of God. They be feble concerning their vnableness without God, by condition of kinde, but they are not feble by any corruption: but they receiue all that is due to a creature, that is to meane, sufficient strength according to the kind thereof. Therefore Denys saith, that they haue motion like to God, that beareth them stedfastly, into the passing Essence of God, for by that vertue, they moue to God ward: and therefore they vertue is borne vp, into the passing vertue of the Creator, therefore the likenesse of the Image of God is found in them. The likenesse of that they receiue, they send it forth to the neather Angells, they take by gifte, and giue forth by example. Denys saith, that the office of these Angells is to teach Prelates to doe the office of Prelacie, profitably, and purely, and stedfastly, that they may beare their charge patiently. Gregory. 4. Mor. saith, That the office of these Angells, is to teach them that haue vertue, how they should in themselves repaire the image of God: and reforme it, and keepe it, and saue it mightely. And so by the seruice of these Angells, the vertue of doing miracles, is graunted to the perfect, that they may be brought to the first state, in the which God made man to his owne Image and likenesse. By such miracles shewed, the Angells of this order se alwaies and behold the vertue of God, and tremble in contemplation thereof: but this feare, intirely desiring to set forth the will of God, is not painfull, but it is rather wonderfull, & not dreadfull feare, as saith Gregory in Mor. li. 4.

¶ Of the order of Archangells. *Cap. 17.*

The eight order is of Archangells that is to be vnderstande, highest messen-

Zac. 2. 3. 4.
The Angel that talked
with mee
went forth
and another Angel
went out to meet him
& said vnto him:
run, speak to this
yong mā,
& say Ierusalem
shall bee inhabited
without walles.
Luk. 1. 19.
I am Gabriel,
that stande in the
presence of God,
& am sent to speake
vnto thee
&c.
Tob. 12. 15.
I am Raphael
one of the 7
holy Angelles,
which present
the prayers of
the saints
&c.

gers, or Princes of messenges, as sayth
Isidore. For they holde the Principate
among Angels, termed Dukes, leaders,
and Princes. For vnder their order, to
euery of the Angelles their offices are as-
signed: For Archangelles be aboue An-
gelles, as it is said in Zachary, where the
greater Angel said to the lesse: Go &
teach this childe, &c. For if it were so
in the office of Angelles, that the greater
appointed not the lower, they would not
haue said so, speaking as to a man; it
seemeth therefore that one Angel learn-
eth of another. These Archangelles are
oft knowen by their proper names, so
that by their names, their conditions
and woorkes be shewed. For Gabriel
was sent to the holie Virgine, to giue
warning that he was comming; that
should haue the victorie against his fiends,
that are called, Aere Potestates. Gabri-
el signifieth his Fortitude of God. And
Raphael, the Medicine of God, & was
sent to Toby, and did lay medicines to
Tobies eyes, & healed him of his blind-
nesse, and so of other. Hether to speaketh
Isidore, lib. 7. cap. 5. Gregorie saith, that
the office of these Angelles is to teache
good men, and help them of those things
that concerne them: saith, as of the com-
ming of Gods sonne, and of his doctes
and lawes. Denys saith, that it belon-
geth to Archangelles, to shewe Prophecies
to Prophets, and to put off fiendes that
haue maistris ouer men, that they greiue
them no more: as it belongeth to Pro-
testates, to put off euill Angels, that they
take not vpon them things that belon-
geth to God. Also Archangelles are more
worthy then the inferiour Angelles, and
they be seene before other in message,
because they be more perfect, so that both
great and lesse, be seruiceable to the set-
ting forth of the glorie of God: and by
they diligent the lower Angelles are
informed towards God, as much as is
possible. Also they consent in one unitie,
gathering Angelles to that chiefe Prin-
cipall, in teaching of the Angelles vnder
them by ordinate loadings and vse,
by the which it belongeth to teach and
to lead the other whether Angelles that
follow. Also these Archangelles be in the

middest, among the orders of the nea-
thermost Hierarchie: and therefore they
take illuminations and shynings of the
higher Angelles, and the same shewe and
teach forth to the nether Angelles: in the
which Angelles of all Angelles, the dispo-
sition Hierarchie is perfectly constitute,
fulfilled and complete of thre ternaries
of the orders of Heauen.

Of the order of Angelles.

Cap. 18.

The ninth and the last order of An-
gelles, Angelus in Greke, Malach
in Hebrwe, Nuncius in Latine: and
is to vnderstande a Messenger in Eng-
lysh and in French. For Angelles were
wont to come in message, and giue pro-
phets warning of our Lordes will. An-
gelus is a name of office, and not of
kinde: for an Angel is alwaye a spirite,
and is named Angelus first, when he
is sent in message. Paynters paynt
Angelles with feathers and with wings,
to betoken theye swift passing and mo-
uing, as fables of Poettes tell that
Windes haue feathers, as it is writ-
ten, Qui ambulat super pennas, ven-
torum. Hether to be Isidores woordes,
lib. 7. cap. 5. Denys saith, that the Angelles of the
nether order be not partakers of the illu-
minations of the higher orders: for they
part not with the, but they take part of
the. For the higher Angelles first take illu-
minations of God, & then beare they il-
luminations forth to the knowledge of
other, and be called the first messengers:
and the other be called after, and the
last messengers. Also Denys saith, that
Angelles liue by inspiration, and bring
men to the knowing of God, and
teach and informe them that they maye
lyue righteously.
Therefore though these Angelles
haue no other lower Angelles vnder
them, and are not aboue any other An-
gelles: yet they haue vnder them the
Orders of men, ouer whom they are
ordayners and disposers of them.

Ps. 104. 3

For

Additio
21. 1. 1. 1.

Act. 12. 7.

8. 9

Peter was

delivered

by 3 An-

gell forth

of prison.

2. Re. 19. 3

The An-

gela-

woke Eli-

ah vnder

the Giae-

per tree,

and sayd,

Arise and

cate.

Dan. 9. 21

22.

As Dani-

el was in

prayer,

Gabriel

spak vnto

him, sai-

eng, I am

cōc forth

to giue

thee

knowv-

ledge and

vnderstan-

ding.

Toby. 5. 4.

When he

vvet forth

to seeke a

man, hee

found Ra-

phael the

Angell

vvhich ac-

cōpanied

him in his

journey.

Exod. 3

the Lord

promised

to send an

Angell

before his

people.

For the soule beeing the bodyes lyfe is the watch by the which the bodyes expresse the workes of nature, charged for a time while the bodye is appraunt: the course runne, the soule returneth subiect to motions diuerse, by higher Angells.

They be stirred vp by the loue of God in themselves, and be formed by yward of them, and passe forward vnder themselves by defence of them that they shal rule. These Angells haue many manner effects: for the Angells that be ordeined singularly to our keeping, picke vs to god, and wake vs that we sleepe not in sinnes and in vices. Act. 12. Also they refresh vs Chostlye, that we fall not vnder the burthen of the way into our countrie. 3. Reg. 9. Also they put off fiendes, that they hurt vs not. Tobie. 8. And they informe vs in doubts, & make vs certaine. Dan. 11. 39. Also an Angell leadeth vs that we wander not out of the way. Tobie. 5. Exod. 32. Also he commeth to vs and comforteth vs in sorrowe and in woe. Luke. 23. Gen. 16. There it is read that an Angell comforted Agar that wept full sore: also they haue compassion of vs when we sinne, least we fall in dispaire and vaine hope. Is. 57. 14. Iudic. 1. And they assist vs quickely least we shoulde fall. Esay. 24. And they helpe vs against enimes that we be not overcome. Gen. 32. & secundo Machab. penul. Also they heale our woundes that we dye not.

Tobie. 1. And they bring our sinnes to minde, that we shoulde be ashamed thereof. Ios. 2. And they warne vs of Gods will, that we maye doe thereafter. Luke. 2. And they put away lets, that we maye see our Lord. Exod. 23. Sed precedet re, &c. And they visite vs oft, and warne vs, that we trespass not. Esay. 40. Secundo penam, &c. And they be alwaye in the presence of God to haue contemplation. Luk. 1. & Dan. 7. Decies centena milia, &c. Also in praying they get vs remission. Iob. 33. Dignetur. And they cease neuer to worshiue and praise God. Esay. 6. App. 5. Non habent requiem, &c.

And they behold God face to face with

out baile put betwene. Mat. 18. Angelicorum, &c. And in their substance and vertue, they be not grieved with the weight or peise of the bodie. Luke. vlti. Spiritus carnem et ossa, &c. Also hee is aboue time, and worketh in time. For as Denis saith, the secret vnderstanding of an Angell is like to God, and worketh sodeinly. Therefore he vnderstandeth and knoweth sodeinly without circumstance or conference of one thing to another: and by the vertue of his substance he doth all his deeds in one instant: an instant is a during that abideth not. For an instant is, and neuer was, neyther shall be. The Philosopher calleth an Angell Intelligencia: and in Libro de Causis, it is witten, That an Angell is made in the Orizont of time, and eternitie euerlasting. T R E V I S A. Orizont is a straunge tearme and much vbled in Astronomie: and to inquire and knowe, what the Orizont signifieth, take hede if a man stand on a great hill, either in a great plaine and large, so that hee see the firmament or skye all about without anye lette, hee shall seme that the skye toucheth the earth all about him on enerye side, and that a Circle of the skye compasseth the earth all aboute, as farre as his sight comprehendeth. That Circle is called Orizont, and is the middle Circle betwene the parte that we see of Heauen, and the part that we see not: and this Circle is betwene the foresayde partes, and is the neathermost of that one, and ouermost of that other: and so is Angells kinde and mankinde ouer those thinges that be made, and passe, and fall by passing of time, and neuer in degre of euerlasting.

Then consider of the endlesse greatness of God, that euer was, and euer shall be, without beginning and without ending. For euerye Angell shall be euer without ending: and no Angell was euer without beginning: for euerye Angell was made. Also if men be affraide with the sodeine presence of an Angell, consider that a good Angell giueth comforte vnto them, with swete dwellinges, and

What an
Orizont
is.

What an
Orizont
is.

swete shewings, as saith Ambrose, Lu. 1. 161. Ne timeas Zacharias, &c. A fiend or euill Angell doth the contrarie, for whome he affraieith with his presence, he smiteth them with more dreadfull feare, as saith Ambrose. Also an Angell is seene when he will. And when he will he is hid from mans sight, as saith S. Ambrose in the same place. Also an Angell when he will taketh a bodie conuenient to his working, that he maye bee seene: and when he hath done his office, he leaueth that bodie that he toke. Iud. 14. Euannit, &c. And the spirit of the Lord began to strengthen him in the host of Dan, And the spirit of the Lord came vpon him, and hee went downe to Ascalon. Also though an Angell toke a bodie for any needfull doing, hee doth not quicken that bodie, neither giueth thereto lyfe, but onely he moueth it. And so sometime it seemeth, that he eateth and drinketh as a man, and yet he eateth not neither drinketh: But by his might he destroyeth and wasteth the meate, as appeareth. Tobie, 12. Where it is said It seemed that the Angell ate & dranke, &c. Also an Angell eateth for no neede, but only by might. For as Austen saith vpon Luke, the last Chapter. The Sunne beame wasteth the water by might, but the earth swalloweth by necessity. And so eating was by might touching the shewing of the meate and the walking, but it was not needfull to the feeding of the bodie. So these light things and plaine, that be said of good Angelles, shall suffice at this time.

¶ Of euill Angelles.
Chap. 19.

As a good Angell is giuen to men for helpe and keeping, so to euery man is giuen an euill Angell to assailing & attempting. The head of these euill spirites and leader, is Lucifer, the which as Gregory saith, hath that name, for he was made more clere and bright then other Angelles. For the first Angell was beautified as a precious stone: for whilst he was aboue all the companies of Angelles, by comparison he was the

more bright and clere then they. But he waring proud against his Creator, lost light and clerenesse, and fairenesse: and as he was worthy, he gate him a foule darke shape of Apostacie. Thereof speaketh Damascli, 1. Chap. 18. Of these vertues of Angelles, he that was aboue other, and to whome God had committed the charge of the earth, was not made euill by kind, but good, and of the maker, no fire of mallice in himselfe, not suffering the illumination and worship, that the maker had giuen him: by election and choise of his owne free aduiselement, hee turned out of kinde into a thing that is aboue kinde: and became a rebel against God, and falling of the first god, came into euill. Et infra. He was of the creator made light, and by his owne will he became darknesse. Also with him was sent out an endlesse multitude of Angels, that followed him, and were ordeined vnder him, and wilfullye became euill, and fell out of god into euill. Also it is sayd, that they haue no power neither vertue against men, except it be graunted by the disposition and sufferance of God: But by sufferance of God they disguise themselves, and take what manner Image, figure, or shape them liketh. Then it seemeth that all mallice and vnclene thoughts come of their doing, the which they may put in mans thought: But they may not doe to men by violence & strength. Also that death of men is a chaunge of life, the alterations of Angels losse of ioy. After liuing, Angels lack the clere presence of God, as after death men lacke life. Hetherto be Damascenes words. Also Gregory saith, that grace hath forsaken him, and he abideth obstinate in mallice, so that by his will, hee will nothing that is good. He hath free aduiselement, but it is bozne downe, and bendeth alway to euill, without ceasing: So that alway he forsaketh the god and chooseth the euill. Therefore it happened as Cassidore sayth, he willed and conuited to vsurp ouer the Godhead, and thereby lost prosperitie: also because he in an vndue manner coueted highnesse, that belonged not to him, therefore by a right decre he fell downe into a lowe place.

by God, it is a rare question.

Iud. 13. 25

idem cap.
14. 19
Sampson.

Of this gouernment of Angels manye haue disliked, but seeing that bodies be guided by spirits, & spirits by Angels, & Angels

As

Deorsum
ruens.

As he that bare himselfe not rightfully in the highest place, should now by the order of righteousness holde himselfe in the lowest place. Therefore Saints call him Diabolus, a Diuel, as it were Deorsum ruens, falling downe. And he hath many other names, by the which his wickednesse is knowne by signification of names. He is called Demon, and Plato in Timæo calleth him Cacodemon, that is to vnderstand, knowing euill. For Demon is to vnderstand, knowing. And he is called so for sharpnesse that he hath of kindly wit. He is sharpe in wit of kinde, and by experience of time, in knowing and vnderstanding of Scriptures, as sayth Bede, and also Damascene. Chap. 18. Here of speaketh Isidore, lib. 7. chap. ultimo, and sayth that the Grekes call fiendes wise, that is, cunning. For they knowe before manye thinges that shall fall and come after. Therefore they be wont to giue many answers. For in them is more knowledge of things then is in men, and that is the more because of subtilnesse of wit, and for long continuance and experience, and somewhat they knowe by reuelations of good Angels, by the commaundement of God. These fiendes be nigh in kinde to the bodies of the aire: For before they trespassed they had heauenlye bodies. And sithence their sliding & fall, they be turned into qualitie of ayre. And they be suffered to holde these spaces of the darke ayre, that is to them a prison vnto the dome. These be the Angels that trespassed, and their Prince is the Diuel. Also he is called Sathan, that is to say, confrarie, or an aduersarie. For by corruption of mallice he is contrarie to God, as saith Hierome. By desperate attempting he taketh more vpon him then he may doe, as saith the Glose. Esay. 16. Maior est arrogancia eius, &c. His bragge and his boast is more then his might. For as Hierome sayth: He had leauer be, then not be, because he would fight against God, though he knowe, that his harme should encrease thereby.

Also he is called Beemoth, Iob. 40.

Ecce Beemoth. Beemoth is as much to say, as an Dre, or a beast. The fiende, as an Dre desireth to eate heye, with the tooth of his temptaion, seeketh to chewe and to frette the cleane lyfe of god men. The fiende loueth fleshye likinges. Also he is called Leviathan, that is, a thing put to. Iob. 40. For as Gregorye sayth, he putteth harme to harme, and ceaseth not to put paine to paine. Alwaye as the trespassse of him & of his, increaseth, so the paine increaseth also. Also he is called Appollion in Greke, that is, a destroyer, as appeareth Apocal. plis. 15. For by mallice that stirreth him, he desireth to destroy the godnesse of vertues that God planteth in the holye Church, and among god soules, as it is sayde in the Psalme, Exterminauit eam aper de silua, &c.

Also he is commonly called Diabolus, that is, flæting downward, by vnderstanding in Hebrewe. For he dispised to stande in peace in the height of Heauen, he was woorthy to fall downward by the weight of his pride. And he is called Criminator in Greke, a curser and blamer, either for that he intiseth or inflameth vnto offences and sinnes, or else for that he infecteth innocently god men with blame and false accusations, as it is sayde Apocal. plis. 12. Proiectus est accusator, &c. and as saith Isidore. Echimol. li. 8. Also beside these names in holye writte, his mallice is many wayes noted. For he is called a Serpent or a Dragon, for his venomous and guilefull cruelnesse. Apocal. plis. 12. He is called a Lyon for his open violence. 1. Pet. ultimo. Tanquam Leo rugiens. And he is called a Boare, for he is obstinate and rooted in incredulenesse. Esay. 25. And he is called a croked and waywarde Addar, for his looking in the darke ayre. And therefore Austen rehearseth platoes opinion of fiendes, that be called Cacodemones, super Genesis liber. 8. & habet. liber. 5. siue distinctione. 8. Caput. primo. And sayth, that fiendes be called ayrelye beastes, for they liue in bodies that be airely.

Of some taken for the Rhinoceros & Elephant, beasts of great force & bignes, signifying the whale or furious dragon.

Esa. 80. 13

Tobie. 1.
The accuser of me is cast downe.

And

*That is,
by signi-
fication,
as vwhen
a man in
conscience
is greued,
& cannot
utter the
agonie of
his mind.

And therefore not to be overcome by death. For the element that is more able to suffer then to work, hath the masterie in those manner of bodies. Also Austen in the worke De ciuitate Dei. li. 8. saith, *Demes, fiends be beasts that suffer in the hidden intelligence, reasonable in thought, euermlasting in during, aircly in body. Austen saith in this manner, rehearsing the opinion, and meaneth, how the fiend was put out of the place that is called Coelum Imperium. Blessed heauen, out of the bright place of light, into this darke ayre, & is prisoned therein to suffer wo & sorrow: when God suffereth him, he taketh a bodie of the aire, that the lyfe of men be haunted & stirred to businesse by his doing or tempting. Therefore Esaye calleth him a Smith blowing coales, and shaping vessel to his worke. For by his haunting and assailing, the life of god men, that be vessels of grace, are assailed and proued. Esa. 54. 16. 17. I haue made a Smith, &c. Thus he is called by these names, and by many other, by the which his venomous woodnesse is shewed. Beda in the glose vpon this place. 1. Pe. v. 1. Circuit querens quem deuoret. He goeth about & seeketh whom he may deuour & eate, sayth: He goeth about as an enimie besieging closed walls, and spieth where he may enter and come in, by the feeblest side. He sheweth vnlawfull shapes to the eien: to the intent that by the sight hee might destroy chastitie. He tempteth the eares by song and melodie, that he might make the christian strength feeble and faint: he prouoketh the tongue by rebuke and foule reproch. And to take reuenge, hee tempteth the hande of them that suffereth wrong, and stirreth there to, he promisseth wo:ldly wo:ship, that he might cause the honour due to Heauen to be sette at naught. If he may not deceiue with slow temptings, he putteth to feareful apperaunces and doubting. He is guilefull and deceivable in peace, & violent in persecution. Therefore the wit should be as redy prepared to withstand him, as he is to impugne and assaile. Vnto this be the wordes of the Glose.

¶ Of peruerse Angells,
Chap. 20.

¶ Till Angells consenting to the will of Lucifer, that fell downe, be closed in this darke ayre, as it were in prison without recoverie. They fell out of light into darknesse, out of loue into hate and enuie, out of most high health into wretchednesse, as saith Gregorie. Also fiends, as they haue more peruerance or lesse, some be souereignes ouer fiends, & some be subiects to other fiends, as saith Ambrose vpon Luke. For though fiends be obstinate in euill, yet they are not spoiled vtterly of sharp wit. For as Isidore saith, they haue thre manner of sharpnesse. For some things they knowe by the subtiltie of kinde, & some by experience and during of times, and some things they knowe by reuealation, and the wing of holy spirits. Also fiends as Austen saith, by sharpnesse of witte knowe vertues semiall of things, that we knowe not. The which seedes they sowe by couenable and tempozate committions of Elements, and so they bring forth things of diuerse kinde. For what that kinde may do by it selfe in due time, the same the diuell may do sodeinly by swift hastening of the worke of kinde. So by craft of fiends Pharaos witches made sodeinly serpents and frogs, as saith the Glose, super Exod. Also all the intent of fiends is to do euill, and to molest & disquiet god men. And therefore oft they trouble the Elements, and make tempests in the Sea, & in the aire. They corrupt and destroy the fruit of the earth, as appereth Apoc. 7. And much more harme wold they do, were it not the god Angels y withstand their mallice: and therefore because they trespass continuallye wheresoeuer they goe, they beare alwaie with them their pain, as saith Gregorie. Also Gregory. li. Mo. 32. saith, Fiends desire alway y wo & sorrow of god men. But if they haue no power of God, they be not sufficient to the article of temptation. Therefore when they haue done one hurt or euill, they sodeinly make them ready to doe another.

*They
can doe
no more
thē is per-
mitted
them.

nother. And so when fiends shuld be put out of that men that they were in, they praied that they might enter into swine. For to the end they might fulfill theyr mallice, they desire also to grieue brute beasts, when the might of God letteth them, that they may not molest men: also 1. 14. after the diuers complexions of sundry men, they ordeine guiles of temptation to catch them. For they tempt light conceited men to lechery, and euill disposed men to discorde and strife, and fearefull men to vaine hope, and proude men to take too much vpon them: Also in li. 22. first the olde enimie tempteth, as it were counsailling, he entiseth liking attempts and vnlawfull, after he draweth to delectation, & at the last to consent: and when he hath a man in, he ouerletheth him with a violent vsage & custome: wherfore of him it is said, lob. 41. Scindam eum, &c. Also Gregory saith, li. 32. The guilefull enimie ouercommeth no man by might, but by guile of venomous persuasions, and by the guilefull counsell he staeth. For while liking things appeare or seeme pleasantly, they bend the heart to euill. Item li. 25. Now he appeareth to men as he is lost. And

now as an Angell of light, he sheweth himselfe. Item li. 34. In the ende of the world, he shall be so much the more sent to madnesse, through malice, that he is so nigh to y^e doome, & to paine infernal. Item ibidem. When the false enimie shall seeke and bethinke wickedly all that hee will, then will hee aduance the proude folke an high: and by him man shall be dampned by his owne daids, and he shall wickedly shew all the euill that he can. Item ibidem, li. 34. When all the company of heauen cometh to iudgement, then y^e old enemy the diuell, the grisly beast & strong, shall be brought forth before the doome as a prisoner. And he shall be put into the fire of hell without end, and his adherents with him: Where shall be a wonderfull sight when this huge grisly beast shall be shewed to y^e eyes of god me. These fewe of full manye properties of euill spirits, & of the effect of them spoken, shall suffice for to passe shortly. And who that desireth to knowe the properties, workes, and priue false accusations of this Sachanas, let him thoroughly read Gregories booke vpon lob. And specially the two last Chapters. 40. and. 41.

FINIS SECVNDI LIBRI.

INCIPIT LIBER
TERTIVS

¶ Of the properties of the soule
reasonable.



By the help of Iesu Chyist, in the foresaid booke, we haue brought in byelpe some properties of bodilysse substance, of y^e essence of God, & qualitie of Angels: Now with his helpe we shal turne our stile to bodily creatures, and we shal begin at the worthiest of creatures, that is man, that hath kinde and propertie as well of bodies as of spirits.

¶ Of the description of man.
Chap. i.

Man is of all other creatures nearest in likenesse vnto God, milde after kinde by the lawe of reason, receiuing doctrine and skill, hauing the Image of God by the might of knowledge, and the likenesse in power of louing. Farther to the intent the properties of men shuld be the more openly known to vnlarned me & simple, of his parties, of y^e which he is made & composed, we shal shortly begin to intreat: and first of y^e worthier kind, y^e

Isidorus.

is the soule, by the which man agreeth with Angells. For by the soule man is lift vp to heauenlye thinges, aboue the kinde of bodie. For as Isidore sayth, by a misse vse, Homo, a man, hath y name of Humo, the earth: sith that he is not made only of body, but composed of body & of soule. And therefore a man is called Antropos in Græke: By Antropos is vnderstande by rightlye formed. For the spirit is lifted vp by gouernance, to the contemplation of God his maker: wherefore the Poet saith.

Antropos, of Anti, & Tropeo: Homo conuersus. A man growing vwith his head or roote vpyward.

*Pronaq; cum spectant animalia cetera terrā,
Us homini sublimē dedit cœlumq; videre,
Iussit & erectos ad sidera tollere vultus.*

The meaning is thus, other beasts looke downeward to the earth. And God gaue to man an high mouth, and commaunded him to looke vp and beholde heauen: & he gaue to men visages looking bywarde towarde the starres. And also a man shoulde seeke heauen, and not put his thought in the earth, and be obedient to the wombe as a beast. Isidore speaketh of a double manner man, of the inner man, and vther man. And first wee shall treat and procede of the inner man.

That is, to void excess.

¶ Of the inner man, the soule.
Chap. 2.

First it is to vnderstand, what thing the reasonable soule is, and of what disposition, & what is the meaning of the Etimologie, and the pronouncing of this name, Anima, a soule. Then of the might & vertue thereof. And thiedly of the effect & working thereof. Fourthly, of the perfection and comparison, that is to witte, what is the propertie thereof, when it is ioyned to the bodie, and when it is departed from the bodie. The reasonable soule, of the which we intend here to speake, is defined of some Saintes and Philosophers, as a spirit: And of some other, as Anima et spiritus, soule and spirite. In that the soule hath the kinde of a spirit, S. Austen defineth it in libro de motu cordis.

animol

¶ Yet of the Soule.
Chap. 3.

A Soule is an vnbodye substance intellectuall, that receiveth lyght of the first, by the last relation: By this definition we know the first and cheife propertie of the soule. For mans spirit receiveth the lyght of God next after Angells. Also in that it is a soule, it is defined in two manners. For it is ioyned to the bodie in two manners, that is to vnderstand, a mouer to the thing that is moued, and also as a shipman is setteled to the shippe. And thereto according Rengius defineth a soule in this manner. A soule is a bodilesse substance ruling a bodie. And Saint Austen in the booke De anima et spiritu, saith in this manner. A Soule is a certeine substance, partener of reason, betaken to a bodie that shall be ruled. Of the which definition some propertie is taken: That is, that the soule by a certeine necessitie of loue & gouernance is kindly giuen to the ruling of the bodie, that is ioyned thereto. And hereby it appeareth, that the soule is not streighted, neither spread in length, neither in bredth in the bodie, that he ruleth and gouerneth: but by the vertue of the soule the body all about is ruled and moued. As Calcidius putteth example in Commento super Thimæum, of the Spider that sitteth in the middle of the web, & seeth all manner of moning, & toucheth the webbe either within or without: So the soule, abiding in the middle of the heart, without spreading of it selfe, giueth lyfe to all the bodie, and gouerneth and ruleth the mouing of all the lims. In that it is compared to the body, that it is ioyned vnto, as forme and perfection. It is defined of the Philosopher in lib. de Anima, in this manner. A soule is Endelichie, that is, the first act or perfection of a kindly bodie, that hath lims and might to haue life. By which definition it is manifest, that though the soule be ioyned to the bodie, it may not be fastened to all manner of bodies, but only to a kindly bodie, that hath limmes,

and

and is first kindly disposed to receive a reasonable soule. Also in y it is a soule and spirit, it is defined foure manner of wayes. First in comparison to creatures generally, as in the booke De anima & spiritu, Austen saith in this manner: A soule is made to the likenesse of all wisdom, and beareth in it selfe the likenesse of all things. For it is like to the earth by Essentia: to water, by imagination: to Aire, by reason: to the Firmament, by understanding: to the knowledge of heavenly ioyes. In the first manner it is defined in comparison to God, as to his maker, thus. A soule is like to God, a quickening of lyfe. Whereby we knowe that the soule is not begotten of the father and mother, but it is compound and created of God to the living of the body. Also in the seauenth manner it is described in comparison to God, as to the end that he is made, thus: A soule is a spirit intellectuall, ordeined to blisse in it selfe. Whereof shineth the propertie of the soule, that is to meane, that the soule being departed from the body is not onely beautified with Angelles, as an Angell is, but the felicitie thereof is enlarged, and in the bodie glorified. Iohannis Damascene, Homel. 26. comprehendeth all these differences and definitions vnder a generall discription, and sayth, That a soule is a substance living, simple, and bodiless, in his own kinde vnlike with bodily eye, neither shall die, and is the reasonable understanding, without shape of limmes. And it vseth a bodie, and giueth there to heart of lyfe, and of growing and of begetting, and hath none other understanding, but in it selfe it is most pure and cleane. And as the eye is in the bodie, so is the intellect vnderstanding in the soule, and it hath free aduisement and will, and is changeable by reasonable will. For it maye freely take eyther refuse. All these the spirit taketh of his grace, that made him, and of him he hath being and kinde. Vthereto speaketh Iohn Damascene. Barnard describeth a right such properties and saith, O thou soule, beautified and made fayre with the Image

and lykenesse of God, spoused in spirit, with faith: bought with Christs owne blood, assisted with Angelles, partaker of blisse, heyre of saluation, and partener of reason: What hast thou to doe with the flesh? By which thou sufferest much. By these many and diuerse definitions, and descriptions, diuerse and sundrie properties of the soule be known, touching his being of kinde and of grace.

How the soule is of Philosophers described. Chap. 4.

BUT what thing a Soule is, it is vnknown to many men. For in this matter wee reade, that olde Philosophers gate diuerse, and as it were contrarie determinations. In liber de Anima, Aristotle rehearseth that Plato sayde, that a soule is a being mouing it selfe. And Zeno sayth, that a soule is a number that moueth it selfe. Pythagoras calleth the soule Harmonie, a concord of melodie. Paphinours calleth it Idea, a manner example. And Asclepides calleth it a manner of corde, that setteth the fine wittes a worke. Hippocras calleth it a subtile spirite spread through all the bodie. Eraclius the Philosopher, calleth the soule a lyght, as a sparckle of being. Democritus calleth it an vncertaine spirite. Athonis, a little thing, as it were of the moates in the sunne beame, and so he sayth, that all the bodye of the soule is such a litle thing. Permenides saith, that it is made of earth and of fire. Epicurus sayth, that the soule is a manner kinde of fire and ayre. Ipertus saith, the soule is a fyre strength. Iuxta illud: Igneus est illis vigor et celestis origo. Sith that wise men haue spoken so many wayes, and so diuersely of the soule: at this time onely this shall suffice that is sayde of holy men. That the soule is a manner of spiritual and reasonable substance, that GOD maketh of naught for to giue lyfe and perfection to mans body. And because it is a substance that maye receyue contraries: It receiveth vnderstan-

ding, and yet is: subiect to forgetting, vertue and mallice without chaunging or lesing, of his substance. And because it is bodiless, it is not spread in length neither in breadth in the bodily parts. Inasmuch as it is simple in kinde, therefore it may grow and wane, neither more neyther lesse one time then at another. And therefore in the greater body it is no greater, nor in the lesser body lesse, as sayeth Austen. Also though it be simple and not chaungeable in his substance, yet it hath many sundry mights and vertue, for multitude in might and vertue, maketh him neither more ne lesse in kinde, but the multitude of might and vertue belongeth to the doings and effects. And so he is not more in three vertues then in one, neither lesse in one then in three. And thus it is known, that the soule hath many properties and definitions, touching what thing the soule is, and the condition of the soule shall be more cleerely knowne, by the setting of the name. **How the soule took name.** **Idore** sayeth: that Anima the soule, was named of the Gentiles; for that by their opinion it is winde & breath: for by drawing of ayre at the mouth seeme to live. But this opinion is openely false, for the soule is put into the body, long before the ayre be taken at the mouth. For it lieth being in the mothers womb, when our wordes maketh the soule, and putteth it therein. And it is called soule because it lieth, and it giveth lyfe to the body, that it is put in. And it is called spirit, because it hath in it selfe, spiritus, all, animall, and kindye lyfe: And because it maketh the bodye spirare, that is, to breathe. Also the same thing is Anima and Animus: but Anima leaveth the lyfe by reason, and Animus by counsaile and guiding. Therefore Philosophers saye, that Anima, that is a lyfe, abideth with Animus, that is coun-

saile. Also Anima the soule, is called Mens; the minde, because it appeareth above as head, for because it myndeth. By the soule, man is the Image of God. Also many names of the soule be so coupled together, so that oftentimes one name is put for another, and the soule that is one, is called by diverse names in diverse respects. It is called Anima, while it is in the bodye and giveth it lyfe. Mens while it hath minde; Animus, while it hath will; Racio while it demeth or iudgeth rightfully; Spiritus while it breatheth; Sensus while it feeleth. And for these properties of the soule, cunning, that is the qualitye of the soule, is called Sciencia, and hath the name of Sensus, feeling. Hetherto speaketh Idore. liber. 15. Chap. 14.

Of the powers of the soule. Chap. 6.

The soule is one in substance, and hath many vertues, and many manner of workings: thereby it needeth to shewe, diverse parting of his might and vertues. The soule is compared to the body, and to this end, and to this act. Touching the comparison to the body, the soule hath five manner of mightes and vertues. The first whereof, as Austen saith, is feeling, and by that vertue the soule is moved, and taketh hede to the bodyes twittes, and desireth those things, that belong to the bodye. By this vertue a beast is moved to desire the thing that is lyking, and to eschewe the thing that is greivous. The seconde power is wit: that is the vertue of the soule, whereby she knoweth things sensible and corporall, when they be present. The thirde is imagination, whereby the soule beholdeth the lykenesse of bodyes things when they be absent. The fourth is Racio, Reason, that demeth and iudgeth betwene good and euill, truth and falsenesse. The fift is Intellectus, understanding and intuit. The which comprehendeth things not

materi,

material but intelligible, as God, Angel, and other such. The three first vertues, feeling, bodily wit, and imagination, are situate in the soule, that it is coupled to the body, and giueth life and inner wit & utter wit to perfection of the body. And these three vertues be common to men and to other beasts: But the other vertues, Ratio and Intellectus, be in the soule, in that it may be departed from the body, and abide departed as an Angell, and that by two manner of respects. For it beholdeth the higher things and so it is called Intellectus: and beholdeth the neather things, and so it is called Ratio. In that the soule is compared to this end, it hath three manner of vertues, one is Racionalis, whereby it taketh heed to the thing that is true: The other is called Concupiscibilis, whereby it taketh heed to the thing that is good, the third is called Irascibilis, and thereby it taketh heed to a thing that is great and huge, and to the thing that is euerslasting. In the Racionalis is knowledge of the truth, in Concupiscibilis, will and desire of good thing: in Irascibilis is sight of contrary, that is, of euill. And so euery vertue thus considered taketh in this manner knowledge of the truth, either that it desireth god, either in denoueth to his harme. All the wits come of that vertue Rational and apprehensue. All affections and desire, of Concupiscibilis and Irascibilis. Which affections be foure, that is, to say, Joy, Hope, Dreade and Sorrowe. The first two come of Concupiscibilis, for of the thing that we couet and desire, we haue joy, and in ioying we hope. The other two, dreade and sorrow, come of the Irascibilis. For of things that we hate we haue sorrowe, and in sorrowing we dreade. These foure affections be the matter of all manner vices and vertues, as it is in another place shewed, and that appereth by Austin in the booke De Anima & spiritu, where all those thinges are declared.

¶ Of the powers of the soule.

Chap. 2. and what is said of the powers of the soule.

¶ If we take heed to the soule in comparison to his working, we finde three manner of vertues, Vegetabilis, that giueth lyfe, Sensibilis, that giueth feeling, Racionalis, that giueth reason. In diuerse bodies the soule is sayde to be three folde, that is to saye, Vegetabilis that giueth lyfe, and no feeling, and that is in plants and rotes, Sensibilis, that giueth life & feeling, and not reason, that is in unskillfull beasts, Racionalis that giueth lyfe, feeling, and reason, and this is in men. The Philosopher liketh the soule that is called Vegetabilis, to a Triangle. For as a Triangle hath three corners, this manner soule hath three vertues, of begetting, of nourishing, and of growing. And this soule Vegetabilis is lyke to a Triangle in Geometrie. And he likeneth the soule Sensibilis, to a quadrangle square, and foure cornered. For in a Quadrangle is a line drawne from one corner to another, before it maketh two Triangles: and y^e soule sensible maketh two triangles of vertues. For where euer the soule sensible is, there is also the soule Vegetabilis, but not backward. And he likeneth the soule Racionalis to a Circle, because of his perfection and containing. For of all the figures that be called Isoperimetra, that is of all the figures of the same length, the Circle is most, and most containeth. Though the soule reasonable be made perfect in cunning and vertues, as it is sayde in Liber de Anima: it is most perfect, and most may containe in the manner of a Circle, touching the kindly vertues. And therefore who that hath the soule reasonable, hath also the power Sensibilis and Vegetabilis, but not contrariwise, as it is said in the same booke.

¶ Of the Soule Vegetable.

Chap. 8. and what is said of the Soule Vegetable, that giueth lyfe, hath vertue of begetting, that is needfull to multiplye and bring forth his kinde, vertue of nourishing to keepe a singular thing in

kinde, and vertue of waxing and growing, to the perfection thereof. Also to this vertue Vegetabilis that giueth life, serue foure vertues, that is to be vnderstande.

The vertue of appetite, that taketh what is needfull to fode: the vertue of Digestion, that parteth the thing that is conuenable, from a thing that is not conuenable in fode: retentive, which transmitteth or conuertieth it, that is conuenient in fode, to all the partes in beasts, and to all the boughes, twigges, spryngs, and plants, and fastned to them, to restore the lust or liking say or iuyce as well in plants, as in beasts: The vertue Expulsive is, which expelleth and putteth away that that is vncouenient and hurtfull to kinde. Also there be other vertues that serue and minister to the vertue Vegetabilis, Immutatiue, Informatiue, Assimilatiue, Perforabilis, Aspera, Leuis: the differences of which is not our intent to pursue: For they be openly knowen in Liber Iohannici, Chap. 2.

Therefore gather you shortly of this that is sayde, that the soule by the vertue Vegetable in plantes, bringeth forth other of the same kinde, and multiplieth and keepeth that that is brought forth in kinde. And whatsoeuer is needfull to fode, it desireth, receiveth, incorporeateth, and inioyeth. And it putteth and excludeth away that that is not according. Also by the vertue Generatiue, to whome serueth Prolificatiue, it multiplieth and bringeth forth things of kinde. And by the vertue Nutritiue, it comforteth and feedeth kindes that be multiplied. Also by the vertue that is called Augmentatiua, it maketh the bodie increase and growe, and bringeth it to a due stature and quantitie, and maketh it perfect.

Also by age and passing of time this manner soule faileth, & at the last when the bodie dieth, it consumeth. And these things that he sayd here of the soule, called Anima Vegetatiua, shall suffice.

Of the soule sensible.

Chap. 9.

DE Anima sensibili; of the Soule that giueth feeling, somewhat shall shortly be sayde, touching the diuersitie of the might and vertues thereof. For the vertue of feeling hath place in the most subtile Chambers of the braine, and giueth quicke mouing and feeling in all the sinewes; and that by sinewes and small vaines that spring out of the braine, and spreadeth into all the partes of the beast. The Soule sensible, that giueth feeling, hath double might and vertue, that is to wit, of apprehending and of mouing. The vertue of apprehending, that is a manner knowing, is departed in twaine: into common or inner witte, and into particular or vnder wit. The vnder wit containeth the sight, hearing, smelling, tasting, and touching. And this wit in his Organes is brought to effect in this manner. There is a sinew that in the crasse of Anathomia, is called Oblicus, and is an hollowe sinew, and cometh from the braine to the eyes, or to the blacke of the eie, parting.

Neruis Oblicus.

And an other cometh to the eares: and the thirde to the nosegayles: the fourth to the tongue, and to the rase of the mouth, and the fift brancheth and cometh in cordes to the instrumentes of touching, and spreadeth through all the bodie. By these sinewes the spirite of feeling is dispersed into all the bodie: and by vertue thereof all the bodie is able to feele and to moue. And so by vertue of spreading and of shedding of that spirite into all the Arteries, Arteries, Vaines or Quicles, all the members or members of the bodie, is founde able to moue.

Of the inner Sense.

Chap. 10.

THE inner vertue is parted in thre, by thre diuisions in the braine. For in the braine be thre small celles,

that

that is to say, the soymost in which the vertue Imaginative worketh. These three things that the vttter wit comprehendeth without, be ordeined and put together within, as saith Iob. The middle chamber termed Logica: therein the reason sensible or vertue Estimative is a maister. The third and the last, which is Memorative, the vertue of the mind. That vertue holdeth and keepeth in the treasure of the minde, and knowne by imagination and reason.

The vertue of the sensitive imagination and memorie.
Chap. xi.

THE vertue of feeling that cometh of the soule sensible, is a vertue, by which the soule knoweth & iudgeth of colours, of saours, and of other objects that be knowne by the vttter wits. The vertue imaginative is it, whereby we apprehend likenesse and shapen of things of particulars receyued, though they be absent: As when it seemeth that we see golden hills, either else when through the similitude of other hills we dreame of the hill Parnassus. The vertue Estimative, or the reason sensible is it, whereby in being heedfull to auoide euill, & follow that is good, men be prudent & sage. And this vertue Estimative is common to vs & to other beastes: As it is seene in hounds & also in wolues: but properly to speak, they vse no reason, but they vse a busie & strong estimation, but hereof we shall speake in another place. But Memorative is a vertue conseruative or recordative, wherby the likenesse of things, least they should be forgot, we lay vp & safely referue. Therefore one said, the Memozy is the coffer or chest of reason.

Of the sensible vertue motiue.
Chap. xii.

VERTUE sensible that moueth is parted in three. One parte is called Naturalis, the other Vitalis, and the third Animalis. The vertue that is called Naturalis, moueth the humours in the body of a beast by the vaines, & hath a principall

place in the liuer. For that it worketh there principally. The vertue that is called Vitalis, is the vertue of life, & hath moning by the throat, or artery pipes, in the which it moueth the spirits & cometh from the hart. For this vertue hath place in the heart. And of the heart springeth the hollow or artery pipes, as the vaines spring out of the liuer. The heart is so hot, & if it wer not flaked with cold aire and breathing, it should be stifled in it selfe in the same heate. Therefore it needeth to breath & to drawe in aire by the lungs and organs, to flake the heat & the burning thereof. The vertue that is called Animalis motiua, hath place in the small chambers of the braine. Out of the braine all the sinewes spring by meane of the ridge boane, and of the marrowe of the bones therof. This vertue moueth all the lims. For first it moueth the sinewes, muscles, and braynes: and these moued, they moue other limmes spiedly in euery parte. And for that, that it moueth the handes, it is called vertue operative working. And for that that it extendeth to the feete, and moueth them to walke, it is called the vertue progressive, going. For thereby beastes haue their kindly moning and going. When gather briefly the properties of the soule sensible, that belongeth to this treatise. The soule sensible that giueth feeling, is a certeine spirituall substance more noble and more worthy then the soule Vegetabilis, that giueth life: And lesse noble and lesse worthy then the soule Rationalis, that giueth reason. For the being and the working of this soule, that is Sensibilis, is dependant of the bodie, that it is in, and maketh it perfect. Therefore when the bodie dieth, the being and working thereof dieth also of the Vegetative spirit departed from the bodie. But while it is in the bodie it hath many noble workings and doings. For it maketh the bodies of beastes to haue feeling, and maketh perfect the inner kinde and the vttter knowing, as to the lims require, & moueth all the lims in euery part. Also it dealeth & spreadeth his vertue into all the parts of the body. Also as the lims be more noble, so it doth more noble deeds

in the bodie. Also it is the cause of sleeping and of waking in beasts. Also if the vertue thereof be gathered into the inner places of the bodie, it worketh the more strongly. And when it is spread into the utter offices, and occupied in many places, it worketh the more feebly: For while it taketh heed to the sight, it taketh and taketh in the hearing, and so of other. Therefore it is sayd.

Pluribus intentus, minor est, ad singula solus.

That is to vnderstand, the wit, that taketh heed to manye things, taketh the lesse heed to euery therof. Also in the uttermost and in the more excellent feelings, the vertue thereof is dulled, but it hath liking in meane feelings. Also the vertue and working thereof is a let, to the spirit sensible, when his waye and passage is forgettode and warned by stopping of the wayes, pores, and small holes in the bodie, as it falleth in them that haue the Palsie or Epilepsia, that is the falling Cnill, or other such diseases. And the vertue thereof is dissolved and vnloose, by too great heate, that dissolueth and stretcheth the pores, or small holes in the bodie: as by too great colde, constraining, shutting, or stopping the small holes, it is let to spread it selfe into the partes of the bodie. Also by swete smells, the vertue in a beast, that was lost, is restored: as it is corrupt and grieved by stinking smells. But now of the vertue sensible this shall suffice.

¶ Of the soule reasonable.

Chap. 13.

The soule reasonable, or the vertue of vnderstanding that is called Intellectus in Latine, is separated by two chiefe workings, in one manner it is called Intellectus speculatiuus, and in another manner it is called Intellectus practicus. In that it vseth contemplation it is called Speculatiuus. In that it worketh it is called Practicus. And by this rote mans lyfe is separated a sunder, that one is called Vita actiua, lyfe of working, and that other is called Vita contemplatiua, lyfe of contemplation. Then the reasonable soule is euerslasting, incorruptible, and may not die.

Wherefore his principall act and dede, that is Intelligere, to vnderstand, is not dependant of the bodie. And it liueth perfectly, and vnderstandeth when it is departed from the bodye, yea, and the more it doleth it selfe into the bodie, the more slowly and the lesse perfectly it vnderstandeth. And the more it withdraueth from the bonds and liking of the flesh, the more easily, and clearly it vnderstandeth. Here I call doleth, either by imagination of fantasie, or by liking of the flesh, or by lone of worldly alluring. Wherefore Gregorie saith. As a man is made in the middle betwene Angelles and beasts to be lower then Angelles, and higher then other beasts: so he hath some what that accordeth with the highest, and somewhat that agreeth with the lowest. With Angell the spirit hath, that he maye not die: and with other beasts he hath a bodie, that must dye. And therefore if the soule by reason turneth toward God, it is adorne, illuminate, and amended, and made perfect. But if it tourne by affections toward creatures, it is made darke, corrupte, and debased. Though the soule in it selfe be euerslasting, and not deadlye, yet it is passible and must suffer through the bonde of the bodie, that it is ioyned to. Therefore in liber de Anima & spiritu, Austen sayth, that soules that liue in bodies, by lone of sensible things they loue bodily lykenesse and formes: and when they passe out of the body, in the same bodily liknesse, they suffer as it were bodily paines. And therefore there they may be holde in bodily paines: for that they were not here cleansed of the corruption of the bodie. Whereby it is knowne, that though the soule be cleane and pure in his owne kinde, it taketh vncleannesse of the flesh, with it is originally infected. As wine and other licour taketh infection of a vessel that is sullie. And therefore when it is departed from the bodie, it beareth with it selfe the bodies filths. Declaring that after this lyfe there is no redemption, for in this lyfe all the penitent are cleansed and newly reuiued vnto God by grace.

Then

Then gather thou hereof, that among all creatures, the reasonable soule presenteth most openly, the lykenesse of the Image of God: and that because it hath three manner of mights and vertues, though it be one and simple in kinde. Also it containeth in it selfe the lykenesse of all things: and therefore the soule is named the lykenesse of all things, as Austen saith. Also the soule being once made shall endure evermore in bodie or out of bodie. For as Cass. saith, It shuld neuer be sayde, it was made to, the Image of God, if it wer closed within the bond of death. Also it is the perfection of a kindly body with lims: and therefore the more beselye it maye make all the bodie perfect in euery part. Also by his owne kinde it maye kindly determine a lyking to god and euill, truth or lyes. Also by diuers vertues it maye knowe lykenesse and shapen of diuers things both present and absent. For it knoweth things materiall, present & absent, by hir owne natural shapen: and he knoweth vnnatural things, by hir own presence, as Austen saith. Also by the reflection of it selfe about it selfe, she knoweth it selfe, as the Philosopher saith. For seeing & vnderstanding she knoweth hir selfe. Also as a Table she taketh kindly illuminations and impressions of diuers things, and for that it coueteth kindly to be incorpored, & to be ioyned thereto, it desireth kindly the felowship wth the body. And kindly it desireth god & flyeth euill, though it chouse euill otherwhile for want of aduiselement: but by kinde it forsaketh euill, and grudgeth there a gainst, as Saint Austen saith. So the soule vegetatiue desireth to be, the sensible desireth to be wel, and the reasonable soule desireth to be best: and therefore it resteth neuer, till it be ioyned with the best. For the place of the reasonable soule is God, to whom warde it is moued, that it may rest in him. And this mouing is not by changing of place but rather by loue and desire. These properties of the soule that be rehearsed before, shall suffice.

Of the vertues of the soule. ca. 14.

Now after we haue circumspectly spoken of the properties of y^e soule, in it selfe and in hir body: there remaineth to see and to treat of the vertues, by the which she is mightie to vse working in y^e body. This vertue is a might of the soule essentially giuen to worke and doe hir deedes in the body. For by this vertue she giueth y^e body lyfe, draweth togethers, and openeth the heart, the organ, and small wayes in the bodye alway, and giueth to the body that hath a soule, feeling and skillfull mouing, as Con. saith lib. 13. Also this vertue hath three parts: one is called naturall, and is in the liuer, the other is called vitall, or spiritall, & hath place in the heart, the third is called Animal, & hath place in y^e brayn. In beasts & in plants y^e working of the vertue y^e is called naturall is the common working, that ingendereth, feedeth, and maketh to growe, as Constant. saith, and hir ingendering or generation (as it is here taken) is the chaunging and touning of the substance of the humour, or the seede into the substance of a beast or of a plant, done by worke of kinde. And this vertue beginneth to worke from the time of ingendering to the perfecting of the plant or beast. But to this kindly generation, two vertues serue, that is to wit, Immutatiue and Informatiue: For the vertue Immutatiue is she, that turneth & chageth the substance of the seede, into the substance of all the partes of the plant or of the beast. And this vertue maketh this chaunging and turning, by meanes of y^e foure first qualities, y^e is to wit, hot, colde, wet, and drye. For by heate & wet she worketh y^e softer substance, as flesh in beasts, flowers and sap in trees: by hot and drye, she worketh the rotes in plants, and the heart in the beastes: by wet and colde, she worketh leaues in plantes, and haire in beastes: by colde and drye, she worketh in sinewes and boanes of beastes, and in stockes and ryndes of trees and of plantes. But the seconde vertue that is named Informatiue, is needfull to the kindly working in generations.

The liuer.
The hart

The
braine.

Hot,
Colde,
Wet,
Drye.

To be.
To be
vvel.
To be
best.

For this vertue ordeyneth and distinguisheth the forme and shape of things, that is gened, conuenably in all y parts. For this vertue pearceth what shall be pearced, and holloweth what shall be hollowed, and smothereth what is rough, and the ouersmooth maketh rough, and shapeeth and maketh perfect the vtmost side of euerye parte. These two vertues, Immutatiua and Informatiua work no longer then the thing that is ingendred, as beast or plant, be fully brought into being of kinde. And therefore it needeth that the vertue Nutritiua follow anone to the same, and keepe the thing that is engendred. For the vertue Nutritiua, is helper and seruant to the vertue Generatiua, and maketh the thing that is ingendred, growe and stretch in length, bredth and thickness. And the vertue Pasciua helpeth and serueth to the vertue Nutritiua. For she setteleth and maketh lyke in the lims the meate that the beasts take: and repaireth and restoreth what that is dissolved & lost by strength of heat, or by any passion of y aire. And therefore wonderfull kinde made this vertue of feeding, helper to the vertue of nourishing, and made both seruants to the vertue of gendring. Wherefore to this vertue of feeding, foure particular vertues serue, that is to wit, the vertue of appetite, that draweth to the lymes kindly fode. And to the fode of the flesh it draweth temperaunce of bloude, to the fode of the brayne and of the lunges, temperaunce of fleame, and so of other. Also the vertue digestiue helpeth thereunto, and departeth in the fode kindlye from unkindly, and deuidereth pure from impure. Also the vertue holding, which keepeth the fode that is digested, & it that is now by worke of kinde concocted or fode, she sendeth to all the limmes, and incorporeateth and maketh it lyke, & moueth it. Also the vertue Expulsiua, putteth off the superfluities, that the lymes draweth to them, and be not worthy to be knit to the lymes. And therefore as the vertue of appetite worketh with hot and drye, and the vertue digestiue with heat and wet, and the vertue retentive with cold and dry: so the vertue expul-

sive worketh with cold and moyste.

¶ Of the vertue vitall. Cap. 15.

After the vertue of kinde followeth the vertue vitall, that giueth lyfe to the bodye, whose foundation or proper place is the heart: out of the hart cometh lyfe to quicken all the lymes. The vertue of quick and kindly mouing, helpeth the working of this vertue, whereby the hart and organe, and smal wayes be opened and spread, and drawen together. And this dilation or spreading, is called the mouing of the heart from the middle into all the vtter partes. And so contrariwise constriction or the drawing together, is called, the mouing from the vtter parties toward the middle of the hart, as it is seene in beloues of smiths. This vertue of lyfe openeth the heart by working of the lunges, and draweth in aire to the heart, and sendeth it forth from the hart to y other lymes by small wayes. And this vertue by the helpe of the vertue that closeth and openeth the heart, worketh and maketh breathing in a beast. And by breathing the breast moueth continually, but the sinewes and fleshy parts be first moued. But this blast or breath is needfull to the taking of vnkindly heate, and to the fode of the spirite of lyfe, and also to the gendring of the spirit, that is named Animal, that giueth feelyng and mouing. For the keeping of the kindly heate, is a temperate indrawing of colde ayre, and the keeping of the spirite that is called Spiritus vitalis, of whose temperaunce the spirite is increased that is called Animalis. And therefore nothing is more needfull to keepe and to saue the lyfe, than breath well disposed and ordeined in all points. All this saith Constantinus in Pantign. Without meate and drinke a beast may liue for a time, but without breath drawing of colde aire, a beast maye not endure in good case long, but the breath is corrupt and destroyed by straightning the pores, through the which the beast by a kinde of strangling, dyeth. The breath is corrupt first by euill disposition of the brayne, for if the brayne be

Gendring
is the be-
getting
cause

let of his office in any wise for defaulte of influence of spirites, then opening and closing of the heart sayleth: and then meues must the beast be stiffeled, as it is scene in Apoplexia, and in other such causes. **TREVISIA.** Apoplexia is an euill, that maketh a man leese all manner feeling. Also the same falleth by hurting of the heart, when the humours be voyded, that should kindly be therein: for so the spirites be voyded, and the attraction of the aire hath no place. And it fareth so in sodain limiting of the kinde heate into the inner parts of the heart, as it happeneth in fearfull men in letting blood, that other while sayle and solwe. And so it happeneth of the infection of the liuer. For corruption of the liuer taketh away generation of cleane pured blood, that feedeth kindlye heate: and if kinde heate sayle, the spirite vitall sayleth, and consequently the breath particularly or vniuersally is let. And so it happeneth in searching & pearcing of the lunges, as it fareth in them that haue the Wiske, in whom the breath straighted, vanisheth away by priuie hoales, and is not sufficient to temper the heate of the heart. And so it fareth in all repletion, and specially by sodayne filling of the inner veynes of the body: as appeareth in them that be sodayniye stiffeled in the water, in whom the pores being let, the breath by a violent overcoming and renting of the inner powers is stopped. Also by great corruption of the aire as in pestilence time, and in corrupt aires when the spirite vitall eschewing his contrary, closeth himselfe in the inner parts of the heart, and so being ouerset with aire that is corrupt, may not rule the heart and other lymines of the body, but faileth in himselfe, and as it were, sodayniye vanisheth away: and then thereof cometh death. Also of infection and corruption of the humours of the breast, and of the breast plate and bone, as it is seen among those that haue the droppe, poxe, scurffe, canker, wolfe, & leprosie. Also by the stopping of the organs & wayes that cometh from the lunges, as appereth in them that haue the pirre & stiles, & be putrified and thicke

breathed, and other such. Also by speciall corruption of the heart, as by biting of an Adder, or of any other venemous woyme: whose benigne pearcing to the heart, ouercommeth the kindly heat, and so stoppeth the way of the breath. Also by too much refraction of hot aire, as chaunceth in ouer hot stewes or baths, or in the most seruent heate of y sun, that rerefieth & openeth the pores ouer measure, and so maketh too great exhalation and wasting of the kinde heate: and so the colde aire that is drawen in, sufficeth not to make the heate superfluous, that is not of kinde, and so the breath is let. Also the same chaunceth of the ouer colde aire y draweth together y drawns and the sinewes of the breast: and thereby the vertue of breathing is let, as it chaunceth in them that sleep vpon snow. And the same other while chaunceth by stopping of a veyne of the heart, that is called Vena concaua, the holow veyne: when that veyne is stopped and closed, the way of the passage is let, by y which way and passage, the blood must go from the liuer to the heart, to feede and nourish the spirite vitall. For when the heate wareth abundaunt, and the humors is withdrawen, the beast is stiffeled: the breath sufficeth not to coole the hart. And so it fareth by overburdening of cholar or of other humors, in the most subtil begnes of the heart, as appeareth in sharpe fevers, in the which the breath faileth. Also by ouer violent straining of the throte and of the arteries: as we may see in them that be hanged & strangled, in the which the breath being stopped, the heart sodainly burneth, & so the beast dyeth forthwith. By these meanes and many other, the vertue vitall is let by default of breath. Of the vertue spirituall, cometh wrath, fighting, indignation, spite, and such passions, that arise in brute beasts through mouing of the spirital vertue with vehemencie, & without discretion: but in men such passions be ordered and ruled by a certaine reason of wit. And of the vertue spirital or vital, that is said shall suffice.

¶ Of the vertue Animall.
Cap. 16.

The


The vertue that is called *Virtus animalis*, hath seate and place in the ouermost part of a man, that is to wit, in the brayne, and hath three parts, *Ordinativa*, *sensitiua*, & *motiua*. That part that is named *Ordinativa*, fulfilleth the brayne by it selfe alone. For in the first part in the foremost chamber it ordeineth the fantasie or imagination: in the middle chamber it ordeineth the vertue estimatiue and reason. And againe in the uttermost chamber, it maketh perfect the memorie, and the memoriall acte: For what the vertue imaginatiue shapeth & imagineth, she sendeth it to the iudgement of reason. And what that reason taketh of the imagination, as a Judge, iudgeth & defineth it sending to the memorie: & memorie receiueth those things that were put in the intellect or vnderstanding, & keepeth & saueth the stedfastly, til she bring them forth in act and in dedde. The second vertue that is *Sensitiua*, is formed in this manner. By meane of sinewes that be very tender, the spirite *Animalis* passeth forth out of the innermost chambers of the brayne, of whom the sense is formed, and some be sent with the spirite *Animalis* to the euen, to quicken the sight, and some to the nosegayles to increase the smelling, and so of the other. Of the wittes, the sight is most subtil, for the kinde thereof is fire. The hearing hath much of the ayre, for it is a sound of the ayre, striking, & then the more subtil is the smelling, for the kinde thereof is smoakie. When the taast, the kinde thereof is watry. And the last & most boyssous of all, that is the feeling: for the kinde thereof is earthie, and is needful to feele hard things, as bones and sinewes, rough and smooth, colde and hot. Of these senses, euery one hath his office, to haue the likeness and shape of the obiects: and what they take of that they feele, they present to the inuits. **TREVISIA** The object of the eye, is all that maye be seene: and all that maye be heard is obiect to the hearing: and all that maye be smelled is obiect to the smelling, and so of the other senses.

Of the vertue visible. Cap. 17.

The sight is most simple, for it is fire, and discerneth sodainely things that are farre off. The sight is formed after this manner. In the middle of the eye, that is the blacke thereof, is a certaine humour most pure and cleare. The Philosophers call it *Chrystalloides*, for it taketh sodainely diuers formes & shapes of colours, as *Chrystall* doth. The sight is a wit of perceiuing and knowing of colours, figures, & shapes, and utter properties. Then to make the sight perfect, these things are needfull, that is to wit, the cause efficient, the lynme of the eye conuenient to the thing that shall be seene, the aire that bringeth the likenesse to the eye and taking hede, & easie moving. The cause efficient, is that vertue that is called *Animalis*. The instrument and lynme is the humour lyke *Chrystall* in either eye cleare & round. It is cleare that by the clerenesse thereof, the eye may shine about the spirite and aire: It is round, that it be stronger to withstand griefes, for a rounde shape hath no sides or corners, that containeth superfluityes that should grieue it. The vttor thing, helping to worke, is the aire, without which being a meane, the sight maye not be perfect. In some beastes to profit the sight, needeth the clerenesse of aire, and in some the darknesse, and in some the meane, not too darke nor too cleare. For in Cats needeth darknesse, in Heremice, in Bats and in other stinging beasts needeth meane, as it shall be shewed hereafter. And it needeth to take hede, for if the soule be occupied about other things then belongeth to the sight, the sight is the lesse perfect, for it deemeth not of the thing that is seene. And easie moving is needfull, for if the thing that is seene, moueth too swiftly, the sight is rombed and disparied with too swifte and continuall moving, as it is in an oare, that seemeth broken in the water, through the swifte moving of the water. Like wise also ariuen long tra moued swiftly, seemeth rounde. How the sight is made, olde men had diuers opinions.

Visus.

In pri. cap. Perspective, the Philosopher saith, that in three manners the sight is made: One manner by straight lynes, vpon the which, the lykenesse of y thing that is scene, cometh to the sight. Another manner vpon lynes rebounded againe: when the lykenesse of a thing cometh there from to a shewer, and is bend; and reboundeth from the shewer to the sight: The thirde manner is by lynes, the which though they be not bent and rebounded, but stretched betwene the thing that is scene and the sight: yet they passe not alwaye sozthright; but other while they swaue some whether aside from the straight waye. And that is when diuers manner spaces of diuers clearenesse and thicknesse, be put betwene the sight and the thing that is scene: and sometime the spaces be of diuers kindes, as when one is thicker, another thinner. And sometime there cometh a meane of another kinde, but the beame or bright likenesse is broke, but if it come vpon a line that falleth straight & Perpendiculariter vpon the same middle second occurring. And I call a line to fall Perpendiculariter vpon a plaine thing, Ad angulos rectos, that is straight and a crosse wise: and vpon a round thing, if it fall into the middle thereof.

To the sight, soz to speake in the first manner, need nine things principally, as they be rehered ther. The first is firmnesse or good disposition of the organo or instrument of sight. The seconde is a thing that may be scene set afoze y sight: soz in y manner the sight seeth nothing, but if the same thing, from the partes, wherof cometh likenesse vpon y straight lynes, that fall into the middle of the eye. All which lynes drawn from all the parts of the thing that is scene, make one keple, the poynt wherof is in the blacke of the eye, and the broad end in the thing that is scene as appeareth in this figure:  A and B be the Ariltres, when the seeing directly, when it beholdeth y point D. When these two B C proceeding fro the eyes, be called ariltres, for they pro-

ceede immediatlye from the eyes, by meane to the thing scene. The thirde is distance proportional. The fourth D C is a certaine heede or place, not too farre from the lyne of the sight. For though a thing be right before the eye, if it be too far ther from, it is not distinctly known. Axis visualis is the clere beame or line, the which is vnderstood to be deduct from the middle of the sight, to the poynt of the thing scene directly to the opposite, in the vnde of the sight, as appereth in this figure A B. The fift is sadnes or thicknesse of the thing that is scene. For if it be all cleare and without thicknesse, as the aire is, then, that is not scene, as saith the Autho: of the science Perspective, that is, the science of the sight. The sixt, is due greatnesse of the thing y is scene. For a thing may be so lyttle, y it cannot be scene in no space: for there is no sight but by appearance shapen to y wise, that cometh to the eye, y which if it be very lyttle, it shal occupie a very smal part of the sight, & the sight may not see, but when a part of the vttermoost thereof is changed to the likenesse of the thing that is scene. The vii. is clearenesse of y space, that is betwene the eye & the thing that is scene: for if the space be thick, it letteth the likenesse of that thing, that it may not come lightly & in due manner to the black of the eye. The viii. is light: for the visible lykenesse of the thing, can not chaunge the sight without lyght. The ninth is time: for the sight must haue time, as it is proued in Perspective: for though a thing come sodainly before the sight: it is not knowne readily and distinctly without some aduise ment had, the which needeth time and leasure. And therefore it needeth also that the soule take heede, as it is sayde before. Also the Philosopher sayeth, That not onely the lykenesse of the thing scene cometh to the sight after a keple wise, but also the lykenesse of the sight, stretcheth to the thing that is spread, vpon such a keple in the same place. In lib. 12. De Animalibus, Aristotle saith, That seeing is nought els, but that the sight passeth out to the thing that is scene.

The sight of the eye is a figure of the world:

The whole compass, a representation of the endless heauen: The triangle forsheweth y distance of sight, and ende of time.

And thereto agreeth Austen super Ge-
nesis, lib. pri. & vi. musicke, wher he saith,
that nought commeth from the thing
that is seene, but the likenesse thereof,
nor from the sight to the thing that is
seene, but the lykenesse of the sight. For
nothing of the substance of the eye com-
meth out, but out of the eye commeth a
small appearaunce, that is shapen as a
skeple or a top, and the broad end there-
of is spread vpon all the vtter parte of
the thing seene. Also the Authoꝝ of Per-
spectiue, li. i. proueth, That nothing is
seene, but by sight that ariseth vpon the
thing that is seene, & is multiplied spee-
deleye from the saide thing to the eye.
Therefore needes is required the thirde
skeple of the same light. And of all these
thre skeples, the poynts are in the eyen,
and the broad endes in the things that
be seene. Therefore when the lykenesse
of the thing commeth to the sight vpon
these thre skeples, then the likenesse of
lyght and colour, passe by the small to-
tells and humoꝝ of the eye, euen to the
humoꝝ that is called Christallinus, like
Chyissall, and there the soule beginneth
to giue iudgement of the thing that is
seene by that lykenes, but there it is not
fulfilled and complete, but the lykenesse
is multiplied forth, euen to the sinewe,
that is called Oblicus, an hollow sinew,
that is hid in the vtter part of y bzaïne:
and ther is the vertue of sight in maure
and roote in the first and principall sub-
iects, and is one: for els euery thing that
is seene should seeme two things, because
of the two eyen, if they continued not
to one lymme, in the which is the onely
well of the vertue of sight, and springeth
to the blacknesse of the eye. The Authoꝝ
of Perspectiue sheweth all this. He
sheweth & expresseth another reson of the
sight, li. 3. ca. 11. He saith, that y spirit vi-
sible, y eye & the aire, be clere bodies, the
whith lyghten euery other, & make eue-
ry like to other. For the aire, that is
next the thing that shall be seene, taketh
a likenesse of the propertie of that thing:
and in that lykenesse the aire profereth
it selfe to the eye, wherof the spirit vi-
sible taketh a lykenesse. For this vertue
of sight, shewing it selfe to the vtter-

most part of the black of the eye, is ioy-
ned to the aire, and is likened and made
as it were one therewith : & by meane
of the aire, the color is brought and pre-
sented to the iudgement of the soule .
For the aire is lightly chaunged and li-
kened by diuersitie of shapcs, that are
therein. As we see, that the aire that is
nigh the Sunne beame, is coloured and
dyeed, by red cloath set betwene . And
therefore it is no wonder, though y^e eye
take likenesse and shapc of a cleare thing
that is nert thereto. Then touching this
woꝛke it is now to gather shortly, that
the sight or vertue visiblc is moze sub-
till and moze liuely than the other wits,
and Visus, the sight, hath the name of
Viuacitas, that is, liuelinesse, as saith I-
sidore. Also it is moze woꝛthie than the
other wits, and therefore it is set aboue
the other. Also in effect, as it were a
vertue of fire, it is moze mightie than the
other wits : For the other wits knowe
things that be neerer, but this wit by his
vertue comprehendeth things farthest of,
vnder a right corner and steeple sight,
iudgeth and discerneth after the nobler
kinde and disposition of the organe, and
discerneth in an easie manner betwene
things to be seene. Therefore Aristotle
lib. 12, saith, that good sight and sharp, is
of temperate humour . And therefore
Fowles (as the Eagles) with crooked
clawes, be sharpe of sight. And that is
through the pure and subtil humour,
and temperate being, and purifieth that
that is in the organe of the sight . And
such Fowles see their pray out of farre
and moze high places. And such Fowles
fye higher in y^e aire than other fowles.
But Fowles that remaine on y^e ground,
be not sharpe of sight : therefore they see
their meate nigh and not farre . Also,
Lib. 19, he saith, that yeolow eyen be not
sharpe of sight by daye, nor blacke by
night, for scarcitie of humours. The yeo-
low eye moueth greately, and therefore
the vertue of sight is feeble. Blacke ey-
en moue lesse, for multitude and plentie
of humours, and the sight of the night is
feeble, and the humour by night moueth
heauely. Therefore the spirite visiblc is
closed in, and by humour letted. Also the

fight

sight of olke men is not sharpe, because their skins are rineled. Whereby it appeareth, that the vertue of the sight is feeble or strong, by goodnes or feeblenes of the lyminne. And he saith, When the eyes of beasts haue lyes, and the humour in the blacke of the eye is cleane and temperate, and soft mouing, and the skin vpon the blacke, tender, supple or thinne, then the sight is sharpe and may see far. But yet he discerneth not perfectly farre off betwene coulours and difference of the body: but yet the sight of such beasts is better, than the sight of them that haue much humour in the eyes, & haue no heling nor eye lyes. For by continual opening, the spirite Visibilis is to diminish, and the blacke of the eye is lyghtly griued and hurt, and so the sight is let. But in men helyngs and eye lyes cause the contrarie. Also there it is sayd, that cause of a sharpe sight, in seeing a farre, is for the place of the eyes: For big and ouerwellung eyes, be feeble of sight, and see not so well a farre: but deepe eyes see perfectly a farre off. For the mouing thereof is not departed, nor consumed, but goeth forth right, and the spirite visibilis passeth straight forth to the things that be seene. And so if there be no heling nor couering without the eye, needes the sight must be feebled, and shal not see a farre. Hether to speke Aristotle lib. 12. & 19. And this that is said generally of the properties of the sight, shal suffice at this time. For other things shall be knowen hereafter, when we shal treat of the properties of the eye.

Of the hearing. Cap. 18.

Auditus.

The vertue of hearing, hath effect and doing in the lims of the eares. And the hearing is properly a vertue & perceiveth sound: & to make perfect hearing, foure things at the least be needful, & is to wit, the cause efficient, a couenable lim, a meane space bringing ordinally & sound to the wit, and the soule taking heed thereto. The cause efficient is the vertue that is called Animalis audibilis, of feeling and hearing. The couenable lim is a gristle bone set in the eare, and is

hollow and drye and some deale harde, wound & wrapped as a wispe or wreath. It is hollow, that it maye containe the spirite and aire in the hollownesse thereof. It is wound & wrapped as a wreath, least the spirit of hearing should be annoyed and hurt by sodain and strong smiting. And therefore by circularitie of the limme, sound temperately receiued, beateth not againe the spirit of hearing, but maketh it perfect, and is liking thereto. Also it is harde and drye, that so the smiting of the aire may be made better and stronger, and the sound the more. As in tabers and timbrels that sound better in the northerne winde that is cold and drye, then in the southerne winde, that is moeke, moyst & soft, as Constantinus and Aristotle say. The space that bringeth is aire rebounding, that goeth into the holes of the eares, and smiteth the gristle bone, that is the first instrument and lyminne of the hearing, and it needeth that the soule take heed. For so long as it is thoughtful and intendeth to diuers things, it is the lesse mightie to doe the deed of the vertue of hearing, as we see in many, that be beset all about: for welnigh they heare nothing, while the thought taketh no heed. And therefore nothing is perceived by hearing. Hearing is made in this manner. Two sinewes come out of the inner part of the brayne, & be fastened in the gristle bone of the eare: by the which sinewes the spirite Animalis is brought to the foresaid gristle bones, to which gristle bones the utter aire referring the shape & lykenesse of some sounde is meane while ioyned thereto, and so the aire that is smitten, smiteth these gristle bones, and in them being the spirit, by the properties of the aire, that is therein smiting, the sinewes is chaunged. And so the spirite taking a lykenesse turneth to his Cell fantastike, & presenteth that lykenesse to the soule, & so the hearing is made perfect. Wherefore it appereth, that the hearing is aire: for alway it is multiplied by rebounding. And therefore it is, that kinde set & wit of hearing, in the middle of the rounde head, as Arist. saith li. 12. For & hearing, as it were in a manner winding about,

When in
strumets
sound best

* As vvhē
a man is
spoken
vnto:
The
mind busied
another way:
vnderstandeth
not
vwhat was
spoken.

taketh the aire, that is smit all about, and not straight and forthright. Also this wit, like as the other wits be, is griened and destroyed with too great noyse, and is pleased and preserved with temperate soundes. Wherefore in Examiron, Ambrose sayth, that men of the Country where the river Nylus ariseth, are boyd of hearing, through the horrible roaring and noyse: because that the Riuer falling downe from the top of the high hill, smiteth into the eares of the men of the Countrey, & so maketh them astonied & deafe. This wit as the other wits haue, hath ofte many griefes. For sometime it is all lost, and is then called deafenesse: & sometime it is diminished, and is then called heauinesse of hearing: and sometime it passeth out of course. The cause of the griefe cometh sometime of default of the brayne, or of a sinew that is the waye of the hearing: and if that sinew be stopped or griened with some euill, that letteth the office thereof. And also of default of the eares, for sometime they be corrupt and griened with diuers humors, and sometime rotten filth therein, stoppeth the hollownes thereof. And sometime grauell and powder falleth therein, and letteth the passage of the aire, that it may not come to the spirite of hearing. And sometime the sinewes of hearing be griened by itching and fretting of wormes. And sometime the instruments and lyms of hearing, be infected and griened with corrupt ayre, hot or colde. And sometime it is let by winde and great ventositie closed in the pores of the sinewes of hearing: as appeareth in them that seeme that they heare pipes, hornes, or belles. By all which things, the hearing is diminished or lost: as it shall be sayd after in the treatise of the eares.

Of smelling. Cap. 19.

Olfactus.

The wit of smelling, perceiueth and knoweth smells. And to make this wit perfect, the spirite Animalis is needfull, as the cause Efficiens, doing. And it needeth to haue the lynde expedient, that is to wit, perfect disposition of the

nosethills. In the which are small peeces as it were of flesh hanging downe-ward, and shapen as teates, the which be the proper lyndes of the smelling, and receiue the spirite Animalis, by certaine sinewes that come downe ward from the brayne. The nosethills be not properly instruments of smelling, the which are gristly, and therefore they be insensible, as appeareth by them that haue the nosethills cut away: For though it be cut off, the beast leseth not his smell. Likewise if we passe by stinking places, and holde still our breath, we feele not the stinking aire, & cometh in at the nosethills: that is because those small peeces stopped as it were by a quick moving, they be strained, and these peeces be hollow, & full of hoales as a sponge. They be hollow, that in their hollownes and holes, they may take in the smoake that is resolved, and cometh from the thing that is smelled. And they are full of holes as a sponge, that the vertue that draweth may be strong in them: and therefore the utter working of the ayre, is needfull, for to take lykenesse of the aire, that cometh from the thing that shall be smelled, the which lykenesse the aire hath of the same thing that shall be smelled. And that lykenesse the aire hath of the smoake, that cometh of that thing that shall be smelled, and so the smell is made in this manner. The spirite that is called Animalis, is sent from the brayne to these peeces shapen as teates, and cometh thereto by certaine sinewes, that are called Nervi odorabiles. And the smoake of the body or the stinking thing being resolved, is meddeled with the ayre: the which the small chambers of the brayne draw to them by those two small teates, & change & turne it into their owne lykenesse. And so by that chaunge and likenesse made in that manner by working of the spirite Animalis, the effect of the smell is made. The famous smelling belongeth to the kinde or matter: for thereby it cometh: the smell is nought els but a substance aerie or famous that cometh of a body. This famous aire or vapor, the brayne draweth to it selfe, as needfull and liking, as

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the heart doth the breath. And by the drawing of this aire the braine is temperate and comforted, as the heate of the heart is swaged by drawing of the breath. If the vapor be loathsome, stinking and corrupt, it corrupteth the spirite that is called Animall, and oft bringeth and gendzeth pestilent diseases. And so the vertue of smelling is oftentimes letted in doing and in working, sometime by the euill complexion of the braine, sometime by too great repletion of rawe and corrupt humours in the sinewes of smelling, as appeareth in them that haue the pole and reume running at the nostrills. Sometime for euill dispositions of instruments of smelling, that is when they be too strait or too wide: the powers ouer straight, the smelling is hindered, and when too open, the braynes is distempered. Sometime by superfluous stopping of ouergrown flesh, as in byles: sometime by infection of poismes or of euill and corrupt humours. Sometime by fretting or caruing, that is when the flesh appeareth as if it were rased with a pin, as commonly in March, the winde choypeth the flesh of the face and hands, of some hot and drye humours, as appeareth in them that haue the canker. And this power of smelling through the subtiltie thereof if it be well disposed, comforteth the vertue Animall, & cleanseth superfluous froe humors. And contrariwise when it is infected or corrupted by any hap, the vertue of the beast is hurt and let in his workings. In lib. 12. Aristotle saith, That the sense of smelling is nought els but drawing in of the aire in a Beast that hath a nose, which is a member set in the middle of the other senses, in the foremost parte of the head, for the helpe of the breath. Euery beast that hath lungs, hath a nose, other some beaks or bill, in steede of a nose, in helpe of the breath. Wherefore it appeareth, that the instrument of smelling, is not onely in Beastes for highfinesse and fairnesse, but also to make perfect the vertue of the spirite, that is called Animall, and to help and strengthen the vertue of life that is in the heart.

This vertue of smelling is in foure footed beastes: and so by smelling onely, they can discerne betwene hearbes good and venemous, & specially in Apes, that know their meat by smelling, as wel as by tast, or rather better. And this vertue is strongest in Hounds, & which lead onely by the smell, follow the vorous or steps of beastes, and by liuelines of smelling finde them out. Also smelling is in fowles, and specially in Crippons, the which, as saith Ambrose in Exameron, and Isidore lib. 12. cap. 6. haue so quicke a smell, that they smell carrion ouer or beyond the sea. In these & other works and conditions of kinde, men may wonder of the wisdom of God, that maketh vs by these and by other such things to knowe somewhat and to vnderstande: how by these things that be felt and materiall, we shall excite the inner doing of our heart to knowe by litle and litle the spirituall things that be aboue our common intelligence: and that to doe in this work is principally my end and mine intent. And this that is said of the smelling shall suffice.

¶ Of the tast. Cap. 20.

The tast is properly a vertue of knowing saouours. The which tast sensibly to make perfect these causales, are necessarie, effecative, materiall, and in-formatiue, the which are spoken of in other senses of perseuerance in nature. For the vertue that is called, Animalis, is cause efficient doing and making: The cause materiall and instrumentall is properly the tongue, with his arteries: and that maketh the vertue of tast perfect. The tongue, touching the complexion of the substance thereof is hollow, moist, and vsauourie. It is hollow, to receyue in the hollownesse thereof the humors that come of the thing that shall be tasted, it is full of holes, to the intent that that is thicke or subtile of the thing, that must be tasted, maye enter freely to the sinewes of the tongue: and that the vertue that draweth should be more strong to make the doing perfect.

Gustu.

It is moyst, that it maye helpe to the dissolution of things receiued. As if any things that are put to the tongue, either to the roſe of the mouth, be hard or drye, by the moyſture of the tongue, they ſhall be the eaſier tempered, to be apte and conuenable to all manner digeſtion and reſolution. The tongue alſo is ſauourleſſe, that it maye the better take all manner ſauour of things, as the water, the which if it had a determined ſauour, it might not take the ſauour of another thing. Taſt is made in this manner: Two ſinewes be placed in the middle of the tongue, which are ſpread into manye boughes called Radices, and bzaunches to the vttermoſt ſides and parts of the tongue: and by theſe ſinewes the ſpirite that is called, Animalis, is brought into the tongue. Therefore when the thing that muſt be taſted, entereth into the tongue, either into pores & holes of the ſinewes, & ſpirite that is named Animalis, that is therein, taketh a lykenelle of the properties thereof, the which afterwarde it preſenteth to the high perſeueraunce of the ſoule. The taſt is moze boyſtous & thicke than the ſmell, as much as ſumme ſmell is moze ſubtill than water. For the ſmell, of kinde is ſmoakie: but the feeling of taſt, is a moyſt waterneſſe, as ſayth Conſtantine. This ſenſe is needfull to ſaue the body and the lyfe of a beaſt. For if the taſt be corrupt or faile: the vertue of feeding ſayleth. And ſo the ſubſtaunce of the beaſt ſayleth by litle and litle. The taſt is corrupt, when his inſtrumentes are hurt and grieved, or when corrupt humours haue maſterie in them, and that is, when it ſeeth not the ſauour of things, either when it ſeeth not that ſauour as it is. And that falleth, if a ſingular humour hath maſterie in the ſubſtaunce of the tongue. As by example: If red cholar haue maſterie, all ſeemeth bitter: & if ſalt ſleme hath maſterie, all thing ſeemeth ſalt: and ſo of other. As it ſareth of them that haue the feauers, in whom the maſterie of a corrupt humour, corrupteth and deſtroyeth the taſt. Alſo it is chaunged, and hurte by the mallice of the thing that is ta-

ſted: as it ſareth in the taſt of an Aloe, and other things that be paſſing bitter, for by the force or vnſauourneſſe thereof, the taſt is very much grieved. The taſt hath lyking in ſweete things, for that lykenelle that it hath with ſweetneſſe. For that ſweetneſſe that ſtandeth in hot and moyſt, is like to all the members & be moſt ſpecially ſed with ſweete ſode. For ſweete ſode nourisheth much, and is lyghtly lykened to the members and lims, as ſaith Iſaac, in Det.

¶ Of touching. Cap. 21.

Touching is the wit of knowing diuers things, that are to be touched, for by the vertue of touching, the ſoule knoweth hot and wet, colde and dry, ſoft and hard, ſmooth and rough. As Auicenna ſayth, The touching is a vertue, ordeyned in the ſinewes of all the body, to knowe what he toucheth. Though this vertue be in all the parts of the body, yet it is principally in the palme of the handes, and in the ſoles of the ſeete, the which kinde temperately for this reſon hath ordeyned, that they ſhould the lyghtlyer perceiue and ſeele things colde and hot. Theſe partes be hollowe, that things to be felt may the better be perceiued, and that things to be helde, maye the better and moze ſtrongly be holden. They ſeele temperately, that they maye take the lightlyer the lykenes of a thing that is temperate. Things that maye be felt, may be called the compoſition of the fiſt qualities, and certaine conueniencies to them, as rough and ſmooth, harde and ſofte. In the vttermoſt hair of the vertue of feeling is grieved and hurte, as in the thing that is either too hot or too colde: for kinde hath lyking in the meane, as luke warme. To make this vertue perfect, theſe things needeth to the cauſe efficient doing, and that is the deriuation of the ſpirite Animal to the inſtrumentes of feeling: alſo a conuenient inſtrument, and that is in two manners. One is the ſinewes that cometh from the braine, and bringeth the ſpirite Animal, to all the limmes.

Tactus.

The

The second instrument, is the flesh, in the which be inclosed, and fastened, the sinewes by the which the vertue of feeling worketh. For by meane of the sinewes, the likenesse of the thing that is felt, is brought to the perseverance of the soule. Also the third necessary thing is the utter workings, so that the thing that shall be felt, be nigh the lim of feeling, of the which thing the spirit animall, that is in the flesh and in the sinewes, taketh the likenesse, and being lyke, presenteth the properties of the thing touched, to the soule, and so this vertue is complete and perfect in his doing, as saith Constantinus. That when all y other vertues, haue a proper member & organe specially serving to their working, this vertue of feeling alone, is generally in all the lims, except y haire & nailes of fete & handes, in the which is no sinewe, and so consequently no feeling: but every of the vertues haue certeine place, instrument, & lym, to his working and moving, in all & every vertue. This vertue above all other is much earthly and boyssous, and therefore because of likenesse, it knoweth and perceiveth more perfectly than other vertues, hard and rough, and such other lyke earthly passions. Though this vertue by reason of the objects seemeth to be more boyssous in the subiect then other powers: yet it is supposed more profitable then other vertues. For though the other vertues may in some manner of wise be without feeling: yet they cannot be complete and perfect, without the vertue of feeling, as saith the philosopher: and so the touching is more general than the other, both because it is shed into all the parts of the body, and also because it helpeth all the other vertues, & specially the tast. These two vertues, that is to say, the tast and feeling, be more continually with the heart, & therefore they be more of the being of the beast, & determine more openly of things that seele and know. Every lym hath one sinewe or two, by which the vertue of feeling & spacie moving is made complete & perfect: as it is found in the Anatomia of Constantinus. This vertue of feeling, is grieved and hurte sometime, as the

other vertues are, and is sometime all lost, where feeling and spacie moving faileth, or is wholly diminished, as it happeneth in the lymmes that haue the Palsie & be benumbed. Also it is sometime diminished, as we see when a lymme is a sleepe: when through any stopping or constraining of the lymme, the spirite of feeling may not freely passe by that lymme. Also it is hurte by euill complexion of the brayne, as in them that haue the falling euill, the which, in the houre of the euill, seele not, nor take no heede of touching of fire. Also it suffereth by chaunge of the aire without, as when the fingers be combered and crooked for great colde: in the which expedient moving is let, and so one finger maye not beclipse another. Also by cutting of the parts of the body: For a toynt cut from the body, faileth nothing at all, though it be all to tozne or burnt. Also a lymme that remaineth still in the body, if it by any chance be dead or rotten loseth all feeling: y vertue of feeling is in so much the more grieved, in how much it is the deeper wounded in the sinewes of feeling. Also when the griefe of the vertue vitall is ioyning to the thing hurtfull, by discontinuation of the parties, the thing causing the griefe of the member, specially hurteth the feeling, and maketh in the body sore passion & chaunging. For every thing that is fealt, maketh a chaunge in the lym of y feeling, as saith the Philosopher. Also things that be felt by feeling, make mo chaunges, then things felt by other movinges. The vertue of feeling, is more boyssous and more materiall then other vertues: and therefore it holdeth the more strong, ly the impressions & putting off things, that please or grieve. Also because the touching, is an vniuersal lyuing vertue, in all the parts of a beast: therefore if the power of touching be all lost, the subiect of all the beast is destroyed. It is not so of other powers: For though the sight be lost, the other vertues of the beast be not therefore destroyed. Yea, sometime they take the better heed to theyr working and doing. But if the feeling be lost, all the powers are

destroyed. And so it appeareth, that the vertue of touching, is the grounde and the foundation of all the other vertues. Also when the other foure powers, each hath his singular and proper sense, and object, that is to wit, that falleth in one sense and not in another, as the sight knoweth hiew and colour, and the tast knoweth flavour, &c. The touching alone is the vertue, whereto all the other limbs of the vertues, imprinteth their passions. It is common to all the wittes to haue proper object things and sensible, in the which they erre not by hap. For a particular wit may erre for some thing that falleth. For as Aristotle sayth, Such a thing maketh the fantasie in doubt oft, as appeareth in y sight, y de- meth a great star but small & little, for the samenes of place of & like. And the tast y supposeth bitter to be swete, through infection of the rose of the mouth, and so it happeneth of the other. It is common and generall, that all the particular vter wits, that come from the inner mouing, that is called, *Sensus communis*, Common mouing, procede as it were lynes out of the middle thereof, to euery singular vter power, and maketh it perfect, and the instruments thereof, by diuers dispositions that belong thereto, and bringeth the likenesse thereof to the full mouing. Through y which agreeing vertues, all the properties of touching, and the working that belongeth thereto, they iudge of and discern. And this that is sayd of the properties of the vertues of this inward working of the senses sufficeth at this time.

Of those things that are required to the perfection of nature.

Cap. 22.

AS wits and vertues are needfull to the ruling of kinde, so to the perfection thereof, it must not be without some spirits: by whose benefite & continuall mouing, both wits and vertues in man and beasts be ruled to worke & do their offices. For we speake here of a spirit, A spirit is called a certain substance, subtil, and aerie, that stirreth & exciteth the

vertues of the body to their doings and workes: or as it is written in the booke *Spiritus & Anima*, A spirit is a subtil body, by the strength of heate multiply- ing in mans body, giuing life by the beynes of the body, & by the beynes and pulses, giueth to beasts, breath, life, & pulses, and working, voluntaty mouing and vertue; by the meanes of sinewes & muscles, in bodies that haue soules. Philosophers say, that this spirit is gendered in this manner wise. While by heat working in the blood, in the lyuer is caused strong boyling and seething, and thereof commeth a smoke, the which is pured & made subtil of the beynes of the lyuer, & turneth into a subtil spirittuall substance and aerie kinde: and that is called, *Spiritus animalis*. For kindly by the might thereof, it maketh the blood subtil. And by lightnesse thereof it moueth y blood, and sendeth it about into all the lymms. And therefore this spirite properly ruleth and governeth the kindly vertue of life, as sayth Constant. And this same spirit tourneth toward the heart by certaine beynes. And there by mouing & smiting together of the parts of y hart, the spirit is moze pured, and turned into a moze subtil kinde. And then it is called of philosophers *Spiritus vitalis*, because that from y hart, by the organe & beynes, & small wayes, it spreadeth it selfe into all y limbs of the body, & increaseth y vertues spirittual, & ruleth & keepeth y workes thereof. For out of a hollownes of y left side of y hart commeth an arterie beyne, & in his mouing is parted in two branches: the one thereof goeth downward, & spreadeth in many boughs & sprayes. By meane of the which y spirit *Vitalis*, is brought to giue y life, to al y nether limbs of the body. The other bough goeth upward, & is again parted in three branches: the right bough thereof, goeth to the right arme, & the left bough to y left arme equally, & spreadeth into diuers sprayes: & so the spirit *Vitalis* is spread into all y body, & worketh in the arterie beynes the pulses of life. The middle bough extendeth it selfe to the braine, & other higher parts, & giueth life, and spreadeth the spirite *Vitalis* in all the parts about.

The

The same spirit pearcing & passing forth to the hollow place of the braine, is ther moze directed and made subtill, and is chaunged into ψ spirit Animal, which is moze subtille then the other. And so this Spiritus animalis is quickened in the formost Concauit or hollownesse of the braine, and is somewhat spread into the limmes of feeling. But yet neuerthelesse some part thereof abideth in the foresaid cells that Sensus communis, the common wit, and the vertue imaginatiue may be made perfect. When he passeth into the middle cell that is called Logistica, to make the intelligence & vnderstanding perfect. And when he hath informed the intellect, the he passeth forth to ψ place of memory. And bearing with him ψ prints of likenes, which be made in those other cells, he laieeth them vp in the chamber of Memory. From the hindermost part of the braine, he pearceth & passeth by the marrow of the ridge bone, & cometh to the sinewes of mouing, that so sodain mouing may be of full working in all the parts of the neather body. When one and the same spirit coꝝpoꝝall, subtill, and airely, through diuerse offices in diuerse lims, is named by diuerse names. For by working in ψ liuer it is called Spiritus Naturalis, in the heart Vitalis, & in the head Spiritus animalis. We may not beleene that this spirit is mans reasonable soule: but moze truly the chaire or vpholder thereof, and proper instrument. For by meane of such a spirit, the soule is ioyned to the bodie: and without the seruice of such a spirit, no act, the soule may perfectly exercise in the bodie. And therefore if these spirites bee diminished, or lette of they: working in anye worke, the accord of the bodie and soule is resolued, the reasonable spirit is let of all his workes in the bodye. As it is seene in them that be amazed, and madde men and franticke, and in other that oft leese the vse of reason. And that is because the instrument of the spirite is hurt by some humour, either by some wounde. And if these spirites be comforted, the soule is comforted: And if they bee feebled, either sayled, the soule is feebled in his working, tou-

ching the ruling of the bodie: as sayth Constantinus. And touching this present treatise, that that is spoken of those spirites shall suffice.

Of the pulse. Chap. 23.

For that the pulse is a kindly working and effect of the spirit Vitalis, it belongeth that we declare somewhat of the pulses, and of their properties. The pulse is a mouing, made by opening & closing of the heart, and of the vaines. When sitth the heart, being in continuall mouing, from the middle to the vtermost parte, in the mouing of the bloud and heate, and in the pulse of the spirit vitall is continuallye moued, by such a mouing he openeth towarde the vter parts. And when he moueth backward from the vter parts towarde the middle, then he is constrained and closed. Wherefore the opening of the heart is to drawe in colde aire, and the closing thereof is to put out arie sumostie or smoake, and these two be cause of the pulse. Whereouer the pulse is needfull, that the disposition spirituall be vnderstood, and the working thereof knowne. The pulse beginneth at the heart, and spreadeth by the vaines to the vter parts of the bodie. And it sheweth the state of the heart, and the working thereof. Whistions vse to finde ψ pulse not in all parts of the bodie, but commonly in ψ armes. And that by mouing of the vaines. For in some partes, they may not well be discerned, because they be farre from the middle of the heart, and in some hiding of the heart that ruleth and governeth: & in some for straightnesse of the bones. And therefore olde wise men chose the vaines of the arme to assaye the pulse, And that because it was moze easie, moze profitable, and moze honest. Moze easie, for that fleshy partes hide not the vaine: Moze profitable, because the vaines of the arme be nêrer the heart then the other: Moze honest, for that thereof cometh no shame to the Whistion, neither to the sick man. It were vnseemely and vncomely to vnhale the priuy lims. The pulse is felt and knowen by setting

Naturalis.
Vitalis.
Animalis.

to of the fingers vppon the place of the pulse. And that is vsed with a discrete handling, and that otherwise in a strong man the in a feeble man. For in a strong man and fleshy, with strong and harde feeling: and in a leane man and feeble, with ease and soft handling. Touching this, it is to wit, as Constantinus saith, that there bee many manner of diuertities of pulses, the which be referred or reduced to ten. The first is knowne by length & breadth of quantitie: and this is in three manner wayes. One is a greete pulse, when he spreadeth in length and breadth, and depnesse of the vaine. And this pulse great and strong cometh of the strength of the spirit: by the which the pulse is spread abroad, and needeth to be keeled of the softnesse of the limmes, that is, seruing to the spreading abroad. Also some pulse is litle, slow & straight, when it returneth to the middle, that is inward toward the heart: And that is for default of vertue, and for scarcitie of heate. And some is temperate, when it draweth not to the middle, neither to the vpper sides: This temperature cometh of more blood & lesse water. Also the pulse is knowne by the time of moving, and so he is called swift, slow, and meane: he is called swift because he moueth oft in short time, and that cometh of strong heate & vertue. And slow, for that he moueth and smiteth seld in long time, & that cometh of default of vertue & lacknes of heat: the meane between this is praised. In the third manner, the pulse is knowne by the strength of the vertue. And touching that he is strong, feeble, and meane. It is strong when it seemeth that by strength it putteth away from it, the finger that toucheth it. And that cometh of the strength of vertue and of the softnesse of the limme that easily moueth. He is feeble when he smiteth feebly the finger: and cometh of feeblenesse of strength, and of hardnesse of the limme that is repugnant. The meane is temperate betwene those two. In the fourth manner he is known by the disposition of the lim. And then he is called hard and soft, & meane. It is hard when it seemeth that he withstandeth with a

manner sharpnesse & hardnesse. And that cometh of the directness of the vesselles thereof. It is soft when the fingers feele it with a great slownesse of moving: so that it seemeth they pearce it. And that cometh of wet and moisture. The meane betwene these two is temperate. In the fifth manner he is knowne by fullnesse & meane voidnesse. It is full when it seemeth to abound in moisture. And that cometh of greete repletion of blood and of spirit. He is void when he seemeth to be swollen, but yet when it is touched, the fingers sinke in, as it were in a void thing. The meane betwene these two is temperate. In the sixt manner, the pulse is knowne by the qualitie of the vaines, and so he is departed into hot, colde, and meane. He is hot, when the fingers feele the substance of vaines hot. And that cometh of the hot matter that is therein, that is of the winde and hot blood. The cold pulse is vnderstood in a contrary manner. The meane betwene these two is temperate. In the seventh manner, he is known by working and resting: and so he is departed in thicke, thin, and meane. He is thicke, that in his opening smiteth oft the fingers ends, and sodeinly goeth awaie. And this cometh of strength of heate and default of vertue. The strength of heat seeketh remedie of colde and of keeling: the default of vertue, when it may not once nor twice, nor thrice, then he trauaileth in appetite of succour. The thinne pulse cometh of the contrarie cause, that is to wit, of slownes of heate, & of strength of vertue. The meane betwene these two is temperate. These seauen manner pulses be notable and easier to know then the other. Of the other three pulses, the first is departed, and that one parte is called Pondus Laudabile, and the other Non Laudabile. The second is departed, that one part properly Concors, or accorbing, and that other is equall. And the third is departed by lesse discontenting. And so that one parte is said to be ordinate, and that other not ordinate. And for the most skilfull physicians may scarcely knowe these three pulses, therefore we leaue them and passe forth.

But

But yet if there be any that wold know them in lib. Pantegni Constant. Chap. 3. We shall finde them declared clereþe and expreſſy at the full: out of þ booke we draue what we expreſſe of this matter. There it is diſputed largely of the pulſe, Caprizante, Marcellino, Cerino, Neruiculoſo, Formidante, Eſtuante, & Tremente: Of the which we will not treate at this time. For that the matter is hard, and alſo for many ſingular pulſes. And alſo for þ it ſeemeth not greatly needfull to this treatiſe.

Of the diuerſitie of pulſes.

Chap. 24.

Pulſatilis
Vena.

THE pulſes varie in many things: Firſt for diuerſitie of male & female. For in males that be of ſtronger kinde, the pulſe is ſtronger then in females, that are feebler of kinde. And þ is becauſe kind in females bleth oft to ſmite twice to fulfill in females, that he doth in males with a ſtrong pulſe at once. Alſo the pulſe varieth by complexion, for if it be hot, it maketh the pulſe the ſtronger, the moze, and the ſwifter. And if it be cold, it maketh þ pulſe little, feeble & ſlow. But if it be moiſt, it maketh the pulſe ſoft and thicke. If it be drie, the pulſe is ſharpe and hard. Alſo the pulſe varyeth becauſe of diuerſe diſpoſitions in the bodie. For the pulſe is moze ſtrong & lively in leane men then in fat. And one cauſe is, that the ſoft fleſh hideth leſſe the vaines: or elſe becauſe kindly heate is moze in leane men then in fat, ſtronger heate maketh ſtronger pulſe. Alſo the pulſe changeth, & varieth for diuerſitie and chaunge of age. For children haue ſwifter pulſes then old men to coole and ſlake the kindly heate. For in children, heate is ſtronger then in olde men: For the greatneſſe of heat maketh the ſwiftnelle of the pulſe, and the feebleneſſe of the vertue that ſufficeth not at full to draue colde aires at once, as it is ſayd afore. Springlings through the aboundaunt vertue in them, haue ſtrong pulſes and ſwift. But olde men contrary wiſe haue the pulſe little, feeble, ſlowe, and thin. And that becauſe the complec-

tion of them is moze colde: and therefore it neede not to draue ſo much cold aire to the cooling of the heart: In other ages, as they be nere young or olde, ſo the pulſes be moze like, both in males, and in females. Alſo through the chaunging of time. For in the ſpring time, through tempozaunce of colde and heate the pulſe is ſtrong: and in harueſt likewiſe. For al tempozaunce caſeth and helpeth the vertue of kinde. And ſo much as Summer is hotteſt, it maketh þ pulſe feeble and lyttle, and that through the greate opening of the brealt, and of the pores. For by reaſon of ſuch opening, the vertue vaniſheth and is feeble. And therefore the pulſe þ is feebled may not be great. In winter becauſe it is cold, the pulſe is ſlowe, but yet it is verie ſtrong. The ſlowneſſe cometh by reaſon that it needeth not to haue great cooling. It is ſtrong by reaſon the kinde heate gathereth into the inner partes of the body, wherby it comforteth the pulſe, when the heate is not exceeding: But the Summer heate ſuppreſſeth eyther. Alſo by reaſon of diuerſe climates and Countreys, for they that dwell in hotte Countreys, as in Aethiopia, haue ſwift pulſes, as it were in Summer: And they that dwell in cold Countreys haue pulſes like the winter pulſe. But they that dwell vnder the line of the euenneſſe of daie and night, haue meane pulſes, as it were in ſpring time or harueſt. Likewiſe hot ayre, colde, drie, or temperate, varie and chaunge the pulſe. Alſo in women that goe with children the pulſe is variable and chaungeable. For from the beginning to the firſte moneth, the pulſe is ſtrong, thicke, and ſwifte. For the heate of the childe, helpeth the kinde heate of the woman: and the ſtrength of the woman is a meane even to that time: and the childe is yet but lyttle, and draueth but lyttle ſeding of her bodye: and therefore the pulſe is yet tempozaute. In the ſeventh moneth the childe is waxed moze, and therefore it needeth moze ſeding. Whereby the kinde is grieued, and ſo the pulſe is feebled. Alſo for the chaunging of ſleeping and of waking.

For

For in sleeping the pulse is wont to be little and slow: and after sleepe strong & great. For then the kinde heat is comforted: but yet if the sleepe be too long, the pulse wareth thin and feeble. Wherefore if a man be suddenly awaked of his sleep, other wise then kinde will, anone the pulse is found swift and thicke, quaking, and inordinate. And if he take his rest after such fright, againe the pulse turneth to his former estate. Also through travaile and businesse of the bodie, if it be temperate, it maketh the pulse strong, great, swift, and thicke. For by temperate travaile the kinde heate is stirred. But if the travaile passeth temperance, the contrary happeneth, the pulse is litle, hard, slow, and thin. For in them that travaile so, the vertue faileth, and kinde heate is dissolved, and then the pulse is feebled. Also through use of often bathing. For they that bath temperately in hot water, they have the pulse strong, great, and thicke, and that is through the comfort of kinde, and of destroying of superfluitie of moisture. But in them that abide too long in the water, the pulse is made feeble: But yet the swiftnesse and thichnes abideth as it was afore hand. Also likewise they that bath them temperately in cold water, have the pulse strong and swift, and that chaunceth through joynning together of kindly heat & com-

fort of the vertue that cometh of temperance of the viter keeling. But to long abiding in such a bath, feebleth the pulse and the vertue. And that happeneth more in leane men then in fat, though coldnesse that cometh to the viter partes to suddenly. And as it were without let, peacing in, and as it were constraining the partes about the heart more then inough. Also through diuerse taking of meate and drinke. For too much meate & undigested feebleth the pulse. But meate moderately taken and digested, & spread into the limmes, by stirring up the vertue, augmenteth the pulse. Also moderate drinke, and digested, maketh the pulse strong, great, and swift. Hot drinke maketh the pulse swift and thicke, but cold drinke maketh the pulse thin & slow. Also through diuerse passions of the soule. For wrath maketh the pulse swift, strong, and thicke: & gladnesse maketh it meane. Also dreade or feare maketh the pulse swift, inordinate in quaking: and so doth sorow. And so of other passions it happeneth. And this that is said of the properties, vertues, effects, and working of the might and strength of the soule, touching this treatise is inough at this time. Now somewhat shall be said, by the help and grace of God, of the properties of mans bodie. Of the which body the soule is act and perfection.

F. ENIS LIBRI TERTII.

INCIPIT LIBER

QVARTVS.

Of the properties of the corporal substance.



Treatise of the properties of mans body, and of the parts therof, we shall first begin to treatise of the qualities of the elements and of the humors, of the which the body is made.

Of the foure qualities Elements.

Chap. I. Of the foure qualities of Elements, of the which euery bodie that hath a soule, is composed and made, as of matter. And namely mans bodie, that is noblest among all the Elements, and most nobly ordeined among all things, that be com-

posed and made of diuerse things, as it that is assigned to y^e proper instrument, or organe of the reasonable soule, in his works, as well of kinde as of will. So mans bodie is made of foure Elements, that is to wit, of Earth, Water, Fire, & Aire: euery senerall hath his proper qualities. Foure be called the first and principall qualities, that is heate, cold, drie, & moist: they be called the first qualities, because they arise first from the Elements into the things that be made of Elements. They be also called the principall qualities: for of them come all the secundarie effects. Two of these qualities be called Actiue, able to worke hot, and coldnesse. The other two be drie and wetnesse, and be called Passiue, able to suffer. And so as these qualities preuaile and haue maistrerie, the Elements be called Actiue and Passiue, able to do & suffer. The first two be principally called Actiue, not because they worke alone, for the Passiue qualities worke also: for there is none idle quality in the bodie: But therefore they be called Actiue, for by the working of them the other be brought in & kept and saved. For heate sometime bringeth in and keepeth moistnesse, and sometime dries, as it is seene in salt flesh. For y^e heat of the Salt dissolueth the parts that be earthy, watry, and airely: and so by slackening and softening of the heate is induced moistnesse: Heate bringeth in driesse, for the heate working in moistnesse dissolueth it first, and when it is dissolued consumeth it. And so driesse which is the first of heat is induced, and also kept. Then heate is the qualitie of Elements most Actiue, as it seeth by y^e effect thereof, while it worketh on any thing. First it dissolueth the parts thereof, the which when they be dissolued, the thing is made feebler, that was stronger, by the ioyning together of the partes. And therefore the act of the thing that worketh, maketh lesse resistance. Also heate is the subtil worker of all that is ingendered, and the cause effectually principally of the whole Generation. Heat is of two manner wise, heate of the Sunne, or heauenlye, gendering.

And this heate gendereth and saueth. And therefore sometime frogges be gendered in the Ayre by the heate of heauen. That other heate, is the heate of the Elementes, and gendered: and this heate corrupteth and destroyeth, as when the Beames of lyght cometh together in a certaine point of a cleere bodye. As if the Beames were compound in a mirrour, there might be kindled and burned cloth or such lyke, by the rebounding of the Beames. Also it bringeth and leadeth the neather things to the ouer. For making moving from the middle to the uttermost, it dissolueth and turneth what is earthy into watrye, and watrye into airely, and airely into fire. And so bringeth the neather and the middle into the ouer. Also it softeneth and maketh soft things that be harde. For working in great boissous substance, mollifieth it dissolving: as it is seene in mettall that melteth with heate: For dissolving earthy things into watrye, maketh them tender. Also soft things and flaking it maketh it harde, as it is seene in an Egge that is roasted. For when the moist and moist subtil partes be wasted away, it maketh harde the earthy partes that abide. And so the Egge wareth harde: and harde and thicke things it maketh subtille, while it moueth from the middle to the uttermost partes, by his strength it dissolueth and dealeth the thing that it worketh in, and maketh it couenable and agreeable to his working. While it trauayleth to make a thing simple, it must needs make it subtille, for the simplenesse of a boystous thing, is the subtilnesse that cometh in, by withdrawing of fastnesse and thicknesse of partes: as it is seene in Ice, that is made subtille when it is thawed by heate. Also heate by his vertue cleanseth mettalles, and destroyeth the ruste thereof, and other filth. For working in the substance of the same mettall dissolueth it. And if it findeth any thing of dross, eyther of ruste, it departeth and destroyeth it. If it be fine Golde, the strength of the heate

Of an
Egge.

Of Ice.

mel.

melteth it, but it is not destroyed. For fine golde though it melt with heate, yet it loseth nothing of his weight. Also heate accidentally corrupteth, as it happeneth, when it dissolueth more then it wasteth, then the humours rot and bee corrupted. As it fareth in a wet mowe of wheate, where the heate closed therein, resolneth and dealeth the water into smoake. And the smoake holden close in, softneth the graines, and rotteth and corrupteth it. Also heate maketh kindle heavy things light. For when the moisture is wasted by heate, the weight is the lesse. And so the substance of y thing is made more light. And by heat working in moisture, smoake is gendered, the which smoake is made light & purged, & turneth into a subtil & light substance of aire, and maketh the thing that it is in the more light. And therefore it is, that the bodies of beasts that be aliue, are farre more lighter then the bodies of beasts that be dead, through the heat and spirit that is contained in the organs & vaines: and so bodies of beasts be lighter after meat, the afoze, for comfort of heat. Also it happeneth, that with working, heate maketh things heauie. For working in the substance of a thing, it consumeth & wasteth the most subtil & light parts: & grosse & ponderous parts abide. And then the thing is more sadde, fast, and also the more heauie. Also by opening of small holes & pores, by strength of the heate, the spirits be drawen out, by whose absence the bodie is made lighter, and by presence of them the body is the more heauie. Also heate gendereth beautie and red colour. For he working in y matter, resolneth y earthly parts, and turneth them into watrye, and into aerye, & firely. And then firely parts inclose the uttermost parts of the thing, & giveth it a likenes. And so firely colours that is red, be gendered as it is scene in roses. Therefore when by heat, hot humours be multiplied in the body, or in the heart, then by spreding of these hot humours in the uttermost parts of the bodie, red colour is increased. Also it happeneth that heate discoloureth a thing. For by heate opening the pores,

humours and spirits goe out and vanish. Whose presence causeth good colour, & by their absence colour is lost: Then discolour is gendered, as it is scene in a red rose, that wareth white in the smoak of Brimstone. And if heat be strong, it slaieth kindle. For while the last moving worketh in the substance, at last it dissolueth it, and in dissolving destroyeth it at the end. And it happeneth that heate saueth the lyfe: for by heate that giueth moving to the heart and to the spirites, the spirites be restored in the bodie. And the soule is equally dispersed into the limbs, and so the bodie hath lyfe.

Then of this that is saide, gather thou, that heate is an Element in propriety most able to work, most piercing, most moueable to moue, gendered of moving of beames, and multiplyeth it selfe, and commeth to other, and chaungeth into his owne likenesse things that be worketh in. And giueth lyfe to things that be dead and destroyed with colde, & reneweth them: as it is scene in rotes & plants, that die in the winter colde, and reliven in the heate and springing time. Heate bringeth the neather thing to the ouer, and draweth and destroyeth subtilities, and clenseth filth and hoarresse. And in diuerse matters it worketh diuerse effects, and sometime contraries. And therefore now it maketh thin and soft, and melteth, and openeth, and returneth: Now it maketh thicke & hard, and constraineth and maketh to shrink, and it stoppeth, and saueth: and now it destroyeth. And by his vertue it chaungeth saours. For heat chaungeth soure things and sharpe, into swete, as it is scene in frutes, and in grapes. Also passing great heate turneth swete things into bitter and salt. For by passing great heat burning the bloud, the bloud turneth into Colera. And by greates heate, water by strong seething, consuming partes aerye, and the earth remaining, the water turneth into substance of Salt. And heat deseth and seetheth rawe things, and ripeth greene things, & maketh fruit ripe. Therefore in hot Countreys fruit is sooner ripe then in colde,

As also of
flies that
be reui-
ued by
y heat of
the Sun.

and

and also more swete. And heate bring-
eth forth matter, and shape lykenesses
that be hidde in the matters, as in small
beasts and wormes. For by working of
heate, golde, siluer, and other mettals be
brought forth of stones, and be beautifi-
ed in a more noble shape. And by heate
that dissolneth and cleanseth ashes, the
ashes turne to glasse. And so it appea-
reth, that heate of aire and of kinde is
minister and seruant. For by meane of
heate the noblest shapen and likenesses
as well of kinde as of craft, that be hid,
commeth forth in act and in dede. Also
heate that is printed in the aire, geue-
reth raine and cloudes, thundering and
lightening, and dew, and other such. For
by the vertue therof that worketh and
draweth diuerse vapours, drie & moist,
be drawen by so diuers places and regi-
ons of the aire, the which gathered to-
gether into cloudes, and the heate inclo-
sed altereth and chaungeth them into di-
uerse kindes, which at length it dissol-
ueth: and being dissolved, some into
snowe, some into haile, and some into
raine, sprinkleth them all about into the
earth. And heate raiseth the bodie that
it is in, from the middle to the ouermost
roundesse, as it is seene in the Ele-
ments, in the which heate hath the ma-
sterie: as in the Ayre, & in the fire, that
is farthest from the middle of the earth.
And also this is seene in Dele, that as-
cendeth and swimmeth aboue, and in all
other things, in which heate hath ma-
sterie. Also it sheweth the disposition and
qualitie of the body that it is in. As
appeareth in the bodie, that heate hath
the masterie ouer. For as Constantinus
sayth liber 1. cha. 16. If the body be hot,
then is much flesh, and little fatnesse,
reddes, conleay, much haire, blacke or
redde, hotte touching, good vnderstan-
ding, a man of great facunditie, a quicke
goer, hardye, wrathfull, louelye, leche-
rous and desiring much, and halfe lye
desiring, or of good digestion, of sharpe
poynt, shamefast, of strong and swifte
pulse. Constant. sheweth these signes,
and many other, by the which an hot
bodye is knowne. This sufficeth at
this tyme that is spoken of the proper-

tie of heate.

Of Coldnesse, Chap. 2.

Coldnesse is a working propertie of
an Element qualitie, more weaker
in working than heate. For thereof
the moving is from the vter partes, to
the middle. And therefore it maketh the
partes of the bodie that it worketh in,
to drawe nere together. And there-
fore it worketh his effect in the bodie
more slowlye, and with the more diffi-
cultie. Also though it coole kindlye, and
maketh colde, yet otherwhiles it hea-
teth. We see in the winter, that when
colde stoppeth the holes and powres of
the bodie, the hot fumositie draweth in-
warde, and hath not the free out going,
for that they be held within, they smite
together and heate themselves. And so
otherwhiles the colde that is with-
out, maketh heate within. And colde
maketh thicke and sadde: for colde ma-
keth the partes moue toward the mid-
dle, and so the partes cleane nere to-
gether, for the parts were before from
the middle farre a sinder, by moisture
put betwene: but by drawing toge-
thers of that moisture, the partes
drawe toward the middle, and be nere
together. Also though colde bringeth
the partes toward the middle, and kind-
lye igneth them together: yet it happe-
neth that it departeth and dealeth the
parts a sinder, as it is seene in a braine
that is thrust with colde, by strength of
thrusting the moisture that is therein, is
wrought out, and falleth of, by diuers E-
manatoryes of the braine, & is shedde or
spilt, as appeareth in them that haue the
catarre or ruine in the breast, caused of
colde. Also kindlye colde maketh sadde
and rough: for when by working of
colde, the partes come and cleane nere
together, all the thing is made more
sadde and boytous. Farther by colde
thrusting together drie partes, they be
thicked into a drye, and a drye into wa-
try, and the watry into earthy, and so the
whole is made groser. But it happeneth
colde maketh the thing subtil, for when
by colde constraining and thrusting

the partes together, much moisture is thrust and wroꝝg out, the which moisture contained in small holes and pores, maketh the thing sad and boyꝛous. Then if the moisture bee away, the thing is more subtil, as it is seene in a skinne that is washed and wroꝝg. Also though by constraining the partes together, and wroꝝging out the spirites, maketh a thing kinde heaule: yet it happeneth that colde maketh a thing light: for by wroꝝging out of moisture the which greaues, all the thing is made light. Also temperate colde keepeth and sauereth things alieue. For while by colde moisture, the incensing and killing of heate is let, and so as the moisture is resolved little and little by the powers: euen so little and little it is walked: and so heate is let that it may not dissolve the thing. Also by the benefit of colde a thing is kept without stinking, and so in colde places, and caues, carrions without stinke, through colde little and little are walked. Also small holes and powers bee closed by constraining of colde: and so the rosted humours bee let that they may not drawe the better to the inner, yet accidently colde corrupteth and destroyeth. For when colde letteth defecing and digestion in the stomache, the working of kinde heate is letted. And corrupte humours be generated, of the which followeth corruption of the body, while the corrupte humours bee incorporate and knit to the body. And that is seene in woundes, to the which bee layde colde salues and medicines, which constrain and cause the powers for to bee stopped, and so the new humors make the flesh softe within, and fretting and corrupting it, they make it to rot.

Also by kinde, colde causeth and maketh things to be discoloured ill, as we see in winter the heate of the body, or of the heart, voiding his contrarie, and leaueeth the humour and the spirit with him inward. And so the better side of the skin made weake, of heate maketh euill coloured. As it appeareth in lippes and chokes. But it happeneth that cold ma-

heth things well coloured. For it constraineth and stoppeth the powers. And so the humours and the spirites be helde in, and by their presence the better side of the skinne is coloured. And by kind to great colde faileth. For if it constraineth and stop to soare, the spirites faile in the heart. And so if the heart be dead, from the which proceedeth life to the other partes, the other parts must needs die. Also through to greates colde, feeble heat is quenched. And so the spirit Vitalis, of lyfe, lacketh food and is stifled. But it is straunge in shapen, that colde giueth life, as it is seene in a manner kinde of birds that grow out of trees, that springeth as it were swellings, and burgeoneth out of trees in stead of fruit. But as long as they be in the tree, they haue no life. And the Commentator Super libru Vegetabilium saith, that happeneth through the porositie of the tree that draweth the funnositie from the rinde. But when the holding breaketh, the birds fall into the water. And the colde stoppeth the holes and the powers without, and holdeth the funnositie within: the which beate together are purged and made subtil, and are turned into a spirit. And by the multiplying and spreading of that spirit into all the partes, the sayd birds take lyfe, and turne into a manner kinde of birds. The which be much unlike to other birds in complexion and in kinde. They haue little flesh and lesse of blood: and therefore they bee couenable, so saith the same Commentator. But to them that marke it well it ministrereth matter of the praising of God gloriously: for spiritually it representeth them, that the spirit of God gendereth by the tree of the crosse in the water of following: in the which is not great desire of flesh and of blood: the which relaxed by spirite, desire, and couet to lye to heauen with all they might and strength. But thereof we shall speake after. Also colde is the mother of whitenesse and of palenesse, as heate is the mother of rednesse and of blacknesse. And so in hot Countreys blacke men and browne be borne, as among the poles. In colde Countreys white men be borne.

The Scottish clacks & puffins which growe of rotten wood & salt water

Regeneration.

As among the Sclauons, as sayth Aristotle in li. de celo & mundo. And he testeth the reason why, & sayth, That in cold Countries, the Mothers of women be disposed to conceiue such children. Therefore they beare children with white skinned, that haue long, yeolowe, soft, and straight haire. The contrarie is in hot countries. Where women beare children that haue blacke cruple and little haire, as in the Negroes Countrie. Then colde sheweth it selfe in the bodie, that colde hath the mastery within. For in the bodie that colde hath the mastery ouer, the colour is white, the haire soft and straight, the wit hard and forgetful, little appetite, much sleep, heauie in going and slow, as saith Constantinus, li. 1. Chap. 17. This shall not alway be vnderstood to be in enery colde needelp, but in comparison to the completion of the heate, that hath mastery, and in proportion of the hot land to the colde region, authours say these things, and haue left them written in theyr booke to them that come after. This that is sayd sufficeth of the properties of colde at this present time. For other properties be known to the contrary of that is said afore of heate.

Of drought. Chap. 3.

Drought is an Element quality passive, able to suffer: and is brought in, now by heate, and now by colde. But it followeth more with heate then with colde. For drought is the file of heate. Drought is saide as it were without moisture: for drought and moisture be contrary. The principal effect of drought is to make drie: as the effect of moisture is to make wet, and hath many secundarie effectes: as to make thicke, rough, and to cause slow mouing, to consume, to destroy, and slay. And that property that drieth, draweth principally the moyst parts from the viter partes, towarde the middle: And for that a moist thing shoulde not all to shedde the substance of it selfe by flitting, drought putteth it selfe as it were a bounde, to lette the flitting, and shed-

ding: As we see in Clifles in the Sea byrimes, the drynesse of the Grauell setteth abound to the Sea, and where the kindly drynesse of the earth hath the mastery: it suffereth not the flitting surges or violent waues of the Sea: to passe any father, as saith Gregorie super. Job. 38. Qui posuit mari terminum, &c. He hath set boundes about the waters, vntill the day and night come to an end. And Hierome super. Jeremy saith the same, Posuit arenam terminum mari, &c. Feare ye not me saith the Lord, or will you not be afraide at my presence, which haue placed the sande for the boundes of the Sea, by the perpetuall decre that it cannot passe it, and though the waters thereof rage, yet can they not preuaile, though they roare, yet can they not passe ouer it. And the Philosopher saith the same more plainely.

Then drynes that is not perfectly bound in his owne equalitie, reboundeth and thickeneth the moist qualitie, that is in it superfluous, fastned and congeled, and is a stedfast heeding of the flitting thereof. For drynesse is the euill or enemy of heate, that is stirred vp by mouing, either by working, it dissolueth and disappearleth the moisture, or by ouerworking it consumeth it altogether, thus spread in the limmes, it draweth forth moistnesse and humour, and maketh the body drie, and shriveleth the skinned together like a withered skinned.

Also drynesse hath sometime moisture: for if it moueth towarde the middle, it constraineth and draweth the limmes together: And so by constraining the wetnesse is wrongen out, the which before was shedde through the bodie, and so the bodye seemeth to be wet, that was before drie. Also we see vpon the kinde lye drie hilles, hearbes growe that be moist of kinde, as the hearbes that be called Simbalaria, Vermicularia, Crasula, and other. And this is no wonder. For the drynesse that taketh heede by kinde to saue the Hill, and kepe it in his drynesse, and that by drynesse that is like thereto, and by the vertue attractive, of drawing, it draweth for nourishing, and feedeth things that is drying.

Job. 26.

Iere. 5

Psa. 22.

Houlike.
Prickma-
dam.
Orpione.

DE SVBSTANTIA CORPORA

And hateth moisture and filleth it, as his contrarie, and putteth of anone to the rootes of the hearbes that be in the vter part of the hill, and be put out of the inner partie, as it were things superfluous and needlesse. And so rootes draw to them humours, that be nourished therewith, and made moist. Here to accordeth the Commentours reson super librum Methororum, where he saith, that welles and riuers springeth out of mountains, and hilles, for mountaines be full of holes, clifles, and denues: and haue within much hot aire: And the mountaines drawe much thinges to them, by reason of boydnesse, and also because of hotte ayre, that is closed therein. And what that is drawen like to the hill in drynesse, is corporate and fastned thereto. And what is unlike or disagreeing in moisture, is put of, and gathered in one place, and that the last is put out by heads of Welles. And pearcing, hollowing, and springeth awaye, and thereof come riuers. When drynesse draweth to it selfe what is needfull, and fasteneth thereto what is like, and putteth therefrom thinges that be superfluous and vnlike thereto. Also drynesse by kinde maketh things leane in flesh, and barren in ground. For if drynesse haue the masterie in a thing, it wasteth the moisture that it findeth therein, and so that thing becommeth leane. Also drynesse maketh things hard. For it destroyeth the moisture that maketh it softe: as we see in many things, especially in clay, the which when it is drie, is hard. Also drynesse working in a subtil thing, as in airely substance or watrye, maketh it more subtil and more clere. As we see when the northerne wind bloweth, the aire is the more drie and subtil. It may happen that drynes maketh things soft. For when the drynesse wasteth the moisture that fasteneth the parts together, then followeth consequently the separation and softnesse of the partes, as we see in old trees and timber when brought hath wasted the moisture thereof, they be soft and fall into poudre, that is softe to handle and to seale. Also kindly drynesse maketh things rough. For drynesse work-

king wasteth the moisture that he findeth, & hardneth the moisture y he maye not wast in the vter partes, and so the vter partes be vnneuen with hollownes sunk, & with hardnesse crumpled, wherof commeth roughnesse, which is nothing else but an vneuennesse in a hard thing. But so it happeneth, y sometime it maketh things smooth: as when y heate is sharpened by drynes, which heat by his accident dissolueth the humours, & the humours so dissolued, sweateth outward, & maketh the thing soft & smooth. Also drynesse maketh slow mouing. For by mastery of drynesse, the parts that are airely and watrye be made thicke & grosse, & turne into earth, and the thing is more heauy and more slow to mouing. Also by too great drynesse the spirits be put out, and by the multitude of them the bodye moueth the more swiftly, then when drynesse maketh the lesse spirits, the bodye moueth the more slowly. But sometime drynesse helpeth mouing. For drynesse mouing to the middleward equally, it leadeeth the vter partes to the middle. And the partes binde about in a roundnesse that may be rowled. And by reason roundnesse hath no corners to let it, by his rowling is the more able to moue. Also moderate drynes wasting the superfluities of moisture, maketh spirits subtil and pure, and maketh them more swift. For they being purged from the superfluitie that grieved the bodye, they make the bodye more apt and able to the same mouing. Also by kinde drynesse destroyeth and wasteth the humours: it maketh the bodye boyde and leane, and poore of feeding and wasted. Also by kinde, drynesse destroyeth: for it destroyeth and consumeth the moisture substantiall, that feedeth the bodye materially, and ioyneth the partes together. And destroyeng of such moisture is cause why a bodye that hath a soule, or a bodye without soule, is destroyed and wasted. Also specially drynesse destroyeth bodyes that haue soules: for kindly spirits and natural spirits that be of moist smoke it dissolueth, when that moisture is wasted: then lacking matter and spirit, of necessitye the body dieth.

The vital moistnes is decreased by ouer much drynesse.

The losse of a petye breedeth leaneesse.

Drynesse proceedeth of heate abounding, it killeth y bodyes of men & beastes.

And

Addition

And so drinnesse is the worst qualitie and flaueng, if it exced, when it is not cleane put out by abundance of moisture: but yet by hap it giueth life. For sometime rumatike humours commeth to the spirituall partes, and stoppe the waies of the spirit, and be in point to kille the bodie. Then commeth drinnesse or drie medicines, and worketh and destroyeth such humours, and openeth the waies of the spirit, and so the bodie that is as it were dead, hath liuing. Though drinnesse be needfull in euery bodie that is made of Elementes, to wast the superfluitie of moisture, and to coarte the same moisture, and also to excite slacke heate: yet drinnes flaueth, and is the worst qualitie, when it passeth the due proportion in bodies. For it is wont to gender in bodies full euill sicknesses and hurtful, as the Tisike, and Etike, and other such euills, the which may scarcely be holpe by succour of medicines. Also by consuming & wasting of the humours of seed, it drieth the bodie, and draweth the skinne together, and maketh it riueld, and hasteth age, and maketh the bodie euill coloured and deformed, and is cause of inordinate thirst. And maketh the organs the enterance into the stomacke, rough, and letteth the voice, and maketh it hoarse, and spoileth the head of the haire, and maketh it bald, & draweth together, & maketh crooked the toes and fingers of the feete and hands: as it is seene in leprous men. This that is sayde of the effects and properties of drinnesse is sufficient at this time.

Of moisture. Chap. 4.

Moisture is an Element quality passive, able to suffer, obedient to working and printing of the Active, & working qualities, and taketh sodeinlye the working of heate and colde. Moisture feedeth all bodies, and specially the bodies that haue soules, and maketh them ware and growe, and keepeth them, and restoreth that which is left in the body. For by moisture and heate all thinges be bred, as the Philosopher sayth, and thinges ingendered both nourisheth and feedeth, as we see in rootes and seedes.

For the graine that is put in the earth must first be nourished with moisture of water and of aire, and be spread and opened abroad by kindly heate that is closed therein. And at the last by kindly working of heate, the moisture being resolved, sendeth the more grosse and earthlie partes thereof downewards to the earth, the which parts the earth taketh within it selfe, and mireth and quaileth them by heate that is therein. And tourneth them into the kinde of a root by conioyning of moisture. And that moisture of the roote left behinde, and so bread in the roote, the humour that it findeth, draweth into the earth lyke it selfe. And also it draweth by the drawing vertue of heat that is closed within. And when it hath so drawen, it turneth into the seeding thereof, as much as sufficeth. And heate dissolueth and dealeth, and maketh subtil that other part, that needeth not to the seeding thereof. And the root sendeth it upward, and turneth it first into the substance of the chawing, and then into the substance of the stocke either stalke. And at the last into the substance of boughs & twigs, and leaues, and blossomes, and of fruit. And for moisture it is the seeding and matter of all thing that liueth. It sheweth that moisture feedeth all thing that liueth, & is ioyned thereto: and moisture by shedding of it selfe, maketh such thinges ware and grow in length, depth, breadth and thicknesse. Also moisture restoreth what is lost in bodies that haue life and soule. For by heate working allwaie within and without, bodies be consumed and wasted, & shuld hastely and sone be destroyed: but if it were restored againe by moisture. And therfore by continual drawing to of moisture is needfull, that the restoring of what is lost by continuance, the body may be restored and saued. Also moisture keepeth and saue these neather things that be vnder the spone. For by continuall gathering of beames and light in the ayre and earth, so great shoulde be breeding of heate and of drinnesse that the ayre shoulde fall a fire, and burne the vpper side of the earth.

The equalitie of elements is the worldes cause & continuance.

But if the working of heate were not mitigated by the moisture of aire, and of water, & were reduced by due proportion to temperatnesse. And therefore God setteth to the well of heate the well of all humour, as Macrobius saith, that the violence of heat might be tempered by the presence of humour set, to withstand it. And so the shape of the world may be saved: for else by too great heate it should suddenly faile. Also moisture joineth together the partes of the earth. For the earth is so drie, that euery part thereof should fall from other, if it were not moistened with moisture of water. Therefore kinde made mountaines and hills hollow, and the earth with caves, vaines, and clifles in places, and full of holes. That so by cause of voydnesse should be great drawing in of ayre and of water, to sake the kindly drying of the earth, and the partes thereof, that else would fall. And so as bloud doth, running through the vaines of the bodye, the same doth moisture in the vaines of the earth. For it moisteneth the drynesse of the earth, and disposeth it to beare fruit. And moisture hath certeine properties and effectes, that be the first and kindly. And some that be secundarye, and some Casuall, as other qualities haue. By kinde moisture is moueable, flaking, and cuill bounding in it selfe: but yet it is staide by other bound, as sayth the Philosopher. And it maketh moue from the middle outward, and shedding it selfe in flaking, it should destroy whollye his subiect, if nothing letted the flaking thereof, the which should bounde his flaking by reduction to the middle. As we see that of drynesse of granell in the Sea, clifles and stonds stopped, and holde in the floud of the Sea, and turneth it somewhat inward. Also by kinde, moisture maketh things soft.

For by withdrawing and spreading thereof, it slacketh and draweth abroad, and maketh soft the harde compact partes of the matter. And it happeneth that moisture maketh harde: as we see in پوستونس and Botches, in the which colde humours come to

gethers, and smiting the moist partes to the colde middleward, they come thicke and harde. And oftentimes the partes change into Skirrhous, that is hardnesse. The same happeneth of ouermuch heate, washing the moist partes, the which when they be washed, the great partes and sadde be thus together, and made harde. Also by kinde, moisture cleareth: for by softening thereof, and of the partes, by the which it is shade, it slacketh the knowing partes, and departeth them asunder, and maketh them slipper and sliding, and moueth, and washeth them away, as it is seene, namely, in water that is moist, and washeth by kinde, and most cleareth heare things. And that is speciall if it helpe the moisture: as it is seene in Branne of Wheat or of Rie, and in the root of a plant that is named and properly called Bryonie in Latine, and also in Sope, & in Seale of Beanes, and in other such. For all these wash away the filth of the face and of all the bodie, and maketh pure and cleane. Also for he moueth kindly from the middle toward the vter partes, and that moving is not full strong of it selfe, but slowe in comparison to the moving of the heate: and so moisture sheddeth it selfe principally in to the sideward, and stretcheth not much upward without helpe of heate. But other while heate hath masterye therein, and worketh therein, the most matter being obedient, stretcheth it selfe euery whether, but most upward, & in length: for the strength of heate beareth it upward, & sheddeth euen to the vtermost partes: And so it is lifted up and drawn in length. And bodyes, in the which heate hath the masterye, kindly and generally they be higher, longer, and more slender, then such bodyes, in the which much moisture hath the masterye, and little heate worketh, contrarie cause is founde. And therefore hot men, as cho-lerike, the substantiall humour of heate being obedient to the working, be more longer, that is to witte, the stumaticke, and in all extremityes of the bodye, the other partes

noibb

Bryonie,
Vitis
Siluestris
Sigillum
beate
Mariæ.

and

and circumstances equall here & there, running together in tenderness & length they be more apte. If there be much heat and much humour, not too much neither too little to the working of y^e heat, but conuenably and measurably, then the bodies euery wayes be great, high, long, and broad. They be high through the heate that beareth vp to the topwarde, the most subtil parts of the moysture. Broad and thicke, through the vertue of heate that sheddeth the sad parts of the moysture, as it needeth to euery side, and uniteth one part to another: so moysture maketh kindly things smooth and softe: for if moystnesse be shed into the vpper parts of a thing, it filleth all the voyde places thereof, and maketh them euen & plaine, and so it maketh smooth and soft. But yet it happeneth sometime it maketh rough, as when in some case, hot humours and cold fixeth and commeth together to one place. The hot humours beare vp the vttermost parts of y^e thing, and colde humours beare downwarde the vttermost partes: and so contrarie humours, worke contrarioulnesse & vneuennesse, with roughnes in y^e vtter part of the body. Also if moysture be in the body temperate, as it needeth, it helpeth all the working of the soule, and of the body also. For of humours the spirites that rule the body, be bread and conserued therein. Also the vertues of the spirites worke their effects in all the lyms of the body sensitiue and motiue, by ministracion and seruice of humours, as it appeareth in the vertue of sight, which by meane of a Christall humour, worketh the sight in the eye. Also the vertue of tast, doeth neuer betwene sauours, but by meane of the humour of spittle, and so of other. For if the substantiall moysture be destroyed or corrupted in the body, all the working of the soule is let. If there be in all the body, or in any part thereof too much moysture, y^e maye not be ruled of kinde, then moysture is cause and matter of rotting and of corruption, & breedeth in the body full euill passions & sickness: as it is seen in Apoplexia, in the which euill superfluitie of moysture, occupieth so al the chambers &

denues of the brayne, that the spirit, that is called, Spiritus Animalis, maye not passe by the sinewes of feeling, to make the body feele any moue: and so taketh from the soule his working in the body. And also if taketh from the body feeling and mouing, and bringeth in at last, stillyng and death: as sayth Galen in the Commentis super Aphorismos, exponens verbu Hippocratis, Soluere Apoplexiā aī fortē in pōssibile est: debilem vero non facile. Moysture of beame occupieth all the region of the brayne, stoppeth the wayes of the sinewes, that the spiritus Animalis, maye not come to the neather part: and so the breath is stopped, and the lyfe ended. This moysture defaulteth sometime in qualittie, & sometime in quantittie, and that sometime by an inwarde cause, and sometime by outwarde cause. By inwarde cause, as by euill complexion, when the hurtfull moysture is rooted in the lymines, and may not be dissolved & washed by kindly heate, neyther be chaunged from his matter: Such moysture in diuers places of the body breedeth diuers sicknesses, as it is seen in Epilepsia, the falling euill, when it commeth of the stopping of the powers and brayne: and also of y^e dropsie, when it commeth of euill complexion of the lyuer. Also of an outward cause, as of things, that Iohannicus and Galen call vnkindly things, as aire, meate, and drinke, sleeping and waking, fasting, and too much eating and drinking, working, trauelyng, and rest. All these, if they be taken as kind as keth, they breed and keepe substantiall moysture, and repaye and restore what is lost. And if they be taken in contrary manner, they haue contrary effect and doing. For then they breed vnkinde moysture, and cause diuers grosse and heauy humours to increase, or els they corrupt, alter and chaunge kindly moysture, as sayeth Galen in Aphorismo. Hippocratis particula tertia super illum locum, Immutaciones temporum maxime generant morbos, &c. That is, The often course and chaunging of tūes most breedeth sicknesses.

The losse
of natural
feelyng.

Galen saith, That Ippocrates meaneth, that times of the yeare breed not sickness, but chaungings of complexion of the selfe time. When the complexion of y^e ayre, which ought to be according to y^e time, is turned into the contrary: as when the complexion of Spring time, that should be hot and moyst, turneth, and is made colde and drye, as it were in Harvest time, and so of other. For if the aire of Spring time be generallye colde & drye, and in the Winter afoze, the aire was as it were in Spring time hot & moyst, then it must needs followe, that manye men shall be sicke in Spring time. And also women that goe with childe, shall be deliuered afoze their time by little occasion. And Galen telleth this reason: For by the moysture and heate of the Winter that was afoze, much moystnes is bred in bodyes, & knitting of fleame. If the aire in Spring time be colde and drye in the beginning: it closeth small holes, and suffereth not the fumositie to passe out, and the heate holden in, dissolueth the superfluitie of moysture, that was bred in the Winter. And for y^e the heate is feeble, and maye not dissolve it, neither make therein perfect digestion, nor wast it at the full: it sendeth that moysture vndissolued, now to the ouerlymnes, and now to the neather: where being mixed, it is cause of diuers euills: as if it goe vp to the head, it maye be cause of rume and of hoarcenesse: if it go into the bowells, & the fleame be salt, it breedeth Dissenteriam, a fluxe, that breedeth the guts, and so of other. The same reason may be in women, y^e be deliuered afoze their time: for that moysture setteth to the place that is called, the *Porta* ther, and grieneth it, and softeneth & slacketh that that should hold the childe, and so the childe is borne afoze the time. And Auicenn assigneth another cause. And thus must we vnderstande of other passions of the aire, and of the time: that the qualitie of the aire is chaunged by too great heate, that dissolueth either wasteth too speedely: either by too litle heate that putteth not off the superfluitie at full. And so we should vnderstand of too great colde, that closeth pores, & holdeth

the humours, and draweth them to some together. But of hotte ayre and colde, this that is sayde shall suffice at this time.

Of meate and drinke. Cap. 5.

Of meate and drinke it appeareth. For that by withdrawing of feeding of meate and drinke moysture is withdrawn, and dyneresse commeth in, and thereby the heat is the stronger, and finding not wherein it should worke, turneth it selfe to the substantial moysture and working therein, maketh it hollow and wasteth it, and returneth. If meate or drinke passeth measure, moysture passeth too swifte, and kinde heat feebleth, for it is not sufficient to worke digestion, but yet heate doth what it may: for it dissolueth somewhat of the superfluitie of the meate y^e is taken. That that is resolued, when it is great smoake and vndesied, it commeth vp to the brayne, and smiting Miringas, the smal Curtels thereof, hurteth and grieneth them sore, And breedeth sometimes the Migraine. An aking in the forepart of the head, where through the abundance of the moyst humour, the eyes waxe bleare and dimme: and other euill passions of the head. And sometime that malicious smoke smiteth to the rootes of y^e sinctos of feeling, and passeth into y^e innermost partes of the sinewes in his sharpnesse and force, and letteth the spirite of feeling that is therein and grieneth him: and so it distempereth the substance and the vse of reason, and taketh awaye the kindlye moning of the tongue, that telleth what reason meaneth, and maketh the tongue stammer and fayle, as it is seene in drunken men. Also oftentimes, it letteth and destroyeth altogether kindly moning: as appeareth in them that shake and quake, and haue the palsie. And no wonder: For the powers that should rule in the sinewes and all the members and lymines be ouerset, as ouerflowed with a vapor infecting kindly iuyce in the bodye, but that sharpe smoake hauing masteerie, and conetng to subdue y^e kindly vertue, purposeth and

Cause of surfet.

Euaporation to the brayne.

Addition

striueth

striveth to beare downward the member
 of lymme. And so of this double, con-
 trary moving, one heaving upward, and
 another thrusting downward, a trem-
 blyng or quaking of the lymmes is ofte
 ingendered. And at last if this vertue of
 ruling be all overcome, then the palsie or
 death hath masterie in such bodyes. And
 therefore the wise mans counsaile is
 best, that saith: Hurt not thy selfe vpon
 all manner of meate. Many meates haue
 diuers taists, that breedeth sundry ope-
 rations, & is the cause of incurable dis-
 eases, in nice and daintie mouthed bo-
 dies: for in many manner meates is di-
 uers sicknesse. Also too much sleeping,
 breedeth the same euill and sicknesse in
 the body. For in sleepe the vertues are
 feebled, and the working of feeling, and
 of kinde be strengthened within. And so
 the gates being closed without, y^e heate
 is comforted and strengthened within,
 and draweth too many humours, y^e which
 it may not dissolue neither wast.
 And then great superfluitie hauing the
 masterie, the which kinde can not rule,
 then of necessitie, followeth death and
 stiffeling. Also licouresnes of meates
 wasteth the powers, & lecherie the
 senses: These bee two delectable
 Diuelles, that kill the bodye, be-
 side the soule. As it is seene in them
 that sleepe after that they haue taken
 medicines, and also in them that be
 newly let blood. In them that wake too
 much, the contrary cause lyke wise wo-
 keth. For in them the humours & the
 spirites be wasted too much, and therefore
 oft death threateneth or menaceth. Also
 the same cause of stiding, is in them, that
 eate and drinke beyond measure: and the
 same reason of sayling, is in them y^e fast
 more then nature can beare: and be con-
 sumed and wasted. Also he that trauay-
 leth ouer measure, destroyeth & wasteth
 himselfe by too strong heate, that wasteth
 the humours too soze. In them that rest
 too much, the cause is contrary: For in
 them y^e drawing too of moisture, passeth
 measure. And there is none euaporation,
 neither deliuerance of the superfluities,
 neither subtiliation of the spirites. And
 therefore necessarily the superfluitie of

moysture is disposed to rotting and cor-
 ruption. In these manners, and in many
 other infinite, the elementall qualities be
 in theyr kindly workings hindred. As it
 is knowen by the foresayd reasons that
 we haue shortly gathered of the wordes
 of Constantine in Pantegni, and of Ga-
 len in Commento Aphorism. Hippo-
 cratis, & Epidimiarum, of euills y^e com-
 meth by ouermuch moysture. And ther-
 fore we will passe ouer, and describe the
 properties of humours, that be composed
 of these qualities: of the which euerye
 bodye is made, that hath a soule and fee-
 lyng, either reason.

Of humours, and of the gene-
 ration, effect and working
 of them, Cap. 6.

A Humour is a substance actuallye
 moyst, by ioyning of elementall qua-
 lities, and is apt to nourish and to feede
 the members, and to comfort the work-
 ing thereof kindly, or casually to let the
 workings thereof. For humour is the
 first principall materiall of bodies that
 haue feeling, and chiefe helpe in theyr
 working, and that because of nourishing
 and feeding: Constantinus saith, That
 the humours be called the children of
 the Elementes. For euerye of the hu-
 mours commeth of the qualitye of the
 Elements. And ther be foure humours,
 Blood, Fleame, Cholar, and Melan-
 choly: and are called simple in compari-
 son to the members, though in respect of
 the Elements, whose children they bee,
 they be composed. These foure humours
 in quantitie and qualitye, obseruing
 euennesse, with due proportion, make
 perfect and keepe in due state of health,
 all bodyes hauing blood: lyke as con-
 trariwise, by their vnequalnesse or infec-
 tion they ingender and cause sicknesse.
 These humours be needful to the making
 of the bodye, and to the ruling and keep-
 ing thereof: and also to restore what
 is lost in the bodye, as saith Galen super
 Aphorif. The body runneth and drop-
 peth, as in sweating, spitting & other
 such. Also alteration chaungeth oft cold
 into heate and returneth.

Also

Also the body hath corruption, and that cometh of too much running and dropping, and of too long chaunging. Then to restore in the bodie what is lost by running and chaunging, & amend euill alteration and changing, and some deale to withstand corruption, the presence of the foure humours, is necessary, that the body animally, by their meanes may be kept safe. These foure humours be bred in this manner. When meate is receyued in the place of concoction, that is in the stomacke, first the more subtil part and flitting thereof, that Phisitians call Pertisimaria, is drawen by certayne beynes to the lyuer. And there by the working of kindly heate, it is changed into the foure humours. The breeding of the is made & beginneth in the lyuer, but it endeth not ther at ful. First working heate turneth what is colde & moyst into y^e kind of fleame, & then what is hot & moyst, into the kinde of blood: and then what is hot and drye into the kinde of Cholera: and then what is colde and drye into the kinde of Melancholia. Then the process is such first, fleame is bred, as an humour halfe sou: second blood, that is perfectly sodde: the thirde Cholera, that is ouer sodde: the last is Melancholia, that is more earthely, and the dregges of the other. And so such is the order as Avicen saith. The breeding of Elements be straight, and returning into the same. For of aire fire is bred, and of fire aire, and euery Element of other. The breeding of y^e humours is straight, and not by contrary. By seeing blood is bred of fleame, and not that it returneth. Likewise blonde is made cholera, by great heate drying and making subtil the humour, but not that it returneth. And by burning of cholera in lyke manner Melancholia is made, and not that it returneth. For it fareth in the breeding of humours, as in the breeding of wine of Muste, as saith Constantine: For when Muste is feruent, a manner some is bred, that cometh by and flitteth aboue, and another earthely substance goeth to the bottome, and the thirde is water: and as that is more or lesse, the Wine is feble and lesse hot.

The pleasant taast thereof.

And the elder it is, & hotter it is, through the resolution of such watrinesse: And when it is full sodde, then the Wine is most clere. So in the humours is one part that is light and cometh byward, and that is Cholera: another, as it were drasse, and goeth downward, and that is Melancholia: the thirde, as it were raw, and that is fleame: the fourth, is blood, remayning in his purenesse, and is cleansed from other humours. But no blood is so cleane pured, but that it is some what meddeled with other humours. And therefore by meddling of other humours, blood chaungeth kinde and colour: For by meddling of cholera, it seemeth red, and by melancholy it seemeth blacke, and by fleame it seemeth watric, and somie.

¶ Of blood. Cap. 7.

Sidore saith, The blood hath this name Sanguis of Grek, for y^e blood sustaineth strength, helpeth, and confirmeth the lyfe: For Sanguis, is to vnderstand, Confirmeth. While blood is in the bodie, it is called Sanguis in Latine: and if it be shedde, it is called Cruor, as it were running and falling. For when blood is shed it runneth and falleth. So they call blood, as it were swete and soft, for it is swete and soft in taast and in touch. Pure blood & whole together is not but in young folke: for Phisitians say, that blood wasteth by age: therefore in old men is shaking and quaking for default of blood. Blood is properlye the governing of wit: therefore it is the manner of womē to scratch their cheeks in sorow. And red clothes be laid vpon dead men, in remembraunce of theyr hardinesse and boldnesse, while they were in their blood. Vntill now speaketh Sidore lib. 4. Cap. 2.

It appereth in the time of the Saxons, that the manner ouer their dead was a red cloath, as we now vse a blacke. The Pagans refused blacke, because it representeth darknesse, teamed the infernal colour: and so did the olde English. The red of valiancie, and that was ouer Kings, Lords, Knights, and valy-

How to know by letting of blood the humor of the partie

Addioun

aunt souldiours: white ouer Cleargie men, in token of their profession and honest life: and ouer Virgins and Matrones. This order appeareth to be beyond 800. yeares. Constantine sayeth, that among the foure humours blood is most praised and most friend of kinde, though euen and perfect saithing thereof: the which temperate heate maketh of the pure and aircly matter to the nourishing of the body. Constantine saith, that there is kindly blood, and some vnkindly, and some kindly blood is in the organs and some in the veynes. The blood y^e is in the organs, is more hot, more subtil, more red, more clere, and more sweete in saour then that other blood. It is more hot, for that it is nigh the heart and spirites: more subtil, for that the heate of the heart maketh it subtil and clere, and that is, for that in sweating and breathing out by y^e thicke concavities of the organs, it shoulde not lightely slide into other members. It is more clere, through the vertue of Cholera that is therein. It is more sharp through the augmenting of heate. The blood that is containyd in the veynes, is hot and dryest, meane betwixen grosse and subtil, and very sweete in saour, without any euill taste: as some as it is out of y^e body, very shortly it coagulateth, & turneth into clods: so such blood betokeneth that the lyuer is temperate. But if it be subtil and watrye and not of good smel, nor of sweete saour: it signifieth intermynge of an humour that infecteth the blood. Then it goeth out of kinde, and tourneth into vnkinde blood, which is so called, either because it turneth out of his kinde generation, and is corrupt, as in leproous men, or els for vncouenable matter, of y^e which it is bred, or for a strong humour, with the which it is meddeled. A litle of Cholera: or of another infecting humour meddeled with pure blood, infecteth the blood, & draweth it to the thickenesse of his owne qualitye. Vndertho speaketh Constant. Pantag. y^e cap. 4. Aristotle lib. 3. Animal. putteth other properties of bloude, and saith, that euery beast that hath blood, hath lyuer and heart: and therfore euery

rye beast that hath no blood, is of lesse bodie and vertue, then beastes that haue blood: and if the flesh be cut, the blood runneth out, except the flesh be dead or corrupt. Also in euery beast of good disposition, is temperate blood, not too much in them that drinke new wine: neither too litle in them that be fat of body: for beastes that be very fat of body, haue but litle blood, for as fatnesse wareth, the blood diminisheth. Also euery body that is sanguine rotteth some, and specially nigh the bones: for a man hath verie subtil blood, in respect of other Beasts, and other Beasts haue blacker blood & thicker then mans blood, and namelype Bulls and Asses: and in the nether parts of the body blood is thicker and blacker then in the ouer parts. Also blood when it breedeth in great quantitie is cause of sicknesse: for it commeth thyme, and is made watry, and therfore perchaunce a man sweateth blood, and that is as I suppose, through much superfluitie of thin blood: and kinde thinketh to discharge him of that superfluitie, and so it throweth the watry parts to the vttermost of the skinne, and annoybeth them by sweating. Also when a man sleepeth, very litle blood appereth, and no wonder, for than kinde draweth it inward to helpe the vnkindly vertue, that by y^e benefite thereof she may doe hir woorkes: and so when the blood is farre within, then the vtter partes of the bodye are pale and bloudelesse. And therfore is it, that if a sleeping body be cut, or sticked, there commeth not out so much blood, as shoulde if he were waking. There it is sayd, that if blood be sodde and distilled, thereof we may make tallowe and greace. And that perchaunce is, the vntuositye thereof by temperate saithing is crudded, and being white, is tourned into tallowe or fatte. Also if blood be altered from the course of his kinde, and is corrupt: it will goe out of the stomacke, and from the nosegayles. Also when bloude rotteth in any member, but it be taken out by skill or kinde, it tourneth into benygne, and scabs.

DE SVBSTANTIA CORPORA

Hether to speaketh Constantine lib. 3.
And in lib. 12. he saith, that the veynes
be the vessels of blond, and thereof it
followeth, that blond is the last meat of
beastes, that haue blond. Also blond is
friend of Nature: and a beast that hath
no blond, is fedde with things that ac-
cordeth to blond: as it is seene in flies
and wormes that sit on flesh, and sucke
out the blond, and take thereof their feed-
ing. And so if a beast be not fed with
this meate, he is leane and of euill dis-
position, and when he is fed therewith,
he wareth, and is in good disposition, by
the effect of food of such meate. And if
the blond of the which y meate is made,
be cleare and good, the body is whole: and
if it be euill, the body is sicke. Also, for
default of moisture, earthly blond con-
gealeth hastily and some. And therefore
euery beast y hath subtil blond, cleane,
& hot, hath better wit than other beasts:
for cleane blond subtil and hot, and of
more mouing, is more according to the
wit and vnderstanding. Also a beast y hath
no blond, is more fearful, than a beast
that hath blond: and therefore hee that
hath cleane blond, hot, and lyght, is
but little moued for dread. Also y blond
of a Bull congealeth and cruddeth more
swiftly, than y blond of all other beastes.
For the blond of all other beastes con-
gealeth lesse or more except the blond of
an Hart and of an Ware, and of beastes
that be lyke to them: of which y blond
congealeth not, as Aristotle saith lib. 3.
& 12. The blond of a Bull, cruddeth
most swiftly, & that is because through
excesse of heate and drynesse, and so if
Bulls blond be dronken rawe, it stayeth
as veyne: and so it is sayd of a Phi-
losopher that dranke y blond of a bull, &
drew himselfe. Also Aristotle lib. 13. saith,
that blond is hotter in y right side, than
in the lesse side: and therefore for the
strength of hot blond that is in that side,
the right hand, is generally more ready
and able to worke, than the lesse hand.
Therefore Liber primus Aristotle saith,
That the Lion moueth the right foote
before the lesse. And Super Aphorif. it
is sayd, That if a woman that is with
childe with a Masculine, be sodainetpe

called, she moueth first the right foote:
and that procedeth of the hot blonde,
that worketh at the full in hir, that con-
ceiuerh a male childe. Also in eodem lib.
it is sayd, that blond is first and prin-
cipall matter of the heart and of the ly-
uer: and therefore the heart is hollowe,
to receiue the more blond, and thicke, to
saue and keepe the blond, & in no mem-
ber the blond is without veynes, but in
the heart onely, and the blond goeth out
of the heart by certayne veynes to other
places of the body, & the blond cometh
not from any other places to the heart:
For the heart is the wel and beginning
of blond, and the first member receiuing
blond, as it is knowen in Anatomie,
the tract of knoweing the maner, and
order of setting of parts of the body, and
by the maner of generation: For the
first beating of the heart appeareth san-
guine. Therefore Aristotle saith, That
the heart is set in the middle, to shed out
the blond, as it were from the middle or
center to the vtter parts, and to all the
other members. And therefore he saith, y
the hart is y middle & chiefe member of al
the beast: and therefore all that haue
blond, haue a heart, for of necessitie the
heart is the principall cause of blond, &
not the lyuer. Aristotle saith all this
openly lib. 13. though it be otherwise writ-
ten, of the principall beginning of blond,
in booke of Whistions, but we haue not
to doe with that strife: For either posi-
tion or opinion serueth vs touching our
meaning. When of the sentences of the
foresaid Authours, gather sheweth: that
kindly blond, is pure, hot, moist, subtil,
and swete. And also it keepeth the kind
Vertue of feeding: and blond is the seate
of the soule, and containeth it: and is
the perfecter of youth, & alterer of com-
plexion, and keepeth and saureth y heart
and spirits, and maketh them glad, and
waketh lone, and shedding it selfe in
the vtter part of the body, maketh it
of good colour and hiew, and if blond be
whole and temperate, it keepeth health, &
if it be corrupt, it breedeth corruption,
as appeareth in leprosie, which is corrupt
blond in the welles, and with other hu-
mours mingled, & tempereth the mallice

Agility of
a woman

By incisi-
on, scarifi-
eng, and
diuiding

As vwhen
a man af-
ter great
heate by
ouer-
much
drink dan-
teth the
powvers:
likewise a
Horse
whose
grease is
molte, by
colde vva-
ter suffo-
ceth, &
is choked.

Themist-
ocles of
Athens.

thereof

theresof, and bloud by his vertue swa-
geth smarting of eyen. And as Constan-
tine saith, The bloud of a Dove, or of
a swallow drawen out of y^e right wing,
and dropped hot in the eyen, wipeth a-
way the spots of the eyen: Such bloud
is full fire and able to heate and to dis-
solue, as the Commentator saith, In vi-
atico, in tractatu de pannicul, & macul,
oculorum in fine.

¶ Of the euill propertie of bloud.
Cap. 8.

Other properties there be of bloud,
that be lesse to praise then the fore-
said properties. For how much bloud
being well disposed, is more friendlye &
profitable to nature: so much the more
when it is corrupt, it is hurtfull thereto,
and causeth grieuous sicknesse in the bo-
dy. For mallice of other humours, med-
led with bloud, is not sodainly felt: for it
is hid, because of friendship that bloud
hath to kinde: and therefore kinde is
not ware of the mallice of other humours
that be hid vnder y^e friendship of bloud,
and so the kinde dreaddeth not the grieve
of the humours that be so hid: as it fa-
reth in seauers that are called Hemitri-
taxon, & other that be medled. In which,
red or burnt cholar medled with bloud,
is not so soone knowen to kinde nor phi-
sitions, as Galen saith super Aphorif.
Also if ther be superfluous bloud in y^e bo-
dy, it dreaddeth wonderful euills in men,
except it be y^e sooner boydd by kinde or
by phisicke: as it fareth in that bloud,
that is called, Sanguis menstrualis, the
which bloud in womē through too great
moysture, and for default of heate, if it
be holden beyond due time, is cause and
occasion of full great griefes and sick-
nesse. For sometime it stiffleth y^e prin-
cipall members: sometime it causeth
dropsie, & sometime the phrensie, or other
open diseases, as that corrupt bloud too
long held and shut in, is sent forth to di-
uers places of the bodye, as it is more
playnly contayned in lib. Passionarum
Galen. And therefore against such perils,
the best remedy is to boyd such corrupt
bloud quickly.

And it is no meruayle, if bloud thus
corrupted, grieue so the bodye that it is
in, saing also it chaungeth wonderfully
and infecteth other bodies. For lib. 10.
cap. 12. Isidore saith, by the touch of the
bloud mensstruall, fruite groweth not,
but dyeth and is burnt, hearbes dye,
trees lose their fruite, yron is fret with
rust, brasse and mettall waxeth blacke:
if hounds eate thereof they waxe mad.
And a thing that is called Glotinum as-
palti, is so hard y^e it may not be delaide
with water nor with fire. And if y^e bloud,
Menstruall touch that Glutinum as-
palti, it all to falleth, as Isidore saith.
This bloud is bred in womens bodies,
of superfluitie of moysture, and feeble-
nesse of heate. And therefore that it shuld
not grieue kind, it is gendred in the spo-
ther, as into a pumpe, from the which
if it be expulsed & put out in due man-
ner, it cleanseth and easeth all the body,
and the spother disposeth and maketh a-
ble to conceiue. And therefore Aristotle
saith, lib. 9.

Menstrum in fine mensis in muli-
eribus maxime viget: et ideo tunc v-
tiliter expellitur sanguis talis: quia si-
cut dicit Isid. lib. 16, sanguis menstrualis
non habet certam temporis reuolutio-
nem: sed in maiore parte accedit in di-
minutione Lunæ, & hoc est rectum:
quia corpora animalium sunt tunc tem-
poris frigidiora: & alteratur sanguis, &
efficitur ex eo superfluitas menstrualis:
quæ si tunc expellitur, talis euacuatio
laudabilis est & naturalis: quia si ultra
tempus, vel propter grossiciem sangui-
nis, vel propter altitudinem matricis,
vel propter defectum expulsiue vir-
tutis retineatur, multis molestijs peri-
culosis, corpus mulieris aggrauatur.
Quod quidem generaliter est verum, a
quarto decimo anno vsq; ad quinquage-
num: quia in iuenculis meatus sunt
angusti, & virtus debilis. A quinquage-
selimo vero anno in antea sanguis, mi-
noratur & frigescit, calor destruit &
tepescit: vnde istæ duæ ætates a tali
immundicia sunt immunes, scilicet se-
nectus vetularis, & iuuentus puellaris,
retinet tamen natura sanguinem men-
strualem post mulierum impregnatio-

Menstruall
bloud is
poyson.

Hemitri-
taxon, more
the a ter-
cian a vex-
ing feuer

nem ad nutrimentum foetus & conceptus conseruationem: vnde Arist. li. 15. Menstrum est sanguis non purus: sed indiget digestionem operatiua: hic sanguis mixtus cum spermate, cibus est in animali: vnde mulier, post conceptionem, frequenter patiens fluxum menstruaem, solet facere abortiuum: aut enim debiliatur foetus, aut moritur: & hoc propter nutrimenti subtractionem: vnde retentio sanguinis menstrualis signum est impregnationis, ex iam dicta causa: quod autem superfluit de sanguine menstrualis, detrahatur ad mammillas, vt inde lac generetur: materia enim lactis, est sanguis decoctus in mammillis: vt dicit Arist. lib. 16. & 18. Lac inquit est sanguis digestus, non corruptus. Item oportet vt fluxus sanguinis menstrualis actualiter sit in corpore, antequam mulier impregnatur: sicut dicit Arist. li. 15. & Con. sicut oportet arborē primo florere, quā fructus facere. Item quando venit talis fluxus, naturaliter semper accidit in ætate Lunæ, ætati etiam mulieris conuenienti. Item aues & animalia non patiuntur talem fluxum: quia talis superfluitas transit in plumas & in pilos: vt dicit Arist. Itē dicit Ruffus: mulieres nimis se exercentes, & sepius mouentes, non multū menstruant: sed quæ quiescunt, & multū comedunt, suauiterque viuunt, tales multa purgatione indigent. Item quando sanguis talis, vel frigidare, vel crassiescē ora venarum constringente debito modo non exit, ad exeundum alias vias querit: vt venas narium, & emorroidarum, quas si clausas inuenierit, ad alia membra se diffundit, & grauem naturæ infert passionem: nam tales, vt dicit in viatico Const. defectum appetitus patiuntur: nam cibaria bona abhorrent: puluerem vero, carbonum, & laterum appetunt, & similia: nam sanguis retentus in maliciosum humorem terrestrem, & ponticum conuertitur: quo rapto, ad orificium stomachi, appetitus rationalis subuertitur, & irrationalis generatur. Vnde omnia talia corpora, sunt maximis morbis apparatus.

¶ Of fleame, Cap. 9.

Hohannicus saith, that fleame is an humour halfe sodde by working of imperfect heate, of colde matter & moyst by kinde genred. And Aristotle li. 15. saith, that fleame is an vndissolued superfluitie of meate. The same is y matter of blood and of fleame: but they bee diuers by more sēthing or lesse: and so of fleame is made blood by more strength of working heate, and not returning. Blood tourneth neuer into fleame, as cholour chaungeth into melancholy: but not againeward, as saith Auicē. Fleame is an humour kindlye colde, moyst and wearish: and kinde sendeth that humour into the members and lymmes to be made pure, that the body be nourished by that humour desired. It is to note, that some fleame is unkindly and some kindly. Kindly fleame is colde, moyst, and white in color, and flēting in substance, of saour somewhat swēte in tast, eyther all wearish and vnsauourie. It is byed in the lyuer, where is the place of heate. And it is apte to be tourned and chaunged into bloude: and when the chaunge is full made, the body is sustayned thereby. And though fleame of it selfe be thicke and vnsauery by strength of heate that chaungeth it, yet it taketh the lykenesse and saour of bloude, that is swēte: as appeareth by the fleame, that is called swēte fleame. And so for the nēcessesse and lykenesse that fleame hath with bloude, fleame is nēcessary to all the lymmes of the bodye. And therefore prouident kinde, made fleame to passe with the bloude, through the veynes of all the bodye, both for nēde & for profite. For as Constantine sayeth, If that bloude sayleth, heate dissolueth fleame: for it taketh hēde to feede the members and the lymmes thereby. And so fleame is nobler than Cholera or Melancholia. For these may not be ruled to the breeding of bloude of them. And by the benefite of bloude, all the lymmes of the bodye preuayle and be fedde.

Also

Also the presence of fleame is needfull with the blood, & the seruour & strength of blood may be tempered: and with the fleeting of fleame, the thickenes of blood may be kept in temper: so & the blood may be bozne about to the feeding of all the members moze lyghtly & spædelye. Also fleame is profitable to make moyst the ioynts and other moneable partes, with the moysture therof, that the ioynts and parts be not let of theyr office, by heate of mouing, neyther by hot blood, neither by drynesse that might fall. Ther be foure manner of vnkynoly fleames. Some is colde, colde and drye, through minglyng of melancholy: and some is salte, hot and drye, through infection of red Cholera: some is swete, through meddlyng of blood: and some is glasse, and so called for lykenesse of coulour of glasse: Such fleame is far from heat, and therefore it is thicker then other manner fleames, and harder to dissolue, & to turn into blood. If this humoz be corrupt, it breedeth diuers sicknesses in & body: & superfluitie of this fleame is knownen, as Constantine saith by diuers tokens. For a very fleumaticke man is of body vnlustie, heauie and slow, dull of wit, and of thought forgetfull, soft of flesh and quanie, of coulour white in the face, fearfull of heart, full of spitting, sneeuelyng and roking, full of sloth and sleepe, and of lyttle appetite, and of lyttle thirst, but if the fleame be salt. For then through meddlyng of hot humour, a salt sauour is felt in the mouth: soft, yeolow and straight of haire: soft, great & slowe of pulse: his vyne is white, thicke, raw, and euill coloured: in stature hee is fat, great and short, and crooked in extremities, & his skin is playn & smooth without haire. He dreameth and hath sodain apperances of great ouerflowing of waters and raine, and of sailing and swimming in colde water.

Men of this complexion haue ofte colde euills, and be payned with them, and namely in Winter for then the qualities of fleame, coldnesse and moysture be strengthened, as saith Constantine. Loke before for the properties of colde and moyst.

¶ Of Cholar, Cap. 10.

Sidore saith, that Cholera is sayde, for that that in a cholarick humoz, Calor, that is the heate, passeth temperance. Some Cholera is kindly, & some vnkynoly. Naturall cholar is kindly hot & drye, subtile in substance, clere & red in color, & bitter in sauour, with a certain sharpnesse: the which the moze hotter it is, the redder it is in colour, and & moze bitter: the which when it is dealed in two parts, of the which one passeth forth with the blood, and the other is sent vnto the chesse of the gall. That that goeth with the blood, entermireth with the blood, because of necessitie and helpe. For it is needful, that it be mingled with the blood, to make it temper & seide & cholarick members: for in & blood it needeth & there be red Cholera indede, after the due proportion of these members. Also, Cholera helpeth and maketh the blood subtile, that it may passe the moze lyghtly by straight wayes, to seide the inner parts of the body. That other parte of Cholera, is drawen to the Sckybet of the gall, and is sent thereto because of neede and of helpe, for that is needfull for cleansing of all the bodye, and feeding of the gall, and also to helpe the stomacke, and to heate the bowells, and to prycke them that they may discharge them of superfluities. Therefore of it falleth gnawing and passion Colica: for the waye is stopped, that is betwene the gall and bowells. Vnkynoly cholar is it that cometh of strong humours medled therewith. For if redde Cholera be mingled with watrye fleame, then is bred Citrina cholera, that is lesse hot & moze noysfull then other Cholars: & if the fleame be moze great and thicke, then is bred red and yeolow cholar. These two manner of Cholars be notable. The thirde manner Cholera is called Prasiua, and is greene of colour, bitter and sharpe, as an hearbe that is named Marubium, or *Porrus in Latine: and that manner Cholera is bred in the stomacke of the, that vse continually to cate hot hearbs, as lekes, onyons, garlyke, and of such

The flegmaticke.

Virida.

horehound
or blacke
archangel
*Sea-gur-
dle, be-
cause the

leaves be
like vnto
the leeke
blade,
Fuci,

kinde. And if it happen that cholar fa-
keth strength of such greene hearbs and
raue in colour, and so it seemed to Ga-
len. Auicen noteth, that Praxina is ge-
dzed of a yeolow cholar, when it is ouer-
burnt, for when it is burned, burning
breedeth blacknesse therein, by which
blacknesse medled with citrine, greene
colour is gendzed. The fourth manner
of Cholera is called Eruginosa, rustie,
that is bred of Cholera, that is named,
Praxina by more burning: for when it
is so burnt, that the moysture thereof
is dzed, then it dzedeth the whiteness
of athen colour. For in a moyst bodye,
heate breedeth first blacknesse: and then
when the moysture is all destroyed, it
breedeth a manner of whitenesse, as it
fareth in trees and wood, that by burning
first turne into coales, and then into ashes.
But colde contrariwise, in a moyst
body breedeth whitenesse, and in a drye
body blacknesse: but this last manner of
choler, is worse & more venemous than
all the other. The venemous qualitie
whereof, breedeth in the body euill passi-
ons of pestilence and of death, as Heris-
pila, & Noli me tangere, &c. Then this
kindly Cholera if it passe not þ bounds
of kinde, it maketh other humours sub-
till, and comforteth digestion, and clea-
neth congealings and corruption, & ma-
keth the body stretch in length, breadth,
and thicknesse, and breedeth boldnes and
hardinesse, mouing and lightnesse, & stir-
reth to wrath and desire of reuenge: and
also prouoketh to þ works of Venus, &
helpeth the vertue expulsue, and cleareth
thicke matter, and maketh it to moue
from the middle to the vtter parts, and
chaungeth the vtter partes, in cou-
lor of citrine and blacke. And so cho-
larlike men be generally wrathful, har-
die and vnnicke, light, vnstable, vnume-
ricfull: in the body long, slender, & leane:
in colour brown, in haire black & crispe,
hard and stiffe, in touch hotte, in pulse,
strong and swift, the vyne of them is
thin in substance and subtil, in colour,
faire, shining and clere. If this cholar
be corrupt in anye parte of the bodye, it
breedeth euill passions in the bodye.
Of the which passions, these are the

generall signes and tokens, as Con-
stantine sayeth in Pantegni, liber. 9.
ca. 2. If corrupt cholar haue masterie in
the body, the skinne is yeolowe, either
citrine, and also there is a default in the
vertue of appetite, bitternesse is felt in
the mouth, so that swete things seeme
bitter, and sauoury, vnsauoury. There
is pricking and burning in the stomack
of a hot fume, that puncheth and nip-
peth the sinewes of the stomacke, loa-
thing with cholarick spuing, with thirst
and drynesse of the tongue. The same
hot smoake dzedeth the wosen that is
called Trahea, and that humour of spit-
tle, aboute the sinewes of the tongue.

There is also hollownesse of eye,
with moyst respect, the pulse is subtil,
swift and thicke: red vyne and high
of colour, soze head ach, waking, chang-
ing of minde, fearefull sights in slepe:
For such men dreame of fire, and of
lyghtening, and of dreadfull burning of
the ayre, which is caused of fierye
smoake, that chaungeth stronglye the
brayne and the vertue imaginatiue. And
this that is spoken of cholar, and of the
spices thereof sufficeth.

Of Melancholy. Cap. 11.

Melancholy is a humour, boyssous
and thicke, and is bred of troubled
congealings of blood: and hath his
name of Melon, that is blacke, and Ca-
lor that is humoure: whereupon it is
called Melancholia, as it were a blacke
humour: and so Physicians call it, Cho-
lera nigra, blacke cholar: for the cou-
lor thereof declineth toward blacknes.
Some melancholy is kindly and some
vnikindly: the kindly melancholy is
colde and drye, that is bred in blood, as
the lees is in wine: the substance wher-
of is thicke and earthy, the sauour ther-
of, is betwene swete and soler, brack-
ish. This manner melancholy is diuided
into two partes, the one abideth with
the blood, and setteleth therewith into
the members, because of nede and of
helpe. It needeth that it be meddeled
with bloude, to make the bloude apte
and couenable to fede the melancholye

mem.

members: for it thickeneth the bloude, that it staie not from digestion, by clearenesse and thinnesse. The second parte is sent to the splene, for neede and also for helpe. It needeth, both for cleansing of the bodie and the splene: it is a helpe, that it flowe into the mouth of the stomacke, and so make it strong and thicke, and make it so, itch, and so to wake hunger, and desire of feeding. That parte of melancholy, that is superfluitie of bloud, passeth to the splene, and that that goeth from the splene, needeth not to the feeding of the splene, and as redde Cholera helpeth the stomacke to put off superfluitie downward, either inwards: so melancholy helpeth the vertue of appetite above. It is called the dregs of bloud, more verely then Cholera, or fleame: for it sootheth, and is seperated from bloud, as the thicknesse of hyne, or dregges of lycour. Nothing is watery neither cometh out of fleame, for the clamminesse thereof, nor lykewise of Cholera, for the subtiltie and clerenesse thereof: & therefore it is not called the dregges of Cholera, neither of fleame. The unkindly melancholy, is not as dregges or groundes of a thing, but as burning of ashes, and that falleth by these meanes: Heat working ouermuch in y substance of fleame, burneth it: and by ouermuch burning, turneth it into burned Cholera. And if the humour be first subtil and watrye, when it is burnt, it is made salte: and if it be troubled and thicke, it draweth to sowrenesse ward: and if the bloud be burnt and toured into ashes, the ashes thereof are salte, with a lyttle swetenesse: and when kind melancholy is burnt, the burning or ashes thereof, is sower as vineger. And if it fall vpon the earth, it boyleth, and the smel thereof is heauie and sower as vineger, y which flies shun and boyde for horrible sauour thereof, and the sowrest part thereof is worst. And if the substance thereof be boystous and thicke, when melancholy is burnt the ashes thereof is lesse sower with a lyttle sharpnesse, the which when it falleth vpon the earth, boyleth lesse, & grieueth the members lesse, and is not so malitious nor so venomous, neyther

stayeth so long as the first. This blacke Cholera is enemie to kind, and hath aptly euill dedlye qualities, and breedeth euills incurable, as canker, leproy, & other such. By burning of fleame, of bloud, & of kinde melancholy, unkinde and worst melancholy is breed: and when by something the bloud is bled of fleame, and Cholera of bloud, by strong heate, and of Cholera, melancholy: and of that burning, that infecteth the kindly humour, that worst humour is happily breed, as Com. 1. li. p. 1. ca. 24. Of this humour hauing maner in any bodye, these be the signes and tokens: First the colour of the skine chaungeth into blacke or blew: sower sauour, sharpe and earthye is felt in the mouth: By the qualitie of the hand, the patient is faint, and fearfull in heart without cause: and so all that haue this passion, are fearfull without cause, and oft sope, and that is through the melancholy humour, y constraineth and closeth the heart: and so if we aske of such heauie folkes what they feare, or wherefore they be sope, they haue none aunswere. Some suppose that they shoulde dye in some so daine violence: Some dread enmitie of some man: Some lone and desire death. Wherefore in li. Passionum Galen saith: It is no wonder, though they that suffer Cholera nigram be very soze, & haue suspicion of death. For nothing is more dreadfull outward in the body than darkness. And so when any obscure thing beleteth the brayne, as melancholy fleame, the patient must needs dread: for he beareth with him the cause why he shoulde dread. And therefore he dreameth dreadfull darke dreames, and very ill to see, & of stinking sauour and smell, of which is bred Passio melancholia. Also it cometh of a madnesse, and of disposition of melancholy, when such haue lyeing and laugh alway: of sorrowfull things, and make sorrow and dolor for ioyful things. Also such holde their peace when they shoulde speake, and speake too much when they shoulde be still. Also some deme themselves that they be earthen vessels, and feare to be touched, least they break. And some thinke that they close y world

in their fist, and in their handes to containe all things: and therefore they put not out their hands to take meate: for they dread that if they should put forth their hands, part of the world should fall and be lost. Also some imagine, that an Angell holdeth vp the world, and would for wearinesse let the world fall: and therefore they heaue their hands & shoulders to holde vp the world, that seemeth to the is in point to fall, & roze & scribe strongly, & strue if phisitions make the holde doone their handes. Also some thinke that they haue no heads: & some weene that they haue leaden heades, orASSE heades, or some other euill shapen fashion. And there be other, which if they heare Cockes crowe, they lyfte vp their hands and armes, and smite themselves, and singing thinke themselves to be Cockes: & at the last they be hoarse for great crieng, and dumbe also. Also some fall into euill suspitions without recoverie: and therefore they hate, blame,

and confound their friends, and somtimes they smite and slaye them. Melancholy men fall into all these & many other wonderfull passions, as Galen, Alexander, & many other Authours say, & which passions it were too long to reckon all. And this we see each day, as it fell late of a Noble man, that fell into such a madnesse of melancholy, that he in no wise could be perswaded, but y he was a Cat, and therefore he would no where rest, but vnder beds, where Cats waigh- ted after Mice: & sooner in punishment of sinne, Nabuchodonosor was punished with such a payne, as it is written in stories, that seauen yeares he thought that he was a Beast, through diuers shapes, lyke a Lyon, an Eagle, an Oxe, and other.

Now haue we treated sufficiently of Melancholy, and of other humours kinde ly and vnkynde, as it appertayneth to this worke, at this time.

FINIS LIBRI QVARTI.

INCIPIT LIBER
QVINTVS.

As much as we haue spoken of the properties of humours, we shall speake now of the disposition of members, that be made of the foresayd humours and first of the properties thereof in generall, and then of each somewhat in speciall.

Of the properties of members
in generall. Chap. 1.

AVicen saith, that members are bodies made of the first meddlyng of humours. Either as it is sayde, Secundum Iohannem, A member is a stedfast and sadde parte of a beast, composed of

things that be lyke either vnkynde, and is ordained to some speciall office: and by that it is called a stedfast parte, it is seperated from the part that is not stedfast, as a spirite. In that that it is sayd to be made of things that be lyke and vnkynde, it is vnderstande, double diuersitie of members, simple or vnkynde: and compounded, or of office. For the members be called members lyke and simple, the whole parts be of the same kinde with the whole, as euery part of bloud is bloud, and so of other.

And such simple members, and lyke, are rather in kinde, than the members or lymmes of office: for the simple, be partes of the lymmes that are composed: And the simple partes are rather in kinde, than the

thing

thing that is composed. The members and the lims be composed to see, to feele, and to moue, and bee instruments of the soule, as hand, foote, and elen, & other such bee needfull in diuerse qualities to the working of the soule, kinde maketh instrumentes of bodye conuenable to the vertue of y^e soule. The soule hath diuers vertues, & therefore diuerse members & limmes be needfull, as it saith in hands, in the which be manye fingers and diuerse in qualitie and quantie, that they may holde great things as well as smal. And for the soule hath thre manner workings, which be called Animales, Naturalis, and Spirituall; Feeling, Kindly, and Spirituall: the members and limmes bee needfull to these workings of the Soule: And so the members that followe the vertue Animall, be called Animata; which bee needfull to shape feeling and speedie mouing in al beastes, as the braine, the sinewes, the eye, and other instruments of feeling. The members that be obedient to the vertue of lining, be called Spirituall; Vitalia, which bee made to draw breath and spirituall lyfe, to slake heate, and saue the lyfe, as the heart, the lungs, and such other. The members y^e serue the vertue of kinde, be called Naturalia, & Nutritiua, of y^e which some bee putratiue, the which change y^e meat into substance of members. As the stomacke, the liuer, and such other: and some serue to gendering, and to keepe & saue the things of kinde, that generally be distinguished by speciall, and speciall, by singulars. For when all the singulars shall be corrupt, it needeth that it be restored by the vertue of the gendering, and so saued in speciall being, that it be not all lost. Some other members serue to these members Generatiue, and helpe them, and members helpe eyther other. And of these members that serue and bee profitable in many manner wise, some make ready, some purge, and cleanse, and some defend, and some beare about. So the first bee they that make ready, as the limmes of wittes that serue the braine, the heart, the lungs, the liuer, the stomacke, and the limmes for

meate. The second be they that beare, as the sinewes, the which receiue the spirit Animall of the braine, and carrie it to euery member to make mouing and feeling. Also the organes serueth the hart, the vaines, and the liuer, for the wolen taketh the spirit of the heart, and beareth it forth to make the pulse: and the vaines take blood of the liuer, to nourish and to feede the bodie. The third be they that purge and cleanse, that is to wit, they that put off superfluities and things that grieve. As the holes of the nose in the head, and the waye by the which the heart sendeth out superfluitie of smoake to the lungs till it bee put all out. Also the case of the gall, and the spleene cleanse and purge the liuer from superfluities of cholar and melancholy, as the reines cleanse from watry matters. The fourth be they that defend, as the two skinned and the skul defend the braine from grieving and hurting. Whistons furthermore call these two skins the hard mother & the middle mother. Also the bones of the breast defend the heart, and the braunes, and the mailes of the ribbes defend the liuer. Among the spirituall members, the heart is chiefe: for it is the principall well of all the life and foundation of kindly heate. The lunges, the skinned, the braunes, and wolen, be helpers thereof, by whose moning aire is drawne to coole the hart, and to remoue therefrom fumous superfluous heate. The defence wherof, are the thinned skinned, that be within: of the midriese and other such members of kinde, and of feeding, the liuer is chiefe, therein is digestion made, by the which all the bodye is fedde. To the seruice of the liuer, the members that be nigh thereto be ordeined. Whereof it followeth that some members be principall. For of other members they bee principles, rootes, and originalls: and some bee the members of office, that receiue of the foresayde members the influence, and working of vertue: and keepeth the best, and also serueth euery other. And some bee lyttle, that Constantinus calleth Onuomeria, that is simple part.

for they be of one kinde with their
parties touching nature: for euery part
of visible flesh is flesh, and euery parte
of fatnesse is fatnesse, and so of other.
Then gather thou of those foresayde
things, that the members of kinde, orde-
ned by crafts, make the bodye that hath
soule perfect, and they take of the soule,
the influence of vertue. Also they be ioi-
ned together in a wonderfull proporti-
on, that is called Armonie, for y more
be coupled to y lesse, & so the lesse to the
more, with the sinewes and other bands.
Also these members serue each other, &
knowe their works and vertues. For the
ouer giue influence and gouernance to
the neather: and the neather holde vp
the upper: The middle and the meane
couple, and ioine the ouer and the nea-
ther in working. For the eye ruleth the
neather members: the fete and the
thighs holde and beare vp the waight of
the other members: and the hands and
the armes helpe & defend both the head
and the fete, the ouer and the neather.
Also as long as the members be ruled
by the soule, they be profitable & whole,
to perfect working and perfection of the
bodye: but if they lose the gouernance of
the spirits, they be grievous to the other
part of the bodye. Also the members of
cleane and pure complexion be more a-
ble to be obedient to the working of the
spirits. Wherefore Liber. 18. Aristotle
sayth. That the head hath little flesh,
and little fatnesse, to haue the better wit
and understanding. And that one cause
is, because the spirit in the sinewes of fe-
ling is much let in his passing by hard-
nesse and greatnesse of flesh. Also the
members be so set together, that for
their binding and knitting together,
euery hath compassio of other. And ther-
fore the member that is lesse grieved,
hath compassio of the member that is
more grieved. And therefore if one mem-
ber be hurt, the humour of the other
members runne and come to the sore
place: as it is sayd in Aphori. The grea-
ter sore and ach that chaunceth in one
member, swageth the ach of another
member, and taketh away most part of
the ach thereof, as it saith in them that

haue the phrensie, in y which if y thighs
and armes be hard wrong, the ach of the
head ceaseth. For y spirites & humours
runne and come to the member y is hard
wrong, whereby the head is eased. Also
the more noble y members be of sub-
stance, and of making, y more grievous-
ly, and the soher they feele the grieve of
any hurt: As it saith in y eye y is more
grieved with a little dust, then the hand
or the fete is with a great wound. And
y is for the nobilitie and preciousnesse
of the eie. For the spirit of feeling hath
more masterie in the eie, then in other
members. And so a very litle hurt in y
ioyntes of the members, in the sinewes
of feeling, is most grievous. For by let-
ting of such members, the vertue of fee-
ling and mouing is principally and most
hastely let. And the armonie, accorde, or
ioyning of all the bodye is dissolved. Al-
so by error of kinde ingendering of
members, sometime it happeneth, y su-
perfluous and monstrous members are
made, as is said. Li. Animal. 17. and that
oft time beasts are seene with one body
and many heads, not that is no wonder
but because it is seldome seene. Also som-
time in the Egge be two yolks, that bee
diuided in two, and one webbe and call.
And that happeneth through comming
together of two seides, that drawe ey-
ther to other in diuerse times not long
aunder. He sayth also that it happeneth
oft of such an Egge cometh a member
wonderfully shapen, as a chicken w one
bodye, and one head, and foure fete and
foure wings, as Aristotle saith ther. And
this wonderfull error happeneth most
in shæpe and Goates, and in beastes of
many breeds. And therefore he saith, that
in old time a Goat Buck was seene w
horns in the thighs. This wonderfull
shape in members superfluous, falleth
generally of superfluitie of matter, and
default of the vertie informatiue, as hee
saith in the same booke. Wherefore wee
ought to esteeme, y this wonderfull shape
in members cometh of y matter: when
the vertue of working is strong, and the
matter is little, and by some occasion di-
minished, then it happeneth that manye
members be seene, and in all his default

and

and lacke: for the vertue, through the default of kinde, might not at the full worke, as it intended, as saith the same authour. The vertue operative strongly working, worketh nothing perfectly, or at the full. Augustinus, liber, 16, de Civitate Dei, chap. 8, speaketh of men, that be called Cenocephalos, and be wonderfully shaped, and haue hounds heads, and barking in stead of voice: And of other without noisles and neckes, and with eien in the shoulders. Also he sayth that in his time was a childe bozne, that was two in the ouer part, and one in the neather parte. For he had two heads, two bzeasts, and foure hands, and one belly, and two sexe. And manye such things Aosten there rehearseth, in all which is assigned errour of kinde. Also among the members is great diuersitie in dignitie and in order. For some giue of themselves, and take not of other, as the heart that taketh not of other, as Aristotle saith. Neuerthelesse the heart giueth to other living and moving. And some giue and take as the liuer and the bzaine taketh strength of the heart, and be principles of vertues: For they giue vertues to the other members. And some members neither giue vertues nor take, but stand in their owne vertue by the skill of phisitions, as the members of one kinde. And some members take and giue not, as the members that be instrumentes, the which take of the bzaine the vertue of feeling or of moving, and sometime of either. But the vertue that they take, they sendeth not to the other members: For the eye cannot giue the vertue of sight, that it receiueth of the bzaine, to the sexe, or handes, or other member: neyther the eare the hearing. And neuerthelesse these members be most needfull to the bodye. For by their proper office they rule all the other members of the bodye: excepte perchance by some mishap they be lette in theyr working, as hurt, or when they be corrupt. It is proper to all the members of office, to put themselves in perill for the principall members, as sometime the handes putteth it selfe kindye without all ad-

uisement for the defence of the head or heart. Also a member that is in good health, helpeth the member that is sicke and soze, and drawing the matter of the disease to it selfe, is wont to cleanse and ease the member that is sicke, and so oft the whole member is hurt for the soze member. If a member be rotted, either dead, it is grienous to it selfe and to all the bodie. And therefore is there none other remedie, but cut it off, that it destroye not nor corrupt all the bodie. And this that is spoken of members in generall shall suffice at this time.

¶ Of the properties of the head. Chap. 2.

Among the principal members of man, we shall first beginne to treate of the head. For the head is first and principall part of a man among all the vther members of the bodie, touching place and office, the head hath the best principate. Isidore liber, 10, chap. 2, saith, that the head hath this name Caput, of Capere, that is to take: For all the wits and sinewes haue and take beginning and spring of the head. Also out of the head springeth all cause and reason, of life, of thirst, and of feeling. In the head all the wits be seene, and therefore in a manner it presenteth the person of the soule, that counsaileth and ruleth the bodie. When the head is principall place and seate of the wits, Principium, and beginning of all the senses organike, and the proper house or habitation of the vertue Animalis, shedding out, and sending forth to all the lower members feeling and moving. And hath seauen holes, that be instruments of wits, and are were to the seuen spheres of planets, as some men suppose. And so the head is worthier and more noble then all the other members. For it is gouernour and ruler of all the body, and giueth thereto perfection of vertue to doe his workings of feeling. And therefore the head hath by kinde the highest place of the body, to rule and dispose all that be there vnder, by the order of kinde as Haly

Cephalis
Caput.

sayth

saith Super Tegni Galen. The disposition of all the head is knowne by thre things, that is to wit, by the quantitie thereof, and by that that cometh thereof, and by haire that groweth thereon. For the head shuld be meane betwene great and little, and proportionate in quantitie to other members. For if the head be too lytle, it is not to praise: for it betokeneth default of matter, and feebleness of the vertue informatiue. And likewise if the head be too greate, it is not to praise: for that cometh of the default of vertue working, and of superfluitie of matter, as Haly saith. Also the shape of the head is round, and that is to put off griefes and hurts, & for to take and receiue the better of the braine. And neuerthelesse the head is somewhat euenslong, and about the temples some deale plaine. For the perfection of a good head is, when it is disposed in roundnesse to the lykennesse of a ball of ware, thrust together betwene two handes, or betwene two peces of woode, for such a ball is round. And yet neuerthelesse, in eyther side it is somewhat plaine. In the fore parte the head is some deale coming narrowe, and high, and that is to withholde the bagge of the braine. In the fore parte of the hollownesse of the head, out of the which come the sinewes that make the fine wits. In likewise it is some deale narrow in the hinder part, for to take and receiue the bagge in the hinder part, out whereof cometh marrow of the ridge bone, and the sinewes that make speedie mouing. Also it is a token of a good head, when the members that come thereof, and be next adioyning thereto, be of good perfect disposition. As and if the necke be strong and meanelie great, & all the sinewes strong, and great, and of good mouing. Also the head is knowen by haire that groweth thereon. For the disposition and completion of the head is knowne by the qualitie and quantitie, the swiftnesse or slownesse of growing of the haire. For much haire and crispe, and some growing, betokeneth the heate and the humour of the head. And againeward, as it shall be said within of the haire. Haire well

disposed in growing on the head, as long as they sticke fast to the head, they keep, dyght, and defend the head. And if the haire be away and cleane plucked from the head, the head is soule and vnsensibylly, as it fareth in balde heads and bare as fore, or behinde in the nowle or polle. Also the head is made of many bones, and that is for defence of the braine: for the substance of the braine is tender & soft. And therefore it might be lightlie hurt, were it not that the skull & other bones defended it from utter hurtes and griefes. Also somewhat it hath of fleshnese, that is needfull for the temperance of the bones and sinewes, least too great colde of bones shoulde grieue the tenderness of the braine by some manner occasion. But the head in his owne composition hath little fleshnese and fatie in comparison to other members. And that is for the sharpnesse of wit and helpe of vnderstanding. Aristotle lib. 12. Also the head though it seeme hard in composition of his parts, and namely in bones: neuerthelesse within it hath much softnesse and marrowe. For all the shape of the bodie hath moisture of the softnesse of the braine, that is closed within the bones. Also the head hath many sinewes in his first composition: and that was needfull, for the ioyning and knitting of unlike bones: And also for the working of speedie mouing. For by sinewes the soule worketh mouing and feeling in the bodie. And without a sinew coming from the head, is no member coupled to another: But if that vertue be let that cometh by sinewes from the head, by vice and corruption of sinewes, the knitting & the ioyning of all the bodie faileth. And the head is the chimney and healing of all the bodie. And therefore it taketh and receiueth in it selfe many humors, that come out of all the bodie. Also kinde made all the substance of the head, full of holes and powers priuely and openly: priuely, that by the secret powers, the superfluitie of priuie humors may be voided and put out. Openly, that the open humors and boistous filth may be voided and cleansed by open and smiting holes. Also

the head hath some properties, that bes tokeneth default of kinde, as it appeareth in heads wonderfully shapen. For Aristotle, liber. 12. saith, that sometime it happeneth, that one heart is in a beast, and yet it seemeth to haue two heads, or many members. And contrariwise, sometime there seemeth to be two hearts and other members, and yet there is but one head. But all this is euill shape. And that falleth not but by error of kinde, eyther superfluitie of matter, either else by failing of vertue, as Aristotle proueth liber. 18. Where he saith, that the cause of such euill shape is not but in the matter. And then it followeth. Such euill shape happeneth in beasts that gender many breeds, and happeneth selde in women except it bee in women of Aegypt, y beare many children more then in other Countries; or more then women of other lands, except there, where other women bee like to the women of Aegypt. Also when the head, which is the roote of all the body, and of all the corporall vertues, the first and principall foundation, is well disposed and ordered, all that bee vnder the head, bee in y better disposition and state. And againe warde, if the head bee corrupt and discomposed, with Sinthoma, of corruption of head ach: needes must the neather members of the body be diseased. Sometime the head is diseased with an inward cause, as by these passions that breede and come of the braine, with such as long thereto, as it fareth in the head ach, phrensie, and Epilepsie, the falling Cuill, and such other. And sometime he is diseased by an outward cause, as by chaunge of heate, or colde, or otherwise discomposed ayre, or any other reason. And sometime by loyning and binding of other members. As fareth in the stomake, that is full of corrupt humours, for the superfluities delaide, by reason they be nigh, they couet to come to the braine, and the hollownesse, if they finde any voide, to fill: and they thrust and stretch the skinned of the braine, and so pricking, they breede ach in the same skinned. Also the same commeth of great fasting

and abstinence, as it fareth in them, that fast and wake too much. For as Galen saith, long watching breadeth head ach. Also the same commeth of great refectiō, as it happeneth in drunken men: For the superfluitie of superfluitie that commeth of winde, commeth vnder to the braine, & puncheth and pricketh it, and maketh the head to ake and suffer many euil passions. Also Constantine saith, that all the ach of the head commeth of the stomake relaxed, when the stomake is boyded, and is augmented, when the stomake is filled with meate, that tourneth into euill qualities. Also as Aristotle saith, liber. 12. Kinde hath ordeined in the head wittes and instruments of wittes, by the nobyltye of them, and as it needeth to the beast. And therefore kinde hath set the eyen in the foremost and vpper parte of the head, because the beast shall see what is afore him. For the witte of sight is more subtil and more noble then other wittes. Kinde hath set the instruments of hearing in the middest of the round head: for limmes of hearing, heare not onely forth right, but all about. Kinde hath set the wit of smelling after the eyen, as middle and meane betwene the sight and the taast. For the wit of smelling is more boistons then the sight, and more subtil then the taast. The tongue is sette last, that is the instrument and limme of taast and touch, the working whereof is about great and boistons substance. And so if the wits be so ordeined, the head is perfect and perfection and ornament of all the body. And as Aristotle saith, the limmes and wits be not so well set in the heads of foure footed and vnreasonable beastes. For the eares of such beastes bee in the ouer parts of the head: and so appeareth that such a beast is not right; neither vpight of bodie, but looking downward to the earth. Also sometime kinde goeth out of the way and erreth in some men wonderfully shapen; that haue all the body of a man, saue onely the head. For they haue the face lyke a grim beast, or as a hound, as Solinus telleth. Also kinde erreth in some beastes stragly shapē, as it

Lamie, a kinde of womē, by whose sight infants are frighted, & becōe Elues, they be al so those that bee called Ladies of Fairies, vvvhich do allure yōg men to cōpany carnaly with them, & after those men are cōsumed by lecherie, they deuour thē. *Vitalia capitis, Cerebrū,

fareth in a beaſt that is called Lamia, that hath as the Gloſe ſaith Super Tre. an head as a maide, and bodie like a grimme beaſt. And it is ſayd that when theſe beaſts Lamie, will take any man, firſt they ſlatte with him with a womans face, and maketh him lye by them while he may indure, and when he may no more accompliſh their lecherie, then they rent & draw him with their teeth, and ſlaie him, and eate him.

Of the Braine. Chap. 3.

As Constantine ſayth in Pantegni. li. ſecundo, ca. 11. *the braine is a white bodie without bloud, and hath much of ſpirit and of marrowe, and is diſtinguiſhed and departed in thre cels or dens, and is the beginning and principall of the ſinewes of all the bodie. And it is cloſed and conteined within two thinne ſkinnes, which be named the milde and harde mother: and is ſet in the higheſt place of the head, as in the moſt excellent place of the bodie. The braine is white by kinde, ſo to receiue the lykenesse of all coulour, and hath much of the ſpirit ſo to haue much mouing therein: and alſo hath much marrow, to temper and ſlake the ſharpenesse of heat, that is bread and commeth of mouing. And hath but little of bloud, leaſt it ſhould be infected and ſmitten with the coulour thereof: and ſo all things that is apprehended ſhould ſeeme redde. Alſo it is moiſt and without bloud, that it may ſone be chaunged and likened to the kinde of feeling, as ſayth Constantine. And it is diuided in thre celles or dens: ſo the braine hath thre hollowe places, which Phiſitions call Ventriculos, ſmall wombes. In the ſoꝛmoſt cell and wombe imagination is conſoꝛmed and made, in the middle, reaſon: in the hindermoſt, recoꝛdation & minde. The ſoꝛmoſt is called Prora in Latine, as it were a ſoꝛe ſhippe. And the hindermoſt is called Puppis, as it were the after ſhip. This Puppis, the hinder part, is the leſſe part. ſo ſeue ſinewes come thereof. And this Puppis is hard, that the ſinewes of mouing may moue the eaſilier and the ſoner. And is colde

and drie, and hath little of ſpirit and of marrowe. Colde ſo it ſhould holde the better and the ſoner. It hath little of ſpirit, to breeding of reſt. It hath little of marrowe in compariſon to the ſoꝛmoſt parte, that it be meanely harde, that the printing of ſhapes and likenesse be there in the longer holden. Prora the ſoꝛmoſt part, is moꝛe ſoft, and hotter, and moꝛe floating. Poꝛe, that the ſinewes of feeling may come thereof. Soft, that the ſinewes of feeling may be diſpoſed to receiue the ſoner the doing of feeling. Hotter, to be the moꝛe able to receiue the ſhape and ſoꝛme. Poꝛe ſlating, & moꝛe moyſt ſomewhat, that the ſinewe of feeling be the eaſilier moued. The cell & the wombe, in the middle betwene Prora and Puppis, is hot and moyſt, & hath moꝛe of ſpirit and moꝛe of marrow then the other. Poꝛe of ſpirit, that moꝛe perfect diſcreation be made therein by reaſon, as in other members by digeſtion cleane and pure, is departed from vncleane and vnpure. And hath much of ſpirit, to haue much mouing and much marrow, to temper the mouing of the ſoule, that it may the better deme and know, what it conceineth. In theſe thre cells and wombes be thre principall workings. ſo in the firſt, ſhape & likenesse of y things be ſet, is gendered in the fantaſie or in the imagination. Then the ſhape and lykenesse is ſent to the middle cell, and there be domes made. And at the laſt after dome of reaſon, that ſhape and likenesse is ſent into the cell and wombe of Puppis, and beſaken to the vertue of minde. The braine is round, to be the moꝛe able to receiue ſpirit, and alſo that it be not lightly hurt. To defend the braine two garments be needfull, which be called the mothers of the braine: the one is great and is called the hard mother, and it is ſet vnder the ſkull: But in the middle braine, it waꝛeth greaſe, and is ſadde to haue the moꝛe ſtrength: and is not ioyned to the ſkull, but departed therefrom, and beclippeth the braine about: This harde mother is needfull to defende the milde mother that is moꝛe tender, from the hardneſſe of the ſkull, and to binde toge-

*The place of imagination.

thers

gethers the vaines and the organs of concauite of the braine: And also to fulfill the void places, if there be any. The second web and skinne is called Pia mater, the meeke mother, that is set vnder the hard mother, and is nether and softer then the hard mother, & compasseth the substance of the braine, and departeth asunder the foresayd cells. And the milde mother is not superfluous neither to much: for it harboureth & holdeth together the veines of the braine within. And keepeth & knitteth the braine together, that it flow not neither faile by y flaking and softnesse thereof. Also this milde mother helpeth and beclippeth the braine, and defendeth it from the harde mother. Also by vaines that it hath, it nourisheth the braine, and by the organs and small vaines that it containeth, it sendeth spirit thereto. Also the braine is a member mouing and ruling all the lower members of the bodie, and giueth to all these limmes feeling and mouing. If the braine be let, all that is in the bodie is let: And if the braine be well, all that is in the bodie is the better disposed. Also the braine hath this property, that it feelth and followeth the mouing of the Spone. For in the waxing of the Spone, the braine wareth: and waneth in substance of vertue in the waning of the Spone. For then the braine gathereth together in it selfe, and is not so fully obedient to the spirit of feeling, and that is seene in Lunatike, and Epalencke men, that bee most greened, when the Spone is newe, and also when it is olde. And that is it that Aristotle saith liber. 12. of the signes good and bad of the braine. Of the braine he saith, When it is too drie either too moist, doth not his worke and deed: but maketh the bodie colde, and melteth the spirite. And therefore falleth sickness of losing of wit, and of vnderstanding, and dyeth at the last. Also beastes that haue too greete braine bee full slouthfull, and that happeneth by reason of moisture that is resolved and commeth thereof, & changeth into smoke, & stoppeth the vaines of the braine, and causeth sleepe. Also Aristotle saith in the same place, that the braine

bath in it selfe no feeling of touching, as the blood nor other superfluities animal, hath no feeling of touch, and is not in the bodies of all beastes, but to y preservation of kinde. And, which is wonder, y braine giueth feeling to all the parts of the body: and notwithstanding of it selfe, and in it selfe it feeleth nothing. Also he saith in the same place. Euery beast that hath blood, hath braine, or some other member in stead of brain, as a beast with many seete, and other that be lyke thereto. And though euery beast that hath blood hath braine, yet the braine containeth no blood in the substance of his marrow, as Aristotle saith liber. 3. Also liber. 16. Aristotle saith, that the substance of the braine is colde and moist, and therefore it is set afoze the well of heate of the beast, that is to wit, the heart: to moue & to temper the superfluitie of heat and drynesse of the arteryes or small vaines, of the which the caul of y braine is woue. For Haly saith, that artery, the small vaines come out of the heart: of y which is made a meruailous caule, in which the braine is wound & wrapped, and in that caule the spirit of feeling is lated and ruled: and by that spirit the vertues of the braine passe to other members. And therefore as Aristotle saith there, the braine is the first member in the making of a beast, and after the making of the heart. But Galen saith, that the braine, that is well complectioned ought to be temperate in foure qualities. But as Haly saith there, the kindly complection of the braine ought to be more colde and moist, then hot and dry. And that is needfull to cole the foresaid caule, and to stoke the accidentall heate of the braine that commeth of the continuall mouing thereof: also liber. 15. Aristotle saith, that among all beastes, to his quantitie, onely man hath most braine, for the heart is most hotte, and therefore by masterpe of heate and of good complection man is of good wit, and of more vnderstanding then all other beastes. And children may not long hold by their heads, for greatnesse and heauinesse of the braine: till it be made lighter by heate of the heart, and of the

DE DISPOSITIONE MEMBRORVM

arteryes and oꝛgane. Good disposition of the braine and euill is knowne by his deedes, for if the substance of the braine be soft, thinne, and cleare: it receiueth lightly the feeling & printing of thynges, and lykenesses of thynges. He that hath such a braine is swift, and good of perseverance and teaching. When it is contrarye, the braine is not softe: eyther if he be troubled, he that hath such a braine receiueth slowly the feeling and printing of thynges: But neuerthelesse when he hath taken and receiued them, he keepeth them long in minde. And that is signe and token of drynesse, as fluribillity & forgetting is token of moisture, as Haly sayth. And so it is to vnderstand of other qualities. Ensample. If a man be busie and moueable, by vsage vnsstable and variable, hardy, and wrathfull, it seemeth that such one hath a hot braine. And the contrarye betokeneth the coldnesse of the braine. And if he be a sluggard and slowe and sorrowfull and sleepe, it is a token of a moist braine. And in likewise if he be a great waker, and strong of minde, it signifieth drynesse of braine. If there be passing great moisture with heate, then ther is much superfluitie, and many diseases chaunce to y head. Hot and moist, grieues such a one, and namely the Southerne ayre, and the Southerne winde helpeth: such a one is very sleepe, nor he maye not wake long time. And when he sleepe, it happeneth him to haue Subeth, that is, false rest: and hath troubled sight, and vncleere wits. If drynesse increaseth with heat, ther falleth and cometh worse Synthomata, euills & sicknesses, sauing there be not so many superfluities. Such haue their wittes sufficiently cleare and cleane from superfluities. But they wake more then other men, and they be hardie, great boasters, or vaine speakers, and vnsstable, and such were bald after youth, though they haue much hayre afoze. Also if cold passeth with drynesse, such be wont to haue cleere wits, and cleane wayes from superfluities in youth, & vterly without sickness, but when age cometh they were feeble for a light cause, & olde age com-

meth swiftly. And it appeareth some in y head, for they haue some hoare haire. And if the drynesse be stronger, then the colde with hoarinesse, they were balde. And if the cold be stronger then y drynes then they were not bald: but when y cold passeth with moisture, then cometh deepe sleepe. And the wits of such men be euill, and ther is much superfluitie. And if the colde either the moisture wareth strong, such a man falleth into Apoplexiam, that is an euill, that withdraweth a mans minde and mouing, and feeling: or else he falleth into a palse, eyther dieth. And he that is so disposed shall not be bald, as Galen saith in Tegni. and in the Comment. Halye sayth the same. But this sufficeth that is spoken of the properties of the head and of the braine.

¶ Of Caluaria. Chap. 4.

Caluarie is the foremost parte of the skull, and hath that name Caluarie, of balde bones for default of haire. And is called Vertex* also. And so Liber decimo, cap. secundo. Isidore sayth, that Vertex is the part of the head without, there the haire is kit, there the haire is wounde. So Occiput the powle is y hinder part of y head, as it were set against Capitiū. The foremost parte of y head wareth some bald for drynes therof. The ouer part latter: but the powle last or neuer, and that is for superfluitie of humours. Of the propertie of the haire, take more within.

¶ Of the eyen. Chap. 5.

Ibro. 10. chap. 1. Isidore sayth, That the eyen be sayde as it were hidde, for the liddes couer and hide them, that no griefe come to them or hurt them, or else they be so called because they haue light secretly hid within them. Among all the wittes, the eyen be next to the soule. For in the eyen is all the iudgement of the Soule. For in the eyen is seene and knowne the disturbaunce and gladnesse of the Soule. And also loue and wrath, and other passions.

They

Token of
a hotte
braine
and dry.

Of a cold
braine,
moyst.

Dry brain

Moist
braine by
heat di-
stempered

Vnkindly
rest.

Calua the
skinn.

*Vertex,
the toppe
or crown
of y head

Oculi.

They be called lyghts, for they receiue light without, and conuey it and send it forth. The eyes be the instrumentes of sight, as Constantine saith. And they be two; least if by happe the one were diseased, that other might supplie the lacke thereof. And for the eye is in steepe of a waite, or a spie, kinde setteth them in the highest place of the bodye. The eye is made of tenne things: Of seauen smal curtills, and thre humours. Among the humours, the first is Whittish, the second Cristaline, the thirde Glasie. The seauen curtills be seauen skimes, either webbes, that beclippe the foresayde humours, and diuideth them a sunder. And in the middle of these humours the sight is formed. And they be of kinde so ordinate together, that foure be in the foremost parte. Of the which the first is called Tela Aranea, as it were the webbe of a Spider. The second Vnea, Craple: The third Cornea, Hornie: The fourth Coniunctiua, Able to ioyne. And thre be in the inner part, the which thre be called Retina, Sederina, and Sclerotica, that is, hard, as it shall be shewed hereafter. But among all these, one alone is the instrument of sight, that is the humour Cristaline. And hath that name of Cristall: for it is lyke Christall in colour. This humour Christallinus, as Constantine sayth, is white, bright, clere and plaine without: and is set in the middle of all the other, that all the other shoulde serue it euently. It is passable, clere, and bright, that it may the soner be chaunged into colours opposite, and haue & take the lykenesse of all colours indifferently. Also it is round in shape and substance, that it be not lightly hurt and grieved. And also that no superfluitie be gathered in y corners thereof: by the which superfluitie, it might happely be grieved. And because it shoulde not be too much moueable by too much roundnesse, it is somewhat plaine, to be of measurable swiftnesse. For euery thing that is all round (hurt) in the sides is vnsstable, and vnssteadfast, as Constantine saith. And that by this humour the sight is made, it is thus

proued. For it ought to be closed betwene this humour and the spirite of sight, as some humour or other thing: the working and the doing of sight is alway and faileth. For the spirite of sight may not pearce, and come therto for the let that is betwene. This humour springeth of the ouermost parts of the braine, that be pure, thinne, and bright, that letteth not passing of light. And properly to speake, this is the blacke of the eye: and is called the middle of the eye, or the point of the eye, & therein is properly the vertue of sight, & of seeing. Wherein vnto vs beholding nere, appeare certaine Images, as it were in a mirrour: but thereof we shall speake hereafter. This humour is set in the middle of the other two, betwene the glassie and the white. The glassie humour is cleane, pure, & bright as glasse, so y we may see there through, and is called Gelados in y language of Arabia, & helpeth in two manners. First & principally it taketh blood to nourish the humour Cristaline, & maketh it white and able to turne some into the substance of the humour Cristaline. It is not convenient, that so cleane & pure a humour should receiue vnpure feeding: the which it should doe, if y red blood not defied, not whited, not made subtil, were by any occasion medled w the humour Cristaline. The second wise it helpeth & defendeth & keepeth the humour Christaline fro touching & sharpnesse of funicles: the which in respect thereof be hard & more boistous. Likewise the humour that is called Albugineus, the which by another name is called Euagaidos, is in y further part: & helpeth the Cristaline in two manners: for it saueeth him from hurting & grieved, & by his moisture tempereth the Christaline, for the humour Albugineus in the eye is more moist, & the Christaline y is called also Christallidos is more drie. Also this humour Albugineus by his thicknesse gathereth together & comforteth the spirit of sight. These thre parts of y eye, though they be called humours, yet they be not properly humours: for they be not soft & fleeting as humours be, but they haue much more thicknes in them.

selues then humours haue. They be also
living bodies, and haue kindly vertues,
the which long to no humor: yet they be
called humours: for they haue more soft-
nes & more clerenesse then other members
of y body. And they be more obedient to
the working of y spirit & vertue of feeling
the other lims of feeling. These three hu-
mors be departed a sunder with y rumes
inner & vtter, for they shuld not be med-
led together. These seven curtills be or-
deined in this manner. First by y humor
Christalline in the weather side is y cur-
tel that is called Rethina, and springeth
and commeth of the baines and hollow-
nesse of the skinne that is called y mid-
dle mother, in manner of a web or caul,
& beareth sading with her to the humor
Vitreus: & sendeth feeling by y sinewes
thereof to the Christalline. Next to this
Rethina, immediatly followeth y second
curtel, that is bread and commeth of the
middle mother: & sendeth & defendeth y
curtel Rethina, that it be not by any hap-
broke or hurt. The third curtel follow-
eth, that is called Schrotica, y is ful hard
& commeth of the hard mother of the
braine, and defendeth all the other from
the hardnesse of the bone: & is as it were
the bend of the eye. In the foremost part
next to the Christalline humor, is imme-
diatly the curtel that is called Tela ara-
nea, & is called so for the subtilnesse ther-
of, that it may be passable to the spirit, &
is bread & commeth of that most subtil
parts of the curtell that is called Rethi-
na. This curtel is set betwene the Chri-
stalline humor, & Albugineus: and kee-
peth that they fret not together. This
curtel Tela aranea ioyned with the inner
part Rethina, maketh y first roundnes.
For these two curtills close the humor
Chr. stalline, within them. After this fol-
loweth the curtell that is called Vnea,
Grapie, & hath that name, for it is like in
colour to a blacke grape, & that by wise
counsaille of kinde. For all the other, that
we haue spoke of in the composition of
the eye be white & clere, and sheddeth the
spirit of sight. And therefore it needeth
to haue therewith the curtell Vnea, gra-
py, to gather light in y eye by the black-
nesse thereof. For blacknesse is a cou-

lour that gathereth sight. And also this
rume is full of holes, as a sponge, and
containeth thids of sinewes, as consta-
tine saith, to cleanse & to purge the hu-
mour Christalline, fro superfluous moi-
sture. This curtell Vnea, Grapie, is ioyn-
ed in the farther part of the head, with
y curtel Secunda, in the inner part: the
which so ioyned, maketh y second round-
nesse, and closeth the humor Albugineus,
that kinde setteth there to make the spi-
rit clere, and to giue kind of moisture to
y humor Christalline. After this curtell
followeth the curtell that is called Cor-
nea, Horne, and hath that name of the
doing therof. For it is ful like to a bright
horne, and is bright and clere to y spi-
rit of sight. And by the brightnes & clar-
nesse thereof: and by the reason of some-
what of thicknesse thereof: it helpeth som-
what the spirit of sight, to gather y sight.
Also because of strength therof and sad-
nes, it defendeth the inner curtells, that
be lesse strong from vtter griefes. And
this curtell Cornea, horne, is ioyned to
y inner curtell, that is called Schrotica,
hard, and maketh another roundnesse.
For these two curtells, Cornea, the vt-
ter, and Schrotica, the inner, containe and
close within themselves all roundes, the
humour Vitreus, Glasse. At the last in
the vtter part of the eye without is set
the curtell coniunctiuus, that commeth
downe from the braine panne, and con-
ueth not all the eye, but remaineth in
the corners of the eye, and bindeth and
holdeth them, that they abide in a due
steadfastnesse.

The disposition of the eyes. cha. 6.

TH the eye so disposed & perfectly me-
bzed, the spirit of sight is brought in
this manner. From the foremost part of y
braine come out two hollow sinewes,
which be called Optic, which fire them-
selues in y substance of the humor Chri-
stalline. These two hollow sinewes bee
pight in y eien, & come either ouerthwart
either crosse wise, & be ioined in a point:
& that maketh kind wisely, y if that one
eye be closed or let, the spirit of sight may
come to that other, & do ther perfectly his

A rume,

dāde,

deede, and so the blacke of the eye in the art of seeing is comforted by the ioyning of the vertue of sight, as it saith in shewers, that close that one eye for to shewe the more euen. Also the spirits Vitalis be therefore ioyned together, that by sustaining of each other, they may be the more strong. And therefore also they come and meete together in the bounde of touch, that one thing same not twaine, the which should fall, if eyther eye a sinder sawe his owne ymage. Therefore it needeth, that the vertue of sight be contained in one linne, in the which is one well of vertue, that springeth into y blacke of the eye, as saith the Authour of Perspective, as it saith in them that set they fingers vnder the open, in which the blacke of one eye is bozne downewarde, and the blacke of the other eye vpwarde. And so the spirit of sight is departed and dealed, and one thing sameth twaine. And the cause is, for the light cometh from the one eye vpwarde, and from that other downewarde. And so the beame of light y cometh from either eye, touching the vitermost part of the thing that is seene, setteth not the space, for the aire is betwene, and so he saith as it were two bodies, and yet there is but one. Neuer thelesse euery Quint looke. seeth not so, though his eyes be vneuen. For wisely the beame passeth by a right line to the vitermost partes of the thing that is seene, as it is said afore in y third booke, in the Chapter of the sight. A well disposed eye is considered touching the perfect composition of his parts, as it is said afore. Also touching the situation: for it chalengeeth the highest place, for the dignitie of his subtiltie, & namely for the nearnes it hath with the soule, as sayth Isidore and Aristotle also. And touching due proportion of quantitie. For the eye ought not be strained too far out, neither lifted vp too high. For that betokeneth disturbance of discretio: neither too deep in. For y betokeneth default of matter & of vertue. When y more is wo: thy to be praised: but li. 19 Aristotle saith that a deep sight seeth a far. For it is mised & lightened ere it come out of y lin,

and the light is not departed neither deled: but the beame of y sight passeth forth right to the things that are seene, as it is shewed before of the sight. Also it is considered by diuers moings: for it ought to moue meanly: for if y eye be too much mouing, it betokeneth excelle of heate, & betokeneth also vntedfastnes of thought and mutableness of affection. If it moue too slowly, it betokeneth the contrary disposition, that is excelle of colde and obstinatenesse of thought and of will. When meane mouing is to be praised: for it signifieth easie perceiuing of the minde, and in things perceiued, one fastning. Therefore Aristotle saith, li. 12. that the closing of the eye must be meanly swift, for if it be of great opening and of little closing, it betokeneth shamefastnesse and folly, as he saith li. 1. But if the opening be too slowly, it betokeneth default of vertue & compaction of matter in the sinewes: For it is not obedient to y working of the spirit, as it saith in them y haile Lethargia, Forgetfulness, this impediment cometh through colde rume, if not of some ouer moistened impatience, & doth lie in the hinder part of the head or braine pan. Also the eyes be considered properly touching the perfection of their working: for if the eye apprehendeth well and lightly, without agayne smiting, & diemeth of that he saith, it betokeneth good disposition, as it saith in the eien of Eagles, that speedely behold and see the Sun in roundnes. The working of the eye is dauided & considered by sharp & dim. For he that hath a subtil sight, seeth well a far off & nere, because the sight is much, it seeth a farre: for it is subtil, it hath a full discerning of things that be seene. For an eye of litle sight, as Aristotle saith, li. 19. Shall not see well a farre, for the thicke spirit seeth much a farre, because of his bignesse: but not perfectly because it is thicke. A litle spirit & subtil, seeth nigh & perfectly, & not a far, for the scarcitie of y spirit of sight. For when he seeth perfectly, y is by reason of the subtilty therof. Litle sight & thicke seeth not a far, & that is for scarcitie therof, nor seeth not perfectly, for y thicknes therof. For the thicker & the more trou-

Addition



bled spirit y^e a man hath, the feebler; and the vneasier of sight he is. Also the eye is deemed by chaunging of colour: for Aristotle saith, the eien in the beginning of breeding, be of greene colour: and then they chaunge into black, either into yelow, either into any meane colour: freemely thereto. For if ther be much humour & little spirit of sight, disturbed by any happe, the blacke colour therein is strengthened. If there be little humour & feeble spirit of sight, the colour shall be yelow. For as Aristotle saith, yelownes of eien is mouing of feblenesse. And if the humour be meane, & the spirit teporate of cause according to whitenesse & blacknes, the colour is diuerse. If y^e eien be black, they be of sharpe sight by day: by reason of gathering togethers of light: & of humours in the same lim of y^e sight: and by night they be dim of sight. For the light of the night is feeble, & the humour of the night is kindly of more heauy moving, as Aristotle saith. A yelow eie contrariwise is feeble of sight by day & strong by night. For the matter of yelownesse that is brighter of it selfe when it is ioyned to the daye light, is more darke, & therefore y^e spirit of sight, the light remaining, is febled in y^e daye of sight. By night the spirit of sight in the eie is holpe by clerenesse, that is contained within a little humour, & the day light passeth, and there abideth in the eie the vertue of seeing and of deeming some deale in darknesse, as it saith in Cats. Also the eie is knowen by disposition of the parts that be about it. As of the eyelids and broues. For if the eye lids be the helers & couerers of the eyes, be full of flesh within, and of superfluite of humours, they hinder sight. For such eye lids by cause of their little moving, put not of thick aire. Liber primo. Aristotle saith, If the place of teares that foloweth to the corner of the eie, be much fleshy, as it saith in the eie of Bitten: it signifieth wilynesse and euill fortune. Soke for other properties of the eye before in the treatise of sight. And this that is sayd of the composition, feedes, and doings of the eyes, is sufficient at this time.

Of fleshy eyes,

The blacke of the Eye. Chap. 7. The blacke of the eye, wherein is the vertue of sight, and is called Papilla in latine, for the smal images that be seene therein. And small children be called Pupilli. And the blacke of the eye, is so called, because it is cleane and pure as Puella, a little maid child. Philosophers say, that the Images that we see in eyen, be not seene in eyen of y^e them, that shal die, three dayes afore. And if the sayd Images be not seene, it is a certeyne token of death. The blacke hath about it a circle y^e is called Corona. By y^e Corona the blacke of the eye is marked and bounded. And the white parts of the eye departed therefrom. This Corona, by the roundnesse thereof, lighteth the blacke of the eie all about. And in this Corona is y^e small saynesse of the eye. Vther to speaketh Isidore. Halysaith, that in the blacke of the eye as in glasse appeareth Images of those things, that be seene in the eye. And all that is in the eye, of venues and humours, eyther they helpe or serue the blacke of the eye. And therefore it sitteth in the middle as a Quene. The blacke of the eye is little in quantity & most in vertue among all the members. And therefore as it is least, it taketh and comprehendeth things that be most of spirit; that cometh of the braine within; and taketh lykenesse and receiveth without by light. And so by light it taketh in it selfe the lykenesse of the thing that is seene, and sendeth it to the perseuerance of the Soule. For from all partes of the thing that is seene, diuers come togethers and make a Pyramid in a toppewise; either in a shieldwise, of the which steeple the sharpe ende is in the blacke of the eye; and the broade ende in the thing that is seene, as it is shewed afore of the sight, looke there: this blacke of the eye perceiveth & hath discouering of the colours and shape of all things by the vther parts. And hath lyking in the middle colours

A secret to knowe if the sick shall die



and

and figures of shapes, as by the lynes perspective are expresse, and is corrupt in the uttermost partes, eyther at least is heauie and faint by contrariounesse, as saith the Philosopher. Also it saith & deemeth all things, that is without it, & set afoze it: but it neuer seeth it selfe by lynes, vpon the which the lykenesse of the thing that is seene cometh to the sight. But when it seeth it selfe, that happeneth by reflection and rebounding of beames, that is, when the likenesse of the thing that is seene, is first multipliyed, & reboundeth to the myrrour, and from the myrrour againe to the sight, as sayth the Authour of Perspective. And therefore peradventure the spirite of sight, hath lyking in the sight of a myrrour. For it is somewhat fortified and strengthened: as it were touned agayne to it selfe, by reflection or rebounding of the beames.

Also the blacke of the eye comprehendeth all things by a corner: For whether the lymmes passe out of the blacke of the eye to things that be seene, eyther come to the blacke of the eye from the thing seene: allway they be ioyned in the middle or center of the blacke of y^e eye, as it were in a corner, corner wise, for y^e corner is the touch, & meeting of two lynes. And forasmuch as the lynes, by y^e which the sight is shapen, are ioyned, and as it were cornered in the middle of y^e blacke of the eye: Therefore the Philosopher saith well & properly, that the eye seeth all things by a corner. Also among all the parts of the bodye, the blacke of the eye most sonest seeth: and for the nobilitye and preciousnesse of the complexion thereof, it is most passible: And therefore it is sonest grieved and hurte, and worst and hardest and most daungerous to be healed. And therefore kinde hath given thereto curtills or rimmes, and coverings of defence, that it may so the better put off win & without things that grieve. Of these properties and passions of the eye, and of the blacke thereof, serch within, in a special treatise, li. 6.

Of the Eye liddes. Of the eye liddes, serch out of the Cap. xvi.

The Eye liddes be coverings of the eye, and are called in Latine Cilia, and hath that name of Celare to cover: For they hele & couer the eye in safeguard, as saith Isidore lib. 11. cap. 2. The eye liddes be in substance sinowie and thinne, for easie mouing. For by theyr continuall mouing, they put away the aire: and so they keepe and defende the eye without from grieuing and hurting of the aire. These eye liddes are called Cilia in Latine, and Palpebre also: for Palpitando, as it were ofte feylung: they moue allway: for they close busely together, to fede the busie mouing, as saith Constantine and Isidore also. The eye liddes be warded and kepte with rowes of hayze, to put off if anye thing fall or chaunce to come nere the eye, when the eye be open: and to flape the more quietly and surely, while the eye be closed therein. Also that they meanly may, cutting the ayze, quicken, keepe, and saue the sight clere & bright. Whereto speake Isidore. cap. sup. Constantine saith that the eye liddes haue haire, not all straight, but somewhat bent and crooked. And that kinde hath wisely ordeyned, to make them more able & stronger to close themselves, and to put off more mightely grieve & hurt if any fall. Also in growing, these eye liddes haue of kinde a certayne quantitie: and thereof the haire of them spreadeth not, neither wareth not, as the heate of the head, but they haue a certayne poynted proportion. And therefore Constantine sayth, that the eye liddes be not soft, neyther full of pores, but rather harde, that the hayze that groweth thereon: may be hard and somewhat crooked and bend. And that they shoulde not growe too longe in length, as an hearbe y^e groweth in harde lande, is lyttle and by right, and not as that hearbe y^e groweth within soft lande. Kinde giueth these eye liddes the beautye of the bodye, and to helpe the eye. And therefore Aristotle saith, That euerye beast that gendereth onelye, hath haire on the eye liddes, and euerye foure footed beast, closeth the eye with the ouer liddes.

A contrary
closing of
the eye.

A bird in stude of an eye lydde, hath a heler to couer and keepe the sight: and closeth y eye with a web, ordained therfore in the uttermost parts of the eye: so that the kinde of the eye is watric & moyst, therefore it needeth such a keep- ing. Also euery bird closeth the eye with the nether lydde. Also euery foure footed beast that wanteth eye lyddes, is feeble of sight, as it fareth in Fish, Hares, and such other, as Aristotle saith li. 4. 44.

Of the browes. Chap. 9.

The browes be called Supercilia, because they be set aboue the eye lids, and they be furnished with much haire to the intent to helpe the eye, to put off the humour and sweate that cometh downe from the head. The middle space betwene y browes, bare without haire, is named Intercilium, as Isidore saith li. 11. The browes helpe the eye lyds, as saith Constantine, to keepe that no grieffe nor hurt come to y eye from without. Also they adorne and make the person to seeme honest and faire. For no man is seemely without browes. Browes haue a vertue bid, that sheweth outward the passions of the soule, as saith Aristotle. For when the browes be straight as lynxes, they signifie womanly softnesse, either lightnesse of head. Also hanging browes ouer measure, betokeneth an enuious man, as Aristotle saith li. 1. 1. Also high browes & thicke of haire, signifie hardnesse. And euening long browes with little haire, signifie cowardnesse. Also if they be thicke with long haire, somewhat shadowing the sight, they betoken passing excelsse of heat. Also if they be much fleshy, and lytle haire, they signifie harde and blunt wit, for the colde that hath mallerie in the principall members. Also, if they be without haire they signifie corruption of y blood within: as it fareth in Leprous men: either wasting of kindly humours, as in Echykes and such other: eyther stopping of the veynes of the humours, as it fareth in them that are gelded. And we see that they ware and grow against age, insomuch that they let the sight, ex-

cept they be cut or shorne, as saith Aristotle. li. 3. Also he saith there, that in them that vse much the seruice of Venus, hayre of they browes sayleth, or turneth white. That is for wasting of moysture, and for default of vertue, and for increasing of colde of the brayne: for too much drinnesse breedeth balonisse, and passing colde hoarenesse, as it is sayde also.

Of the Forehead.

Cap. 10.

The Forehead is called Frons, & hath that name of the holes of the eye, as Isidore saith. And the forehead sheweth outward the imagination and disposition of the thought by gladnesse or heuynesse. Constantine saith, that of vergeth truth and soothnesse, the forehead is aboue halfe rounde, and not full hard neither full softe. And that is needefull that it be temperate y it hurt not, neither grue the place that is nigh to the eye. It is safely warded and couered with the skynne to defend it selfe, and to continue the other lymines of feeling, and to hight or adorne all the head. The vertue and worthinesse of all the beast sheweth namely in the head.

The Philosopher saith, that the forehead of a man and woman, is the seate of shame and of worship. And that is for the nighnesse of the better imaginative. By the vertue imaginative, things that be sorrowfull either gladd, seemly either vnsightly, are suddenly brought to the persuerance of reason, and there they be deemed. Also the forehead is the tower of defence of all the sinewes that come downe from the brayne, to make the feeling somewhat perfect. Within the hollownesse of the forehead cometh downe sinewes to all the lymines and instruments of the other powers. By the seruice of which sinewes in the house of reason, is iudgement made of all things that is felt and known.

And therefore Gregory saith, That the forehead is the worthiest part of the vtter head, wherein is set the print

of consup-
tion by co-
suming of
blood.

Febris hec-
tica, or
Hectica
palsio, the
feauer E-
tick a kind

and

and token of the Crosse, that was sometime token of payne and of torment, and now hath place in the forehead of Emperours. When a forehead well disposed sheweth all things that be sayd afore: but and it be passing out of kinde & out of meane, it signifieth and figureth other things as the Philosopher saith. Aristotle saith, liber. 1. If the forehead be too much, it betokeneth slownesse, or self-will, that draweth to follye: and when it is meanelly litle, it betokeneth goodness of vertue. But when it is too high, and as it were round without, it signifieth excess of cholar and of feruour, & sharpnesse: and ofte such be disposed to the passions of Cholera, as to frensie & madnesse. In comparison to other members of the face, the forehead hath litle of flesh and of fatnesse. And Haly and Aristotle saith, that the cause thereof is: for that much flesh and superfluitie of fatnesse letteth wit and vnderstanding. And therefore too much flesh in the forehead with a manner shyning and stretching of the skinne, is a token of corruption, as it saith in lepyous men. Also too much leanness of the forehead, & riuelling of the skinne, is a token of default of the braine within, and small waisting of the subtil humour, as it saith in olde men, that be beyond helpe consumed, spent, or wasted by age, either sickness, and euill of long time.

Of the Temples. Cap. 11.

The Temples are called the members of the head, that lye in the left and in the right side of the head, & haue that name, because of continual mouing. For they be changed as it were sundry times, as Isidore saith lib. 11. cap. 2. And Constantine saith, that they be bones set on either side of the eyen, the which be somewhat lost and sinowpy, and that is needfull to make perfect the mouing of the eyen. For the spirite of feeling is brought to the iynnes of the senses, by the temples and by sinews. And also, as the science & crafte of Anathomia teacheth, the spirite Vitalis is sent from the heart to the bwayne by the temples, and

by some organes of beynes. And so for bending of sinewes of feeling, and for the organes and beynes of pulse, in the place of the temples, the temples be passible, and easier to be hurt and griened: and therfore a beast striken in the place of the temples, dyeth lyghtly forthwith. For as Aristotle saith lib. 19. the sinew that falleth vpon the boanes of the temples is deadly. For if they be wounded, the beast is in perill. And that changeth by reason that the humour that is in the Temples passeth hastily out for thinnesse of the bones. And the temples were gray some, for scarcitie of humour, and for drynesse that hath masterie therein, and because they be able to be touched to the kinde of colde. Also the temples haue dennes and holes within, therfore they receiue the humour that cometh from the braine, & bringeth the eyen to the eye. And if the said dennes and holes be pressed and wrong, then by trapping of the humour that is contained within the Temples, the teares fall out of the eyen.

Of the Eares. Chap. 12.

The Eare is the Instrument of hearing, and hath this name Auis, of Haurio, to take and catch, and for because he taketh and catcheth the voyce & sound, for because Greekes call a voyce, Audensiden: and so the eares be called, as it were Audes, hearers: for the voyce sinewing and cunnning to the windings of the eares, maketh sound and noyse: by which the eares take perfection of hearing.

The ouer most part of the Eare, is called Pinna in Latine. Old men call it Pinnum, sharpe, fixe. Isidore. The substance of the very eare is gristly for two causes that are needfull to defende the same, that nothing hurtfull fall into the hearing, as the eye lyddes defende them: and also to helpe the hearing. For when the voyce of the ayer sinewing, cometh to the gristle bone, there it is greatly holpe: and then it entreteth into the holes that be the proper instruments of hearing.

These holes be set in a stonie bone, in y^e which sinewes be fastened that come fro^m the bzaïne, and bzingeth to the eares for lyeing and mouing, and bzingeth lykenes of the voyce that is receiued in the holes to the iudgement of the soule. And these holes be weathred and wound as a spindle of a presse or vice: and that is, that colde aire should not enter too swiftly, to grieue the inward celles or y^e sinewes, and to keep that nothing hurtful fall in, to let the instrument or lyenne of hearing, as it is sayd in Pantegni. lib. 4. ca. 16. The eare is griued in many manners. For sometime by a postume, that is therein, and so cometh Quitter out of the eare. Also by woymes that creepe into the holes of the eares, & by woymes bred therein of corrupt humours and rotted: the token whereof, is itching within the eares and tickelyng, and the mouing of such woymes is felte. Also, the eare is griued by a woyme, lyke Maltheue, and by superfluitie of flesch, when euill humours be gathered therein. Also it is griued by euill disposition of the sinewe that cometh and entereth into the eares, as it fareth of sounding, ringing, and such things that fall and come of wind in the skins of the bzaïn, and be closed in part of the sinewe Auricularis. Also it is griued by thicke humours that moue therein, and then the head is griued with sound and noyse in the eares. Also the hering faileth, for default of vertue of hering, or by rueling & shynking of y^e sinewe of feeling, as it fareth in old men. Also sometime hapneth deafenesse, when the childe is bred in the mothers wombe, when kinde is wanting and not sufficient to pearce an hoale in the lyenne of hearing: and that is for default of it selfe, or els for that the matter is not aune werable to kinde. Also it is griued by sharpe sicknesse, when cholericke humours going vp to the bzaïne, letteth the hearing. It helpeth such, if Cholera be purged by digestion. Wherefore it is sayd in Aphorism. If Cholera be wasted in deafe men, deafenesse is taken away. Huc vsq; Constantinus. Also lib. 11. Aristotle sayeth, The lyenne of hearing is full of the kindly spirite. For lyke as the kindly spirite maketh the mouing of the pulse in the beynes, so it maketh in the eare the vertue of hearing. And for that all thinges bee learned by the power of hearing. And it is sayd there, that the making of the eares is an open knowen web and containeth things, and is slender, and that for the subtiltie of the selfe hearing. Also the hearing is fabled in time of moyse complexion: & namely in them, that ofte serue Venus. And that through the disturbaunce of the spirites, y^e maketh the hearing perfect. For as Aristotle sayth, too oft seruice of Venus griueth the body and the hart: Hally saith the same. Aristotle saith lib. 12. in a man the eares be kindly set in the middle of the round head: for the eare heareth not onely straight one wayes, but rather all about on euery side. In foure footed beasts that haue y^e head hanging downward to the earth, and body not reared vpright: the eares be in the ouer part of the head, as it fareth in Draken, Asses, and Horses: and the eares of such beasts moue greatly, & that for the high place. And for y^e they moue much toward diuers places, they take sound & noyse by much rebounding. Also Ari. saith there, that no beast that layeth eggs, hath eares growing vpright without: But yet such beasts haue some priuy wayes. And also birds & fowles, which fly, haue none eares outward: neuerthelesse they haue a meane hole, and an open way, by the which they heare perfectly. Also among all these beastes a mans eares moue least, and also be shortest in dimension of scituation and place: but to heare they be most able and liuely: as it is sayd lib. pri. and that is through goodness of complexion. Wherefore if there be great excelle in the greatnesse of the eares of a man, with other signes and tokens agreeing thereto: it is a token of dulnesse, and of slow wit and vnderstanding, as Aristotle saith.

Of the Nose. Cap. 13.

Sidore saith, that the Nose is the instrument of smellyng, & hath the

A materie
substance
of the color
of the
braine.

*Concerning
nature.

name

name of the noſethrills. And the noſethrills be ſo called, for that by them wee ſmell, ſauouring and vitall things, and diſcerns betwene ſweete and ſtinking. And ſo becauſe ſmellyng remaine to vs by them: they be called noſethrills, as by the contrary, men blockiſh, careleſſe, vnſkilfull, and ignoraunt, be called, as it were without noſethrills. Conſtantine ſaith, that the noſe hath two holes, that is diuided a ſunder by a manner gristle bone: and one of theſe two holes commeth to the hollowneſſe of y^e roſe of the mouth: and that other paſſeth to the ſkinnes of the brayne, to drawe the ayre to the brayne, and to bring the ſpirit of ſeelyng to the noſethrills to make the ſenſe of ſmellyng perfect. The firſt hole is needfull to put off ſuperfluities, that come from the brayne: & the other to drawe ſpirite and breath, and to make perfect the ſmellyng. But properlye to ſpeake, the instruments of ſmellyng, be two hollow fleſhy peeces, that hang from the noſethrills as it were teates that receiue firſt in themſelues the aire that is drawen, and then ſendeth it into the inner part of the brayne. So theſe teates the vtter noſethrills ſerue drawing in aire, and cloſing it within themſelues, & making it ſubtil, that it be lightlyer, and the more perfectlye changed and likened in the lynnes of ſmellyng. A ſinew commeth from the brayne, and entereth into the ſayd teates of the noſe, and giueth to them the ſpirite of ſeelyng, as ſaith Conſtantine. Then by meane of the ayre, the noſe draweth in a ſumolitie that toggeth it ſelfe to the ſpirite of ſeelyng, the which ſpirite taketh lykenelle of that ſmoake, and preſenteth it in the brayne to the gouernment of the ſoule. Therefore Conſtantine ſayeth, that the noſe is needfull to drawe in ayre temperately, to cleaſe and pouge y^e brayne by ſniting places, and to temper y^e kinde heate in the denues and chambers of the brayne: and alſo to giue perſeuerance to know ſingkes that be reſolued & diſperced from what ſubſtance it be, whether it ſmell ſweetely or ſinke ſeruently. And therefore hb. 10. Aſtotele ſaith, the wit of ſmellyng is departed, as is

the wit of hearing. And except it were ſo, it ſhould not doe the acte and worde of ſmellyng, and alſo the witte of ſmellyng ſhould not be, but to draw in ayre in a beaſt y^e hath a noſe. And this lim, y^e noſe, is in the middle of y^e formoſt part of the head, and for that kinde ſetteth the noſe in the middes of the three instruments of ſeelyng, as it were the tongue in the ballaunce: for moving of the breath that is needfull to the other wits. Then gather briefly by theſe things aforeſayd, y^e the noſe is a member of office, to liuore and drawe, and to put out ayre, to ſame ſmellyng, to cleaſe and to purge y^e braine of great ſuperfluities, to ſerue the ſpirit of ſeelyng, and by drawing of ayre to open and cloſe the lungs. And therefore as Conſtantine ſaith, the noſethrills be ſet not euen afore the lungs, but thwartouer, that the colde aire that otherwhyle commeth to the lungs ſhould not grieue them: and if duſt or anye other thing entereth with the ayre, it ſhould not annoy the lunges. And alſo as Gregorie ſuper Cantica ſayeth, The noſe beſetmeth moſt the face, inſomuch, that if the noſe lacketh, all the other parte of the face is more vngodly and vſameſly. The diſpoſition of the noſe ſhould be meane, ſo that it paſſe not due manner in length, breadth and highneſſe. For if the noſethrills be too thin, either too wide: then by great drawing in of aire, they betoken fierceneſſe of heart, and indignation of thought: for by diſpoſition of the members of the bodye, the affections and will of the ſoule are ſoreſhewed, & daemed, as it is ſayd, In principio Philoſophus: For the accidents of y^e ſoule be often chaunged according to the accidents of the bodye as white wine, taketh the lykenelle and coulour of a redde glaſſe, that it is poured in. And therefore meanes of diſpoſition betokeneth meanes of godneſſe, as the Philoſopher ſaith in libro ſuo In principio ſuper Pranoſtices. Galen ſaith that the noſe is let loſ this doing and working. And there hee ſayeth alſo, that a ſharpe noſe, and hollowe euen, ſheweth through ſtrength of heate that waſteth moſture.

And

DE DISPOSITIONE MEMBRORVM

A token
of death.

And therefore if the noſethylls were ſharpe, and the eye depe, in ſharpe fea- uers, it is a token of death. And that falleth to the noſethylls, as Galen ſaith, when the kinde heate is ſo feeble, that it maye not ſtretch and ſpreade it ſelfe into the vtter partes. And therefore it followeth, that the ſpirite & bloud maye not come together to the vtter partes. And then through colde that ſlayeth, the lymmes ſhrinke together, and the heart is altered, and then cometh ſharpenesse of the noſethylls, that is the worſt ſigne and token, and the deadlieſt, of them that haue the ague. Also the noſe is let other while, as Conſtantine ſaith lib. 9. cap. 15. by euill diſpoſition of the brygne: Sometime by ſtopping of the ſinewe of ſmelling, ſometime by fulneſſe and re- pletion of ſinking and corrupt humors in the teates of the noſethylls. And ſometime by breeding of ſuperfluitie and corrupt fleſh in the holes of the noſe, as in ſnuelards and leapers. And this grie- ueth not onely the ſmellyng: but alſo it decayeth the voyce. And ſometime it is grieued by ſuperfluities of humors, that ſitte into the denues and chambers of the brygne: and that cometh of diſſo- lution and dealing of heate, either of too great conſtrayning & cloſing that com- meth of colde: as it ſaith oft in a reume that falleth to the breaſt. And ſometime by repletion and ſharpenes of the veynes. Neuertheleſſe bleeding at the noſe, is ſpeciall cauſe of diſſolution of the euill in many ſickneſſes, & certayne token of recovery and of health, as it ſaith in ſharpe Agues, that ende and paſſe away ofte by ſuch bleeding. And in Aphoriſ. it is ſaide, it is good for a woman De- ficientibus menſtruis, to bleede at the noſe.

Of the Cheekes, cap. 14.

Bucca,
Faux,
Gena.

Maxilla,
is bone

The Cheekes be the neather partes of the eye, wherof beginneth the beard, as ſaith Iſidore l. 11. cap. 2. For Genos in Greeke, is Barba in Latine, in Eng- liſh a beard. The ſame parts are called Maxilla in Latine, & haue that name of Malis, per diminutionem. Male be

called high, and are partes ſet vnder the eye, for defence of the eye: and be cal- led Male, either for that they were round vpiward to the eye, which the Greekes call Mala, or els becauſe they be aboute Maxillas, the cheekes: and ſo Maxilla is the Diminutive of Male, as Praxi- lus is the Diminutive of Palo, as ſaith Iſidore. It requireth heedfulneſſe, to vnderſtande of Malx, Malx is the leure or ſpace of the face, which is cloſe to both ſides the noſe, from the rooſe of the mouth, vnto the eye browes. Conſtantine ſaith, that the cheekes be made and compoſe within, of ſkelues and of bones. And the bones ther- of be ioyned to the brygne pan, which be therfore compoſe and made of ma- ny diuers partes, leaſt if one haue anye hurt, the other ſhould be grieued. And outwarde they be hot and fleſhye, to te- per and allwaie the colde of the bones, and of the griſtles of the eares and of the noſethylls: and alſo to ſerue and ſuccour by their heate the lymmes of ſe- lyng that be all about them. And ther- fore the cheekes be ſet vnder the eye, to defend and ſaue them. They be ſet in the middle of the ſenſes, for ſeruiſe of ſode. They be hot and fleſhye, to ſtake the colde lymmes of ſeelyng. They be white & red to beautifie the face, & make chere. The moſt faireneſſe in man is in the cheekes, as ſaith Conſtantine, & in the cheekes the complection of man is moſt knowen. For if they be much reddie, & medled with temperate white- neſſe, and not fat in ſubſtance, but mean- ly fleſhye, they betoken hotte and moyſt complection, and temperatenesse thereof. But if they be of white colour, without meddelyng of redneſſe, and in ſubſtance fat, and loſte, and quauing: they betoken exceſſe of ſuperfluitie of colde and moyſture. And if they be browne in colour, either citrine or yel- low, and thynne and leane in ſubſtance, they betoken maſtery of too grete drought and heate, as it ſaith in cholericke folkes. And if they be as if were wan and in colour blewith, and of litle fleſh in ſubſtance, they betoken exceſſe and ſuperfluitie of colde and dryneſſe: as it

of the
cheeke.
Mala, is
the roūd
vnder the
eye.

Addition

Sanguine
hot and
moyſt.

Fleame,
cold and
moyſt.

Cholar,
hot and
drye.

Melācho-
ly, colde
and drye.

ſaith

fareth in them that be melancholy. And the cheekes shewe not onely the diuersitie of complexion, but also the qualitie of affection and will of the heart. For after the affections of the heart, by so daime feare, either ioye, they were so daynly pale or red. This saith Constantine.

Of the beard. Cap. 15.

Barba.

Constantine saith, that the beard is the seemlines and ornament of mans face: and so appearing and covering the cheekes, in one part it beautifieth, and in another it helpeth: for by the hairinesse thereof, it defendeth the sinewes of the cheekes from colde aire. And therefore the beard is a needfull feature for the cheekes, and the beard is a token of vertue and strength of kindly heate. And this is the cause why a man hath a beard, and not a woman: for a man is kindly moze hot then a woman. And therefore in a man the smoake, that is matter of haire, increaseth moze than in a woman: and so that kinde sufficeth not to wast that smoake, it putteth and driueth it out by two places, in the head and in the beard. And therefore sometime women hot & moyst of complexion haue beards, and in lyke wise men of colde and drye complexion, haue lyttle beards, and therefore on men that be gelded, growe no beards: for they haue lost the hot members that should breed the hot humour & smoake, the matter of hayze. And so it followeth, that thicknesse of the beard is signe and token of heate and of substantiall humour, and of strength, and a certaine assay to know difference betwene men and women. In children grow no beards, though they be hot and moyst: for the superfluitie of the fumositie, that is the matter of hayze, passeth and garneth into the waring and feeding of children. Huc vsque Constant. And Aristotle saith li. 19. that the haire of the bearde, lyke as the haire of the head, in the disposition thereof, presenteth and sheweth the qualitie of the vapour or fat humour, of the which they be generated: for if the humour be smokie, hot, and drye, the haire as well of the beard

as of the head, shall be crispe and curled. And that falleth, because they passe by two contrarie wayes: for the earthie parts moue toward the neather partes, and the heate moueth toward the ouer partes: and so the haire is curled and crispe for feblenesse thereof. And that happeneth through scarcitie of moysture, and multitude and plentie of the earthy part, and so by great heate they be crispe and curled. But if the vapour be full moyst, the hayze shall be softe and long: for the humour runneth making slipperie till it come to the haire. And therefore the haire of the head & of the beard of them that dwell in Thracia, be softe and smothe: for their complexion is moyst, and the ayre that they dwell in is moyst. And contrariwise it hapneth in men that haue drye hayze, and dwell in hot regions and countreyes, for the drynesse of the ayre that they dwell in. And he saith, That the colour of the hayze of the bearde, chaungeth by chaunging of age: and therefore in age the beard wereth hoze, for feblenesse of heat and plentie of colde. Also sometime the hayze of the beard falleth away, through withdrawing of heate and of moysture, as it fareth in men that be gelded, and sometime through corrupt humours, as it fareth in lepers. For as Aristotle saith, The falling of haire, is lyke to the falling of leaues of trees, and the cause hereof is, withdrawing of hot humours and fat: and therefore the leaues of trees in which is fat humour fall not. Huc vsque Arist. lib. 19.

Of the Iawes. Cap. 26.

Sidore saith Libro. 11. That Mandibulae the Iawes, haue that name Mandibulae of Manducare to eate. Of the iawes, one is the ouer iawe, in which the ouer teeth be fixed: another is the neather iawe, in which the neather teeth be rooted. And the ouer iawe hath this propertie, that in euery beast it is fixed fast and moueth not, except the Crocodile, that moueth the ouer iaw against kinde of all other beasts, and holdeth the neather iawe still, and moueth it not, as saith Aristotle li. 3.

Thracia, a Region in Europe, in which standeth Constantinople, sometime called Byzantium.

As the Bay tree, the Boxe, and Holme, with others of that kind.

Mandibula, a. Ginglua, a.

Crocodile this deformed beast is bred in Aegypt, & comon in the riuer Nilus

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The Iawes be made and composed of diuers hard bones, bound and knitte together with diuers sinewes & strings. And that is needfull for the continuall mouing, and for neede to open and close, as sayth Const. And they be as it were two millstones, that continually to bruse and grinde the meate, moue themselves thereto: and so they serue all the body of meate. The iawes be clypped about and heled with fleshy percells and sinewie: which are called Gingiue, and that is the moze to strenghty the putting and setting of the teeth in the depth of the iawes, and so to serue the sinewes of the teeth of fode, and to slake y coldnesse of the teeth. And Ildore saith, they haue that name Gingiue, a gignendis densibus, of gendring of teeth. For the teeth be bred and nourished in them, and yet they be made to fasten the teeth, and are also needfull to heale the teeth, for if y teeth wer bare they should be lothsome and not faire. Also they be beclypped about with y skins of the lips, & that doth kind, for they shuld not only help y teeth and the cheeks within, but also to defend them from outward griefes: and so it hapneth that the gummes be corrupt in beasts, sometime by retchlesnesse, & some time they be infect and corrupt by rosted humours, and then they breede diuers griefes and diseases, as stench, falling out or wagging of the teeth.

¶ Of the Lips. Cap. 17

Sidore saith, that Labia the Lyps, haue that name of Lambendo, to lycke. The ouer lyp is called Labium in Latine, and the neather is named Labrum. Constantine sayth, that the lyps be needfull, for they defende to hele and couer the teeth. And they be also sinewy, and be made of diuers strings, that so they maye be moze able to feele and to moue. For to the forming of the voyte they open and close themselves: for if they be cut off, eyther let by stopping, by mynking, or else by riuelyng, wordes maye not be perfectlye pronounced.

Also the lypes are soft and fleshy:

and that is needfull to temper the hardnesse of the teeth. For the teeth and the sinewes of them which be cold of kinde, should be so much grieved with ayre that is colde, if they were not defended by the couering of the lypes. Also the vpper parts of the lippes be ruddy, and that happeneth, as Constantine sayeth, through subtiltie of the skinne of the lypes, which easlye receiue some deale a ruddy qualtye of a sanguine heate, and therefore the ruddinesse of the lyps, is a token of cleane & pure complexion, without medling of troubled bloud, and of the inner vertue: as contrary wise, wannesse of lypes is token of defaulte of vertue and of kindly heate. Also the lypes be thynne in substance, to be the moze plyant to mouing, and the moze able to put in, and so to cut the ayre, that when it is drawen sodaynly, it grue not with chylnesse, the inner parts. And therefore the lippes put themselves agaynst the colde ayre, and pureth and cleanseth it, that it maye the moze swetely and profitablye be drawen inwarde. All this sayeth Constantine.

Aristotle liber 12. about the ende, sheweth lyke properties, where he saith, That mans lypes be soft and fleshy, and may be seuered and departed for preservation & keping of the teeth, & so to be equal to pronounce a word. And therefore the lypes haue double vse & seruice, as the tongue, that is made to tast moysture and to speake, as Aristotle expressly sayth, and therefore it needeth that the lypes be moyst. For if the creation of the lypes were not of such disposition, the tongue might not reach to the lippes to speake, and to pronounce many manner of letters. For some letters be pronounced by smiting of the tongue, and some by closing of the lips. And therefore making of the lyps is needfull, that the working of kinde should be best. And therefore mans fleshy is verrey soft, for man is of god seed, lyng and taste, moze than other beastes. All this telleth Aristotle Lib. 12.

When consider thou, that the lyps be comely

*Aluding vnto the vnclean- liness of men.

Labia.

comely lymments and coverings of the teeth, to keepe and saue, and temper the hardnesse of the teeth, by their softnesse, & to shap the voyce or speach of al letters, to put off colde and hot aire, and to manifest the default and strength of vertue, by rednesse and palenesse of them, and be the proper limmes of vertue interpreting, to expresse the passions of the soule, that is to wit, hatred and friendship, sorrow and woe. And therefore it is sayd, that quaking of lyps in frensie and other sharpe sicknesses, betokeneth death, as it is said in Pronosticis: and this sufficeth at this time touching the lippes.

Of the Chin, Cap. 18.

Mentum.

THE Chinne is called as it were the foundation of the iawes, for that they spring and grow of the chin, as Isidore saith. The chinne hath two boanes, as Const. saith, and these said bones be ioyned together in the middle, where the small teeth are pight, that be Quadrupli and Pares, and the endes of these bones be departed, and haue two foxkes or twisks: that one is sharp, and the sharpnesse thereof is pight therein as a manner bonde, which bonde stretcheth from the side of the temples: and thereby openeth and closeth: the other foxke is great and rounde, by the roundnesse whereof the chin is loft as saith Const. For this member is needfull for the spring of the iawes, and for the fastening of the neather teeth, & for kindly or speedie closing and opening of aire: and is also conuenient for the completion of the face, and for the perfect finishing of the face. And if the chinne be proportionate to the forehead, it maketh faire and seemely all the face. All this saith Const. In the Chin of a beast is the most strength for the hardnesse of the bone, and for the hard compaction of the sinewes, and for strong rooting of the teeth. And therefore beasts suffer not lightly to be handled by the chinne: for if their chinne be broke, all their crueltie and fiercenesse faileth, as their weapon were lost. As it is written 1. Regum. cha. 17. Dauid brake the beares chin, and deliuered the sheepe out of his

mouth, &c. By touching the chin of a man is token of loue and of trust. 2. Reg. 16. Ioab held the chin of Amasa, as though he would kisse him, &c.

Of the mouth, chap. 19.

THE mouth is called Os in Latine, for that thereby we put in meate, as it were by a dore, and put out spittle and breath: either for that out of the mouth words come, as it were out at a dore, as sayth Isidore. And also Isidore sayth, That the mouth is the messenger of the soule. For we tell out by the mouth, what we conceiue before in soule and in thought. Gregorie sayth, That the mouth is closed & compact with many keepings and wardes, as with teeth, and lippes, that by so many meanes the witte and the soule may determine and aduise first what to speake, ere that any word be spoken, that the word may rather passe by the lim then by the tongue. Constantine saith, That the instrument of the mouth is needfull to receiue feeding and nourishing. For no member in a beast is nourished, but it receiue first nourishing at the mouth. For the mouth first receiue meate, and cheweth and seasoneth it, and maketh it able to digestion, and sendeth it to the stomach, and therefore kinde maketh the mouth moist within, to temper and chaunge the easlyer the drynesse of the meate by moisture of the mouth. Also kinde maketh the mouth sinewie and meanelye harde and hollowe. Sinewie to seale the easlyer the saueur of the meate: Hard, that it be not grieved and hurt with roughnesse of the meate: And neuerthelesse it is not made too hard, but meanelye harde: least the sense of tast shoulde be lost by too greate hardnesse. The mouth is hollowe and round within, that the meate taken may moue the easlyer hether and thether, and that breath may passe by the teeth without let. Also the mouth is needfull to drawe the aire and breath. For the aire and breath drawen in by the mouth is changed, purified, and made subtile in the hollownesse thereof.

Imote him and slew him, & so thy seruauent slew the Lion and the Beare, &c.

The bene fit of conceit, is speech.

1. Sa. 17. 34
I caught him by the iawre, &c

And is solent by the organe of y lungs, to cole the heart: without colyng wher of, the heart shuld be burnt and destroyed by too great heate. Also the mouth is needfull to shape the voyce, and for that intent the roose of the mouth is hollow, that the doubling of the tongue, maye moue the easelyer to shape the voyce, & moue vp and downe. Also it is profitable to put out and cast off the great superfluties, that come of the braine to the lunges: the which superfluties, when they be cast out by the doze of y mouth, in the heart and the braine of the beast, the spirite vitall, doth his office more speedelye. Also it is profitable to discharge the feeding members of superfluties: for when the stomacke is charged with rawe humours, kinde working by the vertue of out putting, cleanseth the stomacke by the office of the mouth, as saith Constantine and Galen super illud Aphoris. saith: In spelwings & purgations that be hastily made, if they be made as they shoulde, they profit & helpe: and the contrary falleth, if they are not made as they shoulde. Constantine in viatico saith, that the mouth is griened sometime by sozenesse and sicknesse of the hummes that be nigh thereto, and is griened with pimples & blaynes, and with whelkes and botches, and with such other, and with corrupt humours that fall to the mouth from other places. And if the mouth be red and some deale browne, and hot, and aking, and burning: the matter is of bloud and Cholera. And if it be much blacke, it is the woyle and the more griuous, and the more to dread least it breede a canker. It happeneth that botches breede in the mouths of sucking children: the which botches come of sharpnesse of milke and of corruption thereof. Hetherto speaketh Constantinus in viatico, &c.

Of the Teeth. cap. 20.

Dentes.

Dentes in Graeke be called Edentes, as it were cleauing & diuiding all that cometh betwene them, as sayth Isid. And Const. saith, that the teeth be a certaine manner of plants sticked and pight by rootes and mozes in the bones of the

cheeks & of the chin. And Con. saith that a man hath .xxii. teeth: sixtene be set in the cheeke bones, foure of them be set in the foremost part, and be called Pares, and Quadrupli also. And these teeth be broad and sharpe, & Phisitions call them forcutters: for they be able to carue all thing, and all thing that they receyue, they buse and bite asunder. And there be other two that are called Canini, & they be set beside the teeth that are named Quadrupli, and they be sharp in the endes, and be able to buse and grynde harde meates. And Isidore saith, That they are called Canini, Houndish, to the lykenesse of houndes teeth. And houndes with the sayd teeth gnaw bones: and be stronger and sharper, longer and rounder, than the teeth that be called keruers: and therefore some men call them the necke of a maide, and what the first teeth may not kerue and breake with biting, they betake it to these teeth, as to y stronger to buse & to bite. And there be other .x. in either part of the ouer iawe, that be set beside the keruers: and these be broad and great, and they be Molares, grinders, and they be apt to grind meat, for the thing that is bitten and broke by the foreteeth in the mouth, cometh betwene the grinders, as saith Isid. Then in the ouer iawe are xvi. teeth: foure of which are called Quadrupli and Pares, keruers, and two, which be called Canini, houndish, and x. which be called Molares, grinders: and so many be set in the nether iawe, or in the chin. Then touching their number and office, the teeth be parted and diuided in foure manners, for some be keruers, which be foure, two a bone, & two beneath: & these be first sene. And some are Pares, & they be foure, two aboue & two beneath, & be set in eyther side beside y keruers, & touch each other. And some be called houndish, which are foure: two aboue & two beneath, striking each other. Some are called grinders, which be .xx. ten aboue and as many beneath, & they touch each other, & grinde alway as millstones, y meate y the other teeth began to kerue. And all these be pight and rooted in the iawes, & be somewhat forked and twisted, but diuerslye.

Pares.

Quadrupli.

Canini.
Molares.

For the foremost which are called Quadripli and Pares the foremost, haue but one little soke or twill, or one roote, Canini the grinders haue three soles or four, as sayth Constantine. The qualitye of a man and of a woman, by common skill, sheweth the number of teeth: for a man hath mo teeth then a woman, as sayeth Constantine and Isidore. Also the teeth be diuided and knowne by age: for Aristotle lib. 2. saith. That teeth in olde men and beasts be generally black and not sharpe: as it saith in hounds, whose age is knowne by the teeth.

For young hounds haue white teeth and sharpe, and olde the contrarie. Out of this generalitie Aristotle excepteth the teeth of horses, that were white by age. Also there it is sayd, it needeth to know, that beasts with many teeth ioyned together, be of long life: and beasts with few teeth set thin and a sunder, be of short life. Also there it is said, that euery soure footed beast, that getteth a gendereth a beast lyke to it selfe, hath teeth. Also mans foremost falleth in youth, and not the chake teeth, and that happeneth perchance for this cause, for feebleness of the soles and twills, and of the rootes: and for the contrary cause, the chake teeth fall not so soone. And it is generall in other beasts, that there fall not any teeth, before such other spring and grow in their stede. Also Aristotle li. 12. saith, that euery beast that lacketh teeth in the ouer iawe, is dye and of earthie kinde: and euery beast that hath teeth in the ouer iaw, is lyke to faires. Also li. 13. he saith, kind doth not make any thing, but that that is best & most perfect. And therefore it needeth that the matter of earthie part draw in some beasts toward the ouer part and turne into teeth, mans haire, and feathers, and in some beasts into hornes, and therefore a beast with hornes, maye not haue teeth in either iawe. Also li. 16. he saith, Onely teeth among other bones grow while the beast dureth: and that is knowne in teeth that ouergrowe, and by leaning and bowing a side, touche each other: and the cause of the growing of them is for the working of them. For if they should not grow, they should bee

soone wasted. And therefore the teeth of beasts that eate much, and haue no great teeth, be soone brused and wasted: and therefore kinde wisely gathereth the teeth together for age and ende, els if lyfe dured a thousand yere, alwaye shoulde grow teeth more and more. And so li. 2. he saith, Teeth that growe within the gums, growe not in men and women, but after twentie yere, and in some wise they grow in women after fortye yeres with full sore ach. Also li. 19. he saith, sharpe teeth be needfull to bite first the meate, for it needeth to bite rather then to grinde: and therefore they growe the sooner, for that they be lesse: for the lesse thing groweth by heate sooner than the more thing. Also the heate of milke maketh teeth grow soone: and therefore children that sucke hotter milke haue teeth sooner. Also he sayth there, that the foremost teeth grow in a thin bone and a sacle, & therefore they fayle soone. Vther to speake Aristotle. And Constantine thereto saith in viatico particula. 2. The help of the teeth is great, and with helpe, a great hightnesse of the body, that is to vnderstand, if the teeth be not sore: for in sore teeth the working is corrupt. And the passions of the teeth be diuers, which part of diuersitie is openly knowne to the sight, as chill, rottenesse, stinking, breaking and brusing, holes mouldring or falling, watring, and such other. The part not apparing, is hidde, as when the teeth ake sore, and yet they seeme to be in good case without.

The cause of such aking is humors that come downe from the head, eyther by from the stomacke, by meane of fermentatione, either els by sharp humours, and beating in the gums: and then is sore ach felte with leaping and pricking, through the mallice and sharpnesse of the humours. And if the ach come of the head, the head is heauie, and akeeth in the face, that cometh of red bloud, or of Cholera, that cometh downe to the rootes of the teeth. And if the ach come of the stomacke, the aking and paine is felt in the stomacke, and ther goeth & bursteth out continuall belching. Also sometime teeth be pearced with holes & some,

time by worms they be changed into yelow colour, greene, or black: al this cometh of corrupt and euill humours, that come downe of euill meates by the sinewes to the strings of the teeth. Also sometime the teeth shake and wag, and that is for humours that be in y roots of the teeth. For if the humours be sharp, needes the teeth shall haue hoales, and stinch and matter shall breede in them. And if Wormes be the cause, full soze ache is bred: for they eating, pearce into the subtil sinew, and make the teeth to ake, and grieue them very soze, by soze humours within either without, that infecteth the sinewes of feelyng, and sometime to sleepe, because of great colde, as by snow or yce, that constraineth the sinewes of the teeth. Also sometime, the teeth fall out, because of great moysture that loseth the strings of the teeth. And sometime by great drynesse, as it fareth in olde men, whose teeth fall out through withdraving of moysture of feeding. Constantine rehearseth these and many other passions of the teeth, but these shall suffice. Then vnderstande, that the teeth be rooted and sticked in the iawes, as in their proper ground & foundation, and by reason of colde hauing matterie in them, they be whiter than other bones, and for that they be hard, they be not easely hurte. The substance of the teeth feeleth not, for they haue not power of feelyng, as sayth Constantine. And therefore a broken toth aketh not: yet it is sayd, that a toth is griued and aketh, through the sinew of feelyng, that in the roote thereof, is often hurt and griued. Teeth be bound within with sinewes, and teeth passe the bounds of the flesh, and they feele no sozenesse within themselves, and be closed with lyps, that they be not seene: it is vncomelely when they be seene, except it be in laughing. And the ouer and the neather come ofte together, and touche each other: and though the neather moue sometime, the ouer be stedfast and moue not, and be ordinatedly ordeined, specialle to shap the voyce of word and of speaking, and they serue all the body.

Of the tongue. Cap. 21.

The tongue is called *Lingua* in latin, and hath that name of *Lingere*, to lyche: for it licketh meate. By the tongue, the sounde of speaking bindeth words: for as a wast tempeth strings, so the tongue smiteth the teeth, as sayth Isidore. The tongue is the instrument of taast and of speaking, as sayth Const. and is made and composed of soft flesh, full of hoales lyke a sponge. It is sinewie, for feelyng and mouing: it is full of holes, that the saour may pearce and come the easiler to the sinewes, that make the taast, to the which come many beynes full of blood, therefore it is red in colour. All this worketh it by the same skynnes that close the space of the mouth and rose aboue: and on the ouer side the tongue is all seene, on the nether side it is seene to the strings, by y which it is fastened to the chinne, and so the rootes and moyses of the tongue, and the subtil sinewes by the which it taketh feelyng and mouing of the spirites, be hid and vnseene. As Const. sayth, in some the tongue is constrained moze than it needeth: insomuch that it maye not moue into diuers parts, therefore it needeth to cut the strings to haue the larger mouing by all the space within the mouth. The tongue is subiect to haue many passions and griefes, as in the substance therof, & in the sinewes that come therto: & therefore in Viatico Con. sayth, The tongue of a beast loseth quick mouing, & the vse of speking, the cause therof cometh of defalt of y vertue of mouing y cometh from y bzaire, by stopping of y sinewes, by y which y vertue of feeling passeth: sometime of a postume, either of blains y rise on y tongue: sometime by proper defaults in y substance of y tongue, as euill coplection, by y which y feeling is dispepered by too gret heat or colde, or moysture, or drynesse, or a postume, or swelling, and such other. And if the tongue be grievously swollen, it betokeneth excelsse of heate: and if it be white, it betokeneth coldnesse: & if it be soft, it betokeneth moysture: and if it be drie & rough, it betokeneth drynesse. And all such things, let the vse of the tongue,

Lingua.

Madnesse
and for-
getfulness.

or take away all the vse or part therof. If the tongue sameth whole and without venene, and the speech sayeth: the default cometh of the braine, or of the sinewes of feeling stopped. Sometime losing of speech cometh by losing of wit, as in phrensie and Litargi. Whereto speaketh Constantine in viatico. In Pantegni, Constantine assigneth other defaults of the tongue, where he sayth, That there ryse broad blaines spread into the vtter skynne of the tongue, as it fareth in children that suck euill milke: And these blaines be sometime white, and sometime blacke. And sometime happeneth a Postume in the tongue, that maketh it greatly swollen, and passeth out of the mouth: and that Postume is called, outlawing of the tongue. And another Postume of the tongue is called Rana, a Frogge. For because it is bred as a Frogge vnder the tongue, and taketh away and benimeth the vlsage of the tongue. And so it is called a dumbe Frogge, for the effecte and ded. Also there is an other postume of the tongue, full of bloud, whereby all the tongue is greued, and the speech and tast is let. By gleamie humours, that haue mastery in y tongue, y sense of tast is corrupted and chaunged: so that sweet things seme bitter and wearishe: and contrariwise as sayth Galen. Also Galen sayth, that sometime it happeneth, that the tongue stuteth and stamereeth by too much moisture when the stringes of the tongue may not stretch and spread into the vtter parts thereof for too much moisture, as it fareth in drunken men, that stamer when they be too much in moisture in the braine. Therefore Galen sayth, that kindye stamering men, stamer through too much moisture of the braine, or else through too much moistning of the tongue, or for both. Also that superfluitie of moisture is the cause why that some men maye not readilye pronounce all letters: but sometime sowne li for A, other C, for T, as it fareth in children that spel and corrupt many letters, and cannot pronounce them. All this sayth Galen super Aphorif. Ipodrauli. Ratteling men be moyste:

for too much moisture of such men, which is cause of ratteling, cometh to the stomacke, and maketh oft the bowells slipper, and breedeth Diarrian, that is the fire of the wombe, as sayth Galen. Also in Pantegni, Constantine saith, that in the sides of the stringes of the tongue be some veines that serue the tongue of spittle, and these veines spring out of the beginning of the tongue. And of these veines come a flumetike moisture, that is called spittle, and so Physicians call them the veines of spittle, and the houses of spittle. The beginning of the tongue, wherof the veines come and spring, is white kinnell fleshy, and breedeth spittle, that moysteth the tongue, and tempereth drynesse of meate: and increaseth the iuyce thereof, as it shall bee sayd after. Aristotle. li. 6. saith, that some shep haue white vaines vnder y tongue, and they haue white lammes: and some haue blacke vaines, and they haue black lammes. Then gather briefly of that is said, that the tongue is a substance fleshy, bloudie, and holow, and receiveth the influence of spirit, and is hot and moist in complexion, and slender and euenlong, in disposition shapen as a sword in the foremost part, redde in coulour, set in a holow & moist place, to moue easily, to forme the speech and voice, to know sauiours, to moist the mouth by emission of spittle, & to tell the mouing of thoughtes of the soule. And it is closed with y teeth and lips, as with double wal, and in many beasts concerning the forme, it hath a diuers shape. For in some beasts it is short & great, & in some contrary wise. They that haue great tongues haue holow or sad voice, and contrariwise: and some beasts haue tongues medicineable & healthful, which cometh either of the goodnesse of kinde, & of some other hidden propertie, as the tongue of a hounde, as sayth Calsiodorus: and some haue stinging tongues & venemous, through malice & woodnesse of the humour that hath mastery therein, as y tongues of serpents, adders, dragōs, & of a wood hound, whose biting is most venemous, his tongue hath geth alway without y mouth, & droppeth veni, & corrupteth & infecteth y water, in

Diarrian.
Diarym

DE DISPOSITIONE MEMBRORVM

which it falleth in, and who that drinketh of that water shall become mad, as sayth Auicenn and Constantine in tractu de venenosis animalibus & venenis. And Aristotle sayth, that the tongues of Adders be blacke, wan, or reddish, speckled, sharpe, and in mouing most swifte. And that happeneth through the mad & venomous humour, the which so swifly moueth the tongue, that one tongue seemeth forked and twisted. And though the tongue of an Adder, that is called Aspis in Latine, is full of deadly venom while it lieth in the bodie of the Adder: yet when it is taken from the bodie of the Adder and dried, it loseth the venom: and by it is knowne when venom is present. Therefore in the presence of venom such a tongue vseth to sweate. Therefore such a tongue is needfull and profitable, and is accounted precious among treasures of kings, though it were venomous, &c.

Aspis a serpent whose dead tongue giueth warning of venom.

The properties of Spittle.

Chap. 12.

The spittle is a flumatiike humour, bred in the kindly vaines of the tongue, as sayth Constantine. Spittle is kindly moist and white in colour, and by continuall mouing of the tongue, and the spirituall instruments it is some, wearish, and sauourlesse. For it is able to take all manner sauour: For if it had a certeine sauour of his owne, it shoulde not receiue other sauour. Also Constantine saith, that the spittle is meane betwene the skill of tast, & the thing that is tasted. For nothing is tasted by the wit of tast, but if the sauour thereof be presented by the spittle in the linne of tast. Therefore the spittle is chaunged and lykened by the sauour of the thing that is tasted. Constantine sayth, that spittle is needfull to moysten the mouth, that the mouth be moysted by the benefit of the spittle: and also to prepare the first digestion. For drie meate taken in the mouth, may not be sent profitablye to the stomack, except it be wet first, and moysted by the spittle. For without help of spittle, a drie thing may not be easily

swallowed. Also the spittle is profitable to either hardening of superfluitie of the braine, and of the lungs. For such snitings made hard or clammy with heate or with colde: cannot so easly be spitte out and put out by the dore of the mouth. but if they be first made able and slipper to passe out by helpe of the humour of spittle. Also the spittle of a man fasting, hath a manner strength of priuie infection. For it greueth and hurteth the blood of a beast, if it come into a bleeding wound, & is medled with the blood, as in Tractatu de venenis the foresayd Authours tell. And that peraduenture is, as saith Auicenn by reason of ratures. For rawe humour medled with blood, that hath perfect digestion, is contrarie thereto in his qualitie, and disturbeth the temperance therof, as Authours say. And therefore it is that holy men tell, & Plinius sayth, That the spittle of a fasting man slayeth Serpents and Adders, and is venom to venomous beasts, as sayth Basilus super illud verbum in exameron: He shall bruse thine head, and thou shalt lie in a waite vpon his heeles and steppes. Gen. 3. Also as Galenus super Aphorism. sayth, In the spitting of rawe humour & filth, is risk and sure bread: And where the spittle is held and withheld, men die, &c.

Donham
Of fasting
spittles

Like men alway rough because of the Rotch, of the lungs. And by spitting they discharge themselves of the matter, of the botch of the lungs, as well as they may. But yet death followeth, when they may not spit. For spittle helde and kept in with matter, stoppeth the vaines of the holes within: and so men haue the like be stifled and die. Also as Galen sayth in li. Cris. betwene Sputum and Saluam, there is difference. For spittle that is called Saliva in Latine, is the superfluitie of kindly feeding of the breast, and gendereth in good digestion. And the spittle that is called Sputum, cometh to the breast by diuerse kindly courses, and by courses that be not kindly, and is not alwaie digested and desied. And therefore Sputum, that spittle in sharpe Agues, and Postumes, if it passe easly with tokens of digestion,

Mans fasting spittle doth kill serpents.

and

and without trauailous cough, it betokeneth strength of vertue, and failing of the euill: and it is sayde in Pronostic, and againeward. Therefore Galen and other Commentours there tell, that in cyther spitting we shall take heede generallye of thre things: of Coulour, Smell, and Sauour: For if the spittle be blew in colour, it betokeneth hurting and grieuing of the heart, and of the spirituall members. And if it be redde, meddeled with rotten bloud, it betokeneth Botches of the lungs. And if it be stinking in sauour it betokeneth corruption within. Also if it bee bitter either sowre in sauour, it betokeneth that corrupt humours haue mastery in the stomacke & in the lungs, or else in the substance of the tongue. Also much spittle is a token of flumatik complexion: therefore in olde men is much great spittle and thicke, gleampe, and reaming, after the strength of colde, and wasting of the substantiall moy-
sure.

Of the voice, Chap. 23.

Voice is a very thin smiting of the ayre, and shapen with the wrest of the tongue, as saith Ildore & Priscian. The instruments of the voyce be many as sayth Constantine, that is to wit, the lungs, the arterye strings, the throate, and liide of the organe, the mouth, the teeth, the lippes, and the tongue. For without the seruice of these, the voyce is not shapen. And some of these receiue the voice as the lungs, with the receptacles, organe, and pipes thereof. And some order the voice, as the liide of the wosen, as Constantine sayth, that maketh the voice faire & strong, when it is proportionate to other instruments: and it tempereth the aire that commeth in, and letteth and kepeth that the ayre passe not too soone out, and saveth and letteth the throate, and the organe from dust, that would fall therein. Some send out the voice, as the pipes of the lungs and the organe, that be as it were pipes: the which if they bee lyght, cleane, temperate, and smooth: they make the voyce euen and temperate. And if they bee

rough, and ouer measure broad, eyther straight, or else too much awrye, they make the voice ouer sadde or slender sound, or vneuen. When to shapen the voice, the aire is receiued in the leaues of the lungs, and by ordinate mouing of the organe, the aire commeth out of the mouth: and so by swifte mouing of the aire, and by stretching of the instruments of the voice, the sound is made; the which in the mouth of a beast is brought forth, and shapen with the wrest of the tongue, is called of wise men a voice. Huc vsque Constantinus in Pantegni. liber. 4. Aristotle sayth, that the lungs be the first receivers of the voice. And therefore euerye beast that is without lungs, is without voice and speech. Speaking is distinguishing of voice. And so euery beast that hath no tongue vntyed, as he sayth Ibidem. Bees and flies haue no voice, but they make a noise in sieng, stretching, and drawing, two wings by the aire, that falleth betwene the bodie and the wings, and so doe long flies. And by experience they make no sound sitting, but onely sieng, but a frogge hath a proper voice, and his tongue is applyed to the mouth afore. And that part of the tongue that is nigh to the pipe of the lungs is vntied. And therefore he hath a proper voice, and it is called Coax in Latine. And maketh not that, but in the water onely, and namely in the male in time of breeding, when he calleth the female by a voyce knowne. The frogge multiplyeth the voice, when he putteth the neather iaw into the water, and stretcheth the ouer iaw. And by stretching of the two iawes, they make a noise and voice. And so the greates force of stretching, they euen shine as Candles. They sing and crye more by night then by day. For then is the time of theyr gendering. Also there he sayth, that small birds crie and chatter more then great, and namely in time of gendering: for then is greatest chattering and crieng of birdes. And he sayth, that the Cocke croweth ofte after battaile and victorie.

Also it is so among birds and foules,

that

Flies haue none other sound but by theyr wings.

Bloo, is a bliewish rawnes of the humour.

Vox.

*The entrance of the throat

Voix

that the male crieth and not the female. As the Cocke and males of Quailles. Speaking is appropried to mankinde: Men that bee kindly dombe be deafe: and they haue voice, & all vndistinct, as saith Aristotle. Also in Eodem liber, he saith, that all females haue smaller and sharper voice then males, except the colue, that hath greater voice then the bull. Also there he saith, that passing of spearme in males is in the time of chaunging of the voice, and that is in the time and end of .14. yeres, yet sometime the voice chaungeth soner in some men, which signifieth the stirring of Venus. And there he saith, When houle beginne to gender, they voice is greater, and likewise the Mare, but the voice of the Mare is more cleere: also the voice of the Males change when they be enamoured. Also in lib. 8. it is sayd, that the voice of all foure footed beastes chaunge, & be made lyke the voice of women when they be gelded. And liber. 19. it is said, that the cause of sharpnesse and of chaunging of voyce, is by chaunging of age. For the voyce of young beastes is sharper then the voice of olde: and the voice of women is sharper then the voice of men: and the voice of all beastes is sharper in youth then in age. And he sayth, that many females and many younglings crye with a sharpe voice, for by feeblenes they moue but little and scarce aire, and that that is little and scarce, is moued swiftly, and swift is sharpe: The heauinesse of the voyce followeth the slownesse thereof, & much aire is slowly moued. Males and olde men moue much aire, and therefore they haue greater voice. Males haue stronger sinewes and strings then females: and olde men haue stronger then children, & vngelded haue stronger then gelded. Whitherto speaketh Aristotle. Then an euient, clere and strong binding and a pleasant voice, meane betwene heauie and sharp, is good & pleasant. As contrariwise a voice quaking, hoarse, and rough, feeble, and disoording to heauie, or to sharpe, is euill and dyspaised. For a disoording voice & an inordinate, troubleth the accorde of many voices. But according voice swete and ordinate glad-

deth and moueth to loue, and sheweth out the passions of the soule, and witnesseth the strength and vertue of the spirituall members, and sheweth purenesse and good disposition of them. and releuieth trauaile, & putteth of disease & sorrow. And maketh to be known the male and the female, and getteth and winneth praising, and chaungeth the affection of the hearers: as it said in fables of one Orpheus, that pleased trees, woods, hills, and stones with swete melodie of his voice. Also a faire voice is according and friend to kinde, and pleaseth not only men, but also brute beasts, as it saith in Dren that bee tired to trauaile more by swete song of the herde, then by strokes and prickles. Also birdes and foules haue liking in melodye of swete voice, insomuch that oft by swete noise the fouler bringeth them to grinnings and snares, as the Poet sayth. The pipe singeth sweetly while the fouler deceineth the bird.

Also by sweet songs of harmony and accorde of Musicke, sicke men and frantike come oft to their witte againe and health of body. Wherupon Constantinus in viatico particula, 2. cap. 1. de amore, que dicitur hereos, sic dicit.

Some men haue tolde that Orpheus reported: Emperours desire mee to feasts, to haue liking of me, but I haue liking of them, which would bend they hearts from wrath to mildnesse, from sorrow to gladnesse, from couetousnesse, to largenesse, from dreade to boldnesse. This is the ordinance of Musitions, that is knowne about the swetnesse of the soule. And with swete melodye sometime fiends be put of, & compelled to passe out of bodies: as it fared in Saule, out of whom an euill spirit was compelled to passe by the voice of Dauid, as it is written. 2. Reg. 17.

Now it is knowne by these foresayd things, how profitable is a merry voice and swete. And contrariwise is of an inordinate voice & horrible, that glad-deth not, neither comforteth: but is noisfull and discomforteth, and grieneth the eares and the wit. Therefore Capitulum supra dicto Constantine saith: That a

Oepheus, a Thracian born, very cunning on the harp: As for his musike to trees, stones, & beasts, was Antithecin, it tended to check idle, euill, and vnseemly manners.

Few such handlers of musick in these daies, for then the Counters, Prisons, Marshalse, and Kings bench, wold not be so full of poore oppressed debters. A preordinaunce of God not common to nature

*As profitable as an eloquent tongue with good conditions.

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Philosopher was questioned, why an horrible man is more heauie then anye burden, or wit. And men seeing that he answered in this manner. An horrible man is burden to the soule and wit, &c.

This sufficeth at this time of the voice god and euill: for it is rehered as fore of thinges telling the voice in the treatise of the tongue, and yet it shall be spoken of hereafter.

Of the throat. Chap. 24.

The throat is the uttermost parts of the pipes of the lungs, as sayth Constantine, and is of double helpe. The more and the first is to draw and send aire, the second is to receiue and bring in meate and drinke, and to make the voice and sound. The substance of this pipe is gristlye and harde, that when the ayre goeth out, the voice shuld be clere: For the hoarsenesse of the voice cometh of the moisture of the organs of the lungs. The voice is made and composed of three gristells, the first is knottie and bending outwarde, and within hollowe. The second is more then the first, and is set fast in the mouth of the stomacke. The third gristell is in the middle betwene the first and the second. Of these three gristells the throat is made, as it were cheined together, that it maye open and close. And all the substance of the throat is closed with in the same clothing and skinned that cloth the tongue and the rose of the mouth. The hollownesse of the throat, in the which ayre cometh in and out, hath a bodye composed lyke the tongue, of gristells, fatnesse, and skinned. And additions cal it y tongue of the throat, or Cataracla: and is the first instrument of the voice, as it is sayde. And the voyce may not be, but if this Cataracla waye be closed. For if the waye of the throat be open, the voyce maye in no wise be: for the ayre passeth out little and little. And therefore the waye of the throat is needfull to with-holde and close in the breath. And for that the throat is sometime grieved by humours,

that come downe from the head, thereof cometh hoarsenesse of y throat & cough, & sometime it happeneth by drawing of corrupt and drie aire. And sometime it chaunceth by entering in of dust. Therefore the throat hath nerues and gristells to withstande and let the dust, & other such grievous thinges, that they enter not to the lungs: and that is needfull to make the voice sayre, strong, and ready. And it relaxeth the aire that cometh in, and tempereth the coldenesse thereof. Therefore some men die when that the tongue of the throat is cut: for then too much ayre entereth and coleteth the throat and the lungs, then the throat is a needfull instrument to make & shape the voyce, and to bring in meate and drinke to the first place of digestion, that is the stomacke: And is long and round to drawe in and put out much aire: the more easily to coole the heate of the heart, and it is more hollowe in eyther end, and straight in the middle to shape the voyce the better. And it is made and composed of diuers gristells, that couer themselves in a cup, to be the stronger, and to bend it selfe the easilier, to varie the voyce by tenderesse of the gristell. Kinde ordeineth wisely aboute the throat, double office, needfull to a beast, and double hollownesse of waye. It hath a pipe waye to drawe the ayre and breath. And it hath an open way to take meate and drinke. And this double waye is departed in two, by a covering that is called Epiglotum: and is in the uttermost part of the throat, as it were cloth or heeling to couer the two holes of the throat. And when kinde desireth meate, the hole of the breath is closed, & the hole of the receiuing of the meate, openeth it selfe. And in likewise when kinde desireth breath, the other hole of the throat closeth, and stoppeth it selfe at ful. Also the throat is oft grieved by compassion without, and by many griefes, and sometime by unwise and unware taking of meate and drinke. For if the meate come in at the way, by y which breath is drawen, y waye of the spirite and breath is lightly closed and stopped, and the beast is choked & stifled. Some-

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DE DISPOSITIONE MEMBRORVM

time by gathering of humours & rume. The humours come from the head the pipes of the throte, and they maketh there a pockume: and if the matter be cholarike and coniealed, it stiflith & ouercommeth the body speedely. For as Constantine saith, It straighteth the breath, so that the sicke man may scarcely take meate and drinke, and is full of griefe and sorrowe. And if the matter be of blood, the sicke man seemeth full of corruption in the bodie, red in the face, the vaines be full, and the pulses: the swelling is hot and swat by plentie of blood. And if the matter be of redde Colera, then the forehead aketh, and hath great anguish. Then is great heat with great thirst, and bitterneffe in tast. And if the matter be of Flegma, then the tongue not onely aketh but swellith, and is softe. And if it be of salt steame, all that cometh in the roote seemeth salt: & the voice is made like as it were the voyce of young whelpes. For by drinelle of the salt steame, the arterie Trachea is made straight, as sayth Constantine. And it happeneth, that this matter is sometime all greened within the kinne, that departeth the way of the breath, that is called Trachea arteria, from the way of the meate and drinke, that is called Iosophagus, and breedeth Squinanci, that slayeth in one daie: For by pressing and thrusting together the waie of the breath: the free passage of the ayre that shoulde come to the heart, is forbid and let, and by wounding and pressing of Iosophagi, the way of meate and drinke is forbid & let. And sometime this matter is gathered within, and sometime without, and then againe it is called Squinanci, and is not so perillous as the other. And sometime all the matter is without, and is called Sinancia, and is lesse perillous. In all these is strong ach of the throte, and namely in the first with stifling of the voyce, and straightnesse of breath: and so full the sinewes be of Squinancia, and the chekes haue so the crampe, that vnneth the teeth may be opened with an hammer. And the tongue is so shortned that it is vnneth drawen out or neuer. In all these euills that grieue the throat,

stiff breathing is a good token: for then the way of the breath is not ouerpressed. Therefore it is not in daunger of stifling. Nothing is moze to dread in this euill then losing of breath: For a beast may not be without breath the 27. part of an houre, without great perill. These euills and many other the throte suffereth, as Constantine saith, as with whelks, pusses, & swellings, immoderate thirst, hoarsenesse of voyce, that cometh of too much moisture shedde in the way of the pipe of the throte, and letteth the voyce: and sometime taketh it away, and roughnesse of voyce that cometh of drinelle of aire, either of the bodie, of the meate and of drinke, either of dust that maketh the instrument of the voyce rough. This that is said of the voyce suffereth at this time.

Of the necke. Chap. 25.

The necke is called Collum in Latine, because it is great and round, & beareth and susteineth the head. The foremost parte is called Gula, and the hinder Ceruix, the nowle, as sayth Ildore: And hath that name, for by that parte the narrow cometh to the ridge bone. Therefore Ceruix is sayd, Quasi via cerebri, as it were the way of the braine, as sayth Ildore. The necke is a round member, and meane betwene the bodie and the head, and is boanie, made and composed of many bones and sinewes. It is boanie to be the moze strong to susteine and beare the head. It is sinewy to make quicke moving, and to send feeling to the neather partes of the bodie. The necke receiueth and taketh of the braine influence of the vertue of moving, and sendeth it by sinewes to the neather partes of the bodie. The necke ought to haue a concord and proportion with the head. For if the head be temperatiue great, and the nape of the necke in measurable quantitie, it betokeneth lightnes of complexion and disposition, as sayth Constantine. And if the head be little, & the necke great, not proportionate to the quantitie of the head, it betokeneth great superfluitie of matter, and default of the

*That is the space of a quarter of an houre, that is 15 minutes, & the 7. after, 60 minutes in one houre.

Collum.

ber.

vertue Informatiue of Shaping. And such an head is troubled & grieved with head ach, and ach of the eares, as sayth Constantine. Aristotle, li. 14. sayth, that the disposition of the necke varieth and chaungeth in beastes and in foules. For in foules of beastes with thicke bodies and meane thighs, the necke is short and great: and much strength of such beastes is in the necke. As it saith in Dren, Bills, Beares and Colours, the most strength of the is in the bone of the necke: and therefore Dren be commonly yoked by the necke. And beastes with long thighs and greate bodies haue off long neckes, and that is needfull for to pasture or fode. As it saith in Horses, Camels, Hartes, and such other beastes. And the most saftenes of an houle is in the neck. For by the highnesse, and thickenesse, and stretching thereof, he is accounted fierce in courage of many men. Also in co. li. Ar. sayth, y foules y haue crooked bills, hath short neckes, as it saith in Goshawkes, Eagles, & Sparhawkes. And foules that haue long billes and straight, haue long neckes, as it saith in Cranes, Hearns, Geese and Ganders: and that is for to get them meate in deepnesse of mores, fennes, and riuers. Also he sayth there, that all foules that haue long bills, haue great neckes and thicke, and styre with the neckes straight out, and if they haue long neckes and stretching forwarde, they bend and plye them as it were folding in pleytes, when they flye. Also he sayth, that if a beast hath long thighs, he hath a long necke: and if he hath short thighs, he hath a short necke. Euery beast that hath a necke, and he breathe not, he hath none aire within. Also euery beast that hath a necke, hath lunges, and that beast that draweth no ayre in, hath no necke.

All beastes that fold and fonde themselves round as a ring, haue no necke distinguished from the body, as fishes, Celes, and Adders, and such other long wormes that bend themselves, and that for they haue no shoulders. For nothing is called the neck, but that member that is betwene the head and shoulders, as sayth Aristotle there.

OF the Shoulders. Ca. 26.

MAns shoulders are called *Humeri* in Latine, for distinction betwene man and other beastes, and for our shoulders be called *Humeri*, and haue armes, as sayth Constantine. And the shoulders are composed of diuers bones, of which the shoulder blades be chiefe, & are called blades, for y they be shapen as a broad sword. Sparon, is to vnderstand, broad, & these bones be needful, as Con. sayth, for double cause, either to defend the breast, that it be not greued behind by outward things: or els to binde together the bones of the shoulders, that be hollowe within, and bending outward. The hollownesse within is needfull to helpe the ribbes, and these bones haue knottes, which be called the eyes of the shoulder blades, as Iohnstons say, and haue that name of office: for as the eyes defend and ward all the foreparts of the body, so these defend and keepe behinde the breasts and ribs: these eyes be hollow, that the sharpnesse of the shoulders may enter. The shoulder blade hath two sharpnesse, that one is behinde lyke to a rapiers bill, by the which the shoulder blade is bound to the forke, that it goe not out of his ouer place inward: hereto kinde sendeth and stretcheth that other sharpnesse of the shoulders, that it shuld not passe out downward. The rapiers forkes be needful to binde the shoulders, and to depart them from the breast. The bones of them be round without, & hollow within, and bound to the tendernes of the breast, and behinde to the place called, the rapiers hyl. The bones of them be gristly bones, and are called the heads of the shoulders, and one is set to cheyne or fasten the shoulders lyke wise together. Herof it followeth, that the shoulders be needfull to defende the spirittuall members, and to binde and cheyne together the boanes of the breast, of the armes, and of the ribbes.

Also to beare by the boanes and ioynts of the necke. Also they are needfull to beare burthens and wayghte,

Humerus

*Scapula
operta.
Scapula. §

*Humerus

for by reason of their boninesse and sinewinesse, they be verie strong & mightie. Also after the head, the necke is highest of the bodye above other lymes, that be set vnder the head, as it fareth in all beastes. And sometime the shoulders be grieved without by woundes & by diuers hurtings, and by continuance of great trauaile and bearing: and then they be chiefly cured by rest, or by annoynting with some oymments. And Aristotle saith li. 7. that men vse to annoynt the ioynts of the Elephaunt with Oyle Dlyue, the more easely to suffer trauaile and charge of bearing, and to sleepe the better. Also sometime the shoulders be grieved by flowing of humours, that come to the ioynts in the sinewes of the shoulders, by the which, the sinewes are grieved and let in their effectes and doings. And sometime the ioyntes are full of superfluitie of humours, by the sharpnesse and byting whereof, ache breedeth in the sinewe of feeling.

Of the Armes. Cap. 27.

Brachium

Armes are called Brachia in Latine, and haue that name of Darim in Greeke, that is strong, as sayth Isidore. In the armes be braunes called Thor, and they be of great strength, and are called Thor, for that they be defending members, as sayth Isidore. Constantine sayth, That the arme is made of two boanes: one is aboue, that is called the ouer Cubite: and the other is beneath, that is called the neather Cubite. The neather boane is more than the other: for the bearer shoulde be more stronger than the thing he is born. The arme is cheyned together with the ouer shoulder, and is knitte with most strong sinewes: by meane of which sinewes, the arme taketh feeling and spaciouly mouing, & sendeth it after to the hand. The armes be round, to be more able to worke, to moue, and to withstand the better, that they be not lightly grieved. And they be bending and plyant in thre ioynts, that is to wit at the hand, at the elbowe, & at the shoulders, to be the more

able to quicke mouing, & more ready to be obedient to the commandement of the will. Also in comparison to other lymes, the armes be lesse fleshy, & that is through the substance of bones & sinewes, of the which they be composed, & to haue the more vertue & strength: for in the armes is the most strength of a man, to beare, to lyfte, to hold hard, to put from, to fight, & to worke. Also the bones of the armes be great, hard, holow, and full of marrow. They be great & hard, that they breake not lightly: they are holowe, that they should not be too heauie by massiuensse. They are full of marrow, to most the dyue and hard bones by fastnesse therof: and that the spirites that come from the sinewes and beynes be saued by temperance of marrow, and nourished. They are cloathed and couered with skynne, brayne and strings, with flesh among: that they should not be lightly hurt & grieved by any thing without. And also they are couered in ioynts & whiribones, with gristles, that the sinews of feeling be not grieved by hardnes of bones, that smite and moue together, & that the same bones in their ioynts, moue the more spaciouly by smoothnesse and softnesse of gristle, and that they be not taried, neyther let by meeting and feeling of roughnesse. Also for that the armes are nigh the heart, they take spirite and pulse by beynes and strings and diuers chaungings, for to know and shew the state of default or profit in the beynes of pulse. Also for the armes are nigh the brayne, they haue a kindly and a pryncipall accorde with the head, and take of him influence of pryncipall vertue. And therefore for defence of the head by feeling of kinde, & without aduilement, the armes put them forth against hard strokes. Also the beynes of the body, & namely they that are about the head and the heart, & the liuer, come together in the hands and the fingers, & seide them. And therefore they that seile themselves full of blond & grieved, vse to open some beyne of the armes: and so the armes are oft times wounded and grieved to cause the other lymes to haue the profite of god heale. Also Philosophers say, as it is written in

Flebothomia, is a tearme deuised of two grece wordes, Flebi and Temno, that is opening or cutting of a vaine. In Latine it is named Minucio sanguinis. In English, letting of blood.

A Sharpe or deadly feauer termed the pestilent Ague.

Manus. Manciola

Libro de Flebothomia, he that is sick on one side of the bodie shall open the vaine on the other side. And so he that is grieved in the right side is let blood in the left side, and so of other. Except the matter be venimous, or else postumate. For then the blood should not be drawn to the other side, least the venim of the matter passing by the heart, either by some other member, that is noble, be hurt and grieved as it is said ther. Also the armes for profit of other partes of the bodie, serue each other. And for keeping of other members, they be wounded and stricken and made to bleede, and they faint or yeld not, and they abide strokes. Galen sayth, that the armes haue this property, that what the heart loueth, the armes love and embrace it cherefully. And whom they know, that the heart loueth, they beclipe it, and set it as nigh the heart as they maye: Insomuch that if they might, they woulde print it in the heart all that the heart loueth. Also in Acutis Febris, uncovering and putting out of bare armes is token of death.

This that is spoken of the armes, and of the properties of them sufficeth.

¶ Of the hands. Chap. 28.

The hand is called Manus in Latine, for that it is the giste of all the bodie, as sayth Ildore. For the hand serueth the mouth of meate, and disposeth and doth all workes. By the hand we receiue and giue. And abusiuely the hand is called a crafte or a worke: as it is sometime sayde of a Painter or a writer: We hath a good hand, that is to vnderstand, a good skill of writing, cyther of painting. Dextera, the right hande, hath that name of Dare, to giue. For as Ildore sayth, Suretie of peace is giuen with the right hand, and he is witnesse of faith, trust, and saluation. And this is that Tully meaneth. I gaue publyke sayth vppon behest of the Senatours, that is to say the right hand. And the Apostle Gal. 2. When they perceiued the grace that was giuen vnto mee, James, Cephas, and Iohn, which are counted to be pillars, gaue to me and Barnabas the

right hand of fellowship, &c. The left hand is said as it were suffering the right hand. For it suffereth the right hande worke, and hath that name Sinistra, of Sincere, to suffer. And the hand is called Palma, when the fingers be straight out: and fist when they be closed in. And fist is called Pugnus in Latine, & hath that name of Pugillus, & is called Palma, when the hand is straight out as it were boghis and braunches spread. Also the hand is a great help and ornament of the bodie: & is the proper and principall instrument of touching and of feeling. For no part of the bodie toucheth and feeleth so surely as the part of the hande, as saith Ildore, & also Constantine. And Constantine saith, that the hand in the vpper part is made of nine small bones and diuers, without marrow, and be sad bones. And hath so many bones to be moueable. The bones be of diuerse shapes: Some be knottie, some be hollow, and some straight, that when they be all ioyned together, they may be as it were one bone. And these bones stand of two orders, of yone side with the roots of the fingers, and of that other side with the two armes they be cheined and strongly bound. The vpper cheining haue thre of these bones that enter into the hollownesse of the armes: by the which fastning the hand openeth and closeth sidelong. And the neather cheining and the lesse is ioyned to the inner end of the arme by sharpnesse thereof. And this cheining maketh moving forward and backward.

The hollownesse of the hande is called Vola, and is the inner parte, that the wit of touching and of feeling, hath most working in. And therefore in that parte it is the more fleshy, and more softe, for good touching and feeling: and hath two partes, Pecten the combe is one parte, and the other parte is the fingers. Pecten, the Combe, is the space of the hande within the fingers, and is composed of foure boanes: For if it happened that one were hurte: that other should not be grieved. In the hollownesse of foure bones of the Combe, that commonly be called the Palme, the foure fingers be set and closed therein.

And therefore Aristotle, li. 1. 4. saith, that the hand is not one instrument but many. For kinde hath giuen to man instruments according to his vertues: as the hands, in which be many fingers & diuerse, that they maye thereby holde small things and great. For as he saith, The making of the hande is proportionable to many woorkes, and to contrary woorkings: and is diuided and straightened into many parts: And a man may vse one part alone, or two, or mo, in diuerse manners.

The palmie of a mans hande hath this propertie, & it is neuer heary with in, though haire growe without on some handes: and that doth chaunce most in handes of males, and that is for plenitie of heate that hath the matterie. And the right hande is of more strong heate, & hath more diness then the left hand. And therefore the right hand is lighter & able to worke then the left hand. Wherefore, li. 2. Aristotle saith, that foure footed beastes that gender beastes haue so perfect in stead of mans hands. And the left foote in such beastes is not so free, neither so light of mouing as the right foote is, as the left hande in a man is not so able to worke as the right hande, except the Elephant. For as Aristotle saith, liber. 1. the Elephant hath a long nose like a trumpet, which he occupieth in steede of handes: and with that nose he taketh meate, and putteth it in his mouth, and with that nose he putteth drinke into his mouth, and no beast may doe y with his nose but he. Among Birdes and foules, the Dopingay and the Pellican vse y foot in steede of an hande. For the Dopingaye taketh meate with his foote and wetteth it in water, and when it is wet putteth it in his mouth with his foote: and so doth the Pellican that is called also Porphirio. The hand is grieved in many manners, by the Crampe, shrinking of the sinewes, by crookednesse, by diness, by blaines and whelkes, by hitting and cheines, by fretting of worms, by itching and tickeling, by wasting and wenching of ioyntes, by Chiraga Passio, that is the gout in the handes. The cause of shrinking & crookednesse cometh

sometime of hot humours and dry, which dry the sinewes: either of cold humours & moist, which infect the sinewes, & closeth y passage of the spirits, as it saith in Paralysis & Leprosis, the handes of whom be shronke, & crooked by reason of corrupt humours that dry and destroy the sinewes. The handes be dazed by withdrawing of due feeding. As it saith in olde & oueraged men, and in men that be defaced & overcome with great trauaile, & disease. And sometime by dis-temperance of heate & excellence, that wasteth y moisture, as it saith in Trisaks, Ethilis, & such other. And sometime by vice & default of the vaines and of the sinewes, y which be stopped: and so by default of humours & of spirits, the vertue of ruling is let: whereby y hands die, and loseth strength & fatnesse. Blaines and swelling bladders be bred & come of superfluous and corrupt humours, which come to the bitter parts: and so the flesh within is wasted and corrupt in the bitter side, and the skin swollen by is turned & chaunged into blaines & bladders, clists & chins, and other such, come of hot humours & sharpe, and of fumesities betwene the skin & flesh, that cut the skin, & with their sharpnesse they diuide and pearce the bitter flesh: & first they cause itching, and tickeling, & afterward great ach and smarting. Also corrupt humour hid in the skinne, when it is not put out neither wasted by kinde heate, and lyttle and lyttle, it is corrupte more and more, and is chaunged and tourned into small wormes: The which wormes little and little eate and fret the skinne, and cause tickeling and itching. And breaking out of ioynts sometime happeneth of falling, either of smitting, eyther of hard thrusting and wringing. For by such violence the limme falleth out of ioynt and of his place: And then cometh soze aking & smarting, & all the hande is made vnnighty to worke any woorkes. The same hapneth also of some inward cause, as of too much humour cooling and slipping, and slaking the sinewes of the ioyntes. And so lightly the limme falleth out of his place. The passion which

Paralysis
Dissolutio,
the
palsie.
Flora, Lep-
rosie, it
hath four
names.
Elephaci-
a, Leoni-
ua, Tisia,
& Alopec-
cia.

The gout
in 3 feete.

is called Podagra in the fete, is called Cirogra in the hands, and is bred and cometh of great humours and rawe, gathered in the ioynts. Therefore the ioynts of the toes & fingers ware hard, and be made as it wer knotty. And such sicknesses bee called Longa artherica, & are bred in the hands, And scarcely to be cured or healed, if it hath long indured, as it is sayde Super Aphorif. Many other diseases occupie oft the handes, as blaines and such other: but this that is sayde shall suffice at this time. Saue onely this woulde bee noted, which is spoken in Aphorism. that a woman vseth not the left hand and the right all alike. Upon which word Galen saith, that males worke alyke with both the handes, which we neuer sawe, neyther heard of no woman. And that cometh of default of her kinde. For except shee is strong to worke with the right hand, so much she maye the lesse with the lefte hand. Males haue strong sinewes and braynes in either side: and they haue stronger heat then women: and for that cause it happeneth oft, that they worke with the left hand, & with the right hand also.

Of the fingers. Chap. 29.

Digitus.

THE fingers be called Digitus in Latine, & either they haue that name of Decem, that is the number of tenne in English, for they be tenne: other of this word Decem, in English semely. For they be semely set and ioyned, and they haue among themselves a number & order right faire, as saith Isidore. The first is called Pollex, the thombe: for that among other bee hath most vertue and might. The second is called Index and Salutaris, and is called Demonstrations, the shewer. For with him we greet, and shew, and teach all thing. The third is the middle finger, and is called Impudicus also. The fourth is called Annularis, the ring finger: for thereon the ring is borne. And also he is called Medicus or Medicinalis, the leech: for with him they doe Colerium about the eye. Colerium is a principall medicine for &

etc. The fift is the little finger, and is called Auricularis, the eare finger, for with him we claue and picke the eares, as saith Isidore. Constantine sayth, that the fingers bee composed and made euery each of three bones, cheined together. And the foure fingers be cheined and bounde to the sayde combe of the hande: and the thombe is ioyned with the inner cheining of the arme. The neather peeces and knobbes of the fingers be greater and broader then the ouer, as the bearer is stronger then the thing that is borne. They ought to be broader and more stedfast, as saith Con. l. 3. Aristotle saith, that the moueableness of the fingers is conuenient to take & to hold. And the fingers be proportioned in slenderesse & length, & departed a sunder. In the ends they be warded with nailes. And the more ruen that they be, and the more bending and pliant: the more couenable they be and able to diuerse works. They be but little fleshy, for easinesse of mouing and of touching and groping. For nothing in the bodie knoweth and doeth so easily betwene things that bee touched and felt, as the ends of the fingers. And that may hap is through the quicknelinesse of the sinewes, that be bend againe in the ouermost parts of the fingers: and for softnesse and smoothnesse of the skin in the vttermost parts of the fingers, as saith Constantine, and the fingers haue these properties: they be greater afoze meate then after. And therefore a ring that is straight on a finger, and may scarce bee taken of afoze meate, may easily bee taken of after meate, as it is sayd Super Aphorif. Aristotle sayth, liber. 8. that water foules haue betwene theyr toes and clawes, as it were a skinne; and their dwelling is in waters. And foules with toes, and clawes diuided, and cloane fished, dwell properlye nigh water, and bee fed with meate that groweth on the land. And these foules eat no fish, neither liue with rauine, as doe foules with crooked toes & clawes, that eat all beasts: yet they may hunt & take: & they liue by blood, yet they eat not each other: but they spare foules of their owne kind. And so do not

Infamis
digitus, of
some cal-
led the
fooles
fingers,

fish, for they eate fish of their owne kind.

Of the Naile. Chap. 30.

Vnguis.

The naile is the uttermost part of the finger, set in the ouermost part thereof. And Constantine sayth, That it is ioyned verpe nighe thereto with flesh and skinne: and the bounds thereof be full of strings. And to the nailes come vaines and sinewes, and arteries, to giue them feeling and kindly helpe. The nailes grow in length & in breadth proportionate to the fingers. And that that groweth ouer and passeth the touch of sinewes hath no feeling. And therefore they be cut and pared without feeling of soze and of smarting. For the growing and fading of the naile is like to the growing of haire. And therefore in growing they passe the endes of the fingers, as sayth Constantine. The naile is bred of certeine fumosities, that are resolved from the heart, and spread on the fingers ends, where y fumosities entering in, are dried with the utter aire, and chaunged into the substance of the naile, as it is sayde in the booke of Pro-nostics, in the comment. And they be made to helpe and succour the fingers ends to defend them and saue them with hardnesse, or they should else for tendernesse be lightly hurt and grieved. And so nailes help & strengthen much y fingers. The naile is softer then a boane, and harder then flesh or gristle. And hath some deale disposition: & kinde of holine: for they be clere and plaine on the better part thereof, cleane & bright as hoine. And so therein is seene a manner of brightnesse and shape. And for the naile is bred of fumositie of the hart, liuing and dieng of the heart is in the nailes most openly shewed. For if the heat of the heart faileth, the nailes ware blacke and pale. And therefore by chaunging of them, shrinking and riueling, bodeth and befo-keneth quenching of heate, and dieng & fading of kinde, as it is said in Pro-nostics. Also Aristotle. li. 7. sayth, that the claws of Egles ware crooked and dull when they sit a brode vpon Egges, and feedeth their birds: and their wings ware

white and sieble. And the Egles hath this propertie, that when he sitteth on a tree & resteth the beholdeth oft his claws, and dreadeth least they ware soft and tender. For he hath claws in stead of weapons. And therefore least his claws should be hurt & grieved, he setteth not gladly vpon a stone. And when he resteth, he bendeth and closeth in his claws, y so they may be kept and saued without harme & grieve: So doth the Lion, and beasts with crooked claws: also li. 8. he sayth, y whole footed foules drinke not, except a selue: and all foules y haue crooked claws, haue crooked bills, and short and great necks, and eate flesh and hunt birds, but they eate no birds of their owne kinde, neither pursueth, neither praieth on the, to the intent to eate them, but they fight together, and hurt one another with their bills, and with claws, they teare each other for the females and for neasts. In all beasts and foules be diuerse manner of claws and nailes, touching their disposition and also their doing. For in a man the nailes sence and adorne the hands: and in foules and birds they sence and arme the feet. And in some beasts the nailes & bones be round and whole, as in horses, in some they be long and clouen as in swine. li. 13. Aristotle sayth, That euery beast hauing stiffe standing haire, hath clouen feet, as swine. And kind setteth strength in the claws & nailes of beasts: and therefore li. 14. Aristotle sayth, that kind alway setteth strength in limbs & members, that beastes vse, as in feet that be as it were yron, and in the claws and nailes, for strength and help.

Of the side. Chap. 31.

The side is called *Latus* in Latine and hath that name of *Latere*, to lurke, either to be hid. For when a man lyeth, the side is hidde. And there is both the left side and the right side of the body, that is called in Latine *Dextera* & *Sinistra* and in y right side is most able moving, but the left side is more strong and more couenable to y burthenes & charges: & therefore y left side is called *Leua* in Latine, & hath y name of *Leuare* to beane, &

Latus.

list:

lyfte: for it is moze able to lyfte and to beare some thing, as sayth Isidore. That side beareth the shield: and the buckler, sword, the quiver, the knife and other burthens, that the right hande maye be ready at lybertie to doe what it shall, as sayth Isidore. The sides be specialllye strengthened with the bones of ribbes. And the ribbes be called Costæ as Isidore saith: because the ribbes keepe the inner part of the body, and all the softnesse and tendernes of the belly, is wisely kept and saued by the office of þ ribs. And the side ribbes be made and compounded of many bones ioyned & bound to the bones of the ioyntes of the ridge bone, and of diuers gristles, that ioyne the foresayd bones together, as sayeth Constantine. And these boanes haue the lykenesse of halfe a Circle: & when they be ioyned together to the ioyntes of the ridge bone and of the brest boane, they seme to make a full circle, as saith Constantine. The boanes be fourteen, seven on the one side, & seven on the other, the which be bound together to the closure of the brest, with seven tender boanes, that be as it were of gristly kinde. Of which the endes are tender and gristlye, shapen as the poynt of a sword, and set vnder the mouth of the stomacke for defence thereof, and of the heart. And so in the making or composition of the ribbes and brest, in all be two & thirtie bones, of the which fourteen be in the sides, & in the composition of the brest, ten. Behind in the ridge be eight gristle boanes, so gethers as sayth Constantine. It happeneth that the side is ofte grined, sometime by cause that is without, as by falling, breaking, smiting, and other such. And sometime by cause that is within, as by fluxing and concourse, and coming together of the humours to the place and hollownesse of the small ribs. And sometime a postume is bred therein, as it saith in a plurisie, that is bred and cometh of a postume, that is in y tendernes of the rybbs. The tokens thereof be ache of the side, cough, and Febris Acuta, and is specialllye knowen by bloudie spittle: if it come of bloud, by

citrinesse or yeolow: if it come of Cholera, by white spittle: if it come of sceme, by blew spittle: if it come of Melancholia, but it breedeth selde of Melancholia, as it is contayned in Practica. Such postumes when they be rooted and pight in the side, then they be cause of soze ach, stiffling, and burning, and then he that hath that euill, may not rest vpon the side that the postume is on. Therefore it is said in Pronosticis, that it is a good signe that a sicke man in Febris acutis, lye on his side, & specially on his right side. For that betokeneth, that the nigh places haue no postume, and that the spirituall members be free, and haue large place to open and to spred, and so a man breatheth the better: for neither the stomacke, nor other members grieneth, neither thirsteth the spirituall members. Also it happeneth, that vnder the small ribs in a voyde place, winde is gathered and closed within the small skinner of the ribs, and by the stretching thereof is bred soze pricking and ache. And sometime it happeneth that the place is stopped and made hard by gathering of great humours. And so the side places be halled and rent, eyther made too harde, eyther thynke, eyther too much heaued vp. And therefore it is sayde in Pronosticis Hippocratis, In the small ribs if they are without ache and soze, and if they be soft, and well compounded in euery side, it is good. And if they ake, or haue the Crampe, and be drawen together, as it saith in the Crampe: If there be onely great quaking and leaping in anye of them, it betokeneth woe and sorowe, either rauiing, &c.

¶ And that is a speciall token in Febris acutis, and specially if the sight of the eyen be horrible staring and inordinate, as sayeth the same Commentatour. And if the mouing of the Eyen be ordynate, it is not so great dreade of rauiing in Acutis, Vedicat Idem.

¶ Of the Backe.

¶ Chap. 32.

The ridge is called Dorsum in latine, and hath that name of hardenesse,

Dorsum.

for it is the hardest part of the body, as it were a stone strong to beare, and to suffer durable, as saith Isidore. And the ridge hath another name, that is called the backe: for thereupon we lye backward and upright on the earth, and so may a man doe, and not other beastes, for other beastes lye on the wombe, either on the side: and therefore it is improperly sayd, if any beastes haue backes, as saith Isidore. But it maye be called backe, for beating and bearing, for it is beaten with diuers manner of whips: and not onely the backes of beastes, but also the backs of men that be prisoners, as saith he. As Remigius saith, This word Tergum maye be said of Teros in Greeke, that is round in Latine: for the ridge of a beast hath a manner of roundnesse, for all the bones in the body be founded in the ridge, as a ship on the keele. Constantine saith and Isidore also, that the ridge beginneth from the nape of the head, and stretcheth nere to the kidneyes: and the ridge is made & compounded of diuers bones and ioynts, and that for foure causes. First, for he is the foundation of all other, and thereon all the other bones be set, as the shippe is on the keele. The second, for it is the defence and healing of the inner partes. The third, for it is help and succour of the sinewes, that come from the brain downward to diuers parts of the body, to giue quick mouing and feeling in euery part. The fourth to beare marrowe that cometh down from the braine, and to keepe the marrowe, and saue it from griefes, within those poynters. The ridge boane of a beast is made and compounded of many bones, that they may the easlyer rise and settle by themselves, and bende, and to beare more strongly charges and burthens. And the ridge boanes be called Spondilia in latine, and are hollow, that the marrowe of the ridge bone, that phisitions call Nucha, may the easlyer be bozne and come to the neather members, to make the quicke mouing: and the same kinde and vertue is as well in the braine, as in the marrowe of the ridge bone, as saith Constantine. And therefore it is clothed with a double skinne,

as the braine is, as saith he. And therefore if this marrowe in the ridge bone, bee in anye wise let either hurte, the vertue of feeling is hurt in working and doing, as it is when the braine is hurt, and therefore if this marrowe be hurt, the beast dyeth lightly, & therefore kinde maketh the ridge bones hard & sinewy, & also picked and sharpe, for the more defence of the marrowe, and for the more easie withstanding and putting off, of hurting and wrong. The skinne of the ridge is harder and thicker than the skin of other parts of a beast, and that is for the cause aforesayd, and the ridge suffereth many griefes within and without. For without it is beaten and hath many griefes. Within it suffereth shrinking of sinewes, to much repletion of humours, stopping of the veynes and the gates of the spirites, soze pricking and putting, and stopping, and griefes of diuers goutes and dropsies.

¶ Of the Breast. Cap. 23.

The breast is the ouer bonie parte betwene the pappes and teates, and is called *Pectus*, because it is next betwene the head and the paps, as saith Isidore. Isidore and Constantine say also, that the originall of the breast is set within the ridge, and is very hollow, to keepe and to saue, and to defend the inner members, as the heart and the lunges, with other spirituall members. The great hollownesse of the breast is needfull and profitable, that the lunges may close and open to coole the hot smoake of the heart. And it is bonie and full of sinewes, for the more strength and stronger defence of the members of lyfe. And the breast is compassed and defended within with skinnes, and a manner of fatnesse to nourish and to saue kindly heat, and to assuage the coldnesse of boanes of the breast plate. Constantine saith, That in the breast be two hollownesse departed in twaine with some manner skinnes: and this departing is needfull to keepe the breath in one part of the breast, if it happen that it were lost in the other: and so to saue and to keepe the lyfe of

Pectus.

the

the beaſt in the other part. For if either hollownes were grieved, and the breath ſtopped, then the beaſt ſhould ſone dye. Alſo the heart and the lunges be bounde togethers with ſkinnes of the breaſt, and they be wrapped therein, that they paſſe not out of their place, as ſaith Conſtant. lib. 2. ca. 15. Then the breaſt is the foundation of the paps & nipples; and that is not onely for beautie and faireneſſe, but alſo for needfull helpe of the breaſt, with his ſheſhineſſe, it healeth: and tempering the bonie coldneſſe thereof, couereth and defendeth from outwarde hurte of colde aire. And ſo the breaſt is the moſt noble member of man: for it is the place and ſeate of wit and wiſedome, & the houſe of heate and lyfe and of ſtrength, & if the breaſt be wel diſpoſed and in god poynt, with all that is therein, all the ſtrength of þ body is comforted in his working. And contrary, if the breaſt be grieved, al the making of the body is diſgraced, and the breaſt is grieved many wayes. Sometime by great colde, conſtraining the ſinewes & ſtrings of the breaſt bone, they be grieved and hurt, and be let in theyr works and dedes. And ſometime by great heate and dryneſſe, waſting the ſubſtanciall humour thereof, and conſtraining or ſhrinking the ſinewes of the breaſt, as it ſaith in Petricis and Eticis, that be ſpende & waſted with too great heat. Sometime by too great moiſture of bloud, either of ſleame, comming and filling the waies of þ breaſt, & ſo ſometime followeth ſwelling, and ſometime hoarſeneſſe, and ſometime withdraving & laſing of voyce, as ſaith Conſt. Sometime of a corrupt humour gathered in the ſkinnes of the breaſt, that breedeth a poſtume in þ breaſt, and letteth the breath, and ſo ſometime the beaſt is ſtiſſeled. Sometime the breaſt is grieved by gathering of other members that be grieved, for if the throte be grieved, or the lunges, or the ſtomacke, needes muſt the breaſt be ſore & ſharply grieved, and the griefes of the breaſt be moſt perillous, & namely they within, for the nighneſſe of þ hart, that is the place of life: and therefore a little pricking or pinching in the breaſt within, is more ſore than a great wound in the arme or

in the thigh without. Diuers diſpoſitions of the breaſt is in men & in fowles, as ſayth Ariſtotele. For men haue broad breaſtes and ſome what bending in the right ſide and left, and that hollow bending is token of boldnes and of ſtrength, and no beaſt hath paps in the breaſt, but men and Elephants, as ſaith Ariſtotele lib. 2. And ſome beaſtes haue pappes in the ſide, or in the wombe, as Swine, Hounds, Aſſes, kine, Shepe, and other ſuch. A beaſt that hath pappes in the wombe bringeth forth manie moe at a time, (as it ſaith in Houndes and Swine) then thoſe that haue teates in the breaſt, as it ſaith in women and Elephants, that gendereth neuer but one, as ſaith he lib. 5. And Fowles haue generally ſharpe breaſtes, and nameley fowles of praye, with crooked billes and ſharpe clawes, and little ſleſh, and good ſight and ſharpe ſight: for they ſee their meate very farre off. And therefore ſuch fowles flye up in the ayre, much moze higher than other fowles, and that is for praye, as ſayth Ariſtotele lib. 2. The ſharpeſſe of breaſt is a token of boldneſſe and of gentleneſſe, as ſaith Iſidore of a Goſhauke, that is of more boldneſſe in breaſt, than in bill or clawes, and moze armed with the breaſt, than with bill or clawe. And therefore the Goſhauke is bolde in the breaſt, and in the ayre he ſmiteth his praye to the ground.

¶ Of the Pappe. Cap. 34.

The pap is called Mammilla in latin, & taketh that name of roundnes, for Maſo in Greeke is round in Latine, as ſaith Iſid. The teate or nipple is þ head of the pap, that the child ſucketh and taketh betwene his lips, is called Papilla in Latine, & hath þ name of Palpare ſo grope: for þ childe oft toucheth it, & gropeth thereafter. Alſo þ paps be called Vbera in latin, either for þ they be full of milke, or of humours of milke, as it wer a bottle. For after þ birth of a childe, if bloud be not waſted with feeding, it cometh by a kind way into þ paps, & wardeth white by vertue of them, and taketh the qualitie of milke, as ſaith Iſid. And Conſtant. ſaith, that the pappes be made

and

Ptiſis, the Greeke word. Conſumptio, a conſumption or waſting in age. Etica, Hectica a conſumption in youth, not lightly cured.

from a ſimilitude the ſowle or countermeure of the Hauke.

Mammilla. Sororia. Vber. The nursing breaſt. The maidens breaſt. The womans breaſt.

Copping,
or boxing

Women
are lyttle
behol-
ding to

Then

Bartholo-
me, that
sera vvo-
man be-
tweene a
Soyr and
an Ele-
phant.

When the pappe is a needfull member to feede and nourish the childe, & to take mensuall bloud to turne into milke: & to cause & bloud that is unpured, to dis- solve, and to make it white, swete, and thicke, and to defend the breast and the heart, and to know Sexus and ages, and is shewer of corruption. And the pappe is rounde, enenlong, sinewy, fleshy, dennie, and fully set to the teeth of childe.

Of the Lungs, Cap. 35.

Pulmo.

The lunges be the bellowses of the hart: for in the lunges is a spirit that bloweth and moueth, and receiveth and putteth out aire. Besides, the lunges be called Pulmo in Latine, because it beatefth in opening of it selfe, that it maye take in breath, and thrusting together may put it out. Vnto the lunges belong the throte boll, that is to say, the gul of the throte, the lung pipe and welon, pertaining to the lyghts and to the heart, conueying aire to them both, and diuideth it selfe by many pipes within the lunges. The lunges or lights, are called the bellowses of the body, for it draweth and sendeth forth againe the aire, with the which, the hart & other members be tempered, and fashioned much like an Oxe hofe: and is in continuall mouing, in drawing in and out of breath, as saith Isidor. And the lunges are made of flesh soft & airtely, full like to the some that is run & crudded, as saith Con. The lunges helpeth the heart, and beclippeth it all about, and serueth the heart of colde ayre to make it temperate: also the lunges be the instrument of the spirite and of the voyce. The spirite and breath is needed, full for the heart to draw in aire to cole the heart, and to put out superfluitie and fumositie by closing of the lunges. And therefore the lunges be a means between the heart and the throte, that colde aire breake not sodainly into the heart: but rather to temper the ayre that is receyued.

Also the lunges are the lykenesse of a lytle folde, that keepeth colde ayre to swage great heate of the heart, that is

needfull to make the voyce, and hotte ayre that is needfull to the heart and to the breath. For without the lunges may no voyce be formed neither breath, as saith Aristotle li. 13. And for these causes the flesh of the lunges is soft, and smooth, and hollow, to chaunge the easelyer ayre into his owne kinde, that the spirite of lyfe may so passe easely, into the hollownesse of the heart, to kepe and saue the lyfe of a beast: and it is general as Aristotle saith, that every bea- thing hath lunges, and all beastes that got doth breath, and some water- beasts doe breath, as the Dolphin. Also every beast which geneth hath blacke lunges, and much bloud through the heate of kinde. The lunges of a beast, which layeth egges is lytle and drye, and may swell, and is hollow, as saith Aristotle. And as he saith li. 13. some beastes haue no lunges, but they haue branches in stead of lunges. Also li. 16. he saith, that every beast that hath lunges, is hotter than a beast that hath no lunges: and a beast that hath lunges, hath much bloud in comparison to a beast that hath no lunges. And the lunges be grieved many wayes: Sometime by the reumaticke humoz coming to the pipes of the lunges, and then be diuers passions bred, by diuers floating of humours to the principles of the lunges, as Squinancie, tickle cough, hoarsenesse, hal knesse of the voyce, and such other. And sometime by genzring of humours in the wofen and pennis of the lunges: and so cometh Wiske, and other dreadfull passions, as it saith in them: that spittle bloud and corrupt matter, as saith Constantine.

Also sometime the lunges be grieved by botches in the substance thereof, and that cometh of sharpnesse of a humoz, which sticteth to the substance of the lunges: and such a passion is not light- ly cured. For when the substance of the lunges hath botches by the sharpnes of the humour that cometh thereto, it may not be lightly closed and cured, for the tendernes and continuall mouing of the lunges.

And so then the aire drawn in at the

hole

And A
to gain
death

neirbbA

Visuratio
Postuma-
tion,
Congel-
lation.

Cor
Culm

hole of the botch broken vanissheth ease
ly away: and therefore it sufficeth not
to temper the heate of the heart; but oft
for scarcitie of aire drawen in, the heart
it selfe fainteth and dyeth. Also hbr. 13.
Aristotle saith, that if a beast draweth
bzeath in and out, while that he eateth,
and so some part of the meate falleth in
to the hollownesse of the pipes of the
lunge, then the beast cougheth, and
sometime by mishappe is strangled
and choaked.

For coughing is nought
els but moving of y vertue of the soule
to putout superfluities, that be about the
instruments of the spirite, as saith Con-
stantine. Then gather ye by these things
aforesayd, that the lunges be the proper
instrument of the heart, for it coaleth the
heart and by subtiltie of his substance
chaungeth the ayre, that is drawen in,
and maketh it more subtil. The lunges
shapeth the voyce, and ceaseth neuer of
moving. For it closeth it selfe and open-
eth it, and kepeth the aire to helpe the
heate in his denues and holes. And there-
fore a beast may not lyue vnder the wa-
ter without stiling, but as long as he
maye holde in the ayre that is gathered
within. The lunges by continuall mo-
ving putte off ayre that is gathered
within, either cleanseth and purgeth it,
and ministrerth continuall and conena-
ble feeding to the vitall spirit, and depar-
teth the heart from the instruments of
feeling, and breedeth forme humours, and
beckeyppeth a side halfe the substance of
the heart. And when the lunges be grie-
ued by any occasion, it speedeth to death
ward, and letteth and disquieteth y wo-
king of the vertue of lyfe. All these
things saith Constantine by order.

A haste-
ning of
death.

Addition

Diaphragma
Septum trans-
uersum
Pecordia

Cor.
Cardia

Next vnto the lunges, is the mid-
dresse, called Diaphragma, Septum trans-
uersum, and Pecordia, it is a thicke
skinne, which diuideth the vpper part
of the body from the neather part, that
is, to say, the heart and lunges from the
spleene and liuer.

Of the heart. Cap. 36.

The heart is tearmed Cor in Latine,

for therein is all businesse and cause of
wit and of knowing; and is nigh the
lunges to be tempered by remedie of the
moyst lunges, if it be hot with wathe.
The hert is set in y middle of y body of
a beast, to giue & to sende lyfe & moving
to all y members of y body, as saith Ihs.
And Constantine saith, That the heart
is a fleshie substance, denie, hard, hol-
low, euen, long, and round, and the heart
is hollow to kepe heate, and the heart is
the foundation of polyes to all the bo-
dy, and it is denie and hollow, to moue
it selfe the more easely closing and ope-
ning, and it is hard, that it be not light-
ly grieved and hurt: and it is round, to
haue therein the more plentie of spirite:
and it is euen long, shapen as a toppe, to
make the working of kinde heate that
commeth alwayes into the sharpe ende,
the more strong. And the heart is set
betwene the two hollownesse of the
breast, in the middle of the beast, that the
spirite of lyfe may come from the heart,
as it were from the middle of the viter
parts of all the body, and the head of the
heart that hath the sharpe ende, is set in
y left part of a mans body. And for that
the sharpe ende of the heart, hath most
strength in that side, and the spirit of lyfe
is therein, therefore in the left arme the
pulse is most strongest, and the heart li-
eth to ward the left side of a man, to tem-
per the coldnesse of the left side by heate
of the heart. And the hart hath two hol-
lownesse, one in the left side, that com-
meth sharpe: and one in the right side,
that is within, and these two hollownes-
ses be called the celles of the heart.

And betwene these two celles, is one
hole, that some men call a veyne, other,
an hollow waye. And this hole is broad
afoze the right side, and straight afoze the
left side. And that is needfull to make
the bloud subtil, that commeth from the
right wombe to the left, and so the spirit
of lyfe maye be bred the easelier in the
left wombe. Augustine in the booke,
De differentiis spiritus & anime, saith,
that in the right wombe of the heart is
more of bloud than of spirite, and in the
left wombe the contrary. For there the
spirite of lyfe is bredde to giue the beast

Celles or
concauits

life

lyfe, and commeth by certayne veynes spread all about. The lesse part of the hart hath two holes, one within y veynes of the veyne that bringeth blood from the heart to the lungs: The other hole is it, from the which commeth the greater arterie, that is the shape and forme of arterie veynes and wayes, of all the bodie. And the pulles thereby be bredde in the heart, and namely in the left syde, for the cause that is sayd afoie. Also the right part hath two holes, one commeth & entred into the veyne which is called Concaua, and bringeth blood from the Luer to the holowesse of the hart. And of the other hole commeth y veyns of the organ and his wayes, to fede the lungs. And these holes be couered with certain small skimes, the which skimes open and send blood from the heart. And then they close and let the coming againe. In either wombe of the heart is a pære formed as an eare without. And these two pæces be called the eares of y hart: and in them the veynes, organes, and stringes be placed. The hart hath in the bredth thereof two grylly bones, which be called the seates of the heart. About the heart goeth a maner clothing, that is called the shyne and cofre of the heart. And this clothing is fastened with the clothings or pannicles of the bzeast. This clothing is not ioyned to nigh the heart, leaſt the mouing of the hart should be let, which is needfull to the hart for the foundation of kindly heate, where by a beaſt is bred. *Huc vsque Constantinus. lib. 4. cap. 21.* Also Aristotle li. 1. sayth, that there is no member in which blood is so set as in the heart: Blood is placed in the lungs, but it is more steadfastly placed in the heart. Also as he saith lib. 1. the hart is set of euery beaſt in the myddle of the bzeast, except man. For the heart of a man leaneth towards the left syde. And the sharp ende of the heart leaneth inward to the bzeast, in all beaſtes, except fiſhes. For in them the sharp ende is hanging towards a parte of the head, in the place of topning of the gylls. Also he sayth there, that euery beaſt that hath blood, hath lyuer and heart. Also libro. xii. he sayth, that in the heart is the

well and the beginning of the veynes, & the first vertue which breedeth bloude: and the blood of the heart, is cleane, clere, hot, and of greater feeling, and according to wit and vnderstanding. And he sayth ther, that the well or beginning of feeling of beaſts, is in the heart, and the wits of feeling, are continually with the heart. And lib. 13. it is sayd, that the heart is set in the formost parte of the bzeast, in the middle: for it is the well of lyfe, and all mouing and all feeling is therein. The feeling and mouing is not but in the former part of the heart, and therefore meane and last is distinguish- ed. And the bzeath goeth first into y inward part of the heart: and the kinde of making and composition of the heart is of veynes, for it is of the kinde of veynes. And the situation or place of the heart is conuenient, for it is set in the other place and in the formost: For because it is more noble, it is more kindly ordayned in the nobler place. Among all the members, the heart is most noble: and therefore it is set in the mid- dic of the body, as it is most expedient: for it is the accomplishment and perfec- tion of the beaſt, and no member is so needfull to the lyfe, as is the heart. Therefore if the heart be hurt, y beaſt cannot lyue: and therefore the bodye of the heart is in the middle: and the ma- king thereof is in a sad body, & thicke, and kindly hollow. For the well of the veynes spring thereof: and it is hol- low to receiue blood, and is thicke to saue it, and is the well of mouing, and in no member is blood without veynes, but in the hart alone: for blood commeth out of the heart, and goeth into the veynes: and no blood commeth to the heart out of other places. For the heart is the be- ginning and well of blood, and the first member that hath blood, as it is shew- ed in Anathomia. For the making of the heart seemeth first of blood, and is the beginning & wel of mouing, of liking & of vnliking. And generally of all wits, the mouing beginneth of the heart, and therunto resorteth, and the vertue therof is spred & straight into all the members, & after one manner. And in some beaſts

Speciall
kindeling
of kindly
beate.

DE DISPOSITIONE MEMBRORVM

is a bone sounde in the heart to susteine the heart, as bones bee set in other members. And in the hearts of beasts of great courage be thre wombes or cells. And in the heart of a beast with a little heart be onely two chambers. And so this cause a wombe ought to be in the heart of a beast. For the heart must be the place of receiuing of pure blood & temperate in quantitie & qualitie: and is ful hot & moist, for the heart is a member, in the which is the first vertue. Huc vsque Ari. 1. 13. where he speaketh much of this matter. Also liber. 16. he saith, that the heart of a beast must be complement, therefore the heart is made first, because of the heate of the heart, & for the springing of veines out thereof, kinde hath set afore the heart a colde member, that is the braine. And therefore the head in generation is created after the heart. And it happeneth that the heart is griened either by binding together of other members (as sayth Constantine.) Or else by distemperance of it selfe. For if passing beat haue maistrise in the heart, the blood of the heart boyleth and moueth, and so the vitall spirite is griened. For if the heart be constrained by ouermuch colde, the blood is congealed, and therefore commeth death. And sometime the heart is griened by some Postume, that infecteth the coffer thereof: and then the beast liueth not long. Also the heart sometime quaketh, & that commeth of watric moisture shed and spread in the skinner of the heart, the which moisture letteth the due opening and closing thereof. And so it seemeth to a sicke man, y the heart moueth from place to place. Also it happeneth that the heart hath a default that cometh of wasting of spirites, and of spirituall vertue and of passing out of spirites. And this doth chaunce either of too great repletion that grieneth and confoundeth the vertue, or else of too great wasting, that wasteth the vertue, as it saith in them that haue a Cardiac, and in some men that sweate too much or drinke too sharpe drinke. Also sometime the heart is griened by some sumosties & smoake, corrupt and venimous entering to the heart, and corrupting the openings of the

heart, whereupon death followeth anon. Also sometime the heart is griened by stopping of the hollowe vaine, whereby the blood that is the feeding of the heart, and of the vitall spirit, is warped. In these manners and in many other the heart is griened as sayth Constant. liber. 9. chap. 23. Galen in Tegni. sayth, that the vertue and completion of the heart is knowne by these tokens: That is to wit, by greate breathing and blowing, by swifte pulse and thicke, and bassie, by swift working, by wrath, hardnesse, and madnesse: by largenesse of brest and hairenesse thereof. All these bee tokens that heate hath maistrise in the heart. And at the tokens contrary to those betoken the contrary hereof. Upon the which place Haly in his comment saith, that in a man the heart is as a root and a moze in a tree. The organe or lung pipe that commeth of the left cell of the hart, is like the stocke or legge of the tree: the which a good waye runneth forth as boughs of a tree into two partes, of the which one goeth upward and that other downward. They spread abroad & diuide as it were sprays or small boughs into all the bodie, euen to the arteries of the head. And when the heart openeth, all the organs & vaines open together: & when the heart closeth, they close also: and by opening of them colde ayre is drawen from the vter part of the heart to the inward part thereof: and in closing thereof soule smoake that is bred in them, is wrong out and drawne out some deale: and by y drawing out thereof the completion thereof is made euen. And as he saith the vertue of mouing that is pight in the heart, runneth and passeth by the weson & vaines to euery part of the body, and byingeth to euery of them proper life and proper kinde heate. The breast serueth the heart in opening of it selfe, and drawing in of colde aire, and closing of it selfe, and putting out of smoake vapour that is bred in the heart. Therefore if the breast, weson, and vaines, and other instruments of lyfe be safe, the vertues be concordant in theyr workings: and if they bee sicke and griened, the vertues bee not obedient.

ing deprefsed and overcome vvith fatnesse.

The completion of y heart

Annoian-
ses of the
heart.

Cardiac
passio, the
cardiack
passion, it
is about y
heart, be-

Howe
the heart
is affected
by the
breast

There

Wherefore the goodnesse and euill of
lyms that serue, either helpe or let the
heart to worke and to doe the deedes
thereof. And therefore when the heart is
strong, and hath the members thereto obe-
dient, both in opening and closing well
disposed, then cometh from the heart
strong breathing, and strong pulse; and
strong working, after the goodnes of the
member and of the vertue. And when
the vertue is feeble and slacke, it may not
spred the wofen and beynes into euery
place of the body, and therefore breath-
ing is lesser, and pulse also. Also if the
heart be too colde and too moist, and the
pulse softe, the man is bereft of boldnesse
and hardinesse, and is fearefull and slow,
and bare of haire in the breast, for scar-
citic of smokie vapour, of which haire
is bred. And if the heart be too drie and
colde, it maketh the pulse rough, harde,
and small, & slow breath and selde, name-
ly, if the beast be lyttle & straight. Huc
visque Haly super Tegni Galen.

Addition

The heart is the principall member
of a man, & it is the member that hath
the first life in man, and it is the last
thing that doth dye in man. The heart
doth viuificate or quicken all other mem-
bers: and it is sooner decayed of vital
operation, by thought and care, than by
distemperance of humour or vnstia-
ble surfeit: and yet the grettest of these
euills, is to be auoyded in time, by a
godly regard and Christian abstinence.
And this of the heart sufficeth.

Of the Breath. Cap. 37.

The breath is the mouing of the hart
and of the lunges, gendered through
drawing in of colde ayre, to temper
kinde heate, and expulsiue out of the
same ayre: for the heart by no meanes
can suffer the lacke of drawing of aire,
for if the heart should rest a lyttle while
of drawing of aire, it should be grieved,
or fayle. And therefore the heart hath
contrary mouings: for it openeth the
lunges, and draweth in ayre: and clo-
seth the lunges, and putteth out ayre.
And so the breath by drawing in of aire
tempereth the heate of the heart, and by

putting out of ayre, it cleanseth the heart
of smokie vapour, and also it feedeth and
nourisheth the spirituall lyfe. Also by
strength and feeblenes of breath is shew-
ed the state of the spirituall members: as
it is sayd afoze of the properties of the
lunges. Also in breathing there is moze
ayre drawen in, than is put out. For a
great deale turneth into the feeding and
nourishing of the spirituall life: and the
breath is taken within the lunges, and
the beast lyueth without stiffling, as
long as the spirite is cloased within the
instrument of breath. Also when the in-
struments of the breath be grieved, the
spirites are corrupt, and chaungeth after
the qualitie of the lymme and the in-
strument that is grieved, as saith Con-
stantine.

The breath is sometime grieved by
default of vertue that moueth and ru-
leth the sinewes. Sometime by stopping
of the instruments of the spirite, that
cometh of great and thicke humours,
or of great ventositie and winde, that
stoppeth the waye of the breath: or els
of some postume of the lunges, that grie-
ueth the floathing and the skinner of
the heart: or of the great heate of the
heart, hauing maisterie in the substance
of the lunges. By reason of all which
diseases, the breath is made feeble and
scant. And if the breath be swifte and
lyttle, it betokeneth strong heate, that
stiffeth and ouercometh the vertue, and
namely if the touch be hot, and if there
followeth thirst and drynesse of the
folgiue. And colde breath and lyttle in
Febris acutis, is token of death: for
stownesse of breath betokeneth default of
vertue of our putting: and coldnesse be-
tokeneth quenching of kinde heate: and
default of vertue in the substance of the
heart, and of the instruments of spirite.
Also chaunging of breath cometh of
vniuersall corruption of the inner mem-
bers, as it sheweth in leprosies, in which
the breath stinketh and is corrupted, and
infecteth the aire that is nigh. Where-
fore the blowing of such is wont to in-
fect those that come nere them: it infect-
eth and corrupteth the ayre nere about,
lyke as the hissing of the Serpent, cal-

Anheli-
tus.
Halitus.
Pneuma.
Respira-
tio.
Spiraculu
Hippaco.

led, Regulus, whose blowing corrupteth the aire, and slaieth the birds flying, as Auicen and Constantine say.

¶ Of the Stomacke. Cap. 38.

Stoma-
chus.

Ventricu-
lus.

The stomacke is the dore of the
twombe, and taketh meate and drinke,
and sendeth it to the guts, as sayth Li-
dore. And Constantine saith, That the
stomacke is round, euenslong, hollowe
within, rough in the bottome, manifolde
and fleshy, and hath two mouthes, one
aboue and another beneath. And it is
rough and manyfold to holde the better
the meate that it taketh: for if it were
slipper and smooth within, by slidernesse
thereof the meate should passe out with-
out digesting. And it is fleshy in the bot-
tome to comfort digestion. The flesh of
the stomacke is hotte and also moyst: of
which qualities the digestion is specially
strengthened in the bodie of the beast.
And it is round to be more able to take &
receiue the more meate. And if the sto-
macke were of another shape, three cor-
nerd or such other, euill humours there-
in shuld easily be gathered to corruption,
and rotting. For such a shape might not
for corners be dryed and cleansed of su-
perfluities. It is euenslong for yf it should
not presse and thrust the spiritual mem-
bers by too great roundnesse therof, & also
that it may the more easilpe be joynd
with the ouer & the neather parts. Fur-
ther the stomacke, and specially of man,
is straight in the ouer part, and wide and
broad in the neather parts, and that also
is needfull. For sith a man goeth more
bryght then other beastes, his meate go-
eth downward alway: and therefore the
neather bredth and widenesse of his sto-
macke is profitable to take therein the
more meate & drinke. Also it is finewe
to haue the more subtilnesse of feeling &
vertue and strength of appetite. Also it is
compassed in with yf liuer to haue of the
liuer the more heat to concoct & digest the
meat and drinke. For the liuer with his
fine pipes beclippeth the stomacke, & gi-
ueth it heat: and taketh iuyce, grease, and
humours, whereof blood is bred by cer-
teine veines, yf the Philosophers call Misc-

riaches, & turneth greafe, iuyce & humour into bloud by strong working of heate. And Constantine saith, if the stomacke be substantially hot, it digesteth well great & grosse chawed meates, and wasteth liking meates, and digesteth too some, and for likenesse it desireth most hotte meate, & may not suffer hunger. And if the stomack be cold, it desierth not wel great meat, and is some griued therewith, and chaungeth them some into sowre & corrupt humours. And a dry stomack is some a thirst, and a little water sufficeth not thereto: and if the water be too much, it maketh rozing & rolling in the wombe. And if the stomacke be moist, it thirsteth not: but it desierth moist meat, & desierth but litle. Huc vsque Con. li. i. ca. 13. And he saith, li. 9. cha. 26. that to the stomack chaunce diuerse griefes: as euill digestiō, fumosities, flure spung, yering, blowing, swelling & belking: and these come of diuers causes: for sometime they chance of euill complexion: sometime of too much eniptines: sometime of too much repletion of meate & drinke: sometime of too great sharpnesse & biting of humours: sometime of putrifaction of the heart: sometime of default of vertue digestiue: sometime of the qualitie of the meate, which if it punch and pricke, the stomacke is tormented & pricked, and compelleth it to passe out: or else, if it be gleamie the stomack is made slipper, and so the meate passeth out easily: And sometime grieve of the stomack commeth of the feblenesse of the vertue of outputting: and grieve of the stomack commeth not onely of it selfe, but also of company and by meanes of other members. And the stomacke is the purciour and busheynd of all the body, and the stomacke taketh feeding for all the members: and serueth all the members thereof, as it needeth, as sayth Constantine. Through the pipe called Gula, and the interior Colli Fistula, the inner pipe or conduct of the necke, that commeth fro the neck to the stomack, & through it is conueied the meate & drinke, which by the mouth is sent into the stomacke, the vpper parte of the stomacke is called, Os Stomachi.

Attractive, Nutritive, Conforming, drawing, nourishing, and comforting the blood.

Either by
vomiting
or liske.

Addition

Of the Liver, Cap. 39.

The Liver is called Epar in Latine, and lecur also, and it hath that name for fire hath place therein, that passeth by speedely to the braine, & cometh thence to the eyes, and to the other wittes and lyms. And the liver by his heat draweth inward sweat and tyece, and turneth it into blond, and serveth the bodie and members therewith to the vse of feeding: and is called Epar, for that it feedeth such members. In the liver is the place of voluptuousnesse and lyking of the flesh, the endes of the liver be called Fibre, for they be straght & passing as togs, and beclippeth the stomacke, and giueth heate to digestion of meate: and they be called Fibre, because the Pigromancers brought them to the Altars of their God Phoebus, and offered them there, and then they had aune weres. Huc vsque Isidorus. Constantine sayth, that the liver is a member, hot, hollow, and slender, set in the right side of the beast, vnder the stomacke, to helpe the first digestion with his heate: and also hee is bloody and red in colour, for the vapour thereof is turned into humour of blood, by full great heat: and he is some deale hard, that he be not sone hurt and grieued, and the liver is diuers in men in quantitie of parts, for in men it is greater, than in other beasts of the same quantitie. The number of parts thereof, in some is double, & that is at the least: in some treble, or quatreble, or at the most quintreble. And out of the broad hollownesse of the liver cometh a veyne, that Physicians call Porta: & this veyne, or he come out, is departed in fve small veynes, entring into parts of the liver. The liver draweth in his hollownesse, the vapour of the first digestion by certayne veynes, and by boyleng of kinde heate doth make digestion: secondly, it tourneth the bloudie lumps, into the kinde of foure humors: and what is hot and moyst passeth into the kinde of blood, & is receined and kept in the veynes: and what is hot and drye passeth into the kinde of Cholera, and is receined properly in

the skibbet of the gall: and what is cold & drye passeth into the kinde of Melancholy, & his proper receit is the skibbet of the splene: & what is stoting and watric, passeth into steame, and the receiuer thereof is the lungs. Hereof it followeth, that the liver is the chiefe foundation of kindly vertue, and grettest helper of the first digestion in the stomacke: & the liver maketh perfectly the second digestion in the stomacke, in the hollownesse of his owne substance, and departeth cleane and pured, from uncleane & unpured, and sendeth feeding to all the members, and exciteth loue or bodelye lust, and receineth diuers passions. And the liver is griued sometime by great feruent heate, that openeth the pores within: by whose opening, the vertue vanishing away, the liver worketh more slackly. And sometime by ouermuch colde, which letteth the vapours that is drawen, to be turned into bloody kinde: and hereof many times cometh the dropsie. For the dropsie is nothing els, (as the Philosopher saith) but error of the vertue of digestion in the hollownes of the liver: for if this vertue erre and faile in his working, nedes the blood is corrupt, and if the blood be undissolued, the body that is fed therewith swelleth and stretcheth, and thereof cometh the dropsie. Also the liver is griued by euil coplection of his substance, & that is by the distemperance of the foure humors: the which distemperance hath mastery in the liver. Also it is griued by stopping of his veynes: for it happeneth oft that the great humors and gleymie are gathered in the veynes of the liver, and so when the blood is closed, and maye not passe out, it causeth straghtnes and stopping. The same also chaunceth by too great heate, drying the bloudye humour, and making the substance of the veynes of the liver straight, that the blood may not freely shedde it selfe to fede the other members of the bodie. The same may happen sometime by too great colde congealing the humors, and making straight the wayes of the liver, and letting the passage of bloude to fede the members.

Aepar.
lecur.
Epar.

In temples of the pagan Gentiles, the liver was sacrificed: read more of this in the Chronicle of the doome.

lode, 17

Vena
porte

The same also happeneth by an impostume, grieving the substance of the liver, and breeding matter therein. Also the same happeneth by winde inclosed, stretching the tender skinnies of the liver, and also by discordance of members breeding woe and sorrowe. Also it is ofte grieved by unmeasurable passing or running out of blood, that cometh of opening of the veynes, that spring out of the liver: and that cometh of too great sharpnesse of blood, or els of too great repletion, or of feblennesse of vertue of holding, or of too great businesse and labour, as Constan. sayth. And yet of the kinde & tokens of completion of the liver Galen saith in Tegni, a token of y liver when it is hot, is largnesse and widenes of the veynes that be not pulses. Upon this place Haly saith, when great heate hath the masterie in the liver, the liver is moze, and the veyne thereof wareth moze wide and great: and when that veyne is great, all the veynes that be not veynes of the pulse, in all the members be great, and the blood thereof is hot, & sometime thereof is bred Citrina Cholera. And by continuance and passing of time after the state of yonth, the citrine Cholera is burnt, and thereof is made blacke Cholera, and diuers passions are bred, increase, and come of such Cholera. And sometime the coldnesse of the heart withstandeth the passing and ouer great heate of the liver: for the liver is ruled & governed in his working by y heart, as by the superiour and moze noble and worthier member. And this same sayth Aristotle lib. 13. where he setteth y hart before the liver, as ruler and governour thereof. Also Galen saith, that the heate of the hart tempereth y coldnes of y liver, & signe & token of coldnesse and drinnesse of the liver, is straightnesse of the veynes & scarcitie of blood: as softnes of veynes & much blood, is token of moisture. Also Haly sayth, that the liver is the well of moisture of the bodie, and therefore if the liver that is the roote and well of humours be drye, it may not tourne nor chaunge any member of the bodie to humours, neyther to moisture, to withstand his drinnesse.

yelowish
cholar.

The drinnesse and the moisture of the liver is moze or lesse after the disposition of the heart. When the liver is a noble and precious member, by whose alteration the body is altered: and the liver sendeth feeding and vertues of feeding to the other members, to the neather without meane, and to the ouer, by meane of the heart, as Galen saith. Yet contrariwise Aristotle saith, lib. 13. that the heart both all that is aforesaid, by meane of the liver: which of these opinions is of moze truth and certaintie, I put and leave to the iudgement and discretion of other men.

The liver is none other thing, than congealed blood, which doth califie the stomacke like the fire vnder a pot, and doth make digestio, & is the third principall member in man, in whom resteth the animall spirites. And whereas many affirme, that mans liver may waste, it is not so: yet may the liver have many and diuers infirmities, as heate, water galls, kernells and opilations, with such lyke diseases. The liver is hot and drye.

¶ And this that we have treated of at this time is sufficient touching the properties of the liver.

¶ Of the Gall. Chap. 40.

The Gall is called Fel in Latine, for it is a sale of a thin sell, and containeth humour that is moyst and bitter, for red Cholera hath masterie and domination therein, as sayth Isidore. And the gall receiveth the refuse and dregs of the blood, and it cleaveth chiefly to the lappes of the liver. For the case of the Gall is a certaine skinne, set upon the bounth or rising of the liver, and hath two sprays: by the one thereof Cholera is borne to the guts, to comfort y vertue of out putting, y the guts may be purged and cleansed the better, & the moze easlye, by the sharpsnesse of that Cholera: By the other spray, Cholera is brought to the stomacke, that it maye with heate thereof helpe the vertue of digestion.

¶ Then the Gall is a member hot and drye,

Addition

Fel, cholera

Addition

addition

drye,

The Gall
hot and
drye.

drye, set on the rising part of the lyuer: is the prope receiuer of red Coler, and helpeth to cleanse the blood from red Coler. For by the presence of Coler the blood should be burnt; but if the superfluitie therof had a place within the case of the Gall, and the Gall by heate thereof helpeth and susteineth the sathing of meate and drinke, and perceth and sueth by his subtiltie; and poncheth and pycketh by his biting and sharpnesse, and gnaweth and byteth the guttes, and ercetheth and styreth to put out superfluities and stynking things: And the Gall for great heate is most bytter, and by medlyng thereof with swetenesse of the blood, chaingeth or altereth. Huc vsque Constantinus & Aristotle. lib. 3. sayth, that the Dolphyn hath no Gall: and all kynde of foules and of fysh, and all maner of beastes, which lay Egges, haue Gallen. Some haue more and some haue lesse: And by some maner of wise it is in subtil waies, that stretcheth from the Linter to the guttes, by one maner, these waies stinken: And one manner the Gall is in a gutter diuersly, for sometime in the nether, and sometime in the myddle, and sometime in the ouer, and some foules haue Galls priuely hyd in a gutte, as Culoures or Doves, and water Crows, and Swallowes. And some haue a great Gall on the Lyuer, and in the wombe, and in a gutte, as in a Goshauke, and in a Kite or Gledde. Also, lib. 14. Aristotle sayth, that some beastes haue no Galls, as Horses, Pules, Asses, and Dylphants. The Camel hath no Gall distinguished, but he hath small veynes, in which is gall. Also some men haue great gall in the Lyuer, and some haue not so great. And the Gall is a certayne superfluitie, which is gathered as draggas in the Wombe: But yet kynde vseth superfluitie to certayne help and succour. In them that haue the kynde of the Lyuer whole and sounde, and well disposed and ordred, and haue kyndely swete blood, no Gall is sounde: Or if it be sounde, it is but lytle, and that in right small veynes. And therefore they Lyuer that haue no gall, is of good colour, and more sweeter then

the other. For a beast that hath Gall, is somewhat, which is of very sweet smell, sounde vnder the Gall: For by gathering of the Gall into one place, the other parts being nigh ther about, are the sweeter and more pleasant.

Also the Gall by his subtiltie & sharpnesse, karueth and cutteth great humors, and wasteth them by his dryenesse. And therefore to cleanse the eye sight, and to make it cleare, and to put of the impediment and lette of the spirit of lyfe, and namely the Gall of a Goshauke, and of other foules, which lyue by rauine, is necessary, as sayth Con in Viatico. And by continuing heate, and great boyling of the humour of the Gall, comming againe to the Lyuer, the blood is infected, which being infected, dothe alter the nourishments that are sent to fede the members, and appoynteth and infecteth them: and also maketh and causeth the skynne to be yelow of colour, or els grane, or blacke. The tokens of those passions be these: The infection of all the body, thirst, byternesse of the mouth, ache of the forehead, rpyging in the eares, yelow vyne with yelow some, continuall yelow spewyng. And sometime it happeneth, that the pores of the case of the Gall be stopped and letted: And then Coler infecteth the Lyuer, and breedeth the same maner of passion. Therefore in Viatico, Con. saith, that when the case of the Gall is greued, that than sayleth the vertue thereof, by the which he vseth to draine out the red Coler of the Lyuer: And so the Coler abyding with the blood, the blood is dyed & chaunged. Also he sayth, that when Apokame is bred in the waies by the which Coler passeth to the Gall, the Coler turneth to the Lyuer, and passeth about with the blood into all the body. For if the nether hole be stopped, than Coler passeth by to the ouer waie, and to the stomacke; and than the face is yelow, and the mouth is bitter and drye, burning and thirst in the stomacke. The Tryne and dyrt commeth whyte, for that Coler is farre from the Lyuer and the Keynes, where the Tryne is wont to be dyed. And if the ouer hole be stopped, than Coler dyeth the nether

partes: And tokens be sene that be contrary to the foresayd tokens, as Constantine sayth, The gall lyeth vpon the liuer like a bladder, hauing a skin easie to breake, named Cista Feilis; the filme of the Gall.

This that is spoken and treated of the Gall, sufficeth touching to this matter.

¶ Of the Splene. Cap. 41.

Splen.
Liena.

The harmonie of
the Elementall
humours.

The Splt is called Splen in Latine, and hath that name of Supplere, to fulfill: for it supplieth the lefte side befoze the lyuer, that it be not emptye. And some men suppose, that the mylt is the cause of laughing. For by the Splene we are moued to laugh: by the Gall, we be wroth: by the Heart we be wise: by the Brayne, we seele: by the Lyuer, we loue.

And if these be in good state, whole, and well disposed, the beast is all whole, as saith Isidore. And Constantine saith, That the mylt is set in the lefte side, & the shape thereof is euenlong, & is somewhat hollow toward the stomacke, and rising vp toward the ribbes. In these two places it is bounde with certayne small clothings. And men say, that the mylt hath two veynes, by the one thereof, he draweth to him blacke Cholera, of the blood of the lyuer, and by the other he sendeth that that sufficeth to the stomacke, to comfort the appetite thereof.

The mylt helpeth to fulfill the default of the body in the left side, and to aunssure were to the lyuer in the other side, to the conseruation of the stomacke, to draw to him the dregges of blood, for cleansing of the lyuer: and to send what sufficeth to the appetite and desire to comfort the stomacke. The substance of the mylt is thin and hollow, to draw easely the humour of dregges: and he is blacke, for the lykenesse of black Cholera, that he receiveth and containeth: and he is also set in the left side, between the ribs and the stomack, for temperance and cooling of the lefte side, and for to saue the heating of the stomacke, to whom he is ioyned. He is somewhat

hard, that he be not lightly hurt by quantitie and qualitie of the humoz of dregges, that he draweth and taketh. The mylt is ofte grieved: sometime by the default of vertue of containing and holding, and that is, when he maye not drawe to it selfe humour, nor is not able to sende it that is drawen to another place. And sometime by stopping, when great humours and gleymie be gathered, and stoppeth the wayes of the mylt, and let the working thereof. Also sometime, by too great repletion of humours, for humours alieng to the mylte are drawen thether, for kindly working thereof, and maye not be voyded at the full, and therefore the humours encrease gleymie and hard in the hollownes of the mylt, insomuch, that it seemeth, that the mylte groweth bigger. But by the sentence of Hippocrates, if the splene be great, the body withereth and sadeth: and if the mylt diminisheth and sadeth, the body fatteth. Therefore if the mylte be somewhat more drawing to lyttlenesse, than to muchnesse, it is a signe and token of good completion, as saith Constantine lib. 9. cap. 22.

The mylt is a spongy substance, alieng vnder the short ribbes, in the left side, by which equall of kinde, man is disposed to mirth, otherwise there follow, the passions of sadnesse.

¶ Of the Bowells. Cap. 42.

The bowells be commonly called the guts, which are set vnder and subiect to the members of life, as saith Isidore. And they be called Intestina in Latine, and be bounde together within with a bonde, and beare a manner service and reuerence to the higher members, and be their necessary instruments, and they be called Viscera in Latine, as it were hauing life: for they be nere about those places that be nigh the heart, where the life is bred and ingendred. Huc vsque Isidorus. And Constantine saith, That the guts be members, which holde euery each other within hollow and round, set into the wombe in length and in bredth. The making and substance of them,

Addition

Viferibus
Albegmina.
Viscus.
Intestina.
Entera,

is like to the stomacke. And they be numbered fire principall guts : three of them be subtill, and be ioyned aboue: and three are grosse, and begin from beneath. The first gut of the three subtill guts, is called, Duodenum, for in his length by the measure of every man; he containeth twelue inches: & this gut stretcheth by the ridge, and bendeth toward no side. The second gut in Latine is called Jejunum, to vnderstand in English, fasting: for he is alway voyde of meate and drinke. And wise men and practisers tel, that when a beast is dead, that gutte is alwaye founde voyde and emptye: But some men say, as such as knowe Anathomia, & this gut putteth of all things from it selfe, and holdeth nothing, to his owne feeding. The thirde little gut, is called in Latine Subtile, much lyke to the second, but he is neuer found with out somewhat of meate. Among other great guts, the first is called in Latine, Orbum, and hath a mouth in the subtill ende: and that gut hath that name, for he is in rest, as it were made a window, without the other mouth. And when other guts haue two mouths, that gut hath but one: and therefore he saith as a sack, for he receiveth much, and putteth out but litle, in comparison to other guts. The seconde gut is set vnder Orbum, which is called the sacke, and this second gut is named Ileon: for in that gut is the sicknesse that is called Ilia capasio gendered. The third gut is named Colon, in the language of Greeke, and is ioyned fast to the neather opening of all the body: and in this gut is bred a right grienous sicknesse, that is called Colica passio, that cometh either of great straightnesse of that gut, or els of gathering of great and colde humours, that stop that gut within, as saith Constantine, and Galen super Aphor. By that that is afoze sayd, it is knowne. whereto the guts be needfull. For they chaunge the meate into feeding, and receiue the superfluities in their hollownesse to discharge kinde. And also hereto is needfull roundnesse of guts, and swelling & folding, as sayth Constantine, that the meate from the stomacke cleaue some

part in the hollownesse of the guts, and to put out superfluitie, and to hold what is needfull for the beast: and they be round, least any superfluitie gathered of the stomacke shuld abide in any corner, and breede corruption in the guts. Also the guts be clothed with two full subtill clothes and small, either wrapped therein, and that is needfull: for if the one were griued, the other cloath may help. Also the guts be some deale folded and rough within, and the folding thereof is straight in breadth, to put out the superfluitie of dregges, and to with-hold conveniently what is needfull to fede. Also the guts be clustered and wound together, so that the lesse may haue succour of the more, and small and feeble of the greater and stronger: that the working of the vertue of kinde, be made perfect & couenable to put out superfluities, & to with-hold what is needfull. Also liber. 2. Aristotie saith, that the kinde of guttes variety and chaungeth in quantitie and qualtye by diuersitie of teeth in the iawes of a beast. Therefore he saith, that in all beasts with teeth in either iawe, the gut is lesse than the gut in beasts without teeth, & no beast hath an enen strait gut, except he haue teeth in either iawe. And he saith there, that the wombe of a serpent is straight & like to a large gut, and if he be little by kind, he hath a gall in the guts, & if he be great, he hath a gall vpon his liuer. Also liber. 13. he saith, That all beasts with large & straight guts be full great gluttons: for by scarcitie of vse of meat & indigestion, he desireth indigest superfluitie of meate, & the meate passeth some out, & therefore he desireth much, and seeketh meate alwaye.

The guts and bowells are griued in many manner wise, as saith Constantine. libro. 9. cap. 26. Sometime by a cholaricke humour, or by a melanchollicke humour, fretting the guttes, and gnawing and breeding the flure that is called Dissenteria, that is a right euill passion, and ofte bringeth to death as it is sayde in Aphorism. If blacke Cholar come out in the beginning of a flure, that flure is deadlye.

Also sometime by gnawing, punching,

and

Of Colic.

and wounding of the guts, and that is by an vtter impossunne, breeding matter & punching in the clothing of y^e guts: or els by outward hurting & grieuing. Also they be sometime grieued by wind inclosed, that haleth & stretcheth y^e clothing & sinewes of the guts: and that is a bitter and grievous paine, so that sometime it seemeth that the guts be fretted & wounded. Also sometime by a humour great and stematike that stoppeth the nether parts of the guts, and letteth the out passing of the orders, and breedeth an euill, which is called Iliaca passio, or els that euill which is called Collica passio. And each euill is pestilent and deadly, & full selborne healed and cured, and ofte layeth the second day or the thirde, except men haue succour hastily. For the other passions of the guts, seeke in the Treatise, De infirmitatibus, & Collica passione.

¶ Of the Kidneyes, Cap. 43.

Renes,
Nephroi,
& reyns of
a mans
backe.

The kidneyes are called Renes in Latine: for of them springeth the humour Seminall, as sayth Varro, for the veynes and the maraow, sweate out a thin humour into the kidneyes, and that lycour is ofte resolued by the heate of Venus, and runneth and commeth, and sheddeth it selfe into the place of generating, as sayth Ildore. And the place which is in the sides of the ioyntes of the ridge, in which be the seates of y^e kidneyes, be called the loynes: and be called in Latine Lumbi, for lust and liking of the fleshy acte, as sayth Ildore: For in men the cause of bodely lust, is in the kidney and loynes.

And Const. speaking of the kidneyes sayth, that they be made to sucke watry humour from the lyuer, and to cleanse and purifie it, and the purgation thereof, which is the vaine, the kidneyes sendeth to the bladder by the wayes of the vaine: and so sayth Haly also, Super Tegni. And he sayth, that the highest maker and Creator hath made and ordained two kidneyes to drawe watrye moisture of blood from the lyuer, and to sende it to the bladder to passe out. Aristotle lib. 13. sayth, That the reynes be

made so: the bladder, that so the working of the bladder, should be the better and the more perfect: For the reynes cleanse the superfluitie of moisture, that runneth to the bladder. Also he sayth, that the right reyne is higher than the lesse, in euery beast that hath reynes, and that because in the right side, the heate is higher and stronger. Also he sayth, that in all beasts which haue reynes, the left reyne is lesse fatter than the right, and higher: For kinde in the right side is more light, and of more mouing & heate, for heate dissolueth and wasteth fatnes. Also the reynes be the vttermoost of the inner members, and therefore they neede greate heate. Then consider, That the reynes are hot, and keepe kindly heate, and they temper the coldnes of y^e ridge and of the ioynts of the ridge bone, and draw watry humours from the lyuer, & dyeth and coloureth bloud, and comforteth the vertue of kinde, and breedeth Seminall humo: and they be fleshy, hollow, round, and couered with fatnesse. They are fleshy and potwye, to drawe and to receiue the easelier, watrye superfluitie: they are round, that they should not gather no humour to rotting & corruption: and are cloased and wardened with fatnesse, that they be not grieued with the coldnesse of the ridge boanes: and they receiue certayne veynes of the stomacke, that come out of the lyuer. In the which veynes the superfluitie of humour in the second digestion is brought to the reynes. Wherefore if the sayde veynes be stopped and let in their office, the reynes be grieued and the liuer also. Sometime in the reynes fall diuers griefes, as sayth Constantine lib. 2. cap. 34. If the veynes of the lyuer be stopped, the reynes lacke humour of blood to their feeding, and therefore they wese leane & small. And if the neather wayes of them be constrained or straightened with heate either with colde, then by y^e presence of superfluous humour, that cometh into their substance, they be ouermuch stretched and dilated, and so consequently corrupted, or els the humours being so dried, they putrisie and tourne into the stone.

The

Addition

The reynes are also sundrye wayes griued, with a postumate winde, that commeth of extreame colde, or of a feruent heate.

¶ Of the Bladder. Cap. 44.

Vesica.
Cystis.
A mans
bladder.

The bladder is called Vesica in Latine, and hath that name for taking and receiuing of winde, as sayeth Isidore: for by drawing and receiuing of wind, the bladder openeth and spreadeth: as contrariwise by sending out of winde it closeth and goeth together. And is called Vesicula in Latine as it were the diminutiue of Vesica, and it hangeth as it were a birds croppe vnder the throte, lyke a purse, in the which the first meat of the soule is receiued, and kept therein to the second digestion, that shalbe made in the gysfarnie or malwe: and the meat is kept in that croppe, as it were in a proper spense and sellar against hunger that may come. But as we speake here (as Constantine sayeth) The Bladder is a caueie skinne, and rounde, and hollo w as a sacke, close on euery side, except the ouermouth alone, and the substance thereof is hard, that it be not greued by biting and sharpnesse of the Urine, the which is receiued & taken therein: and it is close in euery side downward, that the lycour that is drawen in, be not sodainly put out, and vnnoluntarily, and so the vrine goth in by an hole, and out by the same, as it is shewed in Anathomia. Also the bladder is round, to open and spread as the cleansing and purging of blond wareth more, and to be the more able to receiue the pouring & clensing, & is vrine. Also li. 13. Arist. saith, that euery beast that hath lungs thirsteth much, & for him needeth moyst meat more than drye: and therefore the bladder is needfull to receiue the moysture of such superfluitie. Also he saith, that no beast with feathers, with scales, with rindes, neither with shells, hath bladder, except the Tortell of the sea and of the land, for in such beastes the superfluitie passeth into feeding of fethers, scales, and such lyke. Also li. 3. he saith, that euery beast that gendereth hath a bladder, and

those which laye egges haue none: except the kinde of Eutes: and moysture commeth not out of the bladders of dead boddies. In one manner, drye superfluitie is gendered in the bladder, and there of commeth the stone. Also li. 6. he saith, That in euery beast without a bladder is easie out passing of dirt, and of superfluitie of moysture.

The bladder receiveth the vrine distilled from the lyuer & the reynes of the backe, by the powers named Vritides or Vrichides, the bladder may haue many impediments, as scabbes, vlcérations, inflammations, and also a quaking debilitie, that such a diseased cannot hold his water.

¶ Of the Vrine. Cap. 45.

Isaac saith, that vrine is the purification of bloud and of humours, and is gendered and bredde by working of kinde, for it taketh beginning of the lyuer, and substance and colour in the reynes. For watry substance of bloud is sent by certayne subtil beynes to feed the reynes. And so when it commeth to the reynes, there it is dyed and cleansed, as Ware that is molten and purified, and made perfect. And by the strength of heate of the lyuer and of the reynes it is dyed and couloured, and so it sweateth and passeth forth by certayne holes and pores into the bladder, and is gathered and brought into the hollownesse thereof: and so after this moist substance and flaking is put out of the bladder, it is vrine, and hath that name, for it is Vritina, burning and biting. For as Egidius saith, what that the vrine toucheth it biteth, dyeth and burneth: for it hath burning and dyeng kinde, and therefore it helpeth against scabs small and great, against bleyues and whelks, if the diseased be washed therewith. Also li. 13. Arist. saith, that vrine drunken helpeth Splenetikes, & clenseth rotted wounds and scabbed places. Urine medled with the gall of a Goshaue, & wisely and warily dropped in the eye that be annoyed therewith, stretteth, gnaweth, and doth alwaye webbes and filth of the eye,

Addition

Vrina.

A medicine
for
the eye.

DE DISPOSITIONE MEMBRORVM

as saith Constantine openly, and Galen also. And therefore men shall not be squeymous of vaine, for in many things it is profitable and needfull: and Urine also hath that name of Vrit, a word in Greeke, that is to vnderstande, shewing, for it sheweth and maketh the inner parts knowne: for we haue knowledge of the vaine, and be certified, how it standeth with the inner partes. For it sheweth and maketh vs knowe, the state of kindly vertue of the lyuer, and in other neather members, and that by the substance and colour of vaine: and namely by diuers regions thereof, that Philosophers name Ipostasim. For if that region that is in the bottome of y vesell be white, fattie, well coued, and not departed: it betokeneth strength of vertue and full working of kindly heate in the sayde members. And by the middle region of the vaine, that Philosophers call Eueorima, we deeme suppose, and iudge, of the heart and of the members that be nigh thereto. For if the vaine in the middle thereof be well disposed in substance and colour, not blew, nor swanne, neyther darkened nor shadowed with myst, it betokeneth that the spirituall members be well disposed in substance and colour. And by the ouer part of the vaine, that Philosophers call Nephilem, we deeme of strength of the vertue of feelyng, that is in the region of the head: for if there be a circle, not too great, red, blew, nor greene, not grauellous, neither coyn, but temperate in colour and substance, it betokeneth that the braine, and all the other members that serue the vertue of feelyng, be safe & sound: and if the signes be contrarie in the vaine, it betokeneth contrary disposition of the body. Urine is iudged and deemed namely by the substance and colour: for if it be thinne in substance, it betokeneth vaine of humour that hath the matter: and if it be thicke, it betokeneth moisture of the humour that hath the matter: and if it be meanly, it betokeneth temperatenesse, euennesse, and meane disposition. And vaine is deemed by colour: for it hath many colours, to the number of xx. as saith Isaac and Egidius.

Of the which colours, some betoken strength of heate, or els of colde, & some feblenes, and some in a meane. For yelow colour and lyke to milke, and such other, betokeneth feblenesse of heat: and a deepe red betokeneth strength of heat: Dorey and citrine, and light red, betokeneth meanly. Also among these colours, some betoken death, as blacke, greene and blew: and some default of digestion, as white, milky and yelow: and some beginning of digestion, as whitish and pale: and some perfecte digestion, as citrine and reddish: and some passing strength of heate, as redde, and lyght red: and some burning, as passing brownnesse: and some passing burning and death, as black and greene. Yet blacknesse commeth sometime of colde, that quencheth utterly all kinde heate, & then commeth blewnesse afoze: But when it commeth of the last burning, then commeth greennesse afoze. It longeth not to this worke to determine and reckon the particular circumstance of these colours: but who that wil know them, let him read the booke of Isaac, Theophilus, of Constantine, and of Egidius, in them it is treated of vaine full perfectly.

Vrina is the Latine word, in Greeke Curia: and as Egidius hath written, Vrina is deriued of Vrit, which by demonstration is to say, shewing: For by the Urine, the humane dispositions are shewed, vnto the which belongeth sufficient learning, and well acquainted experience, thereby to discerne the hypostasie, the qualitie and quantitie of vrines, the sexe and kinde, the youth, aged, and decrepite. And touching Urines, let this suffice at this time.

Of the Belly. Cap. 47.

Isidore speaketh of thre manner of wombes, the one is called Venter in Latin, the other Vcerus, and the third Aluus. Venter is that wombe, that taketh and digesteth meate and drinke, & is seene outwardly, and is called Venter, for by Venter the wombe, meate and drinke, Venit commeth into all the body. Aluus is the wombe that taketh

meates

Addition

Venter.
Aluus.

Vterus.

meate and drinke, and is manye times cleaned. Properly to speake Vterus, is the wombe of a woman, in which she conceiveth, and is called Vterus, for that she is conceived and forward with child, as saith Isidore. When Venter is the wombe that taketh the feeding of all the body, as Constant. saith, and is the place of feeding and nourishing and fundament of the first digestion and of the seconde: and the making thereof is hot and moist, and that is fleshy because of digestion, & it is wrapped about with diuers subtil nerues and skinner: and that is for the keeping & sauing of the entrayles, whose disposition is round and euen-long: it is round, for the taking of meate & drinke, and for the containing of the members of feeding: it is euen-long, for easie ioyning with the ouer partes and the nether: and this wombe challengeth place in the middle of the body, to deale and sende feeding to the ouer & to the nether members. When this wombe among all the parts of the body, is most softe and vnsstable, and is yet more profitable than other: for as the nourisher of the body, it taketh and seetheth meate and drinke, to feed all the members of the body, and sendeth due feeding to every member, & gathereth many superfluities in it selfe, for the feeding of other members, and it putteth them out, for it may not sustaine them long time: & hath diuers griefes, that come of euil disposition of the members of feeding, that this wombe containeth in it selfe: the which griefes & neuer they be then to the belly and members of life, the more perillous they be. The wombe is oft grieved by great fullnesse and repletion. And on the contrarye, if it be grieved by too great auoydance, it is succoured by too great repletion, as it is said in Aphor. Also the wombe of the wombe be diuers by diuersitie of times. For in Winter kinde heate closed in the inner parts of the wombe, worketh strongly: and therefore in winter is greater appetite and stronger digestion, as it is said in Aphorism. In Winter and springing time wombes be hottest of kinde, and of longest sleepe.

¶ Of the Nauell. Cap. 48.

The Nauell is in the middle place of the body, and is called Vmbilicus in Latine, as it were the middle bolle of twayne, as the middle place of a buckler as saith Isidore. And by the Nauell the childe is holden and fed in the mothers wombe. Constantine saith, that the nauell is made and composed of sinewes, veynes and issues: and by the nauell the childe in his mothers wombe draweth and sucketh subtil bloude, and taketh breath by the sayd issue. In the birth ere, the childe come out, the nauell breaketh off fast by the spother, and cometh forth with the childe, and the midwives binde the nauell in the length of foure inches: and of that binding cometh the uttermost ende and roundnesse of the nauell. Huc vsque Constantinus. Et super Ezech. 16. Hierome saith in this manner: It is a kindly thing to children, when they are first borne, that the navel be cut, and then to be washed with water, and so haue away the bloud. The thirde to dye up the humour of the childe in the Sunne: The fourth to be wrapped fast in clothes, that the tender lynes fall not neither appaire. Also thereon Gregory sayth, that a childe in the mothers wombe taketh feeding by the nauell, as trees & plantes by the rootes, with an hid humoz of the earth are fed. And the genitals of women are set in the nauell, as the genitals of man is set in the loynes. And therefore vnder the name of the nauell is signified lecherie. In Job. 40. Behold now (Behemoth) his strength is in his loynes, and his force is in the nauell of his belly. Arist. li. 13. speaketh of the nauell, and sayth, that every beast that gendereth with egges or laing of egges, hath a nauell in time of birth, and when the bird is hatched, the navel is hid & not seene, for it is continued with some gut, by some part of the veynes. Also li. 16. he saith that the making of the nauell, is not but as it were a rinde, that containeth veines, & is continued with the childe. And by veynes of the nauell, as it were by conduits or pipes, bloud runneth from

Vmbilicus, Omphalos.

Job. 40.

DE DISPOSITIONE MEMBRORVM

the place that is called the mother, to the feeding of the child. When the child wa-
eth and thriueth well by the nauell, as
it is sayd in the same booke.

The nauell hath diuers impediments,
it may fall out by ouer straining, and
thereby come to Apostumation.

Of the genitalls. Cap. 49.

The genitalls be the parts of the bo-
dy, that (as the name teacheth) haue
vertue of genzring and getting of a
childe, as saith Isidore. Also for shame,
these parts are called Pudenda, & shame-
ly parts: and therefore they be couered
and hid, for that they haue not the same
manner of fairenesse, as other members
haue that be openly seene: and therfore
they be counted vn honest. Among the
genitalls, one is called the pinte, Ver-
trum in latin: either because it is one
lye mans member: or els for that it is a
shamefast member, of Verecundo, or els
for Virus Sperme commeth out thereof.
For properly to speake, the humour that
cometh out of mankind is called Virus,
as saith Isidore. And other members be
ground & fundament of y vertue of gen-
zring, as y ballock stons, that are called
Testiculi in Latine, the diminutive of
Testis witnesse: their number begin of
two, without witnesse of which two
stones, no man is perfect. These stones
serue the pipe & giue it seede, & they take
the seede of the marrowe of the ridge
bone and of the reynes, to the acte of gen-
zring or begetting. Huc vsque Isidorus.
Constantine saith, that the substance of
these stones, is made of vddry and grub-
die fleshy, white, soft and not full sad and
hard, and that is for keeping and sauing
of heate, and for changing of blood into
whiteness, which is done by ströe heat in
their substance that seetheth the blood, &
turneth and maketh it white. And these
stones be called principall members, for
they be the proper instruments of princi-
pall working of the kinde vertue of gen-
dering. And if they be cut off, meanelye
strength passeth, and the male complecti-
on chaungeth into the female complecti-
on. And therefore li. 3. Aristotle saith,
y if men be gelded. Ante pollutione in

somno, thereafter groweth no haire in y
body. And if they be gelded Post polu-
tionem, then except y haire of the brest,
all the haire of the body falleth away &
becommeth as it were a woman softe &
feeble of heart and of bodye. Therefore
li. 8. Aristotle sayth, That the voyce of
men when they be gelded, chaungeth,
and be as the voyce of women: and al-
so the figure and shape of them chaun-
geth. And when beastes are gelded in
youth, they waxe great and large: and
if they be gelded after perfection, then
they encrease not. Also if Hartes be
gelded after perfection, they encrease
not. Also if Hartes be gelded or they
hories growe, their hories shall neuer
growe: and if they be gelded after that
they hories are grown, then the
hories grow no more, and such Hartes
chaunge not, neither cast not they
hories, as other doe that be not gelded.
Also there it is sayde, that if Calues be
not gelded some after one yeaer they shal
be lyttle: and he saith, that when they
be gelded, the rootes of the sinewes and
strings are drawen out. And if there
bredeth a postume in the place of the
wound, men shall burn one of the stones
that is cutte off, and laye the ashes
to the postume. Also some beastes be
gelded onely for the genzring stones:
as Castors and Baulsons: which when
the hunters purselwe them, they bite off
their owne stones with their tath, be-
cause the hunters shoulde purselwe them
no more. And he saith, that the males of
the wylde Asses gelde with they tathe
their Coltes and bite off they stones:
but the females beware, and hide the
Coltes from the males, that they be not
gelded. Also lib. 16. it is sayd, that the
stones of Fowles be small after the
time that is ordeained to them to gen-
der by kinde, insomuch that then they
appeare not: but then they growe full
fast, when the time of loue draweth on.
Then the priuie stones with other mē-
bers that serue the priuie stones be the
head and well of the humour seminall,
and first foundation radicall thereof.
For as Constantine saith, The
kindly getting and gendering of beastes

Pudenda.
The mē-
bers.
Genitalia
Membra.
Pudica.
Verecunda.

Of hories
growng.

God hath ordeined and made conuenable members, in the which he hath sette the cause and the matter of generation: the which may not come forth indeede, and take effect, without affection of loue. In the members genitall God hath sowen such an appetite inseperable, that euery beast should be stirred and comforted to conserue and multiply beasts of his own kinde: and that is done by mouing of God, least that the gendering together being abhorred, the generation of beasts should be lost. And to fulfill such generation, it needeth that two beasts come together, male and female, of the seede of them euery beast is increased: so that in one of them that is the female, is as it were the cause materiall and sufferable, and in the male is the cause formall, and principall working. Therefore lib. 5. Aristotle sayth, that the generation of beasts hath double cause, that is to wit, male and female. Of the male cometh the cause of mouing and of shape: The female is as it were the matter: Of the commition of both, cometh the creature, &c. Then God ordaineth the members of them that gender, that the one should giue the matter seminall, and the other should receiue it. And God that is most wise, maketh these members to their working, so that they may not be better neither moze perfect, as saith Constantine. But truly manye misuse these members, that vse them not to the fruite of generation, but rather against the order of reason, and lawe of kinde, not to get children, but to foule lust, and filthye liking of lechery. And therefore I lette this matter passe with silence, Ne forte spermatis explanando originem, progressum vel finem videar carnalibus occasionem cogitandi carnalia exhibere. Of this one thing I warne all folke, that no man suppose, neither take on him to misuse the office of the foresayde members by lewd lving. For whosoeuer he be, that iapeth with the genitall members, and wilfullye vseth them in fleshly liking, otherwise then is graunted by lawfull generation of children, he loseth God the Father and beginner of kinde: and he shall haue no place a-

mong the children of blisse, in the generation of righteous men, except that he doe worthelye repent and amende. For misuse of generation offendeth and both wrong to the Father of lyght, and is worthy great payne and punishment: and besides that, it resisteth grace, and woundeth kinde, and loseth company of Angells, and winneth the paine of hell, and blemisheth fame, and wasteth substance, and is spoyle of endlesse blisse, as saith Saint Ambrose.

Carnall lust is lyke vnto the Horse-leach, whose propertie is, once tasting of blood that seemeth pleasaunt, ceaseth not drawing of the same vntill he burst: euen so, an vnbrideled will, fleshly giuen, continueth so long in whoredome and vncleannesse, vntill the patrimony be diminished, the bodie consumed, and the soule confounded. It turneth prosperitie into beggerie, health into sicknesse, the soule into sinne: to the bodies couering, the Leprosie, Podge, the Poxe: in steede of Hauke, Hound and game, the canker, wolfe, nittes and lycen steede of renowne, shame of bodely seeing, grieue of conscience, and contempt of lyfe. Therefore, let the vnfatiable minded know, that with the Gnat they flye in securitie for a while, by the lyght of fire vntill the flame being touched, and then sodainly is espyed the force thereof. The loue of the world consist in these 3. things, The lust of the flesh, The lust of the eyes, The pride of life: but as the sweet smell of a perfume, lasteth but a while, euen so good counsaile taketh small roote to conuert the wicked. Propertius. Scilicet in insano nemo in amore videt, to lue in immodest loue, is to be alue in another body, and dead in their owne. The adulterous fornicators seeke to see signes and tokens, they shal perish, & their posteritie shall bee rooted out at the last, and their portion is prepared with the Diuell and his Angells.

¶ Of the Mother. Cap. 49.

The Mother in a woman is a singular member, disposed as a bladder, & kind

Addition

DE DISPOSITIONE MEMBRORVM

hath ordeined that member to take & receiue y^e humo^r seminall. Vnto the which the menstruall superfluitie of humours, (as it were to a pumpe of the womans body) floweth, the which for y^e menstrual flowing & reslowing thereof, is called Menstruum. For y^e superfluitie is wont to follo^w the course of the Spone, as saith Ili^d. And it is called Muliebria also & dureth & lasteth kindly in women, as long as they haue vertue to conceive child^r: and when Muliebria faileth, the faileth the vertue of conceiuing. And it is called Muliebria, for in women alone this infirmitie is found. For onely a woman is Animal menstruale, as saith Ili^d. By touching of such blood, fruite springeth not, neither buddeth, hearbs die, and trees lose their fruit, &c. Seeke the propertie & kinde of this blood afo^re in the thirde booke, in the treatise of humours. This Menstruum is the beginning of mans generation, & common sode of rich and po^re, of noble and simple in the mother wombe, herewith the seed of our birth is moisted, and the child is fed herewith while he is in his mothers wombe. And the mothers womb hath two cels or hollownes, the right cell is it in y^e which the man childe is bred: And in the left cell is the maide childe conceived. The child y^e is conceived some deale in both, hath disposition of either sexes male and female. In Anathomia it is sayd, that the mother hath th^re cells in the right side prop^ried to males, and th^re in the left side ordeined to females: And in the middle is conceived Hermaphroditus, y^e hath both sexes male and female. And the childe that is conceived in the Mother is called Fetus in Latine. The childe hath that name Fetus of Fouere, that is tenderly fed and nourished. The thin bag or skinne that the childe is wrapped in, is called Secundina, which cometh out with the childe when it is borne. And if it hap that by any chaunce Secundina abide in the mother after that the childe is borne: thereof cometh great perill, except it be put out and holpe of kinde, or else by medicine. The mother hath many griefes: sometime by containing too much superfluitie of humours, and that

is by a clammy humour that stoppeth the mouths of the vaines, or else of cold, that constraineth, or else of drynesse that wasteth. And these diuersities be known by their owne proper signes and tokens. Also it is sometime grieved with too much flowing & shedding of menstruall humours: and that cometh eyther of too great abudaunce, that kinde maye not holde, or else of too great violence of sharpnesse and byting of humours. And if this euill be olde or of long continuance, scarcely it may be cured & holpen. For if the mouths of the vaines haue bene long open, it is hard to close them. Also the mother is grieved with stinking: in that passion it seemeth to the woman that she shall be stifled. For the mother presseth the spiritual members, and that cometh of too greates repletion of humours that stretcheth the mother in length and breadth: or else it chaunceth of a corrupt & venomous fumositie, that cometh of some corrupt humour, & filleth the hollownes of the mother, & maketh the mother to overstretch in widenesse.

The Mother hangeth betweene the splene and the bladder, but somewhat higher then the bladder, the bottome or hollownesse is extended vnto the nauell, & is the place of the first Fragma, of conception called Emb^rion, beware of carnall copulation.

And so y^e ful mother asketh moze place, & thrusteth vnto the right side y^e spiritual members: wherby the woman is nigh stifled. Also the mother sometime falleth too much forward, either to y^e right side, or else to the left side: & sometime goeth out of her owne place. And y^e cometh of stinking of sinews therof, & of superfluitie of humours, y^e charge soze & grieueth y^e mother. And sometime the mother is grieved with soze ach & punching of postumes: wherupon folloiweth grievous ach, pricking & burning. Also when she is conceived with childe, the mother is grieved with ach & stretching of powers y^e cometh of mouing of the child, & namely about the time of trauailing of child: For in y^e time the child moueth moze strongly the afo^re. Therefore needs y^e mother is grieved: it is most specially grieved in trauailing

The cause of sodain founding in wome.

Addition

The nether time of bringing forth the child, refrain copulation

That is, when the childe hath both members.

naile

stiffeleth
the pow-
ers killeth
the seede
and offed
eth God.

mayle; when it thinketh to discharge it
seife, and the outpassing of the childe by
some manner happe is let: which some-
time happeneth through the straightnes
of the wayes of the Mother: and some-
time for too great fatnesse of the woman;
and sometime for greatnesse of the childe;
and feblenesse, and for default of vertue
of out putting in the body of the woman
that traunpleth of childe. And sometime
it happeneth that the childe is dead, and
therefore it may not help it seife to come
out of the mothers wombe. And some-
time the woman supposeth that she go-
eth with childe: and she beareth in hir
wombe some manner lumpe wonderfu-
ly shapen, as sayth Aristotle lib. 18. Also
after in purgation, it happeneth women
to haue an euill, that is called Mola.
For sometime a man laye by a woman,
and after a certain time she thought that
she had gone with childe: for hir wombe
began to rise and swell, and tokens of
going with childe were seene in the wo-
man: and when the time of birth drew
nigh, she brought forth no childe, & the
swelling of hir wombe abated not, but
she endured so thre years: and at last
she traunpled, and brought forth a lump
of flesh, so hard, that scarcely it might be
cut, either seperated with yron: & such
a lump is called Mola in Latine. And
there Aristotle saith, that this hapneth,
when the matter that is conceived, is
stified with a vapour & humour of euill
digestion: for then such a lump is byed
(that is called Mola) in the Matrice or
Mother, &c. In these manners and ma-
ny other, the wretched Mother is grie-
ued very soze.

¶ Of the Buttockes, Ca. 50.

The buttockes be called Nates in la-
tine, and haue that name because the
bodye resteth on them, while we sit or
ride, as saith Isidore. And the flesh in
the buttockes is frumpled and knottie:
because they should not ake by wayght
and heauinesse of the bodye that sitteth
thereon. And so the stocke of the bodie
is bozne by, which beginneth at the
necke, and stretcheth to the buttockes,

as saith Isidore. Constantine saith, that
the buttocks be full of sinewes, and that
is for to binde the ioynts of the thighes
to the stocke of the body: and therefore
they be fleshy, to temper the coldnesse of
the sinewes and bones, and to defend the
feelyng of the sinewes as saith Constanti-
ne lib. 3. Cap. 8.

The decay of the buttockes is vn-
constant dyet, much lecherie, and cold
sitting.

¶ Of the Thighes, Cap. 51.

The thighes be called Femora in La-
tine, for in that place of the bodye is
distinction and difference betwene male
and female: and the thigh stretcheth from
the flanke and the chest, and from the
buttockes downe to the knees. The
thighes moue in ioynts: and the hollow
parts of the sayd ioynts are called Ver-
tebra in latine, and Coxa, as it were
ioyned to an Arel tree. The thighes bend
inward and not outward, under, and not
aboue, as the armes doe, and therefore
some men call them Suffragines, as saith
Isidore. The thighes be made & compo-
sed of great bones, as saith Constantine,
lib. 3. ca. 8. They be all hollow aboue, and
bending afore, and haue two sharpnesse:
the greatnesse is needfull, either for that
they be the foundation of the bones, or
els for that they beare y great brawnes
and sinewes, by the which the sexe are
plyably moued. Also crookednesse and
bending of the vpper parts is needfull,
that the brawnes and sinewes may haue
place: for if they were within, they shuld
be hurt and griened. Also these same
two bones be some deale rounde in the
inner side, and that is needfull: for if
they were crooked onely on one side, then
all the bodye shuld be crooked & vniuen.
Also hollownesse is needfull with the in-
ner bending and roundnes, that the pey-
ses therof, may be the moze stedfast. The
hollownes is needfull to haue some ente-
ring into the hollownes of y legs. Also y
thighs be conered & warded with flesh &
with brawnes, that the bones may haue
helpe and succour against outward hurts
and griefes, and also to temper the cold-

nonibba

Addition

Femora

medico

Molon,
called Mo-
la matri-
cis, an im-
postuma-
tion or
lump co-
glutinate
or gedred
in y place
of concep-
tion.

Clanis.
Nates.

nesse of the bones. Further they be great above, and small beneath: and that is needfull, for they are meane betwene the ouer partes and the neather. And therefore they must haue due proportion to euery part.

Addition

notitia

The thigh is the strongest part to the bodie, vnto the which was assigned by God in Exodus, the 28. chapter, That not only the ypper couering to the bodye, but also thou shalt make them linen breeches to couer theyr priuities, from the loynes vnto the thighes shall they reach. It appeareth in those daies, no great choice of apparell. 1519. yeares before Christ, notwithstanding of so great antiquitie, is the making of apparell, although Adam & Eues aprons were long before.

etymologia

Of the knees. chap. 52.

Genibus.

The knees be the ioynts of the thighs and legges, and be called in Latine Genua. For they be shapen in the moster with the cheeks, and they long thereto: and they be of kinne to the eyes, the iudges of teares and of weeping. For the knees haue that name Genua of Genus the cheeks. For when a child is gendered, hee is so shapen, that the knees be upward. And by iust ioyning of the knees, the eien be shapen and made hollow, either round. Secundum verbum philosophi. Genua comprimunt artus gena, which is to vnderstand, when weepe the sooner if they kneele. For kinde will that the eien and knees haue kinde. where they were together in y mothers wombe in darknesse or they came to the light. Huc vsque Isidorus. Constantine saith, lib. 2. chap. 8. That the knees be a manner round bones, gristly, & hollow. They be hollow & round, for that the legges and whirlebones should be the easilier ioyned in the hollownesse of them: They be sinewie, that the legges be not lightly departed from the ouer partes: And also they be sinewie that the workings of the spirite of feeling may be sent to the neather partes to cause mouing in them. Also for continual mouing y knees be slender and poore of flesh and fatnesse,

For if they wer much fleshy, they shuld be lightly stopped. And so y working of y vertue of feeling shuld be let by greatnesse of flesh. And therfore the knees be cause they be sinewie, they haue greates feeling and be lightly hurt, when the sinewes of feeling be grieved outward or inward, as sayth Constantine.

Of the legges. Chap. 53.

The legges are called Crura in Latine, and haue y name of Currere, to runne: for with them we goe and run. Also they be called Tibie, for they be like pipes and trumps in shape and length, as sayth Isidore. And Constantine saith that the legges be meane betwene the fete and the thighes, and be chained to them with sinewes and strings, by the which, the influence of going & mouing of the vertue of ruling, passeth and cometh to the fete. They be made of full strong bones, and be as it wer pillars of the bodie, able to beare the weight of the body. And they be couered on the ouer part within with brawnnes & with flesh: that so in the folding of them with the thighes, they shall neither grieue nor be grieved of the thighes. And so the flesh of the legs is set in y ouer side within as a pillar, or els as a boteras to holde vp the weight of the body. And also they be sinewie that they may be the more able & strong to swift mouing. And they be full of marrow, y the lively vertue of y beast the which is dealed and spread by the sinewes and strings, may be preserved & kept: And also to moyst the drynesse of the bones with moisture of the marrow, as sayth Constantine.

Of the Feete. chap. 54.

A fote is called Pes in Latine, and hath that name of Podos in Greeke as saith Isidore. For the fete setting to the ground one after another goe forth. The fote is the vttermost part of a man and beareth vp all the bodie. Constantine saith that the fote is made of 44. bones, of the which bones two be the heeles, and two of the cheines or ancle bones, 10. of the combe, and 30. of the fozes.

And

Crus.
Curibus.
the shank
or shinne
bone, to y
which is
the calfe,
the featur
of the leg

Pes.
Pous.
In the
feet grow
diuerse
impedi-
ments, &
gout cal-
led Poda-
gra, also
Elephan-
cia, which

is a fvel-
ling and
the crāpe

And the sole of the foote is fleshy and plaine, forward and backward, and some deale hollow in the middle. It is fleshy to defend the sinewes, stringes & veynes from hardnes of the bones. It is plaine, to haue footing, and to be more ready to beare that is set thereon. It is hollow, to haue succour in the holysome place, if the plaine side or faile. The bones of the fete be bound with diuers sinewes and bonds, and that is needefull to haue more strength, for strong sustenance of the body, and also for that the feet shuld haue the more easie mouing. Fete of beasts be diuers: For Aristotle libro. 14. saith, That some footed beasts haue fete afore and behinde, and some haue in the sides, as a beast with bloud and with many fete: and the propertie of that kinde of beasts, is to haue fete in the former part of the body, and the cause thereof is, for that the former and the hinder are ioyned and housed in one place. Also Ibidem he saith, that in four footed beasts kinde hath set the fore fete in steede of the handes: the hinder fete be necessary to beare the wayght of the beasts. And it was much necessary, that four footed beasts shuld haue four fete, for all the body of them boweth kindly toward the earth, and also is moued to the earth with all beastly appetite: and therefore it needeth to haue so many vnderfettings and vpholders, that such a beast may the more ably & quickly moue, and goe, and stampe. Also therefore the hinder fete be needefull: for Arist. saith, the fore part of the four footed beast, is more and more large than the hinder part. And therefore for to rise vp and moue themselves, and to moue lyghtly before and behinde, the hinder fete are needfull. The contrary is in children: for the ouer part in children is heavier than the nether, and therefore they creepe on fete and handes, and vse their hands in steede of four fete in creeping, for they may not reare vp their bodics, because y^e ouer part of y^e body is more than the nether. This changeth yet in youth, for yet in youth, the nether part wareth, and the ouer part wareth lesse than the nether part of the body, and so by lytle

and little he reareth himselfe by an end. But the disposition of four footed beasts is contrary: for the nether part is first very great, but in youth the ouer parte wareth and areareth, and therefore the rearing vp of the head and foreparte of horses, is much more than the hinder part. And there it is said, that the token and signe hereof is, that a colt toucheth his owne head with his hinder fete: but when he cometh to age, he cannot doe so. Also Arist. libro. 2. saith, that the lesse fete of such beasts on the fore parte is not so free neither so lyght in mouing, as the left hand of a man, except the Elephant. Also there it is sayde, that the Elephant in sitting, bendeth and boweth his fete, but he may not bend his four fete at once, for heauinesse and wayght of his body, but he foldeth and bendeth the hinder fete as a man doth. Also it is sayd there, that Volatile bendeth y^e hinder fete backward and the wings forward, which be in steede of handes. Also ther it is sayd, y^e generally in beasts the right foot moueth more than the left, and therefore it is sayde, That some beasts moue first the right fete when they shall goe or step, as the Lyon, Camell, & Dromedarie. But yet sometime some beasts moue first the left fete, as the Hore and Wolfe, that haue fete and legs longer in the left side, than on that other. And therefore they halt alway, and reare and rise vppward from the left side toward the right side. Also generally in beasts the right fete hath more heate in mouing & strength than the lesse fete. Super Aphorism. Galen sayth in token hereof, That if a woman which goeth with childe stande vpright, and both hir fete together, if she be with a childe Masculine in hir wombe, and is sodaynly called, she moueth first the right fete to come to the calling: and if it be a maid childe, she moueth first the lesse fete. Also he sayth libro 2. & 3. That euery beast with many toes in the fete, haue many children, and contrariwise. And the fete of four footed beasts are made of bones, & sinewes, and of lytle flesh. And also the fete of fowles and of two footed beasts, except mans fete, which

Flieng
things.

DE DISPOSITIONE MEMBRORVM

bath much flesh beneath, and that is to defend the manifold & diuers bones and sinewes. Also some beasts vse the foote in steepe of the hande, as an Ape among foure footed beasts, & the Popyngay & the Wellycan among the streng fowles: for they fede themselves with the foote. And he saith lib. 13. that no beast with many cliftes in the fete haue hoznes. And yet euery beast with long strouting tuskes in the mouth, is cloie footed, as y Boze. Also he saith lib. 14. that in Bees y hinder fete be more then the former, for middle, for going, and to rise from the earth when they lyst to take their flight, and their wage. Item libro. 16. euery beast with many elpfts in the fete, getteth blynde whelpes, as the Lyon, the Hound, the Wolfe, and ffore. Then to haue in remembraunce the properties of the foote: the foote is the uttermost part of the beast, ordained for perfection thereof, and it is long, plaine and hollow, for shape and printing of the Fore: and is distinguished with toes, for his strong holding: bonie and sinewie for better during. And is needefull in beastes for the rearing of them and mouing, & also for ward and defence of them. In fowles clouen fete and croked clawes are needefull to get their lining. In fowles cloeing of the fete is needefull for their leaping, stirring and ruling in waters. And this sufficeth touching the fete.

Of the sole of the foote. Cap. 55.

Planta.

The sole of the foote is the uttermost part of the beast, and is called Planta in Latine, for it is plaine: and it is needefull that it be plaine, to sticke the faster in the earth, as saith Irid. And it is heled and cloathed with harder skinne than the other part of the body, least it be so dainly griued with thornes, byers, or with other prickes. And therefore of beasts the fete are wrapped, wounded, and armed with clawes, hoznes & soles, that they are not lightly hurt with treading. And the soles of the fete beare all the beaunefesse and waight of the body. And therefore they neede hosen & shoues,

least they be hurt and griued, as saith Iridore.

Of the Heele. Cap. 56.

The heele is the hinder part & the nether of the foote, and is called Calcaneus in Latine: for with them the fozes or steps be plight and printed in the earth, as saith Iridore. And the heele is round, that it be not lightly hurt: & it is euen long to be fast sticked and printed: and it is sad, that it be not sone byused: and it is bound to the ankle bone with soft bondes and strings, to moue the easelyer byward & downward. And hurtings and woundes of the heele, be harde to heale, both for scarcitie of flesh, and also for continuall mouing, as saith Constantin lib. 2. cap. 10.

Calcanei, the heeles of a man or woman, may diuers times come by infections, as the gout, straining, the crampe, the kybes, and such like.

Of the bones. Cap. 57.

For that it is sayd and treated of the principall members, and of the members of office, now we purpose to treat of those members, which be made of partes like, and of their conditions, and first of the bones. As we speak, here is a thing made of partes lyke, and hath the same name & kind, that the partes thereof haue: as bones be made & composed of bones. The bones be the sadnesse of all the body, as saith Iridore, for the strength of a beast is in the bones. The bones be called Ossa in Latine, and they haue that name of Viso, to burne: for in old time the bones were burnt. Or els as some other suppose, the bones haue that name Ossa in Latine, of Ore, the mouth: for that in the mouth the bones be scene. For in euery place they be hid or couered with flesh and skinne, except the mouth alone, in the which the bones of the teeth be scene. The bones of the head are called Compago: for that they be ioyned together and bounde with sinewes, as it were with glew. The ouer endes of the bones be called Verticulae,

Addition

Ossibus.

as

as it were turners and winders, or whir-
lers, and be warred with great knots.
And they haue that name, because they
turne and winde in clitching, binding, &
stretching of members, as sayth Isidore
lib. 11. Constantine sayth lib. 2. that the
boane is the hardest and dyest parte of
the body of a beast, and that is needfull,
either because the boanes be the founda-
tion of all the body, vpon the which, the
building of all the body is set, and ther-
fore it needeth that the bones be strong:
or els because they defend y inner parts
from griefes that might hap and fall by
diuers things that be without. Many &
diuers bones are in the body, and that is
for more sadnes and strength of the bo-
dy, or for easynesse of mouing, or to a-
uoyd great griefes from the body: & such
bindings and accordes be betwene the
members of the body, that if one be gre-
ued, they are all griued. And therfore
kinde doubleth well nigh all the mem-
bers, that if one be griued, the other
may haue compassion and helpe him: &
therefore it needed that many boanes
were made, and diuers in quantitie, for
in great members be great boanes, and
in small members, small bones. Also
some bones be vnyke in quantitie, and
diuersly shapen, for some be long, some
be round, some are hollow, and some
massiue and sad. They be sad, for the
more stedfastnesse, and hollowe for the
more lightnesse of mouing, for kinde be-
cause the bones are great and mouable,
maketh them hollow: the which bones
for two causes are full of marrowe, one
is, least they should breake by reason of
their hollownesse, and to be fedde by the
marrowe. Therefore by the wosing of
the marrowe, which woseth out by the
bones at the pores, the flesh that is next
the bones is sweter than other flesh.
Also the bones are bound and strayned
together with certaine sinews, for that
they should not fall, neither depart asun-
der by great mouing: and for that they
should helpe each other the more effectua-
lly. In the first ioyning of y bones is a
manner of glewy and gleywie moisture,
because the bones should the more ease-
ly ioine together: & in the endes they

be cloathed with gristles, for that they
should not be griued with fretting. Huc
vsque Const. li. 2. ca. 51. Aristotle li. 12.
sayth, that the boanes were created for
the sauegard of the soft body: For the
bones thereof are full harde. And in a
beast without bones is a member accor-
ding to the sayd bones, and is in y stede
of bones: as small hairy bones in fish.
And as the heart and the lyuer, be head
and well of all the veynes, so the ridge
bone is wel and head of all other bones:
for on the ridge bone all other bones be
mored and founded, as the ship on the
keele is builded. Also the kinde of bones
is continued with the ridge bone, because
the ridge bone kepeth and saueyth y ten-
derne sof the bodie of beasts: and the
bones that be nigh the wombe are lyt-
tle, because they should not let y rising
of the wombe, when beasts eat & drink.
Also generally and commonly the bones
of males are stronger and more harder,
than the bones of females: and specially
the bones of a Lyon, out of y which, if
they be strongly striken together, fire
shall spring and come out, as it were out
of stones: and the bones of fowles, are
sebler than of other beasts. Also Arist.
li. 3. sayth, that y bones that be cut, grow
no more, like as the gristle doth not. For
the making of gristles is like to the ma-
king of bones: & though hornes, nailes,
and clawes of beasts, and bills of foules,
maye be made softe at the fire, crooked,
straight and bended: yet bones may be
made neither softe, crooked, nor euen, but
bones may be cut, helwen and hacked:
Item, idem li. 2. Beasts that haue hairie
prickes in stede of boanes, haue lytle
bloud. Also euery beast that hath teeth in
euery iawe, hath bones with marrowe,
and the marrow of them is lyke to fat-
nesse or greafe. Some bones be thicke &
hard, whereby they seeme to be without
marrowe, as bones of Lyons & of Eli-
phants: for the marrowe of such beastes
lurketh & is hid in the pores of y bones.
Then gather of this that is spoken, that
the bones are the foundation of all the
body, and be colde, hard, and drie. And be-
cause colde hath masterie in the bones,
they be white, strong, and stedfast.

And they be hollow within, and full of marrow, and are bound together with sinewie bondes, and beare euery each other continually. For the lesse be mored and rooted on the more, and the more be couenably ioyned to y^e lesse, by y^e wonderfull craft of kinde. The bones be couered and cloathed with flesh and with sinne, and are by the sustentation of both flexible: and they are bound together with ioyntes, with sinewes, and strings, and receiue temperance of kinde, heate of flesh and bloud. Also the bones feele not, but in case the bones bee hurte either griened, they griene the body full soze, and namely, if they be broken or soze hurt, and that is, because they be nigh y^e sinewes, with whose bonds they be knit together: bones be sometime griened by outward doing, as by breaking, cutting, smiting, helwing, waisting & falling out of ioynts, and such other. And sometime by doing & workings that is within: and that is oftentimes of fretting & gnawing of woode and enraged matter, as it fareth in them that haue an euill and disease that is called Herisipila, which some men call the holy fire.

Addition

Herisipulas is the Greeke word, among the Latines named, *Apostema calidum*, of some tearmed *Ignis sacer*, the shingles, which is a burning humor pricking: whose blisters are lyke wheales of white matterie colour, and beginneth in the necke and shoulders.

Sometime by ouermuch gathering and repletion of humours in the ioynts of the boanes, as it fareth of them that haue the golwte. And sometime they are griened by corruption of the marrowe that is within, as it falleth in Leapers. And sometime of waisting of humours of the marrowe, as it fareth in them which haue the Stike, or be waisted and consumed: and the deeper in the hollownesse of the boanes, the boane ache is rooted and maured, insomuch it is the more gricuous and perillous. And so the corrupt boanes doe corrupt by litle and litle the flesh that is next to them, and maketh them to rot.

¶ Of the marrowe. Cap. 58.

Medulla

Medulla in Latin, is in English, marrowe, and hath that name, for that it moysteth the bones, and it comforteth and tempereth the coldnesse of them, as sayth Isidore. Constantine saith, That the marrowe is in substance hot and moyst, and is bred into the hollownes of the bones, of y^e most purest parts & vntuous humours of nourishment. And so the marrow by the heate thereof, tempereth and coldeth the bones, and with his moysture, moysteth the drynesse of the bones, and by his substantiall proprietie it sedeth, nourisheth and saueeth the vertue of feeling: for the marrowe receiveth of the brayne influence of spirites, & namely of the ridge boanes, the which marrowe is called *Nucha* among Philosophitians. And this marrowe by meane of certaine veynes, serueth those members, which are set beneath the necke, and giueth to them feeling and mouing, as saith Constantine. lib. 2. cap. 10. Also Isidore saith, that the marrow by y^e subtiltie and moyst vntuositie thereof, worketh and sweateth out at the boanes a lycour, which is thin, and by the vnteriall heate, this lycour is resolved in the reynes of beastes, and breedeth lyking of loue and of lust. Like befoze in the Chapter of the reynes. And therefore beastes with bones full of marrowe, haue great lyking in lust, as saith Varro. And beastes that haue sad bones and voyde of marrowe, are seldome moued to bodelye lust as the Cliphant. Varro saith, That the marrowe followeth the kinde of the Bone: for it wareth when the Bone wareth, and when the Bone waneth, it minisheth. And by priuie suspiries and sentings, it salethe the vertue and the strength of the Bone, and followeth the Bone in waring and minishing: as it fareth in beastes and in trees, which haue passing plentie of humours and of marrowe, in the full of the Bone, and great scarcitie thereof in the new of y^e Bone. And therefore in the new of the Bone it is not good to graffe trees: for y^e fruit shall be full of woymes, and lyghtly rot.

And

And this perchaunce happeneth by reason of superfluous moisture; that the grasse then grased receiveth in the sap: And the superfluitie thereof may not be ruled, neither have digestion of kinde. Therefore such humours sent to the fruit is cause of breeding of worms; and of some rotting. Also Aristotle. li. 12. sayth, that a beast which hath teeth in eyther iawe, hath the marrow like to fatnesse: And some beasts haue but little marrow, as a Lyon which hath hard boanes and thicke, in whom is but little marrow, and some doe saie, that the Lyon hath no marrow at all. Dioscorides sayth, That marrow is full medicinable and also healthfull, and namely of soles and of wilde beasts. For it healeth breaking out, stripping, chins, clistes, and wheelks of the lippes, and maketh ache in soze cares: and maketh softe the hardnesse of kinnells: And healeth the blaines of the fete: and all wageth smarting and sozenesse of the thyoate, and of the brestes, and teates. And it is a principall remedie for the Tisike and Etike: And it hath vertue of recouering. Therefore it restoreth to the members the humour that is lost.

Of the gristle. chap. 59.

Gristle is the tendernes of the bones, and is called Cartilago in Latine, because it maketh no greates griefe though it be folde and bended, as sayth Isidore: as it saith in the Nose and in the cares, and in the ends of the ribs: For the gristle is harder then the flesh, and softer then the bones. And kind hath made such places of such disposition, because they should not breake when they should be folded or bended, as sayth Constantine. libro. 2. cap. 9. The Gristle doth cloath and arme the endes of the boanes, that they be not grieved with fretting together, and that the boanes should be the easiler ioined to the flesh. Aristotle liber. 14. sayth, That the gristle cutt groweth not againe. For the making thereof is like to the making of the bones. Also the gristle hath no feeling of it self, but only the sinew ioined ther-

to, is cause of feeling & of mouing, when it seeth or moueth, as saith Constantine. In the middle of the heart of a beast is a gristle bone set in the breadth thereof, and that is called the seate of the heart, as saith Constantine. li. 3. cap. 20.

Of the sinewes. Chap. 60.

The sinewes be some of the partes of the bodye, and be called Neuros in Greeke: because the ioyntes be fast coupled together with the sinewes: And it is certaine that the sinewes make most vertue and strength. And the thicker that the sinewes be, the more steadfastnesse cometh of them, as saith Isid. And Constantine saith, that the sinewes be needefull, to beare and to bring feeling and mouing to the members, and namely to the gristles and bones, and to such that haue of themselves neither feeling neither mouing. And the braine is chiefe foundation of the sinewes: for it is the well of wilfull mouing & feeling. For all sinewes spring and come out of the braine, or else out of the marrow of the braine, that is of the marrow of the ridge boanes. Such a meane is needefull, least if they all should come without meane from the braine, either in breaking they should be grieved, or else for farre way from the well of feeling, in the dede of feeling, and in the might of giuing of life, they should lacke in might. When those sinewes, which come and spring out of the braine, be more softer then they which procede and come out of the marrow of the ridge boane, for they be more hard. And those sinewes which come & growe out of the softest parte of the braine, be most soft: for they beare feeling to the other. For softnesse chaungeth into feeling hastily. The sinewes which come of the hinder parte of the braine, be more harder to suffer mouing: for soft things break lightly with swift mouing. Dire paire of sinewes come from the braine. The first paire passe to the eyen, and to the other lims of feeling, to giue to the feeling & mouing: and these be more hollowe, greater, and softer then other sinewes.

Nerues of the Greekes is called Neuerous which may haue diuers impediments, by cutting, straining, by a cramp, & numbnesse

Cartilagine.

Cartilagine. is a substance between the bones, and is called Cartilago in Latine, because it maketh no greates griefe though it be folde and bended, as sayth Isidore: as it saith in the Nose and in the cares, and in the ends of the ribs: For the gristle is harder then the flesh, and softer then the bones. And kind hath made such places of such disposition, because they should not breake when they should be folded or bended, as sayth Constantine. libro. 2. cap. 9. The Gristle doth cloath and arme the endes of the boanes, that they be not grieved with fretting together, and that the boanes should be the easiler ioined to the flesh. Aristotle liber. 14. sayth, That the gristle cutt groweth not againe. For the making thereof is like to the making of the bones. Also the gristle hath no feeling of it self, but only the sinew ioined ther-

And

And they be more hollowe, to giue more plentier spirits to the wits: And they be more greater, that the substance of them breake not in the hollownesse: and y they may haue shut in them the more plentie of spirits. Also they be soft to make feeling in them the more speedely procede. In the out passing of the braine the sinewes be neth and soft, but the farther they be from the braine, the harder they be in kinde.

The second paire of sinewes beginneth behind the first: and that paire cometh out by a certaine hole, that is nigh to the hollownesse of the eye, and giueth mouing to the eye. The third paire beginneth behinde the second, and coming by the scate of the head out of the hinder part of the braine, is departed in foure perticular sinewes, and spread into diuerse places in a net wise. The fourth paire is ioyned to the first payre before: but being afterwarde departed therefrom, spreadeth into the milde matter, to giue thereto feeling of touching. The fift paire, in his out going is departed into two sinewes. The one wherof cometh into the holes of the eares, and spreadeth there, and giueth hearing to the eares. That other cometh by the eare holwes to the cheeks, and spreadeth and helpeth the working of members there about. It seemeth that the first paire cometh out of the hinder part. And out of euery each of these three come sinewes, to ordeine feeling and mouing, and spreadeth in lyke vprwarde and downwarde. And yet besides these paires, there cometh one out of the hinder parte of the braine. And of this paire the marrowe of the ridge boane, cometh and springeth. This spreadeth into the partes of the tongue and of the throate, and giueth to them feeling and mouing. Except these foresayde sinewes, all other sinewes of the bodye, come out of the braine by meane of the marrowe of the ridge bone. And the sinewes be accounted in all to the number of 32. paire and one odde sinew. And all these be spread, dealed, and fastened in euery side to the chinnings of the body, by wonderfull crafte of kinde. Huc

vsque Constantinus, lib. 2. cap. 12. Item liber. 3. Aristotle saith, that in the place of bones is the multitude of sinewes: and a sinew stretcheth kindly in length and not in breadth, and is greatly stretched out. And about the sinewes is much vntuous moisture, which keepeth and saueth the sinewes. And euery beast that hath blond hath sinewes: and a sinew which is cut a sunder and detrenched, groweth neuer after, neither the sinew which is slit and clouen, closeth nor ioyneth, lyke as a veine doth. For if a veine be slit and cleft, it will be sone ioyned whole againe. Also he sayth, liber. 29. That the most vertue of a beast is in the sinewes, and namely in a Bull: for the elder he is, the stronger and the harder he is, and the harder be his sinewes, and therefore it maye be drawne and stretched in length, and straightened as a corde or rope. Then gather of this that is sayd, that a sinew springeth and cometh out of the braine. And receiuing thereof feeling and mouing, doth distribute the same to the other members: And coupleth and bindeth together the other partes of the bodye, and is softe in the out coming, and hard forthward. The sinew in the hollownesse and voidnesse thereof receiveth spirit, and keepeth it. And by the folding thereof the sinewes bend and folde the limmes that be flexible. And as sayth Constantine, they endure diuerse griefes, as cutting and sitting, pinching and picking, and flaking, and stopping, as appeareth in Pantegni, li. 2. cap. 8. & li. 11.

Of the veines. Chap. 4.

The Veines haue that name, for that they be Vix, the waies, conduits and streames of the fleting of blond, and sheddeth it into all the bodye. For by the veines all the members be moistened and fed, as sayth Isidore. And Constantine sayth, That the veines spring out of the liuer, as the arteries and wofen doe out of the heart, and the sinewes out of the braine. And veines be needfull, as vessells of the blond, to beare and to bring blond from the liuer to feede and

nourish

Venis. Schigmos. There be manye principall vienes in man, Mediana, Cephalica, Sophena, Basilica, Patetica, Sautella, fro these

chiefe
veins pro-
ceede all
other
veines by
which the
body is
cheer-
shed.

Arterie,
be like
veins, in
which be
the vitall
spirits, ha-
ving their
begin-
ning of
the heart.

ough A
lius to
indolent
Of being
and wor-
king of
povvers.

nourish the members of the bodie. Also needely the veines be more tender & softer in kinde then sinewes. Therefore that they be nigh to the liver may somewhat change the blood that cometh to them. And all the veines are made of one curtill, and not of two, as the arteries and wosen. For the arteries receive spirits, and they keepe and save them. And the veines coming out of the liver, sucke thereof, as it were of the owne mother, feeding of blood, and dealeth and departeth that feeding to every member as it needeth. And so the veins spread into all the partes of the bodie; and by a wonder wit of kinde, they do service each to other. Also among other veines open and privie or secret, there is a veine that is called Arteria, which is needfull to kinde to beate & bring kindly heate from the heart to all the other members. And these arteries be made and composed of two small clothings or skinnies called curtills: and they be lyke in shape, and diverse in substance. The inner have wrinkles and folding overthwart, and they substance is hard, and more boistous then the utter be. And without they have wrinkles & folding in length, of whome the substance is harde for needfulness of moving, opening, and closing. For by opening doth receive it selfe from the heart, and that by the wrinklins and folding in length. By closing it selfe doth put out superfluous humors: which is done by wrinkling and folding the curtills overthwart in breadth; in the which the spirit is drawn from the heart: Wherefore they be harder without then all the other veines, and that is needfull, lest they brake lightly and sore. Also these veines spring out of the losse hollownesse of the hart. And two of that side be called Pulstive: Of which one that is the innermost hath a soft skinnie; and this veine which is called Pulstive, is needfull to bring greates quantites of blood and spirits to the lungs; and to receive in againe, and to meddle it with blood, to temper the ferventnesse of the blood. This veine entereth into the lungs, and is departed there in manye

manner wise.

The other arterie is more then the first, and Aristotle calleth it Herten, this arterie cometh up from the heart, and is divided in twaine, and the one parte cometh upward, & carrieth blood that is pure, and spirit of lyfe to the braine: that so the spirit of feeling may be bred, nourished, kept, and saved. The other part goeth downward, and is departed in many manner wise toward the right side & toward the left. Huc usque Constant. lib. 2. cap. 12. et in inst. lib. 1. cap. 1.

Then marke well, that a veine is the bearer and carrier of blood, keeper, and warden of the life of beasts; and containeth in himselfe the foure bloody humours cleane and pure, which he ordereth so, keeping of all the partes of the bodie. Moreover a veine is hollowe, to receive blood the more easilie; and as it needeth in kinde, that one veine bring and give blood to another veine. Also a veine is messenger of health and of sickness. For by the pulse of the arteries and disposition of the veines, physicians knowe of the feblenesse and strength of the heart. Also if a veine be corrupt, and containeth corrupt blood: it corrupteth and infecteth all the bodie, as it saith in lepers, whose blood is most corrupt in the veines, of the which the members be fedde by sucking of blood, and taketh thereby corruption and sickness incurable. Also the veine of the arme is ofte grievous, constrained, and wrong, opened and slit, and wounded for relief of the sickness of all the bodie by hurting of that veine. Also the veines that be overmuch straightened or wrong with sickness or with selfe, have lesse of blood and of spirit than the other veines. And therefore in the substance of such veines kindly heate faileth, and the spirit vitall is lesse. Therefore such beasts live and endure the lesse time, as saith Constantine. lib. 1. cap. 17. Aristotle lib. 2. saith. If a veine be cut or slit, it may be healed and joined againe, and so may not a sinew. Item lib. 1. 6. saith as the veines be under the tongue of a beast, such is the colour that that beast bringeth forth. And therefore he saith,

P.

That

That shepe with white veines vnder
the tongue, haue white lambs. And in like
wise shepe with blacke veines vnder the
tongue, haue blacke lambs. If ye desire
to know moze of this matter, seeke afoze
in the chapter of the tongue.

Of the flesh, Cap. 62.

Caro, qua
si aninia
carens,
Sax,
Creas,
The flesh
of man is
manye
waies cor
rupted, by
dropies
and putri
fieng of
bloud.

Flesh is called Caro in Latine, and
hath that name of Carie, that is mat
ter and rottenesse, as saith Remigius.
Gregory saith, that the flesh is oft chan
geable, and therefore it rotteth hastily.
And Gregory saith, That there be ma
ny manners of flesh: For some is flesh
of fish, some of fowles, and some of
serpents, and some of adders. And in
this mans flesh is puailede, for man is
formed to the noblest and worthiest, that
is to wit, is ioyned to the reasonable
soule. Therefore it is about wonders,
and most wonderfull, that in the last
time mans flesh is made Gods flesh,
when Gods sonne became man, and
dwelled among vs. When the flesh that
was fraile and brittle of mankinde, was
made highest above other, when it was
ioyned to Gods sonne, as saith Grego
rie. Constantine saith, That flesh is
kindly hot and moist, and receiveth kindly
heate, and couereth sinewes, bones, and
braine, and defendeth them, and temper
eth the coloures of the heart. And there is
three manner of flesh, some is mixed
with muscles, sinewes, and strings, and is
called bruta: the other manner of flesh
is temperate betwene hard and soft, and
is called gentle, the third is kinnelled.
And pure flesh is most in the ridge and
in the gamines. The flesh that lyeth in
the vpper partes of the body, that resteth
vpon that flesh, is as it were a new
fall Mapit of easement for playes vnto.
The flesh of the ridge boate is made
full both within and without, for two
causes. For it heate the marrow of the
ridge boate, and filleth the hollowe
betwene the ridge boates, and also kee
peth and saue the sinewes that come
vppwarde and downewarde, that they
breake not nor faile, by reason of the
long waye, and the flesh specially de

sendeth the ridge from disemperate
aire, and from vtter griefes and harmes.
The flesh that is betwene the teeth kee
peth and saue the mores and rootes
of them: and saue the mores and
rootes, and maketh them steadfast and
stable. Another flesh hath three proper
tyes. One maketh wet and moist, as the
flesh of pappes and teates, and the kin
nells vnder the tongue, which breedeth
spittle, for the mouth, the tongue, and
the cheakes, that they be not let of mo
uing with too great drynesse. The other
parte that is kinnelled and knottie, fil
leth and occupieth voyde places, and
succoureth the veines and the sinewes,
and receiue the superfluite that wo
rth out of them. The thirde parte of
flesh belippeth the stomacke and the
guttles: And with this parte is medled
certaine nettes and raiues of sinewes,
veines, and wolen, which bring mo
uing and feeling to the inwardes. For
they waye should not be sure, with
out this kinnelled flesh were so spread,
that the sinewes and the arteries might
rest easily therevpon: And also that the
sinewes and the arteries maye finde a
soft place to flye to for succour, if it hap
pened them to meete with any thing that
should grieue them with hardnesse. Huc
vnde Constantinus, li. 2. cap. 12. Flesh
that is temperate and meane betwene
fat and leane is good & healthful, namely
if it be not medled with corrupt bloud,
nor bred thereof, nor fed therewith. For
flesh that is the beginning of corrupti
on, as saith Aristotle, li. 1. c. 3. And like
wise Constantine, li. 2. cap. 12. Ar
istotle li. 1. c. 3. saith, That too much flesh
leteth the workings of the spirit, and
therefore the head is not made of much
flesh, that it may be of the better witte
and perfect vnderstanding. Item, li. 1. c. 1.
If the place about the eye haue much
flesh, it belokeneth euill disposition,
guile, deceit, and euill counsaile, and de
fect of vertue. And Aristotle, li. 1. c. 1. saith,
That too much flesh, and the vertue
of disposition and shape be feeble. Then
wonderfull passions and vices breed in
the body, as Aristotle, li. 1. c. 1. sheweth an ex
ample of a woman, that supposeth that

A signe
of euill
dispositio
ned to
vices and
to guile
and deceit.

Fatnesse is a moyft thing, and sitteth
vppon the small colles and places as
sayth Constantine. For subtil blood
and vniuous gathereth no fatnesse in
hot places, there it may enter and pearce.
But when it commeth to places, that
kindye are colde, there it congealeth at
last, and tourneth into fatnesse. And
that kinde doth for right greate neede.

to temper with the moisture of fatnesse the sinewes and felles, which be kindly bzepe, that they shoulde not lyghtlye bzeake by some happe that might fall: And also to keepe and saue with fatnesse that that is betwene the inner partes from colde aire that is without, as sayth Constantinus lber. 2. cap. 14. And Aristotle. lber. 2. saith, that fatnesse is bread in the bodies of beastes, of bloud indigested and vnderified, and namely for scarcitie of mouing. And the more the fatnesse increaseth and wareth, the more the bloud minissheth and vanissheth. And therfore in right fat men, is little bloud. And hee sayth. Libro. 16. Mouing wasteth and destroyeth fatnesse, and so doth heate also. Therefore in all beastes the right reime hath lesse fatnesse then the left reime, and is higher in place and stado. For in the right side, the heate is more stronger then in the lefte side, and of more mouing. And Constantine saith, That fat bodies and to full of greasse, be worst, and appropried to most worst euills and sicknesses. For in such bodies oft kinde heate is stifled: And by stopping of fatnesse, the waye of the spirit is closed and forbarred: And the influence of the spirites maye not come to rule the sinewes and arteryes. And hee sayth, that all fat bodies fall into long sicknesse, which bee harde and slowe to heale: and that is for the great superfluitie of humours gathered together in them. For such bodies charged with fatnesse, moue not themselues to trauell, whereby kindly heat should be augmented. And so the fatnesse congeled is dissolved: and then kindly heate sayleth, and so doine death followeth, but if there bee succour the sower, as sayth Constantine lber. 11. cap. 17. Then consider, that fatnesse by vniuolentie therof is fire nutritiue: for light aise that is therein, it passeth into the uttermost part that is of a thing: and diminisheth the strength of sinewes and ioynts, and defendeth them: and slacketh the strength therof, and maketh soft the skin and stoppeth the weather pores and keepeth and saueh kindly heate: and filleth and replenisheth the hollownesse and voidnesse of the body. And stretcheth

full exercise: vnto rich men, by too much superfluous feeding and rest.

Pinguedo
puncti,
vordes
that sig-
nifie fat-
nes which
cometh to
pore men
through
sloth,refu-
sing lavv

R.ii.

out

Nota.

out the wrinkling of the skinne: And p[re]sseth the vaines and arteryes of the body, and letteth the working of feeling and reason, and sloweth perfect generation of beasts. Also it is said in Aph. That a woman y is too fat, conceiueth not till shee become leane: and it is no wonder: For the fatnesse letteth & stoppeth the way of the mother. Also greace and fatnesse both moyst things: and are not soone drie. Wherefore. li. 3. Aristotle sayth, That the broth of beasts with much greace renleth not, as the broth of a horse, or of a swine. Item, euery beast with greace not departed from the flesh, hath but lyttle fatnesse in the wombe. And when the wombes be but lyttle, the flesh is verie fatter. Item hee sayth, that that is nigh the blacke, of the eye in all beasts is full fat, though the eye be hard. And euery beast with much tallowe hath litte fette: whether it be male or female. And beasts with fette in either iawe, haue no tallowe. Tallowe congealeth anone when it is taken out of the bodye and set in colde ayre. Pinguedo, Adeps, and Aruina, be all one touching theyr substance. But Isidore saith, Aruina is that fatnesse, that cleaueth to the skinne: Adeps is that fatnesse that beclippeth the guttes, and keepeth and saueh the members within. Zirbus is called a thime skinne, vnto the which that fatnesse cleaueth that many call Allata: whereof followeth this verse. Intus adeps, aruina foris, pinguedoque queuis. Which is to vnderstand, that in the beast is fatnesse, that is called Adeps, Aruina without, & both within and without it is called Pinguedo, fatnesse.

Of the Skinne. Chap. 64.

Pellis.
Cutis,
Chros,
Derma.
be names
for the
skinne.
The skins
of men be
of diuerse
colours, ac

The Skinne is the vttermoſt part of the bodie of a beaſt, and is called Cutis in latine, ſo it couereth the body, and is oft cut and corren as ſayth Isidore, For Cutis in Greeke, is lociſio in Latine, that is, cutting in Engliſh. Also the ſkin is called Pellis in Latine, and hath that name of Pellere to put of. For it putteth off the vtter griefes of

the bodie, as winde, and raine, and ſuffereth Sunne burning and other griefes. And when the ſkin is ſaine, & is drawen of, then it is called Corium, that is ſaide of Caro in Latine, flesh. For the flesh is couered with the ſkinne, as ſaith Isidore. Then the ſkin is the vttermoſt part of the body, and beclippeth the flesh and bones, & couereth and defendeth all the inner parts, & is now ſtretched out, and now drawen together, after as the diuerſe needs of the body are. Also for defence of the inner part of the body the ſkinne putteth it ſelfe forth againſt diuerſe griefes of the aire. And the ſkinne hath a kindly thinneſſe, as ſayth Conſtantine, ſo that it ſhould not occupy the body ouer meaſure. And the ſkinne is ſad to containe the moze eaſily the parts which be within, and alſo to lette and withſtand the vtter griefes. In men the ſkinne is moze neſher and ſofter then in other beaſts. And that is ſo to haue good touch and feeling. For if the ſkinne were harde and thicke, as the ſhell of a fiſh is, it ſhould not ſeele any thing. And if they were rough and hairie, as the ſkinne of an Aſſe: then it ſhould ſeele and appaire the witte of feeling and of groping. Wherefore in the palme of the hand the vtter ſkinne is moze and ſofter then in other partes of the body, that it ſhould the rather be chaunged to touching. And the ſkin is all full of pores, and namely the ſkinne of the head, and that is needefull to put off ſuperfluous ſumoliſtie. For by heate the pores open, and the ſuperfluitie that is betwene the ſell and the flesh, is put out by vapours and sweating.

Also mans ſkinne is not in all members like: For the ſkinne of the viſage is moze tender and thin, and moze ſubtil then other: And that is ſo the perfeſtneſſe of feeling and ſheving of faireneſſe. For if the ſkin of the viſage were too great, men ſhould not ſee there through the redneſſe of bloud: Also if it were thicke, it were not according to y working of the witte, y be in y viſage: and y ſkin is ſo faſt ſoyning to y body, y it may not eaſily be ſaine & departed therfrom, & namely in y ſoles of y feet, & in y palms of the hands:

according as
the cōplec
tions be,
reddiſh,
blacke,
pale,
vvhite,
brovvne,
tawvnie,
greeniſh,
&c vvatry.

in

in the which it cleaueth to the sinewes of the heart, and by aines as saith Constantine, Aristotle l. 3. saith, That after the colour of the skin the haire and the nailes of beasts vary. For if the skin be black, the haire and the nailes be black. And if the skin be white, the haire and the nailes be white. And euery beast that hath blood hath a skinne. And if the skinne be hurt, or if it be flaine off, it hath no feeling. And the skinne hath this propertie, that if in a place without flesh, it bee cut off, it groweth no more, nor draweth not together, as it fareth in the pawell, and in the breadthes of the eye liddes. Also liber. 19. In some beasts the skinne is small and thinne, and in some greete and thicke, as the humour small or great hath the masterie. And in a great skinne groweth great haire, and in a small skinne small haire. And in age the skinne wareth great and harde, and shrinketh and riueth, for defaulte of heate, and consuming of kindlye humour, and then the beautie chaungeth. Also the skinne is oft grieved as other members bee. Sometime the cause is without, as with wounds and sitting, with heate of the Sunne, with burning, with hot and colde, wherewith it wareth pale, wanne, and bliswe, and taketh many diuerse vnseemly colours: Sometime the griefes of the skinne come of a cause that is within, as riuelling, which cometh of walking of the substantiall moisture, as it fareth in olde men and women. Sometime of infection of humours, as it fareth in leprous, and in the that haue the Porphyria. For kinde putteth out from the inward partes the matter that is infect to the skin: and that matter abideth vnder the skinne, and chaungeth and infecteth the skinne. Sometime it is grieved with scales, and sometime with itching, with drye scabs and wet: Sometime with stripping and pilling, and with many another grieve. And skinnes of beasts be right necessarie for men, for right many manners and diuerse uses, as for clowting, and for armour, for writing, for bootes & shoes, and for many other necessaryes, the which were long to rehearse.

And scarce is any beast found, but that his skinne is couenable to some vse of mankinde.

If the skinne be white it doth come of flemme, if red, then of blood, if blacke of blacke Choler, if Tawnye or shining of colour, adusted, if grayish or greenish, then of melancholy & colde humours.

Of the haire. chap. 65.

The haire is called Pilus in Latine, of Pelus the skinne, for the haire cometh out of the skinne as sayth Ildore. And the haire is bred and cometh out of a fumositie, hotte and drie as sayth Constantine. For when the subtil smoake cometh out of the powers, it is dried with the aire without, and when the vnter softe smoake cometh out, there is not dealed to giue it full passage. But the aire letteth the passage of this softe smoake, and dryeth it and tourneth it in to the kind of haire. The haire helpeth & highteth the body, as saith Const. l. 2. & vltimo. And liber. 3. Aristotle saith, that haire groweth not but in the bodyes of beasts, which gender and get beastes. And the haire is diuerse by diuersitie of skinne of the beastes, in the which it groweth as it is sayd, liber. 19. for beastes that haue greete skinnes, haue greete haire, and that is for the multitude and plentie of the earthly part, and also for widenesse of the veines and pores. And if the skinne be continued and thicke, the haire is full thinne and small, for the straightnesse of the waies. And when the humour of fumositie that is in the skin drieth swiftly, there groweth not much haire nor long: And if that humour be great, thicke, and fat, the haire is then contrariwise. And therefore the hayre of mans head is full long, because that humour is fat of kinde, and drieth not so soone. And therefore men and women that dwell in moist countries, and haue moist complexions, haue nesh haire and softe, As men and women in Thracia. And contrary wise, men and women that dwell in hotte and drie Countreys, haue hard haire and crispe. And name

Addition

Capillus.
Thrix.
Crinis.
Pili.

Thracians
Lutecians

Indians.
Britans.

ly if they haue complexions accordyng, for by heat there the haire is bent, riu- led, and pinched, as it is sayde there. And the haire groweth crispe and comming out of the skinne: for it commeth out by two contrary wayes. For the earth- ly parte of the hot fumositie and drye, comming out of the skin moueth down- ward: and the part hot and light, mo- ueth vplward: and so the haire is bowed and bent, riu- led, and pinched, and made crooked and crispe. And when beastes that haue haire ware old, then the haire wareth hard and moze stiffe then they were befoze, as feathers of fowles ware harde in age, and that is for scarcitie of humours. Also there it is sayde, That when a man is gelded, there groweth no haire on him neuer after: and that is for scarcitie of humour, and through diminution of heate and humour in the principall members. Item, sometime the haire chaungeth colour, that is by reason of some cause without. For as it is sayd there, lib. 19. Hot water maketh white haire, and colde water maketh blacke haire. And the cause is, for in hot water is moze spirit then in cold water. And therefore when the water heateth, thereof commeth whitenesse. As it fa- reth in some. And this chaunge acciden- tally of the haire, is as wel of small haire of the body, as of the head. But it com- meth not alway of changing of hot wa- ter or colde.

Of the Haires of the head.
Chap. 66.

Haires of the head be called Capilli in Latine, as saith Iliodore, and be made to hight the head, and to keepe and saue the brayne from colde. Haire shorne is called Cesaries. Shearing becometh well a man and not a woman. Hayze vnkit, is called Coma in Greeke, wo- mens haire is properly called Crines in Latine. For womens haire is dealed, shedde, pleated, and bounde with laces. And so the pleates of womens haire be knitte and bounde with laces that be called Discriminalia in Latine. Huc vs- que Iliod. And Const. saith, the haire of the head commeth out of fumositie thich

grose, and hot. And that fumositie com- meth of hot, drie, and intensiue hu- mours, and passeth out at the pores of the head. And is dried with aire that is without, and so tourneth into the substance of haire, while this humour groweth, the haire groweth, that is breed and commeth thereof, and is nou- rished therewith. And who the loseth this fumositie, loseth also the haire of his head. And the haire hath the quality of this fumosi- ty: for if this fumositie be black, the haire is black: And there is much haire when the fumositie is much, and scarcitie of haire, when it is scarce. And when this fumo- sitie faileth, the haire fall off, and the man is bald, for the haire groweth no moze. And in this case medicines help not: and if such fumositie faileth not, but is infec- ted or let by some other humour: then falling and lack of haire is not properly baldnesse, but a speciall euill the phisiti- ons call Alopecia. By that euill, the nou- rishing of the haire being corrupt, the haire falleth, and the fore part of the head is bare, and the fore skin of the head is the fouler. Such men fare as fores do: for the haire of them faileth haply through immoderate beate. Alopes in Greeke & Valpes in Latine, is called a fore in English. For such other passions & cau- ses of falling and default of haire, search in the treatise of the infirmities, of the falling of, and of the faults of the haire. Of the hoarenesse and the cause thereof seeke likewise there. Also loke befoze in the treatise of the head, where ye shall finde the disposition, kinde, and diuersitie of the complexion of the haire, by the erudition of Galen, Halye, and Hippocrates. But of hoare haire take heede, as Constantine and others Au- thors tell. For the matter of colde cleme and moist breedeth hoarenesse. For of white fumositie and colde commeth hoarenesse of the haire of the head, and of the other haire of the body. Arist. saith, that the haire of the temples hoareth soner then the other haire: that is for scarcitie of humours, and for the mastre of the coldnesse of the boanes there- of.

Then hoarenesse betokeneth length

As it appe- reth after malefac- tors haue ben execu- ted, their haire & nailes haue gro- uen long, vntill the moist hu- mour be dimini- shed.

Alopecia, a kind of leprosie or Icurse

of lyfe and of age ; and the quenching and passing of fleshly lyking , the stinting and lying of vices and lyking of childhood , and ending of this lyfe , & needfull tidings of the new lyfe that cometh after ward . Baldnesse is pziuation and default of haire , and cometh of default of fumositie in the foze parte of the head , as saith Constantine . And it cometh sometime of great abstinence , and of default of moist fumositie , that is the matter of the haire , as Aristotle sayth liber . 3 . The oft seruing of Venus maketh the haire to fall , and breedeth baldnesse little and lyttle . And if it fall in youth , it groweth againe . And if it falleth after ward youth is gone , it groweth no more . Then it followeth that haire falleth in the foze part of the head , and such falling and default of haire causeth baldnesse commonly . And it falleth off , either for the skinne is too thin , or for scarcitie of humours . Haire falleth not behinde the polle , and that is for sadnesse and thickenesse of the skin , & thickenesse of pores and of cleauing of humour that is there , wherby the haire is fastned and nourished , as saith Galen super Aphorism . And there it is said , That children and women ware not balde , and that is for plentie of moisture in theyr heads . Also gelded men ware not balde : and that is through chaunging of theyr complexion , and for masterye of colde , that closeth and stoppeth the powers of the skinne of the head , and holdeth together y^e fumositie that it may not passe

nor vapour out , but in women and in gelded men , eyther haire falleth and sayleth , as saith Aristotle . lib . 19 . Then the haire of the head , keepeth , highteth , descendeth , and heateth the head . And if a man be without haire on the head , he seemeth the more vn honest . This defaulte falleth in youth , but most in age : for the foresaide causes and reasons .

All manner of haire come of grose matter or fume , being hot , wherefore this common Prouerbe is vsed : Vir pilosus semper est luxuriosus . A man that is full of haire , is lecherous . There are seauen seuerall coulours of haire . The first Albrone haire , yeolow haire , red haire , black haire , flaxen haire , gray haire , and white haire .

Alborne haire and yeolowe haire deeme a gentle nature , where the condition & complexion be of like goodnesse , proceeding of Sanguine , bloud .

White and flaxen haire , of Flegma , redde haire , of grose humours and ill bloud .

Blacke haire , of cholarike humours mixt with melancholy , Gray haire , defection of naturall heate , and corrupte fleame : euery haire hath a hollownes , forth of the which the powers streame , the haire of man haue diuerse impediments , it may be eaten with wormes , it maye fall , it maye also stinke and wither .

FINIS LIBRI QVINTI.



INCIPIT LIBER SEXTVS.

As much as it is layde in speciall of the properties and partes of man , nowe it followeth to speake of the pro-

erties of him in generall and in speciall , touching the diuersitie of age and of sexes , and also touching many diuer-

Addition

sities of kindly and unkindly things: for by all these diuers and contrary parts, of man is knowen.

¶ Of the age. Cap. 1.



Emigius saith, That the age of man, is nought els but tenour and during of kindly vertues in consideration, meane betwene contrary mouing, or els meane betwene quiet and rest: for here by man passeth and moueth, and neuer abideth, in the same state. Or as Isidore saith, the age is the space of the life of a beast, & beginneth from the conception, and endeth and sayleth after age. Isidore saith and Constantine also, That there are many diuers ages. The first is called Infancia, childhood without teeth, and lately got and borne, and dureth seauen months, and is yet full tender & soft and quauie and clammy. Therefore in that age a childe needeth alwaye tender and softe keeping and feeding and nourishing. And childhode that breedeth teeth endureth and stretcheth seauen yeares. And such a Childe is called Infans, that is to vnderstand, not speking, for he may not speake nor found his words perfectly: for the teeth be not yet perfectly grown and set in order, as saith Isid. Afterward commeth the second age which is called Puericia, childhood: which dureth and lasteth other seuen yeare, that is to the ende of fourtene yeare: and hath that name Puericia or Pubertas, or els of Pupilla, the black of the eye, for as yet the children are pure, as the blacke of the eye is, as Isidore saith. And after that commeth the age that is called Adolescencia, the age of a young stripling, & dureth the thirde seauenth yeare, that is, to the ende of one and twentie yeares, as it is sayd in Viatico: but Isidore saith, that it endureth to the fourth seauen yeares, that is to the ende of eight and twentie yeares. But Philosophers account this age to the ende of thirtie or fue and thirtie yeares. This age is called Adolescencia, for because it is full age to get children, as saith Isidore: and able to but-

nish and increase, and hath might and strength. Isidore saith, yet in this age the members are softe and tender, and able to stretch: and therefore they grow by vertue of heate that hath masterye in them, euen to the perfection of complement. After this Adolescencia age, commeth the age that is called Iuuentus, and this age is meane betwene all ages: and therefore it is strongest, and lasteth as Isidore saith, to xlv. or .l. yeares, and there endeth. And Isidore saith, this age Iuuentus hath that name of Iu-uare, that is to helpe: for in that age a man is set in his full increasing, & therefore he is strong to helpe at neede: & Isidore saith, that after this age Iuuentus, commeth the age that is called Senectus: and is the middle age betwene the age that is called Iuuentus, & the second age which Isid. calleth heuines or sadnesse. This age accordeth to old men & sad, for to call Iuuentus young. In this age olde men dyuine from youth to the second age: for such men be not in the second age, but their youth passeth, as saith Isidore. And vpon this age commeth the second age: & some men suppose, the this age endeth at lxx. yeare, and some suppose that it endeth in no certayne number of yeares. But after these ages, all the other part of mans lyfe is accounted Senectus, or Senium, the second or the last age. Isidore saith, that this age is called Senectus, for passing and sayling of wit: for by reason of age, olde men doate. Isidore saith, that Philosophers tell, that men that haue colde blood, be nice and soles: as men in whom hot blood hath masterye, are wise and readye. Therefore olde men whose blood wareth colde, and in whom the blood heateth not can but little good. Also for great age olde men doate and are mad: and for lust, syking, lightnes, and play, children knowe not what they should doe, as saith Isidore. The last part of age is called Senium, it is so called because it is the last end of age & of lyfe. This age bringeth with it manye domages, and also profits good and euill, as saith Isidore. Good for it deliuereth vs out of the power of mightie men and tyrants, and maketh an ende of bodily

lust,

lust, and breaketh the braydes of fleshly
tyking, and hath wit and wisdom, and
giueth good counsaile, as many olde men
doe. It is the ende of wretchednesse and
of woe, and beginning of wealth, and of
ioye: It is y^e passage out of perill, & com-
ming to the p^{er}ice: It is the perfectnesse
of moedfull deedes, and disposition to be
perfect. And this age bringeth euilles
with him, as saith Ildore. For it is
wretched with feblenesse and noye.
For many euilles come, and sick-
nesse in age is noyous and sorrowfull, for
two things there be, y^e destroy y^e strength
of the bodie, sicknesse and age, as sayth
Ildore. In these olde folke kinde heate
is quenched, the vertue of gouernance &
of ruling fayleth, and humour is dissol-
ued and wasted, might and strength pas-
seth and fayleth, flesh, fatnesse and fayre-
nesse is consumed and spent, the skinne
rinseth, the sinewes shrinke, the bodie
bendeth and croketh, forme and shape is
lost, and fairenesse of the bodie brought
to nought, all these fayle in need. All men
despise the olde person, and are heauy and
weary of him. The olde man is trauai-
led and griued with coughing and spit-
ting, and with other griefes; untill the
ashes be resolued into the ashes, & pow-
der into powder. By this space & passing
of time and of age Philosophers describe
mans lyfe: in which passing of time &
of age, man chaungeth and draweth al-
way towarde his ende, and to the gates
of death. Huc vsque Ildorus.

¶ Of Death, Cap. 2.

Death is called Mors, for that it is bit-
ter: or it hath that name of Mors,
that is, sained to make death. Ild. spea-
keth of three manner deaths. The first
is bitter, the seconde too sone, the thirde
commeth in time. The first is death of
chilzen, the seconde of striplings, the
thirde kindly, and is death of olde men.
Euery dead body is called Funus or Ca-
daver, a carrion. It is called Funus, of
Funibus, ropes: for men in olde time,
bare ropes burning, with ware about
them, before a poore mans beyre. And
Cadauer, carrion hath y^e name of Cade-

re to sal, for the dead body falleth and is
throlwen into the graue. And it is cal-
led than Defunctus, for it hath left the
office of lyfe. And it is called Depultus,
put aside, for it is put aside and buried.
Huc vsque Ildorus, l. 16, ca. 2. Make the
other properties of death farther moze in
the ende of this first booke, in the chapter
treating of the infirmities.

Death is an eternall sleepe, a disso-
lution of the body, a terror of the rich,
a desire of the poore, a thing inherita-
ble, a pilgrimage vncertaine, a separa-
tion of the liuing: Death is the scourge
of all euill, & the chiefe reward of the
good: Secundus.

¶ Of the dignitie of man, Ca. 3.

Hereafter it followeth to speake of
the properties of man, and first of
his childehode and of his generation and
getting. For his making and creation
is moze excellent, than the making of
other beastes: by so much that man is
moze woorthy than other beastes, not one-
ly in soule, but also in most temperate
completion of the body. For Aristotle
libro. 2. saith, like as a gobbet or a peece
of golde or of siluer, is in comparison to
the money with perfect coyne, so be all
dispositions of other beastes, in com-
parison to man, if comparison be made
betwene them and man. And therefore
for that man is the woorthiest of all cre-
tures, kinde ordeineth wittely and wise-
ly to giue to man diuers members and
noble, to accorde to diuers noble work-
ings. Therefore of his creation & making
touching the body, somewhat shortly shal
be treated and said.

¶ Of the creation of the childe.

Cap. 4.

About the begetting and generation
of a childe, it needeth to haue conue-
nient matter, and spede full place, and ser-
uice and working of kinde, that is to
wit, heat, as the cause efficient working
and doing, and spirite that giueth ver-
tue to the body, and gonerneeth and ru-
leth that vertue. The matter of the childe
is humour Seminalis, that is shedde,
by working of generation, and commeth

Addition

of

of both the partes, of the father and the mother. First this matter is shed in the place of conceiuing abroad, and by the drawing of vertue of kinde, it is gathered together in the cells of the mother. And is medled together by working of kinde heate. For if the digest blood of the father and mother were not medled together, there might be no creation neither shaping of a child. For y^e matter of blood that commeth of the male is hot and thicke. And therefore for the greates thicknesse thereof it maye not spread it selfe abroad. And also for y^e passing great heate, the matter of the childe should bee destroyed and wasted, but it receiued temperance of the womans blood, that hath contrarie qualities. This matter gathered in the cell of the right side of the mother, falleth to a male kinde. And in the lefte side to the kinde of a woman a female. And this diuersitie falleth for mastery of heate in the right side rather then in the lefte, as sayth Galen. Constantine, and Aristotle, liber. 15. If the vertue of the blood of the fathers side haue the masterie, the child is like to the father, & so againeward. And if the vertue be like strong in either of them, the childe is like both father and mother. This matter is sodde within by the vertue of kinde heate, and is beclipped with a little skin, and ronleth as milke. This skinne is the matter of Embriows, that is the healing and the couering of the childe, and so the childe is layed therein in the mothers wombe. And this skin commeth out with the childe, when it is borne, when the stringes be broke with the childe, with the which the childe is tied to the cells of the mother. And if it happe by any chaunce, that the skinne abide still in the wombe, after the childe is borne, then the woman is in perill. Then to the matter conceiued, and by vertue retentive ioyned, kinde sendeth forth mensstruall blood, and by heate and humour of that blood y^e childe that is conceiued is fedde and nourished, with such a fodment and nourishing the felde of our generation & birth is moisted and sprung. For as Galen and Constantine say: When the seede ronled and

cherneth as milke, when it is full of spirit, and of kinde heate, it draweth to it selfe feeding and nourishing, and that is by veines and arteryes that braide and spring of the substance of the seede, and bee ioyned to the mensstruall blood. And that is needfull, that the matter of the childe haue nourishing and feeding that commeth thereto by veines and spirit, that commeth thereto by arteryes & wosen: By these two, that is to wit, the matter semirall and humour of nourishing and feeding, kinde heate that is closed within, doth shape the members of the bodie of the childe, and that by might and vertue informatiue of shaping. For of the Essentia of the seede, it shapeth the braine, bones, gristles, selles, skinnes, sinewes, veines, and arteryes, wosen and pipes. And of mensstruall blood, kinde shapeth the liuer and al the fleshy members, of the which the substance is byed and commeth of blood. And first kinde shapeth the principall members, as the heart, the braine, and liuer, which are the foundation of the other members: and in beginning while these be a lump of blood, they bee full nigh together, but afterward they be diuided and departed a sunder. Of these three foundations spring other three: Of the braine spring the sinewes, and the marrow of the ridge bone: of the heart, arteryes, wosen and pipes, spring: and veines of the liuer. When these foundations be made, kinde maketh and shapeth bones to keepe and saue them. As the skull to keepe & saue the braine, and defend it, and the ribbes of the breast to defend the heart, and the ribbes of the side to defend the liuer: and so of other. After these braide and spring other members, later then these, as the handes, feet, and such other. These bee not shapen all at once, but litle and litle one after another. The childe is byed and commeth forth in four degrees: The first is when the seede is nigh as it wer milke: The second, when the seede is become into blood, yet then is not the liuer nor the heart, nor the braine perfectly shaped, but they bee as a lump of blood, and this degree is called Fetus by Ipcras speech. The thirde

Conuey-
aunce of
aire

Congea-
leth, as re-
net doth
the milke

degree

degree is, when the heart, braine, and li-
uer are shapen, and the other members
vnschapely, and not diuised: The last de-
gree is, when all the members be like
euen shapen: and this degree is called,
Infans of Ipocras, for now the bodye is
made and shapen with members and
lyms, and disposed to receiue the soule.

Then it receiueth soule and life, and be-
ginneeth to moue it selfe and sprall, and
to put forth fierte and with handes, and
if it be a female, it moueth in the lefte
side, and if it be a male it moueth in the
right side as saith Galen. In the degree
of milke this matter is vii. dayes, in the
degree of blond ix. dayes, in the degree of
a lampe of flesh xii. dayes, and in the
fourth degree before full perfection xviii.
dayes, wherof follow these verses:

*Sep in lacte dies, ter sunt in sanguine terni.
Bis seni carnem, ter seni membra figurant.*

That is to vnderstand, The matter of
the seede abideth vii. dayes in milke, ix.
in blond, and xii. in flesh, & then in xviii.
dayes the members be shapen. Then
from the daye of conception to the daye
of full completion and the first lyfe of
the childe, be xlv. daies, so that the first
daye and the last be accounted in y. tale:
& by this appeareth, that in xlv. dayes,
the childe is alre, and full shape touch-
ing the effect and doing of generation.
And in this manner Austen accompteth
the buylding of the Temple vnder the
number and tale of xlv. yeare, and com-
pareth and likeneth thereto perfection of
the body of Iesu Christ. Super. lo. 9. &
li. 4. de Trin. ca. 5. Ther among other he
saith these wordes, xlv. times vi. dayes
be CC. dayes and lxv. which number
of dayes make ix. months and vi. dayes.
And it followeth in the same chapter,
And it is written, that our Lorde was
borne in the viii. kalendes of Januarie.
Then from conception, that was from
the viii. kalendes of Aprill, to the daye
of the birth, y. was the viii. day of Janu-
ary, be accounted CC. dayes, lxv. y. con-
teth the number of xlv. times vi. In
so many yerres the Temple was buyld-
ed, &c. And li. 3. ca. 34. Const. saith, that
a male childe that shall be borne in the
viii. month, is formed in thirtie dayes, &

full shapen in lxx. dayes. Then he saith,
that a male childe of x. months is formed
in xlv. dayes, and at the full in lxxx. In
the same place the time is described of
the first life, and full shapen of a maide
childe, but I passe ouer shortlye, taking
hede hereto, that the female is more
slowly formed and shapen at full than a
male childe. Therefore the seede that the
male commeth of, is more stronger and
more hot, and in more hotter place recei-
ued, than the seede that the female com-
meth of. Also Constantine and Galen
saye super Aphor. that Ipocras sayeth,
That euerye childe moueth in eight
monthes, and if he were than so strong,
that he might passe out in anye wise,
then he should lyue. And if it purpose to
passe out and may not passe out, then it
is feeble & grieved with trauell of that
mouing, so that when he commeth out,
in the next month after, he shal not long
liue. And if the birth abideth to the ninth
month, or till the beginning of the tenth
month, then y. childe becommeth strong,
and is born without perill, as saith Con-
stantine li. Pantegni. ca. 34.

¶ Of the little childe. Ca. 5.

The little childe is conceived and
bred of seedes that haue contrarie
qualities: and the place of the male is in
the right side, and of the female in the
left side. And he is fed and nourished in
the mothers wombe with bloud menstru-
al. Of such vile matter and vnsable man-
taketh his nourishing and feeding from
the beginning by working of kinde, and
helping of the vertue of heate, stretching
out all the members that be shapen lit-
tle and little, and not all at once. Christ
alone was all at once shapen, and distin-
guished in his mothers wombe, when he
was conceived therein as saith Austen.
When the soule entereth, life is shed in
ther with & feeling also, and the childe feel-
eth the clipping kindly of a small skin:
& when that skin breaketh, the childe mo-
ueth, & with that mouing, the mothers
wombe is stricken and grieved full sore.
When kinde hath full wrought creati-
on and shapen of the childe, if he be

whole

And then
it shal be
in the
blood and
in the
venerable

After 40.
dayes the
Childe
hath full
shape.

6. daies af-
ter 40.
daies, life
entereth
the conti-
nual pro-
portion of
the first
creation.

A good
note.

whole and sound, then the eight or ninth or tenth moneth, he forceth himselfe to come out of the wombe, and in the outcomming, he is beclipped with a skinne that is called *Secundina*: and in his out going, the mothers wombe is trauayled with full hard throwes and sore, and that happeneth if the childe be too hastie outward. Then when he commeth out into the aire that is too hot or too colde, he is put to wretchednesse and to wo: that witneseth openlye his kinde, wretchedly crieng and weeping. The childes flesh that is new borne, is tender, softe, quauie, and vnstaid: therefore diuers remedies and soode be necessarie to the childe, as saith Constantine li. 3. cap. 32. And he sayth, that children that be new borne should be swathed in Rholes poumed with salte, that they members may be comforted and delineated, and cleansed of clammye moisture. Then the rose of the mouth and gums, should be froted with ones fingers wet in Honie, to cleanse and comfort the inner part of the mouth, and also to excite and to kindle the childes appetite, with sweetnesse of the honie. And he should be ofte bathed and anoynted with Oleo Myrtino or Rosaceo, and all the lymes should be anoynted & rubbed with this Oyle, and namely the lymes of males, the which because of trauayle, ought to be more hard and sad, than the lymes of females. And also it is needfull, that they should be brought a sleepe in darke places, till their sight be gathered and ioyned: for a place that is too bright, departeth and diuideth the sight, and hurteth the small eye, that be yet full tender, & ofte maketh children to looke a squinte. And therefore they shuld not be brought nor layd into bright aire, least the spirite of sight be diuided and departed. And of all things it needeth to beware of euill milke, and of corrupted nourishing and feeding, that the children be not fed therewith: for by vncleanness of pourses, & sucking of clammye milke lyke gleeue, commeth full many sores and griefes, as welkes, blaines, pimples in the month, spetwing, fevers, cramp, the fire, and such other. And if the childe be sicke, medi-

cines shall be giuen to the pourse, and not to the childe, and she shall be ruled according to god dyet: so that the vertue of the pourse be in stade, supplie, and fulfill the default of the childe, as saith Constantine there. For of god disposition of the milke commeth god disposition of the childe, and contrariwise. For of corrupt milke of the pourse, commeth vnkindly sores and griefes in the childes lyttle body: and that is by reason of the tendernes of the childes kind, and also for the easie changing of milke soode. And for tendernes, the lymmes of the childe maye easelye and some howe and bende, and take diuers shapes, and therefore childrens members and lymes, be bound with lysts & other couenable bondes, that they be not crooked neither euill shapen. Seeke in the fifth booke of the nauell, there it is expounded more largely. Also for that children take much soode, they neede to haue much sleepe, that the naturall heate may be receiued into the inner parts, to make good digestion of their meate and drink. And therefore by exciting of kinde, nurses haue a custome to rocke children in cradles, to comfort kinde heate, with easie and temperate mouing. And to bring the children softly and lyghtly on sleepe by resolutions and giuing againe of lullings, and other cradle songs, to please the wits of the childe. Hereto Aristotle sayeth li. 2. that a childe hath much braine, and full great in comparison to his body. Therefore the ouer part of a child is greater and heavier than the nether: and therefore in the beginning of his walking, a childe creepeth on fote & handes, and then afterward, he reareth by his body a lytle: for the ouer parte minissheth, and wereth more lyght, and the nether parts were and become more heauye. Then the age of the first childhood that is within seauen yeare, endeth in the beginning of the second childhood, that is betwene seauen and fourtene.

Of a childe. Cap. 6.

There must be heede taken in chusing hole some nurses, and cleanly.

A Childe that is betwene vii. years and viiii. is called Puer in Latine, and hath that name of Peritas, cleanness, as sayth Ildore. And the childe is properly called Puer, when he is wayned from milke, and departed from the breast, and knoweth good and euill: and therefore he is able to receiue chastising and learning, and then he is put and set to learning vnder tutours, and compelled to take learning and chastising. Children of this age be hot & moyst of complexion: and in such children for strappiness of beynes, mouing of Venus hath no great maisterie, till they come to the yere of Puberte, that is when y^e neither beard haire groweth first in the flesh, and therefore for purenesse of kinde innocencie, such children be called Pueri, as saith Ildore. Then such children are softe of flesh, lythe and plynant of body, able and lyght to mouing, wittie to learne, & leade their liues without thought & care, and set their courages onely on mirth and yking, and dread no perills more than beating with a rod, and they loue an apple more than golde. In the time of Puberte when the haire groweth on the neather beard, they be not ashamed to be seene naked and bare, when they be praised, or shamed, or blamed they set litle thereby. Through stirring and mouing of the heate of the flesh and of humours, they be lightly and soone wroth, & soone pleased, and lightly they forgiue: and for tendernes of body they be soone hurt & griued, and may not well endure harde trauayle. For mouing of hot humours which haue y^e maisterie in the, they moue lightly, and be vnstedfast and vnstable. Through great and strong heat, they desire much meate: and so by reason of superfluite of meate and of drinke, they fall oft and many times into diuers sicknesses & euills. And those children which be gotten and gotten of corrupt father and mother take corruption of them, as it fareth in children of leprous men, and of those men which haue the sicknesse called Podagre, which of a corrupt humour of the father and mother, are corrupted with leprosie and with gout. By voyce & face, we perceiue betwene chil-

dren and men of full age. Therefore li- bro. 3. Aristotle saith, that in children the voyce chaungeth not, vntill the desiring of Venus come: For when childrens voyce chaungeth it is a token of Puberte, and then they be able to gender and get children. With all children be tached with euill manners, and thinke onely on things that be, and regard not of things that shall be, they loue playes, game, and vanitie, and forsake winning and profite: and things most worthy they repute least worthy, and least worthy most worthy. They desire things that be to them contrary and griuous, and set more of the image of a childe, than of the image of a man, and make more sorrow and woe, and wepe more for the losse of an apple, than for the losse of their heritage, and the goodnesse that is done for them, they let it passe out of minde. They desire all thinges that they see, and praye and aske with voyce and with hande: They loue talking and counsaile of such children as they be, and auoyd compaignie of olde men: they kepe no counsaile, but they tell all that they heare or see. Sodainly they laugh, and sodainly they wepe. Alway they crye, iangle, scozne & disdaine, that vnneth they be still while they sleepe. When they are washed of filthe, anon they defile themselves againe. When the mother washeth and cometh them, they kicke and spall, and put with fete and with hands, and withstandeth with all their might. For they thinke onely on wombe ioye, and knowe not the measure of theyr wombes: They desire to drinke alwaye, vnneth they are out of bedde, when they crye for meate anone.

Of the maide. Cap. 7.

A Maide childe and a Damoyzell is called Puella, as it were cleane and pure, as the blacke of the eye, as saith Ildore. Among all things that be loued in a maiden, chastitie and cleannesse be loued most. Men behoue to take heed of maidens, for they be hot & tender of complexion, small, pliant and sayre of dispo-

Or euer
they be re-
die cloa-
thed.

It is very
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fiction of body: shamefast, fearefull, and merry touching the affection of y^e minde. Touching outward disposition they bee well nurtured; demure & softe of speech, & well ware what they say; and delicate in their apparell. For as Seneca sayeth, that seemely clothing becometh to them well, that be chaste damoisells, &c. Puella is a name of age, of soundnesse without wem, and also of honestie, as sayeth Isidore. For commonly we vse to call maidens damoisells, and a maide is called Virgo, and hath that name of greene age, as Virga a rodde is said, as it were Viridis greene: or els a maide hath the name Virgo, of cleannesse without corruption, as it were Virago: For she knoweth not the very passion of women, as saith Isidore li. 11. & 12. Arist. saith, that enery woman generally hath more nesth and softe haire, and more pliant than a man, and longer necke, & the colour of women is more white than of men, and their faces and chere, is merrie, softe, bright, and pleasing, and haue small bodies and straight from the shoulders to the nauell, and more large from the nauell to the knees, and longer downward to the soles of the feet. Their hands and the vttermoost parte of their members be full subtil and pliant, their voyce small, their speech easie and short, light in going, and short sleepes, and light wit and head, they be some angrie, and they be merciable and enuious, bitter, guilefull, able to learne, and hastie in liking of Venus. Therefore li. 8. Arist. saith, that of all kindes of beasts the female is more feeble than the male, except the females of Beares and Leopardest: For they be counted more cruell and more hardie than the males. And in other kind of beasts y^e females be easier to be taught and be more guilefull, and be more softe, and more busie about nourishing, feeding, and keeping of their young. And for that a woman is more meeker than a man, she weepeth soner, and is more enuious, and more laughing and louing, and the malice of the soule is more in a woman than in a man. And she is offeable kind, and she maketh more leasings, & is more shamefast, and more slow in working

and in mouing than is a man, as sayeth Aristotle, lib. 8.

Of the Mother. Cap. 8.

The mother is called Mater, for shee profereth and putteth forth the breast to giue the childe, and is busie to nourish and to keepe it, and the childe in the mothers wombe is fed with bloud menstrual, but when the childe is bozne, kinde sendeth that bloud to the breasts, & touneth it to milke to feede the childe, and so the childe is more better and kindlye fed with his owne mothers milke, than with other milke. The mother that conceiueh with liking, trauaileth & bringeth forth hir childe with sorow and woe, & she loueth the childe tenderly, and clippeth and kisseth it, and feedeth and nourisheth it busily. Also after that the mother is with childe, she sheddeth not mensstrual bloud: for as Arist. saith, it turneth into feeding of the childe. The mother is lesse griued if she go with a male childe, then when she goeth with a maid childe: and therefore she is fairer of colour, and lighter of mouing, as Arist. saith. And Aug. saith, The nearer the time of birth the mother is, the more she is griued & trauailed with mouing of y^e child. Arist. saith, and Galen also super Aphor. that the tokens that women goe with child, be if they desire diuers things, & change colour, & were wan vnder the eyes, and the breasts were great, and little & little the wombe ariseth, and with greatnesse of the child, the mother is stretched, their stomaches wamble, and oftentimes they be ready to spewe, they be very sad, and can away with no labour, in trauaile of childe they be compelled to crye & lightly perish, & namely young women with small members and straight. The more woe and sorow women haue in trauel, the more they loue the childe, when it is bozne: and they keepe and nourisheth, & instructeth it the better. The lettes of a woman in conceiuing & feeding of a child, seeke afore in the first booke, wher is treated of the mother and breasts. Further, more in the same it toucheth of death birth, and of the causes thereof.

Mater.

A pretie
mixture
in a yuo-
man.

Of

be called and brought againe into charge of bondage and of thralldome. Also a bonde seruaunt suffereth many wrongs, and is beate with rods, and constrained and helde lowe with diuers and contrary charges and traualles amongst wretchednesse and woe, yneth he is suffered to rest or to take breath. And therefore among all wretchednesse and woe, the condition of bondage and thralldome is most wretched, as sayth Rabanus, expounding this word ler. 9. We shall serue straunge Gods, that shall not suffer you to rest day nor night. It is one proper tie of bond seruing women, and of them that be of bond condition, to grudge and to be rebellious and vnbourrom to their Lords & Ladies, as sayth Rabanus. And when they be not held lowe with bread, their heartes swell and were stout and proud against the commandements of their soueraignes: as it fared of Agar a woman of Aegypt, seruaunt of Sara, for when she saw that she had conceived and was with childe, she despised hir owne Lady, Gen. 16. and would be not amende hir: but then hir Layde put hir to be scourged and beaten, and so it is written that Sara chastised hir and beate hir, &c. Dread maketh boyde men and women meke and lowe, and godly loue maketh them proud and stout, and despitfull, as it is said there. And it is written, he that nourisheth his seruante delicately, shall finde him rebell at the ende. Seeke farther more in the Chapter Nequam.

A flowre
horse
must
haue a
quicke
spur: & a
malepart
seruaunt
meate,
drinke,
lodging,
counsell
worke, &
stripes.

Masculus.

Of a male. Cap. 12.
A male is called Masculus, and Masculus is the distinctive of Mas, maris. And in all kinde of beastes the male hath the principate, touching the wretchednesse of Ieres, that is, distinction of male and female as sayth Iudore. The male passeth the female in perfect complexion, in working, in wit, in discrecion, in might and in lordship. In perfect complexion, for in comparison the male is hotter and dryer, and the female the contrary.

In the male are vertues for all and shaping, and working, and in the female

materiall suffering and passive. Therefore Aristotle li. 5. saith, that a man is as it were forme and shape, and a woman is as it were patient and suffering. Also the male passeth in kinde working: for generally kinde working is stronger in the male than in the female, for in him is more vertue and strength, and therefore a man is called Vir in Latine, and hath that name of passive strength, as sayth Iudore, for the sinewes and braynes of men be grounded in greater strength, and therefore they be apt to strong worke & deeds: the bones of males be stronger, greater, harder & sadder in the ioyntes, and therefore they be kindly more strong for all manner of workes.

Also Constantine sayth, that in males the heartes be large and great, therefore they be able to receiue much plentie of spirites and of blond: And therefore through the great abudance of spirites and hot blond, a man is more hardy then a woman, for in her the cause is contrarie: And through strength of heate and vertue of drie complexion, no man hath the passion mensstruall as women haue. All superfluities that be bred in mens bodies, are either consumed by greate heate, or els turned into haire, or are voided by businesse and trauaile. Also the conditions of man and woman be diuers in discrecion of wit: For in all kinde of beastes the male is more crafty and warre then the female, to boide and to scape gins and griefes, and other perills, as sayth Aristotle li. 5. Therefore a man passeth a woman in reason & in sharpnes of wit & vnderstanding, as sayth Augustine. And by authoritie of the Apostle he setteth a man afore a woman in dignitie and worthinesse of the Image and likenesse of God: And by reason of this dignitie a man passeth a woman in authoritie and might of soueraintie. The authoritie of teaching and soueraintie is graunted to men & denied to women, as for custome & blage. 1. Cor. 6. The Apostle saith, I suffer not a woman to teach in the Church or congregation: For it is written: Under mans power thou shalt be, and he shall be thy Lord. Gen. 3. When men be more drie and hot then

women,

1. Cor. 6.

Gen. 3.

women, moze strong and mightie, moze bolde and hardie, moze wise and witty, moze stedfast and stable, and loue women iealously. And also beastes fight for their wiues, as Aristotle saith. They be also moze harder of body, moze rough & haire, and haue a moze greater and grofser voyce, and be moze sterne and fearefull of looking in all manner kinde of beasts except a Colwe, whose voyce is greater then the Bulles, as sayeth Aristotle. Also in every kinde of beastes, the male hath moze teeth than the female, and needeth moze meate and feeding for the body, that is for the great strength of heat & hath & matterie in males, that wasteth some the moisture of meat and of drinke, as saith Aristotle lib. 3.

Of a man. Cap. 14.

A man is called Vir in Latine, & hath that name of might and strength, as saith Isidore. For in might and strength a man passeth a woman. A man is the head of a woman as the Apostle saith, and therefore a man is bounde to rule his wife, as the head hath cure and rule of the body. And a man is called Marius, as it were warding and defending Matrem the mother, for he taketh ward and keeping of his wife, that is mother of the children. And is called Sponsus also, and hath that name of Spondere, for he betrotheth and bindeth himselfe: for in the contract of wedding, he plighteth his troth to leade his life with his wife without departing, and to paye his debt, and to keepe his wife and loue her as for all other. A man hath so great loue to his wife, that for his sake he aduentureth himselfe to all perills, & setteth his loue afore his mothers loue, for he dwelleth with his wife, and forsaketh father and mother: for so saith God, A man shall forsake father & mother and abide with his wife. Afore wedding & sponse thinketh to winne loue of his wife with gifts, and certifieth of his will with letters and messengers, and with diuers presents, and giueth manye gifts and much good and cattell, and promisseth much moze.

And to please his wife he putteth him to diuers playes & games among gathering of men, and vseth ofte daides of armes, of might and of matterie, and maketh him gaye and seemely in diuers clothing and araye, and all that he is prayed to giue and to doe for his wife. He giueth and doth anone with all his might, and denieth no petition that is made in his name and for his wife. He speaketh to his wife pleasantly, and beholdeth his wife in the face with pleasing and glad chere, and with a sharpe eye, and at last assenteth to his wife, and telleth openly his will in presence of his friends, and sponseth his wife with a ring, and taketh his wife, and giueth his wife gifts in token of contract of wedding, and maketh his wife charyers and daides of graunts and of gifts, he maketh reuels and feasts, and spotes, and giueth many good gifts to friends and guests, and comforteth and gladdeth his guests with songs & pipes, and other ministrallie of musicks. And afterward when all this is done, he bringeth his wife to the priuities of his chamber, and maketh his wife fellow at bed & at board: and then he maketh his wife Lady of his money and of his house, and meyne, and then he is no lesse diligent and careful for his wife, then he is for himselfe: and specially lovingly he aduiseeth his wife if she doe amisse, and taketh good heed to keepe his wife well, and taketh heed of his wife bearing and going, of his wife speaking and looking, of his wife passing and againe coming, out and home. No man hath moze wealth, than he that hath a good woman to his wife: and no man hath moze woe, than he that hath an euill wife, crying and tangling, chiding and scolding, drunken, lecherous and vnstedfast, and contrarie to him, costly, stout and gaye, enuious, noysfull, leaping ouer landes, much suspicious and wrathfull. Fulgencius toucheth all these things in a certaine Sermon that he maketh De nuptijs in Cana Galilee: and so he likeneth Christ to a good man, and holpe Church to a good wife, and the Synagogue to an euill wife that breaketh sponshode. In a good sponse and wife behoueth these conditions, that she be busie and deuout

in Gods service; meke and seruicable to
hir husband, and faire speaking & goodly
to hir meynie; merciable & good to wret-
ches that be needie; easie and peaceable
to hir neighbours; ready, ware and wise
in things that should be ayoyded; migh-
tifull and patient in suffering; busie and
diligent in hir doing; mannerlye in cloa-
thing; sober in mooring; warie in speak-
ing; chaste in looking; honest in bearing;
sad in going; shamefast among the peo-
ple; merrie and glad with hir hus-
band; chaste in priuie. Such a wife is wor-
thy to be praised, that intendeth more to
please hir husband with such womanly
teues, than with hir cropped haire, and
desireth more to please him with vertues
than with faire and gaye clothes, and
vseth the goodnesse of matrimonie more
because of children, than of fleshy liking;
and hath more liking to haue children of
grace than of kinde. These properties be-
long to a good wife, which sufficeth at
this time.

Of a Father. Cap. 15.

Pater.
Genitor.

He is no
whit the
lesse in bo-
die.

A Father is the well and head of be-
getting and gendering: and naturally
the father desireth to multiply his kind
in children, to the ende to keepe and saue
in his children the kind, that he may not
keepe and saue in himselfe; as saith Com.
Therefore by the office of kinde he de-
parteth and sheddeth out his substance
to the generation of children: and yet
for all this liking and departing the sub-
stance of kinde, he receiveth no dimini-
tion. And he gendereth children: lyke
to himselfe in kinde and in shape; and
namely if the vertue in the fathers seede
passeth the vertue in the mothers seede, as
saith Aristotle. lib. 8. And therefore by
procreation of children the father is di-
ligent and busie, and loueth kindly his
childe; insomuch, that he spareth his
owne meate to fede his children: And
that is generallie true in all kinde of
beasts except fowles, in whom kinde go-
eth out of kinde, and therefore they be
not busie and careful about their young,
but they doe beate them awaye, as A-
ristotle lib. 6. sayth of the Eagle, that

with his bill and wings beate and drive
awaye their young. A man loueth his
childe, and feedeth and nourisheth it; and
setteth it at his owne home; when it is
wayned, and teacheth him in his youth;
with speech and woordes; & chasteth him
with beating; & setteth him a putteth him
to learne vnderward; & keeping of war-
dens and tutors. And the father shew-
eth him no gladd chere, least he were
proud; and he loueth most the sonne that
is like to him; and loketh ofte on him,
and giveth to his children; cloathing
meate and drinke; as their age requireth;
and purchaseth landes and heritages for
his children, and ceaseth not to make it
more and more; and sayleth his purcha-
ses, and leaueh it to his heires. And a fa-
ther is called Pater, and hath that name
of Pascendo so forte, for he feedeth his
children in their youth, and is fedde of
them in his age: (Very fewe children
feede their parents as they ought; but
rather with them awaye, and receiuing
their goods, and little respecting they
persons: in which so doing, they pur-
chase highly the vengeance of God;) as
it saith in fowles of rauenous kinde;
as Aristotle saith, for of such fowles, the
young fede the olde, when they maye
not for age get their owne meate. There-
fore for their reward and meate, long
life is graunted them that worship, and
sustaine father and mother, as saith Am-
brose. For it is written: Worship thou
thy father and mother; and thou shalt
liue long vpon the earth. Exod. 20. &
Ecclesiast. 3. He that worshippeth his fa-
ther, shall haue long lyfe. Therefore the
Glose sayth: To worshippinge father and
mother is the sayest heste in comman-
dement of the second Table, and so it is
a great heste in meate and rewards. And
to trespassse agaynst that commande-
ment is greatly to be punished. Pro. 30.
Who so laugheth his father to scorn, &
setteth his mothers commandement at
naught; the rauen of the vally or brook
pick out his eyes, & deuoured he be of
the young Eagles. Therefore the Fathers curse,
griueh the children, as it saith in
Chamis children, that were bonde and

Addition

Exod. 20,
Eccle. 3.

Pro. 30.

thall,

Gen. 9

James. 2.

thall, for Cham offered his father. Genesis. 9. And so children shall worship the father, and sustain and so bear him, reioyce, defend, magnifie, praise him, and heare and follow him, Vt dicit Gl. ibi. If ye be Abrahams children, doe Abrahams deeds and wordes; wile and in mid. The child commeth of the substance of father and mother, & taketh of them feeding: and nourishing: & profiteth not neither liueth without help of them. The more the father loveth his child, the more busily he teacheth and chastiseth him: and holdeth him the more straight under chastising and loze; and when the child is most loved of the father, it seemeth that he loveth him not: for he beateh and griueth him oft, least he drave to euill manners and taches, & the more the child is like to the father, the better the father loveth him. The father is ashamed, if he heare anye foule thing told by his children. Who fathers hart is sore griued, if his children rebell against him. In feeding and nourishing of their children standeth the most businesse & charge of the parents: Heritage is kept for children in hope of issue. Dd by lawe for griding and despising of the Father, the child is punished and disinherited, and none unkindnesse is more then unkindnesse of euill children, if they helpe not the father and mother in time of neede, as they helpe them some time. Dd for reuerence of the father and mother, then doe the child great worship: and receiue them greates giftes. Lawe will that the eldest sonne haue the more partes of the heritage. But for wrong done to the father, the right of the eldest sonne is taken from him, and given to another son, that is more worthy to haue the heritage, & the name and right of the eldest sonne. As Hierome sayth in the Glofa Genesis. 49. Ruben mine eldest sonne, &c. Thou hast lost the right that thou shouldest haue. By right the first sonne of the birth shoulde haue the heritage, kingdom, and Priesthood. When children which shoulde by kinde be noble, rich, and free, as the father and mother be, for their trespasses be made vile and poore seruantes and

thzalls. Seeke afoze in the Chapter De
mulopuero. *And I aid to the next to say*
His disciples and disciples one, Haim
demons Of a seruauit, Chap. 15. *81. 1. 14*
and, day and delious and todi, etc. I aid of
A seruauit is called seruus in Latine,
and hath that name of seruus, to
keepe for sometime prisoners were kept
eithen to be beheaded, or to be ranso-
med as sayth Iud. *And* else they haue y
name of seruare, to serue: for they be
put to vile seruice of office, that bee not
conuenable to Lords; nor for theyr chil-
dren. And Isidore sayth, What there be
three manner of seruauits: some seruauits
be bond, and bozne in bondage, and such
haue manye paines by lawe, for they
may not sell nor giue away theyr owne
good and cattell, neither make contracts,
neither take office of dignitie, neither
beare witnes wout leaue of their Lords.
Wherefoze though they be not in child-
hode, they be oft punished with paines
of childhode. Other seruauantes there be
that be called Empticii, the which be-
ing taken with straungers and aliens,
and with enimies, be bought and solde,
and held lowe vnder the yoke of thzal-
dome. The thirde manner of seruauants
be bounde freelge by theyr owne god
will, and serue for rethward and for hire.
And these commonly be called Famili,
and haue that name of Famulando, ser-
uing, as sayth Isidore. Liked seruauits
haue many euill conditions, the which
be rehearsed befoze in Tractatu de An-
cilla.

Of an euill seruaunt,
Chap. 16.

Hereto shall be put the conditions
of an euill seruauit: For he is noy
full as well to himselfe as other in ma-
ny things: When he is drunkenly, he le-
seth and spilleth his Lords good and cat-
tel, or else taketh it by theft and spendeth
it, Ec. 10. A drunken work-man shall not
be rich: also he is slow & idle, & then he le-
seth in idleness the time y is graunted to
trauaile in, as y hus band said to the ser-
uants, why stand ye here all day idle/ Ec. 33
Set thy seruant to work y he be not idle

Scruus

Annull
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Gcn.49

Eccle. 33.
Send thy
seruant to
work that
he og not
idle, &c.

An euill
seruant
seeking co-
panie of
theeues,
refuseth
honest, &
in stealing
from his
master, he
maketh
the diuell
rich, and
himselfe
poore.

so it is conuenient for him. Also he is a great spender of his Lordes good and cattell, and spendeth and wasteth all. Mat. 18. The rent gatherer was defamed to his Lord, that had wasted his good and cattell. Also he is slow, sleepe, and vniu-
ste, and forgeth all his Lordes needs, and leaueth them vndone. Ecc. 37. it is sayde. Create and talke of worke with a slow seruant. And Luk. 19. it is sayde, The slowe seruant hidde his Lordes talent in the earth, and went his way. Then it followeth, that an euill seruant and head strong, setteth more by himselfe then of his Lord. Ecclesiast. 10. I haue seene seruants on horsebacke, &c. Et Prou. 29. By a seruant when he reigned, &c. Also he is couetous, and turneth the winning of his Lord vnto his owne vse and profite. Ensample of Eliseus seruant, that aske money in his Lordes name, and toke it and hidde it. 4. Regum. 5. Also he is proud and presumptuous, & despiseth his Lordes commaundement, as Miphiboseth saide of his seruant Ziba. App. Lord and king, my seruant despiseth me, and would not saddle mine Ass. 2. Reg. 16. Et Iob. 19. App. seruant, &c. They be harde of heart and malicious, yet they couet and desire to haue grace of other men, and when they haue it, they shew none to other. Math. 18. I forgave thee al thy debt, because thou paidst mee wicked seruant. Also he is vnware and vnadvised, forgetfull and vncunning, he hath no minde that he shall giue to his Lord accounts of his outrage. Luke. 12. App. Lord tarryeth to come: also he is wrathfull, deceiueable, and trecherous, & disturbeth and grieueth all the meynie. Lu. 13. If a seruant beginneth to drinke, and is drunken, and smiteth and beateth the meynie: his Lord shall come, &c. He is an euill speker, and tale teller of al thing, and namely he speaketh euil of his Lord, as it sared of Ziba, Miphiboseths seruant, that accused him to the king. 2. Regum. 15. Ecclesiast. 7. Heare not a seruant that speaketh ill to thee: also if he be delicatly vsed, he presumeth and withstandeth his Lord. Prou. 29. Who that nourisheth his seruant delicatly, he shall finde him rebell: And it becommeth not

a seruant to haue liking and delectable things: Also he is full of fraude and of guile, and layeth a wait to entrap his Lord, and sometime slaieth and spill-
leth him. 4. Regum. 29. The kings seruantes set a waite vpon him, and slew him in his owne house: Also he doth his Lord wrong, and flyeth from his Lord, and forsaketh him, and goeth and serueth his Lordes aduersarye. 3. Reg. 2. Semey seruants fledde into Geth: Et primum Reg. 25. Seruants entreated that fled from their Lords: And when he is euil and doth amisse, scarcely he leaueth his malice for words. Ecclesiast. 23. As a seruant arained, that is to vnderstand, chastised with torments ofte, amendeth him not of his trespasses, but wereth more angry and wrath: As who sayth, A seruant is not amended with tormentes, but rather appayred. For when he is unkinde, he knoweth not the grace that his Lord doth vnto him, but he thinketh that his Lord doth for him by dutie and debt more then by grace. Eccle. 3. Make thine hand from thy seruant, & he askeeth freedom: Also though he doe amisse, and is blamed of his Lord without scourging, scarcely he will knowlege the truth. Ecclesiast. 42. The worst seruantes side must blende. Glof. The seruant that is not chastised with words, must be chastised with wounds: And for that he is guilefull of deceiptes, and hateth trauaile, if he be called to worke and trauaile, he saith that he slepe: and as though he heard not, he tourneth him from that one side to the other side. Prou. 29. A seruant may not be taught, for he heareth what thou saist, and hath despite to giue an answer. Et Luke. 12. A seruant that knoweth his Lords will, and will not do it, shall be beaten with many stripes.

The conditions of a good seruant. Cap. 18.

The condition of a good seruant standeth in diuerse doinges: For a good seruant wil be taught, and is wittie and ready to vnderstand. Prou. 28. A wise seruant shall haue mastery and lordship

vpon

upon his children. Et Ecclesiast. 7. If thou hast a wife seruaunt, let him be to thee as thine owne soale, &c. Also a god seruauant is make and seruiceable to do whatsoeuer becommeth him. In Psalter. 138. O Lord I am thy seruauant, and the sonne of thy seruing woman or handmaide. Phil. 2. He inuoketh himselfe and taketh the shape of a seruauant. Also he is merry and glad at meate. It is seemly that a seruauant be merry and gladd of chere. For all the seruice displeaseth, if the seruauant haue no glad chere. Gene. 24. And we shall be gladd to serue the King. And Esaye. 60. My seruantes shall be gladd, and praised for ioye and gladnesse, &c. Also he is good and gracious to speake with. And seruantes be well loued, if they be goodlye and good to speake with. And therefore it is sayde of Dauid, that serued Saule. 1. Regum. 18. Dauid was loued of al the people, and most of the Kinges seruantes. And there is sayde: Doe thou pleasest the King, and all his seruantes loue thee. Also he is manly, bolde, and hardie, and putteth himselfe against the enemyes of his Lorde. 1. Regum. 15. Let no mans heart faile for him, I thy seruauant shall goe and fight against the Philistines, &c. And he is trusty & true in things that is betaken him, and busie to pursue his Lords needs Luk. 19. Tell he thou good & faithfull seruauant. Et Ecclesi. 12. My seruauant Moses is in all mine house. And he is make & skillfull to procure the profite of his Lorde. For a good seruauant taketh more heede to multiply and increase his Lords goods and cattell then his owne. For in multiplyeng of his Lords goods and cattell, he procureth his owne profite. Luke. 19. The noble man called his seruantes, and betokened them ten Minas: (Mina is a certeyn weight and value) and he said to these seruantes: Operchaundise with it till I come, &c. Also a god seruauant is wise and ware, and enuening to giue accountes and reioyning of what he hath receiued and deuiered of his Lorde's goods and cattell. For he keepeth certainly to haue neede and reward for making good accountes. And for these thinges that be not ac-

counted, he is alway in doubt & in dread: As it is sayde Luke. 19. Doe Lorde thy Mina hath made ten Minas: And his Lorde sayde to him, And hee thou hauing power ouer tenne Cities: Also a god seruauant is busie, and studie with all his heart and thought to araye and ordeine for his Lords profite, rather then for his owne, and hee ordeyneth for his Lodes meate and drinke, and bedde, or hee dispose himselfe to eate or to goe to bedde, or to take any other rest. A god seruauant accounteth neuer profite done to him, while he seeth that his Lorde fraunpleth. Luke. 12. Which of you hath a seruauant, and commeth out of the felds, and sayth first to him, Sit thou downe. Therefore. 2. Regum. 10. Urias is commended, that sayde to Dauid: My Lorde Ioaab, and my Lodes seruantes resteth on the grounde in the felds, and shall I goe into mine house and eate and drinke, &c. A true seruauant that seareth his Lorde, and knoweth his comming disposeth not, nor arayeth himselfe to bedde nor to sleepe before the comming of his Lorde. Luke. 12. Well is the seruauant, that his Lorde findeth him waking, when he commeth: Also a busie seruauant waketh when other men sleepe, to kepe safe his Lorde. Therefore Dauid blamed woorthely Abner and the other seruantes of King Saule, that were sleepeing. 1. Regum. 26. None was waking, but all a sleepe. And it followeth: We be children of death, that kepe not our Lodes commaundements: Also a seruauant that is louing and diligent in his Lords seruice, is alway ready with his hand, and hath a waite vpon his Lorde to do what that shall please him, that hee hath no lack neither default of seruice, or to receiue soine benefite of his good Lorde. Psalm. As the clew of a seruing woman is in the hands of her Ladye, &c. Also a god seruauant ceaseth neuer of trauaile, and he is neuer idle, but alway busie about the profite of his Lorde: for when hee both eate or fast, sleepe or wake, his wit and thought is alway to ordeyne and see the profite of his Lorde. 1. Reg. 13. As an hart desireth gadolue, and the hired man abideth, &c. Also a god

Luke. 19.
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seruant is neuer costly to his Lorde in meate and drinke neither in clothing, but sometime he holdeth him content with an olde cloth of his Lorde all the yere long, he knoweth that he shall haue more of his Lord when his seruice cometh out. And therefore in the lawe it is commaunded, that a Lord shal not let his seruant goe from him in the seuenth yere without meate and drinke and clothe on his chiefe couenant. Exod. 21. Et Deut. 15. Also a seruant that is vertuous and well taught in manner and conditions, is oft gracious & well allowed in the sight of his Lorde. Therefore a wise seruant doth his businesse to serue his Lord courteously. For sometime a Lorde loueth cleanness more then seruice. Psalmo. He that goeth in the cleane way serued me. Ec. 7. If thou hast a wise seruant, be he to thee as thine own soule, &c. Also a good seruant grudgeth not, neither plaineth not against his Lorde, though he blame him, and tell him his defaultes. For he knoweth well that a good Lord will not blame his seruant wrongfully, and such blaming tourneth to his profite, &c. Eccl. 10. If free men and children shall serue a wise seruant, and a man that is taught, will not grudge, though men tell him his defaultes, but he is rather very glad. Pro. 9. Tell a wise man his default, and he will loue thee; and tell a foole his default, & he shall hate thee.

Of a good Lord. Chap. 12.

This name seruant is a name of subiection, so this name Lorde is a name of souereignty, of power, and of might. And therefore rightfull Lordship is ordeined of that Lord, of whom cometh all might and power. For without a Lorde might not the common profite stand safely, neither y^e company of men might be peaceable or quiet: For if power and might of rightfull Lordes were withheld and taken away, then were mallice free, and godnesse and innocencie in no safety, as sayth Isidore. Also rightfull Lordshippe ouerseteth not his subiects by tyranny, but defendeth them,

and putteth off and beareth downe their aduersaries and enemies: Also the might of Lordes forsaketh not seruants, but putteth it selfe for subiects against might and strength, that is against the subiects. Also Gregory saith, and so it is known, that this name Lord, is a name of might and of right wisenesse. For our Lord is rightfull, and loueth right wisenesse, & his face seeth equitie: And therefore a rightfull Lord by way of rightfull lawe, heareth and determineth causes, pleas, & strifes, that be betwene his subiects, & ordeineth that euery man haue his owne, & putteth his sword against mallice, & putteth forth his shield of righteousness, to defend innocents against euill doers, & delivereth small children and such as be fatherlesse & motherlesse, and widowes of them that ouerseth them: And he putteth robbers and rousers, thieves, & other euill doers: and vseth his power not after his owne will, but he ordeineth and disposeth it as the lawe asketh: And so this name Lord is a name of equitie, and also a name of freedom and of free heart. For rightfull Lordes be free, and make of heart. And as it is sayd Hest. 23. When I had subdued all the world to my Lordshippe, I neuer misused the greatnesse of my might and power: but I would rule my subiects with mildenesse and softnesse, &c. Therefore the very Lord sheweth himselfe free, of gifts and speech to all men, except euill doers: and loueth more to be loved, then feared. He knoweth not that he hath Lordshippe ouer men that liueth rightfully but ouer beasts: that is to vnderstand, ouer beaustiall men that be wicked and euill, as Gregorie sayth vpon Genesis. 9. Fear drede he from all beasts, &c. A man, sayth Gregorie, is not lesse ouer reasonable beasts, but ouer unreasonable beasts, that he should not onely be dreaded of men, but also of beasts, kind bringeth forth all men like in power & might: But for thursle worshippinge the dispensation of Gods worde setteth some men before other: that he that dredeh not the righteousness of God, may drede y^e punishment of mans strength, and so for drede of our Lord he shall not

be proude: And hee commaundeth that they be not busie to winne and get their owne ioy and skoutnesse, but to saue and maintaine the right of subiectes: For they haue no Lordshippe ouer men, but ouer beasts. For in that parte that they bee beastiall, they bee put vnder Lordshippe. Also this name Lorde is a name of gentlenesse and of noblenesse, as it is sayd Deut. pri. I haue taken of your ygenages wise men and noble, and haue made them Lordes, Princes, and Tribunes and Centuries: For Lords ought to be noble and gentle of heart, of flesh, and of thought. Wherefore Ambrose saith, that among beasts kinde setteth them to be chiefe, which be most noble and most strong, and maketh them kings, Dukes, and leaders of other: As it saith among Bees. Among them all, those that haue most noble conditions of the giste of kinde, bee set before, and haue mastery in Lordshippe ouer the other. So that man may learne to bee a Lorde noble by reason and grace, sith that beasts bee by kinde aboue other beasts. Also this name Lorde, is a name of worshippe and of dignitie, as the Apostle saith, Ad Eph. 6. Seruants be ye obedient to your fleshy Lordes with feare and dreade and shanking, &c. Rightfully a Lorde receyueth of his subiects worshippe and reuerence, and by the worthinesse of his office hee maketh his subiectes worthy to haue worshippe: For by reason of one god king and one god Lorde, all a Country is worshipped and dreade, and enhaunted also. Also this name Lord is a name of peace and suretie. For a god Lorde ceaseth warre, battaile, and fighting, and accordeth them that bee in Griefe. And so vnder a god, a strong, and a peaceable Lorde, men of the Country be defended and safe. For there dare no man assaulte his Lordshippe, nor in any manner breake his peace.

Of an euill Lord or Lordship.

Chap. 20.

Nothing is moze profitable to the common profite, then a good rightfull

Lorde: So nothing is woyle then an euill Lorde. For an euill Lorde ouersetteth and pilleteth his subiects that he shuld helpe, and holdeth them hard & straight, that scarcely they abyde in office and seruice. Mich. 2. They that take violentlye the sinne of the proude, &c. For gistes and bribes violateth iustice, and deemeth not for the poore. Mich. 3. Harken you Princes that hateth rightfull iudgement, yet receiue of the people rent and tribute, and defende them not against crimes, that rise vpon them. Ecclesiast. 13. Hee punisheth and scourgeth them cruelly, which assent not to his mallice. Esay. 19. I shall giue Aegypt into the handes of cruel Lordes, &c. Ierem. 6. Hee is full cruell, &c. He chalengeth other mennes god, and thinketh that all thing is his owne. 1. Reg. 8. Hee shall take thy chyliden and thy fieldes, &c. Hee desireth moze to be feared then loved. Baruch. 6. Shewing drede to nations. Videte ergo. &c. Hee desireth to haue reuerence and worshippe of all men. Daniel. 2. Fallett downe and worship the Image, &c. Hee destroyeth the lawes and statutes of olde men, and ordeyneth his owne. Esay. 10. Woe to them that make euill lawes, and hideth theyr mallice and cruelnesse vnder the lykenesse of rightfulness. Esaye. 52. Lordes trauails and ouersette wickedly and oft the people with exactions and tillages. Esaye. 3. Cradours spoyled my people. Et Daniel. 10. It is said of an euill Lorde, that he desireth to haue occasions and coulour to take some what by extortion. Esaye. 52. Assur without cause layeth chalenge on him, and he loueth lyars, and priuy and euil tale tellers and backbiters, & boweth his eares to heare theyr counsells. Prouerb. Princes that heare gladly wordes of leasings, &c. To no man hee holdeth sayth nor conenant. 1. Mach. 16. The King and Prince swoze to them. And then it followeth: Hee saw the strength and brake anone the oath and truce: He arrayeth to him deinties and liking meate and drinke of other mennes trauaile, Psalmo. They haue deuoured my people as meate and bread: Ensampl of Baltazar. Daniel. 5. Et Ezech. 19. And he re-

warded

warded them worst that serued him longest, most truely and best, as Laban woulde haue rewarded Iacob, that sayd: But my Fathers God had bene nothe with mee, on this manner thou wouldest haue left mee naked and bare. Also hee thinketh that no man serueth him kindly, and therefore he werneth that all that is done to him is done of due debte, as it is sayde Iudith. 3. With these deedes that they did, they might not swage the madnesse of his breaſt. Also when other trauaile, he occupieth him in drinke, and in playeng. Ecclesiast. 10. Woe is the lande, that hath a childe king, and a Prince that eateth carely, Et. 3. Regum. 20. The king dranke vnder his tent made drinke, &c. Of the properties of man touching the diuersitie of members, of age, and of sexes, and diuers qualitie, this is sufficient at this time. Pothe of some accidents y^e sal about man by kind or other wise also, by the helpe of Christ somewhat shall be said: And first of meat and then of drinke, then of waking and sleeping, and then of businesse, and then of trauaile.

Of Meate. Chap. 21.

Sith we haue spoken of the properties of man touching those things of the which man is kindly made: Now we shall speak of the properties of those things, which kindly keepe man in being. And they be those, as Iohn sayth, Aire, businesse, and trauaile, rest, meate, and drinke, watch and sleepe. For without these mans body is not kept. Here we follow not by order, for afterwarde in their places accordingly we shall speak of these things. Then speake we first of meate as much as sufficeth: For as Constantine saith, meate is the substance that is able to be turned into the essence of the bodie that is fedde, and encreaseth the bodie, and maketh it more, and feedeth and susteineth it: For the heate of the inner and vnder members worketh alwaie, and dissolueth and wasteth: And so thereto needeth continual restoration to restore what is wasted & spende: Meate that is taken turneth

into the likenesse of the body, and passeth into the kinde thereof. And so in meate preparation thereof goeth before, and then cometh chewing, and then it is receiued into the place of digestion: And fourthly digestion is made, and then departing of the pured part from the vnpured parte: Fifthly, that that is pured is diuine and departed into all the members: Sixtly, it is turned into the likenesse of the kinde of members. For if it were not made lyke to the members, it should neyther be incorporate, neyther turned into the kinde thereof. At the last after all this, the meate is incorporated and tourned into the kinde of the bodye. For that which is hotte and moyst, passeth into the kinde of blood and of flesh: And that, which is colde and drye, into the kinde of sinewes and of boanes, and so of other: In younglings, meate taken and incorporate, nourisheth and increaseth the bodie: In olde men it repaireth kinde heate, and restroeth that which is spent and wasted, and keepeth the bodie that it be not all lost. Of meate be many diuersities: Some meate tourneth some into blood through his substantiall moisture and heate, and so lykenesse that it hath to bee blood. And some contrarywise for a contrary cause tourneth later into blood: Some meate nourisheth much, for it breedeth much blood. And some nourisheth lyttle, and chargeth the bodye more then it feedeth: yet somewhat it refresheth the bodye. And generally all meate which breedeth good blood is more conuenient in ruling of health, yet to men that trauaile groser meate is conuenient, that breedeth thicker blood: Also all meates that breed much blood, haue but lyttle superfluitie. And contrarywise the meate that breedeth little blood, breedeth much superfluitie: and generally by the diuersitie of meates the complexion of members bee diuersly disposed, and eake the qualities of the bodie, as sayth Constantine. liber. 1. About meate of these thinges men shall take heede, as men doe about dieting, as Galen saith Super Aphorism. That is to wit: Of meate the substantialitie, the quality, the quantitie, the mode of him that

eateth

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8. Prefer-
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eateth, & of conuenable time. It needeth also to know the substance and qualitie of meats, for the keeping & ruling of mens bodies. For some meate nourisheth purely and chaungeth easily: And such meate keepeth and saueh kinde. Some is meane meate, and that is lightly turned into helping of kinde. And some meate is pestilentiall, and corrupteth kinde, as venimous meate, which chaungeth all kinde and destroyeth the bodye. Therefore it needeth to knowe the substance and qualitie of meate, that men take not venim in Steele of meate. Qualitie of meate is knowne either by the remission and sinking of the qualities of Elements, that is to understand by full little colde, heate, drynesse, or moysture, and so meate is colde or hotte in the first degree by the uttermost hugenesse of the same qualities, that is by most heate, or drynesse, colde, or moysture, and so meate is colde, hot, drye, or moyst in the fourth degree: or else by the meane of those qualities, and so meate is in the thirde degree, or in the second, as it hath more, or lesse of those qualities. Also Constantine sayth, That men must take heed that some meate is subtil both in substance and in qualitie, the which meate is some digested, and much thereof nourisheth but little. For as Auiuen sayth, such meate breedeth subtil blood, which is some wasted in the members, and therefore it nourisheth but little, as he sayth.

And some meate is greate and harde to digest, and little thereof nourisheth much. For it breedeth grosse blood, which is not some, spende neyther wasted in the members. For as I haue sayth, small meate and subtil breedeth small blood and subtil, and so contrariwise. And some is temperate in substance and in quality, and that meate, which is cleane and pure, is commendable, which is not too great, neyther too small, neyther too subtil, and is good and wholesome, and so in contrariwise. Auiuen sayth, That raw and grene herbes and fruite are not full good meate, by reason of theyr passing moysture, which maketh the blood full watrye, and disposeth it to rottennesse. And therefore they be rather medi-

cinable then meate. Meate shall be like and of one manner, which that men eat at one meale, for diuerse meates nourish diuerslye. For Auiuen sayth, in taking of diuerse meates at one meale, the one manner meate is corrupt, while another is a digesting, and the stomacke is overfilled, and is stretched a-broade.

For meate men shall take heed of quantity of filling and of working. For men shall take heed, whether it be too lytle or too much, or else meane betwene these twaine. For if the meate be too much, then it grieveth kinde, and stretcheth the stomacke, and bloweth it, and breedeth fretting and gnawing in the wombe, and increaseth humours and Postumes, and prouoketh wambinges and spunges, and it queneth and stiffeth kinde heate, as too much Oyle queneth the light of a Lampe: and it breedeth the Crampe, and Thynking of felmes, and it prouoketh Botches, Scabs, and Postumes, and hasteth age and death: against the which death a man supposeth to defende himselfe with multitude of meate and drinke. If meate be too scarce, it febleth kinde, and appaireth the sight, and the other wittes, and breedeth falling of the haire and baldnesse, and hasteth the diseases called Liske and Etike, and maketh the body leane, and it breedeth worse sicknesses and euills, then doth too greate repletion. In Aphorism it is sayd, That in scaritic of dyet, sicke men fall most. Sparseness of meate is good, for it restoreth that the which was lost in the bodye, and keepeth and saueh vertue and strength, and increaseth blood, and feruor heat, and sharpeneth the wit, and giueth vertue of working, and giueth and saueh health of bodye, and breedeth water sleape soft and lyking. Wherefore if the meate restoreth more, then was wasted and lost by working of heat, then the meate increaseth the bodye, and maketh it more, as it saith in yonglings. And if the walking and losse be more then the meate restoreth, then the bodye abarth leane, lesse, and sayeth as it saith in age. And if

Manye or diuerse sortes of meates at one meale, is not wholefome whatsoeuer is eaten after the fast is filled, groweth to infection.

And adt
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en hope
otio eds

the restozing and the losse by euery lyke, then it keepeth the body in one state, as it saith in young men. Men shuld take heed to meat, or to the doing thereof, in comparison to them that ate thereof.

Addition

The rash and greedy feeding with a licorounesse to tast of many dishes, for a present pleasaunt eating, followeth a pining surfet, or sodaine choking.

For one meate accordeth to a whole man, another to a sicke man, one to a young man, another to an olde man: one to him that traualleth, another to him that resteth. For many meats be wholesome to an whole man, which be poison to a sicke man. Also in whole men is difference: for Garlick and Pepper is remedy to some fleumaticke man, and venimous to some cholarike: And Iusquianus, Henbane, is mans bane, & best beloved meat to sparrows and Curlews, as sayth Galen. Also meate shall be diuerse, as diuerse euils aske. For some meate is wholesome in the seauer quarter, that is poison in the ague. And some that is good in the beginning of euill, is grievous when the euill is at the highest, for then little meat shall be given to the sicke man, as saith Ipoecras and Galen. For then kind is altogether occupied about digestion of the euill, wherefore then his doing should be lessed, and let, if it be occupied about much and great meat. Also other meate and other wise given is needfull in turning euils, and long during. And other in contrary euils. For in the beginning it is dreaddfull, least vertue faile, and therefore needeth the more meate, in contrary euill it is dreade of increasing of the euill: therefore the sick man shall haue the lesse meate. The feeding shall be after the vertue and strength of the sicke man, and after the qualitie and substance of the meate. And hereby profit of meat is deemed and knowne. Also in another manner a youngling shall be fedde, and a young man, and in another manner the olde man. For in olde men, abstynence of meate is soft and easie, and in children and young men harde and vneasie, according to the sayeng of Ipoecras. Olde men may most easilys fast, and then sadde men, somewhat easilys, and children may

The Infanc
must not
be fed as
the young
man, nor
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least fast. For in olde men kinde heate is feeble, and in other strong. And therefore more meate needeth to swage the heate in young men and in children, and lesse in olde men. And for the same cause resting men shall eat and drinke lesse then traualing men, for heate is strong in traualing men, and feeble in resting men, as it shall be shewed afterward.

Also in feeding, men shold take heed to conueniencie of time. For men neede greater and larger diet in winter then in summer, as Ipoecras saith. The wombe in springing time and in winter be kindly full hotte, and of long sleepe. Then in those times many meats shall be given, for then kinde heate is much nourishing and feeding, &c. And in winter is strong appetite and digestion, for heate is full strong. And in summer it is contrarie. For in winter kinde heate commeth inwarde, and is gathered within, and in summer it draweth out, as it were sayng of likeness of the hotter heate: And is effused, diuided, and departed, and is lesse in the bodye within. Therefore winter time because much is digested, the appetite is much excited and moved, as it saith in children which haue much heat, and therefore greatesse appetite, and much eating needeth much meate. And likewise is it in Champions, and harde and strong, and traualing men, in whom because of strong and harde traualle, the kinde heate is the more: And therefore to them needeth greatesse abudaunce and much meate and drinke, as Galen setteth an ensample there. When meate is right necessarie & needfull to euery beaste, and most according and conuenient, when it is of one maner, and temporate, and not too much neyther too little. For often too greatesse repletions of meate, is cause of death of bodye and of soule, and namely after great hunger, great repletion of meate is perillous, as sayth Auicenna. For then kinde desireth more, then if maye desire. And therefore then meate shall be taken against appetite and satirite.

Of drinke. Cap. 12.

Drinke

Drinke is a flæting substance neede-
full to the feeding of a beast, as sayth
Constantine, libro, 5. Capitu. 27. Drinke
is needfull for many manner of causes,
for it moysteth the drie bodie, and resol-
ueth and tempereth what is moist in the
body, and restozeth the body: & by drinke
meate is brought into far place, & which
meate for his thicknesse and boistousnes
may not passe by narrow waies & streight
without helpe of moisture of drinke. And
Constantine saith, and Auicen also, that
ther is thre manner diuersities of drinke.
For some drinke is onely drinke, as wa-
ter & nourisheth not the bodie: and some
drinke is both drinke & meat, as Wine,
which as Constantine saith, beareth
meate and nourishing into all the partes
of the bodye, and nourisheth and bea-
teth the spirit and the blood, and com-
fozteth kinde heate: and some drinke
is medicinable, and is not taken by man-
ner and waie of drinke, but by the lawe
and rule of medicine, as Droppes, Dri-
mell, Decisakara, and such other: And
as Constantine sayth, to keepe healtie,
and to heale sicknesse, water is needfull.
And therefore it needeth a Phisition not
to be negligent to knowe the conditi-
ons and kindes of waters, that hee may
take good waters: and to beware of
euill waters. Some water is sauourie,
and some vnsauourie. Sauourie water
is clære of substance, of a well that sprin-
geth Eastwarde, and is lyght, and some
hot and some colde. And such water as
Constantine sayth, is good to keepe and
heale, and not grieuing, for it commeth
some out of the meate. And by reason it
is clære, it is cleane and not meddeled
with filth, nor with hoare: and by reason
it is lyght, it is easie to drinke. And for y
it is some hot and some colde, it is sub-
tile of substance. And so if thou wilt
knowe of two waters whether is more
subtill in substance and better to drinke,
wet thou a linnen cloth in that one wa-
ter, and another cleane linnen cloth in
the other: and hang them both to drye
against the Sunne: and which of those
two clothes wareth soonest drye, the
water, that it was wet in, is the more

subtill water. Pert vnto this wholsome-
nesse is the water that springeth North-
ward, and is set betwene the East and
the North. For by reason that it springeth
Northward, it is open vpon the North
windes, with the which it is tolled and
made subtle, and in winter it is kindly
hot, and in Summer cold. For the North-
therne colde driueth in the heate into the
inner partes of the fountaines, that lye
open against it. And that heate that is
gathered within withstandeth the colde,
and so it heateth some deale the water of
y well: the contrary is in Summer, for the
heat of the aire ouerrcometh the cold,
and driueth it to the heads of the wells,
and so the colde being there gathered and
ioyned, coleteth the water as sayth Ma-
chrobis and Constantine. Also the wa-
ter that springeth and runneth strongly &
wisely out of mountaines vpon clære
stones or grauell, hath the second degre
in wholesomnesse, as the water of some
great riuers, as sayth Constantine. And
Constantine saith, that raine water is
better then other water, more sauourie,
more light and cleane. Ipcras saith, that
raine is smoake of water, that the sonne
draweth vpward: And for the kind of the
Sun is to draw vpward what y is most
subtill, therefore raine water is better then
other water & more desired: but for subtil-
tie thereof it will some putrisie. But yet
as Constantine saith, it is not to be bla-
med for rotnesse, for it is worthe of
praising for the subtiltie and clærenesse
thereof. For all water that is some cor-
rupt, is subtill, and grieneth when it is
rotted: For it breedeth hoarenesse
and ffeauers, and is best if it be not rot-
ted, and therefore it needeth to be well
ware of rotting: Also Constantine saith,
Water that is gathered of smallest rain
someth best, and after that the raine wa-
ter that falleth with thunder is best. For
the thunder with his mouing maketh the
smoake thereof clære & subtill. And also
Constantine saith, that who that drink-
eth oft colde water, shall not escape from
colde sicknesse, namely in his age. Con-
stantine sayth, that hot water walseth
y fasting stomacke, & purgeth & cleareth
it of draiks, of meate & of ffeine, and of all

other rottennesse, and cleanseth and laxeth, and purgeth the wombe, & releueth and comforteth kind. If it be too oft vled, it noieth and griueth, for it softeneth the stomack, and distroubleth and letteth the vertue of digestion; and maketh bloud runne out at the nosethrills. Also hotte water is best, fasting early, and namely, to them that be dronke ouer night. For Auicenna sayth, That olde wise men wittenesse, that sodden water maketh small swelling and pearceth and entreth most. For bodyes that be medled therewith, be dissolued and departed by working of the fire; and be compelled to goe downward. And hereto be sayth, That corrupt phisitions suppose, that what is subtil breatheth and passeth upward in foue things; and that which is great, thicke, and not subtil, abideth still: but this is false. For all the substance of water is made of one manner part. But so great seething might be, that nothing should abide but draqts alone and earthly partes. As it fareth of water, of the which salt is made by strong seething. And water moisten of snowe and of haile is earthlike and worst of all, except water of lakes and marreys, beware of all these waters. For as Constantine saith, they make the spleene greete, and hurt the humour and the stomacke, and make the skinne foule and vnseemely, and breede diuers feauers and stones: and if they may not be all eschewed, by authoritie of Auicenna, they may be boyled and sodde. In libro Mer. Aristotle saith, that water of snow that is molten with heat, cometh not againe to the first clerenesse and subtiltie. Foure manner of waters be vnseemely, as Constantine saith. For some is salt, and some smoketh of brimstone, & some of lime, and some of mettall. And men saye, that salt water biteth and fretteth the guttes, and laxeth and maketh soft the wombe. But salt water oft dronken wasteth humours, and bindeth and maketh the wombe harde. And drieth the bodye, and maketh whole scabbes and itching; and it helpeth them that haue the droppe, if it be eate or dronke: Brimstone water doth cause colde euills: it heateth the sinewes, and wasteth the humours be-

twene the skinne and the fleshy. Loke afterward, ye shall moze plainly vnderstand the vertue of Brimstone. Solmye water and glewie, cooleth and drieth, and stencheth running of bloud, and healeth Emoroydes. And mettall water followeth the doing & kind of mettall. For the water that passeth by veins of yron, stoppeth and hardneth the wombe, and comforteth the members: and bristoppeth the spleene, and helpeth Postumes. Water of mettall of Brasse, helpeth moisture, and straineth Stranguria. He that hath that disease or euill that is called Stranguria, pisseth oft and litle. Water of the mettall of siluer cooleth & drieth. This manner of waters is not much vled in stead of drinke: but it helpeth onely to the vse of the medicine. And some drinke is both meate and drinke, as wine. There is diuersitie in wines touching their substance. Some wine is greater and harder, and moze nourishing then other. And some wine is subtil and of litle nourishing, which passeth soone out of the stomacke, and withdralweth cholarik and head ach; and maketh one to pisse fast. And some wine is meane and temperate, in working. Without this consideration of wine touching the substance, Constantine saith, That men shall take heed of wine in foure manners, as by diuersitye of time, by liking of smell, by swete savour, and by clerenesse of colour. In time wine is diuerse, for wine is new wyong and pressed, passeth not the first degre in heate. In libro de simplicis medicinis Galen saith, That wine is made of foure substances. Of watrye, airye, fyre, and earthlike; in long time the watrye parte is consumed and wasted, and the airye parte is comforted. Olde wine is better and hotter then other. Also in smell and in sauer wine is diuerse. For some wine smelleth sweet and nourisheth well, and some is strong of smell and breedeth euill bloud, and the head ach. And in fast wine is most diuerse: for some wine is swete in tast, & nourisheth moze then other, & moistneth the wombe: Some is pontike; and comforteth the stomack, and maketh harde the wombe,

and

and griueth the breast with the purtenance. Some is colder, other some is bitter, and lesse hot than other wines be. Also in colour and hiew and heate wine is diuers: for some is white and lesse hot than other: and some is citrine, & more hot, and pearceth through all the members, as Constantine saith, and breedeth the cholarike blood, and causeth the head ach: and some is browne and more nourishing: and some is redde or reddish, & that is more hot than the other. But for it is more earthly & greater than white or citrine, it is not so pearcing neyther hurting. Wine which is meane in all the foresaide conditions is better than other, for it comforteth kinde heate, and nourisheth lyfe in all the members, and breedeth gladnesse and hardinesse, and giueth vertue to the bodye. And boydeth red cholar, with sweate & with vyne, and tempereth blacke cholar, and restoreth & moyseth the members that be forcedried by the default of humours, and restoreth might and vertue, and fatteneth the body, and exciteth appetite, and helpeth and succoureth the vertue of digestion, and sharpeneth the wit and vnderstanding, and openeth the stopping of the spleane, and of the liuer, and destruyeth and consumeth superfluitie in the bodye, and doth away webbes and blearenesse of the eye, and causeth faire speaking, and breaketh stones in the reines, and sheddeth & bringeth out grauell of the reines, and it is good to heale woundes, and helpeth menstrues, and it is good to whole men and to sick, if it be taken to euery one in due manner, if wine be taken out of measure, it is no remedye to him that mistaketh it, but death and venim, as it is sayd innermoze of dyonkenesse, looke there. The third manner drinke is drinke and medicine, as Drimel and sirops: for such drinke is wholsome and healthfull, for it desiet humours in the body, and dealeth and putteth them out. And sometime it lareth, and sometime it bindeth, and maketh harde the wombe, and sometime it coleteth and dryeth, and sometime it heateth, softeth, and moyseth. But I leaue to the Physicians those differences of drinks.

Wine as sayeth Cententius, where it is immoderately vsed, maketh a sick stomacke, a feeble braine, and an emptye purse, it sturceth to lechery, phrensie & villany, and bringeth a man and woman in hatred of the godly, and contempt of God.

¶ Of Dinner and fasting.
Chap. 23.

Mate and drinke is ordeined and convenient to dinners and to feasts, for at feasts, first meat is prepared & made in a rebinesse, guests be called together, formes, & stoles be set in hal, & tables, clothes, and towells be ordeined, disposed, and made readye. Guests be set with the Lorde in the chiefe plate of the bord, and they sit not downe at the bord before the guests wash their handes. Children be set in theyr place, & seruants at a table by themselves. First kniues, spones and salts, be set on the boorde, and then bread and drinke, and many diuerse messes, householde seruantes busily helpe each other to doe euery thing dilligently and talke merrily together. The guests be gladdened with Lutes and Harps. Now wine and now messes of meate be brought forth and diuided. At the last cometh fruit and spices, and when they haue eaten, bord clothes and reliefe be borne away, and gultes wash and wipe their hands againe. The graces be sayd, and guesstes thanke the Lorde. Then for gladnesse and comfort, drinke is brought yet againe. When all this is done at meate, men take their leaue, and some go to bed and sleepe, and some goe home to their owne lodgings.

¶ Of the supper. cap. 24.

Supper is called Cena in Latine, & hath that name of Cenon, that is common, by reason of communitie of them which supped together. In olde time men vled to eate together in open place, least singularity should breed lechery. But Cena may be sayd of Cenos, that is shadowe. For then for scarcitie, men vled to suppe in secret & priuie places, as sayth Papy.

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C. 1. 1. 1.

And more verily Cena is said of Scinos, that is an hound: for lacking and defaulting of loue and charitie: Each person taketh vpon him to eate his owne supper. 1. Corinth. 9. All that is reherced afore of dinners & of feasts accordeth to the supper also. Many things bee necessarie and worshippinge the Supper, and were all in Alluerus feasts, as it is written Hest. 1. The first is conuenable time: for it is conuenient y^a supper be made in due time, not too early nor too late. The second is conuenable place, large, pleasant, & healthie. Therefore it was sayd of Alluerus, that he made his feast before an Orchard, which was hewen downe. The third is the heart and glad chere of him that maketh the feast. The supper is not worthe to be praised, if the Lord of the house be heauy chered. Hest. 1. When he wereth hot. The fourth is many diuerse meates: so that who that wil not of one, may tast of another. Hest. 1. There were brought in dish upon dish. The fifth bee diuerse wines and drinckes: Hest. 1. Wine was brought, &c. The sixth is curtesie and honestie of seruants. Hest. 1. He ordeined of his Princes to bee maiesties ouer the words, &c. The seauenth is kinde friendshippe and companie of them that sitte at the Supper. Hest. 1. He made a feast vnto al the Medes. The eighth is mirth of song and of instruments of musike: Noble men vse not to make suppers without Harpe or Lymphonie, Luk. 15. When he heard the Lymphony and Cornemuse, &c. The ninth is plenty of light of Candles, and of Pyrelets, and of Torches. For it is shame to suppe in darknesse, and perillous also for eyes and other filth. Therefore Candles and Pyrelets bee set on Candlesticks, and Chandelers, Lanternes and lamps, be necessary to burne. The tenth is the deliciousnesse of all that is set on the table: For it is not vsed at supper to serue men with greate meate and comyn, as it is vsed at Dinner, but with speciall light meate and delicious, and namely in Lordes Courtes. The eleuenth is long during of the Supper. For men vse after full ende of worke and of trauaile to sit long at the Supper. For meate

eaten too hastily, grievedly against night: Therefore at the supper men shoulde eate by lesure, & not too hastily. Therefore Alluerus self durd by y^e space of 3. daies. The twelfth is surenesse: For without harme and domage euery man shall be prated to the supper: After supper that is freely giuen, it is not honest to compell a man to pay his scot. The thirteenth is softnesse & liking of rest and of sleepe. After supper men shal rest, so then sleepe is sweete and liking: And therefore beds of Iuorie and of gold were spread vpon the pavement in Alluerus Pallace, as it is said Hest. 1. For as Constantine sayth, when smok of meate cometh into the bryne, men sleepe easily.

Yet the too curious may be counsailed to beware of misenesse, & prodigality, which spendeth credite, and other mens goods, wherby followeth too many bankerouts.

Of sleepe. Chap. 25.

Aristotle sayth, that sleepe is the rest of vertues of feeling and of moving, with strength of naturall vertues: For the vertue of feeling and moving is bound in sleepe, and the kindly vertue then most strongly worketh: That is the vertue of digestion, that is in sleepe comforted and strengthened. In libro de qua. mine. Austen sayth other wise, he sayth y^e sleepe is a kindly vnfeelingnesse, common passion both of body & soule: So is sleepe comon to both. For (as he sayth) sleepe is a kindly vnmoueablenesse, & a help of y^e wits. What he sayth, a kindly vnfeelingnesse, is sayde for a difference of those things, which be against kinde: Wherefore he sayth, y^e sleepe is the priuation of waking, as blindnesse is priuation of sight: For priuation decrieth vertues & things of kinde: But sleepe helpeth & comforteth kinde, & is as kindly as waking: Also the soule hath no liking in priuation, & hath liking in sleepe: and so sleepe is not priuation, but it is a kindly disposition: Sleepe is defined otherwise in this manner. Sleepe is a liking passion y^e stoppeth the wayes of y^e bryne, & of the wits, and comforteth the kinde vertue, and reduceth the kinde heate out of the vtter partes to the inner partes:

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Addition

In sleepe the inner partes beate, and the viter partes coole: and so when the heat is deepe within, the hynne of the countenowit is bounden, the which hynne is Centrum and middle of all the partes, and all the particular wits spring out thereof, and stretch as lynnes drawen from the middle poynt of a circle to the roundnesse thereof. When if that lyn be stopped, & particular vertues may not stretch to the viter partes of the hynnes of wit, and of feeling. And that awaketh kinde, because a beast should rest of wilfull mouing: for it is impossible to moue voluntarily away. Constantine in Ponteg. sayth, that some sleepe is kindly, & some unkindly: but thereof we shal speak nothing at this time. kindly sleep commeth of temperate moysture of the braine, as of smoake that is moyst and clere, that commeth from all the bodye, by to the braine, and that smoake thickeneth the spirites, and filleth the sinewes, and so bindeth the wits. Austen saith In predic. to li. What sleepe commeth either of the meats that come in from without, or els of a temperate humoure within, & which when it is resolved, coueteth to come to the braine, and there being resolved, the colde parte droppeth downwarde, and the heate passeth upward. And the colde dropping downward swageth the heate of the heart, and letteth the proces of workings. And Austen sayth, and Aristotle also, that the heart is the well of workings, and all good and euil springeth out of the heart. In sleepe the vertues of feeling and of mouing, rest, and the vertues spirituall and naturall be as they were before hande, as it is sene & knowen by pulse, breathing, and digestion: for in sleepe is best digestion. And Auicen describeth sleepe, and sayth, that for to sprake naturally, sleepe is the turning againe of the spirite from the lims of feeling and mouing to the well, with which well the instrumentes of the spirites haue spring and beginning. And kinde sleepe is againe touning of the spirites from deepenesse and fastnesse, that meate and drinke may be desired, as it fareth in sleepe of trauayling men: in them sleepe is dead and fast, for the su-

perfluite of resolution of spirites, kinde desiring addition in substance of spirites, fasteneth the spirites deepe in the inner partes, and hideth him therein: and so in them, the sleepe is moze fast & long. And in that manner slept Ezechias, and so they sleepe that be boyded with latitudes and meditations: for much of the substance of the spirites, is resolved with the superfluities. This sleepe is profitable, and refresheth them to their might, and bereth as Auicen sayth. Also Aristotle sayth li. 3. Sleepe accordeth to every beast, though it be in some beasts full little and pryncie. Whereby it is known, that the material cause of sleepe, is a smoake of indigestion, resolved of the bodye. The cause formal in the head, is the chymion wit, that is the well of feeling, that be stopped and bounde, and the beast resteth, and all the members are recreated. Constantine sayth, that the working and doing of sleepe, varieth in double manner, touching quantitie & great matter, that is founde in the bodye. Touching quantitie of the matter, if the matter be too much, the vertue of digestion sayleth, and the body is made moyst & colde, for humour is departed and dissolved, and so kinde heate is quenched, and steame is made moze, & kinde heate lesse. And if the matter be too little, the vertue of digestion sayleth, and the bodye is dyped, and if the matter and meate be moderate, the meate is well digested, and the bodye fattened, the heart comforted, kinde heate made moze, the humours made temperate, & wit made clere: also working of sleep varieth by matter & it findeth: for if the matter be much, and kinde heate feeble, by sleepe is caused resolution of moze humours, in to which kinde heate entering is over come and quenched. Therefore it is bidden, that they that take drinkes & be let blood should not sleepe, least there be so great resolution of humours in the sleepe, that kind may not rule them. But if the meate be temperate and also the humours, kinde heate is gathered inward by sleep, and desireth meate and drinke, and maketh the humours temperate and the bodye moyst, hot, and fat.

Then know thou heede shortly, that slepe gathereth kinde heate inward, and cooleth the outward parts, and draweth bloud therefrom, and heateth, & feedeth, and comforteth the inner partes, and ripeth and seetheth that, which is unpure and rawe: and quieteth and comforteth the vertues of feeling & of mouing. And if it be temperate in qualitie & in quantitie, it releueth the sicke man, and becometh that kinde shall haue the masterye and the victorie of the euill and good, turning and chaunging: If slepe doth the contrarie, it is suspect, as sayeth Constantine, *de morbo cordis* lib. 1. c. 11.

¶ Of slepe. Cap. 26.

Hypnos.
Sopor.
Sompnus

¶ Then in slepe take heede of his will that slepeth, for he disposeth him willingly to slepe: for Auicen saith, that slepe is nought els but appetite of rest, in the vertue of feeling. Also of shortnes of slepe, for when a man disposeth him and layeth him downe to slepe, his purpose is to rise sone. Also of vnitie, and ioyning of vertue in slepe: for the vertue that is shed in waking, is gathered and ioyned in his body that slepeth, as Auicen saith. Also of his vnfeelingnesse that slepeth, as it is knowen by things that are before sayd: for it hapneth ofte that a man slepeth so strongly & so fast, that vneth he feeleth any thing without, though he be beaten. Also the sweetnes of rest: for sweetnesse in sleeping maketh him forget all manner of trauailes that were, and also be. Also he is in suretie that slepeth: for while he slepeth he dreaddeth not the cruelnesse of his enemy. Also chaunging and diuersitie of his shape that slepeth: for without hee seemeth dead, and algyue within: pale without, and ruddie within: colde without, and hot within: without all the vertue of working sheddeth it selfe, as it is two contraries, but within all the vertue gathereth it selfe together. Also men shall take heede of diuersitie in sleeping, for some beastes slepe with eyen closed, and the lyddes fast together: and all such beastes haue sharper sight than other beastes that slepe with open eyen, and

enclosed, as Arist. saith: and therefore they haue feeble sight, for they close not their eyen in sleeping, and as he saith li. 4. Fish resteth in slepe, but that is litle, for they wake sodainly and flee. Seeke before lib. 5. in the chapter of the eye and of the eye. Also men take heede of imaginations, of dreames and of fantasies: for in sleeping, for meddeling of reason with fantasies, the soule thinketh of manye fantasies: and the soule knoweth some deale by imagination the likeness and the shape thereof, and hath no full iudgement of these things and fantasies: and therefore ofte when a man waketh, he taketh no heede what he seeth in his slepe. Also men shall namely take heede of profite that is in slepe: for if the slepe be kindly and temperate, it doth to the body great profite and many commodities, as it is said before in y words of Auicen and of Constantine: & namely for that then is wrought good digestion, & pure things departed from things that is unpured: for that y is pure & like to the bodie, is then ioyned to the bodie: and that which is unpured and vnlike to the bodie, is seuered from the bodie by working of the vertue expulsue of out putting. Of euill slepe and unkindely, loke farthermoze in libro 7. de Lictargia.

Much sleeping commeth of flegmaticke humour and rume: litle sleepe commeth of great studie or weaknesse of powres.

¶ Of waking. Cap. 26.

¶ Waking is a certaine disposition of a beast, when the spirite is sent and come to the instruments of feeling and of mouing, that the beast maye vse the same instrumentes: and so waking is nought els but free shedding of spirites into the lyms of feeling and of mouing, & doing the worke of the animate vertue in the body. Waking is none other, then lacke of might for to slepe, that is superfluitie in waking, and commeth of out passing of y feeling of kindly disposition. And the cause thereof is sometime heate and drynesse of completion.

Addition

Vigilans.

Some.

Sometime for heate the spirite moueth alway outwarde, and so the beast maye not rest. Sometime for euill matter that griueth & bzaine as it fareth in the that be disposed to phrensie & to madnes: sometime for euill vapour & disturbeth & bzaine & the nerenesse therof, as it fareth in the that be disposed to Melancholia: Sometime it commeth of gleymie matter, as moysture that is in the bzaine, as it fareth in olde forselued men: Sometime the cause is bodely and spirituall forow, and neither of them suffereth the spirite to rest. Sometime the cause is euill digestion and great repletion, that ouerset- teth & presseth the spirite of feeling, and suffereth it not to rest, as it fareth in the that be ouer dzonke: for in them & sharp smoake of wine sticketh and pricketh the finewes of feeling, and griueth them, and suffereth them not to rest. And such men be ofte disposed to death or to wood- nesse: but they be some holpen & bzought on slape either by crafte or by kinde. Kinde waking coleteth the bodie within: for in waking, heate commeth outward: therfore it heateth & vter parts. And if waking passeth measure, it increaseth heate, and maketh the bodie leane and drie, and griueth the eyes and the eye lids, and dimmieth and febleth the sight, and bzeddeth the head ache, and febleth all the body, and destroyeth it. Measurable waking heateth & moyseth the stomacke, and the vter parts: for heate & moysture commeth thereto. And if waking passeth measure, then of strong mo- uing of the spirites, commeth heate and drynesse, and wasting within & without, and griuening of kinde. Moderate & mea- surable waking accordeth to traunspylng men to winne and to get the more meed, & to discover & wait of sodain receipts of enemies, & to abide their Lord, to receiue him with god chare, & is cofozt to them that receiue medicines, & if griue them not: to sick men, & to them that haue Li- targie, the sleeping euill, that they maye the sooner be whole: to wayfaring men that they forget not their iourney with sleeping: to heardees that they take no harme by ioules and of other enemies: to praiung men, that they lose not the

crowne that is graunted to them that wake. Happy are those seruants whom the Lord shall finde waking, Luk. 12.

¶ Of Dreaming. Cap. 27.

Dreaming is a certaine disposition of sleeping men, and printeth in theyr wit by imagination, shap and lykenes of diuers things, as Gregorie sayth, and also Macrobius De somno Scipionis: Dreames commeth and falleth in ma- ny manner wise. For because of binding and ioyning, that the soule hath with the bodye, dispositions & passions that spring of the bodye, rebounde in the soule by a manner application of the flesh. There- fore ofte in sleeping, the soule seeth suche Images and lykenesse of things, as it assayeth sometime waking.

And vnrasonable beasts haue dreames also, as Aristotle saith libro. 3. For an hound hath dreames, as it seemeth by his barking, and an horse, as it seemeth by his neighing. And sometime suche dreames come of too greate repletion ei- ther of too great fasting, and sometime of great imagination and thought, that is before in waking. Hereof super Ge- ne. 11. 12. Austen speaketh and saith, that as flesh that is vterly subiect to the spi- rite is called spirituall, so the spirit that folloiweth alway the flesh is called flesh- ly and beastiall. And therefore it is no wonder, though the spirit that folloiw- eth the flesh, present in himselfe carnall images. Also he saith there, in sleepe we see images and likenesse of things and of bodyes, and not the seife things: but yet the lykenesse of things of that we see in dreames, we call by & names of & things, and appropriate to them the names of the things, for likenesse of things. In waking we comprehend and take in wit & shap & images of things. But in sleeping the spirit seeth & images of things. Also some- time dreames be true, & sometime false: sometime clere & plaine, & sometime trou- blous. Dreames & be true, be sometime open & plaine, & sometime wrapped in fi- guratiue, misteall, dim & dark interpre- tation, as it fared in Pharaes dreames. Such impression and printing is made

Somnians

ingon2
Melen
Jocell
Coles
pleme

in his wit, that sleepeth, by inspiration of God, and sometime by service of Angels, as it sared of Iacob, that salve in his sleep popler yearbes, and an Angell that sayd to him, take those yearbes, &c. Gen. 30. And sometime by scoyne and receipt of euill spirites, as it sareth in fantasies and false Prophets, and them that be taken. Hereof Austen speaketh there and saith, that when a god spirite taketh and rauisheth a mans spirite into these sights, without doubt the said images y be seene, be images of some things: and it is god to knowe the sayd things, for that knowing is Gods gifte. Sometime Satans Angell disguiseth him, as though he were an Angel of light, & maketh such Images to beguile and deceiue men to his purpose, when men beleue him in doings that be openly god. Whē such dreames come by reuelation, sober vnderstanding deemeth readly with help of Gods grace: All dreames be not true, neyther all false. For sometime by dreames God sendeth certaine warnings and tokens of things that shall befall: Also diuers dreames come of diuers causes, sometime of complection, as he that is Sanguine hath glad & liking dreames, the melancholious dreameth of sorrow, y Cholericke, of firy things, & the flematike of Raine, Snow, and of Waters, and of such other watrye things. And euerye man dreameth dreames according to his complection, wit, and age, as sayth Constantine. And sometime dreames come of appetite, affection, and desire, as he that is an hungred dreameth of meate, and a drunken man that is thurstie, dreameth of drinke: and of the contrary therof, lack and default of meate and drinke. The more such a one dreameth, that he eateth or drinketh, the worse hee is an hungred or a thurst: when he is waked. Sometime of great study and thought set on a thing, as a couetous man allwaye dreameth of golde, and that he counteth and telleth his money, & maketh it lesse either more: Sometime of euill disposition of y brain, as it sareth in them that be disposed to phrensie and to madnesse: They haue wonderfull dreames, that neuer man heard speake off before. For as vapour

infecteth and varyeth the cell of fantasie, euen so the dreames doe varie and be diuerse. Sometime of corrupt blood: for they that haue infect and corrupt blood, thinke that they goe in corrupt, stinking, and vncleane places. Sometime of lykenesse and chaunging of ayre. For ayre disposed to lykenesse and to chaunging, chaungeth and lykeneth the bodie to his owne lykenesse. And so the smoake that is then resolved and departed, maketh newe impression and printings in the braine, and thereof cometh vnylike and diuerse dreames: Sometime of diuerse ages and chaunging of age: small children dream not. Therefore Aristotle. lib. 4. sayth, That among all beasts, namelye a man dreameth most, and children dreame not before five yeares. And it folloiweth. In olde time some men and women had no dreames in theyr youth, and after they had dreames in their age, and died some after, or had great sicknesse.

Addition.

After the opinion of the learned as folloiweth. Iudg. chap. 7. ver. 3. Beholde I dreamed a dreame, and loe a cake of Barly bread tumbled fro aboute into the hoast of Madian, and came euen to a tent and smote it that it fell, it ouerturned it, I say, and the tent fell downe, &c. Herby we may learne that dreames of prophesie are by God, giuen vnto the enemies of godlynes, & to that nation, that afflicted the holy people and the Church, and this is not the first time, for vnto an Egyptian king, namelye Pharaos, were fatte and beasie kine: full and emptie eares of corne shewed by God in a dreame: vnto the Baker also and Butler, were shewed things also that should come to passe, and afterward Nabuchad-nezar, which lead awaye the Israelites captiues, sawe twice dreames that had significattonis: But this is more meruailous which is here declared, the dreame needeth no Iosaph or Daniel for an interpretour: for that which the Souldier by the inspiration of God dreamed, his fellow Souldier expounded: And his neighbour answered and saide, This is nothing else save the sword of Gedeon, the sonne of Ioas, a man of Israel, God hath giuen in-

yet laugh they in their sleep and make prettie countenances of the liking of some thing.

Addition

Sanguine
Melan-
choli-
Color.
Fleame,

to his hands Madian and all his host: wherefore God gaue vnto vngodly men, both a true dreame, and also a faithfull interpretation thereof, and that confirmeth that free gifts of grace are common, both to the godly and vngodly. Wherefore it is not moete that any shuld boast of them, for they testifie not the holynes of men, but onely the lyberall bountifullnesse of God. As touching dreames, the Ethnikes and Peripatetikes, Aristotle, Hippocrates, & Galen, and other famous philosophers haue written many things, amongst the Aristotle in his litle booke, De diuinatione per somnia (if it be his booke) saith first, that this kinde of diuination seemeth not vtterly to be reiecte. A farther discourse of dreames is exprested in y^e Commentarie vpon y^e booke of Iudges by Doctoz Peter Martie, where he saith, that dreames be obscure & foolish, & idle men do dreame of many vanities, by the meanes of those humours that lye inwardly hid. But the cause why they which are a sleepe, and not they which are waking, doe by sight seele the nature of those motions, is this: because at the beginning they are lytle, and when we are waking, the sense of them flieth from vs: for by stronger motions of outward things which appeare before our eyes, we are drawen another way: but being on sleepe, we cease from outward labors, and are voyde from the course of grosse sensible things: wherefore the sights & Images which are by the humours continually moued, are better comprehended of the fantasie when we are on sleepe, then when we are waking: and when we sleepe, we see better seale small things, than we doe being waking: whereby it appeareth, because we thinke that noyes be they neuer so small, are great thunders: and if any swete steame such per adventure vnto the tongue or rose of the mouth, it seemeth to vs that we tast hoinnie, sugar, swete wine, and pleasant meates, yea, sometimes we thinke, y^e we gladly eate & abundantly drinke: wherefore those motions of humours which are smal, are in sleepe shewed to be as it wer wonderful great: for which cause Whisttons do hereby know very many begin-

nings of diseases. Dreames also are certaine signes of y^e affections of y^e minde, as of couetousnes, hope, loy, and mirth, & also of qualities: the fearfull dreame, that they see daunger: the couetous, y^e they imbrace riches: the lecherous, that they imbrace those, which the day before they secretly desired: the wrathfull, that they are fighting, killing, robbing, and brauling: the carelesse, that they are piping, singing, whisteling, hal king, hunting, dauncing and such lyke. Yet, with euery one of these vanities, is one complection touched, but it followeth, as the youthfull humours increaseth and diminisheth both in man and woman. Also in sleepe many are molested with Ephialtes & Hypniasis, that is Lucubi & Succubi, which some Authozs call Gates; night spirits: rather diuels, which I suppose to be wicked spirits, who being not able to preuaile in the day, do defile the body in y^e night: Whisttons do affirm, y^e these are nothing els but a disease, so is all mans infirmities a disease to y^e body, & a disquiet to an honest and chaste mind. As touching what is the outward cause of dreames, by y^e colour of y^e skie & clouds, or by the creaking of y^e crows, clattering of eyes, bellowing of cattell, working of pilineros, stonies sweating, kennels stinking, & such like, notwithstanding y^e alteration y^e followeth, yet is it no certain diuination. Homer & Virgil made two gates of dreames, one of home, y^e other of yuorie: y^e of home (as they say) pertaineth to true dreames, & that of yuorie to false, & they seme y^e the grettest part passe through y^e gate of yuorie, & not through y^e of home. As touching y^e dreames sent of God, or moued by y^e diuel, 2 things are required: y^e first, y^e manner of y^e vision, y^e second, iudgement, for y^e better vnderstanding of y^e holy & seymier apperances: as in Estras, Zachary & Ioseph. Tertulian in his booke De anima, maketh mention of certain of these dreames y^e hapned amog Ethnikes, as y^e dreame of Astiges of his daughter Madane: also of Philip of Macedon, & of Iulius Octavius, to whom M. Cicero being yet a boy, thought he saw him in his dreame, and being awake, as soone as he met him, he straight waye knete him.

Philo

Philo a Jewe and Cyprian wrote of dreames, that they are sometimes warnings sent by God, which serue to the edification of the Church. Augustine in his 12. booke De Genesi ad literam the third Chapter sayth that there are three kindes of dreames: The first pertaine to the outward sense which is called corporeall; The second spirituall, which consist of Images, and haue place about the fantasie, or power of imagination: The thirde he nameth intellectuall, because they are comprehended onely by reason and iudgement of the minde. The diuell is the cause of dreames also, Augustine saith, that one by dreames declared in what houre a Priest would come vnto him, and through what place he would passe. And we are not ignorant that the Ethnikes had Oracles, where men were all night to obtaine visions & dreames. Such a one was the Oracle of Amphiarus sonne of Oeleus in Argiue, and a Southsayer, being compelled by Adrastus to goe to the Citie of Thebes, as soone as he came thither, the earth opened and swallowed him vp. Amphilocheus a Philosopher, Trophonius, & Aesculapius, in those places the diuell shewed vnto those which slept, the remedies and medicines to heale such as were sicke, and therewithall also, gaue answer of other matters. Supernaturall sleepes and dreames doe come of God from above by good Angells, by which God reuealeth his will, to whom it pleaseth him, and we vnderstande that those kinde of dreames, doe much differ from those that be naturall, because they are of more certaintie, and sealed and confirmed from above, so that the veritie of the same cannot be ambiguous or doubtful. S. Augustine in his Epistle to Euodius the 100. Epistle he saith, I wold to God I could discern between dreames which are giuen to error, and those which are to saluation, neuerthelesse we ought to be of good cheere, because God suffereth his children to be tempted, but not to perish. It is also written by S. Augustine in his booke De Civitate Dei, cap. 20. Lucubus both infect and trouble women, and Succubus both infect men,

by the which words it is manifest, that the godly, chaste, and honest minded, are not free from this grosse subiection; although moze commonly the dishonest are molested therewith. Some hold opinion, that Marline, in the time of Vortiger king of great Britaine. 470. yeres before Christ, was bozne after this manner. Hieronimus Cardanus in his treatise De rebus contra naturam, seemes to be of opinion that spirits or diuels may beget and conceive but not after a common manner, yet he reciteth a storie of a young damoisell of Scotland which was got with child of an inchaunted diuell, thinking that he had bene a fayre young man which had layen with hir, whereupon she brought forth so deformed a monster, that he feared the beholders, and was by them burned. It seemeth not by any reason of man, that a diuell or spirite, should beget on a naturall bodie either sonne or daughter, except they in possessing new staine or dead bodies, vse those powers that may come to a forme and shape forth of that bodie wherein it is infused, or that those spirites be not of that subtill Materia that the Demones are, but a moze grosse and earthie cause, as Nymphes, Dryades, Hobgoblins and Fairies. For that it is no strange secret to disclose, that in fewe yeres here in Englande, two severall persons came acquainted with women as they thought, and knowing them carnally vanished away, and one of the persons kept company not a fewe times, but how he prospered after, there is lesse no cause of triumph. Edward Fenton in his booke of the secretes of Nature, the sevententh chapter, reciteth forth of Iames Rufus in his booke De conceptu & generatione hominis, that in his time, there was a wicked spirite, had to doe by night with a common woman, being transformed into the likenesse of a man, whereupon she became immediatly with childe, which when she perceived, she fell into so strange a kinde of disease, that hir entayles fell from hir, which could not be holpen or made sound by any deuise of physicians.

lyelmahe
Enile
Narf.

Wlicked

Wicked spirits are neuer unpolluting
nor increasing those y^e appertain vnto that
kinde, which is lyke vnto themselves,
for wome may conceiue in euill thought
the formed shapes that the depe impres-
sion of the minde is fired vnto, at con-
ception: and men also diuelishly think-
ing of filth, beakly and deformed man-
ners, shapes and formes, in their heate
of generation, doe powze forth to y^e ma-
nifesting of Gods high Justice, y^e thing
no lesse monstrous by natures corrupti-
on, as also by the present diuelish and
vncleane intention: by the which it may
be sayd, that diuels doe in dede beget
sonnes and daughters. I would to God
that the soule lust of such vncleannesse,
were banished forth of England, which
will neuer be, vntill discipline pinch the
great as well as the small: for the one
presuming to much of the libertie of the
other, both goe without punishment, and
the glorie of God diminished.

The cause of this impediment.

In the bodye cometh a vaporous
humour or samostie rising from the sto-
macke to the braine: it maye come al-
so throug^h surfet and drunkenesse, and
sleeping vpright, these breede dreames &
disquieting of the powers, make men to
seeme or dreame that which is the contra-
rie. Likewise the vapour of golde & sil-
uer do so intense the braine and inflame
the stomacke, that many times Justice
minde to punish, when he thinketh no-
thing lesse. Thus y^e godly are disquieted,
by missing of that sight, that they would
gladly see, and the wicked triumph, as
though they wer not seene nor perceiued.

The remedie, *Keep god & temperate dyet, for some eat too much, and many other wold eate if they had it: as for those that disdain to work, those are worthy to fast. Also take heed of lieng vpright, for too much lieng vpright, breedeth the cause of stiffling of the body, and the endlesse damnation to both soule and bodie.*

Of trauaile. Cep. 29.

Trauaile is needefull for keeping and
sauiug of kinde, as it is said in Pau-

tegn: Ther is double manner trauaile,
of spirite and of wits, and bodely tra-
uaile. Of spirite and of wits, as studi-
eng, waking, wrath, sorow, businesse,
and such other: if they be proportionate
to kinde, they helpe much the health of
bodie and soule, as it shall be sayd after-
ward of the accidents of the soule, in the
ende of the seauenth booke. Sometime
bodely trauaile is temperate, and some-
time not temperate. Temperate is meane
betwene feeble and strong, great and lit-
tle, swift and slow, that doth not alway
increase in heate or in dyuells. Tra-
uaile that is not temperate, passeth this
temperatenesse: and if it passeth much, it
heateth and dryeth in the beginning: and
if it dure long, by dissolution and wash-
ing of strength and of vertue, and by
evaporization of spirites, it cooleth & dry-
eth. Constantine sayth, that three man-
ner profiteth come of trauaile: for it
exerciteth kinde heate: and wasteth and
destroeyeth superfluitie: and maketh the
members hard and sad. Sometime bo-
dely trauaile is vniuersall, and some per-
ticular. Vniuersal is, when all the mem-
bers moue, as in deliuing, iournieng, and
such other. In particular trauaile, some
lymmes and members rest, and some
mooue and trauell, as in sewing, wyting,
and such other. These diuers traualles,
diuersly exercise the body according to
the sundry offices and craftes of men.

Some trauaile heateth and dryeth the
body, as Smithes crafte: for the ayre
that bloweth in the forge, is hot & drye,
and it heateth and dryeth the Smithes.
Fishing crafte doth the contrary: for it
cooleth and moysteth. Some particular
trauaile is strong, and some feeble, and
some meane. In trauaile men shall take
heede of qualitie and quantitie of time
and place: in quantitie, that it be not too
much or too little: in qualitie, that it be
not too slowe, or too swift: but meate
trauaile is good and profitabill. Before
meate is best time of trauaile, that su-
perfluities, that be made slipper and slip-
ping may be voyded by trauaile, y^e meate
and drinke be not corrupt with such su-
perfluities. After meate trauaile helpeth
the vertue of digestion, to seth and bestie

meate and drinke, so that the trauell bee temperate. For too much trauell is not good, for it heateth the inner partes and the bitter also. Men shall take hede of place, for some place is watric, and cooleth and moysteth, as the place of fishers: and some is drye, & hath woode and trees, as the place of hunters: and so such a place heateth and drieth by heate that commeth of trauaile and of walking about, and so of other. Sometime men asked of a wise man, whereto trauaile was needfull. And he aunswered and sayd in this manner: Honest trauaile is the true keeping and warde of mans lyfe, pricking of his kinde that slepeth, the fyle of heate of sleeping, wastring & destropeng of superfluities, chastising of vices, death of euilles, and of sicknesse, medicine of sorowe and woe, winning of time, debt of youth, erudition of young folke, ioye of age, helpe of soule, and enimie of idlenesse, the mother of all euilles: forsooth he alone forsaketh trauaile, that will misse and lacke ioye of wealth and lyking. These foresayde wordes be contained in Fulgencius sermon that he made against idle men.

There that word is expounded: Hee eate not idle bread. In that Sermon, he prayseth much good busynesse of trauell, but in the ende of the Sermon, he setteth deuoute idlenesse of contemplation, before busynesse and trauaile: and saith, That for idleness of contemplation, Mary shall not be accounted among idle women, but rather she shall be set before all other. How shoulde she eate idle bread, that is all of bread of lyfe, and that maketh bread to other, which with good prayers, with ensample of god conuersation, and with good wordes and teaching, fedde and nourished them that hungered and thyrsted after Justice.

Then Mary that helpeth with good prayers, and draweth other to god lyning, with god conuersation, and teacheth well with preaching, breaketh bread, &c.

Of rest. Cap. 30.

Rest is ceasing from busynesse & trauaile: for lyke as exercise is neede, full for the keeping and saluation of kinde, so lykewise is rest, for rest is the full ende of mouing and of trauaile, for without rest nothing dureth finally, for that which alway lacketh rest, is not durable. Therefore heauen, that is most moueable, draweth to rest with his mouing. Also the Sunne, the Moone, & the starres, fire, aire, and water, and all other things y moue by course of kinde, draw finally to rest. Wherefore Aulien saith, That rest hath kindly an inclination towards the middle, and therefore it is the head and disposition of gathering and onyng of parts in their owne place. And therefore all that is ordayned to rest by course of kind is accounted more noble and more worthye when it is finally in rest, then it is when it is in mouing: as the ente is more worthye, than those things that be ordayned for the ende. Insomuch as rest is contrarie to trauaile, men shall take as god hede of rest, as is requisite touching the effect, in as many manner wise, as of trauell. Some rest is of spirits and of wits, and some is bodely rest: and each of them if they be mete or equall and proportionate to kinde, be healthfull & wholesome to body and soule, and saueh and keepeth mans health: but if they be not, then is it contrarily. Also sometime, rest is too much, & then it breedeth, nourisheth, & multiplieth euil humors, & bringeth in corruption: for water rotteth if it rest too long: & all yron, and all maner of mettall, rusteth, if it be long vnuised, or too little vised. And sometime rest is too little, and that lykewise is vicious. For it refresheth not kinde that is wearie, neyther relaxeth feblenesse, neyther restozeth that which is wasted. Meane betwixen these twaine is good: for it comforteth kinde heate, and recreateth the wits, and helpeth digestion, and cleanseth some, breale the body. Also touching qualtye, some is very rest, and is good, if it be not too much: and some is not very rest, as in them which haue the feauers, they rest is not full good, as it shall be sayde after ward.

Quies.

Requies.

What

Addition

Psalmes. 4
15, 16, 55.

What is the rest of perfection.
To vse moderate labour, by the ex-
 ercise of the bodie, but being guy-
 ded with a conscionable minde, bringeth
 forth frutes, acceptable to God and
 man.

What difference is betweene
 the bodye and the
 minde.

The same that is betwixte the soule
 and the body: for the soule worketh by

motion, and the body by action: the bo-
 dely work is not knowen but by labo-
 r, which requireth rest after trauell, as ab-
 stinence doeth require saturitie. The
 soules immortall rest is, when the la-
 bour of the body is discharged by death,
 so that paines be diminished, rest is pre-
 serued, to the body, from corruption, to
 the minde from transgression, in y hope
 of resurrection vntill spirituall perfecti-
 on, bring vs forth in the spirite, as it
 did sometime in the flesh: in earth for
 a time, in heauen for euer.

EXPLICIT LIBER SEXTVS.

INCIPIT LIBER
SEPTIMVS.DE INFIRMITATIBVS.
CAPVT PRIMVS.

ALTHOUGH that we
 haue (by the help
 of God) ended
 the Treatise of
 the properties of
 things that per-
 fourme and help,
 and succour and
 keepe and saue
 mans kinde: we shall speake of those
 things that fall to man against kind, and
 that destroye and corrupt his kinde.

Three things there be that grieue mans
 kinde, that is to wit, cause of sick-
 nesse, sicknesse it selfe, and accident that
 followeth sicknesse. The cause of sick-
 nesse is it, whereof commeth euill and
 vnkinde disposition in the bodye, as
 euill complexion, or too great repleti-
 on: or too great abstinence, or defaulte
 of vertue, or chaunging of qualyties,
 and dissolution and departing of conti-
 nuance. All those be cause or occasi-
 on of sicknesse.

Iohannes sayth, That sicknesse is
 the thing, whereby the complexion of
 the bodye is grieued and noyed, as by
 feauers, and postumes, and such other.
 Accident is a thing that followeth these
 passions, that commeth and is brought
 into the bodye, whether it be agaynst
 kinde or not, as head ache in Ceph-
 alico: or not agaynst kinde, as appea-
 in Peripleumonia, the cheakes were
 reddde.

God disposition of bodie is called
 health, by the which mans body in com-
 plexion and composition is in such state,
 that it maye frailye and perfectlye doe
 his workes and dedes. And if kinde
 lyde out of his temperatenesse, it falleth
 into euill and sicknesse. For of disem-
 perance and vneuenesse of humours,
 happeneth lyke disease, as feauers, drop-
 sie, and such other. And of euill dispositi-
 on of members commeth sicknesse and
 disease, lyke as blearinesse in the eye,
 and goute in the hande, and of euill dis-

Cephalea.
 Peripneu-
 monia, in
 flamation
 of y lungs

Cancer v-
niuersalis
Elephans,
a kind of
leprouf-
neffe, that
stiffeneth
the ioints

position both of the humours, and of members commeth euill vniuersall, as Elephanta or Lepra. Then every euill is lyke, and infecteth the humours and members that be lyke, as Fleauers and such other. Other vniuersall, and letteth the lymis office, or els vniuersall, and co-
rumpeth and destroyeth kinde, within and without.

¶ Of head ache, and of the causes & signes thereof. Cap. 2.

Cephalaea
Dolor ca-
pitis, do-
lor ingens
in capite,
extreame
paine of
the head.

Esa. i. vc.
3.6.

¶ Somewhat shall be sayde of the properties of these euills and sicknesses, of the causes thereof, of the effects and doing, signes and tokens, and of remedies of them: not of all, but onely of those that holie writ maketh generallie minde of. Therefore here is no charge of the order of processe. Then first we shall beginne of the passions of the head. Esay pri. Crierich a king head, &c. The whole head is sick, and the whole heart is heauie, from the sole of the foote, vnto the head, there is nothing whole therein, but woundes and swelling, and sores full of corruption: They have not bene wrapped, nor bounde vp, nor fastened with oyle.

Constantine
Constantine
Constantine
Constantine

¶ Constantine sayth, that head ache, is named Cephalaea, and commeth in two manners, either of things that be without, as of smiting: or of hoite ayre, that departeth, and dissolueth: or els of colde ayre, that constraeneth. In the seconde manner, head ache commeth of some cause that is within, and that either of some private cause, that commeth not but of the head, or some of farther cause, as of the stomacke. And if the ache commeth of a private cause, either of the faulte of the onely quality, namely of coldnesse, or of heate, or els of vice of humours, as of bloud, of fleame, of Cholera, or Melancholia. And if this ache commeth and goeth, it is a token and signe that it commeth of the stomacke. Therefore Galen sayeth, if ache be in the head, and commeth of no cause that is without, then sharpe

Augmen-
teth and
lesseneth

humours grieue the stomacke, and if the ache be continuall, it commeth of humours, and if it come of bloud, the head is hotte, and the forehead heauie. For the farther parte of the head is the siege and seate of bloud, the eyen come redde, and the beynes of the face be full. And if it commeth of fumosities of Cholera, heate is felte in the nosethayles, and drynesse in the tongue, waking and thirst lacketh not. Ache is moze felte in the right side than in the lefte side, for there is the place of Cholera, the face & eyen be citrine, and the mouth is bitter.

If it come of Melancholia, the ache is moze on the lefte side then in the right side, with colde and waking and heauines, and the face is of earthy colour and hietwe, the eyen be hollowe, with blacknesse, and sowrenesse of the mouth. If it commeth of fleame, there followeth ache that grieneth. Superfluities come out of the nose and at the mouth, and sometime with cough and heauy sighings and groanings: the face is pale, and somewhat swollen, the eyen are bleared, the mouth is wearishe and vnlangwe, and the ache moze in the hinder part of the head, for there is the place of fleame, and commeth ofte of fleame in winter in olde men, and commeth neuer by it selfe, but of some other euill, that commeth before.

¶ For in some euills feeding fleame is raysshed to the braine, by working of heate of fleauers, that maketh it smooth, and is gathered in the hinder cell, because of lykenesse, and breedeth a fluxume: the signes thereof are continuall feuers, vyne discoloured, and the sayd oppressing and wringing of the eyen, and false sleepe: and if the sicke man be called, vnneth he aunneth. Therefore in Libro Institutionum Galen sayeth, That it needeth to knowe, that the head is departed in three parts or in foure. For bloud hath masterie in the forehead, and Cholera in the right side, and fleame in the nolle of the head.

¶ Head ache commeth in this manner, and in many other, as of sharpnes & doing of strong wine, & smoke wherof pin-

cheth

yclovish

The polle

cheth and pricketh the small fells of the braine, and breedeth great disease in the head. Huc vsque Constantinus.

¶ Of medicine and remedies for ache and paine of the head. Cap. 3.

The head is grieved within with an ache and an euill that Whistons call Emigranea, as saith Constant. And he saith, this ache and euill is most grievous: for who that hath that euill, feeleth in his head, as it were beating of hammers, and may not suffer noyle, no voyce, no light, no shining. And this euill is of cholericke smoake with hotte winde and ventositie, & therefore he feeleth in his head putting & pricking, burning and ringing. Also the head is grieved specially without in the skinne with pimples, and whelkes, and scabs, out of the which cometh matter much lyke to honie, and therefore Constant. calleth such a scab, Favum an honie combe: for such whelkes haue small hoales, out of the which matter cometh, as honie out of the honie combe. And this euill cometh of vicious and gleymie humour, which cometh to the skin of y head, and breedeth therein pimples & whelkes. Also the head is ofte diseased with a familiar passion, that chyldren haue ofte, & by Constantin that euill is called Squama, a scall, and we call that euill Tinea a Sothe: for it fretteth and gnaweth the ouer part of the skinne of the head, as a Sothe fretteth cloath, and cleaueth thereto without departing, holding the skinne right fast. And such an euill breedeth passing great itching and fretting & clawing, of that itching falleth manye scalls. This euill cometh often to chyldren that haue great plentie of blood, & so: softnesse of the skinne, and so: plentie of meate and drinke.

This infirmitie doth come of rume, and winde intrussed in the head, and cannot get out but by medicines: the easiest remedie to cure the same, is sternutations and mustard layd to the temples.

¶ Constantine sayth, that meate and

drinke ought to be withdrawen from such chyldren, and to haue it but moderately. Then when the humour is auoided, there ought to be done thereto ointments and other remedies. And also Constantine saith, that to chyldren sucking, the best remedie is, to let them blood in the veines behinde in the eares, and to annoynt the fore place with the same blood, while it is hot and subtil: for with the heate and subtiltie therof, it openeth the pores, and entereth, and departeth, and wasteth, and destroyeth the matter. And because that often these scales cleave to the rootes of the haire, it maye not be easely cured and healed, but if the matter be first drawen out of the head right by the rote: the which euill and malady if it be olde, vnneth it may be healed and saved. Also vnneth suche scall or scurffe is healed, but that some token of scaldnesse or prydnesse is left and sene alway afterward. Also y head is grieved without, in losing the highting therof, as when the haire of the head fall away, and the head wereth bald, as it is rehearsed and said before in the fiste booke, in the chapter De Capillis, loke therein diligentely. Also the head suffereth in the haire therof, a fretting, gnawing, and vnhightnesse, that Whistons call Furfurica. For sometime in the head by the rootes of the haire, breed scalles, like to bryanne, and cometh of the vice of the brain, either of the fumes that cometh of the head to nourishing and feeding of the haire: but this vncleannesse must busily be holpe with cleansing, washing, and with medicines: lyke as lycie, nittes, and small wormes, must be boyded out of the head, by needfull medicines. Constantine sayth shortly, that the foresayd passions of the head be holpe in this manner. If the ach and soze cometh of euill humours, and of repletion therof, as of euill blood, or of other euill humours: we shall let the Patient bloude in the veyne that is called Cephalica, and cleanse the bodye with couenable medicines and purgations, and namely if it be of the matter, that is in the stomacke, it is needfull to make the patient spewe, and bring out

Hemicrania, the Megrime, of Hemi, the middle, & of Cranium the skull: because the paine keepeth the middle part of the head, & so fetcheth a compass about the temples, yet sometime the griefe will be more on y one side, than on the other.

Addition

A chiefe veine.

the matter with couenable medicine, and when the body is cleansed and purged, then men should poure warme water on the head, handes, and feete to open the pores, and that y^e fumositie may the easiler passe out of the body: and if the hinder part of the head akeith, then we must open the broad weyne in the fore-head, and drawe out bloud. And Constantine sayeth, That it is good to garse the legges beneath, that the humoures, fumositie and spirites that are cause of the head ache, may be drawen from the head downward to the nether parts: and if the forther part of the head akeith, we must cause the nose to blode: and if the humour be hot and cholaricke, we shall helpe it with colde medicines and moist. The temples, the nozethills, & the veins and pulles, we shall annoynt with water of Roses, and milk of a woman that feedeth a male child, and labour to bring the patient a sleape. And if the matter be colde and glemie in the mouth of the stomacke, when the matter is defied, we must giue a spoonfull of medicine Collatura vomitus Patratiue.

Beware of Garlyke, Onyons, chybolls called Scallions, heady wines, hanging downe the head, of Venerius acts, and sweating the stomack. And if the matter be in the ground of the stomack, we must bring it out with couenable medicines, & vse balnes and ointments that be meanly hot, & diet y^e is meanly hot, & so it is to vnderstand, & so we hele contraries with contraries. And if the head ache be without vicious humour, and cometh of some passing qualitie, then the patient needeth no purgation but rather alteration. And if the fault be in qualities: we must vse contrarie qualities. And if the ache cometh of too great repletion of meate or of drinke, as it fareth in gluttons or dronke men: then the best remedie is to drinke hote water in great quantitie, and then with in a while after, busie him for to sweate. If thou wilt vse strong medicine, goe to the Booke called, Viatice Constantini. This sufficeth to the readinesse of a wise man.

Of the Pofe. Cap. 4.

SVdith. 8. Burning heate came vpon Manasses head, and he dyed, &c. Manasses the husband of Iudith, as he was diligent over them that bounde sheaves in the fieldes, the heate came vpon his head, and he dyed at Bethulia his citie, and was buried beside his fathers.

The cause of hasting of Manasses death, was immoderate and passing running of rume out of the head to the inner parts, and by that violence of burning heate, dissolving and shedding the humours of the head, as Barnard toucheth. Such a running heate, as Phisitons meane, cometh in the head, of many and diuers causes: sometime of hot aire, dissolving and shedding fleeting humours: sometime of colde aire thrusting and wringing the brayne, and wringing out the partes that are most fleeting: sometime of great abundance and plentie of humours, which runne and droppe out for straightnesse of place and of holding, and that cometh of the inner heate, that dissoluth, and departeth, and sheddeth the humours. Or of colde thrusting and wringing out, or of moist, that maketh slipper & sliding: and sometime of flaking and running and shedding themselves: sometime of feblenesse of the vertue of holding. The running that cometh of too great plentie of humours, hath such signes and tokens, The bodye is pletoricke and repleate, the place is some deale swollen with stype even, great superfluitie cometh out of the nose, and at the mouth: and the bodye is heauye. If the running rume cometh of dissolving heate, these be the signes and tokens, The face is redde with redde beynes namely in the eye, there be yet running hotte teares biting the eye, and heating the skinne, and the heate is selfe deepe within. If it cometh of colde thrusting and wringing, it is known by those tokens: the face is pale, the teares be cold, and colde is felt deepe within.

Addition

To rub.

Addition

Cephalargia, Soda, & Cephalia, be feruēt paines in y^e head

Catarhos is the mur called also Catarus, a Catarue, Inundatio or Distillatio, those cometh of rume, the which doth distill from the heade into the stomacke, & sometime cometh so that the poveres are stepped.

If it come of fleeing humours and thinne, it is knowne by great superfluitie that commeth out of the nose and mouth, and by dropping and gleining thereof. When if superfluitie be the cause, the cure is by binding of superfluitie; namely, if the running humours run to the spiritual members, by out thrusting and wringing. If the running be colde and moist, best remedie is the contrary, hot and drie, withholding & waisting the humour, as Laudanum, Thus, Storace, & Costorium. If the running be hot, bee it refrained wth colde bawming, as with scething of roses & raine water, & with the same roses held to the nozethills. Also as long as the running of such a rume is violent, no plaister noz ointment shal be done thereto, for then y^e dissolution & running shuld be the more, as saith Constant, noz none other water shalbe poured on the head, but water of roses, or of Waches, if the rume commeth of head.

Of the phrensie, and the causes thereof, and remedies thereof.

Chap. 5. of the phrensie.
D Euteronomij, 28. Dur Lorde shall smite thee with woodnesse, and losse of wit and of mind, and with stonings; &c. Here bee calleth woodnesse phrensie, that Constantin describeth in this manner. Phrensie (he saith) is an hot postume in certeine skins and fells of the braine, and thereupon followeth waking & raving. And so phrensie hath that name Frenes, of frenes, fells that beclippe the braine. And it cometh in two maners, either of the red Cholera chased & made light with heat of it selfe & of feavers, & made wode and ravisht upwarde, by heines, sinewes, wafen, & pipes, & gathered to a Postume, & so into the kinde of phrensie; or else it cometh of samosity & smoke, that cometh upwarde to the braine, & distroubleth the braine, and is called Perafrenesi, y^e is no very phrensie. And the phrentike person suffereth many dreadfull accidents, as too great thirst, dyuicell, blacknesse, and roughnesse of tongue, ful great grieve and anguish, and cough, and towinning for default of spi-

rits, and chaunging of kinde hate into unkind. The patient is red, if it come of bloud, and Curine, if it come of Chales. This patient cometh to hot men & dry in summer; and all these haue composition to cholera. Perafrenesi cometh of binding together and company of other members, as of a postume of the stomacke, or of the nether, & when these members be brought to their owne former state: then the braine turneth again to his owne good state: & then this euill Perafrenesi is cured; and then the man is saued. But if the postume be in the substance of y^e braine, then is the phrensie worst and most precious: & therefore most perillous. These be the signes of phrensie, discoloured vyne, during the feauer, with woodnesse and continuall waking, mouing, and casting about the eye, raging, fretching, and casting out of handes; mouing and wagging of the head, grinding, and gnashing together of the teeth; alwaye they will arise out of the bed, now they sing, now they laugh, now they weep, and they bite gladly, and rent their keeper and Leach, feld bee they fill; but crye much. And these be most perillous sicke, and yet they wot not then that they be sicke. Then they must bee some holpen least they perishe, and that both in diet and in medicine. The diet shall be full frated, as crums of bread, which must many times bee wet in Water. The medicine is, that in the beginning the patients head bee shauen, and washed in luke warme Vineger, and that he bee well kept or bounde in a darke place. Diuerse shapen of faces and semblant of painting shall not bee shewed before him, lest he be carred with woodnesse: all that be about him, shal be commanded to be still and in silence, men shal not answer to his rife words. In the beginning of medicine he shal be let bloud in a vaine of the forehead, and blood as much as wil fill an Egge shell. Afore all thing (if vertue & age suffreth) he shal blede in the head vaine: by medicine digestion shalbe procured, & red Coler quenched.ouer al things wth ointments & bawming, and shal labor to bring him asleep.

noisibla

Vexed.

Willows, the leaues sodden in water.

A hot impostume.

The head that is shaven, shall be plastered with lunge of a Swine, or of a Weather, or of a Shepe, the temples and forehead shall be anointed with the iuyce of Letuse or of Popie. If after these medicines be laide thus to, the woodnesse dureth thre daies without sleeping and discoloured byne: there is no hope of recovering; but if y byne begin to take good colour, and euil signes were lesse, there is hope of recovering.

Addition.
Ad concerning phrensie or madnesse, which is a disease very dangerous to cure, if the vitalls be ouer ruled by a strong spirit, as all diseases, are spiritus seueralles, so this disease of phrensie is a token of a deepe displeasure from God, when it remaineth vnto the ende in the possessed, as plainly appeareth. Also the same disease with diuerse others, hauing bene a long time, and many thousand yeres past, powdered on man, declarereth vnto vs the greates wickednesse of former ages, and as I am assured, to this ende, that as we in these latter ages doe abhorre so lothsome infections, shoulde also for the auoiding of them, hate and resist the causes of their continuall increasings, which cause is, the wicked desires of the flesh, no lesse procuring the same, but rather more then in times past. Yet such euer hath ben, that wonderfull goodnesse of God to man ward, first to blesse, forth from whose blessings proceedeth great prosperitie to the bodily benefit, as Exaltation, dignitie, renowne, honour and worshippe, to gouerne not onely men, but Diuells, in the subduing whereof, the benefit of the blessing appeareth, if thus blessed on earth, much more blessed are those in heaven: Contrary for a iust reuenge of contempt, followeth the curse, and with it cometh depriuation, indignitie, bondage, dishonour, and reiection, on earth vnto man, from heaven vnto God, on the body, y Pestilence, y Consumption, the Feauer ague, the veruent heat, the Sword, blasting, Mildewe, the heauen shall be a blesse, that is, there shall come no moistnesse to comfort the earth, the Watch of Aegypt, the Emerodes, the

scab, the itch, that thou canst not be healed. And the Lord shall smite thee with madnesse and with blindness, and with astonie of the heart. Phrenitis is a Greke worde, and signifieth disguised blage constrained, also Syrien or Karabitus, the barbarous word is Frensis, in English, a phrensie or madnesse: an impostumation bread & engendered in the Pellycles of the bzaire, named in Latine Pia mater, the which Apokumation, doth make alienation of mans mind and memorie. There is another accident Phrenyse, the which is toynd with another sickness, as a Phrensie with a Feauer, or with a Plurisie, and such other lyke, which disease doth commonly come of a bylous humour, oppressing the bzaire, in some an inflation, or fume of corrupt ayre: The accident Phrensie cometh two waies, through hot fume ascending from the stomache to the bzaire, y second through colligation of the nerues and sinewes, which the bzaire hath with the midbriffe. If hope of cure bee, then let the patient bloud forth of Cephalica vena, restraine the possessed of his will, which commonly is to murder, not too hotte, temperate ayre, and diet, and for a time darknesse, to take away the imagination that cometh by the sight, yet there is one kinde of phrensie or madnesse that is worse then all these, which is disdain of knowledge of the truth, wilfull affection, ignorance, and hate to bee reformed, from the which miserable bondage, good Lord deliuer the oppressed, and comfort the relaxed. Timorousnes is a king of weake disemperance, which if it continue, it breedeth Leticie, phrensie, and madnesse, the best cause to cure the abundance of disempered blood, is musicke, and merrie company, little meate, s weete smells, and cleane lodging, because it cometh of a grosse and watry humour, thicke, that doth stiffe the vitalls.

¶ Of Madnesse and the causes thereof and signes thereof.
 Chap. 6.

Mania,
Infania,
Furor.
Madnesse
of phren-
sie, of hu-
mour, &
of possel-
ling.

Opressed.

Diet cu-
reth phre-
sie, leting
bloud eu-
reth hu-
mour, &
both
with ear-
nest prai-
se unto
God eu-
reth pos-
session.

Orskill,

Want of
perfeue-
rance or
know-
ledge.

Mentia and madnesse is all one as Plato saith, Madnesse is infection of the foremost cel of the head, with priuation of imagination, lyke as melancholy is the infection of the middle cell of the head, with priuation of reason, as Constant. saith in libro de Melancholia. Melancholia (saith he) is an infection y^e hath mastery of the soule, the which cometh of dread and of sorrow. And these passions be diuerse after the diuersity of the hurt of their workings: for by madnesse that is called Mania, principally y^e imagination is hurt. And in the other reason is hurt. And these passions come somtyme of melacholy meats, & somtyme of drinke, of strong wine, that burneth the humours, & turneth them into aches, somtyme of passions of the soule, as of busynesse & great thoughts, of sorrow, & of too great studie, & of dread: somtyme of the biting of a wode hounde, or of some other venimous beast: somtyme of corrupt and pestilent aire that is infect: somtyme of the mallice of a corrupt humour, that hath the mastery in the bodie of a man prepared to such sickness: and as the causes be diuerse, the tokens and signes be diuers. For some cry & leape, & hurt & wound themselves & other men, & barken & hide themselves in priuy & secret places: of whose disposition & difference it is rehearsed before in the fifth booke, where it is treated of the passion of y^e braine. The medicines of them is, y^e they be bound, that they hurt not themselves and other men. And namely, such shall be refreshed & comforted, & withdrawen from cause & matter of dread & busie thoughts. And they must be gladded with instruments of musick, & some deale be occupied. And at the last, if purgatiōs & electuaries suffice not, they shall be holpe with craft of Surgery.

Of gauring and forgetfulness. Chap. 7.

Ecc. 28. God shall smite thee with blindness. And another letter saith Stupore. And Stupor is called a disease of the soule, and Constantine saith, Stupor is blindness of reason: And it

is, as it were sleep within the eyen closed, when for default of spirits the soule discerneth not nor discerneth things, that be sensible scene: As the Dodonians were smitten at Lots gates, as the glose saith Gen. 30. and Sapi. vituno. Constantine saith, that this Stupor gauring cometh in two manners: For either it cometh of perturbation that taketh no heed: or it cometh of superfluitie of humours, that stoppeth & letteth y^e wayes of the spirits in the braine, as it fareth in drunken men: or else it cometh of cold aire, that presseth & wzingeth the sinews of feeling, as it fareth in them that be frozen in Ice, or in Snolve. Also it cometh of completion of all the braine, as it fareth of Apoplexia, an euill y^e taketh away mouing and feeling, & also in Litargia, the sleeping euil. And also stupor is called a letting and stoneng of the lims, & a croking of the vtter parts of the body, when for colde it seemeth y^e the lims shrinke & sleepe. Damascenus speaketh otherwise of Stupor, & sayth that stupor is a wondring of a newe thing, &c. Where stupor is taken for a manner sleeping sobernesse, the which is a certeine disposition of full grievous sickness, & namely to Litargia, that is a postume bread in the hinder cell of the head, & hath that name Litargia of Lechos, that is forgetting, for it induceth forgetting. It is oft in old men & in winter, & cometh of sleme: And it cometh neuer it selfe, but it cometh alway of some former sickness: for in some sickness sleme is bred by working of a feyer heate and boiling, is raiued up to the braine: And in the hinder cell it is gathered together by reason of accord & likenesse, & gendreth a Postume, whose tokens be continuall feauer, vrine discoloured and thick, thrusting of y^e eyen, false sleepe, and if the patient be called, vnneeth he answereth, & if it hap that he answereth he rauneth, & spebeth vanity: he lieth vpright, and if he be turned for a time to lye on his side, by his owne rease he turneth himselfe anone, and lyeth vpright, and is full cold in the vtter parts. The remedye of this is, that the sicke man be laied in a light place,

and

and that there bee talking and greatespeaking and disputation, and that he be drawen and haled strongly by the haire of his beard and of his head, and that his face bee ofte washed with colde water. and his fete froted oft vnder the soles, and that stinking thing smoaking be put to the neather partes, as Coates hoine burnt, and such other. And ouer all thing he shall haue a cliffer, & sneeling shall be excited, the head shall be shaken & froted with things that openeth the pores, and annointed with mustard & with such other: sneeling in this cause is best token and signe. If sleepe continue & quaking, with mouing of armes, and gnashing of teeth followeth thereon, it is token some of death. And take heede, that if hee that hath the phrenisie falleth in Litargi, that is the worst. And if he that hath Litargi, falleth into phrenisie, it is good. All this I haue drawen out of Plato and Constantine.

Of Giddinesse. Chap. 8.

THE Lord hath medled spirit of giddinesse. Esaye. 19. The Lorde hath mingled among them the spirit of errors: and they caused Aegypt to erre in euery worke thereof, as a drunken man staggereth in his vomit, in stead of the spirit of wisdom the Lord hath made them giddy, with the spirite of error. Constantine saith, that giddines is false dome and corruption of the sight and of the spirite of feeling: for by that dome it seemeth sodenlye that all thing goeth about and is darke. The cause thereof is too much plentie of humours with ventositie meddeled. For those humours moue in the head, with ventositie that cometh vp from the bodie, and from the stomacke to the bzaine. If this euill be onely in the bzaine, the patient feeleth heauinesse in the head, noyse in the hearing, and corruption in the smell: and such a giddinesse passeth not easely. And if it cometh of the stomacke, the patient feeleth abomination, and wambling, & ach in the mouth of the stomacke: but such giddinesse cometh and goeth. For when the fumosity

cometh vp, the the giddines beginneth: & when it cometh not vp then it ceaseth. The remedie hereof is, if other things letteth not, the patients seat shall be set in hot water. And he shall be let bloud, and vse medicines purgative, and sozbeare wine, soz wine dissolueth: & he shall sozbeare swelling meates & great. And speewing shall be excited, for that is full good.

Of Waking. Chap. 9.

Waking ouer measure is default of might to sleepe, and is an euill of the bzaine, contrary to Litargi. And this euill cometh of too greates mouing of the bzaine, and dyuine of redde Colers, or blacke, of intemperate heate, and of too salt humours. Of all those cometh inordinate waking, and anguish followeth, colour chaungeth, & busie thoughts increase, and raving and vnrasonable suspensions, the bodie wereth leane and drie, the vertue of digestion is corrupt, all mans complexion chaungeth, the eye liddes and face swelleth, and full euill sicknesses breed in the bodie. That these perish not, men shall haue prouide a medicine to cure them. Men shall annoint their faces and temples with things that breed sleepe, womans milke is good to bring them on sleepe, the bodie shall be fed with good meates. Alike alsoe in lib. 6.

Of the Falling sickness.
Chap. 10.

He fell downe to the earth soming. Mat. 9. Constantine and other authours call the falling euill Epilepsia, and in olde time this euill was called and named Gods wrath. As Constantine sayth, Epilepsia is a moist humour, by the which the chambers of the bzaine be not perfectly stopped, the which humour letteth the soule that is the spirit of feeling, to declare his woking & doing, vntil the way of the bzaine be vnstopped of that humour. This euill is called in passion Yeranoxon, that is the holy passion, for it occupieth the ho-

Stirred or
prouoked

Surmising.

Epilepsia.
Epilepsia.
Cōuulsio
Morbus
cōmitialis
Morbus
sacer.
Morbus
Harculeus
Morbus
Caduceus
Morbus
Mahometus.
Ira Dei.
Zoster, so
called of
Phoi, and
this dicte
is a reche-
met infla-
mation &

burning
of y body
Feruens
tumor.

ly part of the body, that is the head. And it is called Hercudis also, for it is strong as Hercules was. Also it is called the falling euil, & hath that name of y doing therof: for it stoppeth the sinewes, & makteth the members, that be instruments of vertues, poze of the gouernaunce of spirits, & destroieth them. And therefore in this euil men be compelled to fall. Also this euill Epilencia is nigh of y kind of Apoplexia: for ene is the place of both, & the matter, of the which they bee bread: for it is colde and cleauing. And they be diuerse in that that Apoplexia stoppeth all the chambers of the braine, with priuation & diminution of feeling, and of mouing: And Epilencia letteth not all, but the principall chambers of the braine, & hath the name of Epi, that is aboue, & Lenpsis, that is hurting: for namely it grieneth and hurteth the ouer parts, also it is called childrens euil, for oft children haue that euil. He that hath this euill falleth sodeinly, the mouth is drawen awoye & a side, & the face also, with quaking of the neck, of y noll, & of all the bodie; with grisey grasping of the teeth, and foming at the mouth, and outputting of many superfluities. Physicians call this falling euill the lyttle Apoplexia, & commeth of thre causes, as Constantine sayth, ether of flema, like or melancholyke humoures, that breede in the further part of the braine, or els of ventositie colde and grose that hath the mastery ouer the braine, or ouer some other mebers, or ouer the stomack. For there is a humour bread in that member, and the smoke therof commeth vnto the braine, and with the thiknesse of that smoake, the wayes of the spirits of feeling are stopped, and thereof commeth the falling euill. Constantine sayth, That this disease commeth at a certeine time. Therefore Galen sayth, y Epilencia, that commeth in y wering of the Mone, betokeneth, that the kinde thereof is moyst. For all thing that is moyst increaseth, when the Mone weryeth. And the kind of this euill that commeth in waning of the Mone, is most colde, and some deale moyst. There bee thre kindes of Epilenci, as

there are thre manner of places that it is in. One manner euill of this kinde is called Epilepsia, and is in the head, and commeth of matter that is onely in the braine, another is called Analepsia, and commeth of matter that is in the stomacke, not in the hollownesse but in the sinewes and arteries of the stomack, by meane of which boiling matter is rauished to the braine. The thirde is called Catalepsis, and commeth of matter that is in the uttermost partes, as in the hands and feet: and is knowne by his owne signes and tokens. For they that haue and bee possessed of that euill Catalepsis, feele and knowe when the euill commeth. For they feele a manner grudging as it were by the noyeng of Ampies, or mouing of some manner winde of the matter that commeth byward: And often for shrinking and streightnesse of the vtter parts, they bee kept from falling, and as Galen sayth, often these haue the Feuers. For with out boiling and seething, heate of feaues, vnneth may the matter be rauished from the neather parts to the ouer. They that haue and be possessed of that manner euill that is called Analepsia, are soze griened with repletion of the stomacke, and namely in digestion and bolking, and of loathing of meate. And also they be ware afoze of their falling. And they that haue that euill that is called Epilepsia, they feele not afoze had, when they shall fall, but they trauaile with continuall grieve of the head: These euills come sometime of bloud, and of fleame, and oft of Melancholia, and these causes bee knowen by theyr owne signes and tokens, and namely by disposition of the body, Sanguine, Flematike, or Melancholyke. By a red face, pale, and wanne, by age, by countree, and by dyet. If it commeth of melancholy, it grieneth and hurteth most in the waning of the Mone: If it commeth of bloud or of fleame, it sheweth it selfe most in the ful of the Mone. These euills bee most during, and harde it is to heale them, but yet medicine and dyet helpeth them. It needeth that they abstaine themselves and spare euill

meates,

Grienes

meates, and from the seruice of Venus, and great companye and gathering of men: For in such places oft they axes taketh them. Them needeth to vse good meates and light and temperate, more in the more w tide, and little or naught at enen. And they should temperatelye drinke wine, and be purged with medicine, as the humour that is in the fault requireth. The expedient of Plato against Epilence, he saith, that men shall by garling dralwe out three drops of bloud of the shoulders, and profer the with a rauen's egge, to the patient, in the end of his acces. Also he saith, that the Egges of a rauen helpe much. Also he sayth, y Piany bozne & dronken helpeth much: and this confirmeth Galen, Constantine, and Dioscorides. And he saith, that the Ruynnyn of an Hare dronke, helpeth much the Epilentike, that is him that hath the falling euill: for that Ruynnyn letteth the humo: to be dissolved and shed, the which humour cometh by and stoppeth the braine. And he sayth, that the liuer of an Alle roasted helpeth, if it be eaten, and the liuer of a Goat, if it be given to them that haue that euill, it moueth and stirreth that euill. Constantine telleth many other experiments, of the which we shall not speake at this time.

Boxing or launcing.

Whether to eate or to smel to he wrieth notig. Doung.

Addition

These three kindes of falling euils, Epilepsia, in their falling foame at the mouth, and this is the common falling sicknesse. Analepsia, where they doe fall, they shall delile themselves, & not some at the mouth. Cataplexia, whether they be taken open eyed, or halfe closed, yet for the time they shall see nothing, neither can they moue or stire, heate nor speake, and seemeth dead for a space: Purge rume, which is the chiefest cause of this infirmitie.

Of sneesing. Chap. ii.

Sternutatio.

Ob. 41. Vis sneesing, &c. Constantin saith, That sneesing is a violent mouing of the braine to put out superfluous fumositie thereof: and it cometh of diuerse causes. For sometime kinde self wo: keth and laboreth busily to put

out of the braine superfluitie of smol: that bee cause of euill: or of brading of some vice. For mans braine is more moist then the braine of other beastes. And so humours, that be there gathered be put out with sneesing by help of kind. And sometime sneesing cometh of strength of euill & sicknesse, more the by outputting of kinde: as it happeneth in Corica & Peripleumonia. So it letteth in stopping of the nose by filth, and & also in a postume of the lungs. Also sneesing cometh sometime in this manner: The pipes of the mans nolethills be short: & therefore hurtfull things come sone to y braine from without, as dust, cold aire, heate of the Sunne, and such other. And when such things come to the braine, it moueth to put them of with his mouing and strength, and so cometh sneesing: The which if it chaunce when one is vered with a sharp ague: or without rume, it is a good token. For it betokeneth y kinde is comforted, to put off things y annoieth it. And if it come with a rume, it is an euill token, for it betokeneth plentie of euill matter, and therefore sneesing is sintonica & incresing of rume. And therefore in Pluresie (a postume on the ribs within) and other such euills of euill matter, sneesing is an euill token. Then sneesing moueth the braine, and dischargeth all the braine, and smiteth and shaketh the body in his outgoing. And by violent mouing of the aire, sneesing maketh noise in the pipes of the nolethills. And if it dureth more then it shuld, after y out mouing of superfluitie of fumositie, it grieneth. For it maketh to greate dissolution, and exciteth sometime, and bradeth grienous euills and sicknesse. Therefore it shuld be stinted with medicines, as with fumigations that maketh it stint, and repayreth the spirits, and wasteth superfluitie, as with Camamell, Mentastum, Rosa, Ireos, Nigella, and such other.

Addition

Sneesing is a good signe in an euill cause, this impediment cometh of dilation of the powers of the braine, or of coldenesse, or heate in the heart.

Of

Of head aking. cap. 12.

Tremore.

Our Lord set a token in Cain, that was quaking of head. As Strabus saith in Gloſa. Euerye man (ſayth Strabus) that findeth mie by quaking of head and mouing of wode heart, ſhall knowe that I am guiltye to dye. Conſtantine calleth head quaking laceratio. And head quaking commeth of default and feeblenneſſe of vertue Regiſtiue, in the ſinewes of the necke bones, and in the braynes of the members. In this euill bee two contrarve mouings, one vpwarde and another downeward, kinde woꝛketh the ouer, and the diſeaſe the neather. The euil labourereth to beare downe the member lower. And kinde that hath not ſoꝛſaken the gouernance of the mieber, labourereth to rule it & ſet to it in his owne ſteed: and ſo kind labourereth to reare vp the member. And therefore quaking cometh of ſuch contrary mouing. The cauſe of the beginning is default of vertue & moueth the braynes, as ſaith Conſtantine: and ſomtime this vertue faileth becauſe of euill complexion: and ſoꝛ accidentes of the ſoule, as ſoꝛ dredd, ſoꝛ gathering of ſpirits to the heart. Therefore the members draue downeward by their weight and heauinneſſe. And ſo ſoꝛ kinde hath not ſuffiſaunt ſpirites comming together, to rule the members, it may not at the full holde the members ſteadfaſtly in theyꝝ owne place: and therefore followeth quaking anone. And ſuch quaking is a manner diſpoſition to Paſſie, and name lyſt ſleeping followe with quaking: the cauſe whereof is coldneſſe, running and hardening the ſubſtance of the ſinewes, that the vertue of feeling maye not thirle it and paſſe therby. And euery Paſſie with quaking is moꝛe eaſie to heale, then the paſſie that is without quaking. For in the firſt, the member hath not loſt all kinde, as it hath in the ſecond. Such quaking with ſleeping ſhall be cured & healed with medicines, that heate and comfort, and diſſolue and conſume and waſt, as with Theodoricon, Iratogodion, and ſuch other. Alſo bathes be good, and frotings, with hot

and opening hearbes and ſunigations, that the cloſing porres maye be opened, that the ſuperfluitie of humours maye be waſted, the ſpirits excited, and the ſinewes comforted.

Of the Crampe. cap. 13.

A Cramp is a violent ſhrinking of ſinewes, taking awaye and hindering wiſſall mouing. And ſuch ſhrinking commeth ſometime of too greate repletion, ſometime of great abſtinence, ſometime of too greate colde, as it ſareth in handes and lippes that bee ſoze a colde, that binne they may ſpeake oꝛ clitch, oꝛ ſtretch theyꝝ fingers. Such ſhrinking that commeth of vtter colde is holpe with heat, and needeth none other medicine. But yet let the patient take heed, that hee put him not ſodeinly to greate heate, for of ſodeine ſmiting of coldneſſe to the vtter partes of the ſinewes commeth full ſoze ach. And ſo the vtter partes of the limme ſhall ake full ſoze. The ſhrinking that commeth of abſtinence hath theſe tokens. Sometime commeth befoꝛe paſſing ruining of bloud, oꝛ of the wombe, oꝛ of the moꝛther: ſometime trauaile oꝛ abſtinence ouer his might, that trauapleth oꝛ abſteineth: Sometime paſſing heate, as in a mans body that hath a ſharpe Ague: Sometime deepeſſe and ach of wound, ſharpeſſe and ſtrength of medicine taken. In all theſe the Crampe commeth of too greate drinneſſe of kinde and of waſting of ſubſtanciall moꝛſture. And therefore the ſinew ſhrinketh and riueth, as Parchment put in the fire. And therefore the waye of ſpirites in the ſinewes be ſtopped, and the vertue of lyfe and of ruling is let. All ſuch Crampes be deadly, if they endure. Therefore it is ſaid in Apho. the cramp of cholatik is moꝛtall. In the beginning hot womans milke helpeth this cramp, if it be done hot thereto, & if it bee thed all about vpon the brayn of the cheſtis and vpon the ridge bone and the necke, and the roots of the ſinewes. Alſo water with Moll and Oyle bonnd vppon the place of ſinewes helpeth. The third

Spasmos.
Cōuultio
Kindly
mouing.

Contractio Neruorum.
Very cold

Pearſe
through.

Amor

It.

manner

Corpoler.

manner of Crampe that commeth of repletion, falleth oft to fat men & fleshly, and wel fed, and gorrells: And commeth of shedding & spreading of the sinewes: and is more easily holp. For it is holpe with hot ointments, with baths, & sinew sing, and laraunes, as Constantine teacheth. If seauers come vpon this shrink- ing, that is best remedie. And therefore it is sayd in Aphor. seauers comming vpon the crampe, helpeth the euill. This Cramp hath three manner of kinds, one is called Epitessanus, when the hinder sinewes shrinke and haue the Crampe: That other is called Eprocostenus, & is when the further sinewes toward the brest shrink: And the third is called Cethanus, and is when the farther and the hinder shrink. In these three kindes of Crampes is no perfect cure, when they come of abstinence as it is sayde.

Addition

There are foure kindes of Spasmos or cramps, the first is named Emprosthotos, the which is when the head is drawne downward to the breast. The second is named Thetanos, & that is when the forehead & all the whole body is drawen so vehemently, that the body is vnmoouable. The third is named Opisthotonos, & that is when the head is drawn backward, or the mouth is drawne toward the eare. The fourth kind is named, Spasmos, the which doth drawe the sinewes verie streight & asperously in the feete and legges.

Of the Palsie: Chap. 14.

Paralysia.
Dissolutio

Palsie is a hurting of parte of mans bodie with minishing, or with priuation of mouing, or of feeling, or of both, and commeth sometime of colde constringing: Sometime of humours stopping: Sometime of heate waisting and raling the sinewes of feeling: Sometime of a wounde cutting and departing the sinewes. For by these causes and other the spirite of feeling cannot haue his passing to the instrumentes of feeling and of mouing. And so if the sinewes of feeling and

of mouing be stopped at the full, or cutte, the member loseth feeling and mouing. And if the stopping be not full, neither the passing of spirites, nor warmed at the full: then commeth quaking by reason of the matter bearing downwarde, and of the vertue of rising bearing vpwarde, as it is sayd before. Palsie commeth specialle of superfluitie of meate and drinke, namely of drinke: For of meate and drinke is great breeding of humours and dissolution and shedding: and thereof commeth nably stopping of the sinewes.

Also the Palsie commeth of colde constringing and riving the sinewes. Sometime the Palsie commeth of another euill, as when the lesse Apoplexia endeth: Some Palsie is vniuersall, and some perticular, the vniuersall occupieth the halfe deale of the sicke man, the perticular Palsie occupieth one part, as the hande or the foote, or the tongue. Also the matter of that stopping that breedeth the Palsie is sometime in the head and well of sinewes, and sometime in the member Perilytike. If the matter and causes be in the head and well of sinewes, then is stonng and vnfeelingnesse about the places that be nigh thereto, as in the face, and in the beginning of the ridge. And if the matter and the cause be in the member Paralitique, then onely that member is grieued, and not the other partes, as Galen sayth. And hee sayth, that hee did sometime alwaye a Plaster, that Sophists had done vpon the hande, and did it vpon the necke. And so it followeth, that as the diuersitie of place of the euill asketh, the manner of medicine is diuerse.

Palsie that commeth of kerring and cutting of sinewes is incurable, and may not be some holpe. Also vniuersall palsie in all men, and namely in old men is vnneeth curable: but in young men medicine worketh more swiftly and more effectually. Then to helpe the Palsie we shall vse first medicine, that refresheth and laxeth both within and without: and then medicines that drie and make

hard.

Sofineth.

hard. For if we did thereto first medicines that drie strongly, then the flaking and moyst partes should be washed, and the other deale should be more hard and thick: And so the hardnesse is the worse to be tempered, dissolved, & washed. And therefore men shall worke wisely in the foresaid manner. Then let the members be purged within with couenable medicine, and without softened with couenable ointments. And he shall vse Sage & Castorie in seething of Wine. Seeth other medicines in Plato & in Viatico Constantine.

Addition

Hemiplexia, Semiapoplexia, Semiapoplexia, are three particular names, for the Palsie. Also the particular palsie doth rest in a particular member, as in the tongue, head, arme, & legges, consider that all shaking passions be not palsies. Loke in the Chapter Tremore.

Of the diseases of the eye.

Tching and smarting of the eien commeth sometime of outward things, as of wounds, departing & dealing the continuance of the eien, and of dust, that hurteth the eien and the tender substance of them: & of smoake that dimmeth the eien and maketh them smart: and of colde winde smiting the spirit of sight: Also of hot aire that dissolueth and departeth: also of too great brightness of the Sun, or of other bright things, that departeth and sheddeth the spirit: Of too great darknesse that defoileth the spirit of sight, and of vnorinate dyet, & of continuall drunkennesse that dimmeth the sight: of fleshye lyking and ofte seruice of Venus, that corrupteth and dissolueth the spirites & the humour Christallin: Sometime of inward matter & causes, as of humours hot or cold, dry, or moist: and then the first & chiefe ach & smarting commeth of inward things, which breed a postume vpon y^e white of the eie, of humours y^e slow & come of the black of the eye: & make a postume: And that commeth of feblenesse of the eye, y^e it receiveth, & of plentie or of sharpe bit-

ting of humour that sterteth & commeth from the braine. And in such a postume the eie swelleth & waxeth, & is red, and seeleth ach and pricking, heat & burning, namely, when Cholera is the cause, the it seemeth that the eie were pricked with needles: and if a cold humour be y^e cause, or els ventositie, y^e eie is haled & grieved by night, & is clamed: full many humours run & stert, & be clammy, & is most pained with humour and steame. And if bloud be the cause, then is great itching, many teares & hot in the outgoing thereof, light pricking, more swelling, ach, & smarting most in the forehead, & is most grieved in y^e houre of bloud. If this euen commeth of outward things, the patient shall be brought to rest, & sleepe with his head areared on high, & for running of teares, he shal lie shining & brightnesse of light. To void dissolution & shedding of light, he shall not speake least ther be great dissolution of the braine by forcing of the voice: He shall haue colde meat, & of light digestion, least the flaking of rume increase: He shal drinke clere hot water: for it wasteth smoakes by y^e kind of his smoak, & comforteth the sinews, & smageth burning and pricking: He shal vse temperate baths of fresh water. If this be done, there neede no other medicines: and if y^e ach come of inner humours y^e the default is in, they shall be purged or withdrawn by bloud letting, or by couenable purgation of medicine: Men shall do within binding medicines, flaking & healing as water of roses, with womans milke, as Constant saith. The teares shal be stinted with restridories & stintings. Then in the beginning men shal do therto light repercussives & swaging medicines inward, & in the increasing meanely Dissolutives, & in the ende Consumtifes, & alway with these Comfortatifes. About a postume of the eye, Maturatives shal neuer be put, least the tender substance of the eie be destroyed, if quiter come out. Moreover if y^e matter be very hot, & the ach strong, strong Percussives shal not be done therto: for the matter might suddenly be smitten so y^e sinew Opticum, holow: & by stopping might induce blindness for ever more.

Passionibus oculorum.
Oculus.
Ophthalmos.

DE INFIRMITATIBVS

Blearinesse of eien is clammy & glewy superfluitie of the eien cleuing to y^e lids, & cometh of flumatike & melancholik humours, & beginneth in the corners of y^e eien, & maketh the eie lids great, & ouer cometh them, & this destroyeth the haire of the lids, and maketh the eie lids as it were peces of raw flesh. In bleared eien the black is whole & sound, as it is said in Glosa Leuit. 21. but the humour falleth away, the eie lids were great: And by oft washing therof, y^e eie sight appeareth: & tokeneth them that haue a cleere wit in knowlege of truth: but y^e worke of fleshye life maketh them darke and dimme.

Of the webbe in the eyen.

Chap. 16.

There is another euill of the eie, that we call a webbe, and Constantine calleth it Albugo, or Pannus, & breedeth in this manner. First a rume runneth to the eien, and thereof cometh an euill that is called Obtalmia, a shewd blearinesse and ach, & a posume: Of which, if it bee euill voyded, remaineth a light spot or infectio, & in long processe of time turneth & groweth into a web, & cometh thicke, & occupieth moze place then all y^e blacke of the eie: This web increaseth into Pannus by moze thicknesse, & occupieth moze place, for it occupieth all the blacke of the eie: and at last it turneth into y^e kind of a naile of the hand, & so it is moze thicke and hard: and euery each of these is incurable, if it be old: But it shall be dealed and deemed as the place as keth, that it is in. If it bee about the humour Chistallin deap, during halfe a yere, it is incurable. And in the beginning it maye vnneth bee holpe. If it be bound vnder the kertill of the eye, that is called Cōiunctiua, or about it, during ten yerres it may be holpe. When when this mole is fresh & litile, red Popie seed sufficeth to help it, as Constantine saith. Red Popie seede is hot in the first degree, and drye in the second degree: And therefore it hath vertue to make thinne, and to wast and to destroy. Also Philosophers tell, as Constantine sayth, That

the blond drawen out of the right wing of a Coluer, or of a Swallowe, or of a Wipe, and done in the beginning vpon that mole, cleanse it mightely. For the blond of these foules heate and dissolue strongly, by kinde of the foules that it cometh of.

There is a hot impostume in the eye called Ophthalma, Obtalmia, & Hippopia, which cometh of colde rume.

Of infection of the eie through indurate blond. chap. 17.

The eien haue another passion that defileth them, and that is infection of blond. Constantine calleth it a croust of blond, and it breedeth when blond cometh by anye happe to the eyen, and is dyed as a croust. Also it happeneth that blond wooleth out of the veins and of the pipes, and cometh to the eyen: And some beines are brolie or be hurt in the kirtell that is called Cōiunctiua: And then such default in the eye cometh of blond that cometh so to the eye: Coluer bloude or Turtell bloude, dissolueth and departeth this blond, that is so renled, as Constantine saith: So doth womans milke with infence, and so both fresh chese medled wth hony without salt, if it be done there to. Constantine teacheth many other experiments and assaies.

On the eie lid groweth Ordolus, like a corn, it cometh of corrupt blond, whose recourse is more to one place then to another.

Of vnlawfull running of teares. chap. 18.

Vpnillfull or quicke moing of teares fall in the eien somtime of outward cause, as of smiting dissolution & departing of hot aire, or of constraining of cold aire, or of biting of smoke, or of distroubling of dust, or of smelling of sharpnes of Onions, & other smel of sharp things: and somtime of inward causes as of hot humours or of cold, or of plētie of humours that fall out for default of place to abide

Addition

Addition

Lacrimae.
Dactya.

in,

in, or of feblenes of vertue Contentiue of the braine, or of strength & might of the vertue of out putting. If hot humours bee the cause, the eien be red, & the teares that droppe dolone, heate and burne the face. And hotte things grieue, and colde helpe. And if the humours be colde, the eien be wanne, and the teares be cold, & bite or fret not y face. Cold things grieue and hot helpe, if the teares come of siniting, and other outwarde causes. The chiefe remedie is cleane ware and pure, with poudre of Commin chafed and oft plaistered: for it doth away the ach and teares & wens. If it be with a wound, it is holp with Surgery. To y other outward causes sufficeth comforting or bathing with luke warme water: so that the warmnesse draw moze to colde then to heate. If it come of running & plenty of humours, then he shal be purged, and he shal haue Diachbam with wine sed with frankenscence, and that is principall in this cause. Restraining shall be made about the temples, and about the forehead, and all these helpe against running of teares, that come of hot causes or of colde.

Of the default of sight.

Chap. 29.

Default of sight in the eien falleth & commeth of many manner causes: Sometime of euill complexion, sometime of corruption of fumosity y cometh out of y stomacke, sometime of stopping of y sinew y is called Nerus opticus. y holow sinewe, and of straight wayes of webs, of moles, of the crampe, & of other such: Sometime of inordinate diet, of long sicknesse, of fasting, of seruice of Venus, & of many other causes, as of age, & such other. When the causes shall be distinguished & known by their own signes & tokens, for if the default commeth of fumosity of the stomacke, y default of sight it not continuall, but it commeth & goeth. For it wareth and waneth by diuersitie of meat & drinke. If it come of default of the braine, the default is continuall before meate and after. If it come of stopping of the sinew, the substance

of the eie is pure, bright, & clere. Other signes & tokens be knowne openly. The to put of this default, if it commeth of euill humours of y stomacke, y stomacke shall be cleansed & purged, & al the body, and namely the head: And then men shal lay two remedies, as the place asketh: the which remedies be found in Viatico, and in other authours.

Of blindnesse. chap. 20.

Blindnesse is a priuation of sight: and a man is bereft and deppriued of his sight, sometime for default of the members or limbs, and for disproportionates of the blacke of the eie to the spirit of sight. For to make & shape the sight, needeth due proportion of the member & lim, that receiueth the spirit, as it is sayd before de Visu. li. 3. Sometime for stopping of the inner sinews, for if the sinew, that is called Opticus, carrieth & bringeth to the eie the spirit of sight, if that sinewe be stopped in the beginning thereof, or in y middle with ouergrowing of flesh, or with superfluitie of some clannye humour, then the vertue of the sight hath no passage to come to the blacke of the eie, and so blindnesse is bred in the eye. And sometime it is caused through consumption & wasting of humours and of spirits, as it saith in olde men, whose eyes first were dimme, and then they haue default of sight: and at the last the vertue of sight faileth, and they lose all their sight. Sometime blindnesse cometh of outward cause, as by wounding of y eien, and by too great & continuall weeping, and by dissolution and departing of the substance of the eien, & by thickening and hardning of the curtills of the eien, and by compaction of humours in the eye. For then the blacke of the eye by sodeine swelling and wasting of substantiall humour, hath no waye to the spirit of sight: And therefore such compaction causeth blindnesse to the eye, by sodeine drying of y substantiall humour: as it happeneth in y blacke of the eie in some men y take drenches & be let blond, which falleth sometime in peril of blindnesse through too great bleeding.

De priuatione visionis.
Cæcus,
Cæcitas.

Purgatio

DE INFIRMITATIBVS

Sometime for to sodeine shedding of the spirit of sight; with dzieng of the substantial moisture, as it fareth in a Beare that is as it were sodeinly made blinde with beholding and looking on a bzight burning Balon. The cause of his blindness is the beholding of the bzight burning and shining Balon, the which fry vertue of the Balon destroieth and wasteth the curtil of the eie, and the humour Christalline. And the bzightnesse therof is vnproportionate to the spirit of sight, and departeth and sheddeth it, and so of necessitie breedeth blindness. Also among all the passions and cuills of the wittes of feeling, blindness is most wretched, as Constantine sayth. For without any bond, blindness is a prison to the blinde: And blindness beguileth y vertue imaginative in knowing: For in deeming of white, the blind weeneth it is blacke: and againeward. It letteth the vertue of aduilement in deeming. For hee deemeth and aduileth and calleth to go Eastward, and is beguiled in his dome, and goeth Westward. And blindness ouerturneth the vertue of affection and desire. For if men profer the blind a silver penie & a copper to chosse the better, he desireth to chosse the silver penie, but he choseth the Copper. The blind mans wretchednesse is so much, that it maketh him not onely subiect to a childe, or to a seruant for ruling and leading, but also to an hound. And the blind is oft bzought to so great neede, that to passe and scape the perill of a Bridge or of a Forde, hee is compelled to trust in a Hound more then to himselfe. Also oft in perills where all men doubt and dread, the blinde man for hee saith no perill, the blind is sicker. And in likewise there as is no perill, the blinde dreadeth most. He spurneth oft in plaine way and stumbleth: Oft there he should heaue by his fote, he boweth it downward. And in likewise there as he shuld set his fote to the ground, he heaueth it vppward. He putteth forth the hand all about groping & grasping, hee seeketh all about his way with his hand and with his staffe. Selde he doth ought sickerly, welnigh alway he doubteth & dreadeth.

Also the blind man when he lieth or sitteth thereout, he weeneth y he is vnder couert: and oft times he thinketh himselfe hid, when euery body seeth him. Also when the blinde sometime listeth vpp his face and eyen toward heauen, and to the sunne, the clærnesse of heauen coverteth not his eyen: The Sun beame is present to y blinde eie, but he knoweth not the vertue & the effect of y Sun, as Gregory sayth. Also sometime the blind beateh and smiteth, & grieueth the childe y leadeh him, & shall some repent the beating by doing of the childe: for the childe hath minde of the beating, & forsaketh him, and leaueh him alone in the middle of a bridge, or in soe other perill, & teacheth him not y way to void the perill. Therfore the blind is wretched, for in the house he dare nothing trustly do, & in the way he dreadeth least his selow will forsake him. But yet in this point the condition of blind men is better then the condition of seing men. For eien be enimies and thæues, and robbe mans intwit, while we followe the desire of eien, wee bee made subiectes to right cruell enimyes, as the expositour saith super illud trenomum. Mine eye hath spoiled and robbed my soule. Better it is to man to be blind, and haue his eien put out, then to haue eyen, and bee deceiued and beguiled with pleasures and flatterye thereof, as Gregory sayth vppon that word. Mat. 9. Better it is for thee to go without eyen into y life, then to haue eyen, & to be sent into fire without end.

Of Deafenesse. Chap. 21.

Deafnesse is pination and let of hearing, that is the gate of the intwit, as Constantine sayth. Sometime it happeneth, that the hearing is all withdrawen and lost, and then it is properly called deafnesse, and cometh of humours, that stoppe the sinewes of hearing, and the hoales of the eares: Inso much that no manner noise may come therein: And sometime by lesse humours it is some deale taken away, and then it is called thicknesse of hearing.

Without doores.

The rim.

Supposeth

Is void of daunger.

Warily.

Cophosis
Surditas.
Deafnesse

Some

Thinketh
or suppo-
seth.

Matter.

Sometime there is noyse therein and ringing, so that the patient wēneth, that he be fast by a mill, or by organes: and this commeth of great and thicke ventositie closed within. And sometime this is continuall: and then it commeth of some priuie and speciall cause. And sometime it commeth and goeth, and then it commeth of some farre cause. Sometime for stopping, nothing is heard outward, but the hearing is set a worke withinward things: so that the patient wēneth, that the noyse be without, that he heareth, though it be within, and so the hearing is deceiued. In many other wise mans hearing is let. Sometime in the eare is ache or a postume, and commeth of heate that dissolueth and dealeth, or of colde that reueth and constraineth. And if it come of heate, the ache is sharpe, & the place is redde: hot things grieue, & colde helpeth. And if it come of colde, the ache is heuie and grievous, and the place is pale: colde things grieue, & hot things helpe. Sometime it commeth of an hot postume, and then with the foresayde signes and tokens is a strong seauer. Alway with a postume of y eare commeth a seauer, but moze lyght and with lesse ache, when colde is the cause, then when heate is the cause. Sometime is lesse in the eare, a wound of an olde Postume, and that is knowen by ache and by tickelyng, and also by quiter that runneth out thereof. Sometime wormes brede in the eares, of hot humors and clammie, by inclosing of the spirite of life: the tokens of wormes is itching and tickling, and sometime they be sene in the eares, if the eare be set in the Sunne. Sometime the ach commeth of outward cause, as of entring therein of water or of grauell. And sometime of smiting, the token whereof is blēding. But sometime it commeth of superfluitie of blood, and straightnesse of the place. Vnde Constantinus: If blood commeth sodainly out of the eares, and without ache, and without cause openly knowen: it betokeneth that somewhat is in the head, that kinde labourereth to put out, and traueyleth therefore, then in the beginning it needeth that the eares be cleansed.

Take other passions of the eares, spoken of before, in li. 3. de Auditu, & li. 5. de Aure. for there this matter is greatly treated of. When if the ache of y eare, commeth of heate & without a postume, the helpe is with colde medicines, and alteratiues: for the soze place shall be baulmed w oyle of roses or of vyolets, and with such other. Such Dyles luke warme shall be dropped into the eares. And if it come of cold & without a Postume: the cure is with hot alteratiues, as with Oleo Laurino, Rutacio, & other such. And if it be with a hot Postume: then men must worke first with colde maturatiues, rippings, and then with mundificatiues: and in a contrary cause we must vse contrary medicines. And if the postume be broke, which is knowen by the running of the quiter, then first the wound shall be cleansed, and then healed and closed. The cleansing thereof is with honie meddeled with wine, and dropped therein. It is healed and closed with powder of Frankencense and Cassie, and other such. If wormes be therein, or come thereto: then bitter iuyce shall be dropped therein, as of persile, or of wormewood, and of lake. Also bitter oyle of bitter Almondes shall be dropped in, into the eare: with such medicines Wormes be slayne, and when they be rotted, they come out with quiter. And if grauell come into the eare, it must be wisely drawen out: and if it may not be, the eares shall be baulmed with hot oymtent, and men shall excite sneeling, or sucke it out, or drawe it out with an hozne, or with a cupping cup. To put off deafenesse or at lest to be relæued, many things helpe, that Constantine speaketh of: but among all, Balsamum dropped into the eare helpeth best, but yet if deafenesse be from the birth, it is incurable. Also if it dureth 3. yeres, vnneth it is holpe. The ringing of the eares that commeth of ventositie, shall be holpe with things that extenuate ventosities, as with Anceis, Calament, Origan, and such other: with trisseling thereof ringing of eares is holpe. This sufficeth to speake of the passions of y eares, and of remedies at this time.

Al.iii.

Also

DE INFIRMITATIBVS

Addition

Also three causes there are of this impediment that may come to a man: by nature, if so not curable: the second, by some stroke, which hauing ouer-
stunned the powers, will hardlye bee recovered: The thirde by humor the which doeth opilate and stoppe the Organes of hearing, there is cure, take the gall of an Hare, mixe it with the greace of a Foxe, and with blacke wooll, instill this into the eare, also the fat of an Eele, and also take the iuyce of wormewood, temper it with a Bulls gall, and so in blacke wooll stoppe the eare, &c.

¶ Of Polipus superfluous flesh. Cap. 22.

Polipus.
Excrecen-
tia carnis
in naso, a
fleshy hu-
mor grow-
ing in the
nose.

Polypus is superfluitie of flesh grow-
ing of the nofethrills, bredde of su-
perfluitie of humours. Alwaye with this
passion & euill commeth horrible stinke:
and yet he that hath this euill, feelth
not the stinke, and that is for stopping
of the sinewe of smelling. Such one de-
meth not betwene good smelling & stin-
king. But stench of the nofethrills and
Polypus commeth in this manner: thick
humours and gleymie run & come to the
flesh within the nofethrills, & ther were
thicke and hard, and turne as it were in-
to the substance of flesh by long time,
and by working of heate: the which
matter being corrupted, a fumositie that
is resolved and commeth out thereof by
breathing that is meddeled with the aire,
bredeth great stench: and such an euill
is called Polypus. And sometime moy-
sture commeth downe to the nofethrills,
and the spongie pores of the nofethrills
drinketh vp that moisture, and ther that
moisture rooteth, & bredeth corruption
and stench. And sometime hot humours
by their sharpnesse bredeth whelkes in
the nofethrills, and these whelkes bée-
den as it were botches, and sleyn the
place: and so as well of corruption of
flesh and of humours, as of straightnes
of breathing, when the braine maye not
be purged, of necessitie there bredeth
stench. When the first remedie agaynst
this passion and euill, is, that the head

be purged with strong and couenable
medicines: and then the running of hu-
mours shall be let. Secondly, the Pati-
ent shall drinke and sucke in at the nos-
thrills hot water, that the gleymie hu-
mours maye be dissolved and departed,
and brought out of that place. To cleanse
the nofethrills helpeth Pilula Deacasto-
ria, with the iuyce of rewe, and luke-
warine wine resolved and put into the
nofethrills. To let the running of the
nose, the graines of white Thus helpeth
wonderfully, if they be ofte taken. And
if this euill Polypus be conformed first
with purgations and with vnstopping
powders, and with fretting medicines, it
shall be holpe that waye, or els by cut-
ting and keruing, as it is more plainlye
taught in the craft of Surgerie.

Of two kindes, the one is a bycle
nose, sometime as big as a cats head:
the other is, impostumation growing
within the nofethrills, and causeth the
diseased, to speake in the nose, termed
snoching: and the nose swelling out-
ward, is called a gawdie nose, or a toti
nose. The cause commeth of grose hu-
mour, or pulling much the top of the
nose. The cure or remedie, the powder
of Dragagant with a little honie, and
make a tent, & put it vp into the nose-
thrill: or the iuyce of blacke iuie, in
cotten.

¶ Of the disease of the nose- thrills, Cap. 23.

Ofte the nofethrills haue running of
blond, and that commeth in males,
only of three causes. The running com-
meth from the braine, & then it commeth
with sneasing & with ach, & pricking in y
forehead: or it commeth from the lyuer,
and then the ache is in the right side, &
blæding at the right nofethrills: or it
commeth of the mylt, and then the ache
is in the lefte side, and blæding in
the lefte nofethrill. Beside all this,
in women blæding commeth of the mo-
ther, and then the ache is about the na-
uell. Sometime this blæding is profita-
ble, and sometime not profitable. When
it happeneth in a sharpe ague, and in

Launcing
Skill.
Addition

phrensie

Before 3
chaunge
of new
Moone.

phziesie, in the daye of chaunging by mouing of kinde, and then it is wont to be good, & not good when it commeth before the day of chaunging: for it is good when it commeth before the chaungable day through great boyling and seruour of h blood within: which is his sharpe nesse, maketh running and blading. In this manner and many other, cometh flure & blading, whether the blading be of chaunging or following the euill, the blading shall not be stinted in the beginning, least it let the chaunging of the euill: or least the blood drawe to some other parts, and make worse tokens following h euill, as stifeling & such other. And if the blading increase too hastilye, and the patient is strong in h place ther the soze is, he shall be let blood: and also the vtter parts shal be bound & strongly constrained, and restraining medicines shall be put to the Temples and to the forehead: and water with vineger shalbe thowen in the face. If the blading cometh of the liuer, a copping cup shal be set vpon the place of the liuer: and if it cometh of the milke, let it on h milt: and if it cometh of the mother, let it on the mother, or vpon the pappes.

Addition

Riues in Greeke, Nares in latin, the nostrills, which be the organes of the braine, by which the braine doth attract and expulse the aire, without the which no man can live, & without the nostrills no man can smell: & the nostrills be the emanatory places of the braine, by the which reume is expulsed and expelled. The cause of this impediment cometh, 3. manner of wayes, through abundance of humor. Also by apostumation, lieng betwixt the brain, & the organs of the nostrills. The third cometh by apostumation growing in the nostrills. The remedie, sternutations, gargarises: beware of too much drinking of wine, & of the fat of eeles and Samon.

¶ Of stinking of the mouth. Ca. 24.

Fetor narium or Fetor affellariu, stench

Stinking of h mouth cometh sometime of corruption of the teeth, and of the gums, & sometime of whelkes &

of pimples of the month, & of the rose: sometime of euill disposition and doing of the breast, & of the spirituall members: sometime of rotted humours of the stomacke: and sometime of vniuersall and whole infection of the bodye, as it seareth in Lepers, the breath of them stinketh & infecteteth other: sometime of eating of stinking things, as it seareth in them that alwaies eate garlike, onions, & leekes: & sometime of the corruption of the spirituall members, & of the vniuersall corruption of those humours, which be infected: this stinking may be hid & not cured, for such stink is continuall, & cometh by seasons. The stink that cometh of h vice of the stomacke is colde, & cometh & goeth in a manner, for it is great afore meate and little after meate by none: and this may well be cured with cleansing & swete smelling, & confortatiue medicines. The first the matter that is in the stomacke & is cause of the stink, shall be defied, departed, & put out: ofte after eating, spuing shall be excited, that the chambers of the stomacke may be clenfed & purged of rotted meates, & the patient shall beware & spare meates, h be disposed to rotting: & he shall vse swete smelling wine to comfort him. If it come of other cause, as of rotted teeth or of gums, the teeth shall be drawen out that be the cause thereof: or the gums shall be frosted & cleansed with seething of roses in wine: or they shall be washed with vineger luke warme: the gums and the rootes of the teeth shal be frosted and clenfed with powder of Thus and Masticke and with honse.

To chew cloues is a good helpe to mitigate the loathsome ayre for the inner parts, but the rankenesse that cometh from the arme holes, must be cured by letting blood, or some good purgation, & commonly such children as be begotten in such heate of blood: are choaked in the matrixe, and so bee dead borne, or if they lyue, they are very scurvie & scabbed, & of a grose complexion.

¶ Of tooth ache. Cap. 25.

Tooth ache cometh sometime of the vice of the stomacke: Sometime of vice of the braine, when colde humours

of the mouth.

The breath of the leprous doth infect

Fasting breath is stronger, but after meate, almost taketh away for the time.

Addition

or hot rumaticke infecteth the sinewes of the teeth: and breedeth ache: of vice of the stomacke, when it commeth of hot humours that be in the stomacke, from the which fumostie being resolved and dealed, commeth vpiwarde, and biteth, and pricketh, and grieveth the sinewes and rootes of the teeth, and breedeth therein ache and stench also. If it come of sharpe biting humours, the ache is sharpe and pycking, with rednesse of the face, with roughnesse and drynesse of the throte, with thirst and bitterness of the mouth. If it come of colde humours, the ach is lesse with grieve of head, with swelling and palenesse of face, with slower bolking and vnauerines of mouth, tooth ake, that commeth of y^e braine, dureth long, without coming and going: for sometime it dureth ten houres, and more. The ache that commeth of y^e stomacke, dureth foure houres or thre, and resteth afterward. The causes of Tooth ache (as Confl. saith) are rottennesse and stench, breaking and thirling, wagging and fayling, and hoare, and filth. The teeth be thirled, and sometime broke, and sometime chaunged and touned in colour, they be sometime citrine, greene, or blacke: and all this commeth of rotted moysture, that commeth out of the stomacke, to the sinewes and strings of the teeth: and thereof commeth locking, wagging, & mouing, & failing of teeth: for sharp humours in the roots of the teeth, thirle the teeth, & wasteth them, and maketh them wagge: and so they be cause why teeth fall, when the rootes fayle and rot. Wormes breede in the cheeke teeth of rotted humours that be in the holownesse thereof: & this is knowen, by itching, and tickelyng, and continual digging and thirling, and by stench that commeth thereof, and in many other wise. Like before, in libro quinto in the treatise of teeth. These sorrowfull passions of teeth if they come of vile humours that be in the brayne, or in the stomacke, the teeth shall be ofte purged & cleansed, and made cleane with couenable purgations and cleansing. Of all those Constant. speaketh at the full. Wormes of y^e teeth be slaine with Mirre and Opium: teeth

that wagge, be fastened with Ensence, and Musticke, and the same doth Gargarismus made of gallis and of the skin of a Pomegranade, & of Balaustra with vineger.

Of the paine of the teeth in young folke, it commeth of distemperaunce of bodely heate, as in pastimes, when the body is ouer hot, they take a sodaine colde, which increaseth rume, congealeth bloud, and breedeth winde, which passing through the nerves & organes doe halten pricking in the stomacke, gnawing in the bowells, and aking in the teeth.

¶ Of the tongue and lacke of speech. Cap. 26.

Also the tongue is grieved in manye manner wise, sometime with palse, and then it loseth wilfull mouing & vse of speaking, as sayth Constantine. The cause thereof is default of the vertue of mouing, that is excited by the spirit that commeth from the braine, or it commeth of the sinewe that beareth the vertue of feeling, if it be stopped with humours, or with a posome: either it commeth of the vice of the tongue his own substance, as of euill completion of the tongue, & distemperaunce that coleteth, or els of colde, or of heat & drynes, or els of some humour. Also sometime the tongue hath a posome, and then it swelleth: and sometime of a steking humour that slaketh y^e tongue and letteth the speech, and the sinewe of the tongue is softened & made too moyst and too softe, and then due speech maye not be shaped by the tongue, that is so lightly softened and slaked: sometime by too hot humours and drye, y^e tongue is thronke and riueld, & then the speech is all lost: sometime the tongue is grieved with soze pimples and whelkes, and then he is let in tasting and in speaking. When if the substance be whole and sound without any wein, and the speech is lost, that vice commeth of the braine, or of a certaine sinewe that is stopped. Sometime the lacking of speech commeth of the lacking of wit, as it saith in frensie, there a man bleth not imagination

Addition.

Glossa.
Glotta
Lingua,
y^e tongue

Riuen or
crackt.

Extemity

in minde and reason, and therefore it is no wonder, though \bar{h} speech be lost, that is the instrument of reason. *Ro. befoze in l. 5. de lingua sane & infirma.*

Addition

By the tongue is not onely the benefite of taste, but also the expressing of mans minde: the tongue may haue diuers casuall impediments, but let all men take heede of voluntary euill, lying & slaandering: the swelling of the tongue commeth of superabundant reume, or surfet.

¶ Of hoarcenesse. Cap. 27.

Raucedo.
Brauchos
hoariness

Hoarcenesse commeth of manye causes: for it commeth of drynesse or of moysture, or default of spirites of vertue. Of drynesse in two manners: for drynesse maketh the waye of \bar{h} voyce rough or straight: and of that roughnes commeth hoarcenesse & letting of the voyce. Also of drynesse commeth straghtnes of pipes, and pressing of the lunges, and so followeth roughnesse, and hoarcenes, and letting of the voyce. Also of moysture in two manners, either of moysture contained in the veynes, and namely in the blood, or els of fleame dropping from the ouer parts: for much blood stretcheth \bar{h} veynes, & maketh \bar{h} waies straight, and so the voyce is let. And also fleame dropping into the wolen \bar{h} pipes of the lunges worketh the same lets: & so for default of spirite and vertue, the voyce is lette: as it is knowne by that, that the strengthe of the voyce, commeth of the spirite and vertue. Then if hoarcenesse commeth of drynesse, it is knowne by drye cough, that griueth & letteth the spirit in \bar{h} wolen of \bar{h} voyce, or sometime it commeth vpon another sicknesse, and by compassion: and so there followeth another euill, whē it commeth of drynesse, that maketh the pipes of the lunges straight and drye, and griueth and noyeth the spirite. Then breedeth the cough of moysture, that droppeth out of \bar{h} braine. In this manner breedeth cough, that letteth the voyce. Or els hoarcenes is knowne by pinching and pricking, as it were of thornes in the spiritual members, and as it were in the smalnesse of

the necke, and leannesse of all the body. And it is knowne that blood is \bar{h} cause, by a cough that is some deale moyst, and by rednesse of the face, by swelling of the veynes, and swelling of \bar{h} mouth. We knowe that fleame is the cause by cough that is some deale moyst, and by vnauerinesse of the mouth, and by plenty of spittle. We know that default of spirite is the cause by febleresse & leannesse of all the body, and by feauers that goeth befoze, or of fasting, fire, and all that maketh the body leane. Then if this hoarcenesse commeth of hot cause & drye, the patient shall abstaine and spare salt meates, colde, drye, fryed and roasted, and he shall vse temperately colde and moist, and meanely hotte. If this euill commeth of blood, he shall blode: and if it come of fleame, men shall giue him purgatiues, and other medicines, that be needefull in a colde cause. And if it come of default of spirites, it shall be holpe with resumptiues, and with confortatiues. The same is the cure of hoarcenes and of cough. Therof loke in Plato and in Constantine.

¶ Hoarcenesse commeth of a great heate, and a sodaine colde taken vpon the heate, or by ouer straining the voyce, by late drinking, and sitting vp, also of infection from the inner parts, and that is a signe of leprosie. The remedie is water of scabious, & of fenell, of licoris & buglosse, of each a quantitie mixed, and thereto sugar candie: drinke sixe spoonefulls morning and euening.

Addition

¶ Of squinancie or strangling of the throte. Cap. 28.

Squinancie is strangling of the throte, and commeth of a posome that is in the throte: and there are thre manner of Squinancies. In the first, all the matter is gathered within in a smal lease betwixt the wolen of voyce, and the pipe that taketh meate and drinke: and is knowne by strong ache and sore without any swelling seene without: and if the mouth be opened, there is no swelling seene within.

A dangerous disease that must haue helpe speedily.

And

DE INFIRMITATIBVS

His owne
grife.

And is also knowen by sharpe feauers, and by letting of the voyce, and also by the patients owne dome, for he may nothing swallow: and this manner Squinanci is incurable, for often it slayeth a man the first daye. The seconde manner Squinanci is when the matter is gathered in lesse quantitie within, and in moze quantitie without: and this Squinanci hath all the signes that the first hath, but it is not so strong, and some swelling is seene without, and this manner Squinanci is vnneth cured. The thirde manner is, when all the matter is gathered without, and is called Sinancia. The tokens thereof be strong swelling without, softe feuers, and lyttle ache, without difficultie of breathing, and this manner of Sinancia slayeth not, but if the swelling draweth inwarde. This euill commeth principally of blood, and secundarily of fleame and Melancholia, and neuer of Cholera: these causes are knowen by their owne tokens & signes. The first curing of this euill, is letting of blood vnder the tongue in much quantitie, and garling and copping or horning in the necke, and in the shoulders: then shall be layde to medicines, that ease, ripe and cleanse. Loke before in li. 5. of the throte.

Imboxing

Addition

Augina, termed Sinachi or Chinanchi, among the Grecians, the barbarous word is Squinancia, the Squinci: whereof are supposed foure kindes. The first appereth not outward, & that is death, except a very speedy preventing the cause. The second doth somewhat appeare more inward then outward, and that is not so daungerous as the first. The third doth appeare inward and outward, and that is not so perillous as the second: howbeit it continueth longer than the other. The fourth doth onely appeare outward, and that is not perillous. The cause is of reume, that descendeth from the head to the throte: it may come of vaporious humours, ascending fro the stomack to the throte. The remedie: first, letting of blood in a veyne named Cephalica. The second, purge the head with pilles of Cothie. The third, vse gargaries & clysters, let

the patient abstaine from meate that is costie or binding, and if a bibit serue, haue the present company of no covetous Phisition: least while he looke for reward, the sicke gape for winde.

Of the difficultie of breathing, Cap. 29.

Difficultie and hardnesse of breathing, is called Asma, and commeth of double cause. Of dzyneffe that straineth the lungs: for when the lunges cannot freely open and close, there followeth Asma: or when the lunges be let by some humour that is gathered in the uttermost parts of the lunges, they are pressed and wrong therewith, that they maye not freely open and close, and then is a manner Asma, that is called Sanguisugium, and hath that name of Sanguisuga, of a bloder, or of a leach: for with violence it draweth ayre to cole the heart. Sometime is much humour within the pipes of the lunges, which letteth and stoppeth the lunges, that they may not freely be closed, and then it is called Anhelitus: for in this manner, trauayleth the patient in out putting of breath. Sometime is much humour within and without, wherfore the lunges maye not freely close and open: and then is that same manner of Asma, called Ortonia, euerynesse of breathing, for the patient trauayleth lyke much in drawing in and putting out of breath. And so are there thre manner of Asmies, difficultie of breathing, as humours let the lunges in thre manners. If it commeth of dzyneffe and heate, it must be holpe with Wyntmentes, Eleduaries and Syrops, colde and moyst, and againeward. Loke in Plato.

Asma.
Anhelitus
Shortnesse
of winde.

Orthopnoia.
Recta spiratio
Shorte
breath that
hapneth
to those
that may
not lye
downe in
their beds

Addition

This infirmitie commeth by tough fleame being in the pipes, or els that there is some fault in the lunges, that may be putrified, the sirop of Isop is good: but beware of cheese, nuts, and new bread crusts.

Of corrupt spettle and bloudie, Cap. 30.

Also

Sputum.
Pituita.
Spittle.

Also about the spittle commeth passions, as it saith in Emptics, in whom the spittle is quiterie & venemous, and also in Emptois, in whom the spittle is bloudie. Emptima is a passion when men spit quiter, and this passion is in reumatike causes, and in them that haue postumes vpon the ribbes inward, and in the lunges, and in other postumes of the stomacke, and of the bzeast, and of the lunges. This euill commeth in this manner wise: while some humour drop- peth from the ouer parts into the lunges, the lunges be smit and beate, and of the beating the lunges are defiled, and of the defiling breedeth quiter, or whelkes, and botches breede in the lunges, or humour commeth to some place and breedeth a postume, and is there gathered and tur- ned in quiter, and is afterward put out and voyded by strength of kinde, or by coughing & spitting of quiter. But eue- ry man that spitteth quiter, shall not be called Empticus: for Pleureticus, y haue a postume vpon the ribs inward, & ma- ny other that spit quiter, be not Emptici: but they are Emptici that be corrupt with infection of the lunges, and with quiterie disposition thereof. The tokens thereof be these: quiter spittle, leane bodyes, small neckes, cough, difficultie of bzeath- ing, bolning of the face, and the round- nesse of the eyes swellth and aketh. Emptois be they that spit quiter: and that commeth of the opening of some veyne, or of superfluitie of humours, and of fumositie thereof: by biting & gnaw- ing of some veyne, and by passing beate: for heate openeth the pores, and bloud wofeth and commeth out. And men say that it commeth out by Diabrosim, that is by sweating: and then the bloud that commeth out is clere, and little, & pure, and without ache, and the bzeath seemeth hot: ofte the bloud commeth from other members, and turneth to the mouth, as from the bzaire, and then it is with red- nesse of face and of veynes of the eyes: and manye times it commeth from the lunges, and then the bloud someth with cough and trauaile, and ache in the right teare. And so of other members, in the which Cholaricke bloud is put out and

purged, nowe at the nose, nowe at the mouth, by vertue of kinde in diuers ac- cidents. And so the first passion, that is quiterie spittle, shall be holpen with me- dicines, that dissolue, mundifie, & cleanse, but beware that it turne not into Tis- like: for long Emptima after Pluresim, a postume vpon the ribbes within, tur- neth into Tislike within fortie dayes, as Ipocras sayeth. And the seconde passion of Emptois, shall be helpe with me- dicines, that cleanse and constrain.

By a mans spittle, are discerned the sundry infirmities of mans bodye: as if the spittle be white Viscus, the sicknesse commeth of fleame: if black lyke the colour of leade and clamme, the sicknesse commeth of melancholy: if the spittle be citrine, yeolowish, or glasse, then the sicknesse commeth of cholar: if tawney or a reddish mat- terie colour, the infirmite commeth of blood. The whitte spittle not knot- tie, signifieth health. The foamie or froathie spittle, a rawe stomacke. The gleeie spittle lyke cleere horne, slacke, rawe and slowe of digestion. Vide in Viatico, & in Plato.

¶ Of the Tislike.
Cap. 31.

Tislike is consumption and wasting of kinde humour of the bodye, and commeth of whelkes and of botches of the lunges: and sometime of a reime dropping from the head into the lunges, and smiteth the lunges ofte, and thir- leth them and maketh holes therein, and whelkes and botches, as dropping of raine perceth a stone. And it commeth sometime of so great drynesse of the lunges, that is some rent when it is dry- ed like as a vine leafe in the ende of har- uest is blowen awaye with a lyghthe winde. And sometime it commeth of blood, when some veyne is broke in the lunges. Such bloud sometime turneth into quiter, and infecteth the lunges, and breedeth therein whelkes and botches. Therefore Ipocras sayeth, that of bloud and of spittle, commeth Tislike and flure.

Addition

Pertus.

Right
breast.

By botching of the lunges, all the body is wasted in this manner: First, the lunges by opening thereof, draweth in aire from without, and serueth the heart thereof to swage the kinde heate of the heart, and when the lunges be grieued with whelkes and botches, and faileth the grieuing, they withhold their moving, nor they spread nor open not duely, and so they serue the heart vnusufficiently of ayre. Therefore heate increaseth little & little, & the body is little and little wasted: for a feuer Etike commeth with Tisike, which wasteth y^e substanti-
all moisture of y^e bodie, for every one y^e haue the Tisike, hath the Etike: but not againeward. Such a passion is not easily curable, for it wereth stronger & stronger. And Constantine telleth the cause and saith, That euery wounde is harde to heale, but if it be cleansed: and the botche of the lunges maye not bee cleansed but with cough, and the cough suffereth not the wound to be closed and so closed: for it spreadeth and openeth. Therefore more quitter is gathered therin: while some deale it gathereth, and some deale it purgeth: and so the Distume is incurable, while it is so vnstedfast. When he that will heale the Tisike, shall first heale the wound of the lunges, or it putrishe. Of Tisike that is conformed, these be the tokens and signes, continuall heate, losse in the palmes of the handes, and sharper in the soles of the foete, rednesse in the cheekes, straightnesse of breath, thirst, with roughnesse of the tongue, smalnesse of necke, wasting of all the body, shrinkyng and riuelyng of nayles, and of vpper partes, lownesse of the roundnesse of the eyen, ache in the lefte arme vpp to the shoulder, falling of haire: & that is a token of death y^e cometh some, as shrinkyng swette, & quitter, & more shrinkyng than it was wont, betokeneth full corruption of the substance of the lunges. Such a one shall be fedde with dyet, that cooleth, soluedeth, and re-
storeth, with meanly colde medicines, that swage the heate of feaues, and lareth meanly the wombe. But ouer all things beware that he be not too sore lared: for of great flure commeth

death in, and hyle goeth his waye, as Egidius sayth. Medicines that moyst and doe wast humours helpe them.

Pertise I take to be Disma, or Othomia whelking, that cometh of viscus fleame, letting the Organes, so that the patient is more pained to draw in his breath, than to put forth. Drinke Pisans well sodde of barley, and running water, with a litle licors, and Cardamum, which is a kinde of graines.

¶ Of heart quaking, & the disease Cardiacle.
Cap. 32

Heart quaking or Cardiacle is an euil that is so called, because it cometh often of default of the heart. And there is a double manner of Cardiacle: one is called Diaforetica, that is, opening hoales and pores, for it followeth opening of pores: the other is called Tremens quaking: for it is felt with a manner quaking and moving of the heart. The first, Diaforetica, cometh of a hot cause, and of distemperaunce of heate about the spirituall members, And so the pores are opened, and humours and feruoritie be resolued and shed, the which feruoritie cometh out of the pores, & is made thick, and turneth into swate, & of such sweating oft cometh Dypsie or Etike: and ofte such swoone for default of vertue and of strength. The Cardiacle that is called Tremens, quaking, cometh of a colde cause, sometime of melancholike, and sometime of sicamatike: for superfluitie of such humour in the lunges, presse and wring ofte either chamber of the heart, and the substance thereof: And so the moving of the heart is let, and such bee sodenlye stifled. And therefore such an euil is called Tremens, quaking: for if thou holdest thine hande vppon thy heart, thou shalt not feele the heart open nor move in one manner, but with a manner quaking & simple moving. Sometime the cause is with a light feauer, and sometime with a strong feauer: and then is more perill.

Addition

Tromos
in greeke.
Tremore
or Ictig-
cia, or
Morbus
officialis.
Cardiaca
palsio.

And

And sometime it is without a feauer : and sometime melancholy is the cause, & such fall into the euill that hight Incubus, or Phialtes. Sometime it commeth of default of the lyuer, that sendeth not sufficient feeding to the heart, and therefore the heart fayleth and is fable, as Constant. sayth. Sometime it commeth of euill disposition of other members, & the heart is grieved by company thereof. As when running, flaxing, smoke, or other humour (that is greuous) commeth from the bzaine, or from the stomacke: and so the substance of the heart is hurt and grieved, and fayleth: and therefore such heart quaking commeth of sharpe nesse of smoke, or of matter that pitcheth and pricketh and biteth the substance of the heart, and so breedeth quaking therein. Also ther cometh thirst, through pressing and wying of the heart, and for strength of heate: and so commeth drynesse, and thirst, and seething, and lowde breathing, for the ayre, for it may not open it selfe. Also quaking commeth of melancholike smoke, of drynesse discourbing the spirit. Also sloth commeth: for kinde heate fayleth, and thereof breedeth sluggishnesse and sloth. Also of default of the heart, & of feblenesse of spirits commeth swooning that is called Spasination, & that cometh sometime of accidents of the soule, as of dread that closeth the heart lightly. Some of too great ioye, or of wrath, that openeth the heart to some and so spirits passe out by Evaporations, Solutions, and shedding. Sometime it commeth of accidents of the body, as of euill complexion, of great repletion of meate and drink, or of great abstinence, of stopping of the veynes, & of pressing and wying of spirites: and sometime of too great sweating. And of this swooning, some that I wolone dye sodainly, if the hollow veyne be stopped, by which veyne the blood and the spirite of lyfe cometh to the heart: or if the way be stopped, by the which the lunges receive colde aire, & put from them superfluitie of humors. And sometime it commeth of great pressing of the full stomacke, or of great pressing of the mother.

In all these perills if humour be the

cause, that humour shall be purged in due manner, that is in default. Then shall giue the patient medicines consoziatiue and reparatiue, that restore the spirites, and bringeth them againe. If it come of great flaxing and running, or of great sweating, the running shall be stinted, & the sweating let. If it commeth of great repletion the stomacke shall be voyded & discharged. Against heart quaking, men shall giue consoziatiues, as Diamargaricon, electuaries and medicines, in the which with other consoziatiues, is put Muste, gold, or Margarite, or Pearles, & bones of the heart of an Hart, Ambre, Lignum Aloes, and Spodium: for all these helpe agaynst the Cardiacke swooning and other such euills of the heart, namely, when they come without feaues, for in the feuers we shall giue no hot medicines.

Another declaration concerning the trembling of the heart. The cause of this infirmitie commeth of euill humours, which be in the cells about the heart, it may come also of much sweating, of weakenesse of bodye, of grosse nesse of blood, and of melancholy, the humours stopping the celles next the heart breedeth trembling, of whence proceedeth thirst, and deepe fetching of winde, as also dulnesse, feare, and sorowe. To cure the same vse Maces in your meates, and mirth with godlye companye, and beware of peniuensse.

¶ Of the feauer. Cap. 33.

The feuer commeth of distemperance of the heart: for as Constantine sayeth, A feauer is an unkinde heate, that commeth out of the heart, and passeth into all the members of the bodye, and grieveth the working of the bodye. Also in Epid. Ipcras sayeth, That a feauer is a heate, that passeth out of course of kinde, and grieveth the works of kinde. And Auicenn sayeth in this manner: A feauer is straunge heate kindeled in the heart, and commeth out thereof, by meane of spirites and of blood, by veynes and wolen into all the

Addition

Mans body
is of
spirit, hu-
mor, and
members.

body, and burneth therein, and that burning grieveth the workes of kinde. Also Ippocras saith, a Feauer is a flame that commeth from the breast, and passeth into all the body. As mans body is made of three things, so be there three diuers feuers. Mans body is made of 3. things: of subtil things, as of spirites: and flowering things, as of humors: and of more bodely things, as of the members. When the first manner feuer is, when the spirites be distempered in heate, and is called Effimera, one dayes feuer. The second is in humors, and is called Febris putrida, rotted. The third that falleth in the sad members is called Ethica. And Constantine saith, that Galen lykeneth those feuers to good lykenesses. Effimera that feuer (saith he) seemeth lyke to hot wine, of which wine if a bottle be full, needes the bottle wereth hot of the heate thereof: And the same working commeth of an hot spirite about the hart and all the body. And Febris putrida, rotted, is lyke to hot water: for when hot water filleth a colde vessel, it heateth the vessel by heate thereof, and so hot humors heate all the bodie and the members. And a feuer Etike is lykened to an hot vessel full of colde water: for cold water taketh heate of a hot vessel. So a feauer Etike, when it is rotted in the members heateth the hart, & distempere: h and chaungeth the other humors of the bodie.

¶ Of the Feauer Effimera.

Cap. 34.

Galen saith, that Effimera, one dayes feuer, hath that name of Effimeron, that is to vnderstand, simple: for it commeth of distemperance, that is in a subtil substance, as in a spirite, or as Isaac saith in 1. februm, that this feuer hath this name Effimera of Effimeron, a fith of the Sea, that dyeth the same day that he hath first lyfe. Or els as Masters tel, that feuer is as it were the heate of one day: for in Græke, Meron is a day, and his heat passeth seldom & space of a day, for allways it faileth some after a daye, or turneth into feuer Putrida or Etike,

as Const. saith, & Isaac also. And this feuer commeth of an inward cause, & also of an outward cause: and it commeth of an outward cause in two manners, of colde or of heate: of colde, as of sodaine coldnesse of the aire, when the pores be sodainly closed without, hot fumositie is stopped and closed within, & of the beating, moving, and stirring of this fumositie heate is increased and strengthened, and thereof commeth distemperance of the heart. Sometime it commeth of distemperance & heate of the aire, or of the sunne, when & spirit of feeling is distempored by smiting of the sunne beames: and for company and ioyning of spirites and of humors, all the man is distempored. Sometime of inward cause: for by heate of spirites & of humors, in some case mans complexion is some chaunged, as by too great traualle, and by too great vse of hot meate, & of hot drinke, as of white wine and such other: by too great vse thereof, ofte the heate kindleth and wereth strong, and bradeth the feauer Effimera. Among other feauers, men fall sooner and lightlier into this manner of feuer, and is harde to heale, and is perilous and grievous, if it turneth into the feuer Putrida or Ethica. And this feuer commeth specially of some posame that bradeth in the clift betwene & butiecks, & vnder the arme pits: the which posumes Philosophers call Bobones: and therefore not without a cause it is said in Apho. All euill feuers be in Bubonibus, except Effimera. Signes & tokens thereof is & vyne not far from whole vyne, some deale high of colour, & some deale cleare and subtil, the pulse is hard and swift, and ofte smiting, not much passing out of temperatenesse. The other vertues, as appetite & wilfull moving, be lyttle changed. This feuer is some holpe, if the patient vse couenable diet, and is well ware of that thing that grieveth.

¶ Of the feuer Etike. Cap. 35.

The feuer Etike hurteth and grieveth the sadde members, and hath that name Ethica of Echis, that is: Habitudo hauing and during, as it were a feauer

turned

toured into during disposition. Some time the feuer Etike is an euill by it selfe, and sometime it commeth by reason of another disease: and commeth some time of too hot meate & drinke, and some time of great frauayle and businesse, as of great studieng or of waking, and of other such that heateth the spirite of feeling: and so the spirite of lyfe, and also kinde moysture is made hot and lesse, and so the Etike is bred. Also sometime it commeth of another euill, as of Effimera, or of the feuer Putrida, that commeth and goeth, or of a Sharpe, and of an hot postume. For ofte it happeneth, that Effimera passeth the thirde daye in one qualitie, and appeareth in the skinne of the patient a manner darkenesse, wannesse, yeolownesse, and waking, & then that Effimera chaungeth into Etike. Etike commeth most of Effimera, & commeth most of anguish, wrath, sorrowe, hate, studieng, great waking, and by such lyke businesse of the soule. And it commeth of a feuer that commeth and goeth on this manner: For unkinde heate heateth and dryeth the members, and also of an ague, for it heateth & bloud, or hath matterie and wasteth the substantiall moysture. When bloud is made thin, it is not due feeding of the members, and so followeth consumption and waking: as it fareth in a tree that is dried in Summer by heate and drynesse of the aire that wasteth the moysture: or of scarcitie of feeding, as it fareth in winter, when the leaues fall: or of corrupcion of feeding, and of medling & chaunging to euill medlyng and qualities, as to glasshynesse, and bymstoninesse, and other such: as it fareth in mens bodies, and sometime remouing of sode is caused throught default of might in digesting of meate and drinke, and restoring of that which is wasted and spent, as it fareth in olde men. And sometime strong heate hath the matterie in the body, and dryeth and wasteth substantiall humour and moysture of members: and that saleteth ofte and commeth ofte in Etike of an ague, or of accidents of & soule, when the bloud within chaungeth the radicall members out of their fauour: as it fa-

reth in postumes of long time during, that heate the bodye and wast it: and be sometime cause of the feuer Etike, or of disposition. Generally these be signes and tokens of such a feuer, noyfull heate euen and like in all the parts of the bodye. The second token is, that the heate is lyght and not pricking, so that the patient feeleth vnneth that he hath the feuers. The thirde signe is, that the colour of the patient is wan as lead, or els yeolow. The fourth token is, that & bodye is rough, the eyes hollow, with drye cleartnesse, for the moyst feeding of the eyes is withdrawen. Particular signes be diuers, as such a feuer is diuers. This feuer is diuers, as the humidities are diuers: so Auicenna saith, that ther be foure moystures. The first is in the uttermost parts of small veynes, that entred into the Arteries of members and of partes lyke: and when this moysture ouerwreth, then commeth a feuler that is called Putrida, and no Echica, but therof lightly commeth Echica. The seconde moysture is in the pores of the members of partes that be like, as a deawe, and is called a deawe of Authours: and when that deawe is ouer chased, then commeth the first manner of Echica. The thirde moysture is chaunged & turned by working of members of partes that be lyke, in part of kinde and complection of the manner of members, & standeth in stead of things that be lost and wasted: and therefore Authours call it Combining change: as when it is ouer chased, then commeth the second manner of Echica. The fourth moysture bindeth and continueth all the members together, & commeth of moysture Sparmatike, and this is called Glutinum, glewing of partes, and when it is wasted, it maye not be restored: and hereof commeth the third manner of Echica, that is incurable. For if this moysture might be restored, there might be againe turning from age to youth, as Auicenna saith. And so as Isaac sayth in lib De Febribus, the first manner Echica is lightly curable, and harde to be knowen, but if heate increaseth & dryeth the moysture that is nigh, is dyed.

combina

Cambiu.

Glutinu.

And then cometh the seconde manner Erike, and this is light to know, and hard to be healed and cured. And when heate increaseth so much, that it dryeth the moysture, that bindeth the members together, then cometh the third manner Erike, that is easie to know, and impossible to be cured. In the first manner of Erike, with generall signes which be rehersed before, heat increaseth also meat. In the second, heate is felte more after meate, and in the thirde, most. In libro Febrium, Isaac telleth the cause, thereof, and sayeth, that moysture of meate and drinke is contrary to the kinde heate. And therefore sometime it stiffleth all vnkinde heate, as in the first manner Erike, that febleth, and therefore before meate is great heate: and if heate that is febled within, sufficeth not to stiffle vnkinde heat, it is excited by his contrary, and dryeth his contrary, and cometh to vnter members: as when colde water is throwen on a lyne stone, y^e is burnt, and not quenched, as Isaac sayth. The thirde manner Erike is openly knowen, for the face turneth into a pale coulour and hiewe: for the subtil moysture is fordryed, and for default of vertue, the nosethills be thin and sharpe, the eyes be hollow, the temples be rough and not plaine. For when the humours be wasted, the roughnesse and ioyntes of the boanes be sore, the moving of the lyds and of the bowes are heauie, for drynesse of the eyes, and therefore the eyes close wilfullye, as they were heauie of slepe: and for default of vertue and strength they be felt cold & drye but by abiding alway cometh by more colde and more. If they be vncouered and naked, it seemeth that they haue no guts, and the groping of them is as the groping of a bourd. If the skinne be areared, it cometh not downward for default of moysture. The pulse is feble, thicke, and harde: the vyne is like oyle in lycour, and if it be shedde on a stone, it seemeth as oyle.

The first manner of this euill must be some holpe, that it fall not into the secound manner Erike, that is harde to helpe. And it is holpe by meane dyet and

temperate, and by medicines that beate downe heate: and that comfort and restoreth that which is lost. And herteo helpe, namely an Electuarie, that is called Electuarium patris, and he must vse to be bathed with roses, violets, hokes, and other hearbes that comfort and moyst. And the bath shall not be too hot, but as it were luke hot, least the humours be to some wasted: and men shall not long abide in the bath. He shall be annointed with an oynment, that restoreth, and cooleth, and moysteth, as with oyle of violet, with white honie, with milke of a woman that feedeth a male childe. And specially Platenar, saith, y^e Coats milke, in the which stones of riuers are quenched, helpeth them that haue the Erike & Miske, if they take it fasting, while the stomacke is voyde.

This feuer Erike, or Hecica passio, is taken for one of the kindes of a consumption, because it consumeth the naturall humiditie in man: that is to say, it doth consume blood, and so consequently nature. The causes of this feauer, is by too much medling with women, & also long continuance of sickness. It may come of extreme labour, which few hurt themselves with or by debilitie of some principall member. There bee three kindes of this feauer: the first is a yehement heate, which is in the blood, distempereing the heart: the second, an ardent heate inflaming the principall member, through the caliditie of blood: the thirde, doth arise and drye vp the naturall humiditie in man. Qualifie the heat of the blood, with colde hearbes, barley water, and temperate meates.

Of the Feauer putrida.

Cap. 36.

Febris putrida, a rotted feauer hath that name of rotted humours, of the which it is bred. And Isaac saith, y^e this rottennes cometh in this manner: of euil humours & of superfluitie thereof gathered in some part, by strange heate & vnkind, y^e cometh by some chance, ther is a manner distroubling & moving of these hu-

Addition

mours,

mours, and by that straunge heate, the humours boile and be not defied, neither departing is made betwene the euill parts and the good. And so the good parts be not cleansed, but medled with y euill partes by such boiling. And therefore needes the parts be corrupt and rotted. Then when thicke matter and greate and gleamyne, so idnyed in the bodye, moueth by heate, it needeth that it be resolued and shedde into vapour, the which vapoure entereth into the thing that is moyst and thicke, and bideth there, and moueth and biteth it selfe, and may not freelye passe out for greafnesse and thicknes of matter that letteth it: And so it is corrupt and rotten. And to this manner rotting, the complexion of young folke is disposed, namely their complexion is hot and moyst, and be not disposed thereto, when the heate and moysture passeth. And colde complexion and dry is not so disposed to rottenesse. And therefore seldo olde men haue rotted feuers, for dyneresse of complexion dyeth and dynereth humours, and letteth and withstandeth the departing and shedding of matter that is and be meane disposition to rottenesse. For coldnesse fresheth, and letteth the heart that maketh boiling and seething. When it is openlye knowle, that the cause that maketh rottenesse is moysture, that disposeth, and heate that moueth humours, and maketh them boile. And the dyntages thereof be not departed nor cleansed, but alwaye medled together, as Isaac sayth. Therefore needes they be disposed to rottenesse, and namely straightnes and closing of pores in the bodye, helpeth to this rottenesse. For when the pores be straight and stopped, the superfluitie may not be resolucon nor departed, nor passe out. And therefore it needeth that the more moving of humours be made by heate, and more moving and corruption: namelye, when such heat is vnkinde, & ruleth not kind, but corrupteth it. Also these causes of rotting haue other causes without, y helpe them in working, as vnmoderate dyet and trauayle, and also inordinate medicines, & other such, that worke and

bring to corruption and rotting the inwards, when they be taken outwaide to the body in vndeue manner and vndeuenable time. Then of moisture, so corrupt in some part of the body is resolued a hotte, and a corrupt smoake that goeth to the heart, and distempereth and grieveth the heart, & then this smoake sheddeth it selfe into the veyns, and breedeth in the body and pipes a rotted seauer, as Isaac sayth and Constantine also. When such rotted matter that is cause of a rotted seauer, is either contained in some hollownesse of the bodie, as in the stomacke or in the liuer, or some where else, and then it is cause of a seauer that is called Interpolata, y commeth & goeth: or it is contained in y veines or pipes, & then it is cause of a seauer continuall. The cause of the continuance of a rotted seauer is corruption of a humour, & constraining of a vapour, that inflameth & burneth in pipes & veines. And so the cause & the solution of al rotted feuers is knowne in generall, whether they be continuall or discontinuall.

The tokens of the Feauer Putrida. chap. 37.

OF these rotted Feuers proceed some generall signes and tokens. The first is, for the matter of such a seuer abide long in the bodye: And when a straunge cause commeth thereto, it heateth & rotteth in deed. The second signification is, that before such a seauer commeth grilling and colde, namelye if the matter be within the veines & nigh to the members of feeling. For of cold matter cometh some smokes y grieveth the senses of feeling, & thereof commeth grillings, shivering and colde. The third signification is, y such a seuer commeth and goeth by seasons, and ceaseth openly, as it saith sometime in continuall feuers. The fourth is, for such a seauer breedeth most anguish, for plentye and thicknesse of smoake that is bred of rotted matter: And therefore heate and vertue be ordeined, that kinde may deliuer it selfe of that saure smoke. And this time is diuers by diuersitie of matter in

Febris putrida, or Humoralis, the putridified humours.

subtiltie and in thicknesse. For if the matter be subtil, & the vertue strong, it is lightly dissolued and shedde into the body: And the vertue cometh againe to members as before hand: And if the matter be thick and the vertue feeble, it is contrary. The fifth token is in the state of feuers, for then come accidents which betoken the complexion of rotting, as of head ach, euill breath, thirst, and such other. The first is when bodies be not full clenfed in the resting of the feuer: but yet euill qualities abide in the body: for which qualities feeblenesse abideth in the body: and the feuer and the ares come againe. The seauenth is, that it abideth not in one manner estate, as other feauers doe in the solution, but it resteth all in seasons, & passeth as in continuall feauers betwene ares. Manye other signes ther are, that be shewed in peticular feauers.

Addition

This feauer maye come diuerse wayes, by alteration of aire, by inordinate labour, ouermuch riding & traouailing, by surfet: vse good diet.

Of the feauer Cotidian.
Chap. 38.

Chagable

Of feauers, that come and goe, some come of simple humour rotted without the veines and pipes, as of kinde fleame, cometh a very Cotidian: of red Cholera, a Tertian: of blacke Cholera, a Quartane. And some cometh of an humour compounded, as a Cotidian: some cometh of a solwe fleame, & some of glassie fleame, & some of sperte fleame, and some of salt fleame. And these diuersities of feauers be knowne by theyr owne signes and tokens. And commonly in this feauer cometh head ache, wearishnesse of mouth, heuinessse of body, first the colde, and thereafter heat, and euery daye ares: and yet worse, for some daye cometh double ares. The matter of these feauers shall be defied, departed, and put out, with couenable medicines, and ruled with couenable diet. But beware the phisition, that it tourne not in Quartane, or in Colike.

Ague courses.

This Cotidian vexeth daylye, his beginning is commonly after salt fleame, there followeth drinesse & thirst, if the fleame be sweete, then followeth sleepynesse, & dulnes, if the fleame be sowre, followeth paine in the stomacke, and vomiting.

Of the feauer Tertian & his signes and cure. ca. 39.

A feauer Tertian cometh of Cholera rotted without the veines and pipes, and is not gathered to a postume. Some Tertian cometh of kinde Cholera, and some of unkinde Cholera, as of citrine and yelow Cholera. If a Tertian cometh of kinde Cholera, these be the signes and the tokens. It grieneth from the middaye vnto the thirde, and namely about the thirde houre: first with shivering and colde, and then with heat and with ach of the forehead, with bitternesse of mouth, with thirst, with ringing of the eare, and with much waking, the vrine is red, subtil, and thin, and may haue in griening and trauaile 24. houres at the most, and 34. houres in rest. And as the matter is diuersly set, and in diuerse places, so signes and tokens be diuerse. For if the matter be in the mouth of the stomacke, the ach of the forehead is the more. And also thirst with roughnesse & drinesse of the throat, and of the mouth, and desire and will of spung, the vrine is high of colour. And if the matter be in the guts, the foresaid signes be not so strong and high, but the ach is about the nauell, and the vrine is more high of colour. And if the matter be in the liuer, or in the case of the gall, the vrine is more coloured with yelow, some above and about. If the feauer cometh of citrine or yelow Cholera, the signes and tokens be some deale diuerse. For it grieneth first with shivering, and then with heate, and moueth betwene the houre of Cholera: & the houre of fleame, & the vrine is yelow meanly and thin, but drawing more toward thinnesse, & moueth in vncertaine houres: for it cometh sometime soner, and sometime later, & hath the foresaid

Addition

Febris tertiana.

signes,

signes, that is to wit, ach of the forehead, &c. But they be moze slacke then the first.

The seauer is sometime simple, and sometime double, as the Cotidian or Continuall. That seauer is simple that cometh of one matter, rotted onely in one place, & that seauer is double, that cometh of diuerse. Cholera rotted in diuerse places: As a seauer continual is double, that cometh of diuerse sceme, rotted in diuerse places. The signe and token of such a Tertian is, that it grieueth euerye daye. First with shivering, and then with heate, and is most grievous from the third daye to the thirde daye, and in diuerse houres. The vyne is meane in substance, and some deale redde, and somewhat beshaddowd: as boue. And so when the cause of a simple seauer Tertian is knowne, then first diet shall be ordeined, as age, time, and qualitie of kinde asketh. Then that followe couenable medicines. First y^e matter shall be desied with a slowe fire. When when the matter is desied, it shall be purged with laxative Drinell, and with other couenable medicine. If the matter be in the mouth of the stomack, spung shall be excited: but the matter must be first desied: for it needeth to doe medicine to remoue the matter that is desied, and not to moue rawe matter, as it is said in Aphor. And the matter digested is knowne by the timelype and slower coming of accesse, and by slacknesse of shivering and of colde. And by increasing of heate, and by long during affliction, and by thicknesse of vyne. When when such signes be seene of digestion, the matter of the seauer shall be purged, whether it be double or simple, but alwaye with consideration and cautile. So that if the matter be simple, the medicine shall be simple, and if the matter be double, the medicine shall be double.

This Feauer vexeth every second daye, and there may be a double Tertian. This cometh of Cholar, & vexeth in the vaines, the Feauer Cauton vexeth in the lungs.

Of the Feauer quartane, his signes and remedies. Chap. 40.

The feauer quartane cometh of Melancholia rotted without the veines and pipes, and not gathered to a postume. And this seauer cometh sometime of kinde Melancholia, and sometime of Melancholia that is vnkind. Of a feuer quartane that cometh of kinde Melancholia, these be the signes and the tokens: It grieueth from the fourth daye, to the fourth daye, with grilling and rising of the haire in the powers first: And then with light heate, and hath foure and twentie houres in the greatest trauaile, and 48 in rest: And trauaileth and grieueth in the hours of Melancholia, that is before the ninth houre, and keepeth certeine times of ayres. After the ayres, the vyne is somewhat yelowe, and is in the dayes of rest, as it were rawe and pale, or somewhat white and thiane. If the matter be in the stomacke, the mouth is solwe, with missering of the eien, and turgidnesse, and with other euill signes and inordinate, with elengenes, and sorrowe, with dread, anguish, and wee, and other harde passions of the soule. In the body is heavinesse and slownesse, and indigestion, and swelling of sides, heavinesse of the thighs, legs, and ioyntes, breeth of waking, dread in sleeping, wannesse in nailes and lippes, and namely in the time of ayres, ach in lyndes and loines, and of the left flanke and small ribbes, with swelling of spleene, with strength of appetite. For heauie melancholik humour putteth downe meate and drinke, to the bottome of the stomack. And there fore the mouth of the stomacke is void, and appetite is excited. There be other manner Feauer quartanes, that come with medling of some other humour, and are called Noche. And in such feuer Quartanes signes be diuerse, which be medled with melancholik humour: But our purpose now is to declare the difference of those seauers. When when the cause of the Quartane is knowne in his owne diuersitie, strong medicines that desie, shall be giuen at the

Febris
quartana.

noibba

noibba
noibba
noibba

beginning: for the matter is sad & thick. And therfore men shall giue medicines, which desie the matter and cleanse, as Drimell simple and Squillicum, and other such: when the matter is desied, it shall be cleansed and purged with medicine, that is appoyzed thereto. He shall be bathed and stewed with hot hearbs, which open and close, but let him be ware of melancholike meats and grievous. He shall vse Eiectuaries and hot powders, that comfort & waite, & chaunge the melancholike humour: And he shall vse medicines y^e glad, as Diascena, Diaborago, Leticia, Galingale, & other such, and he shal be annointed with hot ointments that comfort.

Addition

Euerie third day, that is to say, two dayes whole, & one sicke, & ther may be a double Quarten. This cometh of melancholy, or of cholera adusted, who that hath this disease with the blacke launders, shall hardly be cured: vse to purge as aforesaid.

The Feauer continuall. cap. 41.

Febris acuta, The sharp Cotidian

A Continuall Feauer cometh of humour rotted within the veines, of the which humour smoake cometh to the heart, & grieneth the heart, and breedeth in the bodie a Feauer that is called Continuall. Sometime this humour is simple, and sometime double. Simple when blood rotteth in the veins and breedeth continuall feuer, that is called Sinochus. And when it rotteth not, it creaseth in quantitie and is ouer set: and the fumosities that be moued and beaaten, be made hot and disemperate, and dissempere the spirit of lyfe. And then cometh the feauer that is called Sinocha in flatua swelling. And sometime Cholera rotteth in the most subtil veins of the mouth, of the stomach, of y^e heart, of the liver, & of the lungs, that is called Causon: for it burneth and kindleth the spirituall members. And sometime it rotteth in other veines, & is called Ter-ciana, and continuall: and sometime cholera, & blood rot together in the veines and pipes, and if the more part of blood rot, then it is called Sinocides. And if

the more parte of Cholera rotteth, the feauer is called Causonides. Then for diuerse causes be diuerse signes of the feuer that be called Sinochides, these be the signes and tokens thereof: The feauer is continuall, and there is sharp ach of the forehead and temples, strong thirst, & wantnesse of mouth, redde bzine and thicke, and some deale wannie. The same signes almost be in the feauer that is called Sinocha Inflationa, except wannesse of bzine. Also the eien appere bolning outwarde, with fulnesse of veines, and rednesse of face, and heavinessse of all the body. And in Causon, and in the other, the bzine appeareth redde, and subtil within, shadowed with a manner of blacknesse with so great ach of the forehead and temples, that the eien & the temples seeme as they were pearced with nailes, with coulour in the bodie medled with peolownesse. Thirst ceaseth not, with steadfast waking, and roughnesse and burning of the tongue, with hard wombe: of Cholera if it haue a defaunt in qualitic or in quantitie, then cometh the aire of the wombe, & cholarike spings: and the same signes & tokens appeare in Causonide and Sinochide, and the diuersitie thereof is knowne most by bzine. In these continuall feuers, that come of blood, men shall be let blood in both armes, if strength and age will suffer. The dyet of such shall be scarfe and colde, as crummes of bread washed in water, prunes sod, and such medicines as shall abate and chaunge the blood, as a solwe droppe of violet, and other such. Against accidents of these euills, as against waking and ach of the forehead, and other such, it needeth most to take heed: Sometime this euill endeth with sweate healthfull ye, and sometime with bleeding at the nose, or else where. He that hath this Ague, a smoky house, a lowse bed, & a curst queane, shal not neede the Phisicion, neuertheless kepe good diet.

Addition.

Febbris Ephemera, or Febris Diaria, this feauer is the original other of all feauers, this name Ephemer is said

Addition

Addition

to

signifie a beast about the riuer Hyp-
panis, that dyeth the same daye it
receiueth lyfe, called Ephimeton,
Aristotle. So commonlye this feauer
in one daye is vering and voide.

This cometh of inflammation of the
vitalles, sometime of fretting, anger,
thought, sorrowe, or of greate hunger
and thirst, as also by breaking of dy-
et. The chiefest remedye is tempo-
raunce.

Febris Sinochos, a feauer without
rest, continually vering.

Febris Sinocha, this doth differ from
Sinochos, because the vered seeth some
rest.

Febris Hemothera, is knowne by
the vyne, that is dimme and swart in
colour.

Febris Angustica, The vyne
is bliswhe and watrye in a disea-
sed.

Febris Epamastica, The vyne is red
and bright, these three vynes doe of-
ten bite those that bee sicke in theyr
finger, and greate toe, and sometimes
they cannot tell where. Nevertheless,
(Conceit) which is the mother of (fol-
lye) through too much richesse increa-
seth to disease in deede. Wise Phri-
stions canne tell howe to cure such
patients, vnto whom is ministred
golden Angellas, for dainty sim-
ples.

The cause of these feaues
doe come of the abundance of
wealth.

Febris Ardens, This is a violent
feauer, hotte and fyre, one of the
worst, verie dangerous, this com-
meth of Cholar, differing but litle
from the feauer Tereian. For the
matter is in the hollownesse of the
luniges and liuer, and is cause of great
drynesse in the mouth, Cal-
cio Fistula, and the droppe of Telo-
lettes.

Febris Empusica, this cometh
of great heat, and after two, or three
dayes the patient breaketh out into
whelles, and scabbes about the mouth
and nose. This cometh of the in-
flamation of the liuer, to cure this
feauer, and also to prevent all other

feauers whatsoever, to preserve in
men theyr naturall strength, and in
women theyr beautie and youth. You
must vse of Lycoras one Dunce, of
Carawaye seede halfe an Dunce, of
Cardamum halfe an Dunce, of Sage,
Viloppe, and Cardus Benedictus, of
each halfe an handfull. Of Galingale
minor, a quarter of an Dunce: then
bruse your drugges, and binde toge-
ther your hearbes, and seth all in a
Gallon of pure running water, vntill
halfe a pinte bee diminished, and in see-
thing lette it bee verie close couered,
and so let it stande or euer you straine
the same sixe houres. Then lette your
sodden Lycoras and Cardamum, re-
maine in your strayed vyne, and
so vse thereof Morning and Euening
at your discretion, for fouretene
dayes, &c. Which obserued, I doubt
nothing moze, then that this me-
dicine will bee too good for some,
that maye chaunce to bee vntanke-
full.

Febris Hemitrica, This fea-
uer cometh of a Cholarike humour
mixt with fleame.

Febris Epialtes, This proce-
deth of grosse fleame, and maketh
the interior partes to bourn, and
the exterior partes of the bodye
colde; there must bee medicines to
dissolue the fleame, the patient is
thirsty, and the tongue furred and
rough.

Febris Liparios, This is the Leprous
feauer or scurue, and cometh of
hotte Cholarike humour mixt with
corrupte fleame, causing the inwarde
partes of the bodye to bee colde, and
the outward partes to bee hotte, first
purge Elegma and Cholar: sweate
three, or foure houres, and refraine
the open eye. Drinke scurue Grasse
in white wyne, warme ther wyce,
two dayes in two houres before
meate.

Febris Tetratheca, This is a
feauer vering euery parte in the bo-
dy, this cometh of rotten mat-
ter, and likewise of superfluous
dregges indigested, and this feauer

ingendereth the blacke Jaunders, hee that hath this Feauer is often yauing, pꝛouide to be purged, but not rashly.

Febris Erratica oꝝ Commixta, the commixt Feauer, this commeth of two causes, thicknesse of blood, the second of Cholera and steame not naturall, let the patient bloud in Cephalica, if of blood: if of Cholera in Mediana: if of steame in Sophena and Cardiacæ, taking heed both to h age, strength and youth of the patient.

Febris Pestilencia, oꝝ Epidemica, the pestilent ague oꝝ Feauer, this commeth of infection of aire, & many other waies, Mitridate in Barlye water is good to drinke.

Thus haue I gathered the Feauers together, forth of sundry Authours, to the end that they may be the better knownen, and for the same remedye of the diseased.

Of steame. chap. 42.

Sometime steame rotteth in the veines & pipes, and breedeth a Feauer Cotidiane continuall. The signes & tokens thereof is continuall heat, and most by night, without warning of coming, heauinesse of head, and wearinesse of mouth. Urine with light colour, it is thicke, and hath eightene houres in most trauaile, and fire in false rest. And sometime Melancholy rotteth in the veynes and pipes, and breedeth a Quartane continuall. The tokens thereof is continuall heate, but most away from the first day to the fourth day, and commeth without warning, with shivering oꝝ grilling, heauinesse of head, soft heate, not full strong. And the difference of this last Feauer is not lightly knowne by urine. Also sometime steame rotteth without, and Cholera within, & then commeth a Feauer that is called the lesse Enutricheus. The signes thereof be the same that be of a continuall Cotidiane, and then with the same signes late commeth colde, but namely the vter parts were colde, the head is heauy, and the eie lids be ouer set with false sleepe. And this Feauer hath eightene houres in most trauaile, and fire in the

meane, but that meane is in the Cotidiane continuall. Sometime steame rotteth within, and Cholera without, and breedeth a Feauer, which is called the middle Enutricheus. The tokens thereof are continuall heate, but it is strongest from the third day to the third, and commeth with grilling and with shivering, with head ach, and with thirst, and hath 36. houres in most trauaile, and 12. in false rest. The urine is red, and some deale wan, & meanely thicke and thin. Sometime Melancholia rotteth without, and Cholera within, and breedeth the greater Enutricheus, that hath more heate, and all accidents worse then the first. Sometime the urine is greene sometime black, sometime wan & discoloured: And all these be tokens of death: & hath 40. hours in h most tranel, & 12. in h lesse travell. An vncunning Physitian maye vnneth know & deeme the kinde, & the diuersity of these double Feuers: for as Hippocrates saith in Aphor. There be not away certeine tokens of euills that be sharp, noꝝ of health, noꝝ of death, as Galen saith: for in such euills sometime a perfect Physitian erreth for h witnessse of moving of the matter and the euill, and also for default oꝝ vertue of the patient, the which the Physitian knoweth not. And therefore to speake of these feauers, we shall make an ende. And that which we haue spoken of before is knowen by the doctrine of Isaac, Constantine, Auicenna, Alexander, & also Galen. And it is not vnknewen, that the lesse Enutricheus is cured with difficultie, and the middle vnneth 30. but sometime it is curable, and the greater neuer: but by Gods owne handes, as Galen sayth.

Of rising or standing of haire, Chap. 43.

Rising oꝝ standing of haire is a certeine spewde disposition, that commeth in the bodie of feauerish matter, and commeth before the ares, and sheweth of the coming thereof. And it cometh of colde smooke, that is resolved, & shed of colde flumatie matter oꝝ me-

Horripilation.
The standing vp of a mans haire.

lancolike

lancholik. And this smok al to sheddeth it selfe sodeinlye into the members of the bodie, and toucheth the sinewes and the brayns, and maketh with his coldnesse, that the skin shrinketh together, and so straining the mozes and the roots of the haire, cloeth and stoppeth the pores. And this cold smoake causeth the haire to arise and stande by rough and straight. Wherefore I sidore saith, That the rising & standing of the haire with gaslye affraye, is called Horripilatio. And commeth when the haire of the head ariseth and standeth by for some feare and gasfulness. For sodein bread gathereth heat to the inner partes. And therefore the bitter partes being with out heat runneth & riueleth together. And so in the bitter partes of the skinne vnwillfullie the haire riseth and standeth. The same cause and reason is in rising and standing of haire and quaking and cold grilling and shiuering in them that haue the feaures, as Constantine saith.

Of loathing. chap. 44.

If the members of feeding fall diuers passions and euills, as in the stomacke Fastidium, wambling and abomination, chaunging of appetite, perbraking, and such other, as Constantine saith: and Fastidium is vnwillfull abomination and wambling of meate and drinke, and most greueth the vertue of feeding and of nourishing. For as I sid. saith, Fastidium is sayd as it were making noise and diseale. For a man that hath abomination, hath noise and diseale in things that another hath solace and liking. This euill abomination commeth in thre manner wise. In default of spirites or of stopping of the sinewes of feeling, or of to great repletion of humours hotte or colde. The first is knowen, for while spirites be instrumēt of vertues, to excite them to their doing and working, by defaulte of spirites, the working of the vertue of kinde appetite is lost. Also the second is knowen, for the appetite of the stomack is called desire, & commeth of double vertue

of the vertue of kinde appetite, & of influence, & helpeth the vertue of feeling. Then when the sinewes of feeling be stopped, the spirit of feeling may not come downe to the mouth of the stomacke to make appetite, and not causelesse when the principall cause faileth the appetite faileth. The third is knowen, for sith that appetite commeth because of leuenesse & voidnesse. Then when repletion commeth of humours, the appetite is let. These be the tokens when the appetite faileth, for default of spirites, Leatenesse of all the body, that commeth of feuers, of too great fasting, of waking and of fire of the wombe. We knowe stopping of sinewes, by that the patient hath no liking in things that he taketh, and then the stomack hath great indignation and wambling: for it is coled for default of spirites. Also for the same cause, the meate seemeth colde in his passing. We knowe superfluitie of hot humours by bitterness of the mouth, of drynesse of the tongue with thirst, by hot fumositie and smoake, that hildeth and strippeth the rouse of the mouth. Also there is sometime yecolow spuing. We know when hot humours be the cause, by some vnlanoy or stinking boltings, by indignation, and by wambling and heauinesse of the stomacke. Then if default of spirites be the cause, men must work against those things, which make default of spirites. For if default cometh of a feauer, men must worke against the feauer: and if it cometh of fasting & of wast of the body, men shall restore that which is wasted with meat, and electuaries, which comfort, and so of other aromatique things, men shall make sawce that restoreth the spirites, and that comfort the mouth of the stomacke, as of Vineger and of Spikes, and other such well smelling things, shall be held to the patients nose. If stopping be the cause: If nothing else letteth, it is god that the patient be let blood in the middle veine of the right arme, and men shall giue him hotte medicines that departe, and also hotte things that comfort, as Dyacyminum, and other such: except too great

Emptines

somit
signat

Disliking.

heate be the cause, then men shall vse a solwe siroppe, and then the matter shall be auoyded and purged with conuenable medicine. And if colde humours be the cause, then the stomacke shall be purged with Benedicts, or with other conuenable medicine, & with hot things it shall be comforted, diuers meats shall be profered to y patient, though it be some deale grauous, if he desireth them, so y the appetite may be excited, as Hippocrates saith, liking meat shall be set before the patient, & liking drinke, though they be somewhat worse then the best meate and drinke.

Addition.

This impediment commeth of a colde fume, mixt with melancholy & steame. Also of foolish feare of a faint heart, and of a foolish conceit.

Of Bolismus vnmoderate appetite. chap. 45.

Bulimos. Hunger.

Bolismus is vnmoderate and vnmeasurable, and is as it were an hounds appetite, and commeth of coldnesse of the mouth of the stomacke, and hath mastery with some humour. For strong colde by strength of thrusting & of pressing, thrusteth and beareth downe the meate and drinke that is taken downward to the neather parts, and so the stomack emptieth, by reason of voidnes & leuenesse, desireth and hath appetite. The stomack is cooled by many causes, as by too cold diet, and other such. And Galen saith that Bolismus commeth of too great heate of the nether members, whose veins draine from the liuer, & the liuer draineth from the stomack by certein veins y be called Miseraice. And therof commeth sodeine emptying of the stomacke, & so commeth strong appetite, as it were of an hound, & vnmoderate. And is knowne by deepe vyne, so; it commeth sone, & the vertue faileth not thereby. And colde medicines & grosse diet helpeth them that haue this euill. These be tokens of this euill: A man hath vndue appetite, & eateth more then the common doing is: & yet of his great eating the bodye is not amended, but is rather made leane and wasted: With this euill oft commeth the fire of

the wombe. Also sometime the appetite chaungeth & desireth noisull things, as coles, earth, salt, and other such. And it commeth of melancholike humour, or cholarike, y infecteth the mouth of y stomack, & maketh it as it were hairy: and so y stomack infected by reason of like-nesse, desireth such things, as it saith in women that goe with child, and in them that withhold mensuall blood. In the smoake is resolved & departed, & cometh out of vncleane blood, & infecteth the sinewes of feeling in the stomack, & chaungeth appetite & desire. When against this euill Bolismus hot things shall be taken, y comfort the stomacke, & also vnduous meates, that be araied in great fatnesse, so that the fatnesse stee in the mouth of the stomacke, & brade wamblings & abomination. And if a cold humour and steamatike be the cause, as it happeneth oft: then the stomacke shall be cleansed within, with hot electuaries, & without comforted with hot ointments. In such a manner an inordinate appetite shall be cured.

Addition

This greedie appetite is soone quenched, the cause commeth of a cold stomacke, good saours and wholesome smells, be good to reuocat this impediment.

Of yoxing. Chap. 46.

Yoxing is a sotine of a violent moving of the stomack, and commeth of a crampy disposition of y stomack: and it commeth of two causes. Principally of too great repletion or of abstinence & wasting, & sometime of cold: by these maner causes y sinews of y stomack shrinke & riuell, y which being shonk, y bottome of y stomacke is araied vpward, & the vertue of ruling & gouernance labozeth to settle y bottome & bying it into his own kind place: and so of such mouing vpward & downward cometh a noise y is called yoxing, as some men tel: or els as it seemeth to me when y bottome of the stomack is arered, y aire y is in y middle passeth out, & voideth by strenght of putting of y lungs: & meteth w other aire, & passeth by straight passages, & maketh a

Singultus
Alixos.
Lignos
In Arabia
Alfoach,
Hicket.

noise,

noise, which is called yoring. When it cometh of repletion, it cometh with spuing of humours, or of meate: and then cometh bolkinges of diuerse sa- uours, as the superfluitie of humours is diuerse. The disposition of bodie is plet- terike, and also too great diet cometh before hand. If it cometh of abstinence and fasting, it is known by a feauer or by a fire of the wombe, or by bleeding, and by other tokens that make the bo- dy leane and megre. But and it come of cold, it is known by coldnesse of aire, or else by colde diet vled before, and by such other. Against yoring that com- meth of repletion, men shall vse spew- ings and other doings, that boydeth and heateth, and dryeth. Against yoring that cometh of abstinence and fasting, if it bee without a feauer, men shall vse things that resfoze and moyst. And if it cometh with a feauer, it is the moze perillous. Against yoring that co- meth of colde, men shall vse things that be hot in themselves, and in working. Also sneesing helpeth, and it bee excited: and dreade is good if it come sodeinlye, or if some shamefull dooing be put a- gainst the patient. For heat gathered in- ward by shame or by dreadd, dissolueth & departeth the fumositie & smoake, that is the matter of yoring.

This Alsoach cometh of a colde stomacke, or of some euill about the heart, it cometh of ouermuch drink- ing. Aqua Composita and Licoras, is very good, and ginger brused grose, & mixt in clarified honnie, & so swal- lowed downe.

Of Spuing. Chap. 47.

Spuing is a violent casting of Smeat, and of drinke, & of humours, out of the stomack, and cometh in this wise: either by strength of kinde, or by some accident of lykenesse: and sometime superfluitie of hot humours abounde in the stomacke, and sometime of cold hu- mours: And sometime heate maketh se- thing in the stomacke, and dissolueth and departeth humours, and putteth them out, and that out putting is spuing.

As a strong colde in the mouth of the stomacke, by strength of pressing, puts- teth downeward meate and drinke, and is cause of out putting veneth forth, so heate that hath the mafferye, moueth meate and drinke and humours bpward, and is sometime cause of out putting a- boue forth. And sometime is caused superfluitie of meate and of drinke, the which when kinde may not rule it and desie it, she putteth it alwaye, and deli- uereth her selfe thereof, as of thinges which griene and noy her. And sometime it cometh of qualitie of meate or of drinke, and of sharpnesse & biting therof, that pricke and bite the sinewes of the stomacke, and excite spiewing. And som- time it cometh of feblenesse of ver- tue of with-holding, and strength of the vertue of out putting: So that the sto- macke may not holde for straightnesse, soe that is receiued: and therefore it ca- steth it out. And sometime it cometh of strength and biting of medicine: and sometime spuing cometh when the neather partes of the wombe bee stron- ger, and putteth the superfluities therof bpwarde to the ouer partes. And kinde maye not holde them, but hath abhomi- nation and abhorreth them, and put- teth them out by spuing. Also some- time it happeneth by pressing and rea- ring of the stomacke by noyfull compa- ny of other members, when they bee by casualtie graued, as of the mother. And so oft spuing is a token and a signe, that a woman goeth with childe, as Galen sayth. Spuing is good when it cometh of the vertue and working of kinde, or when it cometh as it shoulde, and when it must bee done by help of medicine: and when it cometh in the day of chaunging, and the patient is relaxed thereby. Good spuing clean- seth the stomacke, and helpeth and ser- ueth the vertue of digestion: and dischar- geth all kind, and relaxeth all the body of man of full many sicknesses and euils. And doth the contrarpe if it be not good. And kindly before all spuing, general- ly cometh mouing and quaking of lippes, and forcing and anguillie of the spirituall members, wambling and

Sodeine
disquiet.

Vomitis,
Emitos,
Vomiting

abomination, opening of the mouth, stretching of the tongue, stretching of veines, of pipes, and of sinewes, teares in the eye, running out of sweate, chaunging of the throte, and bitternesse and infection of the tongue, of the palat, and of the mouth. Then if spuing bee needfull, be it excited: and if it be to much and noyfull, bee it restrained and let. Against spuing that commeth of colde cause helpeth hot medicines and conformatiue, both electuaries and oyntments, as Diacetontem calidum, Dya-ciminum, and other such. And against an hot cause helpeth colde medicines and drie, withholing and constraining medicines, as Zuchara, Rosacea, Diaradon, Triasandall, and other such.

Addition

Inuoluntarie comming of this disease, is by mallice of the stomacke.

Of ach of the belly, and of the stomacke.

Chap. 48.

Dolor, fretting in & body

Wombe ach commeth of many causes, as of heate that dissolueth and departeth: Of colde that constraineth and wringeth: of winde that stretcheth and reaueth, of a Polsumme that ouersetteth and thirsteth, of hotte humour or colde, that maketh the chambers and the denmes among the foldings of the stomacke gleamie. Whereas heate is the cause, the ach pitcheth and pricketh, the bolking is some deale hotte, the Urine is thicke, meat is well desied, the spittle burneth with bitternesse of mouth, cholarike durt, and yeolowe vrine. And if colde with the humour bee the cause, the ach is grievous, great meat is euill desied, and lyght and subtil better. Of cometh spuing that is flumatike, and raw, hardnesse of the wombe, and slowe bolking. If ventositie bee the cause, it is knowen by roufing and rolling, and hurling, and noise, and vsauourie bolking, by the which bolking the patient raueth. If a Polsumme be in the stomacke it is knowen by a seauer that cometh therewith, and by pitching & pricking, and by burning and indigestion, and by haling & stretching of the mouth

of the stomacke.

Then if beate with humour bee the cause, the humour shall bee purged with his owne medicines, yea, & the stomacke shall bee comforted with colde electuaries, and baumed without with colde oyntmentes. And if colde with humour bee the cause, it is curable in the contrary manner. And if ventositie bee the cause, it is curable with medicines that wast ventositie, as with Diamaratrum, Diaciminum, and other such. Great ventositie in the body, and namely in the wombe, breedeth ach and gnawing, when ventositie putteth himselfe among humours, as sayth Constantine. And therefore it needeth to succour with medicines that dissolueth and wasteth ventosities of the wombe. And therefore Constantine sayth, That a cupping cuppe without garling shall be done about the Paucell, to drawe the ventositie outward from the inner partes. For as he saith, ventositie grieveth more in many causes then humours, as it fareth in them that haue the dropisie: Of them he setteth an ensample in the same Chapter. Then who so will keepe continuall health of body: shall keepe the stomacke, that it take not too much meat, for perfect and chiefe medicine is abstinence, as Constantine saith in 3. chap. De Fastidio.

Fretting of the guttes commeth of emptinesse of the body, to poore men for lack of meat, vnto the rest by disorder, many wayes.

Detortura torment.

Chap. 49.

Addition

As Constantine sayth, ofte in the wombe is ache and torment, that commeth of humours engleymed in the guttes and bowelles: As the ach that is called Iliacus and Colicus, Iliaca passio, and Colica passio, and other such. Sometime these passions and euilles come of winde and sumostyes, that stretch and hale the bowelles that bee solde and crumpled: Sometime of superfluities of humours, which griene the substance of the bowells and guts: and

Tormium, Gnawing in & belly

some

sometime of some Postume, that hurteth and grieneth the substance of the bowells. Sometime of the great multitude of Wormes that gnawe the bowelles and guttes within: Sometime of company of other members, that bzeede ach in the bowells: Sometime of sharpnesse of humours, that fret and bite the substance of the bowells, and bzeed therein whelkes and botches. And these euills & passions haue their owne proper causes and signes. When rawe ventositie & thick resolved & departed from humours, when it is closed with durt in the bowelles, it bzeedeth much gnawing and torment. And if the fumositie or winde be resolved & departed fro bloudie matter, the ach shall bee sinking as the Commentour sayth. And if it be resolved of Cholarike matter, it is pitching and picking. And if it be resolved of flumatiike matter, it is called Extensiuus, stretching and running. And if it be resolved of melancholik matter, it is called Grauius, soze & grievous. And if it be resolved of glassie fleame, it is called Congelatiuus, fretting. And if it be resolved of ventositie alone, then it is called Dolor deambulatorius, wandering & walking, so saith the Commentator: woze for woze Super Io. and masters and anthours vse these woze. This passion and euill shall be cured with medicines, that cleanse and voide, and destroy and wast winde and ventosities. For when greate superfluities and gleamie fill the bowells, they bzeede therein right grievous passions and euills. For the bowelles bee bounde and glewed with gleamie superfluitie; and therefore kinde may not deliuer it selfe of superfluities: Wherefore needs folloiweth fretting and gnawing of the inner parte, pressing and wringing of the neather partes, and full greate disturbaunce of the ouer parts by limiting of fumosities, and of smoak. And sometime death commeth & distruction of the bodie, as it fareth in Iliaca and Colica passione. Oft in such a case men laye to first, things that nesh and moyst the harde matter: and then some deale biting medicines, and at the last needefull medicines that clense

and purge. And so when the inner partes bee discharged and purged, all the kinde shall bee brought into due state and being. When a Postume occuppeth the stomacke or the bowells, of the matter and stretching of the Postume is great ach and heauinesse in the stomacke, and also in the guts and bowells, and by the qualitie of the matter, and of y postume, the anguish & ach is feebler and stronger. For in the moze subtile and smaller guts the postume is kept, the moze grievous and perillous is alwaye the ach, for the place and way of the passing of durt and of wind is moze straight. But heerefo within and without succoureth & helpeth medicine, that meanely cooleth & swageth, because of the feauer, and by reason of the matter riping and cleansing because of heate and of healing, and soewing, because of the Postume, and of the Botch that commeth after, least the place abide botchy not wel healed. All these and many other be known in Viatico, and in Plateario: but it were too much to set them all here. When Lumbrici, wormes of y wombe be cause, then is most ach. Lumbrici bee long wormes and rounde, and sharpe at the endes, bzeede in the inner partes of the bowells, of gleamie and rawe humours. And when they be in the smallest and longest bowels bzed, they be called Lumbrici, for they be long as Constan. saith. And if they be nourished and fed in the neather great bowels, than they be called Ascarides & Cucurbini. And of these wormes be diuerse manner of kinds and shapes, as they be bzed of diuerse matters, for of salt fleame commeth long Wormes, small, and sharpe. For the heate of that fleame, that moueth from the middle toward the bitter part, draweth a long the matter and kinde of the worme. And dyneesse moueth toward the middle, and may not spread the matter abroad, but draweth it togethers, and rolleth it, and maketh it rounde. And therefore Wormes that be so bzed be long and rounde. And wormes that be bzed of swete fleame bee long and broad: they be long because of heate, for heat draweth a thing along. And they be

broad, for humour sheddeth & spreadeth abroad. And wormes that be bread of soyle fleame that is colde and drye, be short and rounde. For eyther qualite moueth toward the middle, and is contrary to length and breadth. And wormes that be bread of kinde fleame, that is colde and moist, be short and broad: short for the coldnesse, and broad for the moisture. And these wormes be called Ascarides and Cucurbini. For they be lyke to the seedes of Courdes. Glassie fleame, for too great colde breedeth nothing that hath life. These wormes breed hard ach and torment, and gnawing. Therewith cometh fea- uers, itching of nose, grisling of teeth, abhominatiō of meate, stoning and ra- uing, and lasing of wit, crieng in slepe, quaking of bodye, putting out and gnawing of the tongue, when they haue nought else betwene their teeth. And this cometh for company that the guts haue with instruments of wittes and feeling, and with the cheekes. Then as Constantine saith, it needeth that these wormes be some put out, least they de- stroye and wast the body, and make the members soft. They be not put out, but if they be dead. For while they be alive, they cleave to the guttes, and vnneth goe out. But when they be dead, they be horrible to kinde and abhomi- nable, and so kinde casteth them out. But sometime they passe out, but they be as it were dead and dye anone. Also they be slaine with bitter thinges, as with wormewode, and such other, as Constantine rehearseth in the same Chapter. And all such bitter thinges shoulde be giuen with honnie, or with milke, or with some swete thinges. For wormes loue swete thinges: and when they take to them so swete thinges, they take bitternesse therewith, and slay them- selues. For there is the hoke hid vnder meate. When the mother or the bladder is griued, the bowelles be griued for company. For when the necke of the bladder is stopped, the bladder stretcheth through the vrine that is withheld. And when the bladder is stretched, the gut that lieth thereto, is pressed and wrong, and

let of putting out of durt: and so of ventositie and wind closed within cometh Colica passio. Constantine saith, That this passion is bread in a gutte, which is called Colon, that is to say, hollowe: that gut is the buni, and is in the right side of the neather wombe, beclipped as a girdle euen to the left side. And this passion hath seauen manner causes, as Constantine saith. The first is fyre heate and cholarike, meddeled with fea- uers, and drying and hardning the moi- sture of durt, and letteth outpassing and deliuerance of durt. The seconde cause is thicknesse and greatnesse of durt and stopping meates, that let deliue- rance and out passing of durt. The third is gleaming flume, letting and stopping the wayes of the neather deli- uerance. The fourth is thicke and greate ventositie and Winde, meddeled with gleamie humours, stretching and haling the gutte. The fifth is a Postume bread in the gutte, letteng free out passing of durt. The sixt is multi- tude of short and broad wormes, and of long and rounde wormes, that be dead, and cleave together in this gut, & may not haue passage to boide out ther- of. The seauenth is vnfeelingnesse of the gut, that feelth not the grieve of durt, neyther putteth it out. This passion, of what cause so euer it come, griueth and tormenteth the body griuouly, & hath generall and proper accidents: for gene- rally therewith cometh spuing, abho- mination and wambling, fretting, and gnawing, passing ach and soze in that side of the wombe, and hardnesse of the wombe. And if it cometh of hot cause, it seemeth that the wombe is sticked & pricked with needles. And so the patient dyeth, but if he haue some remedye. And if it come of a colde cause: then is felt great greuaunce, but the ach is not pas- sing but in one place. And if it come of winde and ventositie, the ach stretcheth and spreadeth, and chaungeth place with grinding and swelling. If it cometh of a Postume, there is heate with ach, and feauers with thirst and with roughnesse of tongue: If it cometh of wormes, there is torment and ach and

abomination. And sometime he casteth out wormes at the mouth. And mostly to speake, the euill is pestilent and murthering, staing anone, but if there be hastily succour and remedie. Then first the causes of the euill shall be swaged, dissolued, shedde and destroyed with bathings and heatings, which dissolue, depar, and melte the matter, & with ointments, as Anacison, Irilion, and such other. If it ceaseth not by medicines that I wago, then men shall take strong medicines, that dissolue, cleanse, and purge: as it is containe in Viatico.

This passion hath a cousin, that is called Iliaca passio, and hath that name of a gut that is called Ilium, and is a small gut and long, beclipping other guttes about, and he is vncouered and bare of flesh. Therefore therein is great feeling, and so this passion is called one of the euills, that is named Peracute, verve sharpe. For as Galen saith, it stayeth in one daye, or in twaine. And therefore it is moze perillous than Passio colica. But it is cured in such a maner as Passio colica, for it is bred welnigh of such causes, but most of a postume, as Constantine saith.

Lumbrici, or Elmitha are long white wormes in the mawe, stomacke, and guts. The remedie is to take garlike, and vse it with meate.

Addition.

Of diuers kindes of wormes in the body, as Vermes, which the Grecians call Scolices, Lumbrici, Ascarides, and Cucurbiti. Lumbrici be long white wormes in the body. Ascarides be small little wormes as bigge as an haire, and halfe an inch of length, and they be in a gut called the longation, & these wormes lye tickeling in the fundament, or fart hole. Cucurbiti, be square wormes in the body: some of the fashion lyke vnto maggets, of a swarte darkie coulour. Also there are oftentimes in young children, wormes like vnto Bombax, of halfe an inch long, hauing fire sette, of a pale coulour, and some browne.

There is also Sirones, which frette the handes, and in the fete termed Degges, Then is there also the Ring-worme, named Impetigo. There are Lettar wormes, eare wormes, and wormes in the teeth: Oyle of bitter Almonds droped in the eares, and the iuyce of Rewe, and Oyle of Wormewode, killeth the wormes in the eares. To cure the biting of Astarides, Garlike in meates, because they breede of cholar and flegmatike humours. For the dispatche of Lumbrici, take worrne sede brused in Ale, or swarte wines fasting. Cucurbiti, these wormes lyeng in the mawe, come of abundaunce of fleame. Aloes cicotrine is good to kill these wormes, and Garlike with the meates for nyne dayes.

Impetigo, Zerua or Zarua, called of the Grækes Lichen, of some Lichens. There are two kinds, the blisurous scab and watric is called a Ring-worme, the other is a dyve Lettar: this is infectious, and is sone taken by lyeng in an vncleane bedde. The dyve scabbe cometh of melancholy, the wet cometh of putrified fleame and corrupt bloud. Sometimes there groweth wormes in the body of vnaccustomed formes, after the superfluoussnesse of the humour, by which they are ingendered, some two, thre, foure, fve, sixe, or seauen yeardes long, some round, and some flat, and of the colour of ashes, and of Crickets without fete. There are that haue sette verve short, as the Caterpillar: whereof some be two inches long, and some moze.

Forth of the secrets in nature procede many deformed and rare wormes, which sometimes amaze the beholders. To keepe the bodies from such wormes, keepe temperate dyet, and when there is scalte within the body any vnwonted fretting or gnawing, drinke the slyng of the Elephants tothe, made into a kinde of duste, with the powder of the Leaues of Tamariske, or els of the Pomegranate, in a temperate Aqua vita, and it shall speedely destroy all such impediments.

¶ Of Dissenteria. Cap. 50.

Dissenteria,
also called Exul-
ceratio in
testinorū.
A fluxe,

Also the wombe is grieved with fly-
ing and slippernesse, and with sharp
bitting of meate and of drinke, and of hu-
mours: as it fareth in three manner
fluxes of the wombe, which are named,
Dissenteria, Lienteria, and Diarria.
These be three diuers fluxes: for as Con-
stantine saith, and Plato also, Dissenteria
is a fluxe of the wombe with stinging and
shaving of the guts, and with bloudie
dirt, and hath that name of Discenden-
do, so cut and diuide: for in that euill
the guts be cut and diuided. And com-
meth of kinde Cholera, or vnkinde: and
frettereth and gnaweth, and flyeth & sha-
ueth the guttes. And sometime of salte
fleame: & sometime of Melancholia adu-
sta: sometime of euill disposition of the li-
uer, & is called Epatica. For the liuer is
called in latine Epar epatis: Sometime
of feeblenesse of the vertue of withhold-
ing, that maye not withhold the bloud:
sometime of too great plentie of bloud, &
namely of them that haue some member,
or some lim cut off. For when bloud, that
is vsed to feed and to nourish y member
that is cut off, findeth not that member
to feede, breedeth superfluitie in the liuer,
& is cast out for default of place to keepe
it: and is called properlye Dissenteria.
And commeth ofte of euill disposition of
the guts: and then breedeth three man-
ners thereof. In the first, the fatnesse of
the guts is resolued and shedde, and the
dirt seemeth as it wer walhing of flesh.
In the second, the celles among the fold-
ings of the stomacke be shauen, & is like
to shaving of parchment. In the thirde
the guts come out as small peeces, and
then be sene resolutions & departings,
that be fleshy, line wie, with pipes & wo-
sen. The first manner maye well be cu-
red, the second vnneth, and the third ne-
uer. Also Epatica may vnneth be cured.
Then of this fluxe that is called Dissen-
teria, the signes be bloudie dirt, fretting
and gnawing of the wombe, pinching &
pricking ache: and sometime the ouer-
most guts be shauen, and sometime the
middle, and sometime the neathermost.

And by this diuersitie the ache is di-
uers nowe in the ouer-most wombe,
now about the nauell, and now about
the neathermost: and by diuersitie of
the causes, the medicine is ofte diuers.
Then first men vse to cleanse the humors,
where the default is in, and then to stint
the fluxe, and that with sirops and Elec-
tuaries, with plaisters and oyntmentes
which stoppe and constraine: and inward
medicines helpe best, when the matter
is in the ouermost guts: the vster me-
dicine helpeth best, when the matter is in
the neather guts. Then stopping medi-
cines and constraining, shall be both me-
dicine and diet.

This infirmitie commeth of vnna-
turall cholar or of salte fleame, of Me-
lancholy, as also by some impostuma-
tion from the liuer, and by vlceration
in the bowells, and it may come by
great straining.

¶ Of Lienteria. Cap. 51.

Lienteria is a fluxe of the wombe, with-
out passing of meate & drinke, with-
out digestion, and without any changing
made in meate or in drinke: but right
as it is taken, so it passeth out at y nea-
ther ende. And commeth sometime of
shaving of the dennes and foldings in
the stomacke: and therefore the stomack
may not withhold meate and drinke.
And sometime it commeth of gleymie
and steamatike humours, that cleaue to
the foldings of the guts and stomacke.
And sometime of a postume, for then
the stomacke is grieved with meate and
drinke: and therefore by doing of kind,
the stomacke is moued to put out meate
and drinke, ere it be defied. This euill
shall be cured as the foresaid euill that
is called Dissenteria. Diarria is a sim-
ple fluxe of the wombe, with out pas-
sing of defied meate and drinke, with-
out bloudie dirt: and commeth some-
time of multitude of meate and drinke,
and of fleeting and sharpnesse thereof:
and sometime of Cholera, which hath
default in quantitie more than in qualite:
for if the default were in qualitie,
then the fluxe shuld be called rather Dis-

Addition

Lienteria
Imperfect
digestion
L euor.

Diarria

senteria,

centeria, than Diarrha. And sometime it cometh of humours, which runne and flæte from the head to the guts, and eyther biteth them or maketh them slipper: and then the patient spitteth foame with blowen bolles, as Hippocrates saith, They that haue foamic dirte in the fire that is called Diarrha, haue fleame running from the head: This fire is cured by scarce dyet, for multitude of meat and drinke is the cause. If it cometh of sharpnesse of humours, men shall giue medicines that cole and moyst. And if it cometh of humours that flæte from the head, men shall giue such as destroyeth fleame, and maketh it flint.

Addition

This infirmitie doth come of sodain sliding of the meate out of the stomacke, the mawe and the guts, without perfect decoction and digestion.

Of the Dropsie. Cap. 52.

Anasarca
Iposarca,
a kind of
Dropsie.
yposarca,
Sarcites.

The Dropsie is an error of the vertue of digestion in the liuer, and breedeth swelling of members as Constantine saith. For while the vertue of digestion is feebled in the liuer, much superfluitie is bred in the bodye, the which superfluitie is put out by strength of out putting, and breedeth blowing & swelling of members. And the Dropsie cometh of three causes generally: Of unkinde with-holding of superfluitie, and of unkinde running of moysture, of principall disemperaunce of qualities of the liuer. For while superfluities be with-helde against kinde, as mensurate blood and corrupt, and other such, the with-holding thereof ouerletteth vertues and breedeth superfluities: of the which cometh bolning and swelling of members. Of unkinde running of moysture, cometh dissolution and departing of spirites, and febleness of vertues. And superfluities that come of indigestion, breed swelling of members by disemperaunce of qualities.

The vertue of digestion in the liuer, erreth in foure manners, as qualities be ioyned in foure: and so cometh foure maner of Dropsies, by passing and ex-

cess of foure qualities.

The first Dropsie is called Lento-fluma: and cometh of disemperaunce of coldnesse and moysture, and hath that name of white fleame: for Lentos, is white. The seconde is called Hypposarca or Anasarca, and cometh of disemperaunce of coide and drynesse. The third is called Aschides, and cometh of disemperaunce of heate and of moysture. The fourth is called Tympanites, and cometh of disemperaunce of heate and drynesse.

These Dropsies come in this manner. While moysture and drynesse be disempered in the liuer, the vertue of digestion is febled, and therefore when that is febled, many superfluities are bred, and the vertue of out putting putteth them to the bitter parts: and so there cometh great bolning and swelling. When coldnesse and drynesse be disempered in the liuer, then likewise the vertue of digestion is disempered and febled, and also the vertue of out putting is somewhat febled. And therefore he putteth not out superfluities to the uttermost parts of the skinne, but the superfluities be helde in vnder the flesh. And therefore this manner Dropsie is called Hypposarca, that is to vnderstande, vnder the flesh, or fast by the flesh.

Of disemperaunce of heate and of moysture, by dissolution and shedding of spirites, cometh febleness of eyther vertue of digestion and of out putting: and therefore superfluities be not put out of all the bodye, but they are with-helde within betwene the wombe and Siphac. And this Dropsie is called Aschites, for if the wombes of them be smitten, they sounde as a flaccet or a Bottle, for Arch is called a Bottle. By disemperaunce of heate, and of drynesse, spirites are dissolved and shedde: and so eyther vertue is febled. And then the superfluities that come of indigestion, which cometh of heate, and of drynesse, turneth into greate and thicke sinde, and are not putte out of all the bodye, but with-held about the wombe.

Astres,
kindes of
hidrops in
the belly.

And

DE INFIRMITATIBVS

Timpani-
tis, that
which
causeth
bellye to
swell, and
is cause
of shorte
breath,

And this manner Dropsie is called Timpanitis, for if the wombe be smitten, it solweth as a Taber or a Timbrell.

Then in the first manner Dropsie, is boyling and swelling in all the bodye: the vtter part is white and nesh, and if ones finger be thrust into the flesh, it maketh as it were an hole or a pit, and that pit ariseth afterward as high as the other flesh: the vyne is discoloured white and thicke. In the second manner Dropsie, is not so great swelling, but their flesh stinketh, the vyne is discoloured and thinne. In the thirde, the wombe is blowen and swollen, & solweth if it be smitten as a flacke, & the vyne, is red and thicke. In the fourth manner Dropsie, the wombe is straight and strongly baled, and solweth as a taber or a timbrell, the vyne is coloured and thin, the necke and other parts bee made small, and the nosethilles sharpe, the epen hollow and round: the first two manner Dropsies be curable, ere they be confirmed and rotted: the seconde two, ere they be rotted and confirmed, be vncurable, and after neuer. Then he that hath the Dropsie is swollen in the body, softe, grievous and heauie, and is thirstie, and the moze he drinketh, the moze he thirsteth, and the moze he drinketh, the moze he sayleth little and little, & swelleth also. To the which haue such diuers Dropsies, men must giue diuers medicines: But such medicines helpe them, the which destroy and wast ventosities, and winde, and humours betwene the skinne and the flesh, & comfort the vertue, which destroyeth superfluities in the liuer. Of all these Constantine speaketh himselfe onely.

Addition

Abundance of salte fleame and waterish and ouer feeding of rawe and moyst meates breedeth the Dropsie.

¶ Of the Jaundise, Cap. 53.

Hicteria
or Icteria,
the
Iaynes,

The Jaundise is a defiling of the skinne without vneuenness thereof. And there be thre manner of Jaundises, as it is said in Plateario: yeolow, which cometh of kinde Cholera, graine, and blacke. The first is called Aungo, for

it maketh a man yeolow as golde. The second is called Peganitis, which is to vnderstande, graine: for it is grieved with graine Cholera. The third is called Melanchyton, that is to say, blacke: for it cometh of blacke Cholera burnt. It cometh of strong heate and latching of blood, passing & chaunging into Cholera, and of passing heate that infecteth the blood: and therefore this Cholera is boyne with blood to the vtter part of the skinne, and chaungeth and infecteth the skinne. Sometime it cometh of stopping of the ouer or the neather hole of the case of the gall: and so Cholera reboundeth to the liuer, and infecteth the blood: sometime it cometh of a postume, or of a continuall fever, which chaungeth and burneth the blood. Sometime of corruption of aire, or of meate & drink corrupt: or of biting and stinging of a venemous worme which creepeth. In this manner the blood is infected, and is sent to feeding of members, and as the blood is infected, so it infecteth and corrupteth the members. With most hot Jaundises cometh infection of all the bodye, heating of the right side, thirst, bitterness of mouth, ache of the forehead, ringing in the eares, vyne coloured, and the soame thereof yeolow, or graine, or blacke, and all that cometh out of the body, which is infected with the same colour. If it cometh of stopping of the ouer hole, it chaungeth and dyeth all the nether parts, so that they be all strongly dyed. And contrariwise, if it cometh of the neather stopping: all the ouer parts be moze dyed, and the nether lesse. And if it cometh of a seauer, by vertue and strength of kinde, and after the seventh daye, in some daye of chaunging, with flaking of the seauer, and with relaxing of the patient, and with withdrawing of the accident, it is a good token: such colouring betokeneth that the matter of the seauer is than purged. And if it cometh by strength of accident, as it saith ofte before the seventh daye, it betokeneth perill. For it is a signe and a token that the matter cometh vpwarde, for lykenesse, or for sunnositie, or for sharpenesse and biting, as Galen saith openly vpon

Aphor.

Aphor. And oft such a passion and euill is cured by blood letting, and by medicines, which coole and chaunge, layd to: and namely vpon the region of the liver, for there the blood is most infected, as in his owne well. Also men giue them inward in dyet, & in medicine those things, which swage and cleanse blood, and chaunge euill disposition of blood. And if it commeth of stopping, men giue medicines which shed and open: but not too hot, as it is said in Viatico.

Addition

These three kindes of lawnes. Agriaca yeolow, of some Penateleon the greene sicknesse: Melankyron, the blacke lawnes. The yeolow laundes, commeth after long sicknes or thought. The greene lawndes commeth of yeolow cholar, mixt with putrified flemme. The blacke lawndes commeth of colour adust, or melancholy and putrified blood.

¶ Of Emoroides. Cap. 54.

Hæmer-
rhoides.
Emerodes
and piles

Emoroides be fine veynes, which stretch out at the arse, of the which veynes come diuers passions and euills, as bolning & swelling, with holding, & a fire. And sometime by vertue & strength of kind, superfluities be sent & drawn to the said parts, & the saide veynes being broken, the superfluities be thrust out, & the body is deliuered of many sicknesses and euills. But if the aife and running passeth measure, then come many euills. And when they be held by custome, then followe full great sicknesse and euills, as Dropsie, Tisike, Madnesse, Melancholy. These veynes swell in this manner. The foresayde superfluities & dyete commeth dolne to the mouthes of the veynes, and stoppe and make the sayde mouthes thicke: and thereof commeth swelling. Sometime the mouth of the veynes, be rinen together, & made boyssous and thicke, with strong dyneffe. And sometime they be burnt of Chirurgions for too great running, and scarres of the burning are sene, and then they are vnneth opened or neuer.

Sometime the heads of the veynes be stopped by thicknesse of blood: and

sometime opened ouer measure, by sharpnesse and flæting of blood. With too great holding commeth these signes: heuiness of head, palenesse of face, & want of heuiness of loynes and of ioynts, disposition to Dropsie and to Tisike.

With great flæting and running, commeth feblenesse and leannesse of bodye, changing of colour and of hiewe, ache & gnawing in the neather part of the bodye. And if it be continuall and passing measure, it breedeth full great passions and euills. And if the mouthes of the veynes runne too swiftly, they shall be stinted with medicines that stint by litle and litle. But namely if the euill be olde, least the blood, be sodainlye smit to some member, and then a worse euill is bred thereof. Therefore Hippocrates sayth, To them which heale olde Emoroides, but if they leaue one vnehealed, it is perill. And if they be too lightly closed, they shall be opened with medicines that soften and open.

Emorodes or pyles, be veynes in the extreame parts of the longation, to whom doth happen diuers times two sundry passions, the first is lyke teates, and they will bleede; they be very Emorodes, the other be lyke wartes, and they will itche, and water & smart, and they be named the Pyles: and in the same place doth breed other infirmities, as the falling out of the fundament, fistels, festures, and Poxe.

These impediments commeth of malicious humours of the mawe, and in the guts.

The powder of ginger, and of a gall, wherewith inke is made, mixt with linseed oyle, & put to the place, is very good.

¶ Of ache of the reynes.
Cap. 55.

Ache of the reynes in Græke is called Refrenesis, the which ache hath affinitie with the euill is y called Colica passio. But they be diuers: for Colica passio chaungeth and is vnstable, for it chaungeth euery daye from that one side to that other. The ache of the reynes is stable and stedfast.

Addition

Nephroi,
Rines, the
reynes, of
a mans
backe

The

DE INFIRMITATIBVS

The loynes and reynes haue ache and passion, that come sometime of swelling, sometime of repletion of humours, sometime of winde and ventositie, and sometime of the stone. All these breed full great ache and grieve, and namely if heate be the cause: and the signe thereof is the high colour of vyne, sharpe ache and pricking. If colde be the cause, the vyne is rawe, and the ache slowe. The stone and grauell, and other diuers superfluities breed ofte in the reynes: & that cometh namely of drinke of stymie water, and of grosse dyet. For thereof cometh stoppings in the reynes or in the bladder, and sometime chaungeth into substance of stones or grauell, by working of strong heate. They þ haue the stone, haue manye disaduantages, that is to wit, difficultie of pissing, with Colica passio, and other such: for by stopping of the stone, the wayes of pissing be stopped, and then cometh Stranguria, when a man passeth with difficultie dropping meale. Sometime the wayes be all stopped, and pissing is all forbode, and that euill is called, Dissuria: for of gleymie humours in the reynes and in the bladder cometh the stone, in young men, namely in the reynes, and in children in the bladder, for the necke of their bladder is straight, and letteth the passage of the matter, and so the stone is bred, as Constantine saith. Also in children the vyne is thicke, because of gleymie dyet, and gleymie things is more able to be rowled & to cleaue together: and therefore ofte the stone breedeth in small children. And if the stone or the matter be in the reynes, it is knowen by sleeping of the foote and leg on the leste side. And if it be in the bladder, the ache is about the share and twiste, betwene the genitours, and the hole at the ridge bones ende. Also the grauell that cometh of the reynes be redden, and if they come of the bladder they be white: and a stone that is bred of gleymie humour, is easely dissolued and brought out: and if it be bred of grauell, it is hard to dissolue and to be broken. And in women the stone breedeth more seldome than in men, for the wayes be more large, and

heate and vyneisse more facile, to make the humours rotte: and also oft purgations, for they be purged of many superfluities by menstrual blood. He þ hath this euill, shall be purged in this manner: They shall be ofte bathed in hotte baths, that dissolue, and open: and they shall be fed with meate and drink that is easie for to digest, & comforted with medicines, that dissolue, and open, & cleanse: and they shall be occupied with some business: and sometime they shall be taken to surgerie, and namely children, and then young folke, for in age cutting is perillous, for after fortie yeare this euill is incurable, as it is sayd in Aphor. After fortie yeare, he that hath the stone is not saued. Sometime cometh unwilling pissing, and that euill is called Diampnes, or Diabethica passio. And Constantine sayeth, that it cometh of default of vertue of with-holding: for there is great strong drawing of humours to the reynes, and great superfluitie cometh to the bladder, the which the bladder not being able to sustain, putteth out with pissing. Also sometime it cometh of softening of sinewes, and of flaking of brawnnes in the necke of the bladder. Sometime of heauinesse of slepe, and of multitude of humours, as it saith in children that unknowenlye pisse in their beddes, and in drunken people: and it is the propertie of them that haue this euill, to bee a thirst alwaye, and maye vnneth haue water inough, as Constantine sayeth: and therefore as they drinke the water, so they pisse it. Sometime it chaunceth of a humour that stoppeth sodainly the wayes of the pisse and wringeth out by strength of pressing the moisture that is therein conteyned. To them that haue this foule euill, things that flake heate be needfull, and sharpe sauouring things, that comfort and quench the heate of the reynes, and bringeth the sinewes that be softened to their owne due state, and this is done by drenches, electuaries, plaisters, & ointments. But a wise leach and a redie, shall alway beware, that he lay not in this case, medicines that be too moist, for they making it more soft should be

Cony or quauie.

Diampnes a passio in the bladder: this disease must be cured with skillfull medicines, and not with hasty corrections.

Diabethica passio, immoderate pissing.

griue:

l good note

griene: For too drye things, for suche should sharpe the heate, but they shall laye too, now these, now them, that the soze place be moisted and cooled by cold things, and that the moisture be constrained by drye things, & the soze member comforted. Ouer all things the dyet shall be temperate: for too hot things griene the reynes and loynes. Also too colde things let the vertue of digestion, in substance and hollownesse of the lyuer. It is good to giue to such men temperate and compounded medicines: for ofte the mater is such and the cause also.

Addition

Diuers impediments are in the back, the cricke, aking, straining of powers, abundaunce of reume is the cause of paine.

¶ Of Hernia, Cap. 56.

Kyli.
Ramex.

Hernia is a skinne in the wombe, and is called Siphac, and breaketh sometime. Siphac is a skinne that departeth the bowels from the geniding members: as Diaphragma is a skinne, that departeth and is set betwene the bowelles & the spirituall members: and so Hernia is as it were the neather midriff, and Diaphragma the ouer midriff. And for Hernia the neather midriff holdeth by the bowells, if it hap that this Hernia be broke, a great deale of the bowels fall downe into the codde of the genitours. Then if it happen that this skin, that is called Hernia be broke, by stretching and reaching, or working of heate constrained, or flaked and softened by moisture: then it falleth that the bowelles slide downward into the codde of the genitours, and that not without great soze, nesse. This skinne is dealed, or flaked, sometime by an outward cause, as by too great trauaile of bodye, or by great strugling and wrastling. Sometime by falling or by falling, or by such other. And sometime by too great weight and pressing downewards of the other members, and by forcing: as by too great sinning and crying. Sometime by an outward cause, and by great strength of heate and sharpnes of hot humours cutting and sitting the

skinne. Sometime by too great moisture, flaking & stretching the sinewes and braynes, and in what manner it befall, it is more easely curable in the beginning, and namely in a young man. And if that breach be great and old, and with breaking of the sinew, it is soundered vnneth or neuer. For it is healed with great difficultie, as Constantine sayeth. But ofte it is lauced by dyet and medicine: and sometime by cutting and surgerye. When Authours tell, that stopping things helpe such men, and medicines that soundeth, both in meate and in medicine, as Electuaries taken within, and banlinings, and bathings, and Dymentes without. Ouer all things it is laide, that scarce dyet is best, and continence, namely of the seruice of Venus, and of all moving. And such men should ouer all things beware of things that breede ventositie, and winde, and swelling. For as the Commentour sayeth, Ventositie and winde, griene most pernicious men that be so broke.

There are three speciall kinde, Hernia aquosa, Hernia ventosa, Hernia carnososa, waterish, windy, & fleshy. These impediments be ingendred in the codde. Also there is Euterocela, Epiplocela, & Hydrocela. The first of these is, when the guts fall out of the bodye into the codde: the second is when the Pellicle or small rime falleth downe with the guts into the codde, the third annoyeth the stones. There is also Parocela, Sarcocela, Circocela, Flesh groweth in the codde about the stones, the swelling in the reynes, and the shaying of the rupture.

¶ Of Arthetica Passio.

Arthetica is an ache and cuill in the fingers and toes, with swelling and soze ache. And when it is in the fingers, it is called Ciragra, and in the toes it is named Podagra. If it be in the whirle bones and ioyntes, it is called Sciatica passio, and cometh of cholaricke blood, and steamatike humour, and cometh most of reumatike cause.

Addition

Morbus
articularis
the goute
in the
ioynts.

DE INFIRMITATIBVS

If blond be the cause, it is known by rednesse of the place, and by heate and swelling of the veynes of the soze place, and of all the bodie, by hot dyet had befoze: and most by age, and by a region like, for it moueth most in spring time. If cholaricke humour be the cause, it is known by full strong ache, and sozenesse, and by stretching and halynge, and drynesse of sinnewes, by heate of his owne place, by colour redde, meddeled with yelow, and by swelling. And moueth most in Summer, and most by hot dyet and drye, and in such a countrey, and ofte many cholaricke superfluities are cast out by spewinge and shitting. Hot things grieue, and cold things helpe and conioyt. And if fleame be the cause, it is known by disposition of fleame, contrary dyet, by like ache, by swelling of the place, by soze ache and strong, by little rednesse or none. If it cometh of rumatike cause, it is known by heauinesse of the head, by mouing of humoures, tinglyng and floting in the ridge boane, and about the shoulvers.

This euill is worst, for it draweth together & maketh the sinewes of the fingers, toes, and the fete to shynke together, and draweth out and wasteth substantiall humoures in the handes, and maketh them drie, and elighted, and closed, and vnnightly to be opened: also it maketh the ioyntes of the fingers vnslemely with knottie bunches. But this sickenesse maye some be healed, & when it is olde, vnneth it is curable, namely, when it is turned into knottie hardnesse: and so the matter that is in default, shall be poured with conuenable medicine, and the patient shall be lette blood. If blond be the cause, the heate shall be smit againe with cold medicines. Sometime colde humour is the cause, and then it shall be baulmed and comforted with hotte playsters and ointmentes. And the patient shall abstaine from great meates, and namely from such as breed winde and swelling, for ofte ventositie and winde maketh this euill moze grievous.

Addition

Chiragra, Podagra, Sciatica, is the

goute in the handes, feete, & hippes. The cause of this infirmitie, cometh of corrupt blood, as also of fleumatike humour, or els of a cholaricke humor. If it come of blond or rumatike flume, the place will swell and be redde, and the veynes full. If of cholar, the place swelleth not, but is drye, smooth, and leane, with pricking and burning. If this disease haue continued, after fortye yeares it will be hardly cured. The remedye is to auoide contagious meates and drinckes, as wine, that be peacing, newe beere, and ale, hotte bread and cakes, all shell fish, and water foule, Pigeons and Eeles. Use Batches, such as the learned Phisitions shall appoynt, Oyle of swallows, Oyle of Frogs, Oyle of leate, & to conclude, Oyle of Patience.

Of Gutta Sciatica. Cap. 58.

Gutta Sciatica is an euill that cometh of humoures, which fall downe into the great sinew, that is betwene the greatesse of the haunch as Constantine sayeth. And cometh of gleymie humoures gathered together in the hollownesse of the ioyntes, and of the haunch. Sometime of bloudie humoures meddeled with cholar. And all these are cause of ache, the which ache stretcheth into the legges, and anone to the hake, and also anone to the litle toe.

The cause thereof is, as the Commentatour sayth, that from the whirle bone in the middle of the haunch, & of the legge, passeth a sinew to the vltter ancle bone of the fete, and from thence to the litle toe: and this is cause, why in this euill, ache stretcheth to that litle toe. And therefore it is, that they that haue the stone in the reynes, feele in that place tinglyng and flaping: for dropping of the sinew, wherefore the spirites maye not come to that place in due manner. And the ache is sometime in one side, and sometime in either: but it is worst in the lesse side, than in the right side.

And

And the cause thereof is, for in the right side is more heate than in the left side, and therefore it dissoloth and defiecth the matter there gathered vnder easelye: and in the left side is lesse heate, and the matter is more sad and thicke, and worse to disse and destroye. In this euill is little ache, quaking, pricking, and burning, namely in young men of hotte complexion, and namely if heate be the cause: and in that cause it helpeth and profiteth to be let blood in the veyne which is called Sophera, and that veyne is vnder the ancle bone. Also the Patient shall be purged and healed, as in the euill, which is called Passio Arthetica. Also every one which hath this passion Sciatica, as he that hath Passio Arthetica, shall beware of too great repletion of meate and of drinke, and namely of the workes of Venus: for it sharpeneth most rume, and letteth digestion, for losse of spirites and of pure blood and cleane, as Constantine saith. Also the body shall be first purged and cleansed within, and then men shall laye to playsters without, as the place of keth. For medicine helpeth and profiteth lytle without, but if the matter, which is the cause of the euill, be withdrawen within, as Con. saith. Also he saith y Dioscorides saith, that it helpeth them much, y haue this euill that is called Sciatica passio, if the soze place be comforted with hot dirt of a Cowe. For it dryeth mightely, namely if it be tempered with Galbanum, and frankincense, and with vineger.

¶ Of Podagra. Cap. 59.

Constantine saith, that Podagra is a soze euill in the fete, and namelye in the wyesles and soles, with stretching of the sinewes and quaking, and cometh of euill humours, which fall downe to the wyes of the fete. And if the humours be colde and thicke, then is great stretching and swelling, but the ache is not full pitching, nor great swelling maye not be, for the fete haue but little fleshy, and therefore they maye not strongly swell. for swelling breedeth in fleshy members.

This euill breedeth in them, which lyue easely and softly, and trauayle but little: and cleanse not the body of superfluitie of humours, namely if they eate much and drinke. For of such thinges, come superfluities of humours, which breede reumes, that drop downe to the feet, and namely when they be feeble, and maye not put off the kinde of superfluitie. And that cometh most of the seruice of Venus: for that seruice moueth and shaketh all the cheyning & forning of the bodie, as Constantine saith. Also it heateth, and therefore it moueth humours, and shaketh & breatheth sinewes. And therefore it happeneth, that gelded men haue not Podagra, for they serue not Venus: nor likewise children, nor women but seld, and that is because they be purged with menstruell blood. Therefore Ipoctas saith, that women haue not Podagra, except in case that menstruell blood faile. If this euill cometh to young men in springe time, it is curable: but if it cometh in hartest, and endureth to winter it is hard to heale, as it sayd in Aphor. And the Commentour telleth the cause thereof, by dome of Astronomie in this manner. The first age of the Mone he saith, is hot & moist: The second, is hot & dry: The third, is colde and drye: The fourth, is colde and moist. And so in the first age, by heate, the matter is departed, and by moisture, shed: In the second age and the fourth, the matter is kept, and is perfectly defied. In the first age of the next Mone thereafter it is perfectly defied. And so in the seconde age of the hot Mone and drye, the matter is all walked: & within sixe weekes, which containeth xl. dayes, the euill is full cured, & namely in Summer, for in hartest and in winter the matter is thickened & saddened, and is not obedient to digestion. Then first, the matter of this euill shall be purged, and after in the beginning it shall be snit againe with colde medicines laid to without: hot medicines which dissolue and shed, shall not be laid to in the beginning while the cause is reumatike. And if the matter be colde, the reume must be the more excited and stirred.

Mallores
de coules
max.

Alleg
em
Kollum

The age
of the
Moone.

And therefore in the beginning, men shall be strong. Hypercussities in a hot cause; and lesse strong in a colde cause, least the matter were hard. When he shall have swellings and balning, and ointmentes hot or cold as the matter requirith. The patient shall use light and temperate diet, and he must beware of all things; of the service of Venus, and he shall use light and also meanly traualle, and in the same manner shall he use his diet. **Of a Postume.** **Cap. 60.** **an**
A Postume is gathered of superfluitie of humours in some member; and maketh rotting and swelling as Constantine saith. It falleth sometime; that a member inposumeth through an outward cause, as Constantine saith: as of smiting, of a wound, of falling, of breaking, and bruising, and boyling, and hurting; for of all such things, humours more ofte and come to the sore place, & putteth and hurleth every each with other, and wereth hot and rotteth. Sometime a postume cometh of an inward cause, as of superfluitie of corrupt humours, that oft runneth and cometh together to a certain place, and that in two maners: for sometime by gathering of matter in their owne member; & sometime by running of matter out of one member into another; and such running hath many causes; as Constantine saith. The first is strength of the member, that putteth off noysfull things: for some principall and noble members discharge themselves of superfluities, as the braine dischargeth himselfe of fleumaticke humour, and of fumositie. The second cause is feblenesse of the member that receiveth: for feble members receive superfluities, which come downe from the over and stronger members, as the skin & the fleshy. The third cause is multitude of humours, the which, when great superfluitie of them is in the more veynes, they be shed into the lesse veynes, & enter into the substance of members, which be of parts like: and that which is more than is needful to the sod, runneth to the member, and the way is closed, & maketh a postume. The fourth is large-

nesse of the veynes, by whom the humours are sheld from member to member. The fifth cause is moisture of humours and feblenesse, the which of ready moving be easily shed, and when they be shed, they are gathered in some member, and there they be set, and thus by straightnes of the member, and hurtles, and desolour, and disposed to rotting. The first cause is the disposition of the members, for hardly the member in members receive superfluitie of the other members, as the members of the head put downe their superfluities, sometimes to the bowels and veynes of the throte, & sometimes Squinancie. Sometime to the members of the breast, and to the members of the backe, and to the members of the thighs. A postume cometh in this manner: while humours have default in quantitie, and maye not be wasted by heat, nor put out by strength of vertue, they be received in the hollownes of members, & ther boyle & putrifie, & as past set in an oven, & dyed by fire, receiveth a manner crusting in the utter side, under the which crust the past is softe: so the humour gathered, by heate boyleth and maketh a manner crust above, under the which crust rotted humour is hidde, and swelleth: and such a swelling is called Apostema. And sometime it cometh of ventositie and of winde, and is called Bubo. Sometime of a simple humour, as of blood, and is called Fleugmon. The tokens thereof, be rednesse which cometh of the colour of blood: hardnesse cometh of multitude of matter, and of heate, which wasteth and consumeth watry matter: quapping and leaping, by reason of ventositie and of fumositie: shifting & putting, soze ache, by reason of stretching: heate, by reason of hot matter: & swelling, by reason of multitude of matter. In this manner is made a Postume of simple Cholera and red, and is called, Herisipila, that is, holy fire; Per Antifrasin, that is to say, by contrary manner of speaking.

And another maner postume cometh of pure Cholera, and gnaweth and fretteth the member where it is in, & is called among Physicians, Herpes Etsimoneus,

Apostema.
Postume.

The
of the
to the

as it were gnawing and fretting it selfe. In the same manner wise a postume cometh of fleame, and is called *Zuma*, or *Palus*. For right as in moyses and in maraife, is much superfluitie of syme & of wofe, so in this postume is much superfluitie. And if thou thrustest thy finger therebpon, it denteth in: for the running matter withdraweth, and letteth not the finger to enter, and then in the middle is a pit, as it were the boze of an hole, and when the finger is awaye, the matter cometh againe, and filleth all the place. The tokens of these Postumes be whitenesse, for the matter is white: softnesse, for the matter is flowing: and soft ach, for the matter with his coloures swageth the feeling. In a postume that cometh of red Cholera, the signes be as it were contrarie: for the heate is strong, because that the matter is full hot: it is redde with yeolownesse, for the Cholera is not red, but yeolow: great ache and pricking, for the matter is sharpe. Of Melancholia cometh a postume, and if the matter be all without, the postume is called *Schiriosis*. And if the matter be some within, and some without: then cometh a postume which is called *Cancer*, a Canker, to the likenesse of a Crab. For in lykelike as a Crabbe is broad by the ridge, and the armes stretch by the sides: so in this postume is a manner swelling in stead of the ridge, and the branches of humors stretch hether and thether in stead of armes. Also it creepeth little and little, gnawing and fretting the flesh and sinewes slowly to the sight as it were a Crab. The signes therof be, great hardnesse, for when the matter is earthly and melancholike, it is full thicke and sadde: the colour is wanne, for the matter is not all blacke: the ach is scarce or none for unfeelingnesse thereof, for the matter hath two staying qualities, coldenesse, and drynesse: and it gnaweth and fretteth alwaye, and corrupteth the flesh as none to the rootes of the sinewes, and infecteth the bones that reach thereto: and therefore this euill is as if were perpetual euill. Among these gnawing & fretting postumes is such an order. For

Noli me tangere is a rankie postume in the face, and fretteth little and little, and lesse then other: and the Canker fretteth more than the postume, which is called *Lupus*. And *Hemipila* the holy fire, fretteth most. And *Fistula* the fester fretteth not, but rotteth within, and maketh the flesh rotlewe, & the sinewes shrinke, and draweth them to quitter, and corrupteth sinewes sometime, and maketh the bones to fall. And it cometh often and many times of a wound, which is euill kept, when the bone, which is there binder is infected with quitter, and so the feeding that cometh thereto, tourneth into this manner, for because the bitter part breaketh and the wound runneth, sometime the wound is closed, and sometime it breaketh againe, and if the fester be full colde, vnneth it is curable. Ofte about the wound, be many open holes: for a fester hath a deepe wound within, and a straight and a narrow without: and the Canker in contrariwise hath a wide wound without, and straight within: and therefore it is more harder to helpe. Sometime a fester cometh of a reume, or of an olde wound, & sometime of a postume euill healed, & namely if the postume and the wound be made too moist, and hath many holes, out of the which holes issueth water of diuers colours, now white, now yeolow. And ofte these holes be cloased in one place, and breake out in another. Other postumes there be, which come of contrary matter, as it saith in a postume, which is called *Antrax*, which Constantine calleth *Carbunculus*, for it burneth as a coale: and it cometh of full wood matter and venemous, & of matter that is compownded, & it is knowen by those lynes, which be therein of diuers colours: and is shaped lyke vnto a rodde, and therein be some lines red and bloudie, and some yeolow and cholaricke: some be somewhat white and fleumatie, and some wanne and melancholike: Some cleare, and come of salte fleame, and so of other unkinde humours. The tokens of that Postume *Antrax*, be passing ache, burning and pitching, and pricking in the ground.

Hollorve
or couie.
Matter.

si xam A
no noli
v. a. d. w.

In the head of the postume breedeth a wheleke or a blaine, which betokeneth and signifieth, that heale followeth the humour that hath matterie, and hath in a gathering a shape lyke vnto a rodde, distinguished with lynes of diuers colours, and it seemeth that it is drawen to the grounde thereof with a manner thzed fastened to the vtter parte of the bladder in the middle.

To heale and to saue postumes, men vse in the beginning, Repercussives, but if the matter be woode and venemous, as it fareth in Herisipila, holpe fire, and in the postume which is called Antrax: for in such, men shall not laye Repercussives to the soze, but rather those things that swage and ease, least the venemous matter be smitten inward to the inner members, and so cause more griefe and disease. Then when the Postume is in state, men shall vse tempering, things and shedding, and softning, and cupping. And when the postume is opened, or els broken, and the matter brought out, then men shall vse medicines that close and soulder, & that breed good flesh. So other postumes, which haue worse accidents and stronger, men shall vse such medicines, as men doe vse against the Canker and Fester, & other such, for there as kinde sayeth, the patient shall be first cleansed within. And men shall ordaine thereto remedye as the place asketh. Against the Canker, men shall minister medicines, which burne and fret the dead flesh. Against a Fester men shall vse medicines, which drye, and wast, and cleanse, and washeth of the quitter. And if these profite not: then he shall be put to Surgerie, for it is more safetie, that one corrupt part of an whole body be burned or cut away, then all that other deale be spilde and corrupt and utterly destroyed. Further, more afterward against venemous postumes, as against postumes, which be called Antrax, men shall ordaine a remedie warily and sone: for he sayeth sone, but if succour come rebely & sone. When it is good counsaile, but some other things let, to let blood in the beginning, in the same side, in the next place

Antrax is
a felon or
whitflavv

to the gathering of the postume.

For it is not sure in such a case to lette blood in the contrary side, least the matter be drawen into the body, & to noble members, while the matter is venemous, and than it is needfull and good to drink Triacle with hot wine, and to annoynt therewith the soze place. For if the triacle be proued, and it be a very Antrax, the Triacle shall drawe out the matter that is drye and venemous, and he shall drye it so, that thou mightest make powder thereof, as it were ashes: and then Triacle shall be layed too fresh oftentimes, till the postume breake, and when it is broke, it is no dread of perill. The yolke of an egge baked with salt, worketh the same, if it be often layde to the postume, for it swageth and easeth the same, and breaketh the postume, as the Commentour saith.

Triacle in
a plaister.

Apostumes be of diuers causes, and breede in sundrye places: the inwarde Apostumes be most dangerous, which are in the head, stomack, lunges, spleen, and bowells. Flegmon, commeth of blood, Zimie of fleame, or Zimia. Herisipila commeth of cholar. Cancro or Scirros, of melancholy, or cholar adusted. Byles, botches, blaynes, and such lyke, be lesse dangerous, so that in the coming forth, for want of skill, they bee not sunke in againe: for where there is not sufficient heate of bodye to force them forth, they stop the powers, and suffocate to death.

OF Blaynes.

Cap. 61.

Vlcera be called some blaynes, that spring all about in the bodye, and commeth ofte of the humour that is betwene the skinne and the flesh: and are called Vlcera, as Constantine sayeth In fine Viatici: For in the vtter part of the skinne, by sharpnesse of humour, they make departing of continuance.

The matter of them is subtil moisture of blood, or of cholar, that cometh from the inner parts to the vtter, & anone to the vtter skin of the bodye by vertue &

Vlcera.
Water
blaines &
flockes.

strength

strength of kind, or of accident of euils. Such blaines defyle the skinne, and they make it vnseemely and loathsome: And breedeth tickeling, itching, and biting in the flesh, and reaueth the skinne from the flesh. And sometime if they be continuall, they bee messengers and prognosticke the perill of Leprethode. Who that desireth to bee free and to be deliuered of them, shall not leaue to be purged within of hot superfluities of humours, which infect and corrupt the body. Then he shall vse dry bathes, which consume and waste meanelye the humours, that make these blaines in the flesh, and in the skinne: as quantitie and qualite asketh. And hee shall spare drunken-shippe, and too late wine dyet. And he shall withdraue him from trauaile and businesse.

Of Pustules. Chap. 62.

Pustule.
Wholes
or pusles

Pustules be called gatherings of humours and superfluitie in the vtter parte of the body: and bee bred little and little, and in sandy wise. For kinde putteth off noysfull superfluities to the vtter partes of the body: the which blaynes come often and spring of superfluitie of meate and drinke: and nourishing of the body. And therefore skilfully wise and discrete men call them Pustulas, & Pabulas also, as Remigius sayth. And therefore they hight and be called Pustule. For they bee small and little blaines of venomous and burning quitter, and of rottenness, which is contained within them, as Isidore sayeth. And Constantine sayth, that those sore, sayd blaines bee called Variole: the pore in children: and also sometime in men of age. In small children such blaines bee healthfull: and is a good token of health, that commeth afterwarde, as the Commentour sayth.

There the Pore brede of corruption of rotted blood. For in children and in young men, if the pore breake not out, it is dread that Leaperhod commeth afterwarde. For it commeth in children of menstrual blood, which they were fed with in the mothers wombe. The

which blood is put out to the vtter parts, by vertue and strength of kinde. And the children be deliuered of perill, yf shoulde haue fallen afterwarde. Also it happeneth in men of full age, and in olde men in feauers about the time of chaunging, that such blaines breake out by vertue and strength of kinde putting out of the kinde of the feauer to the vtter partes. And therefore neither in these, neither in the other, shall be Repercussines laide to, least the matter be borne inward: for it is somewhat woode. Nevertheless about the eien in this case men shall laye some light repercussines, least the quitter of blaines hurt some curtill of the eye, or the blacke of the eie.

In all other places a readie Whistition draweth such kinde to the vtter partes, as farre forth as he may, except the place about the eien. For there the matter shall be smit againe, and brought into other places, least the matter that is wood and violent, grue and hurt the tender substance of the eien. Also a readye nurse, and a readye Whistition both in a child, and in a man of age shall be ware, that such blaines be not broke nor opened before, namely about the face: neither for itching nor for any other cause, least vnseemely and soule pittes abide in the face allwaye. Of many other causes such blaines and Pore brede in the body: Pow of flumatike matter commeth white and softe and running: noyse of cholarik matter commeth sharp pitting and hard. For cholarike humour shedde betwene the skinne and the flesh, openeth and biteth the skinne by heate and sharpnesse, and breedeth many blaines, in the vtter parts of the skinne, but they bee very small and lyttle, as it were the seedes of Milij. And therefore among our thours this euil is called Herpes, or Milij, or Granulosus, an euil full of greynes. Of what matter so euer it be that such bleines come, if they come oft and continually, it is good, that the matter which the defaulte is in, be purged with due medicine. And then if the body be full repleate, hee shall be let blood, or be cupped or hoyned. And the patient shall bee holpe with due bathes, which drye

Of a pesti-
let force.

varirole of
some be
called the
pore
of
children
of
men

Herpes
mily or
Granulosus
variola
pustula
morbida

and wast humours, and also with con-
nable ointments.

Addition

If the pushe or poxe be white, of
fleame, if red, of ill blood, if drie and
harde, of Cholar, it blacke, then of me-
lancholye, which is a token of death.

Of Scabbes. chap. 63.

Pfora,
Scabies.
Scabbes.

A Scabbe is corruption of the skinne,
and commeth of corrupt humours,
which bee betwene the skinne and the
flesh, and hurteth & noieth, and greueth
and defoyleth the body. For as Constantine
sayth and affirmeth, kinde putteth
out euill humours, and voideth them to
the utter partes of the bodye, to cleanse
and purge the inner partes. And if
those foresayde humours bee subtil and
small, then they be easily and lightly dis-
solved and washed by sumosities and
sweate. And if they be great and thicke,
they be vnder the skinne, and breed scabs
in the bodye. And humour so closed be-
twene the skinne and the flesh, if it bee
cholarike, and some deale with helde, it
breedeth a drye scabbe and not quitty,
with chinnes and clisses, with itching &
pitching. And if the humour be fleama-
like, oft it maketh great scabs & white,
with scales, and without great itching:
for wet scabs with quitty and scales,
with lyke itching. Sheweth and befoke-
neth, that the blond is medled with Cho-
lera: And commeth oft of great repleti-
on of the bodye, and also oft of sicknesse
that came befoze: by the which sick-
nesse the vertues be oppressed and over-
set, and superfluities increase. Also in
some men is an olde scabbe, that com-
meth of default of the spleane. And such
a scabbe though it passe, it commeth
lighte againe. Scabbes bee curable
with medicines that drye and consume,
and wast and cleanse within and with-
out.

Addition

Scabs be diuerse, as Scabies fursure-
a, and Scabies sabina, some scabbes are
like Hoppes, some like branne.

Of a drie scabbe and itch.

Chap. 64.

A Drie scab is corruption of humour
betwene the skinne and the flesh,
that chaungeth and grieueth the bodie,
and maketh it itch. For some Cholarike
superfluitie, that is sinoaky, is put and
throwne from the inner partes to the
utter part of the skinne, and infecteth the
skinne, and maketh it full of smal pim-
ples & scabs, as though it were sprin-
led with Wyanne. And than the skinne
is infected with small chins and itching.
And sometime this infection commeth
of too strong Cholarike matter: of me-
lancholike, as Constantine sayth. And
this euill is called Impetigo. For it let-
teth and grieueth the skin and the flesh,
namely with tickeling and itching. Also
this euill is called Serpigo, as it were a
creeping euill. For it creepeth into all the
skinne, as it were a Serpent or an Ad-
der, and infecteth the skinne, and defo-
yleth it with small scabbes after scratch-
ing and clawing. Sometime this Euill
beclippeth the skinne of some lim all a-
bout, as it were a girdell, and such a scab
is called Herpes Cingulus among phi-
sitions. But Impetigo is an other euill
then Serpigo. For Impetigo commeth
of moze rising, and of moze fire matter:
for it commeth of Cholar. And therfore
it maketh euenslong holes, straight, and
full small, and moue alway vpward as
fire: But the other manner scab that is
called Serpigo, commeth of matter that
is lesse fire: And therfore it moueth
not vpward, but it beclippeth the mem-
bers all about. Therfore it is sayd as it
were creeping all about. This euill shal
be cured with felwes and baths, & open,
consume, and wast, cleanse and wipe, and
also with ointments. He shal be an-
ointed with y iuyce of Ebuli, Sambuci,
Iappati, Fumiterræ, and other such. Af-
terward he shal vse baths of swete wa-
ter, as Constantine sayth. And men say,
that the spittle of a falling man helpeth
against this euill. Alway this euill hath
fellowship of passing biting and itching,
and of desiring of froting, rubbing, scratch-
ing and clawing. Whereof commeth a
manner false liking and qualitie, & is re-
solved of hot sinoake and sharpe, & biteth

Impetigo
A kind of
Ring-
worme

and

and fretteth the skinne, and that limbeck
is reformed of hot matter. And such a li-
king is fatte and greivous. For it maketh
the skin discoloured, full of blains,
and aches and smarteth full sore at the
last end.

Of Lepra Melancholia. cap. 85.

Leprosia, melancholia, is an universall cor-
ruption of members & of humours;
and hath beginning of the veins, and full
increasing without the veins: for when
the humours be corrupted, the members
be nourished and fed with humours be-
come corrupt. Constantine saith that
every each Elephantia or leprosy hath
beginning principally of corruption of
Melancholia. Therefore Constantine saith,
that Leprosia is an euill cold and drie,
and cometh of blacke Cholera and strong
rotted, & is found in the vtter part of the
body. And it cometh of foure rotted hu-
mours, that were strong and be corrupted
& changed into blacke Cholera, as his
saith ibidem. Humours with the which
Melancholia is medled, may not rot at
the full in the veins, & for that melan-
choly is colde & drie and so contrary to
rotting: And so the humours meddoled
therewith may not rot full, ere the me-
lancholy be incorporate. And haue abi-
ding in the members, in the which is
full rotting. And of that rotting com-
meth Leprosia melancholia. For the humours
melancholy by reason that it is hard, sad,
& fast: it may not rot but in the abiding
of time. And if it hap in any wise, that
it rotte in the veins, it shoulde rather
bred a feuer then Leprosia. In foure man-
ner wise Leprosia is diuerso, as the foure
humours be passingly and diuersly med-
led. One manner Leprosia cometh of pure
Melancholia, and is called properly Ele-
phantia: & hath that name of the Ele-
phant, that is a full great beast & large.
For this euill grieveth & noieth the pa-
tient passing strongly and sore. Therefore
this euill is more harde and fast, and
woyle to heale then other. The second
cometh of melancholy and of fume, &
is called Tiria, or Serpentina: and hath
the name of an adder that is called Tirus.

For as an Adder leaueth lightlie his
skin and his scale: so he that hath this
manner Leprosia is oft skipt and pilled
and full of scales. The third manner Le-
prosia cometh of melancholy, infecting of
bloud, and is called Alopecia, and Vul-
pina. For Alopes in Græke, is Vul-
pes in Latine, Foxe in English. The
Foxe hath a propertie, that his haire fall-
eth in Summer for heat of bloud in the
liver. So oft his haire that hath this euill,
falleth from the browes, & from other
places. The fourth manner leprosy com-
meth of red Cholera, corrupt in the me-
bers with melancholy, & is called Leo-
nina, and hath name of the Lion, that is
most hotte, best, fierce and cruell. And
this manner Leprosia cometh most offe-
nent humours & passing malitious. And
therefore it fretteth as a Wound, and de-
stroyeth all the members. Then princi-
pally of corrupt Melancholia cometh
Leprosia that is called Elephantia. Of cor-
rupt fume cometh Tiria, that is called
Serpentina. And of corrupt bloud com-
meth Alopecia, that is called Vulpina.
And of red Cholera cometh the worst
of all, that is called Leonina. These foure
manners of Leprosia haue some common
signes and tokens, & some special signes:
by the which their speciall differēcy is
busily known. Vniuersally this euill hath
much tokens & signes: In them the flesh
is notably corrupt, the shape is chaun-
ged, the eyes become rounde: The eye
liddes be riueld, the sight sparkleth,
and namely in Leonina: the nosegills
be straightened and riueld, and thynke:
The voice is hoarse, namely in Elephan-
tia: Swelling groweth in the bodye,
and many small botches and wheelkes,
harde and rounde in the legges, and in
the vtter partes: Feeling is some deale
taken away: The nayles be boytous
and bounchye, as they were scabbed:
The fingers shrinked, and crooked: and
the handes be as they were drye:
The breath is corrupte, and oft whole
men be infected with the stench there-
of: The flesh and skinne is fattie, inso-
much that they may throw water there-
on, & it is not the more wet, but the wa-
ter slideth off, as it were of a wet hide:

Ther

Leprosia.

Alopecia

Leonina.

Elephantia

Tiria.

There is also itching, sometime with scabs, and sometime without scabs, also in the body be diuerse speckes, now red, now blacke, now wan, now pale. In the legges be many specks and whelks, and be now seene and anon vanished: and now broken out, and now shrinken in againe. And among the whelkes of the legges, if thou findest one that is more and sower then the other, it is a token that the lepra is fastned and confirmed. The tokens of Lepza be most seene in the vtter partes, as in the face, legges, and face: and namelpe in wasting and minishing of the brauones of the body. About all these conditions of Lepza enery each manner Lepza hath his owne proper and speciall tokens, by the which he is knowne. For they that haue that Lepza that is called Leonina, their colour is more yelowe and citrine then other: And also their eien be more sparkling, and more strouting out, and mooring, and the skinne more rough, with more chinnes and cliftes oft times: And they haue more fretting and itching then other, and be more fret and gnawen in all the members at the last. In them that haue the Lepza that is called Alopecia, all the haire of the eye liddes, and of the browes fall: and the eien swell greatly, and be full redde: In the face be redde pimples and whelks, out of whom oft runneth bloud and matter: In such the noses swell and be great, the vertue of smelling fayleth, and the bzeath stinketh right sowl: and in the gums is full great infection and corruption. In them y haue the Lepza that is called Tria, be soft swelling pimples & whelks: The skin is somewhat whitish & swolne, and somewhat shining with many lice and wormes. In them be these conditions & many other full euill that come of corrupt fleame and vncleane spittle, gleamy and quittery: The nozethrills be stopped, and other such diseases there be. The eien weep and run, for resolution and shedding of superfluitie of moysture, the lippes and gums rot, the wolen of the voice is rough, and the voice is hoarse. If they be let bloud, the bloud turneth into flæting substaunce, and the parte

thereof that is sadde, is white or whitish. And if it be washed, it renleth anon, as milke doth with running, and that in grete quantitie. In them that haue the Lepza that is called Elephantia, the colour and hiew is emulous following & setwing: the face is leadish, the haire of the browes falleth, the eien be round and the nozethrills straight: The brauones be wasted: and that is commonly in all dyre Lepza, more then in moist. Feeling faileth, namelpe in the biggest fingers, it increaseth slowly: but when it is increased, it maketh chappes, chinnes, and cliftes: If they be lette bloud, the bloud is wanne, or browne, and the more it is frosted, the blacker it is, and the harder. In the middle of that bloud be as it were white veynes, and braunches and bowes of sinewes, and that is common in all Lepza. Lepza commeth of diuerse causes besides the foresayde humours, as of dwelling and inhabiting and keeping companye, and oft talking with leproous men. For the euill is contagious, & infecteth other men. Also it commeth of fleshye lyking, by a woman some after that a leproous man hath laye by her. Also it commeth of father and mother: and so this contagion passeth into the childe as it were by lawe of heritage. And sometime it falleth when a childe is conceived in mensstruall time: And also when a childe is fedde with corrupt milke of a leproous Nurse: and sometime it commeth of an outwarde cause, of infect and corrupt ayre. Sometime of euill dyet, as of melancholyke meate, to colde and dyre, as of flesh of Kotheren, of Asses, and of Beares, & of such other. And sometime it commeth of too hot meates, as of long ble of strong pepper, and of garlike, and of such other: And sometime of corrupt meates, and of meates that be some corrupt, as of meselyd Hogges, of flesh that haue peeces therein, and is infected with such poison and graines. And of vncleane wine and corrupt: sometime of biting of a venimous worme, that infecteth & corrupteth the substance of humours and of members. In these manners and in many other the euill of

Lepza

Leprosie infecteth

Barren
kine of the
bulled.
Asses &
Beares
flesh.
Meselid
Porke

Lepza breedeth in mā's body: but howsoeuer it be gendered, vnneth it is curable, but by the helpe of God, if it be confirmed: But it may be somewhat hid and let that it destroy not so some. The patient shall beware of hurtfull meates, & speciallye of those that breede melancholy, and also of meates that ouer heateth the blood. Then he shall vse small and couenable diet, & meates that be not corrupt, neither able to be corrupt sone. And if blood be the cause, as in Alopecia: then he shall first be let blood: and then be purged with due medicines. In other manners of Lepza, it behoueth first to take medicines, and then to be let blood, if it needeth, and else not. For it shoulde graue, if it needed not, as Constantine sayth. Then hee shall vse due medicines within, and couenable plaisters and ointments without, to withstande the accidents. To heale or to hide Lepza as Plato saith, best is a redde Adder with a white womb, if the venin be away and the taile and the head smitten off: and the body sod with larkes, if it bee oft take & eaten. In the same wise, wine, in which it rotteth, if the patient drinketh ofte thereof. And this medicine helpeth in many euills: as appeareth by the blind man to whome (he saith) his wife gaue an Adder with garlike in steede of an Ale, that it might slay him, and hee ate it: And after that by much sweate he recovered his sight againe.

De Morbo Gallico. Of the French Poxe. Chap. 66.

At times past they were called the Spanish Poxe, about the yeare of our Lorde God. 1493. This pestiferous euill crept among the people, it first appeared at Naples, in French mens host, (whereof it toke the name,) afterward the French men loathing the name: of French Poxe, scarmed it the Guill of Naples, thence which time, it is become the euill to manye Countreys. Notwithstanding it was diuersly called, as lobs scabbes, lusers Guill, lusers sicknesse. The wiser sorte of

people did interpreate this discase to bee the wrath of God, a discase of much filthinesse, it is to be taken by drinking with those that haue this Guill, with vsing to their stoles of ease, and Priues, and somest with lying in theyr beddes, of the cause of this discase. In to what discase the French Poxe are touned, holwe men sought to preuent the same, and of the discription of Guaiacum. Reade the booke Tituled Morbus Galicus, sette forth by Nicholas Massa, Doctour of Physicke, a Venetian. Anno. 1532. and translated by Thomas Poynell of Marten Abbepe Chanon. Anno. 1533. It may easily bee perceiued that Bartholomeus neuer knew of this euill, nor a multitude of other wodes, trees, plants, hearbes, stones, wormes, fishes, birdes, seedes and peoples, which in this tropke thou shalt finde, as the place requisite shall declare. Also of this Morbus Galicus, or Variole Maiores, of some named Mentagza, the French Poxe, there be diuerse, some be moyst, some be wasting watrishe, some be drye, some be like Ringwormes, some be fistuled, some be festered, some cancarous, some be lyke Wennes, some be lyke Biles, some be knobbed and knurred, and some be vlcereous, hauing a drye scabbe in the middle, some haue ache in the ioyntes, and no putwarde signe of the Poxe, and there is smal Poxe. The abhominablest and filthiest taking of this discase, is by carnall copulation with those who haue it. The diet made with Guaiacum is the approved remedy. The counsaile of the physician.

Of the Morpew. cap. 67.

Morphea is speckes in the skin, & cometh of corruption of meat & drinke. And which is leper in the flesh, is Morphea in the skin. Also some Morphea is white, & cometh of fleme, & some is black, & cometh of Melancholia, & some is red & cometh of Cholera or of blood. The Morphea which cometh of Melancholia & of fleme, is hard to heale: And which Morphea which cometh of blood is more easie to heale. Morphea is incurable, if the skin of the face be pight and pricked with a needell

and

Snakes
flesh.

A Snake.

Morbus
Galicus.

This chap
ter is ad-
ded.

Morphea

A sauce
flume
face, is a
priuie
signe of
leprosie.

Bloud of
a Hare.

furmitone

and blædeth not, and if it blædeth then it is curable. And Poxphea is all in the skinne, and Lepza is both in the flesh & in the skinne. This infection differeth but little from the infection that is called Gutta rosea, that infecteth the face with small and soft pimples, and cometh of gleemie, bloudye, and cholarike humours that bee betwene the skinne and the flesh. In this passion, first the patient shall be let bloud, and the inner humours shall bee purged, and bee holpe with fiewes and baths: And so the face shall bee comforted, and the pores shall bee opened, & the matter shall passe out: then the soze place shal bee washed with medicines that cleanse and dye, and annointed with couenable ointmentes. Also Constantine sayth, that annointing with the warme bloud of an Hare is good against this infection. For it departeth and smiteth againe, and wasteth the bloud that is betwene the skinne and the flesh. Aboue all things against such an Euill which cometh of humour, that is betwene the skinne and the flesh, Fimus terræ is best in bathes and in fiewes, in diuers seethings of soppes and ointmentes. In drinke it purgeth and cleanseth pimples, whelkes, scabbes, and itching, and drieth superfluitie of humours betwene the skinne and the flesh, and helpeth and succoureth them that bee disposed to Lepza.

Of venemous Wormes.
Chap. 68.

Ouer and beside the foresayd euills and passions, which bee rehearsed and described before, most perilous death and euills happen and come to mankinde by wicked venim. And for that all kinde of venim is contrary to the completion of mankind, it slayeth sodeinly, but men haue the sower helpe & remedy. Some venim cometh of corruption of meate and drinke: And some of biting, of creeping wormes and of adders, and of serpents, and of other beastes, of whom their humours and taeth be venimous to mans body. Also some venim is hot and

dye, as the venim of an Adder, which is called Tirus, and of an Adder that is called Vipera, and other such. And some venim is colde & dye, as the venim of scorpions: and some venim is cold & moyst, as the venim of Spiders. The venim of Serpents & Adders is diuers in mallice, as Auicen saith in Ca. de venenosis. For the venim of males is more sharp and strong then the venim of females. And yet the female Serpents haue moe taeth then males, and therefore they be taken for y worse, as Auicen saith there: Also the venim of the olde Serpents is worse then the venim of the young: And of great and long, worse then of y short of the same kinde. Also the venim of them that abide in hills and wodes is worse, then of them which bee nigh clifles and banks of waters. Also y venim is worse that cometh of one that is fasting, then the venim that cometh of one that is full. Also venim is sharper in Summer then in winter: And adders and Serpents sting sower at the middes of the daye, then in the morning: And sower by day then by night. For by heat the venim is shedde into the vtter parts, and is in time of coldnesse as it were frozen in one place. The venim of the Adder that is called Tirus, and of the Adder that is called Vipera, and of all other Adders though it be hot, yet it happeneth, that of theyr biting cometh heuinesse and coldnesse, by reason of staing & quenching of kinde heat, by contrarynesse of venim. For kinde heate by shedding and sprinkling therof heateth the body, when it is drier set: And as it were queint by strength of venim, it heateth the vtter partes. Votte venim gathereth not together the hot bloud of the heart: but it departeth and sheddeth kinde heate, and slayeth it.

Venim of a Corkatrice is so violent that it burneth all thing which is nigh it: And so about his denne and his hole nothing wareth grane. It slayeth sodeinly birds and fowles that lye afoze his denne. All beastes that come nigh be astonied and motie not, but fall down, and so die, onely by his venimous sight, or bzeathing or whisteling. And he that

Looke in
y 18. booke
Tirus.

Of the poi-
son of Spi-
ders & of
Scorpiôs.

This is of
no as-
sured tes-
timonye,
but by
coiecture.

is bitten of him, melteth and swelleth, and casteth venim, and dieth sodeinlye. Venim of the Cockatrice is so violent and strong, that if it be touched with a speare the toucher shall feele the violence of the venim. As Auicenna telleth of one that touched such a worme with his speare in India, and forthwith fell downe dead, and his horse also. He that is hurt of a Cockatrice hath such a token, the body chaungeth sodeinly into greene colour & hiew, and sodeine death folloiweth. And there within the place where the Cockatrice dwelleth, the venim of an adder that is called Aspis, is worst, for it slayeth within two houres or thre. The tokens of his biting be these: Sodeine chaunging colour of the skinne, great yoring, sodeine coldnesse of members, sleepe, and depe closing of the eyeliddes, great and strong thirst: so that the patient thinketh that he dieth onely for thirst. The venim of another manner adder, that is called Aspis, and is called also Spuens, spitting, by reason that he slayeth with his spittle, his spittle is so violent, that it slayeth al thing that hath lyfe, if it toucheth that spittle. It slayeth and it be felt. But he that is venommed feeleth at the first fore & great ach about his bowels and guts, and hath darknesse of eyes and closing, and strong sleepe, with the crampe and wresting of the necke and pulse inordinate. And against that venim helpeth no medicine, but onely cutting off, or burning of the member, in the which the venim is cast. For burning fordieth and closeth and stoppeth the waies that the venim may not passe vnto the heart. Also the venim of a Dragon is full malitious, & his venim is most in the tayle, and in the Gall. With that venim commeth most heavynesse of bodie, swelling of lipps, and giddinesse, dimnesse and darknesse of the eyes, destroyeng of reason, inordinate moving and feblenesse of vertue. Venim of a Scorpion slayeth, but if men haue remedy the sooner: Thereof commeth burning & pricking about the member that is stung. And when it commeth to the heart, the patient swooneth, and breaketh out, & sweateth: And it closeth the heart,

at the last, and fraseth the body with his coldnesse, & thereof commeth death and destroyeng of lyfe. Seeke afterward of the propertie of the Scorpion in the last booke.

Among all the venomous beastes, a lier is most pernicious, for he is as a canker to himselfe, a poison to his neighbour, and the diuell before God.

Of the biting of a madde dogge. Chap. 69.

Also the biting of a wode hound is deadly and venomous. For as Constantine saith, an hound is cold and dry, and in him blacke Cholera hath the mastery. And when that Cholera is altered & rotted, it hath mastery in the body, and maketh the hound wode. For the summe, that commeth of blacke Cholera is strong, and infecteth the braine: And so when it commeth aboute into diuerse partes, it infecteth the sayde partes, and then maketh them venomous. Wherefore when he biteth anye man, and the venomous spittle commeth into the wounde, the humours, and spirites be infected: and the venim that is therein is drawne to the place, that is lyke to the place, in the which the venim was breed, that is the braine, and then the man is wode. And if he bite another, he infecteth him, and maketh him wode also. And such venom is perillous. For it is long hidde and unknowen, and increaseth and multiplieth it selfe, and is sometime unknowen to the yeres ende, and then the same day and houre of the biting, it commeth to the head, and breedeth phrensie. By feeling of kinde other hounds know and seele a wode hounde: and barke at him, to make him a feard, as saith Constantine. For they seele and knowe, that he is contrarie and noyfull. This venomous wodenesse falleth most in Haruell. For then, because of likenesse, Cholera increaseth, and also in springing time. For then heate is shedde, and not waisted. And so by moving, it wareth strong: and commeth out by kinde. For a wode hounds tongue is so venomous, that it maketh the hound to reyle and

Addition

stagger, as he were drunken, and to goe about yauing and bzueling, with the tongue hanging out; and if his bzueling fall into the water, it infecteth the water, and who that drinketh of that water, shall be Idropicus and woode. Loke o^rther properties of a woode hounde afterward in the Chapter of a dogge. They that be bitten of a woode hounde, haue in theyr sleepes dreadfull lightes, and be fearefull, affonted, and wroth without cause. And they dread to be seene of other men; and barke as houndes: And they dreade water most of all thing, and be afearde therof ful soze, and scoymous also: And then is this euill vnneth curable. Huc v^oque Constantinus. Also there be manye other venemous things, and perills of venom: but of such as holy writ maketh special minde, we treat of. Therfore touching this worke, the other shall passe at this time. But onely I thinke and hope, that men shall take herbe and know, that venom worketh in the bodye full many diseases without number. For all the kinde of venom is contrary to the kind and complexion of mankind. When it hath mastery in the body, it disempe- reth all the kinde, and corrupteth and chaungeth the spirits and humours with his mallice and sharpnesse. And first venom assaileth the noblest part of the body, that is the place next about the heart: and limiteth with sharpnesse the spirits of feeling in the braine, and disroubleth the limbes of the wits, and of feeling: and sealeth sodenly their working and theyr doing: and limiteth and woundeth the sinewes, and infecteth the veins and the vubes: and maketh them rough and riveled: and breedeth in the inner partes soze torment, burning, gnawing, and biting. And now it burneth, now it freaseth, now it sheddeth, departeth, and resolueth: Nowe it walketh at full, and sozrieth the substantial moysture of the heart: while it burneth the inner partes, it cooleth the vtter partes, and agayne wards, it maketh the vtter parte of the bodye full horte: And yet with his coldnesse it sealeth, and constraineth the blood in the veins of the heart. By breeding of venom in the members, his bodye I wot-

leth, and wereth now pale, nowe glis- ning, nowe sodeinly greene, nowe blacke, and by diuers speckes, which desoylth the body without, his mallice is know- en within, & it breedeth in the stomache abhominacion, and noisfull and horrible swambling: And with his sharpnesse it percereth, thirleth, and gnaweth the mem- bers of life. Therfore to suffer & withstand his rage, kinde is vnnightie, and saileth and is overcome at the last, and the ve- nim hath mastery in the body, and turn- neth the humours to his owne likenesse, and maketh them venimous and nospul and gracions. And therefore it is peul- lous to touch such bodies as be infec- ted with venom. For by enapozation and out springing, ofte such bodies in- fed and corrupte all thinges nere unto them. Also though venom be horrible and enime to kinde, often it happeneth that venom be desired of kinde, not for himselfe, but for some sweet thing med- led therewith, which is friend to kinde. For ofte the strength of venom is hid vnder sweet things and sauourie. There- fore Constantine teacheth, that a man that breedeth venom, should not only be ware of stinking and bitter things, but also of sweet things, sauourie, and salt, and soze, and of other such. For ofte the mallice of venom is hidde vnder such things as kinde desireth. Also Con- stantine teacheth so: to knowe by effect and doing, when venom is taken in meat or in drinke. And sayth, That if a man feeleth burning in meate or in drinke, and the Crampe followeth thereupon a- none, or swelling in the fingers or in the nailes, it is venimous and mostall. And thereof cometh tokens in the fingers & in the nailes, which be made and breed of fumositie of the heart: in token that venom hath mastery about the inner partes, and sheddeth it selfe thence to the vtter partes. And farther it followeth there: also if he goeth and bzueleth, and the lippes smart and tingle, and if he feeleth heat in the tongue, and sweate, and is vered straight about the heart, & the eyes dim and darke: it needeth him to haue with medicines, or els he dyeth hastily. Then against venom taken into

the bodie, it is a generall medicine to excite spūing, to boyde and put out the venenous matter aboue the spūing, either beneath with a distery: Then with Tūline, that Solwithislo is sodde in, he shall take Triacle that ouertōmēth venim: then hee shall be purged and bated, as it needeth against the venim, and shall blade at last: His diet shal be ordeined, that he be fed with fat meates, and meate that stoppeth the veines, that leade to the heart: that the venimous vapour and fumositie come not to the heart. In this cause great nuts and Auellanes, and drye figges helpe. For they draue and consume, and wast venim. And therefore they be good before meate and after. Also Constantine saith, that Balsamus with womans milke helpeth right sone against the burning and sore ache, which cometh of venenous things. Also there it is sayde, That no cause was of making of Triacle, but onely to destroy venimous things: and that it doth in thre manner of wise: for it forced, wasseth venim: for therein be many things that haue vertue of drying. Also by his vertue it putteth out venim. For therein be many things that be priue propertyes contrary to venim. Also it comforteth the members: and therefore against venim it giueth the members might and strength to withstand. For therein be many things that comfort, and if it be perill to abide and Triacle maye not be found: Then as Galen sayth, Carlike shall be bruised and sodde anone to dissolution, with a fat hen, and then men shall giue the patient the iuyce to drinke. For it is contrary to venim, and wageth inward burning in a wonderful manner. Therefore Carlike is called *Tiraca rusticorum*, Triacle of vplandish men. Also as Constantine saith, without Carlike the iuyce of a hen helpeth. Also *liber de simplici medicina*, it is sayd, that some things be contrarie to venim, and draue it out from the inner parts by heate and subtiltie of theyr owne substance: as a Cocke and an hen sitte, and layd to the venimous biting. Also some things be contrarie to venim by lykenesse and subtiltie of their

owne substance, and strue against the substance of venim: and therefore by theyr owne lykenesse they draue venim to themselves of a priue property, as y flesh of an Adder that is called *Tirus*, is contrary to venim. And some by double or simple working and vertue strue against venim, as Calaminte, iuyce of Caule, *Orobi Grana*, *Citra Ipe-* *ricon*, *Nasturium*, *Reu*, *Salt*, *Lak*, *A-* *ristologia*, nuttes eaten with *Reu*, the root of *Aspiragi*, and the sader thereof also, *Balsamum*, vineger, blood of an Hare, the milke of an Asse, childrens pisse, an Archins stones, gendering stones of an Hart, and of an Asse, dried and broken, *Castoreum*, *Carlike*, *Cencian*, mint, *Diptanum*, and many other without number. For because the perills of venim be many, therefore the godnesse of God ordeined passing many Triacles and remedies: but for cause of ensample, these shall suffice now at this time.

Venemum is called *Ios*, a subtil matter that natura abhorreth. In times past at Rome they would poison soules with Idolatry, and mens stirops & saddles with a venimous villany.

The remedye against the biting
of a madde Dogge.

Cap. 70.

Against the biting of a madde hound, and of other venimous beastes, wise men and ready vse to make the wounds blade with fyre or with yron, that the venim maye come out with blood that cometh out of the wounds. Men vse to doe thereto wormes that are called Leaches, and blood suckers, and also Cuppes and hornes, to draue the venim from the inner partes. Men vse to giue inward things, that be contrarie to venim, whether it be simple or double. Triacle and other such things, be made in a playster, and layd to the woundes without, as Nuttes stamped together with Carlike, *Reu*, and *Salte*. And also Nuttes chewed, and layd vpon the bitten place.

And with these foresayde things,

Addition

Digma.
Morsus.
Biting.

Horse-
leaches.

Dioscorides saith, That crabs of riuers haue a priuie vertue against this venom. And therefore Constantine teacheth to giue to such men Triacle with water of a crab. Also ashes of crabs with Genciā, is a perticular remedy against such biting of a wood hound. And against this biting helpeth specially the iuyce of Caprifoli, Onions, Kiew, Nuts, Garlike, Salt, the twigs of a fig tree, Mint, Oroban. All these, or some of them with vineger and hony, be wholefully laide to such bitings. For as Constantine saith, all these draw to themselves venom, & with their heate and drynesse they dissolve, destroy, and consume it. Against biting & stinging of a Scorpion the chiefe remedy is oyle, in the which a Scorpion is drowned or sod, and laide to the place that is stung. Also if the same Scorpion or another be bruised and laide to the wound, it is the wholesomest remedie, for the venomme of stinging turneth againe into the body that it came out of. Also Constantine saith, That Butter of the milke of a colw, helpeth much against the venom of a Scorpion. Butter by his fatnesse stoppeth and dissolueth, and wasteth by heat, and clen- seth, and wipeth by cleannesse and moisture. Then Butter eaten ascendeth to y heart and stoppeth the waies, that the smoake of venom may not come to the heart. Also crabbes of riuers helpe, if the ashes of them be eyther by themselves sod or roasted and burnt vnto ashes, and mingled with milke of an Asse, as sayth Constantine. Also as he saith, Castor- um and Wymstone helpeth, for either is hot and drie in the fourth degree. And therefore they helpe against venom. For they dissolve by heate and wast by dry- nesse. Against bitings of adders and ser- pents, and against the biting of an A- der the which is called Vipera. First the venomme shall be drawne out with cups, or with hoznes, or in some other wise sodeinly. And he shall take Triacle with water of the seething of Gencian, of Kiew, or of Mint. And the Triacle shall be laide about the place, and vpon the wound: or garlike broken with salt and reu, if the Triacle faileth. In the begin- ning the member that is bitten or stung,

shall be straightly bound, that the smoak of the venom, may not freely breake into the inner parts, and men shall help with in with things that be contrarie to ve- nim. Also Constantine saith, that against such venom the brain of an hen & lambes dung, & the iuyce of y twigs of Pongra- nates helpeth well. For as the Comen- tour saith, these dissolve venom & maketh it ready to be wasted.

Lay vpon the place where the Hor- net, Waspe, or Bee stungeth, a gadde of golde Steele.

Of medicine. Chap. 71.

To giue couenable and true medicine against diuerse sicknesse and perils, a good Physitian nedeth to take well a- bout, and be full ware and full wel aduised: For nothing letteth moze health of sick men, then vncunning and negligence of Physitions. On the Physitions side, it nedeth, that he forget nothing y belong- eth to the euill. Also that he be diligent & busie in things that belong to the craffe of medicine: and hee must be ware & ad- uised in all things. Also to heale & saue effectually him nedeth to know & vnder- stand the complexions of men, composi- tions, mixtions, & medlings, both of the humours and of the members, & to vn- derstand and knowe the dispositions of times, the conditions of male & female, and age. For one manner medicine nedeth in winter, & another in Summer: And one manner in the beginning of the euill, and another in the fall, and another in the passing thereof: One in childhod, & in youth, another in full age, another in olde age: one in the males, another in fe- males. And him nedeth to know causes & occasions of euills, & tokens, signes, and accidents of all manner euills. For medi- cine may neuer be sickerly taken, if the cause of the euill is vnknewne. Also him nedeth to know complexions, vertue & working of medicinable things: For but he know what medicine is simple, what compownd, what cold, & what hot, what worketh and amendeth the bodie, what keepeth heale, and healeth sicknesses: What hardneth and constraineth, and

Addition

Pharma-
ria, or A-
ccesis,
Medicina
Medicine
Schato-
phagos.

Truely.

loft

softneth and lareth: he may neuer safely passe forth and worke in medicine. Also therefore it needeth to knowe the qualities of hearbes, and of other medicinal things, and diuersitie of degrees, what is hot and drie, what is colde and moist, in what degree, if he will not erre in his office. And therefore him needeth to knowe the during contrarietie, simpleness, quantitie and qualitie of patient, & his vertue and strength, and simpleness. For a chaunging euill, that is long induring, needeth stronger medicine, then an euill that is new, and hath not long indured. Also a simple euill shall be healed with a simple medicine, and an euill that is compounded of contraries, shall be healed with compounded medicines. For selde a simple medicine healeth a sickness that is compounded. Also against an hot cause needeth a colde medicine: and against a colde needeth an hot medicine: and against a medled cause needeth a medled medicine. And therefore a Leach and Physitian that is wise and ware, and knoweth the euill, tempereth the qualitie, as the quantitie and qualitie of the euill asketh. Also when he seeth that the euill cometh of repletion, he helpeth it by voiding of the matter, and by scarce dyet. And if it cometh of abstinence, he healeth it with repletion. Also the office of a good Physitian standeth in inquisition and searching of the causes and circumstances of the euill. For he searcheth and seeketh the cause, by sight, by handling, and groping, by urine, and by the pulse: When the cause is knowne, if the matter be hidde deepe within, the he vseth drawing medicines. And if the matter be in the foze parts, and without, he laboureth to drawe the matter to the stomacke, that he may the easiler bring it thence. And if the matter be hard and sad, he giueth medicines that beate and distributeth, and all to kitteth, that the matter may be soft, and made ready and easie to boydaunce. Also when the matter is defied and drawne, he vseth the third time laxative medicines, that the matter that is defied & drawn, may be lead out by a conuenable region, by spuing, or by shiting, or by swea-

ting. And when the matter is conuenably voided, he vseth the fourth time certeine medicines to comfort kinde that is wery and feeble by violence and strength of medicine. And when kinde is comforted, he vseth certeine medicines resumptive and restorative to that, that is lost by strength of the euill, or of medicines. And the restoring shall be made and giuen little and litle, and not sodeinlye, by conuenable and temperate dyet. For in them, which are so purged and cleansed, often kinde desireth much, and so many times the patient taketh more the he can digest, without he be refrained, in governance of diet by a physitian, ware and wise. At the last when kinde is restored and brought into the former state, he teacheth to vse certeine medicines, preseruatiues, least he that is healed and recovered, fall into a worse sickness. For such things be conuenable, bathes, bloudletttings, electuaries & moderate trauell. For such things awaketh kinde beate, and discharge kinde of superfluitie of humours, and helpe and comfort digestion. And if the matter be sticking or softe, or thinne, then he vseth constringing and drying medicines, and reperculsiues. And when the matter is restrained and with-held, a wise Physitian vseth to giue conuenable laxative medicines, to bring out humours that be dissolved before, and now constrained: least they abiding still there, eyther sticking to some other parte, doe putrefie, and so breed a feauer, or else ingender another disease: and restraining is wont to be made little and little, least the matter be smitten sodeinlye and fall to some noble member, & breed a more greuous sickness: also purgation is wont to be made then: and then, that it be not sodeinlye done. When medicine is wont to be made in three manner wise, eyther dissolving and vnbinding, constringing and binding, or restoring. For other bodies which be full, be dissolved, or those that be vnbounde, be constrained, or that which is lost in the bodye is restored: With laxative medicines we laxe and vnbinde, as with Scamorie: With binding medicines we binde, as

Prepared.

Few Phisitions and Chirurgions vse in these daies such diligence.

with Achacia: and with medicine which stoppeth, w^{ch} restozze, as with meate and drinke that nourisheth and feedeth, and with Eleduaries arrayed therefoze.

¶ Then consider thou shortly hereoff, that a Phisition visiteth ofte the houses and countreies of sicke men: And seeketh and searcheth the causes and circumstances of the sickness: and arraieth and bringeth with him diuers and contrarie medicines: And he refuseth not to grope and handle, and to wipe and cleanse priue members and woundes of sicke men. And he behoteth to all men hope and trust of recouering of heale: And saith that he will softly burne that which shall bee burnt, and kittle that which shall bee kittle: And least the whole part should bee corrupt, he spareth not to burne and to kit of the part that is rotted: and if a part in the right side aketh, he spareth not to smite in the lefte side. A good Leach leaueth not kitting or burning for weeping of the patient. And he hideth and couereth the bitterness of the medicine with some manner of sweetness.

¶ He drinketh and faasteth of the medicine, though it be bitter: that it be not against the sicke mans heart: and refraineth the sicke man of meate and of drinke: And letteth him haue his owne will, of whose health is neither hope nor trust of recouering. He doth away rotted & dead flesh, that is disposed to corruption, and with bitter and fretting medicines, and cleanseth running scabs with drying medicines. And after medicines that slay and burne, he swageth the ach of wounds with comfortable and liking medicines: and when a wound is clenched he healeth the place thereof. And for inward euills graue moze then outward, a wise Leach taketh heed to cure & expel first inward aking, and cureth the matter that is harde and corrupte within, with medicines of digestion, as with Drimell, and with sowze sirop: And first he dealeth it, and kitteth it, and maketh god to digest, and maketh it readye to the outpassing and voidaunce. For as it is said in principio Aphor. It naðeth

by medicine to put off that thing that is defied, and not that thing that is rawe. For when the matter is digested and defied, and made able to voidaunce, drawing medicine draweth the matter so defied, out of the inner and further parts to the vtter partes. And hereto helpeth some bitter things, as Irapigra, and leralogodion, and other that smacketh of Aloe. For such bitter things pearce & come moze sone to the further partes, and cleanse moze the vtter parts then other medicines. The third time couenable medicine voydeth and putteth out matter that is so voided and thriuen, but that is done warily, least there be too great avoidaunce: for it grieveth the body, that it is sabled therewith. And sometime is moze voided of good humours then of euill, according to that Hippocrates sayth: it is eniuye to kinde and deceivable, to voide and to put out much soe inlye, or to heate or to cole. A good Phisition taketh heed to the matter of the euill, and of the place of the matter: and also of the might and of the strength of the patient: and thereby he varieth his medicine: for if the matter or humour that is in default be voided, it helpeth much the sicke man: and if it help not, the sicke man is moze graued, as Hippocrates saith.

¶ Medicines doth consist of two things, in Theorike which is speculation, and in practise, how to frame the medicine to cure and hasten health, and to turne the complexions into their kindly order and operation, the science is honourable: for the Phisition be honest, and such a one as will not disdain the poore in their necessitie.

¶ Of drawing medicine. Chap. 72.

¶ Drawing medicine worketh by subtiltie and beate of substance. By his subtiltie it thirleth easily, and by beate it draweth yron and manye other thinges that sticketh within, and humours that bee farre within.

Addition

Soketh in to 3 inner partes.

Also

Sofien

Also medicines of digestion be needefull when the matter is full harde and sad: for it cutteth and dealeth the matter, and so maketh it able to be put out, and therefore it worketh by cutting and departing, and maketh it thinne. And by the subtiltie of his substaunce, and by helpe of heate, it departeth one part of the matter from that other, as it fareth in medicines, which neth the matter. Also sometime laxative medicine purgeth matter which is defied, and dissolueth and draweth, as Scamorie, taken in the stomack sendeth from it selfe subtil smoke, which thirleth easely and dissolueth humours, and maketh them abominable to kinde, and draweth them by helpe of the vertue of out putting: and when they be drawn, the casteth and putteth them out of the body, and some lax with their gleyminesse and make slipper, as Hercury and Horkes, and other such: and some perce humours with their sharpnesse, as Euforbium: some with their fatnesse and glewing, thrusting and pressing, as Mirabolanis: and some with their saltnesse biting the guts, as the seed of Attriplex: some with their sweetnesse and moisture by shedding the guts, as Cassia fistula. Also binding medicines worketh by cold, and boyssous things in substaunce: for the colde parts be gathered together, and be let to pearce by the greatnesse of the parts. Sometime they breed great humours: and therefore

they constrain and stop, and comfort the vertue of with holding, as Escula: some constrain and stint bloud, as Corallus, Bolas, Emachites, Plantago, and other such. Some binde the wombe, as Ciconia, Mora, Rosa, and other such manner. Also hardning medicines reneith the matter and maketh it thicke, and that they doe, by things that be full colde and drye, either moyst, as by Silhum, Semper vivua, Portulaca, Solatrum, and other such. Also softning medicines work by things which be meanly hot, and much moyst, and so doth ripping medicines also. Also opening medicines have vertue of burning and of making thin: for they open the wayes which be stopped, and make thin humours that be gleimie and thicke, and doth that by hot things and drye. Also a cleansing medicine worketh either by unbinding, as Calameum, or by softening, as Cassia fistula and Maluues: or by cleansing, as wiping away filth and hoare, by his earthynesse and drynesse. Also there be manye other diuers medicines, as staling, fretting, gnawing, churping, Diaforetica, repercutientes, mitigatives, swaging, and other such: Of whom it is treated in lib. De Simplicis medicinis. But here we shall make an ende of the seventh Booke of this present Volume, which sheweth the infirmities, euils, and diseases of mans body, and of the other part, of medicines and things needfull for those infirmities. and the

FINIS LIBRI SEPTIMI.

INCIPIT LIBER OCTAVVS.

DE COELO ET MUNDO.



Seeing that we haue by the help of God, full ended the treatise of mans body, of God, and of the properties of Angels and of men, and of accidents and condicions of men: now we shall speake of the pro-

perties of the world that we see & seele, by the helpe of God, which is sent to us from aboue: that we may drawe occasion to the praising of God, for the properties of working of the maker & conditor of all things: for vnsene things of God, be sene and knowen by thinges

Rom. 8.

2. Cor. 4.

The world be-
ring the
platform
of all.
The Ce-
lestiall
vworld.
The Ele-
mentall
vworld.
The lesser
vworld.

that be made and vnderstood, as the Apo-
stle saith. Rom. 8. We looke not on the
things which are sene, but on the things
which are not seene. And therefore we
shall shortly put to this worke, some
properties of this world and things that
be therein, that we may by likenesse of
bodely properties the more easily vnder-
stand mylike & spirituall mening in ho-
ly writ. And we shall begin at the pro-
perties of the world.

¶ What is the world. Cap. 1.

As Marcianus saith, the world is said
in thre manner wise. For Diuine
vnderstanding is called the world, that
is to wit Mundus Archetipus, and is
bodiless, vnseene, and everlasting. And
to the ensample thereof, the world that
we see and feele, is made and wrought,
as Boetius saith: Thou bringest forth
all things of high ensample, thou fairest,
bearest in thy minde, the fairest worlde,
and makest and workest by a lyke
image, &c.

In the seconde manner, the world
is called all things that is contained in
the roundnesse of heauen. As heauen, in
the which the starres shine, and fire in
the which all things heate aire, by the which
all things that hath lyfe breedeth & pro-
uoketh: & water that beclippeth the sides
of the earth: earth, that sustaineth and
holdeth vp, and feedeth all these lowe
things of this worlde. Of which it is
sayd, The world is made by him, Ioh. 1.
In the beginning was the worde, and
the word was with God, and God was
the word. The same was in the begin-
ning with God. All things were made
by it, & without it was made nothing
that was made, &c.

In the third manner, man is called,
the lesse world, for he sheweth in him-
selfe likenesse of all the world. And so
the first world is everlasting & during in
thought and minde of God. The second
world is everlasting by the wil of God,
and taketh everlasting being and sprin-
ging of him. The third world is some-
what everlasting, & some deale passing,
bearing in it selfe likenesse of all things.

Before it is treated of the first world,
and of the seconde: Now of the world
that we feele and see somewhat shall be
spoken. Then Marcianus saith, the world
is an vniuersall gathering together of
things, which be made, and is all round,
as it were a sphere or a ball: for the vt-
ter parte of the world hath shape & like-
nesse of a sphere, and of a circle. And as
Marcianus saith, ther was no shape nei-
ther likenesse so couenable to the world,
as a round likenesse and shape, and that
for perfection of all things: and for the
likenesse that the world hath in euera-
king being with his worker, that is wi-
out ende and without beginning. And
Philosophers diuide all the worlde in
two parts: of y which twaine, the more
noble and simple is the ouer parte, that
worketh and stretcheth from the circle of
the Mone to the region of planets. The
other part is the lower, and suffreth and
stretcheth from the circle of the Mone
downwarde to the middle poynt of the
earth. Marcianus describeth y lower part
of the world in this manner wise: The
world he saith is a circle of foure Ele-
ments, which be found all round, in the
manner and forme of a sphere: and the
earth is placed in the middle: and the o-
ther deale is radished about the mouing
of heauen, to the making and forming of
this world. The vertue of God made &
ordained Primordial matter, in y which
as it were in a massic thing, the foure
Elements were potentially, and not di-
tinguished in tale and number, as they
are now: but they were meddeled. And
that Mass and lumpe Plato calleth Yle
in Thimeo. And thereof the wisdom
of God made and brought forth all the
Elements, and all that is made of Ele-
mentes, & ordayned them in their owne
qualyties & place. For that which was
hot and drye, in that manner passed in-
to kinde of fire, and because of lyghtnes
thereof, the wisdom of God set it aboue
other. And such as was most colde and
drye, passed into kinde of earth: and for
heauinesse and sadnesse thereof, he set it
beneth that was hot. And moyst he put
into kinde of aire, and such as was colde
and moyst, passed into kinde of water.

And

And as these two Elementes be moze light, cleere and subtil, he set them betwene fire and earth. In Timeo, Plato as he might, described this first matter, in this manner. Ye the first matter he saith, was without qualitie and quantitie, without colour, and shape, and lykenesse, without place and time, betwene some substance, and no substance, &c. These words be full hard to vnderstand, but they be in this manner expounded: for it is said, that that matter was without quantitie: not for that they were cleane without all quantitie, but for it had no certayne quantitie knowen to vs; as men saye, that a Quant is endlesse much, for he passeth y quantitie of men. Also that matter is said without qualitie: for it had no name specially of any qualitie, for it could not be sayde, moze hot than colde, nor againward: and so of other qualities. And he sayth, without colour: for it had no colour of kinde of any Element. It was without time, for as yet was no time, nor passing of time, when this matter was made. It was without place: for it had no certayne place, moze byward than downward, nor moze breadth than length. It was by substance, and no substance was before this matter, but some substance, was thereafter. Then the materiall beginning of the heather world, was that vnsene matter, that is the first matter that is common and able to receiue all lykenesse of shapes and qualitie.

And is also kept and saued, vnder diuers kindes and shapes: for this matter abideth not corruption, touching the substance thereof, though it be continually changed, touching the qualities that chaungeth. For this matter that is now rarefied and made thin, abideth vnder the forme and shape of fire, and vnder fire, shall by and by, by thickning doe on kinde & matter of aire, that was before vnder the shape, and forme, and matter of fire. Whereof it followeth, that the first matter, of the which the world is kindly made, is ingenerable and incorruptible. And of that matter all materiall things begin, and turn again to that matter, as into the spother. And so the

world is made of many composed things and contrarious, and yet in it selfe it is one world: for the world is one in tale and number, and not many worldes, and that is for the vnitie of matter, as it is said in hie celo & mundo. The world occupieth all his matter, as it saide there in eade mundi eternitate. When the world, of the which we speake at this time is not diuers in it selfe: neither departed in substance, though contrarioues be found in parts thereof touching contrarietie of the qualities: for the world hath most needfull accorde in all it selfe, and as it were accorde of musike, though it seeme that it hath vnlikenes in some of his parts for contrary qualities, as Austen saith openly, super Gen. This world (he saith) that passe touching this passibilitie and kinde and shape that it hath now, but it shall abide euermoze touching the substance and kinde, as it is sayde there. And the Glose saith there: Heuen and earth shall passe, &c. Mat. 5. Whereof it followeth, that the world is wonderful because of chaunging thereof. But neuerthelesse, for the nobilitie of his matter, vertue & working of his shape, & so for easie might of breeding, and of generation of things: the world is not to be praised so much, as God the maker of the world, is to be praised ouer all things. Nothing in the whole frame of the world is so vile, nor so low, nor pertykell, in y which shineth not praising of God in matter and in vertue, & in shape: & the matter & shape of the world is some difference, but that is with accorde & most peace: for y parte of the world that is most pure & cleane, & simple & noble, hath y moze vniforme inclination & appetite to receiue y moze noble forme & shape: & the moze spiritual the matter is, y moze inclination & appetite it hath to spirituall forme & shape, & so the matter of heuen, requireth & needeth the moze simple & noble forme and shape, then y matter of y Elements. Also y matter of heu is moze noble & simple in y moze noble body, as in y Sun, thā in y mone, or in Mercury, or Mars, & the matter of elements, is moze noble in fire, thā in y aire, or in other elements.

Multipli-
cation.

And so the matter is moze great & boy-
stous in earth, than in other Elements;
for therein be moze parts of matter ga-
thered, as Aristotle saith. Wherefore (he
saith) that of an handfull of earth is made
ten of water. Also the matter of one E-
lement is moze cleane and pure in one
part, than in another, as it is said in pri.
Metho. For the ouer parts of fire, be
moze noble and simple than the nether;
and the middle partes of the earth be
moze great and sad, and lesse cleane and
pure. And for that the meddled bodyes be
made of the Elements, all the partes of
the Elements be moze pure and noble:
the meddled bodyes be moze simple pure
and noble: and as it is againwarde in
Elements, so it is againward in meddled
bodyes. Also moze noble matter of the
wozld, needeth moze noble forme & shape,
and therefore the matter is disposed, as
the forme and shape al keth. For if fire
shall be made of earth, it needeth that
the greatnesse of matter of earth be
made subtil and pure, and moze spiritu-
all and simple: that it may be clothed in
a moze simple forme, that is forme and
shape of fire: and shortly to speake, it
needeth that the matter be arayed & dis-
posed, after the propertie of forme and
shape. Also men take heede of the nobi-
litie of the wozld, by the moze noble and
wozthy partes thereof: and also by the
moze noble workings and doings. And
therefore the ouer part of the wozlde, is
counted moze noble and wozthy. For the
matter ther is moze clere and pure, and
the shape is fairer, & the vertue is moze
in the ouer parts than in the nether. For
the wozld at all is the moze faire & seem-
ly, by as much as the nether soule part
of the wozlde, is arayed with the moze
fairnesse and blisse of the ouer parte, as
Aullen saith. Some perfection of ver-
tue and of charitie, that passeth in the o-
uer parts sheddeth it selfe continually to-
ward the fairnesse and perfection of the
nether parts. Also things that same and
shew, that the nether part of the wozld,
hath lost in fairnesse & in light, that that
part reconereth in grace & vertue of plen-
teousnes. For no lesse wonder is of ver-
tuos plenteousnesse of the earth, in be-
ring and bringing forth of hearbs, trees,
and of fruite, and in diners genozing of
beasts, and of craping woymes, in di-
uers byading and genozing of mettall, &
of pearles and of stones: then it is to
wondzing of the clernes of heauen with
diuersitie of circles, and roundnesse and
starres thereof. And though the wozlde
be arayed with so many noble and wo-
thy differences of things by might of the
vertue of God: yet touching the nether
part thereof it is subiect all about to ma-
ny defaultes and wretched conditions.
For though the wozld seme father and
forth bringer and feeder of bodyes, yet it
is prison of spirites, and most cruell cri-
ling of soules, and is place and stede of
full many wretchednesse and paines: for
the wozld is place of trespassse & of guilt,
the habitation of pilgrimage, & of woe,
of weeping and of teares, of travell and
of faintnes, of fearfulness and of shame,
of mouing and of chaunging, of flowing
and of ouerturning, of passing and of cor-
ruption, of insolence and perturbation,
of violence and oppression, of deceit and
of guyle. In the wozlde is nought els
found but vanitie, wickednesse, contous-
nesse, anguish, foyling & age. The wozld
draiweth to him, and loueth those that
he knoweth: and putteth away and de-
spiseth them that he knoweth not. The
wozld is noysfull to many men, and pro-
fitable to fewe at the last. The louers
thereof the wozlde deceiveth and beguileth:
for the wozld promisseth manye
things, but at the last it payeth few or
none, and releteth not to fewe and to take
them that dispise it, and that in the ma-
ner of a shadowe: and is buke and in-
tendeth to slye his sutors that followe
him. And therefore ofte times those that
it most beareth vp with riches and wo-
ship, it maketh most poze, and beareth
them downe at the last. And to blye Gre-
gories words, We shall slye the wozld,
though it please vs with wealth: for he
that knocketh with so much woe & sor-
rowe, what els cryeth he, but that he
shoud be forsaken? And this of the
properties of the wozld in generall, shal
suffice at this time.

OF the distinction of hea-
uen. Cap. 2.

Now putte we our handes by helpe
of Christ, to describe some proper-
ties of heauen, & of the parts thereof: for
heauen is the place and dwelling of An-
gels, and of god men, as Beda saith. And
as holy men tell, one heuen is seene, and
another heauen is vnsene. The heauen
that is seene, is many manner wise: as
the Gloss saith, super Deut. 10. 16. For
heauen is the Lords thy Gods, and hea-
uen of heauens. Heauens be seauen, na-
med in this manner, Aerum, Ethereu,
Olimpium, Igneum, Firmamentum, A-
queum, Imperium celum, heuen of An-
gels. The heuen that is called Aerum,
is the middle place of the roundnesse of
the aire, that is not full of great & boyl-
ous vapours of water and of earth, and
so that part of the aire, that is more pure
and cleane, and lesse medled with the nea-
ther qualities: for the purenesse & cleane-
nesse thereof, and clearnesse of kinde, it is
called heauen, as it is said Mat. 13. The
foules of heauen eate it, &c. Celum ethe-
reum, as some men say, is it y is called;
the ouermost part of the aire, y is nigh
ioyned to the fierie roundnesse, and is
called Ethereum: for it is bright and
shining. For that part betwene the fire
and the aire is nigh the fire, and recei-
ueth of the fire light and shining, for E-
thereu in Greke, is named by shiningnesse,
either shining, as Iddore saith. And Celum
igneum, fire heauen, as some
men meane, is the middle of the round-
nesse of the sphere of fire, and that is for
the purenesse, subtilnesse, highnesse, and
working, that the fire hath passing other
elements, and for other properties, that
the fire hath for highnesse to the round-
nesse of the Planets. And Gregory saith
vpon that place of Job. Behold and see
Ethereu, &c. By that name Ethereu is vnder-
stood all the space y is from y Moone,
euen to the stars y be plight, in y which
space be roundnesse & circles of y seauen
Planets. Take within De Ethere, what
Marcanus meanceth ther vpon. Alexan-
der ordeineth the seuen heauens, & saith

in this manner: The first heuen giueth
light in one manner wise, & is not mo-
ued, and is called Celum imperium: the
second also he saith, giueth in one man-
ner wise light, and is called Celum A-
queum of Christallinum, as it were of
kinde of water or of christall stone. The
third heuen giueth light, not lyke bright
in every part, & is moued as the heauen
of starres. The fourth heauen receiueth
light without heate, and is called Olim-
pium. The fifth receiueth light wth heat,
and is called Celum igneum, as y fourth
heauen. The sixt receiueth light, and is
ioyned with the other part, and is called
Celum Ehereum, bright shining hea-
uen. The seventh receiueth light, and is
ioyned with the nether part, & is named
Celum Aerum, of the kinde of aire: and
so it seemeth, that they call Olympium
the space of the roundnesse of the Pla-
nets: for that space is alway light and
shining. And the firmament they cal the
first heauen and the last, as philosophers
meane: in the ouermost part wherof be
the bodies of starres. For philosophers
set but onely one heauen. But as Basil-
id saith in Exameron, the philosophers
would rather gnaw and fret their owne
tongues, then they would assent, y there
be many heuens. Aristotle in libro de
causis elementorum, describeth that hea-
uen that is called Firmamentum, in this
manner. Heauen (he saith) is the first E-
lement, seuered from the nether Ele-
ments, and distinguished by properties of
kinde: for it is not heauie, for then it
might come downward: nor light, for
then it should flye and moue vplwarde.
For if it wer one of y foure elements, or
compounded of the foure, then corruption
might come therein in all, or in some part
therof. And as it is sayd there. He crea-
ed it to be well and cause of genera-
tion and corruption. And therefore that
heauen is kindly mouable without rest:
and the mouing thereof is rounde about
the middle, vpon a lyne that is named
Axis, that standeth ther right vnmoua-
ble betwene two starres, that be called
Poles, that be the most South starre, &
the most North starre: the which North
starre we call the shipmans starre.

And

And that heauen hath ende touching length and bredth, & stretching of place: But it is endlesse touching mouing, for it moueth by a mouer of endlesse might: that is by God himselſe, that is moſt high and glorious without end. Vether to ſpeaketh Aristotle lib. de cauſis Elementorum. And alſo he calleth theſe Poles, two ſtarres, in the higheſt endes of heauen, ſet in the middle thereof, one aboue, and another beneth: the one thereof, is ſet aboue in middle of y^e Heauen, Northwarde, and is called Polus Arcticus: and that other is ſet againſt him Southward, and is called Polus Antarcticus, as it were ſet afore the ſtarre, that is called Polus Arcticus. Betwene theſe two Poles, as it were betwene his two endes, heauen moueth: ſo that the greateſt Circle of heauen cometh not euen round ouer our heads: For theſe two Poles be not lyke high to vs, and heuen moueth from the Eaſt to the Weſt, and from the Weſt againe till he come to the Eaſt, and all that waye like ſwifte, lyke as a wheele moueth about the axle-tree. And therefore Aristotle vnderſtandeth a certayne line that ſtretcheth from that one Pole to that other Pole in ſtraight length, and about that line, all the roundneſſe of heauen moueth lyke ſwifte: and that lyne he calleth Axis, as the Commentator ſayth there. Of the kinde of this heauen, it is treated in libro de coelo & mundo, ſecundum nouam translationem. Heauen (he ſaith) is one thing compoſed of matter, for it containeth the kinde, of the which heauen is named, which is the laſt paſſing of all. And it ſoloweth in the ſame booke: There be not many heauens, nor wer, neither ſhall be, for heauen is one perfect and complete at full, and nothing is lyke thereto: and without heauen is neither place nor body, nor widenes, nor fulneſſe, nor time, that is number & meſure of mouing. Therefore there is ſtedfaſt life, that is to wit, beyond the laſt, & that life is endleſſe: For that lyfe neither faileth, nor endeth, and that is very lyfe. Alſo he ſaith there, that heauen is not made nor gendred, but it is ſimple, and the mouing thereof is euen, and ther

in is no diuerſitie: & the mouing thereof, is ſingular, and round about: and the mouer thereof is a ſpirite, that moueth it by his owne will: and the beame of heauen is continued with the beame of fire, and ioyned therewith to profite of lyfe of the men which abideth. Alſo the firmament is called heauen, for it is ſad and ſtedfaſt, & hath a marke, that it maye not paſſe: and ſo for great abiding of his ſtedfaſtneſſe, it is incorruptible & vnderchangeable both in ſubſtance and in ſhape. And the ſhape thereof is rounde about, and hollow within to vs warde: and round about toward them which be aboue heauen, but the roundneſſe bendeth from them ward. The mouing thereof is kindly round about, and a ſwifte, and round about from the Eaſt to the Weſt, and rolleth about, & draweth with him by ſimple mouing, and lyke ſwifte in the ſpace of a night and a daye, all that is there vnder, euen to the place of the fire: and ſo he raviſheth and leadeth about with himſelfe, the roundneſſe of the ſeauen Planets. And Rabanus ſaith, all that is there vnder, is obedient in one manner order, and not diſcourbed to the vertue of mouing thereof. Alſo he ſaith in expoſitione ſuper Geniſ. The vertue of mouing thereof ſtretcheth euen to theſe nether Elements. And ſo men ſuppoſe, that it draweth about with himſelfe the ouermooſt fire, and alſo the working of y^e vertue of mouing thereof, cometh euen to the aire, and alſo, euen to the waters: in the which waters touching ebbing and flowing, it maketh in the moſt part increaſing & decreaſing, & theſe three Elements, fire, aire, and water be obedient in ſome manner mouing of heauen: but they follow it not in one manner wiſe, nor in one order, but ſome leſſe, and ſome moze, as it is ſaid before. That which is moze lyght and pure, is moze obedient, and that which is leſſe lyght and pure, followeth moze ſlowly, & is leſſe obedient. The earth is not obedient to the mouing of the vertue of heauen, to take thereby changing of place, though it be obedient, and receiveth diuers impreſſions, to bring forth of it ſelfe, diuers manner of kindes. Then as

Bias or
uerthwart

Rabanus saith, there the firmament hath touching, mouing, lyke I wiste passing, ordinate, and not disourbed, and is I wistest of all mouings. Therefore lest the shape of the world should fall, by the swiftnesse of the mouing thereof, it is tarried by ordinate mouing of the Planets: and so the strong swiftnesse of his mouing, is made moderate by contrary mouing. Also it moueth without traauyle: for the parts chaungeth place and stead, the whole heauen chaungeth no stead nor place: and though these neither things be disourbed, and happely vnstedfast, heauen with his roundnesse and circles forsaketh not, nor leaueth not the sad tenour of his order, namely in a poynt. Therefore the mouing of heuen, is the first sabiection of all time, & manner and rule of all other mouings. Also the firmament by his mouing is principle working and doing of generation and corruption in the lower world. And as Rabanus sayth, the cause thereof is, for the firmament sendeth the vertue of his lyght, that is effectiue cause of generation to the earth, as to his owne middle, and gathereth his owne beames, & ioyneth them in the vpper parte of the earth. For as it is shewed in Scientia Perspectiua, every each round body and hollow, and bright in every each poynte thereof, sendeth a beame lyne into the middle of that bright body: that is to vnderstand the vpper part of that middle: and the naxer every beame lyne is to other lynes, which goe out to the middle, the more stronger he is to print in effect thereof and doing. And their strength commeth of nighnesse of one lyne to another: and thereof it followeth, that for the body of heauen is round, hollowe, and also bright. And this earth in comparison to the greatnesse of heauen, is accounted but as it were a poynt: for the earth is the middle point, that therein is ful great gathering of heuenly beames: and of the vertue and touching of those sayd beames, commeth full great generation and forth bringing of things that are bred in earth, which is the middle of the firmament.

And though heauen be Principium,

and Well of generation: yet in it selfe it receiveth no generation, nor corruption, nor decreasing nor increasing: for heauen in his substance hath much similitude and likenesse, cleannesse & purenesse: and hath no departing nor contrariety in the parts, of the which it is compownded, and therefore of it selfe it hath no might to corruption. And Aristotle argueth, in *h. de celo & mundo* thus, All corruption (he saith) commeth of contraries, and nothing is found contrary to heauen: wherefore heauen is not corrupt.

Also though heauen in it selfe be lyke in partes: yet needeth it to haue manye diuers roundnesse and circles in shape and greatnesse, that differ in length and breadth, and that of diuers habitations, which be needfull to things that shall dye, as Aristotle saith in *h. de causis Elementorum*. For if the reather world should receiue influence of beames in one manner disposition and measure, sording of them that should dye, and generation of all the reather things should faile: and therefore it is needfull that heauen moue a slont, that by arising and going downe of Circles, now cold, now heate, may be bred in the middle. For if heauen moued straight towarde vs, all things that be there we dwell, should be consumed and wasted with heat or with colde, as Aristotle sayth. Also men take not only had in heauen of purenesse and incorruptiblenesse of matter, but also of fairenesse and clerenesse of shape. For as Aristotle saith in *l. de sensu & sensato*, Heauen in his owne kind is bright, but in the parts thereof is diuersitie. For in stars is more gathering of light, than in other parts of heauen. Wherefore in shape heuen hath roundnesse, hollownes and vpper roundnesse, with clarenesse and brightnes, and euennesse in the hollow heauen, and diuersitie in partes. These men tel, that of meeting of roundnesse, and of contrary mouing of Planets commeth a swete harmony: wherof speaketh Maer-bius in *lib. Ciceronis*, expounding the dreame of Scipio: In putting & mouing of these round worldes commeth the sweet sound and accord.

Bias

Also it is said in libro de coelo & mundo, in fine: that heauen with continuance of his mouing setteth a light flame on that thing which it moueth vppon. Therefore the aire is set a fire, with mouing of heauen. For mouing is cause of heat. Therefore there it is saide, that it is perceiued, that of mouing cometh heat kindly, & of rest cometh coldnesse. And therefore heate softneth matter & departeth it, & coldnesse gathereth & bindeth it. Therefore the parts of the Elementes, which be nigh to the mouing of heauen, be more hot then the other parts of the neather world, as it fareth in fire & aire. And in y third Element, y is the water, mouing is feebled. And therefore therein is coldnesse, but not in the vttermost. In the fourth element, that is earth, because it is far from the heauenly mouing, is constraining to the vttermost, through absence of heate & massy of coldnesse. And therefore the earth abideth resting, and euermore, that it moueth not, as Arist. saith there. Also men take heed of the nobilitie of heuen in simplicitie of his substance, in purenesse & euermore, in brightnesse & clerenesse of shape, in roundnesse, in euermore of mouing, & swiftnesse, & vertues in highnesse of place. For touching the place therof it is most farre from the middle of the earth in stretching of quantity: for the greatnesse thereof passeth imagination and measure of reason. In might, for it ruleth & gouerneth and ordeineth and measureth all that is there vnder: And that is more wonderful, heauen ordeineth and measureth, & amendeth and chaungeth all the neather things, that taketh neuer chaunging of thing which is lower then it selfe, nor that thing which is vnlike thereto in kinde, confirmeth it selfe in anye vertue to the heauenly body.

Of the Christalline or watry heauen. Chap. 3.

The first heauen is watry or cristallin, and is made by the might of God of waters, which be set aboue in the firmament, for authority of holy writ telleth vs, y waters be set aboue heauens: which

be so light & subtil, y they be turned into heuenly kind. And therefore they be pight there. But Beda saith, y those heauenly waters be hanged aboue the firmament, not by the thinnesse of waters, but by y clere & subtil vertue of God: and that to temper y swiftnesse of the firmament, or to swage the heat y cometh of y swift mouing of the firmament. For Bedas opinion was, y heauen is fire kinde, as Plato and his followers say. Therefore Beda sayth, that heauen is of subtil and fire kinde, round, and set lyke far from the middle point of the earth. And therefore it seemed to Beda, y therefore it was made, y there were waters to bring that heauenly heat to temperatnesse: and that the nether world shuld not take damage of the burning of heauen. Some say that Saturnus, that starre is colde, and that he hath of cold kind of those waters, which be set aboue the top of heauen: and that because y the place therof is nigh to the firmament. Also they say, that the firmament by vertue of those waters is colde and cooleth the roundnesse: which saturnus is in: for it is next thereto. But how this might be reasonably done, it is not clere knowe to them that vse reason. For seeing that watry substance, by reason of both his qualities, moisture and coldnesse is contrarye at all to fire substance: It is not clere inough to Philosophers, how betwene bodies that be so diuerse and contrarie, might vnite and accorde be found in any wise. And neuertheless it is written. Job. 38. He that maketh accorde in his high things. Job. 38. ver. 19. Where is the way where light dwelleth, and where is the place of darknesse. Verse. 24. By what way is the light parted, which scattereth the East winde vpon the earth. Verse. 33. Knowest thou the course of heauen, or canst thou sette the rule thereof in earth. Verse. 36. Who hath put wisdom in thy reins, or who hath given thy hearte vnderstanding.

Therefore Philosophers that search and inquire, as I thinke the inner point of Philosophy more clerkealy, and inner to the groundes, haue another opinion,

and

setteled.

Diuinely

and means otherwise. For Alexander sayth, that those waters, which are as bone heauen, be not set there as colde flitting, and moyst, nor as so, froze, and heauie: for these be properties, and haue continuance among themselves, and be contrary either to other. But more verily by the ordinance of the wisdome of God, those waters that be vpon or about the firmament, be in the most noble condition of their owne kinde set in that place by Gods owne doing: inasmuch as they be next to heavenly kinde. And this property of kinde of clearnesse and brightnesse is properly and kindly found in kinde of water. And by cause thereof it hath likenesse, and accordeth with celum imperium, and also with the firmament: therefore our Lord hath set water beneath, vnder the reason of colde & moyst, with other needfull conditions to generation and corruption: but he set waters above by reason of clearnesse, as it was needfull to the conseruation of the world. And therefore he saith, that heauen is called watric and cristalline, because of ablenesse to moouing, & of clearnesse: for it is clere as cristall, and receiveth light and fulnesse of light of the ouer heauen, which is called celum imperium, and sendeth that light, which it receiveth, to the nether heauen: and it is called heauen, for it is unknowen & vnseene of vs: and it is called cristallinu, for it is hard as cristall, and not onely therefore, but because it is euently bright & clere: & it is called Aqueum, watric: for it hath moouing as it were water of his subtiltie and moueablenesse: and it is moued, and moueth the next heauen thereto, and the said heauen moueth forth the heauen that is next thereto. And therefore that heauen that moueth the nether mouable things saith principally the nether mouable things, as Alexander saith.

Addition.

The varietie of opinions concerning the Heavens, doe manifest the incertaintie of humane skill: neuertheless wise men espie, that where ther is cause

of learning, so long laborious studies are not spent in vaine, as appeareth by these three seueralls, p. c. Carile.

The number of spheres, as the truth is, and as Plato and Aristotle describeth them.

Nouus iste orbis, qui & Firmamentum dicitur, Aristotele vocatur primum mobile, seu supremus orbis.

The first (for lacke of the figures) is the seate of the holy and blessed Trinitie, God the Father, his Sonne Jesus Christ, and the Holy Ghost the thirde person, the Archangells, Powers, Potestates, and Angelles, the soules of the Elect, which are departed in the Loyde and Saviour Jesus Christ.

The second: the twelue Signes. The thirde, the seauen Planettes: these containe seauen heauens. Then followeth the foure Elements: whereof the earth is lowest. The twelue Circles are vnder, and inclosed of celum Imperium.

Some of the Mathematicians, omit the burning heauen, and adde the tenth, which they call Primum mobile, and the ninth, which they call, Secundum mobile, as thus: Primum mobile, secundum mobile, Firmamentum, saturne, Iupiter, Mars, Sol, Venus, Mercury, Luna, Ignis, Aire, Aqua, Terra.

The Schole men omit the seate of God, & in the place of it, they put thre moe, as appeareth in this restall. The ninth Coelum Aqueum, or cristallinum, or Adamantium, the waterish, or ycle, or harde heauen, as harde as an Adamant stone. The tenth Primum mobile. The eleuenth, Coelum Imperium, the burning Heauen: Coelum Imperium, Primum mobile, Coelum Aqueum cristallinum Adamantium, Firmamentum, saturne, Iupiter, Mars, Sol, Venus, Mercurius, Luna, Ignis, Ayer, Aqua, Terra.

Of heauen Emperio.

cap. 4.

Coelum Emperium is the first and highest heauen, the place of Angelles, the Countrey and habitation of bles.

Gods seat

Addition

sed men. And hath that name Empirum; of *Pir*, that is fire: for it is fullye called fire, not for burning, but for light and shining, as *Isidore* saith. For this heauen is most bright and shining, and giueth lyght and shining vnto the heauen *Christalline*, that is next thereto. And this heauen of his owne kinde is in parts lyke without starres, and hath all rounde, as *Damascenus* saith. And it is round, for to contayne spirituall and bodely things; and it is kindly quiet, immouable and vnmoued. And so that heauen is not needfull for continuance of generation of lower things; but, as *Alexander* saith, for completion and full-perfection of the worlde, and of bodies, as certayne endes of the, which are ordayned according to the middle: The one ende is most darke, as the Earth: The other most lyght as *Coelum imperium*. Either bodye, whether most, and highest and lowest, is for it selfe immouable and quiet.

Rabanus describeth the properties of this heauen, and taketh the wordes of *Basilus* in *Exameron*, and saith in this manner: *Coelum imperium* is the first bodye, most simple in kinde, and hath least of corporentnesse: for it is most subtile in the first firmament, and foundation of the worlde, most in quantity, bright in qualitie, round in shape, highest in place: for it is farthest from the middle point of the worlde, and containeth spirites and bodies, seene, and vnseene: and is the highest dwelling place of God. For though God be in euery place, yet it is sayd specially, that he is in heauen: for the working of his vertue shineth most ther. And therefore heauen is speciallye called, Gods owne seate: for in the bodye of the worlde, the kinde of heauen is sayest, as *Damascene* saith, and in heauen the vertue of God worketh most openly.

Of Ethere shining.
Chap. 5.

There in *Græke* is shining, and *Isidore* saith, The ouer parts of fire, & of aire are called Ether, where is euer

lasting shining of light, and of brightnesse. And *Anaxagoras* saith, that that name Ether is the name of fire. And as *Aristotle* saith, he trotheth that, for the burning, which cometh of the swiftnesse of the moving thereof: and so *Anaxagoras* meaneeth, that all thing which burneth is called by that name Ether. And *Marcius* saith, that Ether is the place, which is departed from the nether worlde, and is vnseene in comparison to the nether, which suffereth many maner diuersitie and chaunging. For in Ether, in that place is day euerlasting, no night cometh after day light, and no wonder: for the shadowe of the earth, which is cause of the night, cometh not in so high a place, as is that place, which is called Ether, as in *Metheororum*. *Aristotle* saith, that Ether is nought els in kinde, but one element, & is none of the foure Elements: for all thing which is aboue the roundnesse of the world, is of kinde departed from the kinde of the nether elements. Therefore Ether is neither heauie nor light, nor thicke nor thin, nor may be departed by thirling: & holing of another bodye. For no corruption nor alteration may come and enter into the kind which is called Ether, neither into all, nor into part thereof: and if it came, or had composition of the Elements, then corruption shoulde come therein. But yet *Anaxagoras* saith, that Ether is the aire, which is set a fire. And he saith, that sometime it cometh downward, and is hid within the earth: and for the subtiltie thereof, it is ruled now upward, now downward: and therefore cometh earth shaking, of the vertue of Ether closed in the inner partes of the earth. But *Aristotle* saith, that this saying is erroneous: for a subtil thing moueth not downward: and also though it moued downward, yet it shoulde not make such working. And as *Macrobius* saith, The shining of Ether vnder the roundnesse of heauen, blaseth and shineth into all the roundnesse of the worlde: and containeth in it selfe the roundnesse of the seuen Planets, which moue agaynst the moving of the firmament. And the neather parte of the

aire,

aire with swiftnesse of his mouing, setteth on fire the ouer part of matters Elementall: and of that setting on fire, the roundnesse of fire is genred and bred, as it is sayd, in libro de celo & mundo in fine. And Ether is not set on fire, by the matter that is so set on fire. For it taketh no chaunging of the neather things, though those neather things take chaunging thereof.

¶ Of the sphere of heauen.
Cap. 6.

Sphæra.

The sphere of heauen as Iſido. sayth, is a certaine kinde shapen all round, and moueth all round about the middle thereof in euen space of times, from one poynt to the same. Philosophers tell, that this sphere hath neither end nor beginning: and therefore because of the mouing about thereof, it is not some knowen, where it beginneth, and where it endeth, and no shape is so according to heauen, as the shape of a sphere, both for the simplicitie therof, and for containing and receiuing, and also for likeness and accord, as Iſido. sayth. Also Alphraganus sayth, that the sphere is the round uttermost part of the heauenly body, in the which the fixed starres be contained. And this sphere goeth about vpon two Poles, the one thereof is by North, and goeth neuer downe to vs, and is called Polus Arcticus, the North pole: the other is Polus Antarcticus, that is, the South pole, and is neuer ſene of vs: and that is, because it is farre from vs, or els because the earth is betwene vs and it. Betwene these two Poles, as it were betwene two endes of the world, the sphere of heuen moueth and turneth round about, and with the mouing thereof, the starres that be pight therein, are borne & rauished about, out of the East into the West, and againe out of the West into the East, in mouing of a day and a night, in the space of foure & twentie houres. And the sphere of heuen moueth about with so great swiftnes, that but if the Planets met, and letted the swift mouing thereof, and made it moderate: the shape of the world shoulde

fall. And therefore as Alphraganus sayth, the seauen roundnesse of Planets, be vnder the sphere, euery one meeting and crossing other. By the which roundnesse, the Planets passe with couenable meeting, and meete and come against the rauishing of the firmament, and with standeth and tarieth the swiftnes thereof. And all the body of the sphere, moueth a slont about the middle, that is about the lyne that is named Axis, and Axis is a certaine line vnderſtoode, that stretcheth straight by the middle of a ball, or of an other thing from one Pole to another: by such a line vnderſtood in heuen, the roundnes of heuen moueth as a wheele moueth about the axiltree. The endes of this line that is named Axis, be called Cardinales coeli, and be pight in the foresaid poles, and are called Cardinales, because they moue about the holownesse of the Poles, as the sharpe corner of a doze moueth in the herre. And those Cardinales be hollowe and crooked inward, as Iſid. sayth. And halfe the sphere is called Emispermum, that is, the parte which is all ſene of vs, and for defaulte of our sight, it seemeth that it toucheth the earth: and the Circle, to the which the sight stretcheth and endeth, is called Orizon, as it were the end of the sight, as sayth Iſid. When knowe thou hereof shortly, that the sphere of heauen is a bright substance, and shineth euen to the middle thereof, that is to the earth, and the roundnesse thereof is most farre from the middle poynt of the earth: and therefore the substance of those things, which be full great in heauen, seeme full little to our sight: and that is for they be far off. And this sphere containeth all the nether things, and ordaineth and inordaineth them all, and is cause effective of generation and of liuing, and rauisheth and draweth to it selfe contrary things: for by violence of his mouing, it draweth after him the Planets, which mette with him, and passeth forth with harmonie & accord. For Ari. sayth in li. de proprietatibus Elementorū, of ordinate mouing of the sphere, and of the contrarie meeting of Planets, in the worlde cometh harmonie and accord.

Drawen.

And so Macrobius saith: in putting & mouing of the roundnesse of heauen, is that noyse made, and tempereth sharpe noyse with lowe noyse, and maketh diuers accordes and melodie: but for the default of our hearing, and also for passing measure of that noyse and melodie, this harmony and accord is not heard of vs. In likewise as we may not perceiue and see the Sunne moue though he moue, for the clearenesse of beames ouercometh the sharpnesse of our sight.

¶ Of the circles of heauen,
Cap. 7.

Circles of heuen be many: of which twaine be seene, the which twaine be called Galaxias and Zodiacus.

Addition

Zodiacus, an ouerthwart circle deuised to be in heauen by the Astronomers, to declare the course of the Sunne alway, betwene the Tropikes of Cancer and Capricorno. To which poyntes when it cometh either in the deepest of winter, or in the highest of Summer, it declineth by little and little backe againe toward the Equinoctiall. This Circle hath the name of the figures of beastes, that are imagined to be in it, to expresse the natures of the twelue Signes, which are within the compasse of the same.

The other are vnseene, as the Circle that is named Equinoctialis, that departeth heauen in two partes enen like: the which two parts be called Emispheria. And that Circle Equinoctialis, toucheth the Circle that is called Zodiacus, in two Signes, that one is named Aries, and that other Libra, the weigher and the Ballaunce. The other Circle is called solstitialis estiuus, that is, The stinking of the Sunne in Summer: for when the Sunne is therein, the Sunne is stinted in the Summer, and the daies begin to were shorter. This Circle toucheth Zodiacus, in the signe that is called Cancer, the Crabbe: and is as it were the ioyning of our dwelling country.

And another is called Parallelus, or the Circle septentrionalis, and is na-

med Articus also, and is as it were the departing of our dwelling place. And the Circle that is toward the Circle, which is called Torrida zona, which is as it were the ioyning of Torrida and of our habitation, toucheth the Circle which is named Zodiacus, in the Signe which is called Capricornus: And this Circle is named solstitialis Hyemalis, of stinking of the Sunne in Winter. For when the Sunne is in that Circle, the Sunne stinteth in Winter, and the daies beginne to were long. Another Circle there is, that is called Parallelus.

(*Paralleli, lines in the sphere of the world, equally distant, whereby the Sunne passing, causeth variation in the houres of the day) and is called Antarcticus also, and is in the South, above the North Circle, which is called Parallelus Articus. And these five Circles are called Paralleli, as it were Circles lyke farre a sunder. Beside these be two Circles, either called Colurus: the one is named Colurus septentrionalis, the North Colurus, and beginneth from the North Pole, and passeth round by the Signes that are called Cancer & Capricornus, & tourneth againe to his owne beginning. That other is called the South Colurus, (*Coluri, are two great Circles in the sphere, which doe declare the time called Aequinoctia and solsticia, that is to saye, when the daye and night be equal in length: also when the daye is longest, and the night at most length) and passeth by the Signe Libra, into the Signe that is called Aries, and turneth also againe to his owne poynt. And coluri are sayde as it were colla Tauri, and haue that name of the tayle of a wyld Ox, that arreareth his tayle, and maketh an vnperfect Circle: And Colurus is said as it were an vnperfect Circle.

The tenth Circle is called Orizon, that is, making ende of the sight: In that Circle it seemeth, that heauen and earth be coupled together.

And there is a South circle that betokeneth and marketh that part of the circle, and is called Zodiacus, in the which part

*Additio

*Additio

it seemeth that the Sun, is like far from the East & frō the West. And these two last circles be not in the sphere, but vary and be diuers, as diuers aspects asketh. Huc vsque Isidorus, li. 3.

Addition

Orizon is the furthest parte of the firmament that mans eye can discern, or determine,

Of the circle Galaxia.

Chap. 8.

Galaxias is a circle of heauen, and is more faire and bright then other circles of heauen, and passeth by the middle of heauen, and beginneth from the East and passeth to the South by these signes, which are called Cancer & Capricornus, and turneth againe to his owne point. And this circle is called the milky circle: for among all circles of heauen, that circle is most bright and clere, and most notable. And therefore by night it ruleth and leadeth ship-men, and waye-faring men. And the more clere the weather is by night & cold, the better is the perceiving of this circle. By the opinion of the common people, the circle Galaxias is the voze of the passing of the Sun, that the Sun leaueth after him when he passeth in that circle. But Aristotle sayth this is false. For if Galaxias were of the imprinting of the passage of the Sun, then must this printing be in the signes, in the which the Sunne passeth with other moueable starres. And we see that this is false. For it passeth the boundes of the circles, which are called Zodiacus, where the Sunne commeth not nigh: as it is sayde in Libro Meth. Therefore Anaxagoras and Democritus sayde, that Galaxias is of reflection and rebounding of light towarde the ayre, as it were in a mirrour. But this is false, as Aristotle sayth. Therefore if it were so, Galaxias shoulde chaunge place, as the light chaungeth, and this is false. For we see, that Galaxias is alway in one place, and passeth not thence. Therefore Aristotle sayth in this manner. Fire, which is nigh to the roundnesse of heauen, is shining and bright. And in the place where Galaxias is seene, be

many small starres and bright, and in those starres shineth that brightnesse. And therefore that place seemeth most bright with beames of light, and passeth not out of one place of the roundnesse of heauen. Huc vsque Aristoteles liber, pr. Methreorum, cap. 2.

Of the Zodiace, cap. 9.

Zodiacus is a circle that passeth almost, & is departed euen in twelue partes, the which twelue partes Philosophers call signes. And these signes shewe to vs in what parte of heauen the Sunne and the Planettes are in. Then the twelue signes be twelue spaces distinguished in like maner, known of Astronomers by notable starres, and euery each signe is departed in thirtie degrees, and euery each degree is fiftie minutes, and euery minute is fiftie scruples. So that fiftie scruples make one minute, and fiftie minutes make one degree, and thirtie degrees make one signe. And these signes be called by their owne proper names: As Aries, the Weather: Taurus, the Bull, and so of other: They be called beastes, not for that beastes be set in heauen: but for in effectes and doing they present some propertie of such beastes: as it shall be said here following.

Among these twelue signes, foure be Cardynall signes, as Isidore sayth: as Cancer, highest, and Capricornus, to west, Aries and Libra in the middle. The first twaine be called Signa Solsticialia, those be the signes in the which the Sunne stinteth. For in Cancer the Sunne stinteth, and commeth no nicher to vs warde: And in Capricornus he passeth no further vtwarde. In the first he maketh most long daies and short nightes: And the seconde againeward: and in the other two signes the daye and night be lyke. And in Libra is euennesse of daye and night in hartiest: and then in eyther time dayes and nightes be lyke long: also in these signes there be three ferye, that be Aries, Leo, and Sagittarius: and there be three earthye,

The Sun is in the highest.

The Sun is lowest.

Fire.

Earth.

Aire.

Water.

East.

South.

West.

North.

that be Taurus, Virgo, Capricornus. And there be thre appye, that be Gemini, Libra, Aquarius. And there be thre watrie, that be Scorpio, Cancer, Pisces. Among these signes, they that be fyre and appye, be hotte and male, and daye signes. And they that be watrie and earthie, be colde and female, and nightish signes. Also among these, foure be moueable, that be the foure cardinall signes, that be Aries, Cancer, Libra, and Capricornus: for in these signes, time chaungeth. And foure be pight, in the which time is pight: that be Taurus, Leo, Scorpius, and Aquarius. And foure be common, in the which they be meddeled: that be Gemini, Virgo, Sagittarius, and Pisces. And these signes be called houses: for they be the home and dwelling places of Planettes. And of these houses, some be called the houses of Triplicitie, and some of exaltation. For those signes that accord in one kinde, make a Triplicitie, and haue one name, & so they be ordeined in foure parts of heauen. For in the east part be the fire signes, Aries, Leo, & Sagittarius: The earthy signes be Taurus, Virgo, & Capricornus in the South. The airie be Libra, Gemini, Aquarius, in the West. Watric be Cancer, Pisces, & Scorpio in the North. And among Triplicities of houses, those that be in the East be stronger in theyr working and doing than the Weaste, the Northern, or the Southern: For more noble planettes haue mastery therein. For the Eastern Triplicitie, that is the first, hath the Sunne by day and the Mone by night, and Saturnus is partener with them by daye and by night. And West in Triplicitie hath Saturnus, Mercurius, and Iupiter. And the Northern Triplicitie hath Venus, Luna, & Mars. And the Southerne Triplicitie hath Saturnus, Mercurius, and Iupiter. Also signes be called houses of exaltation and rising. For as Planettes be more or lesse enhaunced in degrees of signes, the more vertuouslye and perfectly they worke. For the Sunne hath his vertue & exaltation in the righte degree of Aries: and his falling in the degree of Libra, Venus hath her blisse in Piscibus,

in the eight and twentie degree, & her falling and her discomfozt in such a falling of the signe, that is there afoze, that is Virgo. Mercurius ariseth in Virgo, sixteen degrees, and falleth in Piscibus in as many degrees. The Mone ariseth in Cancer in the third degree, and falleth in Scorpion in as many degrees, Saturnus ariseth in Tauro in one and twentie degrees, & falleth in Aries in as many degrees. Mars ariseth in Capricornus, in seven and twenty degrees: and falleth in Cancer in as many degrees. Iupiter ariseth and Caput draconis in Gemini in three degrees, and falleth in Sagittario, in as many degrees. Cauda the taile of a Dragon ariseth in Sagittario, in three degrees, and falleth in Gemini. Beside these euery each signe is departed in three partes, the which partes be called Facies. The beginning of which is from the first degree of Aries, and dureth to the tenth degree: the second dureth to the xx. the third dureth to the thirtiye. The first part that is called Facies is giuen to Mars, the second to the Sun, the third to Venus. The first Facies of Taurus, and is giuen to Mercurius: the second to the Mone, the third to Saturnus. The first Facies of Gemini is giuen to Iupiter: The second to Mars: the third to the Sunne. The first of Cancer to Venus: the seconde to Mercurius: the thirde to the Mone. The first Facies Leonis is giuen to Saturnus: the second to Iupiter: the third to Mars. The first Facies of the signe that is called Virgo, is giuen to the Sunne: the second to Venus, the third to Mercurius. The first Facies of Libra, is giuen to the Mone: the second to Saturnus, and the third to Iupiter. The first Facies of Scorpio is giuen to Mars, the second to the Sunne, and the third to Venus. The first Facies of Sagittarius is giuen to Mercurius, the second to the Mone: the third to Saturnus. The first Facies of Capricornus, is giuen to Iupiter, the second to Mars, the third to the Sun. The first Facies of Aquarius is giuen to Venus, the second to Mercurius, the third to the Mone. The first Facies of Pisces is giuen to Saturnus, the second to Iu-

piter

pitier, the third to Mars.

Then a Planet that is in his house, hath five starres: in degree of exaltation and arising, he hath foure: in the house of the Eclipcie, he hath three: in part that is called Facies, he hath one or two. And among the Planettes, hee that is most abundaunt in number, passeth most in strength. And euery each Planet is more strong in his owne house, than in anothers house. And so by strength of the signe that a Planet is in, the Planet is strengthened, and is feeble of feeblenesse of the signe that hee is in. As a strong man is more strong on a strong horse than a feeble. And therefore as Michael sayth: Astronomers in their domes and in their iudgements take heed of the houses ascendants. That is to vnderstand of arising of signes, and dignitie of Planets, that they may doe me and gesse what shall befall by principate and masterie in houses, in Angles, or ascendants, anglye either falling from angles.

And also some signes bee called Domus angules, as the Cardinall signes, of the which we haue spoken before, that be Cancer, Libra, Capricornus, and Aries: And some signes bee called Domus succedentes, following Angulus, as Taurus, that followeth the signe that is called Aries: and Leo, that followeth the signe which is called Cancer: and Scorpio, that followeth the signe which is called Libra: and Aquarius, that followeth the signe, which is called Capricornus. And some bee called Domus cadentes ab Angulus, as Gemini, Virgo, Sagittarius, Pisces: as it is seene in Michael his figure. And by rising and going downe, Oppositions and Coniunctions, and aspects of these signes diuers and contrarie things fall in this world. For as the same Authour saith, they bee in strength of kinde, and both gendered vnder a strong signe, male, ascendent, and arising: and vnder a strong Planet, with good aspect therein, be of strong and good disposition in their kinde: and againeward.

Also houses that bee called Domus

Anguli, the first house is Easterne, that is the signe which is called Aries: and the Northerne house is Cancer: and the West Angule is Libra: and the Angule of the earth is Capricornus. These foure Anguler signes be of most vertue: and the Easterne more than the Westerne: and the Northerne more than the Southern. And the angle of the earth is lesse strong than the other angles, as the same Authour sayth. The signes that bee called Domus succedentes, be of meane effect and vertue: and the second signe, that is to witte, the second signe from Aries is Taurus, and the fourth signe, the fifth, the eighth, the eleuenth: and among these signes or houses, the eighth is worst working and betokening: and therefore Astronomers call it Domus mortis, the house of death: and the other signes bee called Domus cadentes, falling houses, that be the fourth, the fifth, the sixth, the ninth, and the twelfth, and be of feeble effect, and of worst betokening, and namelye the sixth and the twelfth: and the cause thereof is, as the authour sayth, for in the signe that is called the sixte house, Mars is Lord and Master: and therefore it is called the house of sickness and of feeblenesse of all things: and in that signe is the ioye of Mars, and in the twelfth is the ioye of Saturnus: and therefore it is called the house of enmitie, of sorrow, & trauaile: also signes that be called Domus, beholde euery other, and haue aspect euery each to other: so it is sayd, that there bee three principall aspects, that bee called Sextilis, Trinus, & Quartus. Aspectus is called Sextilis, when a Planet in any signe ascendant arising, hath aspect to the thirde before him, and to the thirde after him: and that from the third to the eleuenth. Ensample. If any Planet be in the beginning of Aries, hath aspect to the Planet, that is in the head of Gemini before him: and to him, that is in the beginning of Aquarius, after him that is in the eleuenth signe: and this aspect is called Sextilis: for it holdeth the sixt part of heauen, that is sextic degrees, and such aspect is laudable, fortunate, good, and gracions.

It

The whole art resteth on deeming & aming

ethelst
marche
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It is the signe of meane longe as Astro-
nomers tell, as the foresayde Authour
meanteth. The third aspect is from y^e first
signe to the ninth. Ensample. A Planet
that is in the beginning of Aries, hath
aspect to him that is in Leone before him
and to him that is in Sagittario, after
him, that is the night signe. And this as-
pect is called Tercies, and Trious also:
for it containeth the third parte of hea-
uen, that is sixe score degrees, & this as-
pect is best, for it is in the signe of per-
fect friendship and longe, as the Authour
sayth.

Notes re-
quisite.

The fourth aspect is from the fourth
signe and the ninth. Ensample. A Planet
that is the beginning of Aries, hath as-
pect to him that is in the head of Cancer
before him, & to the Planet that is in the
head of Capricornus after him, or behind
that is the tenth signe. And this is called
Quartus, the fourth: for it containeth
the fourth parte of heaven, that is foure
score degrees and tenne. And this aspect
is euill: for it is the signe of wrath and
enue, and enmitie, and in perfection, as
the foresaid Authour sayth. And coniunc-
tion & apposition be not aspects: but som-
time they be called aspects by misusing
& chaunging of that name aspect. Then
when the first signe hath aspect to the
leauenth, as Aries to Libra, it is called
Aspectus oppositus, and is worst: for it
is the signe of perfect enmitie, & signifi-
eth and betokeneth worst haps, & name-
ly if Mars haue such aspect to Saturnus,
or to the Sunne: And when a Planet
commeth with a Planet in y^e same signe
ascendent, or in the next signe there be,
for, or behinde: then it is called Con-
iunction. And this Coniunction may be
good, if that the Planets be good. And a
gaineward euill, if the Planets be euill,
as the Authour saith. And all this is said
in figure, that the Authour maketh and
setteth.

Sapiens
dominabi-
tur austris

Of Aries. chap. 10.

After we kinde of all signes arowe,
and by order, taking beginning of the
signe, that is called Aries. Then Aries
is an Casterne signe, as it is said. For as

a whether in lieng vpo one side, turneth
& chaungeth by equall times, so the Sun
being in that part of the circles Zodia-
cus, that is called Aries, maketh euen-
nesse of day and night, and maketh the
artificial daies and nights like long. And
Misael sayth, that Aries is a fire signe,
male, and a dayes signe and vnsable,
and the house of Mars. The Sunne is
Lord thereof by day, & Iupiter by night,
And Saturnus is partener with them.
And this signe Aries is of the first Tri-
plicitie. The first Facies is given to
Mars, the second to the Sunne, the third
to Venus. And of mans bodie Aries hath
maistrie in the head and face, & maketh
much haire in y^e bodie, & maketh y^e body
and face crooked and heauie eye, short
eares, and long necke, and is the house
of lyfe, and of the birth of man: for as
that signe goeth vpwarde from the nea-
ther parte of the earth toward the ouer
partes of heauen, & turneth againe from
darknesse to light: so doth a childe that
is bozne passe out of darknesse. And by
vertue of that signe the thing that is hid
commeth into light, and priue things be
knowne to wise men. And as Alboma-
sar telleth in libro de moribus astroru.
In going downe (he sayth) of the third or
of the fourth degree of Aries, the signe a-
rileth that is called Libra, and moueth
the aire. In the tenth degree riseth the
starre that is called Almareth and Al-
pheta, and maketh the aire clere and
bright. In the 25. degree Plades the sea-
uen starres goe downe, when the Sun,
or the Moone, or any of the Planets com-
meth into the first, second, or third degree
of Aries, then shall be cloudye weather, &
winde of the South colde and tempest.
In the second degree of Aries, or in the
ninth shall be great heate.

Of the signe Taurus. cap. 11.

Taurus, as Misael saith, is an earth-
ly signe, colde, pight, and a nightye
signe, the house of Venus, the second, ex-
altation of the Moone in the fourth de-
gree: Venus is Lord thereof by daye,
and the Moone by night. And Mars is
partener with them: and of the Tri-
plicitie

Shape in
Aries.

Pleides,
the seven
starres.

Al herbes,
stones,
fruits, ser-
pents, &
seeds, of y^e
operatio,
in the 4.
degree of
this con-
iunction.

Taurus
are vncu-
rable poi-
sons sweet
or fresh
in tast,
these ha-
ste to death.

Shape in
Taurus.

placitie he is the second. The first Facies is giuen to Mercurius, the second to the Moone, the third to Saturnus, and hath mastery of mans body in the necke and in the throte, and giueth large face and crooked, heauie nose and long, large nose, thills, heauie eyes, haire standing, and blacke and a greate necke, and maketh a man shamefast, and to walke honestly, and neuertheless in vaine & in idleness. And he is the house of substance, and of riches, and possession, of receiuing and giuing, and is called Taurus, a Bull, for a Bull eareing maketh the land plenteous and rich. Also when the Sunne is in Tauro, land may be eared, and is couenable to be tilled, and to beare fruite, as saith Albumasar. In the first degree Taurus, ariseth the starre that is called Palat. In the sixt degree & constellation that is called Orion, goeth downe, and the aire chaungeth. In the eight degree Plades, the seauen starres arise and distrouble the aire. In the 16. degree, the starres that be called Hiades arise, and distrouble the aire.

Of the signe Gemini. cap. 12.

As Misael sayth, The signe that is called Gemini is airie, male, meane, and a day signe. The house of Mercurij, exaltation of Cauda Draconis, the star that is called the Dragons taile, is in the third degree thereof. Saturnus is Lord by day, and Mercurius by night. And Iupiter is partener with them, & of the third Triplacitie. The first Facies is giuen to Iupiter, the second to Mars, the third to the Sun, & hath mastery in mans body, of the shoulders, armes, & handes, & maketh a man faire, couenable, and of meane stature. And if Mercurius be coniunct thereto, and be fortunate: he disposeth a man, and maketh him able to lecture and to writing. And is the house of kinred, and high sibnesse of counsaile, of religion, and of truth. Of good meat and of sleepe, as Albumasar sayth, when the first degree of this Gemini goeth downe, the starres arise & be called Hiades, and change the aire, and thereafter Archites & Echtes, that be called Aquila, the Eagle in eightene degrees, & Delphin in &

sire & twentie degree. This signe is called Gemini, that is to meane twins, as it saith. Fables of Poets meane, that these twins were Castor & Pollux, two brethren borne at one burthen, and were strong men. And because of them it is sayd, & the Sun is then in Gemini. For when the Sun is in y part of heauen, y vertue is doubled to make the weathervozld plenteous. And then sometime be many warres and strifes betwene kinsmen & cousins. Also I sid. telleth another tale, & saith, & when Castor is ouer & ruleth the weathervozld things, then Pollux is ouer & ruleth the ouer things, & againeward. And Marcius sayth, that that is feined. For sometime in Summer, when nights be most short, one part of the constellation goeth downe, & the other part, that is y forth, ariseth and goeth vp. And therefore it is saide, that the one brother oweth heauen, and the other hell.

Castor and Pollux, as Poets haue feined were two twins, begotten on Leda, & wife of Tindarus king of Laconia, (with whō as it is feined) Iupiter in the likenes of a Swan, did accompany, for in those daies inchantment & witchery, holpe to further much iniquity, & the childre so begotten, felt Gods vengeance secretly, the is said to hatch two eggs, of y one came Pollux & Helena, which was rauished by Paris, for y which came Troias destruction, & of y other came Castor, & Chenestra, y wife of Agamēnon, king of Micene in Greece, now called Peloponnesus: the two eggs are y two princes, y husband & y adulterer: these two Castor & Pollux, deliuered y seas fro pirats & rōuers, & therfore being counted Gods of y sea, were called on by mariners in time of daunger, & tempest. Occasion of this was taken of the star called Gemini, into the which it is feined those two brethren were turned: ther are two lights which do often settle on ships called Castor & Pollux, which if they ascend is a token of fair weather, if they sal on y sea as a shew of tempest, this is common.

Of the signe Cancer. cap. 13.

The signe y is called Cancer is watry female, unstable, a night signe, the house of the Moone, exaltation of Iupiter

*Additio

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noisibol

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in

Shape in
Gemini.

Shape in
Cancer.At which
time be-
ginneeth
dog daies
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saide the
time of
infectionDies cani-
culares.

Addition

in the fiftēth degré thereof. Venus is Lord thereof by day, and Mars by night: and the Moone is partner with them. And he is of the fourth Triplicitie. His first face is ioyned to Venus, the seconde to Mars, the thirde to the Moone: and hath mastery in the body ouer the brest, ribbes, and lunges: and maketh greatnesse in the bodye. For from the middle he maketh a man great and euill shape, & boistous, and vpwārd subtil, and maketh short teeth and crooked: and is called the house of the father and of vines, and of all things that grow vpon earth: of castles, of towres, of townes, and of Cities, of treasure hidde, and of heritage. Whereof speaketh Albumasar. And when the fifth degré of this signe Cancer goeth down, the signe that is called Capricornus ariseth, and chaungeth the aire. In the leauenth degré Orion ariseth and chaungeth the aire in heate. In the 29. degré ariseth the sharpe star, that is called Canicula, & seemeth a full hound. And then is greatesse disturbaunce in the aire, and as Isidore sayth, This signe is called Cancer, the Crabbe. For the crab is a shelling beast, and goeth backward: So the Sun, when he goeth in that part of the circle Zodiacus, that is called Cancer, he goeth backward in the right degré of this signe Cancer. Also then the Sunne is high toward the roundnesse of the sphere, toward our dwelling place: and is set in earth that he may not passe higher: and then he turneth againe, passing by the nether signes: euen to Capricornus.

Canis is a starre in the Firmament, rising the 17. Kalends of August, & goeth downe within 40. dayes after: in which time being called the dog daies, this starre ioyning with the sunne in the middest of the firmament doubleth the heate, &c.

Of the signe Leo. chap. 14.

As Michael saith, The signe that is called Leo, is fire, male, pight, and a daye signe, the house of the Sunne, and his exaltation, the Sunne is his Lord by day, and Jupiter by night, and Saturnus

is partener with them. And he is of the first Triplicitie. His first face is given to Saturnus, & second to Iupiter, the third to Mars, and helpeth in a man the stomacke, braynes, heart, and ridge, & maketh a man great vpwārd and small beneath, of greatesse heart and fierce, with small legs, & he called, the house of children, and of new clothes, of free men, and of gods, and this sayth Albumasar. In the fourth degré of Leo, Aquarius, and Clion ariseth, and the ayre is chaunged. In the ninth degré Cancer ariseth and Capricornus goeth downe. And that signe is called Leo, for the Lion is strongest of beasts, namely of heate, and specially in the fore part: so the Sun entering into that part of this signe, printeth in his beames more sharply, then he doth in the ende when he passeth out of the signe, as Isidore saith.

Of the signe Virgo. chap. 15.

The signe that is called Virgo is earthie, colde, meanly, and a night signe: the first house of Mercurius, and the exaltation of Mercury is in the fifth degré thereof. Venus is his Lord by day, & the Moone by night, and Mars is partner with them, and is of Triplicitie the second. His first face is given to the Sun, the second to Venus, the thirde to Mercurius. Of the parts of man he hath in cure the wombe and guts, and maketh a faire person, faire eie, faire face, & seemely, and he swageth the will: and is the house of sicknesse, of seruants, men and women, and of beasts, and betokeneth right wisenesse and chaunging from place to place. And this signe is called Virgo, a maide: for a maide is barren, and without fruite: so the Sun, entering the part of Zodiacus, that is called Virgo, wasteth with his heate, humour and moisture: and so maketh the earth barren of fruite.

Of the signe Libra. chap. 16.

Michael saith, that the signe that is called Libra is watrye, male, vnstable, a daye signe, the house of Venus, the first

eral.

Shape in
Leo.Clion.
a starre.Shape in
Virgo.The Zo-
diacke de-
clining

Shape in
Libra.

Addition

exaltatiō of Saturn⁹, in 21. degr^{es} therof. Venus is his Lord by day, & Saturn⁹ by night, Mercurius & Iupiter be both partners with them, of Triplicitie in y^e third: His first face is giuen to the Bone, the second to Saturnus, the third to Iupiter. In mans body he ruleth y^e nether parts, the wombe, the guts, and the nauell. And he is the house of wiues, spoussalles, and marriages, of strife, theste, and robbery, and this saith Albumasar. In the fifth degr^e of the signe of Libra, the starre that is called Leo, ariseth and chaungeth and heateth the aire. In the 22. degr^e ariseth Corona, and maketh much troubling of the aire.

Corona, the signe of Ariadne (the wife of Theseus king of Athens, who was much defaced by breaking his fayth, which he had promised to the daughter of Minos, king of Creta, leauing her in the Ile Naxas, notwithstanding she saued his life) which hath nine starres in forme of a crowne.

And in the 23. degr^e ariseth the starres that be called Hyades and Vespertini, and then is moze perturbation of y^e aire. And thereafter ariseth Virgo. And this signe hath his name of Libra, of a ballance: that is y^e instrument of weighing. For the Sunne being in that parte of heuen y^e is called Libra, maketh daies and nights euen like and long, as Isidore saith.

Of the signe Scorpio. chap. 17.

Isa^el saith, the signe that is called Scorpio, is watrye, colde, pight, and a night signe, the first house of Mars, the exaltation of no Planet, Venus is his Lord by daye, and Mars by night: and the Bone is partner with them, of Triplicitie is the fourth. His first face is giuen to Mars, the second to the Sunne, the third to Venus. Of the part of man, it serueth the members of generation, the bladder and the reins: & giueth a ruddy face and little, much haire, small eien, long legs, & great fete. And he maketh a man light and vnsable, wrathfull, & a lyar. And is called the house of death, and of traitaile, of harme, & of damage, of strife,

of battaile, of guilefulnesse, and felnesse, and of wit. Whereof speaketh Albumasar. In the second degr^e of Scorpio the stars Hiades arise, and causeth greate disturbance and distemperance in the aire.

(Hiades are seven stars, whose names are Ambrosia, Eudora, Pasithoe, Coronis, Plexauro, Pytho, & Tyche, they bee troublous, and raise stormes & winde. They go down the 14. kalends of May: Poets haue named them the daughters of Atlas & Aetheria, wherefore they be also called Atlantides: Atlas of Mountania, as the Græks supposed, did first find out the course of the stars, by an excellent imagination: it is supposed he was about the yeres. 1599 afore the incarnation: of so great antiquitie is the science of Astronomie.

And thereafter ariseth Taurus. In y^e 22. degr^e therof Pleiades go downe: & the wether & the aire is clere. And that signe is called scorpio. For a scorpion is a beast that stingeth gladly with y^e taile. Also the Sun being in that parte of Zodiacus, that is called Scorpio is cause of hurting, and of punching of mans body. For then he withholdeth and giueth lesse heate to the ayre, whereby the ayre being distempered in colde, græueth and puncheth the bodye soone, as Isidore saith.

Of the signe Sagittarius. Chap. 18.

Isa^el saith, that Sagittarius is a watrye signe, male, meane, and a daie signe, in exaltation of Cauda draconis, the starre, in the thirde degr^e thereof, the Sunne is his Lord by day, Iupiter by night, Saturnus is partener with them of Triplicitie. The first face is giuen to Mercurie, the seconde to the Bone, the thirde to saturnus. Of mannes partes hee disposeth the eyen, and maketh long haunches and legges, and euen long face and small chinne, and maketh a man sayzer behinde then before, and maketh small haire, and a great womb, and he maketh a man haue liking in mouting.

Shape in
Scorpio.

*Additiō

Humane
feature.

ni qonb
o q 1012

Simba

Sagittari-
us arrows
are raine,
haile, &
noy.

And therefore hee is called the house of
travailing men, of truth, of wisdom,
of mastery, of worshippe, of wit, and of
cunning and knowing of starres, and
dignation of dreames. And hereof spea-
keth Albumasar. In the second degree
of Sagittarius, Plyades arise, and go some
downe. And the head of Scorpio ariseth,
and then is strong turbation of the aire.
In the sequenth degree the starres Hy-
ades go downe, and the aire is chaunged.
That sign is called Sagittarius, & archer:
For as an Archer sendeth his Arrowes:
so the Sunne when he is in that part of
Zodiacus, sendeth to vs Raine, haile, and
Snow.

Of the signe Capricornus.

Chap. 19.

Shape in
Capricor.

MIsael sayth, That the signe that is
called Capricornus, is earthie, cold,
unstable, a night signe. Saturnus first
house. The exaltation of Mars is in 28.
degree thereof. Venus is his Lord by day,
and the Moone by night, and Mars is par-
tener with them of Triplicite, and is
the second. The first face is given to Ju-
piter, the second to Mars, the third to the
Sunne. In mans body he beholdeth the
knees, and giueth small legges and drye
bodies, rough face and hairie, guilefull &
wathful. He is called the house of Lord-
ship, of worshippe, of king and of king-
dome, of blisse, and of imperte, of riches
stollen and hidde. Hereof speaketh Al-
bumasar. In the fourth degree of Capri-
cornus, Cancer ariseth in 39. degrees, the
head of Cancer goeth downe, and y head
of Capricornus ariseth. And is called Ca-
pricornus. For as a Goat buck is a beast
with hornes standing upward: so the
Sunne, when he is in that part of Zodi-
acus, maketh the flinting of the Sunne
in the winter, and then he beginneth to
flie upward by signes toward Aries and
toward Cancer.

Of the signe Aquarius. chap. 20.

MIsael sayth, That the signe that is
called Aquarius, is male, pight, a
daye signe, the house of Saturnus: but

is exaltation of no place. Saturnus is his
Lord by daye, and Mercurius by night.
Iupiter is partener with them of Tri-
plicitie, as in the third. His first face is
given to Venus, the second to Mercuri-
us, the third to the Moone. And it is sayd
hee hath Lordshippe of mans legges un-
till the ankle boane, and maketh a man
gladde and ioyfull, and a greete wasler.
And maketh a faire face, and well colour-
red. And of some hee maketh one legge
longer then another, and he is called the
house of friendship, and of Merchandise,
& faire, of fortune, of rent, of tribute, and
substaunce, of riches, of king, of knight, &
of foot men. Hereof speaketh Albuma-
sar. In the fourth degree of Aquarius, the
signe ariseth that is called Leo: In the
leauenth degree, the starre that is called
Stella regia, and the starre that is called
Lampades, goe downe and chaunge the
aire, & thereafter Capricornus, & the head
of Aquarius ariseth. fables meane, that
that signe Aquarius is y butler of Gods,
and giueth them water, and therefore he
holdeth a pottle. And therefore then it
is saide, that Sol is in Aquario: for that
time the aire is made thicke, and hath
much water bread: and then is more
raine then in other times, as Isidore
sayth.

Of the signe Pisces. chap. 21.

MIsael sayth, That the signe that is
called Pisces, is watric, colde, meane,
and a night signe: the house of Iupiter,
but exaltation of Venus in the 27. de-
gree. Thereof Venus is Lord by daye,
Mars by night, and the Moone is par-
tner with them, of the Triplicite in the
fourth. His first face is given to Satur-
nus, the second to Iupiter, the thirde to
Mars. In mans body he ruleth the
sete, and giueth large breast, little head,
a flourishing beard and faire. And ma-
keth a man white, of great heart, with
rounde eyes. And that signe is called
the house of ermitie, of Asses, of horse,
and of euery beast that is ridde vppon.
And betokeneth trauaile, wo, & sorowe,
backbiting, deceipt, and guile, euill will,
and prison: Hereof speaketh Albumasar:

Shape in
Aquarius

Simba

Shape in
man.

In the tenth degree of the signe γ is called Pisces, Virgo ariseth in the 12. degree, Thele, γ is the signe γ is called Libra, ariseth in the 19. degree, the signe that is called Cancer ariseth in the 24. degree, Orion, & the signe that is called Aquarius arise. And this signe is called Pisces, the fish, for that time is generation and froting of fish. For when the heate of the Sunne ariseth, humours be dissolved and parted, and then fish use to shed their skinde, as Isidore sayth. And so Astronomers meane that these be the private properties & vertues of the 12. signes of heaven. And I haue put these properties of these 12. signes to this worke, supposing that it is profitable to them that read γ names of them in holy writ, to finde and knowe shortly, what olde men meained and vnderstode of them in olde time. And why & wherfore Astronomers, that take hede of the course of the Starres, set such names to these twelue signes. For by rising and downe going, and conspect and sight these 12. signes, that be called also Domus, houses: diuerse and wonderfull chaunges fall in these neather partes of the worlde, as it is sayd. For the ouer bodies of heaven alter and chaunge these neather things, and make in them diuers impressions and printes. And by these twelue signes, moue the Planets that be called Sidera errancia, not for they erre, for they haue most certeine mouing and discret: But they be called Errancia, for it is known that they holde theyr course against the course of the firmament. And therefore of the mouing of Planets, and of their place and effect, somewhat shall be shortly sayd, both in generall and in speciall.

Of double mouing of the Planets. chap. 22.

ALl the Planettes moue by double mouing, by their owne kinde, mouing out of the West into the East, against the mouing of the firmament: And by other mouing out of the East into the West. And that by rauishing of the firmament. By violence of the fir-

manent they be rauished euery daye out of the East into the West. And by theyr kinde mouing, by the which they labour to moue against the firmament, some of them fulfilleth theyr course in shorter time, and some in longer time.

And that is for theyr course be some more and some lesse. For Saturnus abideth in euery signe thirtie moneths, and full endeth his course in thirtie yeare. Iupiter dwelleth in euery signe one yere, and full endeth his course in 12. yeare. Mars abideth in euery signe. 45. dayes, and full endeth his course in two yeres.

The Sunne abideth in euery each signe 30. dayes and 10. houres and 5. minuts, and full endeth his course in. CCCxv. daies, and fire houres. Mercurius abideth in euery signe. 28. dayes and fire houres, & full endeth his course in. CCCxviii. dayes. Venus abideth in euery signe 29. daies, and full endeth his course in CCCxviii. dayes.

The Mone abideth in euery signe two daies and an halfe, & fire houres, and one bisse lesse: and full endeth his course from point to point, in 27. dayes and eight hours. And by entering and out passing of these 7. starres, into the 12. signes, and out thereof, all thing that is bread and corrupt in this neather worlde is varied and disposed: and therefore in the Philosophers booke, Misalath. chap. 1. it is read in this manner. The highest made the worlde to the lykenesse of a sphere, and made the highest circle about it moueable in the earth, pight and stedfast in the middle thereof: not withdrawing towarde the left side, nor towarde the right side, and sette the other Elementes moueable, and made them moue by the mouing of seauen Planets, and all other starres helpe the Planettes in their working and kinde. And therefore the working of the Planettes is lyke to the stone Magnas, an Adamant, and to Iron. For as Iron is drawne to that stone, so euery creature upon earth, hath a manner inclination by the mouing of the Planets. Couenable sitting, and destruction cometh by mouing and working of Planettes: the working of them varieth and is diuerse by diuersitie of Climas and Countreyes.

For they work one manner thing about the laud of blisw men, and another about the land and countrey of Slaues: and therefore as he saith Caput. quarto. Take hede of coniunction of Planets in these signes. For if many Planettes be coniunct in watry signes, in the space of the yeares, it betokeneth much raine: And if they be coniunct in fire signes, it betokeneth dyneresse and hunger, that cometh of passing heat and dyneresse: and if such a coniunction be in signes that be ayre, it betokeneth much winde: And in the signes that be colde, it betokeneth heauynesse of colde, & of tempozatennesse of heate. And yet in the same booke. ca. 8. it is said, that gifts of signes increase in theyr working by coniunctions of the Planets in good or in euill. For if the planettes be good, they betoken good, and if they be euill, they betoken euill. For as he sayth, Some Planets be male, euill day signes, heauie, colde and drye: as Saturnus. And some be good, male, a day Planet, tempozate, hotte, and moyst: as Iupiter. Mars is male, a night Planet, and bradeth heate and drynesse. Venus is female, a night Planet, meane, betwene hot and colde, and moisture. And Mercurius is of tempozate kinde, a day Planet, now male, now female. Therefore he tourneth himselfe some to the kinde of the Planet, that he is coniunct with. And so with good Planettes he is good, and with euill he is euill, and with meane he is meane. Also the Mone is a female Planet, and a night Planet, colde, and passing moyst. Therefore Astronomers meane, that some Planets in their doing and effects be good, as Iupiter and Venus: for they graue nothing, but helpe and saue both their owne, and the things that be not theyr owne, as farre forth as they maye. Other Planettes be euill, as Mars and Saturnus, not for that they graue alway theyr owne, but they helpe onelye their owne. And some moue as the Sunne, the Mone, and Mercurius. For they helpe theyr owne, and be nothe good and now euill to other: and namely, as they be coniunct in diuerse houses of signes, with Planets good or euill. For with

good they be good, and with euill they be euill. As these seauen Planettes oft worke, they haue might and power in ofte generation of men, and of other beastes. For as Astronomers meane, and Galen, and other wise Physicians, Saturnus with his coldnesse and drynesse, congeleth the matter that is conceiued in the mother, and maketh it thicke: And in the seconde moneth Iupiter giueth spirits and members: In the third moneth Mars maketh the blood thinne, and humours thicke, and ordeineth and compoweneth. In the fourth moneth the Sunne giueth spirituall lyfe to the liuer and to the heart. In the fifth moneth Venus maketh perfect and disposeth the members and limmes of feeling, and of office, as the eares, nose, and other such. In the sixt moneth Mercurius compoweneth all the holes and holow members, and tongue, and noethrilles. In the seauenth moneth the Mone departeth and distempereth members in their owne place and stord, and therefore then a child is borne profitable and healthfull, and if the childe put off the birth, euen to the eight moneth, then the childe dieth. For then the might and vertue of Saturnus cometh yet againe, for with his either qualitie, colde and dry, he bindeth and stayeth the childe. And in the ninth moneth Iupiter's vertue cometh againe: for he nourisheth and keepeth the childe with his tempozate heat, therefore a child that is borne that time, shall liue, and also the child that is borne in the beginning of the tenth moneth, maye haue help and life, for then againe Mars reigneth, and by his heate and dyneresse, the childes members be strengthened, and therefore the child by benefit of heate and of drynesse, cometh out: mightie and strong Planettes haue those workings, and many other generall and speciall in the neather bodies, and namelye when they haue Lordship and mastery in theyr owne home and house, for euery Planet hath his owne house as Albumasar sayeth.

For Saturnus his owne first house is Capricornus, and also Aquarius: Iupiter's house is Pisces & Sagittarius: Mars

Of generation causes super-naturall, naturall.

This is a fallax, after fortie daies, the feature is perfect, except he meaneth the power of euery sece

house

house is Aries, Libra, & Taurus, Mercurius house is Virgo, Libra, & Gemini, the Sun's house is Leo, the Moons house is Cancer. In these .12. houses & signes, the 7. Planets be Lordes and Masters, and passe & moue therein by diuers moouings: and now be in exaltation & are rising, and now falling and abating. And in these signes the Planettes moue and abate with double mouing, and moue by accidentall mouing and rauishing of the Firmament, out of the East into the West: and by kind mouing, the which kinde mouing is double, the first and the second. The first mouing is the round mouing, that a Planet maketh in his owne circle, and passeth neuer the marks and bounds of the circle. The seconde mouing is that he maketh vnder the Zodiacus, hauing aspect to the same circle, & passeth alwaye lyke great space in a like space of time. And the first mouing of a Planet is made in his owne circle that is called Eccentricus, & is called so, for the earth is not the middle thereof, as it is the middle of the circle that is called Zodiacus, & therfore the circle of a Planet is called Eccentricus, if the vtter roundnesse thereof passeth about y^e middle point of the earth, and departeth the earth euen a twaine, and his middle point of the earth: but his middle point is without the middle point of the earth. And this circle Eccentricus is double, that is to wit, difference and equance. For to the Planets are assigned thre circles, as sayth Ptho, That is to wit, equance, difference, and Epicyclus. The circle that is called Difference, is the circle of a Planet, in whose roundnesse alwaye moueth Epicyclus of the same Planet, and is called therfore difference, because it bereth y^e circle Epicyclus. Circulus equans is called that circle, about whose middle point moueth the point of Epicyclus, that Planet moueth euen about, and is called Equans, euening, for therein the Planet holdeth euen by his course: Epicyclus is a little circle that a Planet describeth and goeth aboute therein by the mouing of his bodye, and the body of the Planet goeth about the roundnesse thereof: and so in the ouer side of

that circle that is called Epicyclus, a Planet moueth from the West, Eastwarde. And in the nether part thereof he moueth from the East, Westward. And therfore it sheweth that the Sun & other Planets moue in theyr owne circles: and first lyke swift, though they moue diuerslye in diuerse circles. Also in these circles thre manner mouing of Planets is full wisely found of Astronomers, that be called Motus directus, Stacionarius, and Retrogradus. Motus directus is with right mouing, when a Planet moueth straight from the beginning of a signe, towarde the ende thereof, and Motus Retrogradus, againeward, that is mouing backward, when a Planet moueth backward fromwarde the ende of a signe, toward the beginning. Stacionarius is when it seemeth that a Planet standeth and abideth as it were in the middle: So that it seemeth that it moueth not v^{er}warde nor downeward, toward the beginning, neither toward the ende of the signe, and alwaye. Directus, forth right mouing is in the ouer parte of the circle that is called Epicyclus. And alway Retrogradation, mouing backward, is in the nether part: And stacionarius, standing and abiding or howing, is in the middle. The diuersitie whereof Philosophers assigne in many manner wise. But this Retrogradation, backward mouing, hath place only in fve Planets, and not in the Sunne nor in the Moone, for the Sun & the Moone haue no backward mouing, though they motie in the circles Epicycli: and that is as some men meane, the Sunne beames: for the vertue of the Sun beames because of backward mouing. For the vertue of the Sun beames doe otherwhile put off Planets, and make them moue backward, and sometime draweth them, and maketh them as it were standing and abiding, as Alphragoranus saith. Other causes y^e commentoz assigneth: but these suffice at this time. When consider thou hereof, y^e planets be Stars Erraticke, mouing diuersly, & distinguished by 7. circles & roundnes, as in place & vertue, so in effect they be diuers & sundry, as Beda saith in li. de naturis reru. These stars work & change

the elements, and breede all that is bred, and corrupteth all that is corrupt, and also with their contrary moving they carry the swift moving of the body of heaven, and be cause of tempest, & of cleere weather, and of plenteousnesse & of barrennesse, and flowing and of ebbing of the sea, & parteth euery each with other of quality & of vertue. For as Beda saith: when any of the planets commeth into others circle, hee departeth with him of qualitis and of vertue: and also by aspect that euery each hath to other, & by Coniungion, they chaunge their qualities and effects. For the goodnes of a goodly starre, chaungeeth and abateth the presence of an euill starre, & againeward, the mallice of a malicious starre is tempered & abated by the presence of a goodly starre, as Albumasar saith, and Ptholomeus. Also by ordinate eleuations, and rising and abating of them in their circles and roundnesse, and by meeting of their circles, they be cause of cherking, of noise, & harmony, as it is said in libro de quinque substantijs. And as Macrobius saith, be twene the sphere of Saturnus and of the Sonne, all the consonance and accord of musike is found. And they shining with the Sun, hide his light, and receiue perfection of the vertue of the Sonne. And the higher circles they haue, in longer time they fulfill their course.

Of Saturne. in chap. 23.

*Additio

At the beginning of the Planets, shall be set forth what manner of persons those were, of life and conuersation, that the starres were named by, for the better vnderstanding of this science, Saturnus the sonne of Coelum and Venus, who married Ops his owne sister, his eldest brother named Titan perceiuing his mother and sisters, more bent to haue Saturne his younger brother to succeed in the kingdome, yelbed his right therein to him for his owne life time, on this condition, that he should not bring by any issue male, but the heritage should come againe to his children, wherefore Saturne vpon this covenant made with his brother, vsed to kill and deuour all &

male childre, & brought vp only ydanghters; Ops. wherefore his wife, hauing brought forth on a time Iupiter & Iuno, shewed Iuno to her husband, but Iupiter she conueied priuely, to the coribants (Priests of the Idol cybele, inhabiting y mount Ida in Phrigia, & from thence to Ida in y Ile of Creta) to be kept & brought vp. Likewise afterward being deliuered of Neptune, she conueied him also secretly to be kept & nourished, & lastlye saued by like meanes her third son plato. But when this was known by Titā y his brother had kept by his men children, & thereby the kingdome should go from his line, his sonnes & he toyntly made war vpon Saturne, in the end whereof saturne and Ops his wife were taken & kept in prison, vntil such time as Iupiter comming to age, ouercame the Titans, & deliuered his father & mother. But forasmuch as saturne vnderstand by oracle that he should be diuen out of his kingdome by his sonnes, he laid wait to destroy Iupiter, wherefore Iupiter made war on his father, & chased him out of his kingdome of Creta, into Italy: where he hid himself a long time in that country after called Latinum.

Saturnus hath that name of Saturando, making fulnesse and plentie, his wife is called. Opis of. Opulencia, fulnesse and plentie, that sheweth to man and to beast, as Ildore saith, and Marciāus also. Fables speake of him and say, that he is painted as a most sorrowfull man: for his owne sonne gelbed him, and his genitours wer throlwen into the sea: and thereof commeth Venus, Misael sayth, that saturnus is an euill willed Planet, colde and drie, a night Planet and heauie. And therefore by fables he is painted as an old man, his circle is most farre from the earth, and neuertheless it is most noisfull to the earth. And for that he is: far from y earth, he ful endeth not his course before 30. yerres. And graueth more, when he goeth backwarde, then when he goeth forth right. And therefore by fables it is feined, that he hath a crooked booke, and is pale in coulour or wanne as Lead, and hath two deadlye qualities, coldnesse, and drynesse. And

there,

therefore a childe & other h2odes, that be conceiued & come forth vnder his Lordship, dye, or haue full euill qualtyes. For as Ptholomeus saith, in libro de iudicijs Astrorum, he maketh a mart h2owne and fowle, misdoing slowe, and heauie, eleinge and sozie, seldome gladde and merrie, or laughing, and therefore Ptholomeus saith, they that be subiect to Saturnus, haue ofte euill dye chinnes in the hinder part of the fote, and be yelow of coulour, and browne of happe, and sharpe in all the body and vnsenly, and be not skoyinous of foule and stinking clothing, and he loneth stinking beastes and vncleane, slower things and sharpe: for of their complexion melancholike humour hath mallerie. Ptholomeus speketh of this Saturnus, and saith, that vnder Lordship of Saturnus is Capricornus and Aquarius. His Lordship is in Libra, but in Aries he v2alvesth out his kingdome. Under him is conteinied life, building, doctrine, and colde place and dye. In dome and iudgment he betokeneth sorow, woe, and eleingnesse. His colour is blacke and leadye, and he is false: and when saturnus cometh into Iupiters circle, his mallice abateth, and colour chaungeth by reson he is nere to Iupiter: for though he bee kindly leady, yet by clerenesse of Iupiter, when he is coniunct with him, he is made white and bright as Ptholomeus saith.

¶ Of Iupiter. Cap. 24.

Iupiter (succeeding Saturne in his kingdome of Creta, fell in loue with Danae the daughter of Acrises, king of Argiues, vnto whom (being inclosed in a strong tower) Iupiter came in the forme of a golden raine, in at the house toppe, and gat on hir Perseus, who was afterwarde, a valyaunt knight, bee gaue the name first to the countrey and people of Persia. By this fable is signified, that Iupiter sent treasure priuely vnto Danae, and also to them that had the keeping of hir, where with they being corrupted, suffered Iupiter to enter into the tower, & accom-

plished his pleasure. This declareth the force of mony and gistes in assaulding of chastitie: notwithstanding he was valiant and wise, yet was he giuen to lecherie, deflowring maides, and defilyng wiues, and after his death was extolled for a God: he had to wife his sister Iuno, called also Hera.)

Error of Nations, and faining of Poets meane, that Iupiter was highest father of Gods. Iupiter is a godly planet, hot and moyst, male, and a day planet, temperate in his qualtyes: In colour siluerie, white, bright and pleasing, and therefore ofte Philosophers set the cause of wealth in Iupiters Circle, as Marcianus sayth. This Iupiters Circle is next coniunct to saturnus circle: and therefore for highnesse of his circle, in twelue yeares he full endeth his course. This Iupiter by his godnesse abateth the mallice of Saturnus, when he is in the ouer part of his circle, that is coniunct to the circle of Saturnus: and therefore Poets feigne, that he put his father out of his kingdome, as Marcianus saith, and Iudore also: for by his presence he abateth the kinde mallice of Saturnus. This Iupiter coniunct with god Planets, maketh god and profitable impressions in these nether Elements, & therefore Astronomers tell, that in mans body he helpeth to fairenesse and honestie: for he giueth white colour & faire, medled with rednesse: and giueth faire eye and teeth, and faire haire, faire beard and round. As Ptholomeus saith, he hath mallerie and rule of the aire, of bloud, and of sanguine complexion. Whereof speaketh Ptholomeus, Under Iupiter be the signes, that are called Aquarius & pisces, and be his house, and raigneyth in Cancer, and in Capricornus his kingdome passeth. Under Iupiter is contained honour, riches, & best clothing. In iudgment and dome of Astronomers, he betokeneth wit and wisdom, and reson, and is trustie and true. And therefore as Astronomers tell, when he is seene in his circle that is called Ascendens, he betokeneth reuerence & honestie, & saith, and learning, and he shall be ende to saluation, & so he comforteth the godnes of all

Dispositi-
on.

*Additio

the signes, and he betokeneth in them god, when he is found in them, except in the twelue: there he sayth, that Iupiter betokeneth, thz aldom, pouertie, forrowe, and eleingnelle, and discomfote in foure footed beastes, and in meynie and seruaunts, as Misael saith, & Ptholomeus also in like wise.

¶ Of Mars. Cap. 25.

*Additio

MARS (*fearmed God of Battell, and onely Iuno's sonne, without company of hir hus band. The Poets fained that Mars neuer had father, because he hated peace: for the nature of bastards, is commonly to be either very fearful, or very venturous, and most commonly delighting in those exercises, that be aunswerable to heaby, trayterous, & vnseemly practises. Iuno found in the fieldes of Olenius a floure, with y which as some as she had tasted, conceived and brought forth Mars.)

Mars was taken and helde for God of battell among Nations and people: for he is an hot Planet & dyne, male and a night Planet, and so hath mastery ouer cholar, fire, and cholaricke complexion, & disposeth to boldnesse & hardinesse, and to desire of weake. Therefore he is called God of battayle and of warre, and cometh next after Iupiter, and goeth befoze Venus, and therefore by nighnesse of either starre, his noysfulnesse is tempered. In colour he is bright, and shining, and fire, as Marcianus saith: and therefore he hath more vertue & strength in heating, than other Planettes as the same Authoz saith. Ptholomeus sayeth, That this Planet disposeth mans body to length and to smalnesse: & that is because of his heate and drynesse, but this is in youth: for in age, by heate that wasteth, and drynesse that maketh to shrink, he disposeth to sloping and crookednes. And he disposeth the soule to vnstedfast wit & lightnes, to wrath, & to boldnes, and to other cholarick passions. And also he disposeth and maketh able to fire woorkes and craftes, as Smithes and Bakers, as Saturnus disposeth men to be earth tillers, and bearers of heauy

burdens: and Iupiter the contrary disposeth to lyght craftes, for he maketh men able to be pleaders, changers, handlers of siluer, wyters, and other such, as Misael saith ca. 2. Also (as Ptholomeus saith) vnder Mars be these signes scorpio and Aries, and be his houses, and he raigneth in Capricorno: but in Cancer is the passing of his kingdome. Vnder him is contayned warre, battell, prison, & enmitie: & he betokeneth wrath, swiftnesse, and woundes, and is redde, and vntrue, and guylefull: and Mars abideth in every signe fortie dayes and seutene houres, and fulfilleth his course in two yeares.

¶ Of Venus. Cap. 26.

*Additio

VENUS (*the Goddesse of lasciuiousnes and wanton lust: by the which is signified, vncleanly copulation, the came of the kindred from Saturne. Noe, of what antiquitie is whoredome among the Pagan Gentiles, and still maintained, of those, that should be Christians, specially forbidden by God in the 20. of Exodus.)

Venus, that is called Lucifer also, as Misael sayeth, is a goodly Planet, female, and a night Planet in his qualtyes, in heate and moisture temperate. This Planet onely passeth the Circle, that is called Zodiacus, in two parts, as Beda saith, and is named Venus, for men saye, by his qualtye hot & moist, he exciteth to loue of lecherie, as Iud. saith. Allway he is nigh the Sunne, and goeth befoze him, and then he is called Lucifer, a daye starre: another time he followeth the Sunne, and then he is called Vesper, an Euening starre, as Beda saith, he hath colour white & shining, as Electrum, that is mettall, that is most white and bright, as Marcianus saith: for among all starres, Venus shineth most comfortably and whitely. And therefore he is called clerenesse: for he sendeth from himselfe clere beames of lyght: and therefore he maketh shadowe when the weather is faire and clere.

He goeth befoze the day and Sunne,

and

and warneth that the daye commeth anon, and the Sunne rising. When he is in the same signe with the Sunne, he is hid with the clerenesse of the Sunne, and then he is not scene. When Venus is higher than Mercurius, then he is slowe in moving, and againeward, when he is lower than Mercurius, he is slower, as Marcianus saith. In three Semitoni, Venus runneth to the sunne, and abateth his mallice, as Ptholomeus saith.

In mans bodye he disposeth to fairenesse, volupt and lyking, in touch & feeling, in smell and tast, and in song; and therefore he maketh singers, louers of musick, and makers of confections of spicerie and spicers, goldsmithes, & taylours to shape womens cloathing, as Michael sayth. And Ptholomeus sayeth, that vnder Venus be these signes, Libra and Taurus, and be his houses, and he reigneth in Piscibus, and in Virgine his kingdome faileth and passeth. Under him is contained loue, friendship, and pilgrimages: and betokeneth winning, ioye, and blisse, and he is true, and he abideth in every signe nine and twentie dayes, & full endeth his course, in CCC. lxxviii. dayes.

¶ Of Mercurius, Cap. 27.

Mercurius (*the sonne of Iupiter by Maia, whom Doris seigne to haue wings on his head and feete, to signifie, that talke (which is represented by the person of Mercury) doeth quickely passe through the aire. He is feigned to be messenger of the Gods, because that by speech and wordes, all things are declared. He was counted God of eloquence, Merchandise, seates of aduinitie, and theste also. He first inuented the Harpe, and on his sister Venus begate Hermaphroditus, that was both man and woman.)

Michael saith, that Mercurius, is a Planet temperate, and a night Planet, now male, now female: for he tourneth himselfe some to the Planet that he is ioynd with: and he is made good with good, euill with euill, and meane with

meane, and euill with euill with euill with euill: and therefore in the ouer parte of his place, he medleth his qualities with the qualities of Venus. And therefore Poets seigne, he did fornication with Venus, as Isidore saith: and he is called Mercurius, quasi medius currens, as running in the middle betwene Venus and the Sonne, as Bede saith. And therefore he is ioynd with Venus, in the ouer part of Venus circle: & with the sunne, in the neather parte of the Circle of the sunne. And also his circle commeth into the circle of Venus, in the ouer parte of that circle: & into the circle of the sunne, in the nether part thereof: and when he is in the ouer part of his circle, he is better scene, and lesse hid with the sunne. And sometime he shineth befoze the sun, and sometime he shineth after the sunne going downe, and therefore of simple men he is called Vesperus. It is sayde, that he is Lord of waters, therefore Lucanus speaketh of Mercurius and sayth: Th. Lord of waters much smitten.

Also Poets call him, God of faire speaking and of wisdom. Therefore Ptholomeus saith, that he maketh men studieng in science of numbers and louers thereof: for he disposeth and maketh men able to science and vse of calking and of accompts: and therefore he is called God of Merchants, for accompts is most needfull to Merchants. Also he is called God of wastling, as Isidore saith: for he wastleth with the sunne, as he wold overcome him: for alwaye he passeth nigh the sunne, neuer passing xxx. degrees from the sun. Therefore he is selde scene, for he is hid vnder the Sunne, and for heate of the sunne he is painted wanne and browne, and for his swiftenesse, he is called in fables the ouer runner of Gods: for now he passeth with the sun, now befoze the sunne, & now after the sun. When he commeth befoze the sun, it seemeth that he standeth next the sun beames, & is called Stacionarius: & when he commeth after the sun, he seemeth Retrogradus, going backward, as Macrobius saith: vnder Mercurius be these signs, Gemini & Virgo, & he reigneth in Virgine, but in Piscibus his raining passeth.

He abideth alway within in the Sunne one Signe afoze, or one behinde. Under Mercurius is contained, fortune, buying and selling, and gift: and he betokeneth wisdom and wit, and with good Planets he is good, and euill with euill. He abideth in euery signe eight and twentie dayes and sixe houres, and full endeth his course in CCCxxvii. dayes. Huc vsque Ptholomeus.

Of the Sunne. Cap. 28.

*Additio

The Sunne, is named Sol, Phoebus, & Titan, which was the elder brother of Saturne, not that the Sun had his beginning of Saturne, but Caelum, a celando, made and set by God almighty and called it the great light to rule the daye, which Sunne is placed among the seauen great Starres, called the seauen Planets: so named by the first inventers of Astronomy, to the ende they might be seuerally discerned and knownen. The Sunne is the fourth in place, as it were a King in the middell of his throne: for vnder him is Luna, Mercurius and Venus: and aboue him in position & place, he hath as many, that is to wit, Mars, Iupiter, Saturne, by the which placing is expessed the most mightie ordinaunce of God, to the benefite of Nature.)

Isidore saith, that the Sunne is said, as it were solus lucens, alone shining: for that he is the well of all light. And by his beames, the ouer bodies and the neether be lightened. And Misalath sayeth, that the Sunne is a gracious Planet of himselfe: but sometime by coniunction, he is made euill, and is male and a daye Planet, hot and drye: for the Sunne quickneth all thing, and giueth all thing lyfe, forme, and shap. For as he sayth, The Sunne is moze in quantitie, in working, and in clerenesse, than all the starres in heauen: for he hath moze plentie and sadnesse of light, and he is also moze in might and in multitude of effects and dwings. Also he is moze in euennesse of mouing: for he moueth alway forth right, and in his owne circle: and holdeth him allwaye in the middle, vnder the circle that is called Zodiacus,

for his circle passeth straight by the middle lyne of Zodiacus, and passeth neuer the boundes and the markes of the Circle Zodiacus. And therefore his mouing in his owne Circle is euen and lyke swifte, though it same sometime that he moue vneuenly swifter either slower, in comparison to other things. Also as the Circle that is called Zodiacus, is distinguished in twelue spaces, that are called twelue signes: so the Circle of the Sun is distinguished in twelue spaces, that be called signes, and euery of these signes, containe xxx. degrees: and euery degree, lx. minutes: & euery minute, lx. seconds. And when the Sunne passeth from one poynt of his circle, and cometh againe to the same poynt: he passeth by these twelue signes, and this passing is called the circle of the aire: and he passeth not fully a degree in a kindly daye, that is a daye and a night, as Albumasar accounteth it, but he passeth lxviii. minutes, & viii. seconds, or lxviii. so that of the last minute remaine two seconds, or lii. that be not passed: and so much lacketh, that the Sunne passeth not a full degree in one naturall daye. Then by his mouing ordinate, and by his course not discourbed, he ordaineth and disposeth, and perfecteth all thing in this world. Herod specketh Ambrosius in Exameron, and describeth the vertue of the Sunne, and sayth in this manner: The Sunne is the eye of the world, and mirth of the daye, fairenesse of heauen, measure of times, vertue and strength of all that is gendered, Lord of Planets, fairenesse and perfection of all the stars. Also Marcianus sayth the same in this manner: The Sunne is the Well of intwit, and minde, and of reason: head and well of light, king of kinde, intwit of the world, shiner of heauen, moderatour of the firmament: for therefore he moueth against the firmament, for to make his mouing moderate and temperate, and therefore he is called the brightnesse of heauen. For as Macrobius sayeth in libro Ciceronis. The definition of Plato was, that the light of all the roundnesse of Circles, cometh of the Sunne. And Plato in Thimeo saith in this manner:

God

that be contrary, wherefore as Marcianus saith, and Macrobius also: the Sun is the middle among the Planets: for to make harmonie and accord of heauen the Sunne in his owne circle, maketh that thing, that the middle string maketh in an instrument of musike. Also by accident heate, he ioyneth things that are of one kinde, as he dissolueth and departeth things that be of diuers kinds: for as the matter asketh, in which he worketh, now he gathereth, and now he departeth. Also he hath vertue of plentiful vertuousnes, for he giueth vertue of generation to these nether things, to bring forth things of diuers kinds. For (as Ari. saith) A man and the Sunne gendereth man, for nothing bringeth forth the fruite, nor groweth, but the Sun beame reacheth thereto.

Also he hath vertue of comforting: for as the Sun ariseth about the circle y is called our Oriзон, vertues of beastes be made stronger, & euen till y Sun come to the middle of y heauen, they increase: and in his passing West ward & down ward for his farnesse, bodies be feeble in their vertues, and fall as it were as leaues: as it fareth in flowers, that open in the Sunne rising, & close in the Sun going downe as Alexander sayeth. Also he hath vertue of chaunging, of ordaining, and of distincting of times: for passing downwarde by the South signes, he maketh the dayes more shorte, and rising by by the North signes, the day is more long. Also he changeth y daies, for y Sun shining vpon earth, maketh the day, & as the disposition of y Sun is diuers, y day is diuers. For first y Sun is red in the dawning, then he shineth in the morrow tide, and then at none he is hot, & pale at euen. And therefore it is feigned, y he had foure horses: of whom the first was redde, the second bright, the thirde burning, the fourth louing the Earth, as Beda sayeth. Also (as Beda sayeth) if the Sunne be speckled, or hid vnder a cloud, betokeneth a rainy day: if he be redde and pale, betokeneth a day of tempest: and if he seemeth hoarish in the middle, so that he shine in y middle, and sende out beames towarde the

South, betokeneth tempest, moyst, and windie: if he be pale, and falleth among blacke cloudes, betokeneth southerne winde, as Beda saith. Also he hath vertue to comfort the nether things, as Isidore sayeth, that by farnesse and nighnesse of the Sunne, mens faces & beastes bodies be disposed in strength and heat. Wherefore Marcianus saith, that by constellation of the Sunne, men be sayre and nimble and swift. And therefore in fables he is paynted with feathers, and with childis face: and therefore he is called Phœbus, that is faire.

Also Ptholomeus saith, that the Sun maketh a man corpulent, great of body, faire of face, & well coloured, with great eyes, & maketh a man able to all works of gold, if he be in his owne exaltation: & to all workes of brasse he disposeth, if he be in his abating. Also he hath vertue of cleansing and of purging, for by spreading of his beames, he clenseth and cleareth the ayre, and disperketh and sheddeth, and dyeth away pestilent aire.

Also though he be not hot of himselfe, yet he hath vertue of heating, of leaming, & of burning. And that cometh of contraction, and of rebounding and meeting of his beames, and mouing of the ouer part of the body, and namely if the body which the beames come vpon, be a shewer, and cleane and bright, as it is sayd in the science of Perspective. Also he hath vertue of drawing to, for by his heate, he draweth out of the Sea fumositie and vapours, and maketh them thicke and turneth them into cloudes: and when they be so made thicke and cloudy, he dissolueth and sheddeth them in hayle, now in raine, and now in snowe, Wherefore Marcianus saith, that it is sayd in fables, that the Sunne was fast by the Decean, and that the vapours that were drawn by, turned into nourishing and feeding thereof. And therefore some men tell, that strong heate cometh before strong rayne: and that is for great drawing of vapours, by strong impressi on of beames of heate, in the wombe, and hollownesse of a clowde, as Aristotle sayth.

Also he hath vertue of giuing life, that

The 4.
horses of
Phœbus.
Red,
white,
yeolow.
blacke.
Gules,
Argent,
Or,
Sabella,
Pyrois,
Euois,
Aethon,
Phlegon.
their
names.

that is seene and knowen by that that nothing may lye, but there as the Sun beame may reach. And therefore Pithagoras saith in the same booke: Under the Sunne is the Signe that is called Leo, and is his house: and he raineth in Arie, and his reigne passeth in Libra, and under him is contained spicerie, winning, faies, and fortune: and he be-tokeneth spirite and soule: and his colour is white and red, and is trustie and true, and full endeth his course in three hundred dayes, lyvi. and sixe houres. Also among all Planettes, he disposeth most beafts to boldnesse and to liuelinesse. And though he be most in quantitie, and most swift in moving, his greatnesse & swift-nesse of moving is vnseene: for though he be eight times so great as all y^e earth, as Macrobius saith: for highnesse of his place, vnneth he seemeth two fote in quantitie. And that he is without comparison more than he seemeth, it is knowen by that, that he seemeth more in his arising & downe going, when he is most farre from vs, than he seemeth in y^e point of the South, when he is most nigh to vs. And so it is knowen, that in beholding of him our sight is begyled.

And that is openly declared in his moving. For he moveth swifter than an arrowe, and neuertheless it seemeth not that he moueth, for great clerenesse and passing of his quantitie, so the swift-nesse of his moving escapeth our sight. And this that is sayde sufficeth at this time.

Of the Moone. Cap. 29.

The Moone is called Luna, as it were one of y^e lights, that is to vnderstand principall & most, for he is most lyke to the sunne in greatnesse and fairnesse, as Iliad saith. For as it said in Exameron: the Moone is the fairnesse of the night, & mother of all humours, minister & Lady of the sea, measure of times, follower of the sunne, changer of the aire, and hath no light of hir selfe, but borroweth & taketh of the plentie of the Sunne, and taketh forme, shape, and figure of the Sun, as he is far or nere to the Sunne. Also the Moone lacking lightnesse of hir selfe,

taketh light of the well of plentie of the Sunne. And therefore it is sayd in li. E. lementorum Aristo. That the Moone is alway halfe shined of the Sunne, and receiveth light, and reboundeth it towarde the earth: for he hath kinde lyke to a shewer, that hath no proper colour, but taketh light of another: and the nerer he is to the Sunne, the more he loseth of his light to the earth-ward, but the clerenesse, that he leaseth in the nearer side, towarde heauen therefore he is the more shining vpwrd in the ouer side. And therefore when he is coniunct with the Sunne, he sendeth no light to the earth, but is in the side of heuen and vpwrd fully shining. And againward, when he is before the Sunne is all shining toward the earth, and nothing toward the heauen, as Beda sayeth, and Macrobius also. Also the Moone chaungeth figure and shape: for he sheweth toward the earth a diuers face of his light: for now he sheweth hir selfe shap'd bow wise, and now as a circle and round to the sight of men, now Moynoydos, now Dictotomos, now Amphitricos, now Pancilenos. And he is Moynoydos, when he is new and seemeth hoined: and is Dictotomos, when he is as it were halfe full, and is eight dayes olde: & he is Amphitricos, when it is doubt of his full roundnesse when he is eleuen or twelue dayes olde: and he is Pancilenos, when he shineth at full, when he is fourtene dayes olde. Also the Moone sheweth hir selfe in three states: for he is with the Sunne in coniunction, when he is next to the Sunne or a side, when he passeth fro-ward the Sun, or when he is all afore the Sun. When he goeth first fro-ward the Sun, he seemeth with hornes as a bowe, & then alway the hornes be tourned Eastward: & when he cometh again to the coniunction, he receiveth the same figure & shape & then the hornes be alway turned westward: & in that side that is turned from ward the Sun, he seemeth alway voyde, and in the side that is toward the Sun, full of light.

The Moone increaseth all humours: for by priue passings of kinde, floude

The Sun
8. times
as big as
the earth.

Luna.
Decor
noctis.
Bona dea
Berecyn-
thya.
Duana.

and ebbe is increased and multiplied. In hir waning the marrow of y bones, the bryne of the head, and humours of the body be made lesse: and in wering and increasing of hir, they are increased, and therefore all thing hath compassion of the default of the Moone. Also she draweth to hir waters of the sea, for as the stone Adamas draweth after him yron, so the Moone moueth and draweth after hir the Ocean sea. Therefore in the rising of the Moone, the sea swelleth and increaseth, and floweth by East, and ebbeth and decreaseth by West: and againward when the Moone goeth down, the sea floweth by West, and ebbeth by East. And as the Moone hath more light or lesse: so the sea stretcheth or withdraweth in his flowing and ebbing, as Macrobius sayth in lib. Ciceronis. The sea of Ocean, in the increasing of the Moone holdeth this maner: for the first day of the Moone he is more full then he is wont, and is at highest: and decreaseth and waneth the second day, and so he withdraweth before the seventh day. Then againe he increaseth and springeth seven dayes, so y the fourteenth day the spring is at the highest: and so alway in the new Moone, the spring of the sea is highest, and also in the full of the Moone. Also the Moone gathereth dewe in the aire, for she printeth the vertue of hir moisture in the aire, and chaungeth the ayre in a manner that is vnsane, & breedeth and gendereth dewe in the vnter part thereof: for we see that y more clere that the Moone is in the Summer time, the more plentie of dewe is sene vpon the grasse and hearbs. Also among planets, the Moone fulendeth hir course, in most short time: for hir circle is more short: and therefore in the space of seauen & twentie daies and eight houres, he passeth by all the signes of the Circle that is called Zodiacus, as Ptholomeus sayth. And therefore Ptholomeus speaketh in this manner of the Moone, and sayth, that vnder the Moone is Cancer, & is hir house, and she raigneth in Cancer, and the passing of hir raigne is in Libra, and is a cold Planet, and passing moist, female, and a night Planet, & abideth in

euery signe two dayes, fire houres and a halfe: and full endeth his course, in seuen and twentie dayes & viii. houres. Among all the starres that be called Erraticke, the Moone passeth in most vncertaine and vnstedfast mouing: For because of shortnes of his course, he passeth and walketh now vnder the Sun, now behinde and after the sunne. And when the sunne passeth by the South & lowest Circles, then the Moone passeth by the North and lower circles: and then the Moone is vpriight as a boate, and hath hornes vpwarde: but when he is vnder the Sun, he hath hornes bowing toward the earth, and when he wayneth, he is reared, as Beda sayeth. Also when the Moone is betwene vs and the sun, then ofte is Eclipse, that is default of y sun: and this default may neuer fall by kind but in coniunction of the sunne & moone, when the Moone chaungeth. And this coniunction is in the lyne, that is called, Linea ecliptica, and is the middle lyne of the circle that is called Zodiacus, and the Eclipse falleth alway when y sunne is in the head of the Dragon, & the Moone in the tayle againward. Hercof speaketh Albumasar in libro de motibus planetarum, and saith: If the Moone meeteth with the Sunne, & passeth euen betwene vs and the sunne, he maketh vs haue default of the sunne beames: and that is in Capite or in Cauda Draconis, in the head or in the tayle of the Dragon: what is Caput & Cauda draconis, it shalbe sayd herafter. Also when the earth is betwene the Sun and the Moone, the Moone lacketh his light, and is Eclipsed. Hercof speaketh Marcianus in lib. de Astro, and saith in this manner. The Moone going vpward or downward, falleth into the Sun line if hee be xxx. dayes olde. When he is all vnder the sunne, he darkneth and taketh away the light of the sunne, and maketh darkness in earth: and maketh not this default in euery moneth, for he is not alway in the same lyne, that is euen and straight lyne betwene the sunne and the earth. And the same default falleth on the Moone, when the Moone is all before the sunne, and is fiftene dayes olde.

For if the Sunne be then vnder the earth, and maketh shadow of the greatnesse of the earth, that stretcheth to the lyne that is straight afoze the Sunne; and if the Moone cometh into that line, his light is taken away: for the shadow of the earth is euen set betwene the Sunne and the Moone. Then the Moone is not so clipled every month: for he is not full in the line that theclipse is in, & that shadowe is not euen betwene him & the Sunne: & therfore his light is not every month taken away. Also sometime the Moone containeth in it selfe, a manner darknesse and dimmes, and that cometh of qualitie of his owne body, that is kindly darke: for he hath no light of himselfe, but of the Sunne: or as some men meane, that darknesse cometh of the shadow of the earth, of the which is rebounded a manner dimme spleke in the body of the Moone, that dimmeth some deale his light: and that is most, when he is nigh to the earth, the Moone taketh some manner hoare and filth as Marcianus sayth, and when he passeth by to the higher circles, he is bright and cleane, & then he seemeth not wemmed, with no speckles, and smotching, as Marcianus sayth. Also the Moone signifieth and betokeneth chaunging of times and of weathers: for (as Beda sayth) if the Moone be redde as golde in the beginning, then he betokeneth windes: and if ther be black specks in the ouer corner and wemmes, he betokeneth raine in the beginning of the month: and if he be red in the middle, it betokeneth faire wether and clere in the full of the Moone: and in night rowing, if the Moone lyght spranckleth on the oares, then tempest shall come in short time, as Beda sayth. Also in y barmonie of heauen, the Moone maketh the heaviest sowne, as Marcianus sayth: for in the circle of the Moone is an heauie sowne, as a sharp sowne is in the sphere of heauen y cometh of ordinate sowne, and of cherking of the mouing of the circles, and of the roundnesse of heauen. And as he sayth, thereof cometh most swete melody & accord. Also the Moone giueth plenteousnesse to the seedes of the earth: for in rulyng she ouer seedeth,

that profitech by death, that falleth of the body of the Moone as he sayth: and therfore in fables she is called Proserpina: for Nations call the Moone Goddesse of seedes that be throwen in the earth. Also she is called Diana, Goddesse of woods and groues: for she giueth light to wilde beasts, that gather their meate by night in woodes and groues. And therfore nations call the Moone Goddesse of hunters, for hunting is ofte in woods and groues: and therfore they painted a Goddesse, with a bowe in hir hande, for hunters vse bowes. Also though the Moone be colde and moyst, yet he taketh heate of nighnesse of the circle of the Sunne, for by heate and drynesse of the Sunne, his passing coldnesse and moysture is tempered, for that he shoulde not in cominge dotone toward the earth, make winter every month, as Macrobius sayth. Also as Albumasar sayth, the Moone cleaseth the aire, for by his continuall moeing, he maketh the ayre clere and thine: and so, if mouing of the sphere of the Moone were not, the ayre shoulde be corrupt with thicknesse and infection that shoulde come of outdrawing by night of vapours and moysture, that great corruption shoulde come thereof. Also Astronomers tell, that among all Planets, the Moone in rulyng hath most power, ouer disposition of mans body: for as Ptholomeus sayth, in libro de iudicijs astrorum. Under the Moone is contained sickness, losse, feare and dread, and damage: Therfore about the chaunging of mans body, the vertue of the Moone worketh principally: and that falleth through the swiftnesse of his mouing, and for that he is nigh to vs, and also for the priue power & might that is kindly in the Moone: and therfore a Physitian knoweth not perfectly the chaunging of sickness, but if he knowe the effectes and workings of the Moone, in mans bodye. Therfore Hippocrates in principio Pronosticorum, speaketh of the Moone, and sayth in this manner: A certaine flatte is of heauen, in the which a Physitian must take hede and vnderstand it, the purueyance thereof is wonderfull and dreadfull. And Galen in commento de diebus criticis,

Proserpina, the wife of Pluto, daughter to Iupiter she is take sometime for the Moone.

Diana, & daughter of Iupiter shing the company of men, for hir chaste life: she is also taken for y moone.

saith: A Whistion must take heed and advise him of a certaine thing, that sayeth not, nor deceiveth, the which thing, Astronomers of Aegypt taught, that by coniunction of the bodye of the Moone with starres fortunate, cometh bread, full sicknesse to good end: and with contrary Planets, falleth the contrary; it is to euill end. And therefore a Whistion, that is perfectly wise and ware, by Hippocrates learning, shall beholde first the Moone, and when he is full of light: for then humours increase in men, and marowe also, and increasing in the Sea, & in all worldly things. When when the sicke man falleth in his bedde, it needeth to see and knowe, if the Moone passeth then out of coniunction: for then the sicknesse encrease, till the Moone come to the degree of opposition, that is afore the Sunne in the full of the Moone, and if he be then with an euill Planet, or in an euill signe, and hath aspect to the house of Mars, that is the viii. signe, that is to meaning: If the Moone haue aspect to Mars, that is called the Lord of the signe, named Scorpio, then of death is dread, & if the Moone be with a good Planet, & in a good house and signe, and hath aspect to the Lord of the house of life, that is Mars, that is Lord of Aries, that is the first signe: then is hope of life, & so men shall see and deeme of other, as it is sayd in the booke that Hippocrates made, and hath the name, De iudicijs infirmitatis secundum Lunam.

Of certaine properties of the Moone. Cap. 30.

Also the Moone hath some properties, which be not full good, as well in substance as in effect: for that he hath substantiall darknesse, because he hath no light of himselfe, as other Planets haue: and he is most vnstable, for no starre passeth so about by all the partes of Zodiacus, as the Moone doth. And also of euill willed starres and grieuous, he taketh euill qualities and griefes: for as Ptholomeus saith, the Moone with euill Planets is euill.

Also the Moone by his sitting betwene

us and the Sunne, taketh from us the clere lyght of the Sunne: and when the Moone cometh into the shadowe of the earth, he leaseth his lyght and fairenesse, and perfection. Also for he is nigh to sat ayre and to the earth, he taketh a fowle speke and vnsermelye, of shadowe, of the ayre, and of infect ayre, as Marcianus saith. Also the farther the Moone goeth fro-ward to the Sunne, the more light he taketh and clerenesse, in the signe that is towarde the earth: and the more he sayleth and abateth in light in the signe that is toward heauen. Also he hath many euill effectes and doings, for as Ptholomeus saith, The Moone maketh a man vnstable, changeable, and remoing about from place to place. And he maketh a man euill disposed and disordered in the eyen, and he maketh in a man the one eye more then that other, or he maketh him loke a squint, & some web or a Pearle in the one eye, and hee sayth more hereto, that a man in whole complection the constellation of the Moone hath masterye, shall not be without default or a wem in his eye, & that happeneth by reason of the passing moisture of the Moone, that is nigh to the eyen, & disposeth the humours of the eyen to so euill and shrewde qualitie. Also it is sayd in lib. Misalath. cap. 5. that the Eclipse of the Moone, if it be in Winter, in colde signes, betokeneth passing coldnesse and great binding in earth and in ayre, and in waters, and if it be in watry signes, it betokeneth full great plentie of raine & of water: & if it be in airie signes, it betokeneth peril of tempest & of windes. Ptholomeus & Albumasar say, that the Moone when he is in the second signe after the ascendent, betokeneth discomfort, wo, sorrow, & losse of catel by theues & robbers. Also in the fourth signe, & in the first, and in the eight, he betokeneth wrath, anguish, with drawing, & changeableness of the people, & betokeneth in the tenth signe, the who the then beginne to rebell shall be some set down: and in the twelfth, he betokeneth let, strife, hardnesse, & prison of friends. And in all other houses & signes he hath good effect, and betokeneth good, namelye if he be in companye with good Planettes.

Tearmed
the man
in the
Moone.

Not in
vill but
in work-
ing.

Observa-
tio begat
experiece
whereof
proceed-
eth eu-
sioe, but
beware
of deffe-
nie.

By diuers age of the Moone, mensuall humours in women moue, and braine in beasts, and diuers passions be excited in bodies by vertue of the Moone, as it fa- reth in them that haue the falling euil. This that is sayd of the properties of the Moone, and of other Planettes is sufficient for this time.

Of the head and taile of the Dragon. Ca. 31.

Two starres there be, that be no pla- nets, but it seemeth, that they haue kinde and effect of Planets: and they be called Caput Draconis, and Cauda, the head of the Dragon and the taile. And they moue with the firmament, & followe his course: and so they passe from the signe that is called Leo, into the signe that is called Cancer: and from that signe that is called Cancer, into the signe that is called Gemini, and so forth. And the Dragons head abideth in euery signe .18. monethes, that is a yere and an halfe, and the taile also: and full en- deth his course in .18. yeres, and if the head be in any signe, alway the taile is in the signe that is euen afoze him, and the wombe in the fourth signe, and if the head be in Cancer, the wombe is in A- ries, and the taile is in Capricornus. And if the head be in Leone, the wombe is in Cancer, and the taile in Aquario: and so of other signes. And therefore because of contrarie aspect, the taile is alway be- ninious. And the head hath his exaltati- on in thre degrees of Gemini, and his a- bating in thre degrees of Sagittarius. And againward: the taile hath his exalta- tion in the third degree of sagittarij, and falleth in the thirde degree of Gemini. And here we must take heed, that when the Moone is coniunct to the head of the Sun, or to the taile, being nigh the degree of coniunction, by .12. degrees thence or within, alway the Eclipse shall be more or lesse, as the head or taile commeth nere or farther to the degree of coniuncti- on. And this hath a speciall place in the Eclipse of the Sun. In the same wise it shall be helde in the Eclipse of the Moone.

For if the Moone commeth in anye signe with the taile, and the Sun is with the head in the signe that is euen afoze: then shall be the Eclipse of the Moone. And againeward: if the Sun be with the taile in any signe, & the Moone with the head in the signe that is euen afoze him: then again shall be y Eclipse of y Moone. And if he commeth in the same degree: then the Eclipse shall be gneral: and so he must come in y head or in the taile in y same degree, or nigh .12. degrees thence, or within, if the Eclipse shall fall. And so in the coniunction, the Sunne & the Moone must be in the same signe, or in the same degree, and in the same minute, & in the same degree.

Whereof it followeth, that though the Moone be ioyned with the Sunne, and chaungeth euery moneth, he maketh not Eclipse alway: for they come not alwaie together vnder the line of Eclipse. For y Moone chaungeth not, neither hath coniunction alway in y same degree, neither the head and taile meet alway in y coniunction, nor opposition of the Sunne and the Moone.

Of the starre Cometa. chap. 32.

Cometa is a starre beclipped with burning gleames, as Beda doth say, and is sodeinly bred, & betokeneth chan- ging of kings, and is a token of pesti- lence, or of war, or of winds, or of great heate. Sometime it seemeth, y such stars so beset with blasing beames, moue with the mouing of Planets: And sometime it seemeth that they be pight & not mouea- ble. And alwaye (as Beda saith) they be seene in a certaine place of heauen: And they passe not by diuerse parts of y Zo- diac, as Planets do, but it seemeth y they be in y circle that is called L. & as, or Galaxia, & they spread their beames to- ward the South, and neuer towarde the West. And therefore they be not seene in the West side. And they be seene but in short space of time, that is seauen daies: but sometime it is seene the space of 80. daies, as Beda telleth. Whereof it is y this star that is called Cometa commeth and is gendered, whether it bee of Pla- nettes, or of starres that bee pight:

alway he is sene in the firmament in the North side as he saith. Whereof it followeth, that the starre that was sene in the birth of Christ was not Cometa, for he passed and moued out of the East by South toward the West: and so moue not the starres that be called Stella Comete, as Chrisostomus saith.

Of fixed starres.

Cap. 33.

STellæ be called starres, and haue that name of Stando, standing: for though they moue alwaye, yet alway it seemeth that they stande, as Irido. sayth. And they be called sidera, and haue that name of Considerando, taking heede: for of them Astronomers take heede, and by them giue iudgements and domes, and knowe what shall befall. Also they be called Astra, and haue that name of Astros, or of Anastro: for by opposition, bodies of some starres, be pight in the sphere of the firmament, as nayles in the roundnesse of a whele: and that is troth of some, and namely of the moze great, as Irido. sayth. And Alphraganus saith, that a star is lyght gathered in his roundnesse and sphere. Therefore the moze gathering of lyght is in the substance of the body of a starre, the moze he is in quantitie, in fairennesse, clerenesse, and also the moze in might and vertue. Also he calleth starres, bearers of lyght: for that they be bright bodies, and giue to men & beastes, by night when it is dark, the comfort of lyght, and orname & hight the ouer parte of this worlde, and as farre south as they may, they be in shaddow of the Sunne, of whome they receiue lyght, and by continuall sending out of beames, they cleanse and purge the aire: by vertue of them, corruption of pestilence is taken away from the neather worlde. Also by vertue of starres, Elements that be contrary each to other, be conciled and accorded, and lightened with euerlasting shining of starres. By heate of them all things be nourished & saued: for after Plato (as Beda sayeth) the starres be of fire kinde, for manye men in olde time sayd, that heauen with

lyght and ornaments thereof is of fierie kinde. And Aristotle and other Philosophers meane & vnderstand, that heuen is the fift Element, distinguished from the foure Elements in kinde and in propriety, and they saye, that the starres be not colde nor hot in substance, no moze than the heauen is: they be but hot only in working, effect, & doing. For heauen by continuall and euerlasting moving, heateth that thing, vpon the which he moueth, and so heauen and the starres heate and coole these nether things: for by moving and rebounding of beames, they heate and haue vertue of heate in the vpper parte of a bodye that is afore them. But whereof the starres be made, certaine it is, that they be of most pure and simple kinde, and not corrupt. Touching their shape they be most bright, & also they be round in figure, and be sad, and sound, not hollowe, nor hoale in the vpper part: they be plaine and not rough nor, couered: in place they be highest, in moving they be most swift, in quantitie they be most great and huge, though they seme lyttle, for farnesse of place, in number and tale: onely he knoweth how many they be, that numbryth and telleth the starres. In might & working, the stars be most vertuous among bodies: for the starres gender, and change and saue the nether things.

The starres by out sending of theyr beames, lighten the darkenesse of the night, & full ende theyr course in spheres and circles, and moue in one swiftnesse no time moze swiftnesse than other: and they hide theyr lyght in presence of the Sunne, of whom they receiue lyght. In theyr coming and rising, they chaunge the ayre in many maner wise: for they make now tempest and now faire weather and clere: as Beda sayth. Also by chaunging of coulour, and sprinkling of beames, they betoken, now good happes, and now euill, as Astronomers tell.

Also they be gracious to shipmen, and shewe their waye in the middle of the Sea. Where starres be coniunct nigh together, they giue the moze lyght, and be moze sayre and bright.

As it saith in the seven starres, & in the
 stars of the circle the which is called Ga-
 laxis, that is Watlingstrete. And though
 they shew so greates fairenesse because
 of company & gathering togethers, & also
 be more bright and clere, being coniunct
 then else, yet so: to take heed of each by
 himselfe, they seme not faire. And the
 cause thereof is (as Marcius saith) for
 passing brightnesse of ones shining, taketh
 away the default of another, and
 so when one lacketh and faileth, ano-
 ther that is more clere amendeth & ful-
 filleth. Also for fairenesse of place, starres
 seme to men, vnylike greates: for some
 seme more and some lesse. For Albuma-
 sar saith: The more euen the starres be
 straight ouer our heads, the lesse they
 seme in quantitie, and more little to our
 sight. Againe ward: The farther they be
 from the place that we be in, in their aris-
 sing and downe going, the more greates
 they seme generally to our sight. And al-
 so they seme more great in quantitie in
 the downe going, then in the rising, as
 Bede sayth, A point is called Ceneth ca-
 pitis nostri, & is the point that is aboue
 heauen ouer our heads. And so it is sayd,
 that a thing is in the Ceneth of our head,
 when hee is aboue straight ouer our
 heads: for Ceneth is called a straight set-
 ting ouer our heads, and the reason there-
 of is for this cause, as hee saith, for va-
 pours that come by from the earth, suffer
 not the beames to come straight & euen
 to our eien: & therefore the eie is decei-
 ued in such a sight. For the eie wæneth
 that it taketh in himselfe, what is beset
 in the aire, and lightened with the sun
 beame. But Algazel sayth, such a sight
 is deceiued: as the sight of a Candle is
 seene without let of an eie that is whole,
 but of a bleare eie it is not seene without
 likenesse & shape of a manner of a raine-
 bowe. And an eie that is deceiued, wæneth
 alway to see in another thing, as in
 light that it saith, and wæneth that is
 in another thing that is not, but rather
 in the same eie, as Auicenna saith, Capitu-
 lo de obscuritate visus. Seeke before of
 the sight. Also Marcius saith, That
 starres passe in their circles with har-
 mony: for all tunes and accords of musike

be found among starres, nor the sweet
 of the meather bodies make not discord in
 the melodye of the ouer bodies: neither
 in melodye of the middle bodies. For
 againeward, the sharpnesse of sound of
 our bodies, destroy not the soune of the
 meather heauie bodies, as Marcius
 saith. Aristotle saith in libro de celo &
 mundo, that stars be of the matter of the
 bodye of heauen, in the which they be
 pight. And therefore they be kinde
 clere and bright, as the heauen is, in the
 which they goe about. All the starres
 haue light of theyr owne out of the
 sone. But though starres haue light
 of their owne: yet to perfection of their
 light, they receiue supplyment and helpe
 of the sunne. Starres communicate and
 part each with other theyr light. For
 one maketh another more clere, and the
 goodnesse of the one stretcheth the good-
 nesse of another, as it is saide in libro
 de coniunctionibus Planetarum. Also
 starres be contained in their owne pro-
 per circles and place: and therefore though
 the circle of one mete sometime with
 the circle of another, and entreth therein,
 they forsake not therefore their owne cir-
 cles and place, nor let them that they
 mete, nor doe wrong none of them to
 other. Also (as Marcius saith, Some
 starres arise sooner, and go sooner downe:
 and some starres arise later, and goe la-
 ter downe: and some arise together, and
 goe not downe at once. And this diuer-
 sitie of rising and going downe, falleth
 and cometh of breuenesse of circles,
 in the which they be seene going downe
 or arising. For by highnesse or low-
 nesse of the bodye of heauen, the starres
 arise and goe downe in diuerse times:
 also starres chaunge and distinguish
 times, yeares, monethes and dayes.
 For (as Aristotle saith, in libro de præ-
 proprietatibus Elementorum) chaunging of
 time is not but by chaunging of starres,
 in diuers signes, and aboue the seauen
 Climates and countries, as by chaunge
 of the sone in euery .xxviii. dayes, or by
 chaunging of Mercurius and of Venus,
 in euery tenth moneth, or in lesse time:
 or by chaunging of the sunne in euery
 yeare, or by chaunging of Mars in two

Yeare, or of Iupiter in 12. yeare, or of Saturnus in 30. yeare, or by coniunction and termination of Triplixity in 300. yeares. Or else for chaunging of roundnesse and circles of Starres, that be pight: for they chaunge in one degre in a C. yeare, the chaunging of them falleth in euerye. CCC. yeare. And this is the grete yeare, that is the last of all things. Huc usque Aristot. in eodem libro. In libro Ciceronis Macrobius sayth, That the ende of this grete yeare is when al the starres and Planets, that be in heauen, passe from a certeine place, and goe about, and come againe to the same place, as Philosophers say, after 15. 000. yeare. But whatsoeuer Philosophers tell hereof, we shall holde certainly: that that belongeth not to vs to deeme, what time the last end shall come. And when it shall be, hee onely knoweth, that is maker of times, and containeth in his might and power, moments and times.

Of Polus. Chap. 34.

AS Beda sayth, Polus is a right little starre, of the which all the ouer part of heauen is so called. And two Polus there be, that one is called Articus or Borealis, that alway shineth to vs, and neuer goeth downe to our sight. For alway hee is aboue vs. And hee hath that name Polus, of Pollendo, shining: for he shineth alway to the worlde. The other Polus is called Antarticus, that is to wit, the South or the raine star, and is aloze the North starre that is called Polus articus, which is alway vnseene to vs. Betwene these two Polus, as it were betwene the endes of the worlde, the firmament moueth alway. These two Polus moue neuer out of thei owne place, but yet they be bozne rounde about in the circle of the sphere. A line that is called Axis, stretcheth by the middle point of the earth from pole to pole. About the which Axis all the swiftnesse of the firmament is rauished and moueth. And this line is called Axis is not material: but rather a certeine intellectuall line, & stretcheth from pole to pole, euen streight as a line is drawen euen & streight from

one point to another. About this line that is called Axis, as it were about the middle of the worlde, the firmament passeth about with endlesse rauishing. Then the Pole is a starre highest in place, most swift in mouing, and least in quantitie to our sight: though he be full grete and huge in himselfe: and he is most profitable in effect. For by the place of this starre, place and stades and boundes of the other starres & of circles of heauen be knowne. Therefore Astronomers be holde most this starre. When this starre is described of most thort circle: for hee is farre from the place that we be in, hee hideth the hugenelle of his quantitie for vnnueneableness of his place: and he doth certifie men most certainly, & behold and take heede thereof. And therefore hee is called scella maris, the starre of the sea. For he leadeth in the Sea men that saile, and haue shippe mens craft.

And because of his place, the middle of all heauen is knowne, and by the going aboute of certeine starres, that be called Arcturus, the starre which is called Polus, is distinguished from other stars. Arcturus is like thereto, & is commonly called Charlemaynes Waine. And this starre hath that name Polus articus of Arcturus: for it is nigh thereto, as Beda sayth.

Of Arcturus. Chap. 35.

ARcturus is a signe made of seuen starres, set in the line that is called Axis, and goeth about in himselfe, as Hidore sayth. The circle of these seuen starres, for it goeth about as a waine, is called among Latines, Septentrio, & Septentriones also. And is commonly called in English Charlemaynes Waine, and he goeth not downe: for that these seuen stars be full nigh to the pole, that is the highest starre. And the same circle is called Antophilax: for that it followeth a signe that is called Vrsa: The men called the same circle sometime Boetem: for that it is nigh the signe that is named the waine, and is a signe that many men behold, & is araid with many stars: among which is the signe Arcturus, &

Septentriones. The seuen starres, which are scene, Charles waine, or Vrsa maior.

is properlye a *Statre* sette behinde the taile of the signe that is called *Vrsa maior*, the moze *Beare*. And therefore all that constellation *Arcturus*, bath that name of that starre, as *Isidore* saith, and bath woorthely that name *Arcturus* of *Attando*, binding & knitting. For of the first part thereof cold ariseth, by reason it is farre from the heate of the Sun, & by cold the holes and pores of the earth bee constrained, bound, and stopped. And the seauen starres appeare with beames of light, and of bright forme and shape. Of which foure, the first bee ordeined, as it were a quadrangle, with foure sides, each against other. And the thre that followe bee disposed as it were halfe a circle, and they bee set vnder the pole, about the line that is called *Axis*. And therefore alwaye they winde rounde about the pole, as it were about the middle point, as *Gregorie* saith. Alwaye these starres winde and tourne round about that lyne that is called *Axis*, as a *Beare* doth about a stake. And therefore that circle is called the moze *Beare*, as *Macrobius* saith. Alway this circle winde both round about, and goeth neuer down out of sight, as *Gregorye* sayth. When thre starres goe vpwarde, foure goe downewarde. And againeward. When foure goe vpwarde, thre goe downewarde, as *Gregorie* sayth. Among all the high circles, the circle of *Arcturus* is highest. For it is next to the pole, and sheweth him most to mennes sight, and is seene euery time of the night, but if it happen, that it be let by mistes, or cloudes set betwene him and the sight. Among the middle starres of *Arcthos*, falleth downe as it were a *Dragon*, or a flying starre in lykenesse of lightning: and is called *Draco*, as *Marcianus* saith. and shineth in his coming with spangling beames, namelpe in winter, and betokeneth and signifieth stronge frost on water, and on earth, as *Marcianus* sayth.

Of Orion. Chap. 36.

Orion is a signe which ariseth in winter, and excitech waters and

tempestes. And Orion is dimme, and bredeth and bringeth forth winde and tempestes, and Orion hath the name of rising and hugeness of waters, as *Isidore* sayth. In his rising he gendereth and bredeth tempestes, and changeth the ayre, and is disposed and shapen as an armed man, stretching out his fete and armes. And his length and longitude stretcheth nigh to the breadth and latitude of thre signes, as *Marcianus* sayth. And he shineth most in the signe that is called *Taurus*, as he sayth. And Orion is a constellation most notable, because of hugeness, and also of fairenesse: and also because of disposition and vertue. For it stretcheth out of the signe, that is called *Aries*, to the signe y is called *Geminus* as *Marcianus* saith. And also he maketh with his brightnesse, those thre signes the moze faire and clere, as he saith: and he is shapen in the order of starres, as it were a knight girded with a sword. Of him speaketh *Marcianus*, and saith in this manner: *Armatus et in iragrans splendebat in armis*, that is to meane, he armed also burning bright shone in weapon and armes. But as he sayth, brightnesse of Orion betokeneth faire weather and clere: and againeward: his darknesse strong weather and tempest. When the Sunne is in the signes of Orion, which bee *Taurus* and *Geminus*, then bourgene and spring al things that receiue feeding and nourishment of water, of aile, and of earth, as he sayth. After this constellation Orion cometh and followeth a starre that is called *Canicula*, and is euill willed and noysfull, as *Astronomers* tell: and fables meane, that that star was *Iupiters* hound, as he telleth. But this *Canicula* is not that noisfull star, that is called *Canis*, and ariseth in the signe y is called *Leo*. Of the which starre certeine dayes haue their names, and bee called *Dies caniculares* amonge *Philosophers*, as *Gregory* sayth. When Orion in his first rising betokeneth tempest and weather, and afterwarde sayre weather: and worketh with the Sunne, to make the earth plenteous: and when the Sunne is in the signe, that is called *Taurus*, Orion withholdeth him as

Orion, y
sonne of
Neptune.

Orion, y
sonne of
Neptune.

Orion, this
star is na
med of

though

though he hide himself under the Sunne beames, nor then hee sheweth not his clerenesse to the neather things. And hee ariseth againe in July, when the Sun ascendeth in Gemini, to the higher circles when the earth hath most distemperance of aire in hot qualitie.

Of Hyades. Chap. 37.

Of these
stars there
is mentio
before.
They bee
also cal-
led Atlan
tides.

HYades called Situle also, be raine stars. For in the arising of them falleth much raine, as Isidore saith in libro tercio. For that time by violence of the heate of the Sunne, vapours be drawen upward, of the sea and of the land, more strongly then in other time. And be resolved and shed, & turned into raine by moving of those stars that be called Hyades. And therefore the stars be called Hyades, & Situle, as it were suckers. For it is said in fables, that they drawe the humours to themselves, & do resolve them and temper them, as Iginus saith. And these stars haue their place & fixed in the front of the signe that is called Taurus, as Marcianus saith. And when the daye lengthneth, and the Sun goeth upward, and is more seruent: then commonly Hyades be first seene, as Gregorie sayth, super Iob, 20. When Saturnus pusheth them: then they breede diuerse tempestes and wethers, as Beda sayth. In the rising of these starres, that be called Hyades, fruites and cornes growe plenteously. For then they be well sprung with raine. This constellation Hyades hath many full clere stars set about him, and ariseth in the sixteenth degree of the signe that is called Cancer, and they distrouble the ayre in their arising, as Albumasar saith.

Addition

The Romanes call these starres Suncula.

Of Plades. cap. 38.

PLades be seauen starres, and haue that name of Pluralitie. For they be many, and be set nigh together: but yet distinguished a sunder, as Gregorie sayth. And plades arise in Winter. And the more clerer and colder the

aire is; the better they be knowen and distinguished from each other. One is seene thine among those seauen, which sheweth not it selfe at the full, neyther fullye hideth it selfe. Their place is betwene the knees of the signe which is called Taurus, as the Authour Isidore saith, and Gregorie also. In the month of June the Sun taketh his course and his way by those 7. starres plades: And then the heat of the aire is tempered by raine of springing time. And at this time the earth is arraied with saltenesse of slowers, as Marcianus saith. And for this cause it is said, that Iuno loued & possessed Maia. And it is seined, that she was one of the 7. stars plades. And shee was Mercurius mother. Thus meaneth saying of Poets, as Marcianus saith. And Albumasar saith, that plades the seauen starres, doe arise in the 16. degree of the signe that is called Taurus, with other starres that be called Hyades, and they distrouble the ayre with their moving.

Plades the seauen starres which mariners vse in trieng of coasts: Poettes seigne them to be the seuen daughters of Licurgus or Atlas.

Of Canicula. Chap. 39.

Canicula is a full seruent starre, and ariseth in the 29. degree of the signe that is called Taurus, as Albumasar sayth. In the arising thereof is a great disturbance of the ayre and weather. And of this starre the dayes, that be called Dies caniculares, haue that name: in which dayes it is full perillous to be let blood, or to take laxe medicines: that is for passing distemperance of the ayre in heate. And therefore in Aphorism, Hippocrates sayth, That because that starre Canis, and after that starre, and under that starre Canis, laxe medicines noieith and groweth. Where it is sayde in commento, that before the rising of that starre, and in the rising, and anone after the rising thereof, it is perillous to giue laxe drincks. For then the ayre is hotte and drie. And that cometh of an hotte

The chief
of the 7.
stars is cal-
led Maia,
of & name
of Maia
the mo-
ther of
Mercurius

Forbear
to take
purgatio

signe,

signe, and of the hot starre, and of the Sunne, that is then with that star Caniculi, in the signe that is called Leo: for with little medicine the bodie should be made too hot and to drie, and thereupon happely shuld come to a feauer. And also the medicine shuld wase and passe out, & work the lesse. For then holes and pores be open and wies, by reason of the heate of the aire. And there Galen saith, That strong heate without forth, draweth out the strength and vertue of the medicine. And therefore hot water is contrarie to luration, if the heate of the aire be strong at that time. Also the inner vertue is then feble, & is made more feble by drying, or by letting of blood. And the Canicular daies begin in the fifteenth kalends of August: and they end in the Nonis of September. And so they be euen fittie, as it is sayd there.

Of light. Chap. 40.

Lumen.

As Basilus saith, Light is a kinde in all his partes lyke. Authours speake diuerslye of lyght, what it should be in daide, whether it be in substance or accident. Aristotle sayth, That lyght is no bodye, nor streaming out of a bodye. And Damascenus saith, That light hath no substance of his owne. And Austen sayth super Genesim, ad litteram, That the lyght is a bodylye substance, most simple in kinde of bodyes, and most multiplied and increased in diuers matter of workings, most moueable, and passinglye thirling and pearcing, and least letting, and most breeding, and most highlye accordeth and reconcileth things the which be diuers and contrarie, and is most conuertible, and is grounde and beginning of highest naturall motion, and most perfectible, most gladd and most communicatiue: therefore in bodyes nothing is more profitable then light: and nothing more conuenient and conenable, nothing more sayre, nothing more swifte, nothing more subtill, nothing more inpassible or wentlesse, nothing more vertuous found then light. Also Lux and Lumen is light in English, but in Latine is differ-

rence betwix these two nouns. For Lumen is a flowing and a streaming that floweth out of the substance of light: but Lux is the substantiall well, upon the which Lumen is grounded. For if light in it selfe were accident, needs by it selfe it were accident to some thing: & accident by it selfe hath cause of being of very forme of his object. And so if light in the aire were accident, it shuld haue cause of being of the very forme of the aire: & that may not be. Also light chaungeth his subiect, as it is knowne. For light is first in the East, & afterward in the West. And the East light gendereth light that is next thereto: & so forth euen to the West. And accident chaungeth not his subiect, nor worketh not without his subiect, but therin. And hereby it seemeth that light is not accident. Also if light were accident of the ayre, the aire shoud sodeinly moue with the wind out of the East into the West, as the mouing of light is sodein. And so the aire moueth not sodeinly, nor anye other element. Also nothing is more worthy & noble then light: & accident is lesse worthy then the substance. And so it seemeth that light is not accident. For aire is much lesse worthy, and lesse noble then light. But if light be a body, it is hard to know and vnderstand, how & in what manner light is in the aire, or in any clere bodie, as in Christall. For two bodyes maye not be at once in the same place. Nevertheless it is not inconuenient nor impossible to let, that lyght is a bodylye substance, and that it is at ones with another body: for we see water and ashes ioyned and meddeled together, sauing bodie and place of both. And the containing of either distinguished from other, and the parts of eyther contained within his owne vtter parte. In what manner wise so euer they be meddeled together ashes and water, the water abideth in his corporalnesse, by ioyning and continuing together of his partes: and ashes in his body also. But for this meddeling and ioyning together, they be not two bodies in the same place: But the water hath his owne place, and the ashes his owne place. So light may be in the aire, or in euerye each other body,

sauiing

saving the corporalitie of either, and continuance of the substantial parts. And so light entering into the inner partes of the ayre, or of Crystalline, hath his owne place, beclipping aboute his other partes. And that place distinguisheth light from the substance of the bodie, to whome it is ioyned, though it may not for simplicitie of his substance bee felt nor sene. But yet it is more wonder, that many lightes, which bee brought in one place, and the lightes meddeled together, and though they bee ioyned and united, yet neuerthelesse the substantiall forme of each light is saved, by the which forme every of them is diverse from other, though none of them be materiall cause, or so small to other, as Dionysius teacheth openly, in li. de divinis nominibus, and saith in this manner: When lightes (saith hee) of lampes bee in an house, and bee one whole light gathered together, and bee common to all; yet they have a privie distinction betwene themselves, and be distinguished a further, by one distinction, and by distinguished unity. For wee see when manye lampes be light, for one light, one clerenesse cometh of all the lightes, and shineth without knowing distinction. And no man (as I thinke) can sequester the light of one of them from the light of another: nor out of the ayre that they be in, while they bee all together: nor distinguish by sight one from another, while they bee altogether shining, all the light seemeth one without distinction. And if one lampe bee withdrawn, it taketh not awaye anye thing of the others light, nor leaveth there of his owne light. For as it is sayd, there is a perfect unitie universallie meddeled, and no confusion in anye parte. And the unitie is so much in this bodylly ayre and materiall light. Huc usque Dionysius. In these wordes Denis teacheth openly, that lights bee ioyned together, and the substantiall propertie of each is saved, and accident properties, and taketh with them both in coming and going.

Also Denis sayth, that light that is called Lux in Latine, is a substance being in

it selfe: and thereof cometh beaming a manner shining of other bodies. For alwaye Lux, light, shineth in it selfe. Nevertheless it shineth not alway: but only when it findeth a body with matter disposed and able to be lightened, as Austin saith: for substance of heven is very light, that hath the first place in bodies: and neuertheles heven lightneth not in darknesse nor by night. When alway light shineth invisibly, and in darknesse: but it shineth not alwaye sightly. And therefore every creature seeketh the vertue of light. For vertue of light worketh visibly, feeling and moving in beasts, as it is sayde in libro Fontis vitæ. Also in libro de Iudicijs astrorum, Albomasar saith, that Hippocras taught, y but if the life of stars, tempered the thicknes of the ayre by night, all bodies with soules should be destroyed: and nevertheless it is certain, y of light of stars is not sene by night, for impression of working of light is known in the sea that ebbeth & floweth by respect of the Moone to some part thereof, whether the Moone lighten the aire or no. Also though the chynkes, holes, and dens of the earth, bee not lightened: yet the vertue of light worketh in them, as it is sene in oares of mettall, & in other things that be genyred and bred deepe within y earth. And shortly to speak the presence of light is needfull in every body y is medled: by the which contraries in elementes be ioyned. Also light sheddeth it self from the highest heaven: y is called Cœlum imperium, even to y middle of the world, & is one in his substance, and simple in more and rote, yet is it variable after the diversitie of bodies that receive it, whether it be the Sun, or the over bodies, or weather, wherein is one substance, vertue, and working of light, though there be no vertue of lightening therein. This is the first gendering light that was made the first daye, as Basilus saith, that is above the Sun, and other lightes and starres that were made the fourth day. Therefore the Sun, and other starres, be bearers of the first light: which through taking of body, lesse light, they bee sufficient to everlasting lightening, without losse of

their

The light
shineth in
darknesse
Iohn. 1. 5.

their owne substance. Therefore this light stretcheth into euery place, and perfecteth and dispoeth all bodies, some more and some lesse. When it is more, rofe, and fundament of all thing, and is one in substance: and of none of the lower bodies: conteyned accidentally: but it containeth all bodies, and is, for small in comparison to them, though it be materiall in it selfe, and is in place and stæde. And therefore for light is materiall, it maye haue diuerse partes in diuerse place. And for it is formall, it hath in it selfe diuerse partes in diuerse place. For what the matter may haue in power, the forme hath the same in effect and deed. Whereof it followeth openly, that for lyght in kinde of bodies, hath least of matter, and most of forme, lyght is more nere in kinde to forme then to matter. And therefore because of matter, it is in the least stæde, that is a point. And because of forme, it is in euery place and stæde. For euery thing moueth to his owne forme as Aristotle sayeth. And therefore the nobler that it is, the more it extendeth his matter, as Algazel sayth. Therefore the forme of light, because it is the most noble of bodily formes, it stretcheth and spreadeth most his matter: and therefore one point of light or of shining, were sufficient of it selfe to lighten all the worlde: for the noblenesse of matter, and for most actualnesse & doing of forme, as Algazel sayth. When light is one simple and unifoyme, in his essence, though bodies of light be diuerse & distinguished a sander. Though they seme in one act gathered lyke, yet one lightening commeth not in the substance of another, though it seme to the sight that they be ioyned in one lyghtening and light. Then it is not inconuenient to set two bodies together in one place, if one of them be subtile and for small, and as it wer complement and perfection of the other: and that other materiall and vnperfect. And two bodies that be blissefull (as bodies shall be in the blisse of heauen) maye not be in one place and stæde. For neither of them may be materiall in no wise to that other. But a bodye that is blissefull, and ano-

ther that is not blissefull, may bee together in the same stæde and place, without inconuenience, as saith Austen openly. And Basilus sayth, That light is most moueable. For it moueth it selfe without ceasing, & gendereth light in lines, forth right, and in roundnesse all aboute: And moueth and theddeth it selfe into all partes about: and touching it selfe it moueth soberly: For light is more able to work & peareth, & commeth into the inner part of euery thing, without lette and tarrieng. And light gendereth things that be diuerse and vnylike, and ioyneth and accordeth the contraries, that be in Elements, and in middle bodies. And also by outcasting and stretching, and ouercasting, breaking and rebounding of beames, light bringeth forth all thing, and keepeth and saueh them in being, or dissolueth and vndoeth theyr being, as Calcidius sayth Super Thimedm. Also lyght gouerneth and ruleth lyfe, and during of all things, & multiplieth it selfe gendering: for lyght gendereth lyght, and lyght that is gendered, gendereth lyght that commeth after, and lyghteneth forth: and so in an instant, one point that is producd, filleth all the worlde of lyght and shining. Also lyght sheweth it selfe and other things of heauen by his incomparison in the vpper parte of a moyst bodye, and clære light worketh diuerse effectes. And as Austen sayth, light putteth of darkenesse, and vndoeth eleyngnesse and discomfortes: and destroyeth false waiting and spieng. Of lyght commeth suretie, it bringeth forth all gladde, and merye kinde and shap. And bringeth in forme and fayrenesse to all things: for without light all bodies remaine hidde and vnknotone. Doe alwaye lyght (sayth Damascene) and all things be vnknotone and abide in darknesse. Then (as Ambrose saith, and Basilus also,) Lyght is the fayrenesse of euery creature that is lame: The grace whereof is most in sight and beholding, that maketh other members and partes of the worlde, worthy to be praised: And this same (as Basilus saith) is aboue heauen, most peaceable dwelling place of Angells and of Saintes.

This is by ensample the shewing of the highest trinitie. This lyght without diminishing of it selfe, sheweth and sheweth light, which receiued in the ouer parte of a darke bodie, doth not growne and decay it selfe therein touching the likenesse of light, but touching might and vertue. Ildore saith, lyght hath manye other properities worthy to be prayesed, in substance, vertue, & working: nothing is found more clere and pure then the substance thereof. Therefore though it passe by vilenesse and filth, it is not defiled: Nothing is more actuell in deede then the vertue therof: Nothing is found more profitable in bodies then the working thereof.

Of shining. chap. 41.

Ezech. 10.

Shining is springing and streaming out of the substance of light. And commeth out of light without mingling of any other nature And dureth as long as the light, of the which it commeth, as Austen saith. As some as fyre is, as some is shining. Therefore if fyre were everlasting, shining were everlasting: Also shining commeth of light without diminishing of light, and without defiling of the cleannesse of light, and without discontinuance thereof, with shewing of it selfe and of other things, and with multiplieng of it selfe, as Basilus sayth.

Of be shining. chap. 42.

Be shining and light be diuerse as Species a genere. For every shining is light, but not againeward, every lyght is shining: for every shining is a certain out streaming of the substance of light, receiued in the aire, or in another cleere bodie, and shed all about. And as the author of Perspective saith, in thre manner shining is found. For some shining is called Lumen reflexum, & some Fractum, and some Directum. Reflexum is be shining, as from a mirrour or a shewer, or from other glistering bodies that rebound againe the shining that they receiue. And then that shining that rebound

againe is called Lumen reflexum. The other shining that is called Lumen fractum, is when shining commeth to a bodie, that is some deale thicke or hard, that it may not receiue & take lyght in it selfe, but for the matter and kinde of that body is not full obedient, that shining passeth not forth right, but blendeth aside from the right passage, and such shining and brightnesse is called Fractio radij. The third manner of shining is called Lumen directum, that is not put of no: findeth matter in obedient in no manner wise. And passeth freely and doth perfect working. And this shining maketh the aye perfect and other cleere bodies, and lighteth formes and shapen, and sheweth shapen and figures, and comforteth and gladdeth eyes, and exciteth & waketh men of sleepe, of sluggardye and slouth. And printeth lykenesse and shapen, and Images in the vtter parts of mirrours and of bright glistering bodies. For shining commeth to the vtter part of a glistering body, and reboundeth againe in angles and corners, that keepe lyke much. And printeth therein shapen and fourmes of all bodies. And so it setteth in the vtter parte of a mirrour by Image and shapen, the thing that is without by substance. Also shining taketh perfection by the disposition of the matter, that it commeth in. For his cleannesse increaseth in cleere matter and cleare, and abateth in soule matter and darke. For in cleere matter as Christal is and aire, it findeth no let. Therefore into all such a matter, it putteth out his owne shining beames, and sheweth them, as Denis sayth. And the more perfectlye it is printed into a body, the more largelye it is rebounded thence, and sheweth to the other bodies. And when it commeth to grosse matter & boytous, then it hath dimme distribution of working: as when it is shedde into fatte matter, it is vnperfectlye taken, so that when it is shedde without, it seemeth darke. And so the fatnes of the matter letteth distribution and partning of the shining of the matter, that is taken. Then in cleere and pure substance shining is perfectlye seene and increased:

in

in great and thicke substance, it is diminished. And so it followeth, that pure matter and subtil, taketh shining of light, perfectly. And it is founde, that dimme matter, boyssous, and thicke, putteth off shining of light, and brightnesse.

Of the light beame, cap. 43.

A Light beame is a bright streame of a bodye of lyght, by the which beame, lyght and shining doth his working, as Beda sayth. And some beame passeth straight forth, and cometh of the bodye of light, moving by a straight line without blenching, and cometh to the middle point, and is called Perpendicularis and Rectus: And some beame cometh of a bodie of lyght, and findeth a clere body, and passeth not forth right, but sidelyng and blenching, and this blenching is called breaking of the beame. And such a light beame is called breaking of the Beame. And such a light beame is called Radius collateralis, & Confractus. And the Sunne beame passeth straight forth from the bodye of lyght, or blencheth aside, and meeteth with a bodye, that putteth and smiteth the light againeward: and such a smiting and putting is called bending of the beame: and such a Beame is called Radius reflexus, as the Authour of Perspective sayth. And so a Beame of light is moueable, and clere, and bright, and rounde, and right of it selfe, and most conteyned if it be of a straight Beame: and it happeneth sometime, that a light or bright beame is broken and shufft aside, or againeward, by the disposition of matter that it findeth and toucheth. Such a beame is closed in a hollowe clowde, and most worketh and maketh diuerse formes, coulours, shapen, and figures in the Clowde, or in the ayre, as it saith in the coulours of the Raine-bowe, that is not else called, but entering of light beames into an hollowe clowde and watrye, as it is sayde libro Methororum: alwaye sodeinlye by moving of beames that moue continuallye and sodeinlye, it happeneth that the ayre about is sette a

fire: and namelye if the beames meete in the place of rebounding. For there the beames be gathered, and beat each other: and so they are cause why the ayre about is oft set a fire, as it saith in Chrysostom, and in Berall. For if such a stone be set afoze the Sunne, and put thereto, it shall set it on fire.

Of shadow, cap. 44.

Shadowe is setting of a thicke body and dimme afoze lyght, or afoze a bodye of light. And thre manner kindes be of shadowe by consideration of Philosophie. It happeneth, that a bodye of lyght is rounde, and sometime moze then the bodie that is set before the lyght, and sometime even as much, and sometime lesse: If it be euen as much, it maketh the shadowe euen as much rounde, and such a shadowe is called Chelindroydes, that is to vnderstande, like round. If it be lesse then the bodye that letteth light, it maketh the shadowe stretch abroade, as it were a Vauier: and such a shadowe is called Cathaloydes. And if the bodye of light be moze then the bodye, that letteth lyght, it maketh the shadowe stretch forth shield wise, and the point forthward: and such a shadowe is called Conoydes. Whereof it followeth, that the Sunne, for it is moze then all the earth, maketh the shadowe Conoydes, that is, shapen as a shilde. Then happening, that the earth being euen set afoze the Sunne in a certaine manner assigned, it maketh the shadowe stretch so high, that it stretcheth to the Moone, and infecting the Moone, maketh Eclipse thereof: But when the Sunne passeth besides the sphere of the earth, the point of that shadowe passeth aside into some parte that is there afoze: and then the Moone is freely scene shining. And when the Moone is euen straight betwene vs and the Sunne: then the Moone maketh the shadowe shapen as a pauier: and therefore the Moone be shadowed the earth, and maketh a perticular Eclipse. For such a shadowe is not sufficient to couer all the earth, for in some place, the earth is lightened with

DE COELO ET MVNDO

the Sunne beames. By such a shadowe cometh eclipse in one Climate & contrary, though another Climate bee lightened, as Albumasar saith: and shadoweth and beareth downe the Sunne, and hideth the shining of the Sun beames, & causeth barrennesse of the earth: and is friendly, & feedeth adders & serpents: and cooleth men and other things that bee too hot: and letteth and tarryeth riping of fruit and of corne: and striketh men and beasts with many manner seauers & dreades horrible. And though it be no body of kinde: yet it sheweth shape and likenesse of body, and shapeth it selfe by moving and rest of bodies. For when the body moueth, the shape moueth and resteth when the body resteth: and followeth them that goe: and flyeth them that pursue. Also the longer the day is, and the higher the Sunne is in heauen, &

shorter is the shadow of the body that it maketh. And againward. And therefore in the Sunne rising, & also in the going down, the shadow is more then at midday.

Of darknesse. Chap. 45.

Darknesse is absence of light, and is called Tenebre of Tenendo, holding. For it bindeth and holdeth the eye, that they may not see the Sun nor any other light: and so darknesse is nought els but priuation. Also darke aire is called darknesse: and so is the shadow of a dim body, as Basilus saith, and is contrarie to light both in qualitie and in place. Darknesse bringeth in feare & dread, and withdraweth fairenesse of colours, and abaseth shame, and nourisheth sleepe & slumber.

Addition

I have thought good to set before thee, forth of the booke de Occulta Philosophia of Henric Cornelius Agrippa, his Ladder, wherein is the wonderful compact of the vniuersall diuision of the number of, 12, beginning with the twelue orders of blessed spirits, omitting the, 12, names of God.

Seraphin, Cherubin, Throni, Dominationes, Potestates, Virtutes, Principatus, Archangeli, Angeli, Innocentes, Martires, Confessores.

The, 12, Angells presidents ouer the signes.

Malchidel, Asmodel, Ambriel, Muriel, Verchiel, Hamadiel, Zuriel, Barbiel, Aduachiel, Hananell, Gabiel, Barchiel.

The, 12, Tribes.

Dan, Ruben, Ihuda, Manasse, Affer, Simeon, Isachar, Benjamin, Neptalin, Gad, Zabulon, Ephraim.

The, 12, Prophets:

Malachias, Aggeus, Zacharias, Amos, Oseas, Micheas, Ionas, Abdias, Sephonias, Naum, Abacuck, Ioel.

The, 12, Apostles.

Mathias, Thadzeus, Simon, Iohannes, Petrus, Andreas, Bartholomeus, Philippus, Iacobus, Thomas, Mathæus, Iacobus minor.

The, 12, signes in the Zodiack.

Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpius, Sagittarius, Capricornus, Aquaries, Pisces. These are in the celestially world.

The, 12, Moneths.

March, Aprill, May, Iune, Iuly, August, September, October, Nouember, December, Ianuarie, February. In the elementall world.

The, 12, Plants.

Eleliphacos, Peristercon, *Peristereon, Symphytus, Cyclaminus, Calaminthus, Scorpiuros, Artemisia, Anagallis, Lapathus, Dracontea, Aristolochia.

The, 12, Stones.

Sardonis, Sardius, Topazius, Chalcedonius, Iaspis, Smaragdus, Berrillus, Amethystus, Hyacinthus, Chrysopassus, Christallus, Saphirus.

*Orthios.

*Hyptios.

The 12. principall members.

Caput, Collum, Brachia, Pectus, Cor, Venter, Renes, Genitalia, Anche, Genua, Head, Necke, Armes, Brest, Heart, Belly, Reines, Members, Hipps, Knees, Crura, the shanke. Pedes, the fete.

The 12. pointes of the dampned Diuells;

Pseudothie, false Prophets: Spiritus mendacij, Lieng spirits: Vasa iniquitatis, Vessells of iniquitie: Vltiores celerum, the last Harpnesse or endlesse torment. Prestigiatōres, Juglers, Cosoners, and Scozners: Aeræ potestates, airie gouernors: Furæ feminatrices malorū, sowers of desperate discord: Criminatores, siue exploratores, false accusers, and outrageous railers.

Tentatores, siue insidiatores, Brookers and inticers: Malefice, Witches, Apostata, Reniers of the faith: Infideles, Unbeleauing.

These 12. sortes of peoples, framed to the 12. sortes of wicked Diuells, are made one in the proportion of endlesse dampnation, euen so, in the gouernment of euery 12. is specified the most vnsearchable will of God; howe farre man hath power of gouerning, and by what effectes he is gouerned, the knowledge whereof, is the gifte of God, the benefite of men, and the alteration of all other creatures.

Blacknesse, is darknesse, a grisly hiew to tell,

a bright shining cleerenesse, doth punish in the hell:

On earth it giues delight, in heauen eternall ioy,

in hell, contrary turning the wicked to anoy.

This is the might of God, for lasting soules to know

that bodies haue posselt, perpetuall ioy or wo.

His mercie, moue vs still, of mischiefe to beware,

his loue, accept our will, to him our soules prepare.

A note also of the foure seasons of the yeare.

The Spring time is hot and moist, and continueth so long as the Sunne is in Aries, Taurus, and Gemini, March, Aprill, May, which is from the 10. of March, vnto the 12. of Iune.

The Sunne is hot and drie, counted from the beginning of Cancer, vnto the ende of Virgo, Iuly and August: September, that is from the 12. of Iune, vnto the 14. of September, Haruest is colde and drie, that is from the beginning of Libra, vnto the end of Sagittarius, October, Nouember, December, counted from the 14. of September, to the 12. of December.

Winter is colde and moist, continuing from the beginning of Capricornus, to the ende of Pisces, Ianuarie, Februarie, March, Capricornus, Aquarius, & Pisces, that is from the 12. of December to the 10. of March.

A brieue note how to vnderstand the Ephemerides.

Vnderstand ther be seauen Planets, the highest, Saturne ♄, then Iupiter ♃, Mars ♂, Sol ☉, Venus ♀, Mercury ☿, and the Moone ☾.

A coniunction is figured ☿, and it is when an other Planette is ioyned with the Sunne, or Moone, or others among themselves within one degré.

The Sextile aspect or radiation is thus expressed, ♁, and it is within 60. degrés, the one from the other.

The quadrant aspect thus ☐, 90. degrés distant. The Trine thus, △, separated 120. degrés. The opposition thus ☉: 180. degrés, the one distant from the other. These followe by order.

☿ ☐ △ ☉
Coniunction, Sextile, Quadrant, Trine, Opposition.

♄ ♃ ♂ ♀ ☿ ☾
Saturne, Iupiter, Mars, Sol, Venus, Mercurie, Lunæ.

Aspects.

Planets.

DE TEMPORVM DIVISIONE

Signes.

♈ Aries, ♉ Taurus, ♊ Gemini, ♋ Cancer, ♌ Leo, ♍ Virgo, ♎ Libra, ♏ Scorpio, ♐ sagittarius,
♑ Capricornus, ♒ Aquarius, ♓ Pisces!

FINIS LIBRI OCTAVI.

INCIPIT LIBER NONVS.

DE TEMPORVM DIVISIONE.



After that we haue spoken of the properties of heauen, & of the parts thereof, of the which holy writ maketh mentio: now we wil speak shortly & compendiously of the effect & doing thereof. That is to vnderstand, of the properties of time, & of the parts thereof. Mouing hath cause first & principally of trendling about of heauen: The mouing thereof is first and euerlasting, as it is said in li. de celo & mundo: and this is not like to corruptible & changeable mouing of nether things, cozpozall & visibill: but it is the cause of nether mouing. For the mouing of nether things is be gendered cometh of the mouing of round spheres and circles: that bee aboue: and that mouing is incorruptible, and alwaye in one state, as Aristotle sayth there. And mouing is passing from one ende to another contrarie ende: as it is sayde in the ende of the same booke. For all that chaungeth from the contrarie, is chaunged in to contrarie. And there bee fire manner mouings, that bee called Generation, Corruption, Alteration, Augmentati- on Diminution, and Chaunging, touch- ing place, as hee sayth there. And some mouing, that is chaunging touching place, is trenling and rounde winded about: And some is freight and forth- right: and some is compolued. And a thing that trenleth rounde a- boue chaungeth not place, touching all the whole: but touching partes there-

of. That that compasseth rounde about, sometime chaungeth place: as it fareth in mouing of Planettes. And straight forthright mouing chaungeth allwaye place, as long as it moueth indede. For eyther it moueth fromwarde the mid- dle towarde the roundnesse, as fire, Aire, and other such lyght bodyes that moue bpwarde, or againeward, it mo- ueth downeward towarde the middle, as water and earth, and other such hea- uye bodyes. And there bee fire manner mouings of straight and forth-right mouing. For straight and forth-right mouing is rightsones or leftsones, forthwarde, or else backward, by- warde or downeward. And mouing that is compolued is of two contra- rie mouings, as the mouing of a fire- bzande. And this mouing hath this pro- pertye: for of strong mouing cometh heate: As it fareth of the mouing of the first sphere and roundnesse: by mo- uing and froting thereof, the ayre is alwaye set a fire, as Aristotle sayth. And by mouing Lead melteth, that is therein, as hee sayth. Also mouing maye not bee meaten and measured but by measure of the space in the which mouing is. And all thing that moueth, either it moueth by propertye as the stone Adamas moueth (by strong dra- wing) ypon: or by violence, as a Schippe moueth by strong shewing of winde: eyther wilfullye and by his owne will, as the bodye moueth; as the Soule will. And there is double mouing

vi. man-
ner of
mouings

The load
stone.

of

of mutation and chaunging: either the moving is of chaunging from place to place, or of chaunging of disposition, moving into another disposition. Moving from place to place is kindye or by strength: as when a stone is let fall, the more that it cometh downwarde, the swifter is his moving: and so that moving wereth stronger toward the ende thereof: and when a thing moveth by violence, the strength is the beginning of of the moving: and the farther it is from the beginning, the feebler is the moving: as it fareth in an arrow, that cometh out of a boine, which flyeth so farre, that at last it pearceth nothing nor grieveth: Also moving is cause of generation, and of all chaunging of the nearer things, and of generation of heate of burning, and of setting a fire, & of subtilization of water and of the aires. Moving comforteth kind beate, and maketh appetite and desire, and helpeth latitude medicine to cleanse the body. Herof speakeh Hippocrates and sayth: If thou wilt have thy body cleane, take Hellebor. (Helleborus abbas in English Lingwozt, the roote wherof is nesting powder, there is also Helleborus niger, the hearbe named Beares foot, or Tertwozt, or Setwozt. This hearbe must be discretely taken.)

Hellebor.

*Additio

Also if the moving be outward from the middle toward the roundnesse, moving shall spread and stretch abroad the matter: and if it be againward, from the utter roundnesse toward the middle, it gathereth the parts of the matter together, and maketh them thicke and binding. Also temperate moving keepeth & saueh kinde of men and beastes, and in temperate moving destroyeth it.

Gibba

¶ Of Time. Cap. 2.

Time is measure of changable things, as Arist. saith De quinque substantijs, Time is number and tale, numbering and telling, in all thinges that are numbred and tolde. Or els as Rabanus saith, Time is dimention of changeable things, touching moving and abiding, & dureth in moveable things, as Austen

saith. Nothing is more precious than time: Wherefore of each possession two may be had together, or mee: but of time two moments may not be had together. And time lost cannot be recovered, for losse of time is short, chaungable, unstable, and unrecoverable, for it passeth with moving and movable body, and beginneth therewith: and where moving sayeth, then time endeth. And therefore time shall not indure alwayes: but it shall cease, when nothing shall be but eternitas, everlasting, as Austen saith.

(The state of mans life, is comprehended in vii. triumphs. Loue ouercomes Van, Chastitie ouercomes Loue, Death ouercomes Chastitie, Fame ouercomes Death, Time ouercomes Fame, Eternitie ouercomes Time.)

Nothing is more common than time: for it is equally common to all thing.

Nothing is more passing than time: for time resteth neuer, but when it beginneth it beginneth to decrease and lessen. And againeward: for the time that is present, is ende of the time that is passed, and beginning of the time that is coming. For all time varieth in three manner wise, that is to wit, Time that is passed: present, that is now: and future, that shall be. And so shortly to speake, in this manner every time was, is, or shall be, by rising of time, of his diuersitie, succession of partes, that come each after other, alway is daye & night, as Beda sayth: but in one place is day, and in another is night: and some where is daye, some where is night.

Nothing is more vncertaine, than time, nothing is more vnperceptible, nor more vnknown of it selfe. For as Lidore sayeth, Time is not known by it selfe, but onely by woorkes and dares of men. Nothing is more chaungeable than time: and therefore no thing is more perillous to the body.

For as Hippocrates sayeth, The chaunging of times gendereth most evils. For todayne chaunging of colde into heate, chaungeth and appayreth bodyes: and that is, for that kinde suffereth not todayne chaungings, as he sayth.

*Additio

3.1.2

Therefore ofte sodaine chaunging of time, is cause of sicknesse. Also nothing is moze healthfull to the bodye, then is time that is temperate in his qualtyes. Therefore it is sayd in Aphor. If times be in good temperature, as the time asketh, then be good states: and sicknesse come most to good ende in such times. Also though time be so chaungeable, yet nothing is moze continual than time: for parts of time be contained. Therefore Marcius sayth, That time that wereth olde in Winter, quickeneth again in springing time. And againward (that is so reneweth.)

Gibba

Gal. 6.

While we haue time, let vs do good vnto all men, but specially to those that are of the household of faith.

¶ Of the yeare solare and Equi-

noctiall Cap. 3.

As Isidore saith, a yeare is the full course, and passing, & winding about of the Sunne, when he commeth againe to his owne place, in CCC. lxx. dayes, & a quadrant, that is fire houres. And a yeare is called Annus, & hath that name for it commeth about, as months come about therein: and therefore a yeare hath that name Annus, of An, that is aboute, as it were a circle that commeth againe into it selfe, and is renewed. Therefore among the Egyptians, before that letters were found, the yeare was betokened by a Dragon painted, biting his owne tayle, and coming againe into it selfe. As Isidore sayeth, there be diuers yeares: for the yeare of the Moone is lesse then the Sunne by xi. dayes: and the yeare of the Sunne hath twelue monethes, and each planet hath his yeare, in the which he full endeth his course: as Mars in two yeare, Iupiter in twelue, and Saturnus in thirtie. And there is a great yeare, that is called Annus mundanus, and that yeare is (as Arist. saith) when all the starres come to their owne first place and poynt that they were made in. And (as Arist. saith) This yeare commeth about in xxxvi. yeare, as it is said in libro de proprietatibus elementorū. And Plato and his sutoys tell, that this

yeare commeth about in fiftene thousand yere, as Macrobius saith, in li. Ciceronis. And some yeare is called Universal, as is the yeare of the Sunne, & containeth foure times, Winter, Springing time, Summer, and Haruest: and are called times in their qualtyes, because they temper each other, as Isidore sayeth. And they be called Corricula, for they runne and come each after other, & abide neuer in no state, as Isidore sayth. In these foure Times of the yeare, commeth twice solsticia, stinting of the Sunne in Winter and in Summer: and twice Equinoctia, euennes of day and of night in Ver and in Haruest. Solsticium is the most euennesse of daye and night: and commeth when the sunne entreteth into the signes that are called Cancer in Summer, and in Capricornio in Winter: and is called Solsticium, as it were stinting of the sunne, and that for double cause, either in Summer or in winter, for length of dayes and nightes, it seemeth that the Sunne stinteth and abideth in Summer, about our dwelling place: for in either stinting, it seemeth that they stint and abide. For in Summer it seemeth that the Sun may come no naxer vs than he doth: and in winter it seemeth he maye passe no farther from vs then he doth. Equinoctium is most euennesse of the daye and night artificiall, and falleth when the Sun cometh into the signe that is called Aries, or into the signe that is called Libra: the first is in Springing time, and the second in Haruest.

I omit the rehearsal of fasting daies, because they were superstitiously termed, Triaduanas.

Also the yeare of the Sunne is the common yeare, & beginneth in Ianuary, and endeth in December, & is the space, in the which the Sun goeth about in the signe that is called Zodiacus, thre hundred dayes, thre scoze and five, & a quadrant, and fire houres: and is the fourth deale of a naturall daye. And these fire houres be accounted in common yeares, and gathered in the Bisexte. And the Bisexte is gathering of eightene houres, which commeth in thre yeares, with

Additio

Are

fire houres of the fourth yeare, to make a full daye of foure and twentie houres. And the yeare Bisextilis, hath that name of the gathering thereof, as Beda saith: & is called Bisextus, for euery yere, when it falleth in Februarie, the first Calendis is twice accounted. Or els it is called Bisextus, for that day is gathered of Bisse momentis. For of thirtie momēts in the which the Sunne abideth in each signe passing thirtie dayes, and of thirtie trienties be gathered fire houres in a yeare: and so in thre yeares be gathered eightēne houres, and in foure yeare fire houres, and these houres put together in the fourth yeare, maketh a daye, that is called Bisextilis, as Beda sayeth. But hereof loke in the Composit.

¶ Of the yeare Lunare, Cap. 4.

The yeare of the Moone is sometime called the space, in the which the Moone passeth about from one poynt of Zodiacus, to the same poynt agayne. And that space cōteineth (as some mē meane) seven and twentie daies and fire houres. And sometime the yeare of the Moone, is called the space or time, in which the Moone moueth round about, from coniunction to coniunction, that is, from chaunge to chaunge. And this space passeth the first, by two dayes and fire houres. And it is sayd, that the Moone is in the coniunction, when the Moone is euen straight vnder the Sunne, when no parte thereof that is towarde vs is shining: and the Moone is all bright, when it is seene at full. Also after the coniunction and change, the Moone passeth from the Sunne, and leaueth him in some certaine point of Zodiacus, and findeth him not there when he commeth agayne, for the Sunne passeth in his owne course. Therefore the Moone must spende two dayes and fire houres, or he can take the Sunne, and such a space of time is called Lunacio, & is commonly called one Moone. Sometime a yeare of the Moone, is the space that containeth twelue Lunacions, twelue Moones: & Compositisses departeth those twelue Moones, in fire euen and fire odde, as the months be euen

or odde: for an euen month answereth to an odde month, and an odde month to an euen moneth. Then a yeare of the Moone, that containeth such twelue moneths, containeth thre hundredth dayes and foure, for it containeth fire times thirtie, and as often nine and twentie dayes, that make so great a summe: and so it followeth, that commonly the yeare solare, passeth this yeare of the Moone by eleuen daies. And this passing, maketh the Prime of the Moone change euery yeare, and also the age thereof in the beginning of months: so yf Prime be this yere in the fifth day of a month, the next yeare after the Moone shall be twelue dayes olde, in the fifth daye of that moneth. And sometime some yeare of the Moone is called Embolismalis.

Embolismus is increasing and exesse, by the which the yere of the Sunne passeth the yeare of the Moone: and in certaine yeares of such Embolismus, gathered together, commeth by xxx. dayes, yf which xxx. dayes be accounted for one Lunacion, one Moone: and the yeare in yf which such a Lunacion of xxx. dayes falleth, is called Annus Embolismalis, and therefore the third yeare is Annus Embolismalis: for in that yeare commeth by a Lunacion, a Moone of xxx. dayes, & thre dayes leaueth ouer, for thre xi. make thre and thirtie. Also the sixt yeare is Embolismalis, for then commeth by a Lunacion, a Moone of thirtie dayes, and then leaueth other thre daies, fire in all. Also the eight yeare is Embolismalis in this manner: The fire that leaue ouer thirtie in the fire yeare, are put and done to two and twentie dayes, that come of the increasing of the seuenth and of the eight yeare, that make eight and twentie dayes. But for to haue in the eight yeare a Lunacion Embolismalis, of thirtie dayes, we must borrowe two dayes of Embolisme, that is the encreasing by eleuen dayes of the nexte yeare thereafter. And so it is accounted forth, euen to the nineteenth yeare, when the Circle and the course of the Moone is fullye ended. The which Circle and course, containeth twelue common yeares, and seauen Embolismalis: In

each of them be thirtene Lunations: for the third yeare is Embolismalis, the first, the eight, the eleuenth, the fourteenth, fiftenth and the ninetenth, & the other be called common yeares. And among the Hebrewes men take most heede of obseruance of the yeare of the Moone: and therefore it is called Annus legalis, the yeare of the law, for all the feastes of the lawe, were helde by the course and age of the Moone. And therefore among them such a yeare beginneth from the Lunation of Aprill, as Beda saith. And in Exod. 12. cap. it is said: This month shall be to you, beginning & first of monthes of the yeare. Also ouer and all without the yeare that is called vsuall, & common, and Legalis, is a yeare y is called Emergens: when for some notable cause that falleth, the time that cometh after, is accounted fro that notable cause, as the Greekes account times & yeares, from the first Olympias, and Christian men from the Incarnation of our Lord, and so of other.

*Additio

(*) Legalis, was a time appointed for the giuing vp of iudgements against captiues and malefactors, the one before the time of haruest, and the other after.)
Therefore it happeneth ofte, that the middle of the yeare that is called Legalis, is the beginning of the yeare that is called Emergens, and againward: & here by manye countries in the Bible, be brought to accorde. But of diuersitie of yeares, this may suffice at this time.
T R E V I S A .

*Additio

(*) Emergens, was a time of the yere, in the which the Auncients came forth to determine of weightie matters for their Common wealth.)

When Troy was destroyed, & Græks were ioyfull thereof, and ordayned therefoze to haue euerye fift yeare once, a great solempnitie, and doedes done at the fote of the hill, that then was called, Mons Olympus. And they called the first fife yeres the first Olympias: and the second fife yeares, the second Olympias, & so forth: and they reckoned their yeares by yeares of Olympias in this manner. The first yeare they called, the first yeare of the first Olympias, and the

second yeare, the second yeare of the first Olympias, and so forth of the first fife yeares. And the first yeare of the second fife yeares, they called the first yeare of the second Olympias, & the second yeare, the second, and so forth.

(*) Olympias is the space of 5. yeares, whereby the olde Greekes did account as we doe now, by the yeres of our Lord: as the first Olympias, the seconde, the third, &c. Glareanus writeth, that Olympias is the space of foure yeares, and that they which take and write otherwise, are deceiued.)

*Additio

¶ Of Springing time, Ca. 5.

Springing time is y beginning of the yeare, that beginneth when the sunne is in the first parte of the signe that is called Aries: and beginneth to passe upward, toward the North by a right line, as Constantine saith In Pantegni libro quinto, capitulo tercio. And a right line is that that longeth not to the North, nor the South, but is like farre from either Pole, and springing time dureth untill the ende of the signe that is called Gemini, as long as the sun passeth thre signes, of the which, each hath his owne month, that pertaineth to springing time. The first month belongeth to the signe that is called Aries, and beginneth from the eight daye of March, and dureth to the seauenth daye of Aprill. The second month pertaineth to the signe that is called Taurus, and lasteth and dureth from the seuenth daye of Aprill, to the eighteenth daye of Maye. The third belongeth to the signe that is called Gemini, & lasteth from the eighteenth daye of May, to the seuenteenth daye of June. And springing time is betwene hot & colde, most temperate betwene Winter and Summer, meane in qualitie: and pertaineth with either of them in qualitie, for then blood beginneth to multiply in bodies of beastes: and humours that were bound and made thick in Winter, begin to moue and to be dissolued by heate of springing time. Also springing time in qualities is temperate, and most healthfull, and least grieuous and sicklye, as

Con.

Constantine saith and Galen also, for in these two qualities kinde hath liking. For heate is cause effective, working, nourishing and increasing, and the moisture is cause materiall: and therefore in springing time bloud is most gentle, red, that is most needfull to nourishing of the body. If springing time passe his owne kinde, it breedeth many sicknesses and euills. Therefore it is sayde in Aphor. If the winter be drye, and springing time and harvest moyst and rainy, then neddes in Summer be breedde feaues, bleariness of eyes, and fire: namely of them that be moyst of kinde, as the Commentour saith. In winter drye humours, by coldnesse be with-held and made sharpe: and in springing time, that is distemperd in coldnesse and in moisture, many superfluities be bred and resolved, and shed by heate. For in Summer, for heat is not mightie to wast such humours and superfluities, it rotteth, and so breedeth fevers, ague, and many other euills. And if winter be hot and moyst, and springing time colde and dry, neddes men were sicke in Summer, & women that goe with childe, bring forth & haue dead bozne children: whereof Galen in Commento telleth the cause, & sayth: that when the bodies of women, that goe with child, in winter be hot & moyst, than they be tender, wanty, and not sad. Therefore colde ayre of springing time, commeth sodainly into the inner partes of a woman, and grieneth and hurteth the childe. For by coldnesse and drynesse that be slaine qualities, the childe is slaine, and the child so slaine, grieneth the strings and breaketh them, and so neddes the woman hath a dead bozne child. Also springing time openeth the earth, that hath bene long closed and bounde with colde, and bringeth forth mores, rotes, & hearbes, that were hidde in the earth, and heghteth the Earth, and reneweth it with floures and hearbs, and exciteth birdes and fowles to chertering & to loue, and clotheth and highteth all the ouer part of the earth, with a wonderfull fairnesse. Therefore springing time is called Ver, and hath that name of Vigore: of Vigore, y is to vnderstand of

greatnesse, or of vertue: for then hearbs and trees beginne to spring and to were greene, with burgenings and twiggings. Springing time is the time of gladnesse and of loue: for in springing time, all thing seemeth glad, for the earth wereth greene, trees burgen and spread, meddowes bring forth floures, heauen shineth, the sea resteth and is quiet, fowles sing and make their neasts, and all thing that seemed dead in winter and withered, be renewed in springing time. Therefore Marcianus calleth the clerenes of the aires in springing time, Jupiters laughing: & water in springing time is wholesome, some to drinke, for it is made great and thicke with vapors, that be resolved and shed, also it is infected with frogges and other wormes that then breede: and therefore if it be needfull to drinke water that time, Constantine counsaileth to seeth it first, that it may be cleansed & purged by boyling.

¶ Of Summer. ca. 6.
Summer is hot and drye, and beginneth when the Sunne is in the first part of the signe that is called Cancer: and then the Sunne is most high aboue vs, and beginneth to passe downe lyttle and lyttle, euen to the ende of the signe, that is called Virgo, and Summer hath thre months right as springing time, as Constantine saith. The first month belongeth to the signe that is called Cancer, and lasteth from the xvii. daye of June, to the eighteenth day of July. The second, when the sunne is in Leone, and dureth from the xviii. day of July, to the xvii. day of August. The third beginneth when the sunne commeth into the signe that is called Virgo, and dureth from the xvii. daye of August, to the xviii. daye of September, as Constantine saith. When Summer is hot & drye, & breedeth Cholera. For in Summer the suns course is highest, and most straight ower our heads, and printeth ful strong workings in our bodies, lyke as he doth in the neather thinges. Therefore he dissolueth and wasteth superfluities that be gathered in winter. And if Summer passe his temperatenesse in wether, then

ofte he gendereth hot sicknesse and dnye, as Constantine saith. When the sunne maketh the dayes long, and the nightes short, and ripeth fruite and flowers: for then by his great heate, he maketh digestion of humours in fruite, and tourneth them with good digestion, and incorporeth and ioyneth them to the fruite, and sozdrieth & wasteth superfluities at full, and so he maketh canes and pits in the earth. For by his heate he wasteth and dzyeth the moyst parts, and by his drynesse he wyngeth and ioyneth together the earthie partes, and he openeth and chinketh the earth: for when the wastrie parts, that be cause of ioyning together of parts, be wasted and dzyed, then it needeth, that one part be departed from another, and so he made clefts and chins in parts of the earth. And so Summer dzyeth marreises and mores, and wasteth moysture, and maketh them rough and hard, and clinkerie, and full of pits and hoales. And the working of Summer by subtiltie of heate, cometh into the holloiw parts of beasts, and dzyeth & wasteth humours, that be betwene the skinne and the flesh, and all to sheddeth them, and maketh beasts swift, and so he destroyeth and wasteth superfluitie. Also by opening of pores, spirites passe out by exhalations, & substantiall moysture, and by vapours: and therefore vertues be feeble, and also made faint, of his either qualities, and so cometh exciting and beginning of Cholera. And therefore he breedeth hot feauers. Summer feedeth Bees that gather hony, with his flowers. Also by night he breedeth deaw and moysture, and springeth therewith grasse and hearbes, that he sozdryeth them not by heate of the daye. In Summer time fowles sing and make most melodie: and to breede birdes, namelie wilde fowles be comforted. Shadow of things be shorte in the middle of the Summer.

¶ Of Haruest, Cap. 7.

Haruest is called Autumnus, & hath that name of Augendo, increasing: for that time, namely, cozne and fruit, be

augmented and plenteously gathered in barnes. For all the traualle of y^e yeare, is then most, and cozne and frutes be gathered and brought into barnes. And therefore is comparison betwene Haruest, and them that be nourished in lynos fable, because of plenteousnesse, as Isidore saith.

(*Ceres of the kindred of Iuno, the daughter of Saturne and Ops, called also Isis, was wife of Osiris king of Egypt (who as the Grekes suppose) did first inuent the sowing of wheate and barley, which before did growe wilde among other hearbes: also that she did first make lawes, whereby Justice shuld be equally ministred to all men: violence and wrong being by feare taken awaye. Herodotus writeth, that the Egyptians affirme Ceres and Bacchus to beare chiefe rule in hell. Plentie and riot, with forgetfulness of diet, abuseth the benefit, surfetteth the body, & dammeth the soule. Ceres betokeneth encrease of graine, because she is called Dea frugum, of the frugalitie which cometh of earth and seede. Saturne is sayd to be a deuourer of children per Antetheis, for that the earth as she yeldeth increase, both receiue all into hir againe. Bacchus was the first that in Greece found the manner of planting Vines, and the secreete of pressing Wines, called Liber Pater, by an Adage, the father of libertie, In Vino veritas, when men be dzonk, they disclose all, and when the wine is in, the wit is out, all superfluous bankets and riotous excesse are called Conuiuia Bacchanalia, dzonken feasts.)

For Haruest maketh men busely occupied about gathering of cozne and of fruite, and spoyleth the fieldes of cozne, and spoyleth trees of fruite, and by drynesse and coldnes he slayeth borgenings and leaues of trees, & maketh them fall, and the earth barren and bare, and with dzaweth the vertue of budding and of springing. Also haruest is colde and dry, and breedeth humour Melancholike, that is colde & drie. Haruest beginneth, when the Sunne entereth and cometh into the first part of the signe that is called Libra, when the Sunne is in the right

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line

line that is called Line Equinoctialis: for he is like farre from the North and from the South. Haruest time hath three months that serue it, as Constant saith. The first beginneth when the Sunne is in Libra, and lasteth from the xviij. daye of September, to the xviij. daye of October: and then the Sunne beginneth to withdrawe in the middaye. The second month is, in which the Sunne is in Scorpione, and lasteth from the seuenth daye of October, to the xviij. daye of Nouember. The third month is when the Sunne is in Sagittario, and lasteth from the xviij. daye of Nouember, to the xviij. daye of December, as Constant saith. Haruest in his qualitie is contrarie to springing time: and therefore that time breedeth many euill sicknesses. Whereof speaketh Hippocrates in Aphorismis, and saith, In Haruest falleth sharp sicknesses and deadly. Upon that place Galien saith, that Haruest is more pestilentiall than other times, and more euill in manye things. First for chaunging of time: for now he is hot, and now colde: also for he cometh after Summer, and findeth many hot humours, that be full hot, because of heat that was in summer, and the colde of Haruest smiteth againe such humours to the inner parts: & suffer not them to passe out of the bodies. And so such humours rot, and breede full euill sicknesses, and Quartanes, & feuers that cannot be curable: & that is because Haruest is cold and drye & inordinat, therefore in haruest to great drines doth consume & wast substantiall moysture, & maketh bodies feeble & faint. And for diuersitie & chaunging of aire, pores & holes in bodies be now sodainly opened, & now sodainly shut: and so hot humors are with-held, which for that vertue maye not put them out, of multitude & sharpnesse of matter cometh deadly sicknesses & euills. Also Haruest time is noysfull & grievous to them that haue the Asthe: for with colde & drines thereof, he sore drieth & renteth the lungs, as it wer Pampin, the floure of a vine: and therefore he grieveth them sore that haue the Asthe.

¶ OF Winter. Cap. 8. ¶

Winter is called Hecor, and hath that name of Eueo going, either passing: for in Winter time the sunne goeth about and passeth after in a shorter circle than in Summer time, & therefore he maketh shorter dayes & longer nights as Iddore saith. And as Constantine saith, Winter beginneth, when the sunne is in the signe that is called Capricornus: and is the end of the descension and the lowering of the sunne in the middaye, and then beginneth little & little to passe upward against the North. Also Winter hath three months & serue him. The first beginneth in Capricornus and lasteth from the eighteenth daye of December, unto the sixteenth daye of Ianuarie. The second is when the sun is in Aquario, and lasteth from the sixteenth daye of Ianuarie, to the xviij. daye of Februarie. The third moneth is, when the sunne is in the signe that is called Pisces, and lasteth from the xviij. daye of Februarie, to the eighteenth daye of March. And Winter is colde & moist, and nourisheth steame: but in Winter coldnesse hath more mafferie than moysture, for then is great binding and freezing of aire and of water, for the great farnesse of the Sunne: of the which farnesse continueth great coldnesse in Winter time. And so Winter is all contrarie to Summer. Therefore all thing that liueth and springeth by benefite of summer, fadeth and dyeth by hard cruelnesse of winter: and the forces and the signes of summer that is gone, is all destroyed and brought to nought in Winter time. In winter time, snow and greatnesse of water is multiplied: in Winter time pathes & wayes be made slipperie and fennie, but the pores of the earth & chins be constrained & froze, & made hard with cold, frost & ice. In winter all bodies haue longer shadowes than in summer, & pores of the earth be closed, and therefore in the vpper partes bodies were colde, but within the hot parts aye coldnesse that haue maffrie, and be gathered and ioyned together. And therefore waters of depe pits and of wells be felt more hot in Winter than in Summer: for kinde heate dyeth coldnesse that hath maffrie,

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and be gathered and ioyned together. And therefore waters of deepe pits and of wells, be felt moze hot in winter than in summer. For kinde heate flyeth coldnesse, that is contrary thereto: and draweth into the inner partes of the earth, & closeth it selfe in beynes of deepe pittes and welles, and therefore by reason of the presence of the heate, the water of them freeth not. Also sharpnes of winter maketh men sluggish and slowe in working: for coldnesse constrayneth the sinewes, so that they shrink some deale, wherefore members stretch not to work so easely as they doe in Summer. Also by coldnesse of winter pores be closed, and kinde heate draweth inward, & comforteth the vertues of feeling, wherefore appetite is awakend, and moze meat and drinke needeth than in other times. Therefore Hippocras sayth in Aphor. that in winter time by kinde, bellies be moze hot and of longer sleepe than in other times. Therefore in these times of winter men shall take moze meate, for heate is great and strong, and neede the moze nourishing. Also when winter passeth his owne qualities: diuers sicknesses & euills bred in bodies: for by reason the pores be closed, many humors be gathered in the hollownes of bodies, the which humors find no waye to passe out. And so they were hot and rot. And thereof needes commeth diuers sicknesses and euills.

¶ Of the monthes. Cap. 9.

Januarie.

A month is called Mensis, and Mensis is a word of Greke, drawn of the name of the Mone: for in the language of Greke, the Mone is called Mene. And among the Hebrewes lawfull months haue names of the mouing of the Mone, and not of the course of the Sun. And Aegyptians first for þe swiftnesse of the Mone, toke the name of a month of the course of the sun: for the course & mouing of the sun, is lesse swift than the mouing of the Mone, and may be moze easely known, as Isidore saith. and there be thre manner of monthes, one is the month of the Sun, & dureth as long as the sun abideth in one signe,

in his course, and is called vsuall, and is the space of dayes that is contained in our Martiloge & Kalendis. (Martiloge, was a booke of all þe dedication of saints, and Englished by Richard Whicford, Priest, and brother of Syon, by Richmond, a sond booke.) Another month is called the month of the Mone, & is that space, in the which the Mone passeth fro one poynt in the firmament, and cometh againe to the same: and containeth xxii. dayes, & vii. houres. For the Mone abideth in euery signe two dayes, & two parts of an houre: and for he abideth in euery signe two dayes, and the signes be xii. thereof commeth xxi. dayes: and for he abideth in each signe six houres, therefore commeth thre dayes: then these iii. dayes put to xxi. dayes, make xxii. dayes, and vii. houres. Otherwise a month of the Mone is taken for a full lunation, which dureth from chaunge to chaunge, as it is said before hand. Loke before. Also a month containeth 4. weeks, and a weeke seven naturall dayes, and a day foure quadrants, & a quadrant containeth six houres, and an houre foure poynts, and a poynt x. moments, & a moment twelue ounces, and an ounce seven and fortie Attomos, and Attomos is no farther departed for his shortnesse. And months vsuall be twelue, of the which the first is called Ianuarie, & hath that name of a God sained, that is called Ianus: for to him that month was hallowed. And now that month is called Ianuarius, for he is bond & gate of þe yere: and he is painted with two frontes, to shew and to teach the beginning & ende of the yere, as Isid. saith, & he is painted eating, & drinking, wth a cup, for that time beasts need great plentie of meate, for their appetite is strong, most because of entring of heate to the inner parts. And this moth hath lxx nights of xvi. houres, & short daies of 8. houres. (Ianus, some suppose to be Saturne, some to be Iaphet, one of þe sons of Noe. Ianus was also a place in Rome, whether vsurers resorted, as at Paules church in London, a place most vnreuerently vsed. Ianus was signified double faced, signifieng constancie, and diligence.

*Additio

3. manner
of moths

*Additio

De

He was King of Italy, so named of Icalas, from whence proceeded the name of the Countrey now called Italy.

¶ Of Februarie. Cap. 10.

The second month is called Februarius, and hath that name of Februus which was a fained God, and is called Pluto also, for in olde time, the moneth was sanctified and hallowed to him for olde error of nations sanctified and hallowed Januarie to the higher Gods, and Februarie to the neather Gods: & therefore Jheuerill hath this name Februarius, of that fained God that is called Februus and Pluto also, and is called God of hell. And this month is full rainye & watrye, for rising of vapours and of moysture that turneth into raine: & therefore it is sayde, that the Sunne is that time in Aquario, for great plentie of raine. And Februarie is painted as an old man sitting by the fire, heating & warming his feete and handes: for that time is strong cold, for the Sunne is far, and hath bene so long time. And among all months, Februarie is the least moneth, for he hath but eight and twentie dayes, when it is not Bisexte, & in y Bisexte he hath nine and twentie dayes: and among the Hebrewes Februarie is called Sabath, and among the Crækes, he is named Xendicos. His night hath fourteene houres, and his day ten.

*Additio

(Februus, a name of Pluto, the son of Saturnus and Ops, and brother to Iupiter & Neptune. Which comming to the diuision of their fathers kingdome: the West part toward the lower sea, fell to Pluto, the youngest sonne: the East part to Iupiter, and the Glandes to Neptune. Whereof began the Poets fable, that Iupiter was King and God of heauen, Pluto of Hell, Neptune of y Sea. Plutus is called God of riches, whome Poets saie to be lame, when he cometh to a man, and to haue winges when he departeth: By that deuice signifieng, that riches are long in getting, but quickly vanish awaye, if they be not well guyded. He is also imagined to be blinde, as moze often lighting on vn-

worthy men, and naughtie persons, than on such, as for their vertue are most worthy to be enriched.)

¶ Of March. Cap. 11.

March is called Marcius, and hath that name of Mars the Authour of Romanes. He hath that name, because that the beasts and fowles be moued to serue Venus, as Isidore saith, and then females desire male: and for a male in latine is called Mas, that moneth is named Marcius. And among the Hebrewes the month of March is called Adar, and among the Crækes, Diston: and he hath one and thirtie dayes, and his night hath twelue houres, and his day twelue, and in the month of March is euennesse of daye & night in springing time, when the Sunne holdeth the middle lyne betwene North and South. And therefore in the moneth of March, the pores and holes of the earth be opened, and humours begin to moue vpywarde in beasts, in trees, and hearbes. Therefore March is painted as it were a Cardener: for that time superfluities of vines, and of other trees be shred and pared. And in March the time is full chaungeable and vnstedfast: and therefore that time bodies of men chaunge full sone and easely. And in March water is not very wholsome to drinke: for then water is namely infected by shedding of side of fishes and of frogges. For the Sunne in the beginning of March is in the middle of the Signe, that is called Pisces, fish.

(Mars signifieth force: his Chariot, violence of the swiftnesse of y blustering winds & hayle: y names of his two horses, Terror & Feare, that cometh to Cattell, Birdes, fishes, and men, killing the increase, with crepanted tempests.

¶ Of Aprill. Cap. 12.

The fourth moneth is Aprill, and is called Hiar among the Hebrewes, Xandicos among the Crækes: And hath thirtie dayes. His night hath ten

Cc.ii.

houres,

*Additio

Some
thing is
spoken of
before in
3 Planets.

houres, and his daye: xliii. and is called Aprilis in Latine, as it were Aperilis: for that time all things open; and then burgen flowers, and leaues spring and come out of the earth and of trees, and therefore Aprill is painted bering a flower, for in that moneth the earth beginneth to be closed and arraied with flowers. And this month is called Aprilis, as it were Affrondilis of Affron, that is, feede: for that time the pozes of the earth being opened, the fieldes be apt to be eared and tilled, & apt to receiue feede, when the Sunne about the middle of March, commeth into the signe, that is called Taurus, the Bull.

¶ Of Maye. Cap. 13.

The fifth month is Madius or Maius, May: and hath that name, Maye, of Maia the mother of Mercurius. And he hath that name Maius of Maioribus, the more worthy & greatest of Romanes: or he hath that name Madius of Madefactione, wetting and moysting of rayne: for in that time the starres arise that be called Plades and Hiades, and other rainy starres: and by vertue of them commeth raine and beaue to wet and moyst and bepring seedes that bee sowne. Among the Hebrewes, this moneth is called Sibar, and among the Grekes he is called Antimoscos, and hath xxx. dayes, and his night is eight houres, and his daye xvi. And Maye is a time of mirth, of loue, of gladnesse, and of lyking: for most in Maye birdes sing and make ioye, and then things go forth to warre and to make battailes. In Maye wyodes were greene, Medowes spring & flourish, and well nigh all things, the which be alyue, be moued to ioye and to loue, and therefore it is sayd, that in the middle of Maye the sunne commeth into the signe that is called Gemini: for then is temperatenesse of aire & mirth, and liking is doubled among men, for Maye is a time of solace and of lyking. Therefore it is painted lyke a young man riding, and bearing a fowle on his bande.

¶ Of Iune. Cap. 14.

The first month is called Iunius, and hath that name of Iunioribus, younger men, for the people of Rome wer deuided in parts and tentes, and compaynes of younger men, and of elder, as I-fid. saith. The month of Iune is end of springing time, & beginning of Summer, and is called Thebatch among the Hebrewes, and Descos among the Grekes, & hath xxx. dayes, & his night hath six houres, & his daye xviii. And is the moneth of stinting of the sun, for in y middle thereof, the sunne commeth into the signe, that is called Cancer, and then the heate of the sun drieth humors in mores & rootes, & all thing draweth to ripenes: & therefore he is painted, as mowing hay, for that time haye is ripe in medowes.

¶ Of Iuly. Cap. 15.

The seventh moneth is called Iulius, and hath that name of Iulius Caesar, because he was borne in that month: or as it is saide, in that moneth he was made Emperour. And this month is called Canilis among the Hebrewes, & Panemos among the Grekes, & hath xxii. dayes, & his daye hath xvi. houres, & his night hath viii. And this month is most feruent: for in the middle of this month the sunne beginneth to be in Leone, & the Canicular daies begin. And therefore is great passing heate in that time, because of the hot signe, and also because of the most hot starre. Also y time all hot passions & euills increase, & that time is most disconuenient & vnacording to medicine. That time by full great heat coming inward, & wasting moysture & humour, the Cozne ripeth. And therefore Iulius is painted with an hoke, reaping Cozne: for then is couenable reaping time. And this month is changing and vnstable, whose heat is strong in the beginning, and slacke in the ende.

¶ Of August. Cap. 16.

The eight month is called Augustus, and hath that name of Augustus the Emperour: and this month is called Ebal among the Hebrewes, & Ior among

the

the Crækes, and hath xxxi. dayes. His night hath x. houres, and his daye xiiii. In this moneth corne is gathered into barnes; and therefore he is painted with a sheple thresching corne, and maketh the earth bare, & spoileth it of corne & fruite. And therefore it is sayde, y the sun in y middes of August, cometh into the signe that is called Virgo, the maide: for a maide is barren and without fruite, so the earth is barren and bare, when he is spoyled of corne and fruite.

Of September. Cap. 17.

The ninth month is called September, and hath that name, because he is the vii. month of temperate rayne, that is to vnderstand after March: for then ofte is plentie of raine. And this month is called Tarsa among the Hebrewes, & Corros among the Crækes: and hath xxx. dayes: his night hath twelue houres, and his day xii. In this month is euennesse of daye and night in haruest time: for in the middle thereof the sunne cometh into the signe that is called Libra. And this month is the ende of summer, and beginning of Haruest. In this moneth, Grapes be ripe: and therefore he is painted in a vineyard, as a Gardener gathering grapes in a basket. And this month is changeable and vnstedfast. In his beginning heate is strong, and withdraueth and abateth in his end: and hath haruest coldnesse. Among the Hebrewes this month was full solempne. For among them the seuenth daye, the seuenth month, and the seuenth yeare, were in great worship.

Of October. Cap. 18.

The x. moneth is October, and hath that name, because he is the viii. after rainy time, and is called Marizon among the Hebrewes, and Hiperbeos among the Crækes: and hath 30. dayes. His night hath 14. houres, and his daye 16. which is yet hot in the beginning, but he groweth bodies with colde at the end: and therefore it is said, that in his middle the sunne cometh in the signe

is called Scorpio, Scorpio is a worne pleasing in face, and stingeth with the taile. For this moneth is kindly colde and drie: & dryeth the earth, & disposeth it, & maketh it able to be soluen with seedes: Therefore in Winter seedes be soluen. And therefore this month is painted in the lykenesse of a sower, that soweth his seede.

Of November. cap. 19.

The eleuenth month is November, and hath that name, because he is the ninth after reinye time, and is called Caeu among the Hebrewes, and Dyos among the Crækes: And hath thirtie dayes. His night hath 16. houres, and his day eight. This month for his coldnesse thirleth inward, & græueth bodies right sore. And therefore it is sayde, that in the middle of this month the sun cometh into the signe that is called Sagittarius, the Archer. This month with his drynesse and cold, constraineth & bindeth & dryeth, & maketh leaues of trees fall. And closeth & stoppeth pores in beastes. And gathereth humours inwarde, and freeleth them, and græueth & pricketh. Therefore at that time beastes ware fat and tallow, and namelye swine. And therefore this month is painted as a churle beating Oxes, and feeding his swine with malt and Akornes.

Of December. chap. 20.

The twelfth moneth is December, so called because he is the tenth after the reinye time. And December is a water month: and is called Thubeth among the Hebrewes, and Epileos among the Crækes, and hath 31. dayes: his night hath 18. houres, & his day hath 6. And in this month is Solsticial: for in y middle thereof the sun entreteth into the signe of Capricorno. And when it is so farre from our dwelling, y it may no farther passe toward the South: then it tourneth againe little and little from the South circles, and styeth by the North circles, and the end of Haruest is the beginning of Winter: and stretcheth vnto

DE TEMPORVM DIVISIONE

the xviij. daye of March, and then beginneth growing time. And in that month for sharpnesse of colde, fowles & beastes that be fed in house be quiet and of little moning, and therefore they were fat, and therefore that time they be slaine. And of these monthes, a yeare is made, as well of the Sunne, as of the Moone.

Addition

Forasmuch as the learned by theyr obseruations, haue written of diuers perilous dayes to happen in euery moneth: and considering how necessarye it is that those dayes bee expressed, for the auoyding of manye daungers, notwithstanding, the Ordinaunce of God, can alter both the times and seasons.

Ianuarie hath eight such dayes, the 1. the 2. the 4. the 5. the 10. the 15. the 17. the 19. Drinke white wine this month, if thou bee able: or els vse temperate dyet.

Februarie hath thre dayes, the 8. the 10. the 17. these not so euill. Be circumspect of the 26. daye, the 27. and the 28. Eate no broathes, wherein is pallowes, &c.

March hath thre dayes, the 15. the 16. the 19. not so euill as the 28. daye. Swete meates are good to eate this moneth, young Lambe, Veale, and Bullaine.

Aprill hath two dayes, the 16. the 21. The 7. daye and the 8. the 10. the 20. vse hot and comfotable meates of light digestion.

Maye hath thre dayes, the 7. the 15. the 20. These not so euill, the thirde the first, rise early, and breake thy fast in a measure.

Iune hath two, the 4. the 7. These not so euill, the 10. the 15. the 22. Sage and Lettuce are good in Sallets: and sometime to drinke colde water, is not hurtfull.

Iuly hath two dayes, the 15. the 20. Abstaine thy bodie, beware of lust, and lecherie.

August two dayes, the 19. the 29. The 29. and 30. Refraine strong drinks and hot spices.

September hath two dayes, the 6. the 7. The 3. the 4. the 21. and 22. eate god fruites that nourish.

October one daye, that is the 6. The 3. the 16. the 24. Drinke god wine and auoyd disoord.

November hath two dayes, the 15. the 19. Beware ye blade not the 5. day, the 6. the 28. the 29.

December hath thre dayes, the 6. the 7. the 9. Take heede of the 15. 17. 22. Marke not thy fete too hot, nor let not thy selfe bloud, except an extremitie brygeth: frequent the Temples for thy Religion, and obey thy Lord God, and make much of the Philistion.

Of the Weekes.

Cap. 21.

A Week is called Ebdomada, and also Septimana, seauen night: and haue that name of the number of seauen dayes and nightes. By ofte coming about thereof, moneths, yeares, and times passe. And a weeke beginneth in the one daye, and endeth in the same: The partes thereof be dayes artificiall and naturall. Dayes be called Dies, and haue that name of Dijs, Gods. Men in olde time hallowed the names of dayes, to certaine starres. They gaue the first daye to the Sunne, that is Prince of Starres, and Lorde of Planets: and therefore the first daye is called Dies Dominica, the Lordes daye, and Sunday.

Also that is priueledged in manye wise, for in a Sunday the world was made, and in a Sunday our Lorde was borne, and in a Sunday, our Lorde arose from death to lyfe, and in a Sunday our Lord sent the Holy ghost to his disciples. And they gaue the second daye to the Moone, that is next to the sun in hugenes & brightnes. The third day hath the name of Mars: & so of the other. And some day is called Dies Aegyptiacus, & some not so. Dies Aegyptiacus is the day, in the which God sent some weake into Aegypt. And for there be xiiii. Aegyptians daies, it folloiweth that God sent moe weakes vpon the Aegyptians then ten,

that

that be most famous among other. The daies Aegyptiaci be set in the Kalender, and be called Dies mali, euill daies: not for some thing should be spared in those daies, that should not be spared in other daies, but for to haue in minde the miracles and wonders of God. Some daye is artificiall and some naturall. Artificiall daye is the space in the which the Sunne passeth about in our sight from the East to the West: and is called Dies artificialis, craftie: for hee hath diuersitie as it were by craft, by diuerse place of Climates and of countries. A naturall daye is the space in the which the Sunne passeth about, out of the East by the West, into the East againe. And such a day conteineth 24. houres. And the day artificiall of euennesse of daye and night, conteyneth 12. houres, and in other times more or lesse, as the daies waxe longer or shorter.

And some day hath the name of Kalendes, and some Idibus, & some of Nonis. And the first day of a moneth hath the name of Kalendis: And is called Kalende, of Calo, that is to cal. For then men use to call merchants to faires. And it was a solempne feast that is called Festum Neomenie, the feast of the newe Moone. For then the Moone was seene to be newe. None bee sayde as it were Nundine, faires: for then faires begin. And Idus is to meane Dismissio, departing, for then faires were departed. Herof we haue three diuersities of daies, Kalendis ordeined to hallowing, Nonis ordeined to chaffer, & Idus ordeined to departe and passe home from faires. And a daye naturall hath xiiii. houres, in the which the Sunne is bozne about all the earth by rauishing of the firmament. The partes of a naturall daye be Quadrantes, Hora, Punctum, Momentum, Vncia, and Athomus. Quadrans is the fourth part of a daye naturall, and is the space of sixe houres: and an houre is the sixte parte of a quadrant: and an houre the xiiii. parte of a daye naturall. And is called Hora, as it were the ende and the lesse parte of time: as the byim of a riuer or of the sea is called Ora, as Isidore sayth: And a Puncte is

the fourth part of an houre, and is called Momentum, as it were Minimum, the least and most straight time that hath name of meuing of starres. Vncia is the twelfth parte of a moment. Athomus is the xlviii. parte of Vncia, and is called Athomus, as it were without diuiding and parting: For diuiding and parting of time, passeth no further then Athomus.

Also the daye receiueth shining of the Sunne, and receiueth lyght, and sendeth it forth to other things. Therefore this name Dies comineth of Dian Creeke, & Dian is to vnderstand, clærnesse, as Isidore sayth: Also the daye describeth and distinguisheth moneths, yeares, & times, of all course: And passing of time is accounted and reckoned by number & sum of dayes. Also as the Sun passeth nere or farther, the daies lengthen and shorten: Therefore because that the Sun is farre from vs in Winter, daies be shorter, & in Summer longest. For in Summer the Sun is most nigh to vs: also the day hideth the starres and the ouer boyes of heauen: for the more clære the day is, the more the starres bee hidde from our sight.

Also the daye distinguisheth colours and formes, and shapen of things, that bee seene: For figures, formes, and shapen that bee hidde by night, be seene by daye, as Beda sayth. Also the presence of the day comforteth and gladdeyth birdes and foules. For in springing of the daye, the birdes bee ioyfull and sing: Also the daye comforteth wayfaring men, and maketh them sure in peace: And is enemye to theues, and maketh them dread: for theues dread by day. Also the clærnesse of the day voideth and putteth off darknesse of the night, & comineth sone after, and the more tempest and disturbance that is in the night, that passeth, the more desirous is the presence of the day that followeth. Also the daye chaungeth his state: for he waxeth longer or shorter: and the shorter he is in Winter, the longer he is in Summer.

Also the day waketh & putteth of heauynesse, sleep, & slouthfulness: for the day is or

To buy
or sell.

deined to traiaile of men And the more the day draweth to an end, the more the wise work-man busieth to make an end of his daies worke.

Of the dawning. chap. 22.

The dawning is end of the night, that passeth, and is beginning of the daye, that commeth after: and is called Aurora, as Hi. saith, as it were a golden horne: for it sendeth shining colour, as it were colour of gold: And therefore in the dawning, the Crakes call the Sun Crilodomo, that is to understand, the house of golde. For his beames shining, doe shewe golden creastes. Or els he is called Aurora, as it were wether dawning. For in the dawning dew is gendered: and by the moisture therof the earth is watred and spongy, and the heat of the ayre tempered: and the dawning hath light of the Sunne, & is more clere then the night, and more darke then the day. The day exciteth cleane birds, and daye foules to flye and to sing, and driueth & feareth away night foules. In the springing of the dawning, flowers that be closed, open: and hearbes and grasse, that wither and fade in great heat, arise and reare vp theyr heads. In the dawning vertue and strength of wit and of feeling be comforted. In the dawning sickness of beasts is lighted and abated. For in the dawning, sanguine humour hath principall mastery, as Constantine sayth. The dawning followeth the kinde of springing time euen to Vndern, and midday followeth the kinde of Summer, and the euening followeth the kinde of Harvest time, and night is called and likened to Winter. In the dawning, for mastery of blood, flaxe is swete and wholesome. Also that time most speciall Cockes be excited to crowe. And in the dawning Lucifer, the starre ariseth, and warneth of the Sunne rising, & of his sone coming. The dawning beginneth from the end of darknesse, and waxeth perfect, and passeth to the perfection of light, & changeth his colour in the arising of the Sunne. For she sheweth, now yelow, now redde, and now golden colour.

This diuersitie commeth of diuers qualities of vapours or of cloudes, in the which is printing of the Sunne beames, as Beda sayth. Dawning is Aurora: and Aurora and Diluculum, is all one, and is called Diluculum, as the bright and lyght beginneth of the day. For Diluculum, as Ildore sayth, is end of the night, and beginning of full lyght, relieving and easing of sicknesse, speeding and deliuerance from enmyes. For in Diluculo, that is the dawning, enmyes fly and tharies also, as he sayth. Mane and Diluculum is all one. For Mane is full of lyght, and is called Mane that is good, for nothing is better then lyght, as Ildore sayth. Mane the early dawning, is beginning of traiaile, ende of sleeping, time of sobernesse, and perfect digestion and ended, and maketh an end of the night lyttle and little, and passeth sone, and sheweth qualities, figures, and shapen of things.

Of Midday. chap. 23.

Middaye is called Meridies, as it were the middle of the day. For at middaye the Sunne is scene in the middle of heauen, and is in the middle point betwene the East and the West: and is scene lyke far from other. Or els midday is called Meridies, as it were clere: and the day is most clere and pure, when the Sunne shineth out of the middle of heauen, and lighteneth all the world with euen clerenesse, as Ildore sayth. This houre is most hot and dry, and most like in qualities to Summer: and that is for many manner causes. For then the Sun is most streight ouer our heads, for the streight reflexion and rebounding and egubling of the Sunne beames, and for streightnesse of the lines, vnder which the beames be thrust together. Also that time for multiplication and remming together of beames the aire is full hot. And therefore then is most heate gendered in these weather things. And in the houre of midday each body maketh most short shadow. And then the shadow stretcheth fremward the Sunne toward the South. And the more the Sunne passeth

seth

seth fromward the South circle, the shadow of a body is the more long, as Beda sayth. In the midday flowres and hearbs sordie: but fruit and coine do most ripe, then beasts dralve to shadowy places, for strong heat of the Sunne: and some rest in their owne dennes and hidels. In the middaye venimous beastes, as Serpents and Adders graue most. For then they cast some and shedde their venim. Also in the morrow tide, for coldnesse of the night that is passed, they ware colde. And therefore in them the strength of venim abateth: but it wareth hot in the middelt of the day. Therefore that time they bee more feruent to sting, and shed, and cast venim, and so in the feruent middaye they goe out of theyr holdes and dennes, and put their soules for to haue heate of the Sunne, as Isidor sayth.

Of Euentide. Chap. 24.

Euentide is called Vespera, and hath that name of a West starre, that is called Vesperus. For Vesperus is a star that followeth the Sunne, going downe: & cometh with darknesse: that followeth, as Isid. sayth. And euentide is called Seron, late: & hath that name of gates closed. For when euentide cometh, gates be closed and shutte, for that all thing that is in house shoulde bee more safe. Also the euentide is called Crepusculum, as it were light that is in doubt, when it is not certeinlye knowen betwene light and darknesse, as Isidore sayth. Then at euen the day endeth, and the Sunne beames be withdrawen. For above the earth against euen, shadows of bodies bee most long, And flowres that open against the Sun, close for absence of the Sunne. Also pores of bodies that be opened by heate of the day, close for slacknesse of heate in the euentide, exhalation, vapours, and fumosities that bee of miste and of cloudes, be resolved in the euentide. Men and beastes, and also fowles and Birds, because of resolution of fumositye in their bodies be then disposed to rest & to sleepe. Night fowles, and Owles, and night

Crowes come out of theyr holes to get theyr meate in the euentide. Hounds gather flockes of beastes out of feldes into folds, or into other places of conuenable rest. In the euentide vnneth be Houndes knowen from Wolves. In the euentide for rising of enimyes and of Thieves, Worke men and Watchmen and Wardennes bee sette and ordeyned in walles and Towres. Also in the euentide, labouring men bee rewarded and payed, and they goe to rest.

Of the night. cap. 25.

Night is called Nox, and hath that name of Nocendo, noying. For Night noyeth the eye: for it taketh away from the eien his perfection, that is the deede of seeing: for night hideth colours of thinges, in whome the eye hath liking: And the cause of night is shadowe of the earth that is betwene vs and the Sun, and withdraweth from vs the Sunne beames, and letteth vs to haue sight of the Sunne, and taketh from vs the light thereof: The night is cold and moyst, in qualities most lyke to Winter. Therefore night is conuenable to rest of beastes, and needefull to working of kindly deedes and effectes: and so night is time of sleeping and of rest, that the vertues that bee distracte sparkled and made feeble by daye waking, maye bee ioyned and rested by benefite of night: and so ioyned and gathered, maye be comforted. For night shoulde not bee all without light: it is beset with brightnesse of starres: and so by mouing of starres, the passing of the course of the night is knowen. And also thicknesse of ayre of the nyght is tempered by mouing and shining of starres. And therefore men that passe by the way or saile in the sea, may some goe out of the way, but if their way be ruled and ledde by mouing, and place of starres. All sicknesse generally is stronger by night then by daie: The ende of night and coming of daye is knowen by crowing of Cocks. Also by watches and wardes of knights, the night is de-

parted

parted in foure, as Bede sayth. For the first waketh in the first quarter of the night: the second in the second quarter: and the third in the third: and the fourth in the fourth, that is at Cocke crowing. For they wake allwaye in Castles: for alway they haue minde and finde some what, that they dread, as he sayth Super, Lucam. cap. 12.

And yet more, the night of it selfe bringeth in horriblenesse and feare, and conceiteth fantasies and deceits: for more fantasies bee seene by night then by day. And also men that sleepe by night, see more fantasies, than men that wake by day, as it is sayde there: Much haue I suffered by night because of him. Mat. 27. Also night bringeth in thicknesse and infection of aire: for of fumositie and moist vapours, and exhalations commeth so great chaunging and infection of ayre, that vnneth men, beasts, and things, that haue life should line, if that the Mone & the starres with theyr moving did not withstand and let such mallice, as Alb. sayth. Also night sheweth things that be hid in the cleerenesse of day as it is known. For starres be hid by day, and shine and be seene by night. Night sedeth vncleane beasts: for Boares and other wilde beastes hide themselves, and lurke in dennes and ditches by daye, and goe about by night in vineyardes and fields. And oft night giueth to euil doers hardnesse and suretie, for by day theues and robbers dread to be taken: & be by night bolde and hardy to all euill deedes: as Gregory saith. The night greueth them most that be in perill of the sea, for when night commeth vpon them, that bee in perill of shipwracke, vnneth they maye escape any weather, as Gregory sayth. The night walketh the halfe parte of mans lyfe stille: for wee spend as much time sleeping, as wee doe waking by daye: and so night withdraueth touching trauaile, the most parte of our lyfe, as Galen saith.

Of the Sabbath: cap. 26.
Sabbatum is chiefe feast of the weeke, touching halloving. Therefore the

seauenth day was ordeined of our Lord. For the seauenth daye our Lord rested from all manner working. Gen. 2. Therfore among the Hebrewes no worke of seruage, was suffered to be done on the Saterday: but seruants, women & beasts should rest in the Saterdaye. Also in the Iewes houses no fire should be kindled in the Saterdaye: and meate that was needfull, was dressed and made readye in the day before. In the saterday men were arrayed with theyr best clothes, and the people used plentie, commonly of the best meate. And the temple for loue of prayer was more frequented then in other daies. In the Saterday the greatest sacrifice & offering were alway brought and done vpon the Altars. Alway in the Saterday Priests declared and expounded the law to the people in their Synagogues. And they sung solempne Psalmes, & idle walking about was forbidden: for the space of the way of Saterdaye, was called the space onely of a Sabbath. For it was holden vnlawfull to goe more waye in the Saterday, as the Glose sayth Super act. Apolt. In the Saterdaye it was not graunted to weare armo: but in defence of the lawe: as it is sayd Libro. 1. Mac. 2. Then the feast of the Saturday was betokened the rest of the soule, & it was ordeined, that he that brake the Saterdaye shuld be slaine without mercy. As it fell of him that gathered wood in the Saterday, that the people stoned to death, by the bidding of our Lord.

Of Neomenia, chap. 27.

Among the Hebrewes Neomenia, and a new Mone is all one, and was solempnly holden in Kalends of the Moneths, in the worship of our Lord, that reneweth all ordinaunces. And as nations did in the beginning of moneths in worship of the feigned Goddess Diana and Iuno, the Hebrewes did in worshippe of the Creator in Kalends of monethes. And therefore the beginning of moneths be called Kalends, as it were worshipping, as Isidore sayth. Or he hath that name of Calo in Greeke, that is to vnderstand calling: for the comming of this

Neomenia
The time
of a new
Moone.

this solempnitie shoulde be knowne by Trumpets and Clarions. And by trumping the people wer called to this feast, that is called Neomenia. This feast was right high and holy: and therefore it was worshipped with spirituall holles and offerings. And the people were called specialllye to meate and to feast with trumpes and clarions in the Babilones.

*Additis

(Also of the Prime the common rule is, that Sunday Prime is dry weather, Sunday prime wet, Tuesday prime, cold and windie, Wednesday tempestuous, Thursday faire and clere, Friday changeable, Saturday, rainie, the three dayes from the change, is the prime day.

How many miles the Moone is from the earth, and every Planet from other.

As some haue published, it is from the Moone, 15750. miles.

From the Moone to Mercury, is, 12812. miles.

From Mercury to Venus as many miles.

From Venus to the Sunne, is, 23437 miles and a halfe.

From the Sunne to Mars, is, 15725. miles.

From Mars to Iupiter, is, 78721. miles.

From Iupiter to Saturne, as many miles.

From Saturne to the Firmament, is 120485. miles.

The whole summe from the earth to the firmament, is, 280734. miles and a halfe.

Of Septuagesime, chap. 28.

Septuagesime is the space of . 70. daies: & stretcheth from the Sunday, y^e is called Septuagesima, to y^e saterdaye in Easter weeke: y^e is called Sabbatu in Albis. These . 70. daies betoken those . 70. yeres, in y^e which the children of Israel wer bonde in seruage in Babylon, & wer continually al those . 70. yeres in wretchednesse, & in sorrow: but they toke leaue of Ciro y^e king, & came again with toy & worship, when those . 70. yeres were ended. And by these . 70. yeres of thraldome in Babylon, all y^e time of our life is betokened: all the while it is subiect to sin or

to paine. And therefore the sin of the first man with paine that he had for it, is red in holy Scripture in the first Sunday, when Septuagesima beginneth. And so in token of the wretchednes of this world, songs of wealth & of ioye be still & wedding & spowalls be suspended, till it be after Easter. For by y^e passion of Christ, thraldome of sin of mankind, is released: but yet paine dureth & abideth. As y^e people of Israel made great ioy & mirth for their frely coming againe into Ierusalem: but neuertheles for hardnesse of the way they traualled full soze. So we passing toward our country, make ioy because of our redemption: but yet we make sozow & wo for our sins. When the Septuagesima of this life is ful ended: then we shal shine in white in presence of the lambe: for when y^e trauell of this life is ended: & that we come to the Sabbath of endlesse rest: then we shal haue ioy & double stole, y^e shal be restozed to vs that time. In token of wretchednesse of this life, and in the gospel be taught to trauell in y^e vineyard of our Lords Sabbath.

Of Quinquagesima, cap. 29.

Quinquagesima is called as it were . 50. times 10, & betokeneth forgiveness, for the 50. yere was called Annus iubilaeus & was most sollepne & holy among the Hebrews. For in y^e yere men y^e were banished, shuld come home again, & debts shuld be forgiue, & losse shuld be restozed: And Quinquagesima beginneth the third Sunday after septuagesima: & endeth in the Sunday of y^e resurrection. For it betokeneth y^e state of grace, to y^e which we be restozed by y^e benefit of penance: and therefore fasting of holy church beginneth in y^e middle of the weeke of septuagesima, & then oft we rehearse y^e 51. Psalm in the service of y^e day. For it is a Psalm of penance, & is said welnigh in al y^e houres, & y^e Psalm is called Miserere mei deus, the hallowing of the fiftie yere, that is called Annus iubilaeus, & began, as Hebrewes tel, befoze the law, y^e is to wit, befoze Abrahams time: y^e deliuered his nephew Loth, y^e was then . 50. yere olde: & therefore after that time the fiftie yere was held among Abrahams children: and that was afterward allowed in time of the lawe, because

Marriage
forbidden

ybnuab
yabnuab

The 70.
yeres.

DE TEMPORVM DIVISIONE

Secret re-
uealing.

cause of mystike meaning, as it is sayde
in Numeris.

Of Lent. Chap. 39.

against
abbadon

Maundy
thursdays

Lent is called Quadragesima, and is
the space of forty daies, as Isidore
sayth: And beginneth from the first sun-
day of lent, and stretcheth and lasteth to
the Cene of our Lord, that is there thur-
day. In the which Cene and supper our
Lord beganne the Sacrifice of the new
Testament, and fedde vs with Angells
bread. Therin is betokened, that he that
doth full penance of Lent, and full en-
deth wholly this lyfe, shall haue ioy and
company finally of contemplation & sight
of God. Quadragesima, Lent, is the time
of chivalrye of christen men: in the
which time wee fight sharplye against
vices and synnes. For this number of
daies we take to our chivalrie, not on-
ly by ensample of Moyses and of Elye,
but also by following of Iesus Christ,
that fasted so many daies as it is read.
And well in these number of daies we
fast. For this number ten doubled four
times, presenteth, and betokeneth the ten
commandments, and the four Co-
spells, by the which Gospells armes and
weapon now of our aduersary is putte
off, and lande of life is there got by laue
of heritage, as the lande of behest was
graunted to the children of Israel after
that battaile and fighting of fortye yere,
in desert and wildernesse. Also the
fruite of our chivalrye is shewed vnder
this number. For this number of fortye,
if the parties that depart it be ga-
thered together, make the number of
fiftie. The which number betokeneth
forgiuenesse of death, & restitution of heri-
tage that was lost. And hereby it is shew-
ed that in fighting against vice & synnes,
we get mercy and forgiuenes of synnes, &
be made heires of euerlasting good and
riches. And in this number wee hallowe
to our Lorde tithings and first frutes,
for the tithing of three hundred daies
and sixtye, wee fast sixe and thirtie
daies: and for the tithing of five daies
and sixe houres that be ouer of an whole
yere, wee fast one daye that the summe

be payed to God for tithing of a
yere, leauen and thirtie fasting daies:
and the daies of our four times be
there offered for first frutes. And this
we doe, that we that offer to God first
frutes of our time in sayth of the Lei-
nitie, and the first frutes in contem-
plation and fulfilling, of the tenne com-
mandementes by faith and good daies,
may come to the worthinesse of the first
birth, and to the pennye of euerlasting
wealth.

In the Tract be shewed four man-
ner of impugnations and of temptati-
ons. Of the which the first is lyght and
pride, that is night dreade. The second
is lyght and openlye knowne, that is an
Arrowe streng by daies: The thirde is
heauie and open, that is the meeting of
the middaye sende. The fourth is pri-
ue and heauie, that is the doing and
walking in darknesse. Against those so
manye impugnations, we be warded
and succoured with spirituall armour, to
the which the Apostle in the Epistle tea-
cheth & calleth vs, where he sayth: Put
wee vs forth, as seruautes of God by
armour of righteounesse and of vertue
of God. And among all times of the
yere, the Lent time is most worthy and
noble. For Lent is time of quickening.
For the earth that seemed as it were
dead in Winter time, quickeneth againe
and inareth greene in Lent. Also Lent
is time of renewing: for the earth is ar-
rased and reuened with hearbes and
flowres, and trees with braunches and
leaves.

Also Lent is time of conceiuing. For
then the vertue of generation is most
strong in beastes, trees, and hearbes.
Therefore all thing that springeth on
the earth, groweth and burgeoneth that
time. Also Lent is the time of making
nests, and of breeding. Therefore Turtles
and Storks, and other fowles and birds,
that be vnto in Winter, come in Lent
and be busie to make theyr nestes. Al-
so Lent is time of medicine and of pur-
gation. For then in bodies be humours
moued most to passe out: and there-
fore it is couenable time of medicine: also
Lent is time of winning and of chaffer.

4. manner
of resist-
ing temptations

I doe evidently finde both in the olde Testament & in the new, y^e fasting was commanded. But on what daies we ought to fast, or not to fast, I do find commaunded neither of God, nor of the Apostles. So Austen saith; Nihil prodest tota die longum duxisse ieiunium, si postea sua vitate ciborum vel nimietate animi obstruatur: that is, it doth nothing availe to fast all the daye, if afterwards the soule be overwhelmed with delicate meates, &c.

Origen writeth thus; Ieiunio sic adhibenda temperies, ut corpus vestrum, nec saturitas excitet, nec inedia immoderate debilitet: fasting must so be tempered, that neither fullnesse may excite and stirre the bodye, neither immoderate hunger may weaken the bodye.

I reade an olde verse in which is contained the vie, and abuse of fasting: this is the verse.

Abstinet aeger, eger, cupidus, gulosus, Similis virtus delinquentibus, qui gloriatur in fame.

The sick man fasteth because he hath no appetite to eat; & by the reason of his medicine received. The poore man fasteth because he hath not for to eat. The covetous man fasteth to spare meate and drinke. The gluttonous man fasteth, that he maye after eate the more greedily. The Ape, that is the hypocrite, fasteth to seeke the praise of man. The goodly man fasteth to mortifie his flesh, & to prepare for his times. I take for this, farther discourse in the Miscellane of Dallas.

Of Easter, chap. 31.

Easter is called Pascha in Greke, that is to understande passion; or suffering. That cometh of Paio, that is to suffer. And is called in Hebreu Phasch, that is passing, or passage. For in the Passover of Hebreues, a Lambe was offered, roasted and eaten, and nothing thereof left till on the morrowe. And that which might not be eaten, was burnt in the fire with hazz: and it was eaten with withe Letuse; and with the purest bread. It was forbidden and commaunded, that men that were uncircum-

and not circumcised, should not eate thereof. The Hebreues were gird and shodde, when they should eate thereof. Each man that eate thereof should holde a staffe in his hande. Postes of houses were daubed with blood of the lambe, and the vertue of the Angell that slew the first birthes, was withstoode thereby. For he had no power to greue there, as the postes of the house were daubed with blood of that lambe. In eating of that offered Lambe, our Lorde passing through Aegypt; the people of the Aegyptians were smitten; and the people of the Hebreues were delivred out of the cruel Lordship of the Aegyptians. And so because the first birthes of Aegyptians were slaine, the first birthes of Hebreues were hallowed, and offered, and after eaten. After the eating of the Lambe, the people following a pillar of fire, and of a clove, were lead without hurt through out the red sea; and Pharo and his host that pursued them were drowned. And finally, for theyr deliverance and blowing of their enemies, they sing laudes to God as Methew Exo. 12. 4. And therefore in mind of slaughter of the Aegyptians, and of deliverance of the Hebreues came by an usage in y^e country of Jewes, that at Easter, of two y^e were dampned to death, one should be slaine, and that other should be delivered and passe free, as it is open Mat. 26. And this Easter of Jewes was figured and prophesied of the Easter of christen men in the which Easter by the blood of the cleare Lambe without tenn, that take away the sinnes of the worlde, all that be chosen, be quit and ransomed out of the service of sinne. By the lambe they that be chosen make passage from flesh to spirite, and from the olde man to the new; and out of the worlde to heaven, out of shadowe to light, out of figures to substance, and out of servage and thraldome, to the freedom of the blisse of Gods owne children. And therefore Easter day is time of gladnesse and of joy, time of honesty and renowing, time of cleanness, & of purenesse and of joyfull refection and feeding: for children of the resurrection be solemnly fedde, not with soyle daugh of mal-

lice,

lice, but with pure meat of sweetnesse & of soothnesse. Alway we hallow Easter day on the Sundaye in springing time; when the Sonne is yet at the full. And alwaye we hallowe Easter daye on the Sunday, for reuerence and worshippe of the resurrection of our Lorde: And we hallow it not alway in the fiftenth day of the Sonne; as the Jewes doe, least it should seeme that we hold the same law; following the meaning of the Jewes. Also to speake largely of Easter, our Easter stretcheth to manye dayes: first to Palme Sunday, the which is commonly called the Easter of flowres. For that day our Lord was receiued with boughs and branches of trees. Also this day is privileged: For that day the children of Israel vnder Iosua passed Iordane drye footed, and entered and came into the endes and countries of the lande of best, and ate of the fruite of the lande of Canaan; and anone Panha was giuen; wherewith they were fed in desert. 40. Winters, as it is sayd Iosua. 2. Also the same daye that it fell, that time was Palme Sunday. And our Lorde droue out of the temple buiers and sellers, after that he was receiued worshipfully with boughs and branches of Palme and of Olive. Also the daye of Cene, that we call Thereturday, pertaineth to Easter.

Of Pentecost, chap. 32.

Pentecost was a solempne feast among the Hebrewes, as it is yet among vs: and it is the fiftie day after Easter. For as the people of Israel in the fiftie daye after that they had hallowed Easter in Ramisse, they came to mount Sinay, and receiued the lawe, as it is saide Exodus 19. So the fiftie day after Christs passion, the holy Ghost was giuen to the Apostles in likenesse of fire tongues: for that they shoulde be renable of speech, and haue god facunditie in all manner of language, and seruent in love of charitie. This feast is called Penthecostes, & hath that name of Penta, that is five, and Costes, that is tenne: for five times ten dayes passeth from Easter to Pentecost: and he departed and diuided by

seauen weekes, for seuen manner graces that was giuen to chysen men in coming of the holy Ghost. And about Pentecost is time of chualry, & also of opeynesse. And then young knightes be girde with the sword of chualry: and then is time of cleannesse & of dyntesse: for then the Sun heateth strongly the ouer parte of the earth, and wasteth and consumeth the sterilitie, and all superfluities of humours: and so hee cleanseeth and dynteth the earth. Also then is time of all gladnesse, of ioye, and of mirth. For then all beastes and foules live in most loue. Also it is the time of mirth and of greenesse: for namely then hearbes be greene, and woods be green, spring, and spread. Also it is the time of good smells, and of sweetnesse: for flowres in gardens, woods, and meadowes giue sweet smells all about. Also it is the time of sweetnesse and sauour: for then heat of beastes drieth moisture in flowres, and chaungeth them, and turneth into sweetnesse: And therefore then is reuerable time to make honte, & namely that time bees ble and haunt hearbes and trees, because of the flowres, as Aristo. sayth: and the honny that is gathered in spring time, is much more sweete then honny that is gathered in harvest time. Also it is the time of riping: for in hot countreys about Pentecost, corne is ripe and gathered: and therefore in li. Num. it is called the time of new fruits.

For in the feast of Pentecost it was ordeined that men shoulde offer bread of new corne: also then is the time of pasture, & of plentie of hearbes & of grasse: and therefore then as well hoxes as other beastes be fat for the plentie of new grasse: also then is the time of hardinesse and of boldnesse: for that time by strong impression of heate of the Sun, Cholera is kindled, and by kindling thereof about the heart, wrath and hardinesse is excited in beastes: and therefore that time is most couenable to moue warre and battell against enemies.

Of Cenophegia. Cap. 33.

Cenophegia is a feast among the Hebrewes, and it is called Pitching

of tentes: and was halloved in minde of the spede, and passing, when they passed out of Aegypt, and dwelled in tentes, as I sidore sayth. And so Cenophagia, hath that name of Scenon, in Græke, that is a tent. And this solempnitie was halloved alwaye in the moneth of September: for when all the frutes were gathered, they gaue of each tithing to our Lorde. And namely then they bled gladnesse, ioye, and mirth, and covered theyr houses with boughes and branches: and they bare in theyr hande frute, that were Apples of Cedar. And in the tenth daye of that moneth they halloved thre manner of feastes the selfe same daye, that is to witte, the feast that is called Festum expiationis: and another feast that is called Festum afflictionis: and the third feast, that is called Festum propiciationis. For the same daye the higheste Bishoppe entered, and came in with blond of a redde yowng Dre: and washed and cleansed that holpe place, that is called Sancta sanctorum. And therefore it was cal-

led Dies expiationis, the daye of cleansing: The same daye the people fasted, for theyr trespasses that was done in worshipping of the Calse in desert. And therefore it was called Dies afflictionis, the daye of punishing. And that day was called Dies propiciationis, the daye of mercey and forgiveness. For in such a daye they hearde tell that our Lorde was pleased, and hadde forgiven them the trespasses of worshipping the Calse.

Of Encenia. Chap. 34.

Encenia is the dedication and halloving of a new Temple: for Cemon in Græke, is new in English. The Jewes halloved this solempnitie in diuerse times of the yeare: as the Temple was new builded, or else new apperelled in diuerse times: as it is read that Iudas Machabeus halloved and renewed the Temple. Machab. 4.

FINIS LIBRI NONI.

INCIPIT LIBER
DECIMVS.

DE MATERIA ET FORMA.



The foresayd treatise ended of the properties of time, and of the partes thereof. Nowe we shall treate of the neather and materall creatures, of the properties of Elementes, and of those things that bee compounded thereof. Matter and forme bee principalles of all bodilye things, as it is sayde in libro de vnitatie materie & forme. And prination of matter and forme is nought else but destruction of all thing: and matter contraye to

vnitye and vnlyke thereto; as it is said there. And the moze subtile and highe matter is in kinde, the moze able it is to receiue forme and shape. And the moze thicke and earthlye it is, and the moze fable from heauenlye kinde, the moze feeble it is to receiue impression, printing of forme and of shapes, as it is sayde in libro de quinque substantijs. And as it is sayde there, matter hath this propertie, that it taketh forme and shape, and to bee taken and helde, and is not helde. And matter is principall and beginning of distinction, and of diuersitie, and of multiplication, and of thinges that bee

gendered:

gendered as it is said in Septimo Metaphysice. For thing that gendereth, and thing that is gendered be not diuerse but touching matter. And therefore where a thing is gendered without matter, the thing that gendereth, and the thing that is gendered, be all one in substance and in kinde. As it saith of the persons in the trinitie. For matter is caused of two, dealing and departing a twaine of singular things, as Aristotle saith. 4. Metaphysice: the departing and dealing of speciall in singular things is by matter, and not by forme, as it is sayde. 10. Metaphysice: and so in substance, and being vnder one forme, is one matter, and vnder manye be manye matters. Also proper matter propieth to him his owne forme. Also matter of naturall things, is matter that maye be endlesse being, because of continuall quantitie and matter is subject of continuance, & quantitie in length and breadth & depth. Therefore accidents may not be dealed, but by the dealing and quantitie of his subject. Also matter is called: for he may be dealed in endlesse many parts, for he hath appetite to endlesse manye formes and shapes: and therefore he cause that his appetites be not restrained, neither limited in certaine. And for he hath inclination to endles many formes and shapes, is called endlesse, & not that his vertue is endlesse, & not limited in certein, neither constrained as the vertue of God. And therefore Plato saith, that matter floweth without strenghtning: but if forme stint the floting: and therefore bodies that haue much of the matter, and little of forme, ware and growe hugely, as it saith in trees. And therefore bones haue little feeling: for they haue much earthy matter, as Auicenna saith: and in matter is hid a manner actiue might, that is a manner of vnperfect forme: and this might is commo to two contraries. Therefore when that might is brought to deedes, & hath taken shape, anone he hath appetite to be vnder a contrary shape. As this might is indifferēt to heat & to cold, when he hath inuade receiued heate, anone he hath appetite to receiue contrarye. And so no formes of things, that

be corruptible and genderable, may sufficiently and at full haue actiue might in matter. But that alwaye it hath appetite to be fulfilled by another shape. And that forme is not false, it maye not be brought into the matter but by corruption of the forme that is therein: then as the vertue of the thing that worketh and cometh into the matter, and corrupteth and destroyeth the forme that is therein: So it exciteth the actiue forme to a contrarie forme: and giueth thereto some more perfect being, till it be vnder the most perfect being of forme. These properties and many other, matter hath, and it were to long to reckon them all in a rolo. But loke before in li. 8. de Bonitate mundi.

Of forme. Chap. 2.

Of the properties of matter, that be now rehearsed, followeth the properties of the selfe forme. And Aristotle saith, in li. de quinque substantijs. Forma, is as it wer light giuing to al things sayzenesse, being, and signe and token. And forme of lyght that is shedde and cometh into matter is fæble and darke, as it receiuing of matter al keth. And of forme is diuersitye, by the which one thing is diuerse from another, as he saith. And some forme is essentiall and some accidentall. Essentiall forme is that, that cometh into matter, & maketh it perfect: and accordeth therewith to the perfection of some thing. And when Forma is had, then the thing hath his being. And when Forma is destroyed, no thing of the substance of the thing is found: Therefore in Philosophie it is said, that Forma with matter is cause of all accidentalls. And Forma accidentalis is not the perfection of things, nor giueth them being, as it is said. 3. Metaphysice. But each forme accidentall receiveth a forme substantiall, that is cause of forme accidentall: and each forme is more simple and more actuall and noble then matter. Therefore in li. de Animalibus Aristotle saith, that forme hath it selfe as it were a man. For it may in forme many matters, as a man may bring many women

with child. And so the forme asketh, that shall bee printed in the matter, the matter ought to be disposed, and also arraied. For if fire shalbe made of matter of earth it needeth y^e the matter of earth be made subtil, and pure, and moze simple. And if againeward: then againeward. And forme maketh matter knowne. For matter may neuer be seene nor felt but by substantiall forme & accidentall, but it be by waye of priuation: As darkenesse is seene, in seeing nothing: and silence is knowen, if no sound be heard, as Calcidius saith super Pla. And the Commentor super. 1. Metaphisice, saith, That matter is cause, that we see things that be made. And so nothing is moze common and generall then matter: and neuertheless nothing is moze unknowen then is matter: for matter is neuer seene without forme, nor forme maye not bee seene in deede, but ioyned to matter: and where, as is moze of forme, there is lesse of matter: as it is sayd. 4. Met. p. And againeward, where moze is of matter, there is lesse of forme. And the further matter is from nobility of forme, the moze grosse it is and vnpure, the moze vnwoorthy & darke. And some forme is spirituall, and some corporall and bodylye. And some corporall forme is heauenly forme: and some elementall. And heauenly forme is so actiue, that it fulfilleth all the appetite and desire of his matter. Therefore for the presence of the forme, the which fulfilleth and perfecteth wholly the heauenly matter, the substance of heauen may not be destroyed nor corrupt, but rather by his forme that is most perfect in his deede, is kepte in euerlasting being. The elementall forme maye not fulfill so great might in his matter, nor make so perfect the appetite thereof: and therefore he leaueth somewhat of his materiall might of the matter not perfectly fulfilled: wherefore alwaye elementall matter requireth newe forme. And therefore such bodies bee alwaye corruptible in might, and oft in deede: and the moze noble and spirituall the forme is, and the moze separated and sundered from the conditions of matter: the moze able he is to worke, and the moze vertu-

ous: as it saith in Angelles, whose substance hath no being of matter, as it is sayd. 3. De anima. In things that haue matter, is not intellect. Neuertheless I affirme not, that Angelles haue not matter in their forme: but whether the being of Angells be onely compounded of spirituall matter and forme, or no. This is helde for certeine, that the substance of them in comparison to bodily things, is most simple and most actual: as a spirituall forme is: moze actual then a bodily forme, as Albumasar sayth: and so in comparison to matter of enery medled body, the forme is moze noble: and the forme of element is moze noble then the forme of a medled body: and the forme of the fift bodye, that is heauen is most noble. But in noblenesse and actualtie in deede of spirituall forme, whether it bee Angel or mans soule, passeth without comparison all materiall formes: and of properties of matter and of formes, & as it longeth to this worke: this that we haue trected sufficeth for this time.

Of Elements. cap. 3.

As Constantine sayth, Elements bee simple and least particle of a bodye that is compounded: & it is called least touching vs. For it is not perceiued by twittes of feeling. For it is the least parte, and last in vndoing of the bodye, as it is first in composition: and is called simple, not for that an element is simple, without any composition, but for it hath no partes that compoſe it, that be diuerse in kinde and in number, as some meddeled bodies haue: as it saith in mettalls, of the which some partes bee diuerse: For some parte is ayre, and some is earth, and so of other. But each parte of fire, is fire, and so of other. Elementum hath that name, as it were Elementum, as Isidore sayth, of Ile: for that he hath matter of all bodies, and as it were the first fundament: and other men meane, that he hath that name, as it were Elementum, or Alimentum. For all bodies be nourished, fedde, and increased, by qualities of Elementes,

Qualities of Elements be foure: Two worke, as heate and colde: and two of them suffer, as drynesse and moysture. The accord and difference of these, be more plainly described before in the third booke: Look there. Such betwixt the qualities of elements, is contrariety and strife, by reason whereof they worke together, and suffer, and ingender, and corrupt. And though the Elements be neuer so contrarie, euerie each to other: yet by influence of heauen, and vertue of Planets, they be reconciled in their doings, and brought to accord: and therefore they be oned & ioyned with a wonderfull bond in kinde. For fire and aire accord in heate, though they discorde in drynesse and moystnesse: and ayre and water accord in moysture, but they discorde in heate and coldnesse. And water and earth accord in coldnesse, though they discorde in moysture and drynesse. Fire and earth that be elements in place most farre asunder, accord in drynesse, and discorde in heate and coldnesse: for earth is substantially most colde, and fire most hot: and of the foure elements these two be most noble, & most pure of substance, and most light, that be aire and fire, and therefore they moue fromward the middle toward the roundnesse, and moue kindly upward. And these two elements take noblenesse and worthinesse touching vertue in working & substance of y body of heauen, of y which they receiue influence of mouablenesse and of vertue: for the vertue of heauen giueh first influence vpon the sphere and roundnesse of fire, and by and through the fire, vpon the roundnesse of the aire: and therefore these two Elements be more high in place and stead, than other Elements: more able to moue, more pure & cleane, and subtil in substance, more clere and bright in forme, more vertuous in working and dede. And the two neather Elements, water & earth, be kindly more heauie, than the other twaine, and moue fromward the roundnesse, toward the middle downward, and by gathering of parts & compaction, they be sad and boyssous, and therefore they be thicker, sadder, & dumber than the other twaine, &

more materiall, & haue more of matter, than of forme: & so for farnesse from the sphere & roundnes of heauen, they be not so obedient to the vertue of mouing of heauen, as the two other elements be. And elements be neuer idle: but be continually in doing & suffering: & so they neuer rest, nor cease off generation & mouing. And though the earth rest of mouing, yet it neuer resteth nor ceaseth doing & working: and as they be not idle from doing, so they be not barren of araieng or adorning: for each Element hath his araieng & ornament. The fire hath stars, the aire hath birdes & fowles, the water hath fishes & beastes y swim therein, y earth hath beastes y moue & goe therein, as Beda saith. Of the which by helpe of God, somewhat shall be shortly sayde.

¶ Of Fire. Cap. 4.

Fire is a simple body most hot & dry, as Const. saith, & hath kinde appetite to be aboue the aire: & if fire be violently holden in the aire or in the earth, it passeth little & little into softe aire, & vanissheth, as Irid. saith. Denis in Hierarchia Angelica cap. 12. tracheth the properties of fire, and saith in this manner: Fire is a sensible bodye, more excellent and subtil than all other bodely things, and is next the spirituall kinde: and thereby it is shewed, that it is most vnlike to other things. And fire is in all things, & custometh to giue it self into al things, & is not remoued out of all things. But yet it is priuy & hid, vnknown, vnmeasured, vnseene, & some deale bodilesse: mightie to his owne working, moueable, giuing it selfe some deale to all thing that commeth him nigh, and moueth all things that be partners with him, and reneweth all thing, and is war den of kinde, and brightneth with wrapped brightnesse, he is clere distinguish ing, sprankling, and leaping, feeding, and mouing vpwarde, and passing downe warde, sharply high, & not taking shame of decreasing, alway moueable, taking, & chaunging, comming againe into it selfe and working mightely.

These words of the holie man Denis, are most darke and nullike, and deserueth fire touching his substance, vertue, and working: and so declaration of the foresayd words we shall shortly reherse the words of the Commentour vpon the same place. For among all elements, fire hath the highest place, and that for he hath most light kinde, and therefore he is called high, for he wating weight, seeketh and desireth the high place: and is above all other elements. And except fire, all that is bodelye, is kindlye vnder fire, among all Elements, fire hath the most pure and subtil kinde: and therefore he is called some deale bodileffe, for by reason of subtilnesse of his substance, it is not seene without subiect matter. Therefore it seemeth, that fire is most nigh to spirituall kinde: for some deale it seemeth, that fire is middle and meane betwene seene things and vnseene. Inasmuch as he nigheth to nether thinges, he is bodileffe: and inasmuch as he nigheth to the ouer parts, he is bodelye. Also he hath kinde more actual & more strong in working, than other Elements, and therefore he is called vnmixed, for his vertue and working increaseth without ende: for if matter that fire worketh in, were endlesse, as long as the matter sufficeth, fire faileth not, but worketh alway. Also he hath full priuie kinde, and therefore he is called hid: for in his being, he is not sensibly seene. And hee is called vnseene and vnknown, for fire is not perceiued, without matter subiect, that is the matter that fire worketh in. Also what fire is in his beginning and substance, vnneith wit maye know. Also he hath vertue and kind more mouable than other Elements: and therefore he is called mouable and mightie of all things: for in fire is the head & vertue of mouing, for he moueth himselfe and other, and is not moued by thinges that be lower than he. Also he hath kind more clere than other neather things: therefore it is sayd, that he brightneth, for he brighteneth all things with his clerenesse, but that is with wrapped brightnesse. For bright beames of fire, shine without, but they be wrapped, for

they tourne againe to the priuie besome of their owne substance, and bee hidde from our sight and feeling. Also of subtiltie of his substance, fire hath vertue more sharp and more thirling than other Elements. Therefore he is called sharphopping, for by moouing of his owne vertue, he entreth and thirleth all things without resistance and let: and so fire hath vertue to make himselfe and other things known and seene, and to make difference and distinction. For in shewing of himselfe, he sheweth other things that be present, and presenteth colours, figures and shapes to them to the eye, and therefore he is called clere, & openly discrete and distinguished. Also fire hath vertue to drawe nether things to the ouer, for the matter in which fire worketh, fire maketh stretch, & maketh it thin, and departeth it, and draweth it vpiward by violence of his heate: therefore he is called sucking beneath, & drawing vpiward. Also fire hath vertue of renewing: for all things were aged, and olde, and sayle, if they be not kept & saued by vertue of fire, as it fareth in old men, in whome kinde heate sayleth. And he is called renewer of all thing, & warden of kinde: for without vertue of fire may no vertue of bodely kinde, endure nor abide. Also he hath vertue of chaunging: for hee ouercommeth all things, that he worketh in, and chaungeth it, and tourneth it into his owne kinde. And therefore hee is called receiuing, and taking, and chaunging: for the matter in which he worketh, hee receiueth and taketh, & forsaketh it not, but wasteth it, and tourneth it to his owne lykenesse. And fire receiueth and taketh, and is not receiued nor taken: for when that thing in which he worketh is spent and wasted, he withdraweth, and leapeth and tourneth againe: and therefore he is called leaping, and turning againe. Also he hath vertue and kinde to commune and to spread himselfe without diminution and decreasing. And therefore it is said, that he taketh not, neither receiueth despite nor villany of nothing and of decreasing: for as fire increaseth not, when he burneth outward,

so when he is receiued, he minisheth not, nor taketh woꝛship, in that it seemeth that he increaseth and waꝛeth: nor dilanice in that he seemeth lesse, and decreaseth. Also fire hath vertue and kinde of purging and of cleansing: for fire purgeth and cleanseth off sinder and ruste, & amendeth mettall, y he may not waste. Also he hath vertue to chaunge sauiours and humours, and therefore he seetheth and deseth in the body, humours, & wasteth superfluities, that be therein, & maketh them ofte sauourie and wholesome. Also he hath vertue for to shed and spred his substance into the substance of all meddeled bodies, for in all things, he is closed and vnseene, though he cannot bee seene inuade closed in all things: & this is knowen, for of froting and smiting of hard bodies together, fire cometh, and is smitten out of bodies, in whome men deemed no fire to be. Also fire, by his substantiall subtilnesse, hath vertue to ioyne and vnite himselfe to other bodies, as it seareth in fire hot yron, and in burning coales full of flame, and in other such: in the which all the partes of fire be ioyned to all the partes of yron, & to all the parties of coales, that it woulde seeme one substance, and the sensible distance of the other, is perceiued nothing at all. Therefore Philosophers define thre manner of kindes of fire: for fire is light, and fire is flame, & fire is coale. Fire is in his owne sphere, light: but fire is called flame, in airy matter: and in earthly substance and trouble, & boylous matter, fire is called coale.

Fire hath these properties and many other. Seeke before l. 2. in tractatu de ordine Seraphin, and l. 3. in tract. de quadratibus element. ca. 3. of heate: and this that is now spoken, is sufficient for this time.

Of flame. Cap. 5.

Flame is a fire matter spread in airy substance. For aire of subtilnesse of his substance, & mediably morenesse the which it hath with sphere of fire: it is light fired, and changed into fierie nature: and as the substance of aire is

more pure, so the flame is more light & clere, and seemeth more lyke to kinde of lyght. And he moueth kindly vpwarde, and stretcheth from euery parte of the thing that is kindeled, and cometh by by lines into a sharpe shape, as it were into the shape of the poynt of a toppe, or of a sphere, and is shapen in the end as a Wine apple, & so in his poynt & sharpe ende, he printeth therein the woꝛking of his heate full strongly. And therefore in the most ouermost point of his shape, that is a top wise, he is most hot, & setteth on fire, and burneth soile, matter that he toucheth: and he is coalested, after as the matter that he woꝛketh in, is disposed: and so if the matter be troublously, he giueth dull and darke lyght: and againward, if the matter be pure & clere, he shineth and giueth bright beames all about. Flame lighteneth darke things, and sheweth things that be hid, and maketh them knowen, & sheweth the way to wayfaring men, and the perilles of wayes: for by reason of his lightnesse, and mouablenesse of the aircie matter, in the which flame woꝛketh, he is in continuall mouing, and resteth neuer. A full little puffing of winde, kindeleth and stirreth by flame: and if the puffe be too strong, it sheddeth and quencheth flame. Allwaye flame putteth the eye not by right, but a manner winding about. Therefore he moueth round about, and kindeleth things that he toucheth, as Marcius saith. Therefore Vulcanus was lame, when Iuno had thowen him to the ground, as saining of Poets meane. By violence of his mouing flame smiteth together parts of the matter, that he woꝛketh in, and maketh noyse and soone by smiting and beting together of the parts. Flame busieth to moue vpward, & draweth from the neather parts vpward, to the which he is incoꝛporeate.

Of smoke. Cap. 6.

Smoke is a vapour dissolved and departed by vertue of heate, out of the most subtil partes and humours of matter: and hath heauie parts meddeled with lyght partes, of whome he

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taketh darknesse and stinche. And therefoze he maketh the aire blacke, and turneth it into smoake kinde: and smoketh of the thicknesse of his matter: taketh bitternesse. And by the sharpnesse thereof, he grieveth eyes, and maketh them drop out teares, and grieveth the sight notably; and pearceth and commeth in by his sharpnesse, to the braine, and grieveth the spirite of feeling, and kindly spirite also. And therefore in the Animalium it is sayd, that smoke of the snuffe of a candle, grieveth females that goe with childe: inso much that if a hare in travayle of foaling smelleth such a smoke, she shall foale a dead colt. Also smoke is enemy to Bees, and grieveth Ravens and other foules of praye. Also smoke dyeth some after that he riseth, as the Glose sayth upon the worde, Sicut virgula fumi: for it moveth swifely upward, and passeth away, and vanissheth hastily or sodainlye. Smoke cometh of fire, and is seene ere the fire be seene, and is moved with the winde, and disparpled, and diversly bozne about. Also smoke sheweth out of what part the winde bloweth: for smoke is moved thetherward as the winde bloweth it, as Gregory sayth. Smoke maketh the houses blacke, and infecteth them, and nourissheth and geneth soote in the rofe and in the walls. Smoke draweth to corners and places, and printeth therein, and abideth also for a token of infection. Also smoke that is resolved, and cometh of sweete smelling spicerie, pleaseth the wit of smelling, and is good for the braine: for it comforteth the spirits of the brest and of the heart, and restozeth the head, and straineth and bindeth noxious running of rume, and dryeth and consumeth and wasteth and straineth such noxious running, and openeth pores that be stopped, and pearceth and commeth inward to comfort the sinewes, and drinketh away Adders and Serpents, and other venomous beasts that crape. For Adders and Serpents hate all smoke, and namely smoke of good smelling, as Gregory sayth. Also smoke that is resolved and cometh of meate and of drinke, by strength of heat cometh up to the braine,

and stoppeth the sinewes of feeling, and breedeth slepe, and bindeth the vitte wits of feeling: and so gathereth kinde heate inward, and comforteth and helpeth the vertue in the inner partes. And if the smoke be Melancholike, or too sharp and biting, or venomous, and resolved, and cometh of meate or of drinke, or of noysfull medicine, it passeth up to the braine, and grieveth the vertue of feeling, and breedeth dread and feare, as it saith in Melancholike men: and awaketh frensie and woodnesse, as it doeth in them that have Litargie, sleeping euill. Also he withdraweth wit & vse of reason, as it doth in Epileptics, that have the falling euill, and bringeth in many other euill passions and noysfull to the bodie. Also smoke that is drawn up out of the earth, or out of the sea by vertue of heate, infecteth the aire, and maketh it thicke, and breedeth cloudes and myste, and is matter of winde and of tempest, and of other passions of the ayre, and withdraweth from vs the Sunne beames in the ayre, and maketh them dimme. This that is sayde of smoke is sufficient for this time.

Of a cole. Cap. 17.

A Cole is fire incorporate indede, and ioyned to earthie matter, as Gregory saith: and so fire by his incorporation and ioyning to greater and thicker parts of earthie matter and medled therewith, is held beneth by a certaine violence of kinde. And so as fire in flame moveth upward, so in a cole it falleth and moveth downward by heavinesse of matter. Also when a cole is set on fire, it turneth into rednesse, and when it is quenched, it is wrapped in blacknesse, and leaseth all the first fairnesse and lyknesse of fire: and the fairer it was by his first ioyning to the fire, the moze vnsamelye he seemeth, and the moze vnylike in quenching of the fire. And in a cole substantiall moisture is all wasted, and therefore it is some broken and abused, when the humour that hath cause of ioyning of parts is all wasted by violence of fire. And therefore in a cole, that is quen-

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ched one part is some broken from another: for in his substance is nothing sounde of moisture, by the which the parts cleane, and were there held together, as Gregory saith, when onely the earthly parts leuen and abide by matter of drynesse, is oft some set on fire: but after y he is kindled he is as some quenched, or sooner, so that therein is nothing sound nor sane of fire, and that is because of the blacknesse. By his blacknesse a coale defileth and smotcheth, and verapeth all thing that he toucheth. Also fire of a coale hath most sharpe fire, and most mightie in working, in thirling and in percing. Therefore by his sharpnesse coale souereth yron, and resolneth and maketh the parts thereof, and maketh it soft. Also with his sharpnesse, coale griueth the head, and coale raked in ashes, holdeth and keepeth aire, and coale vncouered and set in colde aire, falleth into multitude of ashes, and sodainly vanissheth away by it selfe, as Gregory saith. And fire of a coale burneth and griueth the soales of the feete, that tread thereon. Coale quenched, though it griue not with burning, him that treadeth thereon, it maketh crushing and great noyse.

¶ Of a sparkle. Cap. 8.

A Sparkle is a little particular of fire, broke of fierie matter, by vertue and rule of fire, that departeth it. Therefore the moving of sparkles is sodaine moving: for it is sodainly departed & dealed, and moued bpward, but by heauines of the earthie matter, it falleth to y nide, and downward, at last. Also for y moving thereof is clere and bright as a starre, by shedding of fire, and sparklyng in the earth, it seemeth grene with beames of light: and therefore the moving thereof, is as the moving of fire worketh and is vertuous. For of a little sparkle in a heape of towne or of tinder, cometh sodainly a great fire. By changing of aire, sparkles vanish sodainly & be quenched, and abideth nothing of them but ashes. By temperate blast of wind, sparkles be kindled, and quenched by strong blast, and thirleth the ayre by putting:

but in thirling y aire, it changeth & some deale altereth it: the stronger the fire is, the moving of sparkles and swiftnesse is y more. Of grene matter & of moist, cometh great sparkles and strong, thirling and pearcing in the doing and working: but they be fewe, & not right many in number.

¶ Of ashes called Fauilla.

Chap. 9.

Ashes be called Fauilla, and hane that name of Fouendo, nourishing & keeping: for they kepe fire and couer it, and Cinis is little ashes left of quenching of sparkling matter, as Irid. saith, & Fauilla is small ashes, pale & dry, & light in the bitter part of a fire coale cleaving thereof, and diminish the shining thereof, and maketh and abateth the strength and the feruentnesse of the coale, and it is sparkled with a little puffe and blast of wind: & when it is sparkled, vnceth it is euer after gathered again, as Gregory saith. It is some set on fire and on flame, but for default of feeding, it is sodainly quenched: also fire embers is ranshing of wind: & when it is quenched, it moueth downward by his own weight: for it moueth downward by his owne moving and is boyn bpward, by y force of other things.

¶ Of ashes called Cinis. Cap. 10.

Ashes be called Cinis, & hath y name of Cadendo, falling: for it falleth & is gedred & resolved of substance of earthy matter by strength of heat, as Irid. saith: & ashes be soft & of vnworthy colour, of bitter and sharp biting sauour, & hane full little & small partes, y be some scattered with a litle blast. Also ashes hane vertue of cleansing: therefore it is good, & helpeth to washing of clothes. Also it hath vertue of gnawing, & biting, & of drying, as Con. saith. Also if ashes be hot, it keepeth & saueh fire that is raked therein, & if it be colde, it quencheth & destroyeth fire, that is raked therein, also by great blowing & violence of fire, ashes changeth his vile & obscure shape sometime into the lykenesse of glasse, and into fire likenesse & clere.

For of the matter of ashes, glasse is made, as Gregory saith. And ashes hath this default & imperfection, that though he be every day moistened and wet, and spongy with raine, yet he is alway barren.

And so the earth, that ashes toucheth, it maketh not plenteous: but if the earth be barren, ashes maketh it more barren, and more vile and vnsamely in all things.

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DE AERE ET EIVS IMPRESSIONIBVS.



We hath that name, for he beareth the fire, and is borne of the water, as Iddore saith. And some of the aire pertaineth to the earthly parte, & some to heavenly kinde, as Beda saith: for the ouer part of the aire, is pure & cleane, clere, coole and softe: for moving of skynes of winde and of weather, may not reach thereto: and so it pertaineth to heavenly kinde. And the neather part is nigh to the sphere of water & of earth, and is trouby, great and thick, compact of moyst and earthy vapours and copulent, longeth to earthy parties. And this parte of aire bringeth forth of it selfe diuers kindes of things. For as Iddore saith, aire strongly mixed, maketh windes, lightning, and thunder: drawing together it maketh cloudes, thicke, and rainy: and when it is congealed, it maketh snow and haille: and when it is disparted, it is clere weather, as Iddore saith, and Beda also, & hath more thicknesse and clerenesse than other elements. And Constantine saith, That aire is a simple Element, substantially moyst and hot, by his owne kinde and substance. He is moyst, and by kinde, of the roundnes and sphere, that nigheth thereto, it is hot, and therefore by propriety of either qualite, the aire stretcheth kindly all about, from the ouer parte of

earth and water, to the sphere of fire. And by subtiltie of his substance, and thinnesse, aire is clere and bright: and so because of his clerenesse, he receiveth influence of the vertue of heauen, and impression and printing of the light of the sunne, and aire giueth breathe to all men and beasts, and is breathing of all men and beasts, and proper dwelling place of fowles and birdes, and no creature with soule, may lyue and indure without aire. And because of his substantiall lightnesse aire is kindly movable and also changeable, and maye be turned into contrary qualities. Therefore ofte times he is changed by vapours of the earth and of the sea: for if the vapour stinke, and is corrupt and venenous, the aire is corrupted and infected, to the which, such pestilentiall vapour is meddeled. And if smoke be reformed and commeth of pure substance and cleane, and is of good savor and smell, by incorporation and medlyng with such a sweete smoke, the aire receiveth and taketh a qualite that is friendly to kinde. Also the aire that bechappeth vs, is to be most profitable and necessary, for need of breath, and also for continuall fostering and nourishing of the spiritvall life. And if the aire be clere, bright & cleane, then the humours and spirites shall be clere and bright: & if it be trouby and imple, humours shall be troublous and spirites shall be great and thicke, and infected, as Constantine saith, and Philaredus also.

And so the aire is the Element of bo-
dies and of spirits, for venting of aire,
comming to spirits, is cause of attende-
ment of them, and of cleansing; and of
purgation, and of smaging and letting
humours, that they be not burned. For
aire receiued and drawen by the lungs
to the heart, and by the heart to all the
body, giueth temperance therto: and so
the aire transposeth and changeth most
the body: for he passeth to y inner parts,
and the spirites, and is meddeled with
the substance of them, which giue lyfe
to the body. And so if that the ayre bee
pure, and pure in his qualities, & tem-
perate, it profiteth most to keeping and
sauiug of life: and if it be corrupt and
distempered, then aire griueth most the
body and corrupteth it, as Constantine
saith. And the farther aire is from the
earth, and the nurer heauen, the more
cleane and pure it is, and the more like
to the cleanness of heauen: and the ne-
rer it is to the earth, the more colde and
fat, and the more lyke to the qualitie of
the earth it is. And so of vapours, that
be drawen from the earth, into the inner
parts of the ayre, diuers and contrarve
things be gathered in the ayre: and the
more great and thicke the ayre is, the
more strongly the Sunne printeth ther-
in beate of his beames, by rebounding
and smiting together, and breaking of
beames of the Sunne. And of rebound-
ing of the Sunne beames in moyst aire
and thicke, diuers coulours be gendered
therein, as it is sayde, lib. 3. Met. as it
doth in the rayne bowe, and other such
impressions, and rycknesse of aire com-
meth of three manner causes: Of va-
pours that meddle their earthie and
greater parts with ayre: or of colones,
that fraileth the colde parts of the ayre:
or of generation of new aire, taking in
it selfe medling thereof, and by putting
it to the first aire, the aire is made thicke,
as the Philosopher saith. And thiknes &
subtilnes of aire, commeth of contrarve
cause: of waiking of vapours that come
by of strong heate, that make the ayre
thinne and clere: of generation and fir-
re partes that be gendered of parts of
the aire, by y least thiknesse of his moy-

sture, made by certaine working, and by
strongth of heate, the aire is turned into
fire kinde. The substance thereof & qua-
lities of aire, chaungeth in many manner
wise, as he saith, and first by rightnesse
to the sunne, or by vertues of the sunne:
for the aire is made hot, when the Sun
nigheth to vs ward, as he is made colde,
when he passeth farre from vs. Also by
chaunging of rising and downe going of
starres: for starres, as well planets as
other, be cause, why the aire changeth in
his qualities. For when the Sunne is
with a starre, that breedeth colde, as with
Saturnus, in a colde signe, then is breedde
strong colde in the aire: and if the Sun
be with an hot planet, as with Mars, he
is cause of passing heate in the aire. And
so it is to be vnderstode and perceined
of other. Also chaunging of aire com-
meth of diuers disposition place & stead
of the earth, for in the south side, ayre
is colde and drye, the South winde is
hot and moyst, the Westerne winde is
colde and moyst, the East winde is hot &
drye. Also of highnesse and lownesse of
the earth: for in mountaines and hills
the ayre is colde, and in valleyes hot: &
Const. telleth the cause thereof in Pan-
tegni, & saith, that the Northerne winde
commeth out of a high place, from a high
circle, and so he passeth freely and with-
out impediment, and commeth to his
place, and stirreth & moueth all things,
and maketh them subtil, & so maketh
them colde: for all subtil things, while
they be high, by mouing be made colde:
and in valleyes and lowe places, ayre
abideth and resteth, and so is hot. But
Macrobius telleth another reason, and sayeth, that this commeth of
gendering of beames of light, which are
multiplied in valleyes: and for thicke-
nesse of vapours, that be thicker in val-
leyes than in mountaines & hills: and
therefore snow melteth sooner in valles
than on hills, for in valleyes more heate
is gendered of the Sunne beames, than
on mountaines. And this accordeth
with Aristotle, lib. Met. cap. 2. where
he saith that multiplication of light
beames comming to the earth, as to the
middle point, is cause of this heate.

And also such rebounding and gathering of light beames in sharpenesse of corners, and also abiding is cause thereof. Also chaunging of ayre, cometh of nighnesse of the sea: for nigh the North sea, the ayre is colde and drye, by colde vapour and drye, that cometh of the sea: for there heate is febled, and hath litle matter, and therefore the North sea is but litle salt, and the Sea that is called Ponticum is as it were fresh. The contrary is the South sea, for the cause is contrarie. Also chaunging of the ayre cometh of nighnesse of carrion, or of marrysse, for by corruption thereof, the ayre is infect and rotted, and made pestilentiall: and this rotted infection of ayre cometh oft in the ende of summer and of harvest, for then by his owne kinde, the ayre is thin and cleane, and therefore it is the more changeable. Therefore such corruption calleth therein by meddling of euill sumostie, that cometh by of the rottingnesse of carrion and of marrysse, or of other corrupt things, as Job. sayth. Therefore this that is sayd of the ayre in generall, sufficeth at this time.

¶ Of fire perpendiculer, Cap. i.

NOW we must speake of impressions, that be gendered in the ayre: and first of the impressions that be gendered, and come of hot vapour and drye, as the impression that is called, Ignis perpendiculus. That impression is sometime seen in the ayre, and seemeth fire: and is nought els but impression gendered of hot vapour and drye, that is drawen by in the first part of the ayre with breadth in the neather part, and length in the ouer parte, with figure and shape of a flame, shaped as a shilde, and kindeled by fire and mouing of heauen. The seconde is called Ignis longus, long fire, and is impression gendered of hotte vapour and drye, in the ouermost parte of the ayre, without breadth openly known, in comparison to his length, and is set on fire and flame, by mouing of the firmament, and by vertue of fire, & this impression is called, a Dragon spout-

ing fire. The third impression is named Candel, and is gendered of hot vapour and drye, in the ouer parte of the ayre, with litle length and breadth, euen lyke much: but for because of fire, and mouing of heauen, it seemeth round in shape, burning as flame. The fourth impression Aristotle calleth Astub, and is double: one mouing upward, and another downward. And this impression is gendered of subtil vapour, hot and drye, in the ouermost part of the ayre, with great length and breadth, and proportioned together, when it is strongly set on flame, and heated by fire, and by mouing of the firmament, then it moueth upward for subtilnesse of matter, and for strength of burning flame. Another impression is called Allos descendens, & is gendered of hot vapour, drye, and thicke, with euenly length & breadth, & is gendered in the ouer part of the middle region of the ayre, and is set in burning flame by fire and by mouing of heauen, and moueth downward, because of colde that is there about, and because of heaviness of great matter and thicke, as Aristotle saith. These be impressions, that the people wane to be starres, that fall by night downe from heauen, and flye upward to heauen.

¶ As concerning the wonderful operations of fire, it is reported off in holy scripture, that Sadrach, Misach, and Abednagon, being cast into the hot burning Oven, the fire did them no harme, and yet it bled his owne kinde, to burne up the tormentors. It also consumed the sacrifice of the prophet Eliah, against the mallice of the false Prophets of Baal. It consumed the Captaines offer fittes at the voyce of Eliah. The Lord God appearing to Moses, was seen in a bush of fire, and yet the bush not burnt. Polidoro Virgilus, in his eighth booke of the Histories of Englands, maketh mention of Emma, mother of Edward, the seconde King of Englands, being vnjustly accused by Goodwyn, which after manie attempted iniuries, ceased not to accuse hir of adulterie, with the Bishop of Winchester, the King there-with greatlye disquieted:

*Addit. 16.

the Quene in open view cast hir selfe into a great fire, before hir entrance therin, cried with a loud voice, that those burning flames might consume hir body, if she were culpable of the faultes, whereof she was wrongfully accused: and having ended this talke, she passed through the fire, in good safetie, to the great astonishing of the King and beholders. Guendolena, as Gratianus in his Chronicle reporteth, & wife of Henry the 15. Emperour of Almanes, tried hir accusation in like sort. It is also written of Polycarpus, whome the Roman Emperour Verus, persecuted, with other Partirs. He being cast into the fire, the fire vanished away, & when those wicked tirants could not preuaile by fire, they slew those holy people with swords and weapons, whose blood cryeth vengeance for such tyranny. Many hidden vertues are in fire, and wonderful operations, it breedeth kindly heate in bodies: it is the purse of life: it appeareth aire in the Sunne, from the Sun, in Comets: it kindleth in hearbs, plantes, mettalls, woymes, fishes, and stones.

¶ Of Windes in generall. Cap. 2.

There be other impressions ingendered of dyce vapour, as winde, the which (as Aristotle saith) is moving of dycesse of vapour, drawn vp from the middle of the earth with ayre, and incorporated in the aire with some heauenly vertue. And so (as Beda saith) winde is nought els but aire moued and shuffled about, of fumosities and smoakes, that come vp from the earth, and shoueth & putteth the ayre, winde is gendered, as he saith. But in Topicis, Aristotle receiveth this description: for a thing that is described is not generally shewed of his description: for not every ayre that is moued, is winde. It needeth that there be full strong shouing and putting, and that a great deale of the aire be put and shuffle long time, els it is no winde. Therefore Constantine describeth the winde in this manner: Winde is cold vapour and dyce, resolved and departed out of

the earth and of the water, by heate and by his incorporation, putting and moving the aire strongly. Other men put, that the cause of winde is cloudes that be in the aire, and moue and thrust with their heauinesse and waight, & shoueth hether and thether, and of such moving, and putting, and shaking of cloudes, cometh winde. And other tell, that winde is gendered of beating together of armes of the Sea in foure parts of the land. For if the South arme of the Sea beateth and striueth in the South, then the sea moueth Eastward: and by the moving thereof, aire is moued, and thereof cometh a winde, that is called Subsolanus, the Southeast wind. And when he beateth and striueth in the West: then cometh a winde, that is called Zephyrus, the West wind: & againward. And if the East arme and the West arme beate and striue in the South, then cometh a winde, that is called Auster. If it be in the North, there cometh a winde named Boreas. Of other middle ebbing & flowing of the sea, they say, side windes be gendered. And yet other men tell (as Beda saith) that out of dens of the earth, cometh wind in this manner, for aire is of slipperie kinde, and therefore he entereth and cometh into denues of the earth, and passeth out thereof, and when any part inforceth to come in, the is stirring & strife, & the aire is moued, & thereof cometh wind, & therefore Eolia regio is called the kingdome of windes, for it is a countrie full of dens vnder the earth. And Aristotle alloweth the first reason of generation of windes in li. Meteorum. There he saith, that there be two kindes of vapours, that be drawn by heate vp from the earth. The one is moyst, and is matter of raine & of waters, as it is either more or lesse thinn. The other vapour is drye, and is matter of all windes. And whereof soener it be, that wind is gendered, this I know, that winde is mouable, and not resting, but shuffling in the aire, and maketh therein moving and shuffling. Also winde maketh tempests, and stormes in the sea, and in the ayre. And also winde, that is moderate & not contrarious to ship.

men, leadeth and speedeth them in theyr wayes: and againeward. If winde be contrarious and vnmoderate, then he bringeth perill and dread, and tarryeth and letteth both way and speed. Also by his subtilnesse and violence, winde percereth and commeth into the inner partes of the sea, and reareth by great tempests and great waues in the sea, and stretcheth them, and maketh them sped into contrary countries and parts. Also for the North winde is colde and drye, it purgeth and cleanseeth raine, and driueth away cloudes and mistes, and bringeth in clerenesse and faire wether: and againeward, for the South winde is hot & moyst, it doth the contrary doo: for it maketh the aire thicke and troublly, & breedeth darknesse, as Beda sayeth. Also when the winde findeth resisting and let, then he sheweth his might the stronger: and then he sheweth most his strength and violence: for then he thoweth down houses and trees, that withstandeth him, and overthroweth them, and therefore it is called Ventus, as Isidore sayth, for it is mightie and byolent: for his might and strength is so much, that not onely he breaketh by stones, and renteth by trees: but also he disturbleth heauen and earth, and maketh great tempest in the sea, as he sayth. Also winde clenseth superfluities of humours, and wipeth off slippernesse and vncleannesse: for wayes that be made slipper and soyle with great raines, be made cleane and sayre by blowing of winde. Also a temperate blast of winde, quickneth and kindeleth fire and flame: and if the blaste be too swift & too strong: it quencheth both fire and flame. Also in his arising, winde is vnlane and hid: but by gathering of parts of vapours that be gathered, some in the earth, winde wereth more and more, and sheweth it selfe. And therefore in libro Meth. it is said, that windes be feeble, when they arise of the earth, and strong afterwarde by multitude of vapors, that be thereafter gathered in great multitude in the ayre.

Also winde moueth a fonte, and about: for vapour that commeth first upward, blencheth afterwarde, and mo-

ueth rounde about in a Circle of the earth: and therefore his moving passeth adonte or rounde about. Also a strong blast of winde, beareth by strawe, and small chaffe, and sparckleth powder and ashes, and bloweth and stretcheth bladders by entring into them. Also winde entreteth and commeth into the hollownesse & parts of the earth, in the which be many hoales, and winde gendereth earth shaking: when it is cloased in the hollownesse of the earth. For then it is shaken and thust, and put in the wombe of the earth, and thereof commeth earth shaking, as Aristotle sayth. For winde openeth holes both of earth, & of beastes bodies, & commeth into the inner partes of the earth by subtilnesse of his owne substance, and entereth, and is cloaled therein. Also winde commeth into watry parties, and maketh water arise in the ouer part with some therupon. Also the winde maketh the ouer parte of water, bolly and vneuen: for water should be euen & plaine aboue, if it moved not by blast, shouing, and putting of winde, as Isidore saith. Also winde vapor, that is resolu'd by strength of heat, out of meat and of drinke, or of other humors, breedeth in bodies many passions and euils. For if such a winde be cloled in the stomacke or the inner partes of the guts, it breedeth gnawing full grievous, and many other euil passions and sickneses, as Droisie, Cowte, and such manner euils. Also in the eares winde maketh whistling, whorling, and ringing. And so winde letteth and infecteth the spirite & wit of hearing.

¶ Of winde orientall, and Subsolane. Cap. 3.

¶ Andes be twelue, foure of them, are called Cardinales, chiefe winde, and eight Collaterals, side winde. And the first of Cardinall Windes, is called Subsolanus, as some men meane. But among other men, it is called Euros, the East winde, that ariseth in the East vnder the Circle, that is called, Parallellus Equinoctialis: and sometime there is great putting and shou-

uing

uing of aire, that cometh of passing
beating of earth and water into aerie
matter: and thereof cometh a winde,
that is called Subsolanus, the East winde:
for it ariseth, and cometh forth vnder
the Sunne, for it cometh forth vnder
the circle that is called Torrida Zona,
vnder whom the sunne moueth alwaye.
This winde hath two winde Collocat-
talle that is to wit, Vultenus, that is
the North East winde, And toward the
South, a winde that is called Eurus, that
is the Southeast winde, and be in this
verse, Sunt Subsolanus, Vultenus, &
Eurus eoq, That is to vnderstand, that
these three winde, be East winde, and
these winde be hot and drye: hot, for
they bide long vnder the Sunne, & drye,
for y^e East sea is full far from vs, Ther-
fore ere the East winde can come to vs,
if he hath moist humour, it is cleane wa-
sted away by heate of the Sunne: and
the euen East winde is temperate in
heate: but when it turneth in the East
Northeast winde, then it drieth al things:
and when it tourneth into East South-
east winde, then he geneth clowdes.
And (as Constantine saith) East winde
be wholsome, in the beginning of y^e day,
for they come of aire that is subtil and
temperate. For as he saith, the ayre of
East land & countries is clere & pure,
& also dry and temperate betwene cold
and moyst. Therefore such a winde ma-
keth waters clere and of good saueur.
Therefore East winde keepe and saue
bodies in health, for temperatenesse of
their qualities: and also for in East
landes and countries is more plentie of
fruites and flowers, than in the North
and in the West countryes. Also diuers
streames that runne Eastward, and en-
ter into the East sea, be better and more
wholsome & clere than other. For by
meeting of East winde, and by beating
& rebounding of the Sun in his arising,
waters be made clere and cleane. The
second Cardinall and chiefe wind is Fa-
uonius, the West winde, and ariseth in
the West ouer y^e circle y^e is called Pa-
rallelos Equinoctialis, of euennesse of
day and night. And this winde hath be-
side him two winde, the one is called

Circius, the West Northwest winde, the
other is called Zephirus, y^e West South-
west winde, and be contained in this
verse, Circius, Zephirus, Favonius affant,
That is to vnderstand, these three winde blow out of the West.
And the West winde is called Fauoni-
us, for he nourisheth and feedeth things
that he geneth, as Iliore saith, for he
resolucth and vnbinderth winter, & bryn-
geth forth grasse, hearbes, and floures.
And this west winde is temperatly cold
and moyst: cold, for the sunne abideth
but a little while in the west, & it com-
meth to vs, before it taketh heate of the
sunne beames: and so western winde be
most wholsome & temperate in the ende
of the day, for then the sun is in y^e west,
and purifeth and cleanseth the winde.
For west countries and lands, haue not
aire perfectly temperate in heate and hu-
mour. Therefore their waters be chaun-
gible and troublous, for because that in
the beginning of the day, they be not di-
gested by the sunne beames. For in the
beginning of the day, in the East land,
winde be very colde, and hot at euen,
as Const. saith. The third Cardinall &
chiefe winde is Auster, the Southerne
winde: and he ariseth vnder the South
starre, that is called Polus Antarcticus,
by the same cause as did the first wind.
And this winde hath two winde beside
him: that one is Eastward, and is cal-
led Nothus, the Southeast winde: and
the other is Westward, and is called
Africus, the South Southeast winde:
which be contained in this verse: Aq-
die medio, Nothus haret & Africus
Austro. The meaning hereof is, y^e these
three winde blow out of the South: &
the South winde is called Auster, & he
hath y^e name of Hauriendo, drawyng, for
he draweth vp waters. And this Sou-
therne winde is hot and moyst, and ma-
keth lightning and grosse aire and thick,
and nozisheth myst with heate, & he ope-
neth pores, and multiplieth and bryngeth
forth much raine with his moisture, as
Iliid. saith: & he breedeth tempest in y^e sea,
for he bloweth vpwarde, as Beda saith.
Also he openeth the pores of bodies, and
letteth vertue of feelyng, and maketh

heauinesse of bodie, as I ptolemy sayth. Southerne winde (he sayth) graue the hearing, & be dim, and they graue head, & be slow, and also vnbinding. For South, therise winde, vnbinding humours, & more them out of the inner parts outwarde, & they cause heuinesse of toltz & of feeling: they corrupt and destroye, they heat, and maketh men fall into sicknesse. And they breed the gout, the falling euill, itch, and the ague. Also the Southerne wind riseth in a circle and place nigh the star that is called Polus Antarcticus, & therein maye no man dwell for the coldnesse thereof. And therfore he is kindly cold & dry, touching his owne arising, as the North winde that bloweth out of the contrary line, that is called Axis. But when the Southerne wind passeth by Torrida Zona, which is hot, there he taketh heate. And for y he cometh toward the South, wher is more plenty of waters, & places full of vapours & of dew, he getteth to him moisture. And so among vs he is hot & moist. And other while he bloweth y the aire is full of y foresaid vapor, & so falleth into raine. And because he putteth & sheweth the aire out of large countrie into streight country, therfore he maketh the aire thicke, & thereof come clowdes. And for those clowdes that be betwene vs and the Sun, the Sunne beames bee thereby dimmed, as I sidore sayth. And the Southerne winde hath many noble properties, for it is softe wind & maketh soft: and is hot & moist. And giueth vs raine & dew, & openeth pores of y earth, & bringeth forth hearbes and grasse, and seeds, & nourisheth & feedeth, and maketh them growe and spring, and reneweth the other parte of the earth, and chaungegeth in foules and birdes olde penes and feathers, and dissolueth in the body colde humours and thicke, and excitet to come out of the body, sweat, euoporation, fumositie & superfluitie of humours, and bringeth out of the denes of the earth creeping beastes and earthlye wormes.

The fourth Cardinall and chiefe winde is called Borijs: the Northerne winde, and ariseth vnder the starre that is called Polus Arcticus, the Ship

mans starre: and continueth of the same causes, of the which the foresaid winde cometh, and hath by his owne two winde: that one is called Aquilo, and is by East, that is the Northwest winde: That other is by East, and is called Chorus, the North-Northwest winde. These winde be comained in this verse: At Borijs Aquilo ventur et chorus ab alto. The meaning thereof is, that these three wildes blowe out of the North. And the Northerne winde is called Borijs, and hath that name of certaine mountaines, that bee called Ipeborai, for they blowe out of thicke mountaines, as I sidore sayth. As the Southerne winde of the Prouince of Affrica, is called Affricus, because he bloweth most out of that countrey, also the North winde is called Septentrionalis: for he bloweth out of the parte of the North line, that is called Axis, and he riseth out of watrye places, that bee froze and bounde, because they bee so farre from the circle of the Sunne. And they blowe out of the high mountaines, out of the which they come to vs. And for that out of that place vapours may not be dissolued, for the great frasing, therfore the Northerne winde maketh the ayre bright and clere, and beareth downe and putteth of pestilence, that cometh of the Southerne winde, as I sidore sayth. For by great strength of his coldnesse, the Northen winde constraineth and bindeth the ouer parte of the earth, and of water, and chaungegeth them, and tourneth them now into kinde of Ice, and now into kinde of Christall, as the hardnesse is more or lesse. When these three winde for they be colde and drye, make bodies harde, and open pores, and purifie humours, and clere spirites and wittes, and they helpe the vertue of digestion, and comforteth the vertue of with holding: and maketh plentifull aire wholsome, & increaseth the vertue of generation. Therfore libro. 14. Aristotle sayth, that in conceiving of a childe, if the winde bee in the North, the childe shall be male, and againeward: if the winde be in the South, the childe shall be female. Also libro. 5. cap. 7.

Constantine sayth, that the Northerne winde constraineth euill humours, and holdeth and letteth them, that they shall not fall nor come in the other members. Nevertheless hee breedeth cough, because of drynesse of breast, and maketh the bodyes on earth rough, & clinkereth with his coldnesse & drynesse, and maketh sinewes to be constrained, & smiteth them and maketh them straight: therefore hee groweth members, and letteth them of working, & groweth and corrupteth blossomes, flowers, and fruite, and limiteth vines that burgeon and blowe, and spoyleth hearbes, and trees, and greynes, and dryeth vnder and inner humours: and therefore he is noisfull to them that haue the Asthma: by his drynesse he renteth the lungs, and maketh in them pimples and wheles, as Galen sayth: his winde is colde and drye, and cometh out of a straight Country into a large Country, and maketh the ayre subtil and thinne, cleare & drye, and freeeth the moist parts both of earth and of water, and ioyneth them in the vnder partes. And therefore he is called Aquilo, Quasi aqua ligans, for hee bindeth waters, as Ildore sayth.

Of Clowdes, chap. 4.

A Clowd is an impression made in the ayre, in the middle of many vapours, gathered and bread into one body, in the middle region of the ayre, thickened together by coldnesse of place. And so a cloud is commonly matter to snow, raine, and haile. And a clowde is gendered in this manner: The heat of heauen by his owne vertue, draweth to it right subtil vapourable parts of water and of earth, and wasteth the most subtil partes thereof, and maketh the other deale thick, and foumeth it into a clowde of ayre. Whereof speaketh Ildore and sayth, That a clowd is thicknesse of ayre, gathered together by drawing of vapours, and of fumosityes of the earth, and of the Sea. Also by lightnesse of ayre and patting and shouing of windes, the substance of the clowd moueth hither & thither and about. And a cloud is kindly hollow, with

many holes as a sponge: & therefore he receiveth sone impressions of the euer bodies. And therefore by entring and incomming of the Sunne beames, a clowde representeth and sheweth diuerse formes & shapes & coulours, as it doth in the rain-bowe, that is not else but a certaine betwe clowde in his substance, diuersly shapen, and colours gendered by the Sun beames: and a clowde is hollow within: and by his figuration and shape with the sphere of heauen, to the which he is nigh: the clowde is rounde, without and aside, the clowde hath no certeine forme nor shape propried: For when a clowde cometh aside halfe nigh to another, eyther confirmeth himselfe to other in figure and shape, as Beda sayth: Also by lightnesse of his owne substance, a Clowde moueth vpward, and moueth more swiftly or slowly, as it is more or lesse putte with the winde. Also the more subtil and pure the vapours be, of the which a Clowde is compounded, the more shining and bright impression of the Sunne beames, the clowde receiveth: and for that the clowd is cleare, it passeth there through, but it be when the substance thereof is there gathered in the ayre of fumosityes that be greate and thicke. For then the clowde is thicke and darke, and taketh away from vs the lyght of the Sunne, and taketh it out of our sight, if he be set betweene vs and the Sunne. Also a clowde sette betweene vs and the Sunne, swageth and bateth the heate thereof. Therefore the presence of clowds is pleasing to reaping men and to other, that traualle in strong heat of the Sunne. Also a clowde by heate of the Sunne resolved and departed into raine, maketh the earth plenteous, and to bring forth hearbes, grasse, and sedes: and that by out shedding of raine. Also for a clowde is full nigh, is as it were mother of all things that be gendered in the ayre, and certayne common matter of diuerse thinges, he sendeth to the earth of his owne substance. And that is known: for now he reinieth, now hee hayeth, now hee snoweth, now hee lyghteneth, and now hee thundereth. Also a clowd is gathered of waters of the Sea, and being

brought vp afore the Sunne, by the benefit of the heat of heauen, tourneth all the saltnesse and bitternesse into freshnesse. For such a clowde commeth of the water of the Sea: neuerthelesse when hee is pured with the Sunne, it hath neither smacke nor sauer of the sea. Also a cloud is profitable to the earth, when he is resolved and fallen into raine. But hee is full greivous and noisfull when he tourneth into winde: for then he gendereth great tempest both in sea and in lande. Also a Cloude that hangeth on high in the region of the ayre, seemeth ioyned next to heauen: and is neuerthelesse without comparison nearer to the earth then to heauen. Also meeting & coming together of Clowdes, setteth oft the ayre on fire and flame, and ingendereth lightning and thundering. Also sometime winde closed in hollownesse of Clowdes, commeth sodeine breaking of partes of Clowdes. And by such departing of part from parte, the Cloude maketh greatesse noise and thunder. Also when corrupte vapoures bee there drawne vp out of marreies and ditches, and from carreins, and other corrupt thinges, of theyr incorporation in substance of Clowdes, commeth full great corruption, pestilence, and infection. Also the nearer the clowde is to the earth, and the farther from heauen, the more in quantitie he sheweth to the sight of them that beholde them. Therefore the greatest clowde, when he is nigh heauen seemeth least. And y which is least in it selfe seemeth most when hee is nigh to the earth, as Beda sayth. Also oft a clowde that is gendered onely of dyke vapours and windy is deceivable: for he signifieth and betokeneth raine, & paieth nought but winde, and whirling winde. Also rainy clowdes, if they fall sodeinly and at once to the earth: where they fall, there they bee noysfull, for they be dround. But if they fall some & some and dropping meale, they giue great profit to fruites that growe. Also oft as a Clowde bespringeth the earth with dropping, he wasteth himselfe in that bespringing. For when hee bespringeth other thinges and moisteth them, by his owne dissolution hee bringeth himselfe to

nought, as Gregory sayth. Also when one Clowde is contrary to another, hee is cause of tempest and of motion in the ayre: for contrarynesse and meeting of Clowdes commeth of contrarie putting and shewing of windes. And therefore of beating of clowdes commeth great moving in the aire.

Of the rainebow: cap. 5. m. d. m.

The Rainebow is impression gendered in an hollowe clowde and betwix, disposed to raine in endlesse many gusters, as it were shining in a mirrour, and is shapen as a bow, and sheweth diuerse coulours, and is gendered by beames of the Sun, or of the Mone. And is but seld gendered by beames of the Mone, no more but twice in fiftie yeres, as Aristotle sayth. Also the Rainebow that is called the heavenly bow, is a watry cloud, thirled with the Sunne beames into all the parts thereof, as Marcianus sayth: & is called a bowe, for the lyknesse of a crooked bowe. For he sheweth a round backe in the high parte of the clowdes, & beareth & stretcheth a manner of hoznes or corners to the earthward, as Isidore sayth. And in this bow some manner thinges belong and pertaine to generation thereof, and some to shape and figuration thereof, & some to the vertue and working thereof. Touching the generation thereof, it is considered, that the substance thereof is gendered of shining & rebounding of beames of light in a dewie clowde, and a rainye. Also that alwaies he hath respect to the Sunne with full face, and the Sunne is euen afore the bow, and hath respect thereto. Also the bowe ariseth in a circle wise from the earth, euen to the heauen: for he toucheth the earth with two hoznes, and heauen with the backe. For the more hee is before, and stretcheth downeward, the more he ariseth in roundnesse, and into figure and shape. He is rounde as a circle and cleere as it were a mirrour: and in coulour he is in manye manner of wise diuerse and singularly singular. For in the rainbow because of his cleerenesse, bee sene diuerse formes, kindes, and shapen, that be contrary. Therefore the bow seemeth couloured: for as Beda sayth, it taketh

That the clouds be nearer vnto the earth then vnto heauen.

The violent meeting of clouds is by force of strong windes.

Of the reining of the rainebow.

heth

keth colour of the foure Elementes. For therein as it were in any mirrour, shyneth figures, and shapen, and kindes of Elementes. For of fire he taketh redde colour in the ouermost part, and of earth greene in the neathermost, & of the aire manner of blewne colour, and of water sondeale blew in the middle, as Beda sayth. And these colours be ordeyned together and sette in order, as Aristotle saith in libro Meth. And first is redde colour, that cometh out of a lyght Beame, that toucheth the vtter part of the roundnesse of the Clowde: Then is a middle colour sondeale blew, as the qualitie of keth that hath mastery in the vapour, that is in the middle of the clowd. Then the nethermost sheweth a greene colour in the neather part of a clowde there the vapour is more earthy. And these colours be more principall then other. Forasmuch as the Philosopher saith, y no Painter may paint neither feigne all the colours of the Rainbow. And Aristotle sayth, that the cause of the Rainbowe is smiting againe and rebounding of beames of lyght, that turne againe to contrary vapour in the clowde, as brightnesse shyning in water, shyneth in the ouer parte, and tourneth againe to himselfe. And for the Rainbowe is not seene but by the Sun beame by day, or by the Moone beame by night: the sight thereof is lette by troubling of ayre, or by feblenesse of sight, or by darknesse and thicknesse of the Clowde, that withstandeth and letteth the shyning of beames. And the Rainbowe is seene in rainy time: for then there is resoluēd superfluitie of vapours, that was instraigted in the clowdes. And thereof cometh a lytle delwing, in the which shyneth the beame that is there afore, and so the Rainbowe is shapen, and taketh thereof diuerse colours of diuerse vapours, in the which the beame shyneth, as Aristotle saith. Touching the vertue thereof and the working, the bow is set afore the Sunne, and tempereth and swageth the strong heat thereof. And by resolution thereof and departing and tournyng into raine or dewe, the Rainbowe quickeneth and bespryn-

geth the neather thinges, and maketh them plenteous: By the shapen thereof and figure, and many diuerse colours, it highteth ouer thinges, and maketh them sayre and samelye, and betokeneth greate moisture in the ayre. And therefore (as Beda sayth and the Maister of Hecates) fortye yeres before the dome, the Rainbowe shall not be seene, and that shall be token of drying & of default of Elementes, as he sayth. The Rainbowe betokeneth peace and accord betwene God and the world, & sheweth and informeth and bringeth to minde that Gods dome by water is passed: and also certifieth vs of the Sunne. For by his presence the Rainbowe sheweth in what side the Sun is in heauen. For the Rainbowe is neuer on the same side of heauen with the Sun, but alway before. For when the Sunne is in the East the Rainbowe is seene in the West, and againeward. And when the Sunne is in the South, the Rainbowe is seene in the North. But the Rainbowe is neuer seene in the South, or high middaye, as Beda saith. The Philosopher telleth the cause thereof. For in the high middaye, when the Sunne is euen in the middle of the world, then the beame thereof shyneth all about like, and therefore he shyneth no more in one side then in another. And therefore in the point of very middaye the rainbowe is seene in no side, as Aristotle sayth. And is full seldome seene by night, but in y full of the Moone, as Beda sayth. And that falleth not but twice in fiftye yeres, as Aristotle sayth.

Of the Dew. chap. 6.

DEw is impression gendered of colde vapour and moist, not gathered into a bodye of a Clowde in the neather parte of the middle space of the ayre, meeting with some lytle colde. And Aristotle saith, that there is no dew but when the Southerne winde bloweth. For dewe is lytle raine, and raine is much dew. And so the Southerne wind by his moisture gendereth and nourisheth dewe. And the Northerne winde by his

That the rainbowe shall not be seene 40. yeres before y dome.

drynesse licketh by dewe, and thrusteth
togethers, and bindeth it with his strong
cold. Also the Stone imprinteth her moi-
sture in the earth, & is cause of gendring
and dew therein, as Ambrose sayth, and
he calleth the Stone mother of dew. And
therefore by night by vertue of y^e Stone,
in the aire dew ariseth by pziuelye, and
commeth downe at last, and is seene, and
sheddeh & falleth softly on the ouermost
parts of grasse and hearbs. In his rising
& downe comming dew giueth vertue &
strength to trees, hearbes, and grasse, and
things y^e the heat of the day had dzyed,
washed, & bowled downewardes: & them
the night dew apparileth and restozeth
and maketh them stand vpiward. Also in
the tops of hearbs and grasse dew gathe-
reth it selfe in drops: And as though it
would vpiward to his generation, to the
which alway it ascendeth, it hangeth it
selfe in the ouermost part of leaues & of
grasse: also dew susteineth not y^e strength
of the Sun, but is dissolued & falleth anon
by working of y^e Sun beames, & vanish-
eth away: but it forsaketh not his vertue
y^e is pzynted in the aire. For by presence
of his shedding in y^e aire, it leaueth open-
ly the effect of his vertue in grasse and
hearbes & sedes. And though dew bee a
manner airy substance & most subtil out-
ward, neuerthelesse in a wonderful man-
ner it is strong in working & vertue: for
it moistureth the earth, & maketh it ple-
tions, & maketh floure, pith, & Marrowe,
increase in cozne & graines: And fatteth
& bringeth forth broad Wyllers & other
shell fishes in the sea, and mamey, dew
of springing time. For by night in
springing time Wyllers open them-
selues against dew, and receiue dew that
commeth in betwene the two shels, and
holdeth and keepeth it: And that dewe so
holden and kept, feedeth the flesh, and
maketh it fat: And by his incorporati-
on with the inner parts of the fish breed-
eth a full pzyous gemme, a Stone that
is called Margarite. And the moze noble
that the margarite is, the moze white it
is, & the moze in quality, as it is sayd in
li. Gēmarum. Also the birdes of rauen-
while they be whitlewe in feathers, ere
they be blacke, dewe feedeth and sustey-

neth them, as Gregory sayth. Also dewe
cooleth & tempereth the aire that is made
hot by the heat of the day: And if it be
made too clere and thin by the heate of
the day, dewe by his incorporation ma-
keth it temperatly sad & thick, as Albu-
mar sayth. Also dew withstandeth and
beareth down the strength of venim in
venimous beastes, that their venim may
not be shed by night so much as by day.
Therefore Adders and serpents lurking
among grasse, hurt men that passe by but
little, while flowres, grasse, and hearbes,
be dewed: Also though dew seeme in it
selfe sauoured as water, and iwerish, ne-
uerthelesse in might, effect, & doing it is
most swete, & cause of honny & of Span-
na in hearbs & flowres. For in some coun-
try of Grace honny is gendred in flowres
that commeth of the dew of heauen: & al-
so Spanna in some hearbs, as it is said in
Plato: also dew gendred in corrupt aire,
is corrupt by corruption of the place, &
corrupteth other things: And so such
dew infecteth tender flowres, and cor-
rupteth grene cozne, when it is eared, as
Gregory sayth: And such corruption is
called Ergo and Rubigo. Also as the
Glose saith super primum Ioclis, ther it
is said, y^e their life of Brucus Rubigo shall
fret. That which is left of the Caterpil-
ler, the Grasshopper shal eate: The can-
ker shall also consume the residue. Ioc.
ver. 4. Brucus is the byrde of long eyes
that destroy cozne and grasse. Hieroni-
mus saith, that Rubigo is when the ten-
der cozne is smitten and burnt with noi-
full dew: and both the eares and stalkes
turned into red or soule blacke coulour.
And this mischiefe wasteth & destroyeth
altogether stubble & hey: so far forth, that
they be not profitable neither to meate
nor to dounge. Some men meane y^e Ru-
bigo is the mildew.

Of Raine. Chap. 7.

Raine is impression that commeth of
much colde vapour and moist, there
gathered in a cloude, the which vapour
is moze in quantitie and substance then
y^e matter that dew commeth of, & moze
cooleth and moisteth then the matter
doth.

Robigo,
the blast
in vines
& corne.

Sappe to
inciease.

Common
Pearles.

both. For fumosities that be drawen out of the waters & of earth by strength of heate of heauen, be drawen to the nethermost part of the middle space of the aire; & there by coldenesse of the place they be made thick, & then by heat dissolving and departing the moisture therof, & not wastring all, these fumosities be resolved & fallen & turne into reine and showers, as Be. saith. Raine is called Pluuia, & hath the name of Pluralitie, pluralitie of drops. as Ili. saith. For it falleth and cometh downe then, & then, & dropmeale. And also rain is called Imber, & hath that name of Imbuendo, for it springeth & tempereth the earth, & maketh it beare fruite. For land and earth that is not besprong with raine, is barren: And the farther the cloud of the which raine is gendred, is from the earth, & the nearer heauen: the more softly the raine cometh downe, & with the more small drops: And the higher such a cloud is to the earth, the raine falleth swifter & commonlye And with greater drops. Also winds that blowe vpon the sea, gather much humour of the ouer partes of the water, and bearing them by with them into the aire, at last they turne the into matter of raine. When ther is much matter in a watry cloud, & the cloud is very thick: the impression of beames is strong vpon the cloud, & of great gathering of beames & rebounding therof cometh strong heat, & at the last by vertue of the heat the cloud is dissolved & falleth & turneth into strong raine. As we oft see, after strong heat cometh strong raine, as Beda saith. Also sometime is so great generation of heate by gathering of beames, & by rebounding therof about the clouds, that the vapour is as it were burnt: & by strong burning heat it turneth into red cholour. And therefore sometime the people thinke if it raineth blond, as Aristotle saith. And raine water is full constraining & binding, and therefore it restraineth & bindeth sure of the womb, as Constantine saith. But raine water is subtil & light of substance, and hath more airtiness: is more lightnesse of ayre then other waters. And therefore it is some chaungeable, and turneth some into contrary qualities. And therefore it taketh corruption & rotteth some, as Constant. saith. But it is more fresh and sweet then other waters, when it abideth in his own chernes & vertue. Then if raine be temperate in quality & quantity, & agreeable to the time, it is profitable to infinit things. For raine maketh the lande to beare fruit, & ioyneth it together if there be many channes therein, and asswageth & tempereth strength of heat, & cleareth the aire, & ceaseth & stineth windes, and satisfieth fish, and helpeth and comforteth drye complexion, as Constantine saith. And if raine be euill and distemperate in his qualities, and discording to place and time, it is gruous and noysfull to many things. For it maketh dampnesse & uncleannesse, & slippernesse in wales & in paths, and bringeth forth much vnprofitable hearbes and grasse, and corrupteth and destroyeth fruites and seedes, and quencheth in seeds the naturall heat, and maketh darknesse & thicknes in the aire, & taketh from vs the sunne beames, & gathereth mist and cloudes, and letteth the work of labouring men, and tarrieth and letteth riping of corne and of fruites, and exciteth rume and running flure, & increaseth & strengtheneth al moist euils, & is cause of hunger, and of famine, & is cause of corruption, & of mozein of beastes & shepe: for corrupt showers do corrupt the grasse & hearbes of pastures, wherof cometh needful corruption in beastes, as Constantine saith.

Of a Drop. chap. 8.

A Drop is mozt vapour departed and dealed into full small partes. And dropes be greate when the dayes be hotte, and partes of Cloudes be departed that were before gathered with colde as Aristotle saith. And when heat is in the ayre, if colde come thereto, the straying of water or of vapour is moze strong. Therefore in libro Animalium Aristotle saith, That fishers cast hotte water on their instruments and fables, that they may be the sooner froze to sinke the sooner. And the nearer a drop is to the earth, the moze great it is: & againward,

Every red
cholar
that fall-
leth, is
not blind,
as some
suppose.

For the littlenesse thereof and roundnesse is caused as long as he bideth in the aire farre from the earth, as Aristotle saith. And it is moist, soft, clere, and bright: and doth moyst seedes, grasse, and hearbes, and maketh heate and burning of the aire, and cleanseth and purgeth the ayre. And though a droppe bee most soft in substance, yet it thirleth stoncs with oft falling. See within li. bro. 12.

Of hoare Frost. chap. 9.

Hoare frost (as Aristotle sayth) is vapour frozen, or else impression generated of colde vapour and moyst, not gathered in the bodie of the Clowde, froze in the middle space of the aire, by coldnesse of place and of time, in which is no part of heate, as Aristotle sayth. Therefore in hoare frost is hardnes, that cometh of coldnesse of place & of time, in which it is generated. For coldnesse draweth and gathereth together the parts of vapours: and so maketh the substance of hoare frost, harde. And because of full great coldnesse, hoare frost is white, and maketh hearbes and flowers, vpon the which it falleth to wither, and burneth them, and it vanisheth always by a litle beame of the Sunne, and turneth againe into dew. For hoare frost is nought else but dew frozen, as Beda sayth. For dew cometh downe to the earth, and taketh by colde of the night, white kinde, hard, and colde: and so turneth it selfe in the bitter part into the substance of hoare frost, as he saith.

Of Haile. chap. 10.

Haile is falling of drops of raine by strength of coldnesse and of wind in the aire, as Aristotle saith. For impression is generated of cold vapour & moyst, chased and driuen by colde to the inner part of the clowde, and that by maiestie of heate that is about. And haile is generated in clowdes that be farre from the earth, as he saith. And therefore the cause of generation thereof, is vapour received

in the hollownesse of a clowde, the which vapour is made thicke by coldnesse of ayre. For the moyst parts boide and flye heate of the aire, & come together into the inner parts of the clowde, and there finding vapour, they gather the parts thereof, & congealeth and freseth them into the substance of haile: And therefore is softer haile in Summer then in winter. For lightly strong heat letteth generating of haile, for it dissolueth and departeth vapour, and suffereth not the parts thereof to be gathered together. And so doth passing colde in winter. For then is no heate in the ayre that colde should flye and put it selfe within the Clowde. And haile is small and round, and cometh out of the highest places, as Aristotle sayth. And the cause of his smallnesse and roundnesse is his tarieng and abiding in the aire long time: and so of his long treading about cometh his roundnesse, and his littlenesse cometh of heat of the aire, that wasteth and resolueth the watry partes thereof. In Haile generated in places nigh to the earth, the contrary falleth, and that is by contrary causes. And so haile, through boistousnesse of the winde, that violently shoueth and putteth it, and through heate that dissolueth, it falleth downe swiftly to the earth, and spreadeth vpon the earth as it were salt. Haile groweth much corn, fruites, and flowers, and falleth more often by day then by night. And the cause is, for the heate of the day dissolueth coldnesse into the inner partes of the clowde: and also the southerne winde is colde and drie, and freseth and constraineth the dew & cometh downe of the aire, and turneth it into the substance of the haile, as Beda saith.

Of Snowe. chap. 11.

Snowe is impression generated of colde vapours and moyst, in the lowest parte of the middle space of the ayre froze into the bodie of a Clowde by meane coldnesse in comparison to hoare frost: and that is because of meddeling of heate in parts. The which heate being closed in the sub-

stance

stance thereof, and not overcome, a none by colde that is thereabout, dryeth the substance thereof, and softeneth it: and taketh whitenesse in colour, because of masterye of colde at last: And for stretching and spreading of the parts of the Clowde: And for the coldnesse that is feebled of heat the matter is broke in broode partes, as it were splentes of shelles, and that for feblenesse of the vertue that breaketh, as Aristotle sayth. Then Snow is gendered is a cold clowd, but not so colde as that, in the which haile is gendered: and that witnesseth the softnesse of Snowe. For heate medded with Clowdes letteth the partes thereof, that they may not be made thick, nor strongly gathered together. Then Snow is more harde and dry then water, and that is by coldnesse constraining and binding, and is softer then haile, and that is by meddeling of heate in the wombe of the clowde: and is white by masterye of coldnesse in the utter parte thereof. With little heate Snowe melteth into water, and it chaungeth some both out of hardnesse and whitenesse. By abiding of Snowe vpon the lande, the lande is sated: for by his coldnesse he closeth the pores of the earth, and so by heate gathered inward to mores and rootes of hearbes and sedes, the inner humours be drawen to mores and rootes, and gathered together as glewe: And thereby is land sated: and Snowe layeth and destroyeth weeds, and superfluitie thereof, and nourisheth and feedeth good hearbes, and maketh them ranke. Also Snow by his presence covereth and hideth stinking places and douring hills, and waies and paths, and letteth by his spreading way faring men, and tarryeth them. And in the high Sea Snowe falleth seldome, as Beda sayth. The cause thereof is, for sumosities and exalations thereof be continually shuff and sparkled by winds that blow therein, and ere the mooue be thicked and turned into snow, they be resolued and touned into raine or into mist. Also Snow is not full to wilde beastes: for it hideth and couereth their laes and pastures, and sheweth and discovereth theyr hauntes

and keepes. And so in Snow time they be some taken with hunters. And Snow is oft in high places and mountaines. And abideth and endureth longer time in mountaines and in hills, then in valleys and low places. For in hills cold winds be frely more strong then in valleys. And also valleys and low places be more hot then hills and high places. And that is for more gendering and rebounding of the Sunne beames. And therefore more Snow is in mountaines then in valleys. Also Snow melted by strength of heate, moisseth and softneth the earth: the which it maketh hard, and constraineth by constraining of coldnesse before that it is molt, as Gregory sayth. Also snow for softnesse & lightnesse of his substance, maketh no sound or noise in his falling down to the earth, but falleth priuely & softly, out of a priuy place of the aire, & setteih himselfe vpon the earth, & spreadeth all about like. And snow with his swiftnesse and fairenesse comforteth open to behold therein: but if men behold too long, it disappeareth and apparreth the spirit of light. Also Snow water by his potentiall and actual coldnesse refraineth and bindeth fire of the wombe, and smiteth, and drinketh, and stoppeth sinewes, and in them that drinke snow water continually, it breedeth mercurial superfluitie of great botches vnder the chinne, and maketh the members afforced, and as though they were a slepe, and that some: and it gendereth the stone in the bladder, and feedeth forth cold droppe, as Constantine sayth.

Of Mist. Chap. 12.

Mist is impression made of resolution and falling of clowds that be fallen into reiny water, as Arist. sayth. For vapours so resolued & fallen & shed & spread into all the parts of the aire, breed & gender mist: and the nearer mist is to the earth, the more thicke and darke and cold it is found. And when it is high from the earth, it is more clare & more nigh the Sun: and therefore it is more colde and darke. And when mist is all smitten with the beames of the Sunne, it falleth downe &

turneth againe into the matter that it came of, and vanissheth and falleth. And so the aire is purged, and then it becometh faire weather and clere. And sometime mist is corrupt by vapours, of the which it is gendered, and is full of greivous and corrupteth beastes that burgen, and breedeth in beastes diverse sicknesses and euilles. Mist is friend to thauens, and to catt doers, for it hideth their spels and workings. And mist letteth waye for ring men and Pilgrimes; for in greake mistes wates be unknowen and vntesteined. Mist withholdeth from vs light and beames of the Sun, and other lites, and therefore it is full heauy & perillous to shipmen, as Beda sayth. For while darke mist couereth the sea, & occippeth it, the steriman doubteth, and cannot know whether ward he shall see the ship a right.

Of thunder. Chap. 13.

Of impressions that be gathered in the aire of double vapour, the first is thunder, the which impression is gendered in watry substance of a Clowde. For mouing and shaking hether and thether of hotte vapour and drye, that styeth his contrary, is beset and constrained in euery side, and smitte into himselfe, and is thereby sette on fire, and on flame; and quencheth himselfe at the last in the clowd, and breaketh the clowd, as Aristotle sayth. And thunder is gendered by beating and smiting together of clowdes, as he sayth: when clowdes be moued and shuff by contrarie windes, then the clowdes smite togethers, and of theyr violent breaking cometh greate strokes and noise in the aire, that was called thunder among olde men. Thunder is called Tonitruus, or Tonitruum, and hath that name of dread and feare, for the noise feareth men that heare it, as Isidore sayth. For Tonus and sonus is all one. For sometime it smiteth all thing so hard, that it seemeth that it renteth and cleueth heauen. For when a storme of full strong winds cometh into the clowdes, and the whirling winde and the storme increaseth, and seeketh

but passage: it cleaueth and breaketh the Clowde, and falleth out with a greate rase and strong, and all to breaketh the parts of the Clowde, and so it cometh to the eares of men and of beastes with horrible and dreadfull breaking and noise. And that is no wonder, for though a Bladder be tight, yet it maketh greate noise and sound, if it be strongly blowen, and afterwarde violently broken. And with the thunder cometh lightning, but lightning is sooner seene, for it is clere & bright: and thunder cometh later to our eares, for it is of sight is more subtil then the perseverance of hearing. And therefore first he sheweth light & brightness by lightning & cometh before, ere we heare the noise & sound; & cometh afterwarde. As a man seeth sooner stroke of a man that heareth a traie, then he heareth the noise of the stroke. Hoc vsque Isid. And this reason that Isid. maketh of the cause of thunder, accordeth somewhat with the Philosopher, & saith, that thunder is a spirit of windes receiued in the bosome of clowdes, & breaketh by the vertue of his mouing, and renteth all the partes of the Clowde, and maketh great quaking, noise, and sound, and thunder. Wherefore hereto hee sayth, That thunder is the sound of the spaces of the aire that runneth therewith. In libro Meth. Aristotle saith, That thunder is nought else, but quenching of fire in a Clowde. For dry vapour arreareth and letteth it on fire and on flame, with heate of the aire, & when it is closed in a clowde it is suddenly quenched. And of such quenching the noise of Thunder is gendered. As when fire hot yron is quenched in water, it maketh greate boyling and noise. Of thunder cometh with lightning: and then hee groweth much, as Beda sayth. And so it scorseth fruit, & royne, when he cometh without raine. And if he cometh with raine hee doth good, as he sayth. And thunder with his mouing, beateth and smiteth all thing: & stirreth the braine, and feareth the wit, and distronbleth & stirreth and corrupteth wine in Tunns, as Aristotle sayth. And if it come in breeding time of foules, it groweth their egges, and maketh wo-

Egereth
vines, &
soweth
beere &
Ale.

men that trauaile of childe, ofte to haue dead bozne children, and smiteth with his rōes, and throlweth dōwn high tow-ers, and destroyeth high trees, and win- geth them out of the grounde. And al- waye hē groweth oft and moze strong- ly in high places then in lowe, as Be- da sayth, and maketh a manner of win- ding, and as it were a rounde voice, and smiteth the ayre all about with a man- ner of running, euen so that it maketh and soundeth somewhat as it were in the manner of rowling and hurling of whēles, as Calsidorus sayth. And by this manner of wise such a round soun- and noyse commeth of roundenesse of Clowdes, out of the which, vapours and winde that is cause of thunder, is diuerslye wagged and shapen. For it moueth now bpwarde, now dōwne- warde, now so warde, now back- warde in hollownesse of the clowdes.

Of Coruscation. cap. 14.

Aristotle sayth, that this word Co- ruscacio, betokeneth diuerse man- ner of lightening: and lyghtening is properly called Coruscacio: and that manner of lightening is sene in the aire sodainelye, and is the appearing and shewing of subtil vapour set on fire. And that shewing passeth and vanish- eth awaye in the ayre, without com- ming dōwne to the earth. And ano- ther manner lyghtening is called Ful- gar, and Fulguratio also, and is subtil fire, but this is moze thicke and greates then the lyghtening that is called Co- ruscacio, and commeth dōwne to the earth, and pearceth and thirleth grasse and hearbes, and other softe thinges, as Philosophers tell, as it is rehear- sed in Tercio Philice Algazelis.

*Additio. Lightening doth also melte yron, and burneth not Latone or silke, it scor- cheth fleshe, and swelleth bodies of beasts and men: among all Trees, the Laurell is least blacked.

Of Fulmine. Chap. 15.

The lightening that is called Ful- men, is vapour sette on fire, and is fast and sadde, and falleth dōwne with great swiftnesse, and is of moze strength then the lightening that is called Ful- gar. And this lyghtening smiteth, thir- leth, and burneth things that it touch- eth, and multiplieth, and cleaueth and breaketh, and no bodilie thing with- standeth it. And so (as Isidore sayeth,) Fulgurare and Ferire to smite is all one. For as he saith, this manner lyghtening Fulgur, is compounded of the most subtil parts of Elements, and hath ther- of moze might and strength of pearcing and of thirling. And therefore Isidore calleth this manner lyghtening a stroke of the dart of heauen, and is gende- red and bzead of greates vapoure, com- pounded of diuerse contrarie things, the which vapour is arreared and bzeauen bp and set on fire and on flame by great strength of fire, and is shuft and putte by beating and throuing, and putting of Clowdes, and commeth dōwne with greates violence out of the hollownesse of clowdes, as it wer a fyre stone. For such lyghtening beaten together as it were stones, is sene bzyght and running a- bout in the ayre, by force and strength of the burning flame. And though it be of fyre kinde, yet by violence of mouing against the kinde of fire, hē is compelled to come and moue dōwne- ward as Beda saith. And in his coming dōwne hē setteth on fire and burneth, and hath this name of Fulgur therefore, as Isidore sayth. Also hē pearceth and thirleth, and cleaueth, and renteth: and then hē is called Fulmen, as hē sayth. Also whers he burneth, he gendzeth ther- with full euill stench and smoak, and fal- leth oft vppon high places. In strong Summer and strong Winter is lygh- tenings but seld: but in the beginning of Haruest, and in the ending of lyzing time, as Beda sayth. liber. 2. cap. 52. In Winter and in Summer is lightening seld. For in Winter because of colde the vapour in the ayre is not set in fire: and in Summer because of drynesse and subtilnesse of ayre, is no gathering of vapour in the Clowdes. And in Haruest

and in springing time, the ayre is agreeable and some deale thicke and dimme. Therefore then it lyghtheneth oft. Also Chap. 53. he sayth, that there bee manye kindes of lightnings, for those y come drye, burne not, but cleaeneth and depar- teth, and those which come moist, burne not, but swell and scorch.

The third manner lightning, which is called *Claram*, is of a wonderfull kinde, for he catcheth and draweth wine by of the Tonnes: and toucheth not the vessel, and melteth golde and silver in purses, and melteth not the purse. What thing lightning is, and wherof it cometh, diuerse men tell diuerse- ly. For Epedocles sayth, that lightning is fire hidde in Clowdes, and is gendered of the Sunne beames. But Aristotle sayth, that this is false, for if it were so, of enery Clowde should come lightening: For in euery Clowd bee Sunne beames hidde. And Anaxagoras sayth, That lightning is of aire that cometh downe into a clowde, or to a clowd, and hideth it selfe therein, and the working and shewing thereof is lightening, and when that fire is quenched in watrey Clowdes, those bubbelings and crack- king of that quenching is called thun- der. Other saye, that lightning cometh of hot windes and drye, closed straightly in clowdes, by the which windes clowdes burne and bee set on fire: And the fire that cometh from them is lightening, and the shining thereof cometh sooner to the sight, then the noise and sound to the hearing. Other saye, that lygh- tening is not gendered by fire, but by imagination of shining water which is scene by night in Clowdes by a bright- nesse of shining starres. But Aristotle sayth, That this is errour. For lightening is scene by day vnder the Sunne beames, as well as by night. And Aristotle meaneth, that vapour is gathe- red in the Clowdes, and is set on fire by strong beating togethers and hurling of Clowdes, and so is made the matter of lyghthening, and for that it hath some earthye partes, by weight and heaui- nesse thereof it moueth downeward. And for that those lyghthenings bee of

strong subtilnesse, and not of strong set- ting on fire and burning: therefore they seeme white, and therefore they corrupte not, neither infect bodyes that they touch. Huc vsque Aristoteles in liber. 2. Methe. Also the moving of lyghthening is sodaine and vniuers. For sodeinlye it is scene from the East, and in the West, & sheweth his moving sodeinly, and by- deth it sodeinly. And his Gregory sayth, it cometh out of his mother as sodeinly as the twynckling of an eye: and tur- neth sodeinly, and forsaketh not the place, that it is gendered in. By his so- deine moving, it smiteth their sight that looke thereon, and maketh them dreade, and spreadeth it selfe into all the world by seeming, and opinion, and some of sight, and cometh before the thun- der, and giueth warning of his com- ming. Lightning is good and profit- able, if it come with Raine: And if it come without anye raine, it graunth tender frutes and flowres, as Beda sayth.

Of Aura, light winde, chap. 16.

Aura is light winde moued, and it maketh and cooleth them that bee hotte: and heateth them that bee colde. And the more pure and cleane it is, the more wholesome and pleasant it is, and if it be temperate, and passeth not drie qualtyes of time: then it is most agree- ding to mannes lyfe, and keepeth and saneth health. And if it bee in the contra- ry manner, then it is most hurtfull. For then it breedeth Pestilence & great corruption. For Pestilence is corruption of aire, and cometh of drynesse and of distemperance of raine: And falleth oft for trespassse of mankinde, as Ildor. saith, And is called Pestilencia, as it were Pa- nulencia. For it passeth all the kinde of man, and taketh pasture or feeding there- of. For when the waters and raine and aire bee corrupte, the which wee breath and eate, and be fed therewith: anone wee bee corrupt and overcome with diuerse sicknesse and euilles, as it is sayd be- fore in the same booke, where it is trea- ted of the properties of the ayre.

But

But this that is said shall suffice at this time.

Of the foure Elements, and their qualities and mixtures together, forth of Henrie. C. Agrippa, de occ. Phi. Which are newly added.

First booke
Cap. 3.

There are foure Elements, and first grounds of al copozal things, Fire, Aire, Water, & Earth, of the which all things ellemented in these lower things are made, not in manner of heaping vp together, but according to transmutation & uniting. And again when they are corrupted, they are losed againe into Elements, neither is there any of the sensible Elementes pure, but according to more & lesse they are mixed together, and apt to be transmuted one into another: Then as durtye and losed earth is made water, & that being ingrosed & thickened, becommeth earth, and being euaporized by heate tourneth into Aire, and that waring hot, turneth into Fire: and this being quenched tourneth into Aire, and being made colde of his aduersion of burning, becommeth earth, of a stone, or Sulpher, as it is made manifest by lightening. And Plato thinketh that the earth can neuer be tourned into anye other Element, and that other Elements are turned into this and that Element, and one into another. The Earth then not chaunged, is diuided from the more subtile, but being mixed or losed into those which dissolue it, doth againe passe into it selfe: And euery one of the Elements hath two speciall qualities, the first of which it kepeth to it selfe, in the other as a meane, it agreeth with the qualitie following. For the fire is hot and dry, the earth dry and colde, the water colde and moist, the aire moist and hot. And in this sort according vnto two contrary qualities, the elements are contrary to themselves, as fire to Water, and Earth to Aire. Moreover, after an other sort, the Elements are contrary one to another, so wind are heauy as the earth, and the Water, and other light, as the Aire and the fire, wherefore the former are passive, but the latter are

riue, as the Stoicks haue learned them: Wherefore Plato moreover distinguish- ing after another sort, assigneth to euery one thre qualities, to wit, to fire sharp- nesse, thinnesse, and moving. To the earth bluntnesse, thicknesse, & rest. And accord- ing vnto these qualities, Fire & Earth are contrary Elements. And the other ele- ments do borrow qualities of them, so the aire taketh two qualities of the fire, thinnesse and moving, & one of the earth, to wit, bluntnesse. Contrariwise the wa- ter taketh two of the Earth, darknesse & thicknesse, & one of the fire, to wit, mo- uing, but the fire is twice thinner then the aire, thre more moving, and foure times more sharpe, the aire is twice shar- per then the water, thre thinner, & foure times more moving, therefore the water is twice sharper then the earth, thre thin- ner, & foure times more moving: where- fore as the fire is to the aire, so the aire is to the water, the water to the earth, & againe as the earth is to the water, so is it to the aire, and the aire to the fire: and this is the rote & foundation of al bodies, natures, vertues, & innumerable works: and he that knoweth these qualities of Elements, and the mixing of them, shall easily bring to passe innumerable & won- derfull works, and shall be perfect in na- turall Magike.

Of the three folde consideration of Elements.

Wherefore there are foure Ele- ments as we haue saide, without whose perfect knowedge we can bring forth no effect in Magike: & euery of the are thre folde, & so the number of foure may fill vp the number of 12. and so pro- ceeding by the number of 7 to the num- ber of 10, one may come to the uppermost unitie, whereof all vertue & wonderfull worke do depend. Wherefore in the first order, are the pure Elements, which are neither compounded nor chaunged, nor suffer mixing together, but are incorrup- tible, & not from the which, but by the which, the vertues of all naturall things are brought to effect: none is able to ex- presse their vertues, because they can do

Cap. 4.

all in all. He that knoweth not this can not attaine to any worke of meruailous effects: The compounded Elements are manifold, diuers, & vnpure, yet apt to be brought by art to a pure simplicitie: which being then returned to their simplicitie, their vertue is aboue all things, giving a full perfection of all hidden operation, and workes of nature, and these things are the foundation of all naturall magike.

The Elements of the thirde order first, and by themselves are not Elements, but compounded againe, diuerse, manifolde, and apt to be changed one into another. They are the infallible meane, and therefore are called the middle nature, or the soule of the middle nature, there are very few that vnderstand the profound mysteries. In them be certaine measures, degrees, and orders, as a full perfection of every effect in each thing naturall, celestially, and supercelestiall. The things are wonderfull and full of mysteries, which may be wrought by magike, as well naturall as diuine, for by them the bindings, losings, and transmutations of all things are made, and the knowledge and foretelling of things to come: Also, the banishment of naughtie spirits, and the winning or obtaining of good spirites, doth descende from them: Wherefore without these threefold Elements, and the knowledge of them, let no man trust that he is able to worke any thing in the hidden science of Magike and nature, and whosoever knoweth howe to reduce one into another, the impure into the pure, the manifolde into the simple, and knoweth howe to discern the nature, vertue, and power of them, in number, degrees, and order, without division of substance, he without doubt shall obtaine the perfect knowledge and working of all naturall things, and heauenly secrets.

Of the meruailous or wonderfull natures of Fire and Earth.

For the working of all meruailous things, saith Hermes, two are sufficient, to wit, Fire and Earth: The one is the Patient, the other the Agent: Fire as saith Dionysius commeth clarely in all things, and through all things, and is remoued, is lightsome to all, and also is hidden and vnknewen when it is by it selfe, no matter comming, in the which it may manifest his owne action. It is vnmeasurable and inuisible, able of it selfe for his owne action, moveable, giuing it selfe to all, after a sorte comming nere vnto it, making newe, a keeper of nature, a giuer of light, for his brightnesse couered all aboute, incomprehended, clere, sensered, rebounding backe, mounting vpworde, going sharplye, high, not to be diminished, alwayes a moving motion, comprehending another, vncomprehended, not wanting another, priuelye growing of himselfe, and manifesting the greatnesse of himselfe to receiue matters, Aciue, mightye, at once present to all men, visible: it suffereth not it selfe to be neglected, and as a certaine reuengement, generallye and properlye, vpon the sodaine bringing it selfe to a reckoning to certaine things, incomprehensible, in palpable, not diminished, most rich of himselfe in all traditions, Fire is a huge and a greates portion of the things of nature, as saith Phrye. And wherein it is doubtfull, whether it consume, and bring forth more things. Fire is one, and piercing through all things as saith the Pythagorians, but in heauen stretched abroad and shining over all, and in hell straightened, darke and tormenting, in the middle partaking of both. Wherefore the fire is one in it selfe, manifolde in the recipient, and in diuerse distributed with a diuerse marke as Cleantes witnesseth in Cicero, wherefore this fire which we vse commonly by chaunce it is in stones, which is stricken out, with the stroke of Steele, it is in the Earth, which smoketh by digging: It is in the Water, which warmeth the fountaines, and

Welles,

water, can burgeon or bud forth. In it is the seminarie vertue of all things, first of living creatures, whose seede is manifest to be watrye: and although the seedes of shrubs and hearbes are earthly, yet it must needs be, that they must be corrupted with water, if they are to be fruitefull, whether it come to passe, through yimbibed moisture of y earth, or through dew or rain, or through water of purpose put vnto it: for water and earth alone, are described by Moses, to bring forth a living soule: but to the water he appoynteth a two fold bringing forth, to wit, of things swimming in the water, and of things flieng in the aire above the earth. Moreover, of things brought forth of y earth, part are bound to the water. The same the Scripture doth testifie, saying: That after the creation, shrubs and plants budded not, because God had not rained vpon y earth. So great is the power of the Element, that the spirituall regeneration cannot be without water, as Christ himselfe

witnesse to Nichodemus. There is also an exceeding great force thereof, in religion, in purgings, and purifications, and of no lesse necessitie than of y fire. The commodities thereof are infinite, and vse manifold, and all things do consist of the power thereof, as that which hath the force of begetting, nourishing, and increasing. Whereupon Thales Milesius and Heliodorus, did appoynt the water to be the beginning of all things, and sayd that it was the ancientest and the mightiest of all Elementes, because that it ruled ouer all the rest. For (as sayeth Pliny) the water deuoureth the earth, it quencheth y fire, it clymbeth aloft, and by stretching abroad of clouds, it challengeth heauen vnto it, and the same falling downe, is the cause of all things growing vpon the earth. There are innumerable wonders of water, set forth by Pliny, Solinus, and many Historians. Of whose wonderfull vertue also, Ouid maketh mention in these verses,

Hamos
sand.
Iupiter
Hamon,
of y sandie
place,
whereon
he built
his tower

AT noonetide, horned Hamon, doth, thy water cleere, waxe colde:
and waxeth hot when Sunne doth set, and eke the daye vnfold.

Report doth goe, the water of Athamas sets on fire
wood when the Moone doth wane, and into small Orbes doth retire.

The Cicones a riuer haue, which drinke, doth stonie make
the entrails, and doth harden all, that of the moisture take.

The riuer Crathis and Cibaris, that neere your quarters bee,
doe make folkes hayre lyke Amber, and lyke golde as is to see.

And which more meruayle is, there are that haue great power to change,
not bodies onely, but mindes also: which is a thing full strange.

Who hath not heard of water fowle, that Salmacis doe breede:
and of the lakes of Aethiope, which makes men madde indeede:

Or bringeth them to deadly sleepe, if they thereof doe drinke.
Who so doth seeke to quench his thirst, at Clitorus brinke,

He shunneth wine, and ioyeth still, in water cleere alone.
Then runneth out Lincestus streame, like vnto which is none:

Whereof who so with measure doth, receiue within his brest,
faltreth as the Drunkards doe, which pure wine esteeme best.

There is a lake in Arcadie, Pheneus hight of olde,
suspected for the doubtfull streames, in which be not too bolde.

By night, at what time who so drinkes, they hurt, but not by daye.

Moreover Iosephus maketh mention, of the wonderfull nature of a certain riuer, running betwene Archea, & Raphanea, Cities of Siria, which runne

with their full channell, during y whole

Sabboth, by and by as it were sayling
through the stopping of the fountaines,
for fire whole dayes together, a man
may passe dye thod, through the channell,
and againe the seauenth daye, the

causes

Silo.

Aelians.

Liceum.

causes of nature being not knowne it returneth to the former abundance of water, wherefore the inhabitants call it Sabbathus, by reason of the vii. daies holy among the Iewes, and the Gospell doeth beare vs witnesse, of the Prophetes the fish ponds, into the which after the water was moued by the Angel, he which first came into it was delivered of what disease soeuer. The same vertue and power is read to haue of the Nymphes Ionides, which was in the territorie of the Aelians, by the river Cytheron into the which, he that went with a sicke body, went out of it whole and sound, without any griefe of body. Paulinas reporteth that there is in Liceum a Mountaine in Arcadia, a fountaine which was called Agria, vnto the which, as often as the drought of the Countrey did threaten spoyle to the Corno, the Priestes of Iupiter Liceus, entering after sacrifice offered, worshipping the holy water, with holy prayers, holding a bzaunch of Oke in his hand, thrust it downe into the water. When the water being moued, the vapour being from thence lifted by into the ayre, became clouds, which meeting together, did ouercast all the skie, which not long after, turning into raine, did wholsomly water the whole region. But concerning the miracles of water, besides many other Authours, Ruffus Ephesius, a Philition, hath written wonderous things, and found in no other Authour that I know of: it remaineth to speak of the ayre. This is a vitall spirite, going through all things that are, giuing life to all things, and making them to stand together, binding, mouing, and filling all things. Whereupon the Doctors of the Hebrewes, doe not reckon it among the Elementes, but as it were a meane & a gliet, toyning diuers things in one together, and reckoning it as it were the resounding spirite of the world instrument: for he doth next of all conceive in himselfe, the influence of all celestiall things, and doeth communicate as well with other Elements, as with euery mixed thing, and doth no lesse receive & retaine in him as it were a cer-

saine heauenly glasse, the shape, forme, & kinde of all things, as well naturall, as artificiall, and of speeches whatsoever: carrying them with him, & imprinting in them, as well in shape as in waking, the bodies of men and liuing creatures, doth enter in through the pores, and ministrereth matter of sundry wonderful dreames, diuinations & soothsayings. After of also men saith, that it cometh to passe, why one passing by a place, in the which a man hath bene slaine, or a carke newly hidde, doth tremble with feare and dread: because the ayre being there full of horrible shapes of murdering, doth moue and trouble the spirite of the man, whilst together it is drawn in, with the like shapes & formes, whereof it hapneth that feare insideth, for euery sodaine impression doeth astonish nature. For this cause, many Philosophers haue supposed, that the ayre is the cause of dreames, and of many other impressions of the soule, by the bringing of shapes, similitudes, & shewes, which are fallen from things, and speeches multiplied in the very ayre, vntill they come to the senses, & at length to the fantasie and soule of the receiuer, to wit, that soule, which being clere & rare, is not letted, & meeting w such shapes, is by the instructed, for the shapes of things, although of their owne nature, they be brought to the senses of men & liuing creatures, yet from heauen while they are in the ayre, they may get some impression, whereby together with the aptnesse, they are rather caried from the disposition of the receiuer, to the sense of one, then of another. And for this it is possible, that naturall & without all superstition, by the meanes of no spirit, a man may in a very short space declare to a man, the conceit of his minde, be the distance dwelling nether so far: although the time wherein this hapneth cannot possibly be measured, yet within 24. houres it must needs be done, and I know how to doe it. Whereupon, the Abbot Triteni- us, in times past knewe it and did it, And how certaine shapes not onely spiritual but also naturall, do flowe from things, by influence of bodies & bodies,

into W

A note of
gret secret

et vult
ad vult
in vult
L. 1. vult
L. 2. vult

and

Wonders

and doe waye strong in the very ayre, and doe offer and shew themselves vnto vs, by light and by mouing, both to the sight, and to other senses also, and sometimes do worke maruailous things in vs, as Plinius doth proue & teach. And we doe see, how when the South winde bloweth, the aire is thickned into thinne clowdes, in the which as in a glasse the Images being farre distant, of Castles, of mountaines, of houses and men, and of other things, are reflected, which immediately at the falling of the clowdes vanish away. And Aristotle in his Meteors, doth declare the cause, so that the raine bowe is gathered in a clowde of the aire, from a certaine similitude of a looking glasse. And Albert sayth, that the shapes of bodies by the force of nature, may easely be expressed in the moyst aire, after the same sort, that the Images of things are in things. And Aristotle reporteth, that it happened to one, through weakenesse of his sight, that the next ayre vnto him was his glasse, and the visible raie or beame, was stricken backe vnto him, and could not enter: whereupon which waye he went, he thought that his Image went before him face to face: likewise by the skillfull workmanship of certaine glasse, the Images which we will see in the aire, are also cast a far off out of the glasse, which then ignorant men seeing, suppose that they see the shadowes of spirits or ghosts, whereas for all that they are none such, but certaine Images like to themselves, and bodye of all life. And it is knowne if a man be in a dark place and bodye of all light, sauing that some where the Sunne beame enter in through a very little hoale, if a peece of white paper be put vnderneath it, or a plaine glasse, those things are seene in it, which abroad the Sunne gives light vnto. And there is another illusion more maruailous, where when Images are painted by a certaine workmanship, or letters written, a man in a cleere night, doth set them against the beames of the full Moone, through whose images multiplied in the aire, and drawn by, and cast backe, together with the beames of

the Moone, some other man being prynced to the matter a great wayes off, seeth, readeth, and knoweth them, in the very dish or circle of the Moone: which doubtlesse is very profitable skill to bewray secrets, to cities and to townes besieged, in times past, praised by Pythagoras, and at this day not vnknowne to some, and to my selfe. And all these things, & greater, are grounded vpon the very nature of the aire, and haue they reasons out of Mathematicke and Optike. And as these Images, are reflected to the sight, so are they often times to the hearing, which is manifest in the Echo. But they haue more hidden workmanship and skill, that a man also a farre off, may heare and vnderstande what another speaketh and whispereth in secret.

The windes also consist of the Element of the aire, so they are nothing els than the ayre moved & stirred. Of these ther are foure principalls, blowing from the 4. quarters of heauen, to wit, Notus from the South, Boreas from the North, Zephyrus from the West, and Apheletes or Eurus, from the East: Which Pontanus comprehending in these two poetic verses sayth.

A summo Boreas, Notus imo spirat Olympo.

Occasum insedit Zephyrus, venit Eurus ab ortu.

Fell Boreas blowes from heauens high, but Notus blowes his blast

From lowest part: Zephire from West: Eurus from East doth cast.

The South winde is meridianall, clowdie, moyst, hot and sickly, which Ierome calleth the butler of raine, and Ouid thus describes him.

The South winde flyeth with moyst wings, hauing his terrible countenance couered with pitchie blacknes, his beard is loaden with showers, water floweth from his hoare haire, clowdes sitteth vpon his browe, and his fethers and bosome are wet.

And Boreas being contrarie to Notus, is a northerly winde, violent and sounding, and dry, which scattering the clowdes, maketh the aire cleere, and freeth the water.

Perspectiue.

How to knowe the secret of thy friend, faire off.

Ouid

Ouid bringeth him in speaking of himselfe in this sort: *Apta mihi vis est, &c.* I haue an apte or fit force where with I drive away sad clouds, I shake the Seas, and ouerthrow currey Dakes, I harden cloudes, and I drive downe hayle vnto the earth. I my selfe, when I haue gotten my brothers in the open aire (for that is my fielde) I strue and struggle with so great indenuour, that the middle of the aire doth ring with my shaking, and fire leapeth out of y^e hollow cloudes. Euen I when I haue entered into the round holes of y^e earth, I haue fiercely set my back vnder chinkes below. I stir by spirites (I make y^e Diuell to stir) & set the whole world in a shaking.

But Zephyrus y^e West winde, which is also called Favonius, is verie light, bloweth from y^e west, & breathing pleasant, is cold and moist, thawing frosts, and snow, & bringing forth grasse & flowers. Contrary to this is Eurus, which also is termed Subsolanus & Apeliotes, blowing from y^e East: this winde is watry & cloudy, & of a swift deuouring nature. Of these, thus singeth Ouid, *Eurus ad Aurorim, &c.*

Eurus goeth to Aurora, & to y^e kingdom of Nabachium, to Persia, & to the quarters lieng vnder the beames of the morning. The evening & the sea show-ers, which are warme with y^e Sun going downe, are next to Zephyrus. And shining Boreas inuadeth scythia, & the 7. starres. The contrary ground is moistened with continuall showers & raine from the South.

Of the kindes of things compounded, what relation they haue to the elements, & how the Elements themselves, agree with the soule, senses, and manners.

After y^e 4. simple elements, immediately follow 4. kinds of perfected things composed of the, which are stones, mettals, plants & liuing creatures: & albeit to y^e generation of euery of them, all Elements do agree in composition: yet euery of them, doth follow and imitate one

principall element, for all stones are earthy, for by nature they are heauy & descend, & are so framed by drought that they cannot be molten. But mettalls are waterish, and apte to flowe, and which naturall Philosophers confesse, & Alchimistes do proue, are ingendered of a viscus or stumie water, or els of waterish quick siluer: so plants agree with the aire, that vntlesse they burgey by a broad, they proue not: so all liuing creatures haue a fire force, & a heuenly beginning, & fire doth touch them so nere, that when it is quenched, immediately all the life doth faile. Againe, euery one of those kindes is sctured in it selfe, by y^e degrees of elements, for among stones they chiefly are called earthy, which are durschie and heauy: and waterie, which are cleare or maye be seene through, and which do consist of water, the Chrystal, Berell, the Pearle in shells: and they are airie, which do swim vpon the water and are spongeous, as the Sponge, the Pomis, and the Tophus. There be also that are fire, out of the which fire is set, and sometimes is resolved into it, or are ingendered of it, as the ynder stone, the stone called Pyretes, & as Abeston. Likewise among mettalls, lead and siluer are earthy, quicksiluer is waterish, copper & tinne are airie, gold & yron are fire. In plants also the rootes doe imitate the earth, by reason of their thicknes: the leaues the water, by reason of their iuyce: the floures the aire, by reason of their subtiltie: the seedes the fire, by reason of their begetting spirit. Moreover, some are called hot, some colde, some moyst, some dry, and borrowing to them the names of the elements from their qualities. Among liuing things, some are more earthy than others, and inhabit the bowells of the earth, as worms called Gallies, Moles, and many creeping things: some are watry, as fishes: some are airie, which cannot liue out of the aire, as the Birde of Paradise, and the Camellion. There are also that are fire, as the Salamander, and certaine Crickets: and which haue a certayne fierie heate, as Pigeons, Striges, Lyons, and those, which the wise man

callet

A breeder
of Cater-
pillers, &
wormes
that grow

Animales

Cap. 7.

callet, beaft breathing out a fierie vapour. Moreover in lyving creatures, the bones represent the Earth, the flesh the Air, the vitall spirit the fire, and the humours the Water: and these also are diuided or parted by the Elementes, for red choler giueth place to the fire, blond to the air, fleame to the water, blacke choler to the earth. To conclude, in the very soule, as August. witnesseth, the vnderstanding representeth fire, reason the air, imagination, the water, and the senses the earth. And these also among themselves are diuided by Elementes, for the sight is fire, neither can it perceiue without fire and light: the hearing is air, for sounde is made by the striking of the air: but smell & taste are referred to the water, without whose humour, there can be no sauour nor smell: to conclude, all the touchings is earthly, and requireth grosse bodys. Moreover, the vices and operations of men, are gouerned by the Elementes: for a slowe and heavy moving, betokeneth the earth: feare, sluggishnesse, and a lyther worke, signifieth water: cherefulness and friendly manners, the air: a sharpe and an angry violence, the fire. Wherefore the Elementes are the first of all things, and all things are of them, and according vnto them, and they in all things, and through all things, spread abroad their force.

How the Elementes are in the heauens, in the starres, in spirites, in Angels, finally in God himselfe.

Cap. 8.

Placitas

THE consenting opinion of all the Placitikes is, that euen as in the worlde, being the chiefe patterne, all are in all: so also in this cozpozall worlde, all things are in all, yet in diuers manners, to wit, according to the nature of the receiuers: so also the elementes, are not onely in these inferior bodys, but also in the heauens, in the starres, in spirites and Angelles, to conclude, in God himselfe, the worker and chiefe patron of all. But in these earthly bodys, the Elementes are certaine grosse soynies, dyed matter, and material

elements. But in the heauens, the elements are through their natures and strengths: to wit, in a heauy manner, and much more excellent then beneath the Moone: for there is a heauy massinesse of the earth, without the grossenesse of the water: and an agilitie of the air, farre from sitting abroad: the heate of the fire is ther not burning but shining, and quickening all things by his heate. Moreover of the starres, Mars and Sol are fierie, Iupiter & Venus airie, Saturne and Mercury watery, and they are earthly, which inhabit the eight Orbe, and the Moone also, (which notwithstanding, of most men is thought to be waterie) so much, as lyke to the earth it dyeth vnto it the waters of heauen, with the which, they being moistened, both through the necessity, poure them vpon vs, and makes vs partakers of them. There are also among the signes some fierie, some earthly, some airie, some watery, and the elementes rule in the heuens those foure triplicities, distributing to them the beginning, the middle, the ende of euery Element: so Aries hath the beginning of fire, Leo the proceeding and increase, and Sagittarius the ende of fire: Taurus hath the beginning of earth, Virgo the proceeding, Capricornus the ende: Gemini hath the beginning of air, Libra the proceeding, Aquarius the ende. Cancer possesseth the beginning of water, Scorpio the middle, Pisces the ende. Wherefore of the mixtions of these planets and signes, together with the Elementes, are wrought all bodys: and besides spirites by this meane are diuided one from another, that some are called fire, some earthly, some airie, some watery. Hereupon those foure rivers in Hell, are sayd to be of diuers natures, to wit, Phlegethon fire, Cocytus ayrie, Styx watery, Acheron earthly. And in the gospell we read of the fire of hell, an euerslasting fire (into the which the accursed shall be commaunded to goe). And in the Reuelation we read of the great pole of fire. And Esaias speaketh of the damned, The Lord shall strike them with cozrupt air.

Codic Aure

David A. to the

Cap. 10.

And

And in Iob, They shall passe from y^e waters of snow, to ouermuch heate. And in the same we read, of the darke earth, and couered with the dimnesse of death, of the earth of misery & darknes. Therefore also these Elements are placed, in the Angels & blessed intelligences, which are aboue, without the compasse of this world: for there is in them a stableness of essence, & an earthly force, whereby the seates of God are made strong: there is in them also gentlenesse & pittie, which is a watry vertue making cleane. Whereupon the Psalmist speaketh of y^e waters, where of heauen he saith, Which ruleth the waters that are aboue him: There are also in them aire, which is a subtil spirit: & loue, which is a bright fire. For this cause, the holy scripture calleth them the wings of the winde, & els where the Psalmist speaketh of them thus, Which makest thy Angells spirits, & thy Ministers a burning fire. Of the orders of Angels also, the Seraphin, the Vertues, & the Powers are fire: y^e Cherubin earthly: the Thronenes & Archangells watry: the Dominations & Principalities airy. And concerning the very chiefe Patron, worker of al things, is it not read: Let the earth be opened, and bud forth a Sauiour. Is it not said of the same: The fountaine of the water of life, cleansing and regeneratig. Is not the same the spirit breathing y^e breath of life. And the same also as Moses & Paule doe testifie, is a consuming fire. Wherefore no man can deny, that the elements are found euery where & in all things in their manner. First in these inferior bodies, but dzedgie & grosse, in y^e heuenly bodies pure & cleane: & in the super celestiall bodies liuely and blessed on euery side. Wherefore the elements in the chiefe Patron, are the Idee, or conceits of things to be brought forth: in y^e intelligencies, y^e leuered powers: in the heauens, y^e vertues: in the bodies beneath, the grosser formes. Of the vertues of naturall things, next of all depending of the Elements.

Chap. 9.

Of the vertues of naturall things, some are Elementall, as to make warme, to make cold, to make moyst, to make dry: & are called the first operati-

ons or qualities, & according vnto Arle. For these qualities alone, doe altogether alter the substance, which none of the other qualities can do, but some are in the things making, compounding such by the elements, euen beyond the first qualities, as are Maturatiue, digestiue, resolutiue, mollicatiue, induratiue, stiptike, absteriue, coraliue, caustic, apertiu, euaporatiue, comfortatiue, mitigatiue, congelatiue, opilatiue, expulsiue, retentiue, attractiue, repercussiu, stupificatiue, elargetiue, lubrificatiue, & many others: for the elementall qualitie hath much to do in mixture, which woorketh not by it selfe: & these operations Qualitates secundarie, because they follow nature & the measure of the mixture of the first vertues, euen as of them at large it is handled, in the booke of Phisitions, as Maturation or ripening, which is the working of naturall heate, according to a certaine measure in y^e substance of the matter. Induration or hardening is the working of coldnes, likewise also, Congellation, & so likewise also of the lyke. And these operations do sometime worke vpon y^e limited member, as prouoking brine, or milk, or y^e menstrual, & are called the 3. qualities which follow y^e second, as y^e second do y^e first. Wherefore according to these first, second & third qualities many diseases are cured and caused. Many things also are done by Art, which men do much wonder at, as is y^e fire, burning water, as in y^e fire Ignis Grecus. Many compositions whereof Aristotle teacheth in a treatise written herof. In like manner, ther is also made a fire y^e is quenched in oyle, & is kindled with colde water when it is sprinkled vpon it, & fire which is kindled wth raine or wind, or with the sun: and ther is a fire called Aqua ardens, which is very well knowen, & wasteth nothing but it selfe: & ther are viqueachable fires, & continual lamps, which can not be quenched wth wine, nor water, neither by any meanes: which seemeth also, famous lampe y^e once gaue light in the temple of Venus, wherein y^e stone Bestus did burne, which being once kindled, is neuer quenched. Contrariwise also is pre-

Cg.

pared

Beston.

The saide
flaxe is
solde for
the haire
of the Sa
lamander
by the
vvhich
many be
deceiued.

Chap. 10.

Why hid-
den pro-
perties are
so termed

Meate be-
ing sod, is
the same,
but not
in the sto-
macke.

pared some thing apt to burne, & it may not be hurt by fire: & ther are made con-
fections, with which the hands being an-
ointed, we may carry yron red hot. & so
put y hand in molten mettall, & so goe
into the fire without any harme, & such
like: & ther is a kinde of hempe or flaxe,
which Pliny calleth Asbellu, & Greeks
terme it Asbeston, which is not consu-
med with fire: wherof Anaxelaus saith,
that a tree y is ther with inuironed, is fel-
led with deafe strokes, and that are not
heard.

Of the hidden vertues of things.

There are mozeouer other vertues in
things, which belong not to any E-
lement, as to put away popson, to driue
away carbuckles or botches, to draw y
ron, or some such other thing: & this ver-
tue is y sequell of the kinde or forme of
this thing or y thing. Wherfore also in a
small quantitie, it hath no small effect in
working, which is not graunted to y e-
lementall qualitie. For these vertues be-
cause they depend much vpon the forme,
therefore with a very small matter, they
can do very much: but y elemental ver-
tue because it is materiall, doth desire
much matter to doe much. And they are
called hidden properties, because they
causes are hidden, so y mans understan-
ding is not able in any wise to finde the
out. Wherfore y Philosophers haue at-
tained to a very great parte of them by
long experience, moze than by y search of
reason. For as in y stomack y meate is
digested by heate which we know: so is
it transfozmed by a certaine hidden ver-
tue which we knowe not, not by heate
truly, for so in the chimney at the fire it
should rather be transfozmed, than in the
stomack: so are there in things qualities,
ouerthrowing y elements, as we know,
and are so created by Nature which we
wonder at, and oftentimes are ama-
sed y we know them not or seldome, or
neuer see them, as it is read in Ouid of
the Phoenix, a bird alone, among all o-
thers renewing hir selfe.

There is one bird that repairerth hir
selfe, and estones soweth hir selfe, the

Assyrians call hir Phoenix, and in ano-
ther place, the Aegyptians meete toge-
ther at the wonder of so great a sight, &
their reioycing companie saluteth the
rare birde.

In times past, one Matreas made the
Greekes and the Romanes greatlge to
wonder at him: he said that he brought
by a wilde beast, y which deuoured him-
selfe: wherfore also at this day, many
do yet carefully search out, what y wilde
beast of Matreas may be. Who doth wo-
nder at fishes digged out of the earth, of
the which Aristotle, Theophrastus and
Polibus the Hissorian, haue witten, and
that which Pausanias hath witten, of
singing stones, are all woorkes of hidden
vertues. So the bird called an Ostridge,
doth digest cold and hard yron to the no-
rishment of his body, whose stomacke is
said, not to be hurt with burning yron.
So that little fish called Echines, doth so
bziidle the violence of the windes, and
tame the rage of the sea, that how cruel
soeuer the stormes are, be there neuer so
many sailles full of winde, yet with his
touching alone, he doth so calme & copell
y ships to stand, y by no means they can
moue: so y Salamader & the crickets liue
in the fire, & albeit they seme sometimes
to burne, yet are they not hurt. The like
matter is said to be of a certaine Bitu-
men like to Pitch, wherewith the wea-
pons of the Amazons are saide to haue
ben smeared ouer, which is taken a-
way neither with sword nor fire: wher-
with also, the gates of Caspia, made of
brasse, is fabulously reported, to haue ben
varnished ouer by Alexander Magnus.
With the lyke Bitumen also, y Arke of
Noe, is read to haue ben glued together,
continuing yet from so many thousande
yeares vpon the Mountaines of Arme-
nia. There are manye other of these
mervayles scarcely credible, but yet are
known true by experience. Such as an-
tiquitie hath leste in witting of the Sa-
tyres, which lyuing creatures doe con-
sist of a shape halfe like a man, and halfe
like a beast, yet capable of speach & rea-
son, one of which, Saint Hierome re-
porteth did once speake to Saint Anto-
ny the hermit, & did condemne in him y

errour

error of the Gentiles, in worshipping of living creatures, & did pray him, that he would pray to the common God for him: & affirmeth, that one of them in times past, was brought openly alive to be seene, & immediately was sent to the Emperour Constantine.

¶ How hidden vertues are powred into the kindes of things from the Idees, or conceits through the reasons of the soule of the world, & beames of the starres, and what things doe most of all abound in this vertue:

Cap. 11.

The Platonikes report, that all things belowe, are Idees or conceits by the uppermost Idees or conceits: and they define an Idea to be one, simple, pure, vnhangeable, indivisible, incorrupt, & everlasting forme above bodies, soules, & mindes, and the same to be the nature of all Idees. And first they place the Idees, in the very godnes it selfe, that is in God, by the manner of the cause, to be differing onely among themselves, by certaine relative reasons: least whatsoeuer is in the world, shuld be alone without any varietie, and yet to agree among themselves in essence, that God may not be a manifold substance. Secondly, they place them in the very intelligible part, that is in the soule of the world, properly by formes, & moreover differing one from another in perfect formes: so that all the Idees or conceits in God, are one forme, but in the soule of the world many: they are placed in the mindes following or ioined to the body, or seuered from the body, seuered now more & more by a certaine participation, & by degrees: they place in nature, as it were certaine seeds of formes below infused from the Idees. Finally, they place them in the matter, as shadowes. Besides this, there are so many seminall reasons of things in the world, as there be Idees or conceits in the diuine minde, by the which reasons, it hath builded it selfe in the heuens, beyond the starres euen shapes, and hath imprinted properties in them all. Wherefore of those stars, figures & properties, all the vertues & properties of kindes be-

low do depend, so that euery kinde, hath a celestiaall figure agreeing vnto him: from whence also, proceedeth vnto him, a meruailous power in working, which proper endowment, it receiveth from his Idea, by the seminall reasons of the soule of the world. For the Idea or conceits are not onely the causes of the being of any kinde, but also are the causes of euery vertue, that is in such a kinde. And this is the cause that many of the Philosophers saye, that by certaine vertues, to wit, hauing a certaine and a stable reason, not of chaunce, or casuall, but effectuall, but mightie and not sayling, working nothing in vayne, nothing without purpose, the vertues being in the nature of things are moued, which vertues doubtlesse are the operations of the Idees, which fall not, but be accident, to wit, through the impuritie and vnequalitie of the matter. For after this sort things euen of one kinde, are founde more or lesse mightie, according to the impurity or misorder of the matter. For all the influences of the heauens may be hindered by the vnabilytie of the matter. Wherefore the Platonikes vsed to say in a proverbe, that the heavenly vertues are infused, according to the merit of the matter: whereof also Virgil maketh mention when he singeth.

*Ignis est ollis vigor, & coelestis origo:
Seminibus quantum non noxia corpora tradunt.*

Those seeds haue so much fierie force and heavenly beginning, as the vnhurtfull bodies doe slacken: wherefore those things in the which the Idea of the matter is not dipped, that is, which receiue greater similitude of seuered things, haue more mightie vertues in operation, like to the operation of the seuered Idea or conceit. Wherefore the light of heavenly things, is the cause of all the noble vertue, that is in the kindes belowe.

¶ How to get ones owne Genius, and to seeke out his nature.

¶ In heavenly things euery countrey hath a certaine star & heavenly image,

lib. 3.
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giuing influence, to it more then other: so also in supercelestiall things, it getteth a certaine intelligencie & vnderstanding, ruling & defending it, with infinite other ministring spirits or Demones of his order, which with a common name, Beni Heloim Sabaoth, that is, & sonnes of the God of hostis. For this cause, as often as the most highest doth determine of any warre, slaughter, desolation of any kingdome, & subduing of any people, in these lowermost parts, then no otherwise, then these things shoulde come to passe vpon the earth, there goeth before a conflict of those spirites aboue, as it is written in Esay, Vicitabit vnto in terra: of which conflict of spirites & rulers we also read in Dan. 10. to wit, of the Prince of the kingdome of the Persians, of the Prince of the Greekes, of the Prince of the people of Israel, and their conflict together, whereof also in times past Homer seemeth to haue written.

Tantus Cœlesti rumor, præcrebuit
Aula,

Cum sœua alterni ruerunt, in prælia
Diui.

Neptunum contra bellabat Phœbus Apollo.

Aduersus Martem certabat Pallas Athena.

Iunoni obliterat bello pharetrata Diana.

Latonam telis volucer Cyllenius urget.

So great a rumour was in heauens court aboue,

When that the Gods together rush't,
in cruell bloody warre.

Then did the God Apollo fight, against God of the Sea.

Pallas also Athena hight, against Mars did contend.

Diana with hir bowe and shaftes, resisted Iunos force.

And Mercury did with his Dantes, Latona sore assaile.

Notwithstanding so much as in every country there are all kindes of spirits & Demones: yet those are the stronger then the rest, which are of the same

order with the ruler of that region. So in the region of the sunne, the spirites of the sunne are of more force than the rest. In the region of the Moone, those spirites of the Moone: and so of the residue. And hereof it ariseth & followeth, that when we change places & countries, diuers effects of our matters and affaires offer themselves & followe, els where, here or there, more fortunate: to wit, where the Demon or Genius shall haue greater power: or we shall get ther a stronger Demon of the same order. So men bozne vnder the sunne, if they goe into a countrie or prouince, where the sunne ruleth, that is vnder the sunne, become there much more fortunate, because they shall haue there, their guides or Genij stronger, & more profitable: by whose excellent rule in that place, all their matters oftentimes are brought to happy endes, euen contrary to opinion and the measure of their strength. Hereof it is, that y choice of y place, countrie, & time, where a man doth exercise himselfe, according to the nature and extint of his Genius, and also dwelleth and haunteth, doth very much auaille to the happiness of his life. Moreover, the chaunging of his name oftentimes doth auayle, for saying that the properties of names, are the declarer of things, as it were by a glasse, declaring the conditions of theyr formes. Whereof it cometh to passe, that the names being altered, it hapneth oftentimes, that the things are altered. Hereupon the holy Scripture not without cause, bringeth in God, when he went about to blesse Abram and Jacob, to chaunge their names, to call the one Abraham and the other Israel. And the wise men of auncient time do teach one to knowe the nature of euery mans Genius by the starres, and their influence, and by the aspectes of the same, which are in euery ones natiuitie: but with such diuers and contrarie doctrine among themselves, that it is very hard for a man, to be able to take out of their handes these Sacramentes of the Heauens. For Porphyrus sheweth out the Genius by the starre, being mysteries of the genitour.

But

But Maternus seeketh them out, either thereby or by the Planets, which haue there many dignities, or either by him, whose house the *Dæmon* shall enter into, after which she possesseth when a man is borne. And the Chaldees searcheth not out the Genius, but by the sun, or by the *Dæmon*. But others, and many of the Hebrewes, thinke god to searche him out of some quarter of the heuens, or of them all. Other seek for the god Genius, from the 11. house, which therefore they call Bonus *Dæmon*, & require the naughtie Genius from the 6. house, which they call Malus *Dæmon*. Wherefore seeing the search of these is verie painfull and secret, we shall much more easely search out the nature of our Genius by our selues, heedfullie working those things, which our minde doth present vs, from our first age diuersly drawn with no contagions, or those things which the minde being purged from vaine cares, and sinisser affections, impediments being layd aside: the minde also doth prompt, the instinct of nature doth teach, and heauen incline. These without doubt are the perfwations of the Genius, which is giuen euery man from the beginning of his natiuitie, leading vs, and (perfwading) vs to that, whereunto his starre doth enclpne vs. The Starre is but the instrument, the Planet is the same: The signes also doth represent, lehouas mightie name. In that all things created weare, each other to supply: The strong, each feeble doth vpreare, who can the same deny. As God is soule to euery man, and life to creatures all: So rules he them that ruleth vs, when starres by name he call. Disdaine not then the noble skill of Planets course and tide: For they doe rule thee by Gods will, yet God is still thy guide. The gift of thine immortall state, is faith to God aboue: Which teacheth thee by reason heere, how God imparts his loue, Glis. in lib. ani.

That euery man hath 3. keepers, and from whence each of them proceedeth.

Every man hath a three-folde god: *Dæmon* for his keeper, the one holy, the other of his begetting, the thirde of his profession. The holy *Dæmon* according to the learning of the Aegyptians, is assigned to a reasonable soule, descending not from the stars nor planets, but from the supernall cause (euery from God, the very ruler of the *Dæmones* or Angels, & is vniuersall aboue nature. This *Dæmon* directeth the life of the soule, & doth alwaies minister god thoughts to the minde, continually working in vs by illumining, although we do not alwaies mark him, but when we are purged, & linc quietly, then we perceiue him, then he doeth as it were speake with vs, & doth make vs partakers of his voyce, being present before, in silence, & doth alwaies studie to bring vs vnto a holy perfection. By the help of this *Dæmon* also, men maye auoid the mallice of destiny, which if he be religiously worshipped of vs, in honestie & holines, which we know Socrates did. And the Platonikes thinke, he doth wonderfully help vs, by dremes, folies, & signes, & putting away euill things, and carefully procuring vs god things: wherefore the Pithagorians were wont to pray to Iupiter, if he wold deliuer them from euill, or would shew the way what *Dæmon* might be performed. The *Dæmon* of begetting, which also is called Genius, doth descend from the disposition of the world, & from the starry circuits, which are occupied in generation. There be some which thinke, the soule being now about to descende into the body, doth naturallie chuse vnto himselfe, a keeper out of the company of the *Dæmones*, and not so much to chuse vnto him this guide, as againe also, to be wished by him to defend him. This *Dæmon* being the executor & keeper of life, doth win life vnto the body, & when it is in the body, hath a care of it, & helpeth man for the very same office, to which, the heuenly bodies haue appointed him in his birth. Whosoever then haue receiued a fortunate Genius, are made in their workes

vertuous, mightie, & prosperous, where
foze of the Philosophers, they are sayd,
to be Bene fortunati, or Bene nati. The
Demon of profession is giuen by the
starres to whom such a profession or sect,
is subiect, which any man shall professe,
that the soule sometimes, doth pryncely
wish, when now in this body, he hath be-
gun to vse choyce, & hath put on man-
ners. This Demon is chaunged when
the profession is changed, & according to
the worthines of the profession, they are
present with vs, more worthy, and also
more higher Demones of profession,
which successiue haue a care of y^e mā,
which daily getteth this & that Demon
of profession, as he doth climbe vp from
vertue to vertue. Wherefore when pro-
fession doth agree with our nature, there
is present with vs, the like Demon of
profession, and agreeable with our Ge-
nius, & the life is made more quyet, hap-
py and prosperous. But when we take
vpon vs a profession vnlke or contra-
ry to the Genius, our life is made labo-
rious, & troubled with tarring aiders, so
commeth it to passe, that some man may
profit in some Science, or Art, or mini-
stery, in short space and labo^r, which in
other things he labourerh in vaine, with
much sweate & studie, and although no
Science, no Art, no vertue, be to be dis-
piled, yet so the end thou maist liue pro-
sperously, & deale luckely, chiefly knowe
thy god Genius, & thy god nature, and
what god the disposition of y^e heauens,
and God the distributer of all these, doth
promise these, which distributeth to eue-
ry one as him listeth: follow the begin-
ning of these, professe all these things,
be occupied in that vertue, to the which
the almightie distributer aduanceth thee
and goddeth thee, who made Abraham
excell in righteousness & gentleness, Isa-
ac in seare, Iacob in strength, Moses in
mekencesse & miracles, Iosua in warre,
Phineas in zeale, David in religion and
victory, Solomon in knowledge & praise,
Peter in faith, Iohn in charitie, Iames
in deuotion, Thomas in wisdome, Mag-
dalen in contemplation, and Martha in
seruice. Wherefore haue a care to climbe
vnto the toppe of that vertue, wherein

thou shalt see thy selfe to profit easily,
that thou maist perseuer in one, that art
not able to perseuer in all: yet despise
not as much as thou canst, to profit in y^e
rest, & if thou shalt haue agreeable ke-
pers of nature & profession, thou shalt
see a double profit & increase of nature
& profession. But if they be vnlke, fol-
low the better, soz sometime thou shalt
perceiue more good to growe vnto thee
by a worthy profession, then by thy birth
or natiuitie.

How diuers vertues are infused into
diuers individualls, euen of one
selfe kinde.

There are also singular & wonderfull
endowments as well in many of in-
diuiduals, as in the specialls, euen from
the figure of heauenly things & scituati-
on of the starres: soz every individual,
when he beginneth to be vnder a deter-
minate Horoscope & heauenly constel-
lation, draweth therewithall with his be-
ing, a certain wonderful vertue of wo^r-
king, & suffering a wonderfull thing, euen
besides that which it hath from his spe-
ciall, as well by y^e influence of heauenly
things, as by the obedience of y^e matter,
of things generable to the soule of the
world, which doubtlesse is such, as the
obedience to our bodies, is our soules:
soz we see y^e in our selues, which wee
conceiue to euery forme, our bodye is
moued pleasantly, or fearfully, or by si-
eng away: so oftentimes y^e soule celesti-
all, when they conceiue diuers things,
then y^e matter is moued therevnto tho-
rough obedience. So in Nature, manye
things appeare monsters, by y^e imagina-
tions of y^e vppermost menings: so also,
not only things naturall, but sometimes
also things artificiall, conceiue diuers
vertues, & this hapneth most of al, if the
soule of y^e wo^rker bend it selfe thereto.
Wherefore Auicenna saith, what things
soeuer are done here, they must needes
be before in y^e mouings & conceptions of
the stars & Orbes: so are ther in things,
diuers effects, inclinations & manners,
not only framed by the varietie of the
matter, but of the varietie of the influ-
ence, and of the diuersitie of the forme:

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and

and this same not through y^e specifical, but through y^e perticular & proper diuersitie. And the degrees of those are diuersly distributed by God, y^e very first cause of al, (who continuing one selfe same, distributeth to euery one as him listeth) with whom notwithstanding the second causes, & the Angelicall & the heavenly causes do worke, setting in order the bodily matter, & other things committed to their charge, wherefore God infuseth all vertues, through the soules of the worlde, yet by a peculiar vertue, of Images and ruling intelligencies, & by a concurrence & a certaine peculiar & harmonieall consent of the beames and aspects of the starres,

Stones. From whence the hidden vertues doe proceede.

ALL men know that the Loadstone hath a certaine vertue, wherewith he draweth yron, & that the Diamond with his presence taketh away the vertue of y^e Loadstone: so Amber & Cat, being rubbed & warmed, draweth chaffe of straw. The stone Abesson being kindled, is neuer of scarcely quenched: The Carbuncle giueth light in darkness: Aetites, or the Eagles stone being laid vpon, doth strengthen the offspring of women and plants, & laid vnderneath draweth them. The Jasper stone stancheth blood: y^e little fish Eckines stancheth a ship: Rubarb expelleth choler. The liner of the Cameliom burned vpon y^e tiles of an house, rayseth raine and thunder. The stone Helotropius doth dazzle the eyes & maketh him y^e carrieth it invisible. The stone Lincurius taketh away illusions from the eyes. The fumigation of Lipparis, maketh all beasts to come abroad. Synochitides bringeth out the Cholles below. Anachitides doth make the Images of heavenly bodies to appeare. Enneatis laid vnder the which are a stone, maketh them to haue Diacles. There is an hearbe in Aethiopia, wherewith they report that standing poples are dried, and all things shut are opened. And wee reade that the kings of the Persians gaue Embassadors the hearbe Latax, that wheresoeuer they came, they shuld haue stoe of all things.

There is an hearbe called Spartanica, or Ilexha Seynica, which being tasted or helde in the mouth, they report, that the Seythians doe indure hunger and thirst. 12. pages together; and Apuleius sayth: That he was taught by a diuine power, that there were many kind of hearbes and stones, by the which men might get them an everlasting lyfe, but that it was not lawfull that men shuld haue the knowledge of them, who lyving but a small time, did greedily seeke to doe mischief, and dare to attempt any wicked ad, that if they shoulde haue any longer time, they would not spare God himselfe: but from whence these vertues are, none of them haue leste in waiting, that haue set forth greate volumes of the propertyes of things, not Hermes, not Bochas, not Aaron, not Orpheus, not Theophrastus, not Thebyth, not Zenothemus, not Zoroaster, not Enax, not Dioscorides, not Isaac the Jewe, not Zacharias of Babylon, not Albert, not Arnold, and yet all these haue confessed, as Zacharias writeth, to Metidates, that they greatesoies, and mens destinies, are in the vertues of hearbes and stones, wherfore a higher speculation is required, to know from whence these things doe come: Alexander the Peripatetike, not leauing his sentences and qualtyes, thinketh that these things proceede of the Elements and they qualtyes, which perchance might be thought true, but these qualities be of one selfe kind, and the operations of stones many, agreeing neither in the kinde, nor in the kindred. Therefore the Accademikes with their Plato, attribute these vertues to the Ides or causeites, the shapers or former of thinges. But Auicenna doth referre these operations to the intelligences, Hermes to the starres, Albert to the speciall formes of things: And albeit these Authours seeme to be against one another, yet none of them if he be well vnderstood, doe swaue from the truth, so much as all their sayings in many things doe agree to one effect: For God the beginning, the ende, and originall of all vertues, doth first

Generalls.
Specialls.

of all, give the scale of Ideas or conceits, to the intelligences of his ministers, which as saythfull excozors doe scale with an Ideall vertue all things committed vnto them in the heauens & starres, as it were instrumentes, which heauens and starres in the meane season doe dispose the matter, to receiue those formes which do rest in the diuine Platelke: As Plato sayth in Timeo, to be diuised by the starres, and the giuer of formes hath distributed them, by the ministrie of the intelligencies, which he hath appointed rulers and keepers ouer his workes, to whom that faculty is committed, in things committed vnto them, & all the vertue of stones, hearbs, mettalls, and of all things else, should be from the very intelligences bearing rule. Wherefore forme and vertue, doth first proceed from the Ideas or conceits, next from the intelligences ruling and governing, afterward from the aspects of the heuens ordering, lastly from the ordered complexions of the Elements, correspondent to the influences of the heauens, by whom the Elements be ordered: Wherefore such operations are had in those inferior things, by expresse formes, but in the heuens by ordering vertues, in the intelligences, by moanes conuining betwixt, in the chiefe Patrone by the exemplar Ideas, consents or formes, all which must needs agree, in the execution of the effect and vertue of euery thing, wherefore there is a wonderfull vertue and operation in euery hearbe and stone, but greater in a starre, more then also euery thing getteth himselfe many things from the ruling intelligences, but chiefly from the vppermost cause, wherevnto all things, as depending one of another, and made perfect, are correspondent, sounding in our melodious consent, alwayes praising together the almighty worke, with certein binnes, euer as they are willed by those holy youths singing in the Chaldes for nasse, blesse the Lord all things & spring vpon the earth, and all things that moue in the waters, all birds of the ayre, shep, and cattell together with the children of men: wherefore there is no other cause of the necessitie of effectes, but a contin-

tion of all things, with the first cause and correspondents to these diuine patternes and euerlasting Ideas or conceits, from whence euery thing in the chiefe patterne hath his determinate peculiar place, from whence he leueth and taketh his beginning. And wherein all the vertue of hearbes, stones, mettalls, liuing creatures, words and prayers, and of all things which are from God is ingrafted, which although it worketh by the intelligences and heuens on those bodies belowe, yet oftentimes omitting those meanes, or suspending their ministrie, God immediatly doth those things of himselfe, which then are called wonderfull workes, for with the rule and order of the first cause, the seconde causes which Plato and others call ministers, doe of necessitie worke, and of necessitie bring forth their effectes, yet oftentimes God doth so end or suspend them for his pleasure, that they quite leaue of from the necessitie of his rule and order. And these are the exceeding great wonders of God. So the fire in the fire of the Chaldes burned not the youths. So the Sunne at the commandement of Iosua, went back from his course for the space of one day. So at the prayer of Ezechias the Sunne went backe 10. lines or houres. So at Christs passion in the full of the Mone, the Sun was eclipsed. And the reasons of these operations cannot be found out or attained vnto by no discourse of reason, by no sagike, by no knowledge but it neuer so hid or profound, but are to be learned and searched out by Gods Wordes alone.

Of the Spirit of the world, what he is, and that he is the bonde of hidden vertues.

Democritus and Orpheus, a man of the Pythagorians, most rarefull seeking out the force of heavenly things, and the natures of things belowe, sayde that all things were full of the Gods: and not without a cause, for there is nothing of such excellent force, which being boide of Gods helpe is content with his owne nature. And they called the diuine ver-

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tuces spread abroade in things: Gods, which Zoroaster named Diuine alurars, Scynecius, symbollicall inficementes, others liues, others also soules, and saide that the vertues of things did depende of them: because it concerneth the soule alone from one matter to be extended to other things, about the which shee worketh, as a man which extendeth his understanding to things intelligible, and his imagination to things imaginable, and this is that which they vnderstood, saieing. To wit, the soule of one sence or being, goeth out, and entereth into another thing, be witcheth it, and letteth his operations, euen as the Diamonde letteth the Loadstone to drawe pyon: but soasmuch as the soule is primum mobile, and as they saye, Sponte et per se mobile, and the body or matter of it selfe not able to moue, and standing far from the soule. Therefore they say that a more excellent meane is required, to wit, that it is as it were not a bodye, but as it were now a soule, or as it were not a soule, as it were now a bodie, whereby to wit, the soule is knit to the body: and they feine that the spirite of the worlde is such a meane, to wit, whome we tearme the quintessence, because he doth not consist of the foure Elementes, but is a certaine fifth, a thing about them or beside them. Therefore such a spirite is necessarily required, as a meane by the which the heauenlye soules are in the grosse bodye, and bestowe wonderfull endowments.

This spirit doubtlesse is in a manner such in the body of the worlde, as ours is in mans body: For as the powers of our soule, are through the spirit given to the members: so the vertue of the soule of the worlde is by the quintessence spread ouer all, for nothing is found in all the worlde which wanteth the sparke of his vertue: yet more and most of all, it is powred into those which haue drawen in verpe much of such a spirite, and it is drawen in by the rayes of the starres, as saide forth as the things make themselves conseruable vnto them: By this spirit then, all hidden propertie is spread

abroade, vpon hearbes, stones, and mettals, and vpon liuing creatures: by the Sonne, by the Moone, by the Planets, and by the Starres, higher then the Planets: And this spirit maye the more profite vs, if a man knowe howe to sener him most of all from other Elements, or at least very much to vse those things which most of all abound of this spirit: for those things in the which that spirit is lesse plunged in the bodie, and matter is lesse ministred, do work more mightly and perfectly, and also doe sener ingender and beget a thing lyke vnto them. For all vertue generatiue and of seede is in it, wherefore the Alchemists indeauour to seperate that spirite from golde and siluer, which being well seuered and drawen out, if afterwarde they applye him to any matter of the same kind, that is, to any of the mettalls, they shall immediatly make golde or siluer: And I my selfe know how to doe it, and once salve it: but I could make no more golde, then the waight of that gold was, out of the which I drew the spirite, for seeing that spirit, is forme Extensa, not Intensa, he cannot alter an vnperfect body into a perfect, beyond his measure: which notwithstanding I deny not, but that it may be brought to passe by some other skill.

How wee ought to seeke out and make tryall of the vertues of things, by a way taken of a similitude.

It appeareth then that the hidden properties are not ingrafted in things by the Elementall nature, but from aboue, are hidden to our senses: and finallye vnneth knowen to reason, which doubtlesse procede from the lyfe and spirit of the worlde, through those beames of the Starres, which canne be sought out by vs none otherwise, then by experience and coniectures, wherefore thou greedy man which desirest to trauayle in this studie, oughtest to consider that euerye thing moueth and tourneth to his lyke,

Stretched
out and
bent in.

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and

Propertie
consists
in hidde
vertue,
but quali-
ty in ver-
tue ele-
mentall.

Whether
a Tor-
teise or a
Redghog

and inclineth to himselfe according to his might, as well in propertie, to wit, in hidden vertue, as in qualitie, to wit, in vertue elementall: sometimes also in very substance, as we see in Salt, for whatsoever standeth long with salt, doth become salt, for every agent when he shall begin to doe, doth not moue to a thing lower then himselfe: but after a sort, as much as may be, moueth to his lyke and match: which also manifestly we see, in sensible living creatures, in whom the vertue nutritive doth change meate, not into hearbe or plant, but doth turne it into sensible flesh, wherfore those things in the which there is the excessse of any qualitie or propertie, as heat, cold, boldnesse, feare, sorrow, anger, loue, hatred, or any other passion, or vertue, whether it be in them by nature, or sometimes also by art or chance, as boldnesse in a harlot, doe most of all moue & prouoke to such a qualitie, passion, and vertue. So fire moueth to fire, and water moueth to water, and a bold person moueth to boldnesse. And it is known among the Philosophers & the bryaine helpeth the bryaine, and the lungs, the lungs. So they say, that the right eye of a Frogge, helpeth the right eye, the left eye the left. Being hung about the necke in a cloth of a naturall colour, helpeth blearednesse. The lyke also they report of the eyes of a Crab. So the feete of an Hedgehogge are good for the gout, so bound, that foote may be hung to foote, hand to hand, the right to the right, the left to the left. After this sort they say, that every barren living creature, prouoketh to barrennesse, and of him most of all the stones, and the matrice or the bryne. So they say that a woman conceiveth not, that taketh moste of the bryne of an Elom, or any thing stiped therein. If the we will work for any propertie of vertue, let vs seeke for living creatures or other things, in which such a propertie is more excellent, and of them let vs take the part, in which such propertie or vertue hath most force. As if at any time we will prouoke loue, let vs seeke for some living creature, which most of all loneth, as are the Dove, the Turtle, the Swallow, and the Mag-

taile, and of them let vs take the members of the parts, in the which the venereal appetite haue the most force, which are the heart, the stones, the matrice, the member, the sperme, and the Menstrum: & let that be done at such time, as these living creatures are most of all delighted with such affection or desire, and bend themselves to the same, for then they greatly prouoke and cause loue. In like manner to increase boldnesse, let vs seeke for a Lyon or a Cocke, & of them let vs take the heart, the eyes, or the forehead, and so must we vnderstande that which Psellos the Platonike sayth, that Dogs, Crows & Cocks, tend to watching: so do also the Nightingale, & Bat, & the night Raven, and of those chiefly the head, the heart, and the eyes. Wherefore they say, if a man carry about him the heart of a Crowe, or a Bat, he shall not sleepe vntill he put him away: The same doth the head of a Batte bound dye to the right arme of him that is awake: for if he be put vpon one sleeping, it is sayde he will not awake vntill the same be taken away. In the same manner a Frog and an Owle doe make one to speake, and of them chiefly the tongue and the heart. So the tongue of the water Frog layde vnder the head, maketh a man speake in his sleepe, and the heart of an Owle laid vpon the left brest of a woman sleeping, is sayd to make hir utter all hir secrets: the heart of a night Crowe, and the fat of a Hare layd vpon the brest of one sleeping, is reported to doe the lyke. In the same sort all living creatures of long lyfe, are good for long lyfe, and which so euer of them haue in them a renewing vertue, are good for the renewing of our bodies, & restoring of youth, which the Philosophers often times haue shewed themselves to knowe, as it is manifest of the Asper & the Serpent: and it is knowne that the Hartes renewe their olde age by eating of Serpents. In the same manner the Phoenix is renewed by the fire which he buildeth for himselfe. And the like vertue is in the Pellican, whose right foote if he put vnder hot dung thre moneths after, a Pellican is thereof ingendered anew. Wherefore some Philosophers by

certaine confections of the *Cliper* & *Heleborus*, and by the confection of some such living creatures, doe promise to restore youth, and otherwhile restore it, some oftentimes also they profer such youth as *Medea* promised, and restored to olde *Pelias* her father. It is also believed that the blood of a *Beare* drawen out of a fresh wound, by layeng the mouth thereto, doth by this kinde of drinke increase the strength of the body, because that living creature is very strong.

How the operations of diuerse vertues are powred out from one thing to another, and doe communicate the one with another.

hath receined his light through y^e glasse, the rings are good against beared eyes: The same also is of force in a *Wesell*, whose eyes being put out by pricking, it is euident also that they haue seene again. Likewise also rings are put for a certain time in a *Sparrowes* or *Swallowes* nest, which afterward is used for loue or good will.

How by strife and friendship, the vertues of things are to be found out and experienced.

I now resteth to see that all things haue betwene them loue and discord, & every thing hath some thing to be feared, and horrible, discording and tending to destruction. Contrariwise some thing reioycing, cherishing, & comforting: So in Elements, fire is contrary to the water, & the aire to the earth, but yet they all agree together: againe in heauenly bodies, *Mercury*, *Iupiter*, *Sol*, & *Luna*, are friends to *Saturne*: *Mars*, and *Venus* are his enemies: al the planets sauing *Mars*, are *Iupiters* friends: so also all hate *Mars* sauing *Venus*, *Iupiter* and *Venus* loues *Sol*: *Mars*, *Mercury*, and *Luna* are his enemies, all loue *Venus*, sauing *Saturne*. *Iupiter*, *Venus*, and *Saturne*, are friends to *Mercurie*: *Sol*, *Luna*, and *Mars* are his enemies. Friends to *Luna*, are *Iupiter*, *Venus*, and *Saturne*: *Mars*, and *Mercury*, are his enemies. There is another enmity of the stars, to wit, when they haue opposite houses, as *Saturne* to y^e lights, *Iupiter* to *Mercury*, *Mars* to *Venus*: & the stronger enmities of them is, whose exaltations are opposite, as of *Saturne* & the *Sunne*, of *Iupiter* and *Mars*. but the strongest friendship is of them which agree in nature, qualitie, substance, & power, as *Mars* with *Sol*, and *Venus* with *Luna*, likewise *Iupiter* wth *Venus*. And there is a friendship of them, whose exaltation is in the house of another, as of *Saturne* with *Venus*, of *Iupiter* with *Luna*, of *Mars* with *Saturne*, of *Sol* with *Mars*, of *Venus* with *Iupiter*, of the *Moon* with *Venus*: And such as are the friendships & enmities of the bodies aboue: such are y^e inclinations of things

under

Chap. 16

Thou oughtest to knowe that the power of naturall things is so greate, that not onely they moue all things that are nere them by their vertues, but also besides this, they powre into them the lyke power, by the which through the selfe same vertue, they also moue other things, euen as wee see in the Loadstone: which stone doubtlesse doth not onely drawe yron rings, but also giueth them a force by the which they may doe the lyke: wherof *Augustine* and *Albert* do write y^e they saue. In y^e same sort it is sayde, that a common trumpet in whome there is boldnesse (and bashfulnesse,) is banished through the selfe same property, doth moue al things nere vnto her, which afterward yeld the same to others. Therefore they say, that if one put on the smocke of a whoore, or carrie with him a looking glasse, wherein shee dayly saue her selfe, hee shall become bolde, vnfearefull, shamelesse, and lecherous. In like sort they say that the cloth that hath bene at a buriall, doth gather thereby a certaine saturnall property of sadnesse: and that the rope wherein one was hanged hath certaine merualous properties. Like to this is that which *Plynie* reporteth, if one cast earth vnder a greene Lizard that hath his eyes putte out, and to gather in a glassy vessell shut close, by rings of *Passie* yron or golde, when it shall appeare, that the Lizard

Cap. 17.

One against another.

under them in those inferiour bodies. Wherefore these friendshippes and enmities are nothing else but certaine inclinations of things among themselves, in desiring such a thing or such a thing, if it be alwaye, and to be moued vnto it, vnlesse it be letted, or to repose it selfe in that it hath gotten, in shunning the contrary, and fearing to come neere it, & not to rest content therewith. Wherefore Heraclitus being lead with this opinion, did confesse that all things were made by strife and friendship. There are also inclinations of friendships in vegetables and mineralls, as the Loadstone hath to yron, the Emeralde to riches and fattour. The stone Iaspis to child-birth. The stone Achatis to eloquence. *Nap-

tha, draweth fire vnto it, and fire leapeth into it wherefoer it be sene. Likewise the root of y hearb Apoxis draweth fire vnto it fro a far off, as Naptha doth: and y lyke inclination is betwene the male & female date tree, of who when a bough of y one hath such a bough of y other, they sold themselves into a natural embracing, neither doth y female bring forth fruit without the male: And the Almond tree growing alone is vnfruitfull: Vines lone the Elme tree, and the Olive tree, and the Myrtle lone one the other: likewise the Olive tree, and the Fig tree. But among the liuing creatures, there is friendship betwene the black bird and the Thrush, betwene the Chaffe and the Hearon, betwene the Pecoakes and the Doves.

*A claye.

FINIS LIBRI VNDECIMI.

INCIPIT LIBER
DVODECIMVS.

DE AVIBVS IN GENERALI.



As much as the treatise is ended of the properties of the aire, and of things that be gendered therein: it is conuenable to this present volume to treat of some things, which belong to y worship and adorning thereof, that in those as in other creatures, the mightie magnificence of God may be prayesed.

To the ornament of the aire belongeth birdes and foules, as Beda saith: and therefore by the helpe and godnesse of Iesus Christ, somewhat of them shal be treated consequently in this Booke. Not of all, but onely of such birdes and foules, which be speciallly spoken off in the text of the Bible, or in the Close. And first we shall speak in generall, and then in speciall, and that by the order of A.B.C.

Birdes be called Aues, as it were Deuie, as it were without way, as Ili-

dore sayth. For their wayes in the ayre, be not distinguished in certaine. And birds with mouing of wings, diuide & departe the aire, but anone after the flight, the aire closeth it selfe, and leaueth no signe nor token of their passage & flight. And foules be called Volucres, and haue that name of Volare, to flye, for birdes flye with wings, as Ildore saith, and therefore they be called Alites, as it were Alates, that is mouing and rearing vp themselves with wings. For they flye not without wings, nor areare themselves from the earth vp into the aire without y benefit of wings: or else a bird is called Ales, and hath that name of Alendo, feeding. For he is fedde of him that feedeth birdes and foules of heauen, and giueth meate to all flesh, as Ildore sayth. The conditions and properties of birdes and foules, be knowen by many things: by theyr substance and complection. For the substance of birds and foules is made of

Limited
or diuided.

Lift vp, or
mount a
loft.

two middle elements, that be betwene the two Elements, that be most heauie, and most light. For in their composition and making, ayre and water hath most maistrey: and therefore they haue lesse of earthly heauinesse, and more of lightnesse of the ayre, then beastes that goe on land, and swimme on water: By lightnesse of their substance they be born vp into the aire, as Isidore saith. And the aire that is closed in the hollownesse of pennies and feathers, maketh a Birde lyght, and disposeth and maketh him able, and helpeth him to moue vpwarde. Therefore the more birdes haue of hollownesse of pens & multitude of feathers, and the lesse flesh, the more easily they reare themselves and flye vpwarde: As it saith in fowles of praye, that bee discharged of weight and flesh, & flye most high, and be wonderfull sharpe of sight, and full bolde and hardie, as Aristotle saith li. 12. Also the condition of Birdes is knowne by generation, for they haue a seminall vertue of kind pight in them: And by vertue thereof they be kindly moued to increase their kinde by darde of generation, and to keepe their kind in order, as it is said of Aristotle. li. 6.

All birds (he saith) and foules, when they bring forth birds, lay egges, though it cannot be scene in all for scarcitie. And the beginning of generation of a Birde, (as it is sayde there) commeth of the white; and his meate is the yolke. And after ten daies of the generation, a birde is full shapen in all parts, and the parts be openly distinguished & knowen. But then his head is greater then all the body. And if the egge shell were then broken, the head shoulde be founde bowed vpon the right thigh, and his wings spread vpon the head. When the generation of all the members is perfectlye made, and liniation and shape of the members, the shell breaketh, sometime the eighteenth daye, or the twentye day, as it saith in hennes. And then the chickens come out of the shell aline being full shape, and sometime twaine out of one shell. But among such twinnes that come out of one shell, the one is more, and that other lesse, and

more wonderfullie shapen, as he sayth there. liber. 6. Among all beastes that bee in order of generation, birdes and foules bee most honest of kinde. For by order of kinde males seeke females with businesse, and loue them when they be found, and fight and putte them in perill for them, and bee ioyned to them onely as it were by couenant, and wedding loue. And nourish and feede onely the Birdes that they gette. And so kindlye they deme and knowe betwene sere and sere, male and female, except fewe, whome kinde goeth out of kinde, as Aristotle sheweth an ensample of the Partridge, that forgetteth his sere, that is to vnderstande, distinction of male and female: and so he sayth, that the male leapeth vpon the male, and the female vpon the female. But of the egges that come of such treading come no birds, but they bee as winde Egges, and take an euill sauour of such treading, and an euill stench.

Also it is sayd of the Culuour cocke, that when he is old and may not tread, but onely bill, he leapeth vpon another Culuour cock. And birds and foules generating keep couenable time: for in spring time, when the generation commeth in, birdes crie and sing, males drawe to compaignie of females, and desire each other of loue, and woe with beekes and voyce, and build neasts, and laye egges, and bring forth birdes: and when the Birdes be gendered, they feede and nourish them, and bring them by: But when the office of generation is full ended, then they cease off song, and departe from each other, and come not together till the time of generation commeth againe.

Also Birdes and foules bee knowen by the places that they dwell in. For some birdes & foules (as it saith) loue compaignie, and dwelling nigh men, as hennes, Cate, Sparrowes, and Stozkes, and swallows: And some dreade and feare, and be afearde of conuersation of men, as foules of woodes, of mountaines, of riuers, and of marreyes. For by theyr diuerse complexions, they seek & challenge diuerse manner of places to inhabite in.

DE AVIBVS IN GENERALI

for those that be colde and moyst of kinde vse marreis and riuers for gathering of meate, and for making of neasts, for sitting on broode, and for to bring vp and nourish by theyr Birdes, as Cotes and wilde Mallards, and Swannes: In whome (as Aristotle saith) kinde ordeineth wisely: For they haue broode closed and hollow feete for needfull swimming, that they maye by the breadth of theyr feete the better put and shoue the water backward. And so when water is shoued backward, they stretch themselves forward, as it were rowing. Also they haue broad bills for to gather grasse and rootes, cutte them and bite the more couenable. And long neckes to take by their meate the more easilier out of the deep waters, and also to seek meat in deepnesse. And birdes and fowles that be of more hot and drie kinde, dwell in mountaines, and on high rockes and stones, as Birdes and fowles that live by pray, as Eagles & fawlcns, and other such, to the which (as Arist. saith) kinde giueth crooked clawes & strong feet and sinewy, and crooked billes and sharpe, to holde strongly theyr pray, and to drawe and teare flesh the more easily: and such birds and fowles haue little flesh and many feathers, and be full bold and hardy, that they may be the more swifter of mouing, and the stronger of flight, as Aristotle saith.

Also they haue long tailles, subtil, and thinne, by the which they rule themselves in flight, as the helme ruleth and stirreth the Shippe. And as Aristotle saith libro primo. All such fowles loue desart places and wilbernesses, and may not dwell with anye of theyr fellows, but put from them their owne Birdes. And anone when they maye flye, they beate them with their billes, and drive them out of theyr neast, and suffer them not to liue in theyr companye, as Aristotle saith. These and other fowles of praye, haue diuerse manner of doing in taking of praye. For some take theyr praye flying in the aire, and reaseth neuer on pray vpon the ground. And some contrary wise take theyr praye on the ground, and they neuer graue theyr pray

in the ayre. And certaine wilde fowles as Culouers knowe well the diuers doing of such fowles in taking of praye. And therefore when they see the pray takers of the ayre, they flye to the ground: And when they see the pray takers of the ground, they flye suddenly vp into the aire. And they that were in perill on the ground, are sure and safe in the aire, as he saith.

Also some wood foules vse and dwell in woods, and in thicke toppes of trees. And some of these be more wilde then other: as Birdes that sing in Sommer time with sweet notes in woods & trees, as Thrushes and Nightingales, & other such that sing most speciallge in time of loue: And they make theyr neastes in shrubbes and in bushes, and sit busilye abrode vpon their egges, and lone theyr birdes, and bring them vp. And other birdes there be, that loue namely fields, and vse to be therein and gette them meate, and eate continually of the fruite of the earth: as Cranes & Geese, both wild and tame. And such fowles loue to dwell together, both on the ground and in the aire, and go and flie in heartes, and lone their owne kinde, and make a king among them, and be obedient to him, and flye in order and in arate, and fight sometime full strongly among themselves, and rent and wounde and pull ofte each other with their billes: But after that fighting, as they were reconciled, they flie together, & leaue not therefore companye: And they haue foreknowledge of tempest of weather, and when they see that it cometh, they gather and crye: And they ordeine watches, and in watching chaunge places. All this is contained in Exameron of Basile, and of Ambrose also. And likewise it is read in Aristotle. Also Aristotle putteth more hereto, & saith, that the Crane that watcheth for the watche by night, holdeth a lyttle stone in his soote, that if he hap to fall a sleepe, he maye be waked by falling of the stone. And also if a Crane lose his fellowshipp, he flyeth vp high, and calleth and crieth and taketh his fellows, and till he findeth them, vnneth he cometh downe to haue meat: also he saith,

that

that the king of those Birdes alwaye lighteth down first, and ariseth first from the earth, and taketh first his flight. Also he arreareth vp his head & looketh about after then other, and if he see one coming, he creepeth and waketh all his fellowes, and warneth them of perills.

Also the propertyes of some Foules be knowne by diuersitye of eating. For some eate nothing but flesh or blood, as all the birdes and foules of pray with crooked beakes and sharpe clawes, that eate all beastes that they may hunt: But they hunt not nor eate no foule of their owne kinde, as fish eate fish of their owne kinde, as Aristotle sayth li. 7. And such birds and foules drinke neuer water, as he sayth there.

And there be other birds that eate onely seeds and fruit, and beastes that grow on the ground, as Doves and Turtres and Geese both wilde and tame. And other foules there be, that onely eate now flesh, and nowe fruite indifferentlye, as gladly that one as that other: as foules of rauen kinde, as Choughes, Crows, Rookes, Ravens, and Wyes, of the which Aristotle sayth and Basilus also, That foules of Ravens kinde fede their birds in yowth, and the young fede the olde in their age. Also when the olde ware feeble, the young helpe them, and beare them on their shoulders, as he sayth.

And in all such fowles kinde mildnesse is praised, that men may be ashamed to withdraue or to denye to serue father and mother, insomuch he knoweth that Birdes serue and helpe each other, as Ambrose sayth. Also the propertyes of birdes and foules be knowne by disposition of members. For as Aristotle sayth li. decimo tercio. In this all foules accorde, that all foules haue billes, that are not founde in other beastes. But they be diuerse in disposition: For some haue short billes and broade, and theyr lyfe is quiet and milde, for such a bill is able to take meate that is nigh. And some haue long billes and sharpe, for they take theyr meate out of deepe places. And some haue sharpe bills and crooked, for such a shape is needfull to eate,

to hale and to draue, and to rent rawe flesh. And all foules haue these properties, that euerye foule hath two feete as a man. But in disposition of feete and of legges is most diuersitye found. For the feete of cloues footed foules be strong and sharpe, for they be able and according to pray and to hunting: And the feete of water foules be close, hollow, and broad: for they be able to swimme. And all foules with long feete, haue long neckes, and stye stretching out theyr neckes. And if the necke be small and feeble, he beareth it downe in flying. And it is generall, that euery foule that hath a shorte necke, hath shorte thighes, and againeward. And euery foule hath a nauill where he is bread. But when the foule warreth, the nauill is hidde and not scene. For it is continued with a gut by a vaine that is within.

Also properties of foules may be knowne by swift or slow breeding of birds, as a Culnour that breedeth tenne times in one yere, and some laye many egges as an hen: and some lay oft as hens and Couleoures, and hennes that laye many egges, die soone, as Aristotle saith li. 5. And foules with crooked clawes that eat flesh, laye seldome egges, for they lay but once a yere, except the Swallows, that onely among foules that eate flesh, laye egges twice a yere.

And foules ware sicke when they sit abroad vpon their egges, as it fareth in the henne, and in the Eagle, of the which it is sayd li. 6. For then the Eagle is soze ground, and her wings ware white, and her clawes goule and feeble. Many other properties be of foules, the which were too long to reckon all a row. Here it needeth onely to knowe that among other kinde of beastes, generally foules are most pure and lyght, and noble of substance, and swift of moving, and sharpe of sight, of flesh of good digestion, and good sauour, and turning into feeding & wholesome. Also foules be full busie in making nestes, and breeding and feeding of theyr birds. This that is said in generall shal suffice at this time.

Of the Eagle. chap. i.

DE AVIBVS IN GENERALI

Now it pertaineth to speake of birds, and foules in peticular, and first of the Eagle, which hath principallie among fowles. Among all manner kinds of diuerse fowles, the Eagle is the moze liberall and free of heart, as Plinius saith. For the pray that she taketh, except it be for great hunger, she eateth not alone, but putteth it forth in common to fowles that follow her. But first she taketh her owne portion and parte. And therfore oft other fowles follow the Eagle, for hope and trust to haue some part of hir pray. But when the pray that is taken is not sufficient to her self, then as a king that taketh head of a Comint, he taketh the bird that is next to him, and giueth it among the other, and serueth them therewith. And she setteth in her neast two precious stones, which bee called Achates. The one of them is male, and that other female. And it is sayde, that they maye not bring forth their birdes without those stones. And she layeth in her neast that precious stone that is called Achates, to keepe her birdes from the venomous biting of creeping worms, as Plinius saith. And the Eagle is called Aquila, and hath that name of sharpnesse of eien, as Isidor. saith. For she hath so strong, and so sharp, and cleere sight, (as it is sayde) that when she is bozne and flieth vp into the aire, and houeth above the Sea so high, that vnneth she is seene with mans sight. And out and from so great highnesse, she seeth a smal fish swimme in the Sea, and falleth downe anone, as it were a stone, and taketh sodeinly the fish, and draweth the praye that is so taken sodeinly to the cliffe. And is a Birde hotte and drye of kinde, and desireth praye, and is right strong, bolde, and hardye, passing the strength and boldnesse of other birdes, and his strength is most in wings, feete, and bill. For he hath sinewye wings, and little flesh, and therfore in his flight he may well alwaye with traaille. For in comparison to the greatnesse of his bodie, he hath but little flesh, & therfore he hath much strength and vertue. Also he hath many feathers, and therfore he con-

teineth much lightnesse. And among all fowles, in the Eagle the vertue of sight is most mightye and strong. For in the Eagle the spirit of sight is most temperate, and most sharpe in art and bade of seeing and beholding the Sunne in the roundnesse of his circle, without anye blemishing of eyen. And the sharpnesse of her sight is not rebounded againe with cleernesse of light of the Sunne, neither dispeared, as Ambrose saith. Also Ambrose saith, and Aristotle libro, 20. that ther is one maner Eagle that he calleth Almachor, and is ful sharpe of sight, and she taketh her owne birdes in her claws, and maketh them to looke euen on the Sunne, and that ere their wings bee full growen, and except they looke ashye and steadfastly against the Sunne: she beateth them, and setteth them euen before the Sunne. And if anye eie of any of her Birdes watereth in looking on the Sunne, she slaieth him, as though he went out of kind: or else dzineth him out of the neast, and dispiseth him, and setteth not by him: and the birde that beholdeth and setteth his eie steadfastly vpon the Sun, she feedeth and loueth him as her owne birde, lyke to her in kinde: and though she sette her sight neuer so straight and steadfast on the Sunne, yet she casteth her eie to waite and espie after her praye, as Gregorie saith. And Aristotle, libro, 12. saith, that clove footed Birdes neede sharpe sight. For they see meate from a right farre place: & therfore the Eagle flieth higher then other foules, and therfore she buildeth her neast in ful high rockes, there she maketh her neast sure, and defendeth it with highnesse of place, as Grege. saith. The Eagle dwelleth sure and safe in most high places, and neuerthelesse because of meate she looketh and seeth these lowe places: she flyeth highest vpwart, and cometh sodeinly downe warde, when hee seeth a carrion, or some other pray, he desireth. (In the 11. of Leuiticus wherein is expressed of beasts, fishes, & birds, which bee cleane & to be eaten, & tert saith, these be those kinds of birds & shall not be eaten. The Eagle, the Goshawke, the Ospray, the Vulture, the Kite, and all Raucens,

the

*Additio

the Estridge, the night crowe, the Cuckoo, the Hawk, the Falcon, the Cormorant, & great Owl, the Black or Rindermouse, the Pellican, the Pie, the Storke, the Jay, the Lapwing, & the Swallow, the Sked or Bussard, the Redhank, the Swan, the Storke, the Heron, De. 14. & Eagle is called in Hebrew Neser, of the Chaldes Nisra, of & Persians Ansh mureg, of & Latins Aquila, his colour is brown on the backe, & somewhat whitish, grayer on the breast, yeolo with legged, blacke tailed & sharpe sighted: he is enemy to & hart, to the hare, and to the dragon, he ouercometh the hart or stagge, by lighting on his head: hauing gathered on his wings a great quantitie of dust, taketh hold of his hoines, and by beating of his wings, he forceth the dust into the hart or stagges eyes, and ceaseth not untill he hath ouer wearied the beast that he fall downe, of the which he taketh his praye, & leaueth the rest. The Hare she striketh on the head, and carryeth cleane away, & so of young kids, lambes, pigges, & geese. Gesner in his third booke of birds, Sebastian Munster, &c.

Also the Eagle is a foule that seldome sitteth a broode, and seldome hath birdes, and nourisheth and feedeth her birdes.

Libro sexto Aristotle saith, & the Eagle laith three egges at the most, & throweth the third egge out of the nest: for she sitteth a brood heauilye ther vppon. And he sayth furthermore, that at that time she is so much feeded, that she maye not well hunt birds of other foules: for then her clawes be crooked, & her wings wate white, and then she is sore grieved in feeding of her birdes. And if it happeneth that & Eagle hath three birds, she throweth out one of her nest, for difficulty of feeding and nourishing. But a bird that is called Ostraga, & is called Cebat in the language of Arabia, feedeth & bird & the Eagle casteth so haply out of her nest, as he sayth. Also he sayth, that there be diuerse kinds of Eagles, & they feed diuersly their birds: for Eagles with white tailed, trauaile more in feeding of their birds, the Eagles with black tailed, which trauaile lesse in such doing. And

when her birds bee ready for to flye, she putteth them out of her nest, and exerciseth and comforteth them lytle and lytle for to flye, and maketh them fast and to be hungry, for to haue the more desire to come after her into the aire, because of meate. And if it happen that they bee slow to passe out of her nest, then she smiteth them with her bill, & withholdeth from them their meate, to constrain the in that manner to passe out of the nest. And after that they be full in strength and in feathers, she driueth them awaie from her, and is no more busie aboute the, except one manner kinde of Eagles, that Aristotle calleth Athar, that thinke long time on her birds. And when her birds flye, she flyeth with them, and giueth them meate, and flyeth sometime about them, and taketh harte of them, and is ready to withstand other foules, if it so be that they come to grieue or to noy her birds. Aristotle toucheth all this, li. 6. as Gregory toucheth super Iob.

It is said of the Eagle, that when her young birds be newly hatcht: and vnmightie to take & receiue and desie great meate, then & mother sucketh bloud, & sucking humour out of her pray, & holdeth it in her mouth, and putteth the bloud and such humour to the monthes of her birdes. And feedeth them so with lyght meate, till they be strong and able to receiue & take stronger meate. And hereto Aulsen saith and Plinie also, that in age the Eagle hath darknesse & dimnesse in eien, & heauinesse in wings. And against this disadvantage she is taught by kinde, to seeke a well of springing water, and then she flyeth vp into the aire as farre as she may, till she be full hot by heat of the aire, and by trauaile of flight, and so then by heate the pores be opened, & the feathers chased, and she falleth sodeinlye into the well, and there the feathers be chaunged, and the dimnesse of her eien is wiped away and purged, and she taketh againe her might and strength.

Also he sayth, that when the Eagle ageeth, the bill wateh so hard and so crooked, that vnneth he may take his meate. And against this disadvantage he findeth a remedy. For he seeketh a stone, against

the which he smiteth and beateth strong-
lye his bill, and cutteth of the charge of
the bill, and receiveth meate and might
and strength, and so becommeth young
again. And as Plinius saith, The Eagle
sitteth on a rock or on a tree, & setteth the
sight of her eye against the cleynesse of
the Sunne, or casteth her eie, & looketh
hether and thether to espie her pray, or
else beholdeth her owne claws alway.
Her gall is full medicinable: for when it
is done in Collirijs, it sharpeneth the sight,
and helpeth against dimnesse, and other
diseases of eie, as Dioscorides saith, &
Constantine also. And hath some proper-
ties lesse woorthy to be prayed, as is a
Bird passing in heate and in dyynesse;
and therefore he is bolde and hardie and
wathfull: And for strong wath is not
but in bodies of great dyynesse, as Arist.
saith libro decimo sexto. The Eagle is
enimy to innocent birds and foules, and
pursueth them with her claws, and ta-
keth the Bird, and smiteth the head
with her bill: and hath a lowing voyce,
and generally fearing all other foules.
For in the sight and hering of the Eagle
all foules of other kinde dreade, and also
foules of pray. Therefore Plinius saith,
That the gentle fawlcen or other such
foules vnneth take prayes on y day, that
they heare the Eagle. And that perchance
commeth of great dreade. For generally
all foules haue dreade of the Eagle, that
taketh her pray onely in the aire, & they
dreade lesse y Eagle that taketh her praye
on the ground, & least of all that Eagle y
taketh her praye on the water. For no
foules dreade y Eagle, but foules y haue
their living and conuersation in the wa-
ter alonely. And such an Eagle goeth
much out of kind & of noblenesse of those
Eagles that take their pray in the aire, &
on the earth, and that Eagle dreadeth the
Vulture. Aristot. li. 13. saith, that such an
Eagle Amachel dwelleth & abideth nigh
the Sea, and fast beside greates lakes and
ponds, and is fedde with birdes that bee
nigh the sea. When they come out of the
water, & happen to see the Vulture com-
ming, they will be asfearde, and so they
flee to the water, but the Vulture, that
hath a right sharpe sight, flyeth alwaye

about that place: and if they fly out of
the water into the ayre or into the land,
the Vulture taketh them anone. And
such an Eagle be long in the water, he is
stified. And y Eagle hath one fote close
and whole, as the fote of a Gander, and
therewith he ruleth her selfe in the water,
when she commeth down because of her
praye. And her other fote is a clove fote,
with full sharpe claws, with the which
she taketh hir pray. And y Eagles fethers
haue a pryncipall fretting vertue, as Plinius
saith. For he saith, y the Eagles feather
done and set among feathers of wings
of other Birds corrupteth and fretteth
them. As strings made of wolues guttes
done & put in a lute or in a harpe among
strings made of shæpes guts, do destroy,
and fret, and corrupte the strings made
of shæpes guttes, if it so be that they bee
set among them, as in a lute or in a harp
as he saith.

Also the Eagle loneth not company: but
holdeth and flyeth companie, as Aristot-
le saith libro primo. It is not possible,
that foules with crooked claws shoulde
abide with any of their fellows. Also
the Eagle hath claws in stead of swords.
And therefore when he sitteth on a stone
he closeth in his claws, and as it were
bideth them within the fleshe, that hee
hurt them not, neither smite them a-
gainst the stone, as Aristotle saith. li. 13.
A foule with crooked claws bideth not
long vpon trees, nor vpon stones. For
the kinde of their claws is contrary to
these two thinges. Also he is right cru-
ell against her owne birds, when they
eie be closed against the Sun: for then
she suppoeth that they be not her owne
birds, when they eie be closed against
the Sunne. Also to teach and to com-
pell them to take praye of other birdes,
she beateth and woundeth them with hir
bill, as Plinius saith.

Of the Goshauke. chap. 2.

The Goshauke is a royall foule, &
is armed with more boldnesse then
with claws, and as much as kinde ta-
keth from her in quantitie of body, he re-
wardeth her with boldnesse of heart, as

A vvöder
full and
true se-
cret ap-
provedly
tryed.

Accipiter,
a kinde of
Eagle.
The Gos-
hauke.

Ildore saith. And as he sayth, shee is a couetous soule to take other soules, and for the taking of other fowles, and for pray she is called Accipiter. Rapter, raptisier. Also Basilus in Exameron sayth: that such Hawkes be cruell against their birds: so that they take from them meat when they be flegge and ripe, and they beate and driue them out of their nest, as the Eagle doth hir birds. And for shee doubteth least they be not hardy, she comforteth and exciteth them to bee bolde, and hardy, and to take pray, least when they be full of age, they shoulde be dull and idle, and accustome themselves more to the seeking of meate, then to be bolde, and of hardy courage, as Beda sayth and Ambrose also. And some such Hawkes bee theues of the aire onely, and some of the earth onely, as Eagles bee diuerse, as Aristotle sayth in his first booke. The first manner of Hawkes take onely flying Birdes, and the seconde manner of Hawkes finite and rise on birdes that sit on the earth, and Doves know which is which, and they knowe the diuersitye of Eagles, as it is sayde. And Accipiter is an hot fowle and dry, and poore of charge of flesh, and addressed with diuersitie of pennes and of feathers, and is in fairnesse of fethers most like the Distridge, and not pere thereto in boldnesse of heart: And shee flyeth nowe by to the aire swiftly, and so high that no man can see her: and then falleth suddenly downe vpon her pray: and her breast is most sharpe, and couered with little flesh. Whereof Aristotle speaketh, and he sayth lib. 14. that the more sharpe her breast is, the better shee is of flight. For if she had a full broad breast, she shoulde moue much aire, and shoulde be slowe of flight. And her breast is not fleshy, but it is sharpe: and shoulde be sensible, if it were couered with much flesh: as it is said there. Her most strength is in her breast, and in the clawes, and in hir bil, with which some she taketh out the braine of her pray. Her gall is medicinable and profitable medled in Colibrijs medicines of eien: and it sharpeth the sight of eien, and destroyeth and wasteth white speckles, which be in the eien: and so doth her dirt

also: the Golehauke hath this propertie as Gregory saith, that in age when shee faileth her selfe grieued with heauinesse and waight of feathers, she spreadeth her winges against the beames of the Sun, when the winde is South, and so by so deine weather and resolving heate, the pores be opened: and when the pores be so opened, she smiteth and flappeth her winges, and in so doing the olde feathers leape out and newe growe: and so the new fethers maketh her in better state, and the more able to flight: and two kindes there be of such fowles, for some be tame, and some be wild: and he that is tame taketh wilde fowles, and taketh them to his owne Lorde: and he that is wild taketh tame soules. And this Accipiter is of a disdaynous kinde. For if shee fayle by anye happe of the praye that she ryseth to, that daye vnneth she comes to her Lords hande: and he must haue ordinate diet, neither to scarce nor too full. For by too much meate she wareth fat, and then she wareth ramayous or slowe, and disdayneth to come to reclaime: and if the meat be too scarce, then she fayleth, and is sensible and vnnighty to take her pray. Also the eien of such Birdes shoulde ofte be filed and closed, or hidde, that shee bate not too oft from his hand that beareth her, when she seeth a birde that she desireth to take: and also her legges must be fastened with gesses, that she shall not flye freely to euery birde.

And they be hoine on the left hand, that they maye some what take of the right hand, and be fed therewith. And so Accipitres, such tame hawkes be kepte in mewes, that they may be discharged of olde fethers and hard, and be so renewed in fairnesse of youth. Also men giue them meate of some manner of flesh, which is some deale venemous, that they may the sooner change their feathers, and smooke griueth such hawkes and doeth them harme, as Beda saith: and therfore their mewes must be far from smoake places, that their bopics be not grieued with bitterness of smoake: nor their fethers infect with blacknesse of smoake. They shoulde be fed with fresh flesh and bloudye, and men

shoulde

DE AVIBVS IN GENERALI

should vse to giue them to eate, & harts of foules that they take. All the while they be alyne, and be strong and mightie to take their pray, they beloued of theyr Lords, and borne on handes, and set on pearches, and stroken on the bzeast, and on the tayle, and made plaine & smothe, & be nourished with great businesse & diligence: but when they be dead, all men holde them vnprofitable & nothing woorth, and be not eaten, but rather theyr wen out on dounghills.

Of Alieto. Cap. 3.

Halictus

As the Glofe saith Super Deutro. 14. Alietus & a Falcon is all one bird, which cometh praye, and is right bolde and hardie, and assaileth birdes & foules, that be much more greater than they, & reeteth on them, and smiteth with bzeast and with fete. Some men meane, that Alietus is a little bird, and taketh other small birds. Thereof speaketh Auctour Aurora and saith.

Sparrowe
hauke.
The Hob
bie.
The Mer
lin.

Obtinet exiguas Alietus corpore vires.
Sunt & aues minimæ, præda cibusque
suus.

That is to saye, Alietus hath small vertues and strength of body: and small birds be his meate and his praye.

And some men meane, that this bird assaileth onelye feeble Birdes and vnmightie: and hereby it seemeth, that Alietus and a little Sparrowe Hawke is all one, that is called a Hawket in French, or els it is called, the Sparrow hawke.

Of Bees. Cap. 4.

Isidore saith, that Bees are called Apes for they are gendered without feature, or for that they knit themselues together with fete. Isidore sayeth, that they be cunning and busie in office of making of honny, and they dwell in their own places that are assigned to them, and challenge no other place but their owne. And they bulde and make their houses, with a passing wonderfull skill, and of diuers flowers: and they make honny combs, wound and withen with ware very cu-

riously, and fill their celses, with many young. They haue an heast and a king, and moue warre and battaile, and flye and voyde smoke and winde, and make them hardye and sharpe to Battaille, with great noyse. Many haue assayed & founden, that often Bees are gendered & come of carraines of dead flesh. And for to bring forth Bees flesh of calues, which be slaine, is beate that wormes may be gendered and come of the rotted blood, the which wormes after take wings, & are made Bees, as Birtles be of Dre dounge, as Isidore sayth. And Ambrose in Exameron saith, That the proper- ties of Bees are wonderfull noble and woorthy. For Bees haue one common kinde as children, and dwell in one habitation, and be closed within one gate. One trauaile is common to them all, one meate is common to them all, one common working, one common vse, one fruite and flight is common to them all, and one generation is common to them all. Also maidenhead of body without wenne, is common to them all, and so is birth also: for they be not medled with seruice of Venus, neither resolued with lecherie, neither bused with sorow of birth of children, & yet they bring forth most warmes of yong. For where all other fowles, bring forth vnueth one birth in a yere, euery one Bee bringeth forth two, and passeth other, with double plenteousnes of increase. Bees make among them a King, and ordayne among them common people. And though they be put and set vnder a King, yet they be free and loue their King, that they make by kinde loue, and defend him with full great defence, and holde honour and worship to perishe and be spilt for their King, and do their King so great worship, that none of them dare goe out of theyr house, nor to get meate, except the King passe out, and take the principalltie of flight. And Bees chosse to their King, him that is most woorthy and noble in hightnesse and fairnesse, and most clere in mildnesse, for that is chiefe vertue in a King. For though they King haue a King, yet he vseth it not in weake. And kindly, the more huge Bees are, the more

lighter

lighter they be, for the greater Bees are lighter than the lesse Bees. And also Bees that are vnbodient to the king, they deme themselves by theyr owne doine, for to dye by the wound of theyr owne sting. And of a swarme of Bees is none idle: some fight, as it were in battayle in the field against other Bees: some be busie about meate: and some watch the comming of flowers: & some behold concourse and meeting of dewes: and some make were of flowers: and some make cels, now round, now square, with wonderfull binding and ioyning, & euennesse. And yet neuerthelesse among so diuers, workes none of them doeth aspye nor wayte, to take out of others trauayle: neither taketh wrongfullye, neither stealeth meate, but each seeketh and gathereth by his owne sight & trauayle among hearbes and flowers that be good and couenable. But Bees haue their stings, and they shedde venyme among honny, if anye thing ouersetteth them, and they put their lyues with a kinde of reuenge, for defence of theyr houses. Also though they be feeble in strength of body, yet they be full strong in might and vertue of cunning: theyr fruite is softe and swete to all thing, by his swetnes he maketh iawes swete, and healeth woundes, and giueth medicine to inward botches. Huc vsq; Ambrosius. Other properties Aristotle toucheth libro decimo, where these be set in. Also among other things they saye, that workings of Bees are diuers, for some bying to the hie, things that need to araye for honny, of sprays and flowers of trees, and of hearbes, and namely such things that be some deale gleymie and glewie, and bameth therewith the hie, and that they do for noyful beafts. And if the entering of the hie be too large, they make it narrow and straight: and they gather honny, and first they begin to make the house that the King shall dwell in, then they make houses for other Bees, that keepe the hie, and they take ware of floures, and gather it with their forsete, and then they gather to the middle forsete, and then to the ouer most ioynts of the hinder sete: & then

they flye therewith, and then the heavynesse of the Bee is knowen: and when a Bee flyeth, he taketh no heed of the diuersitie of flowers, nor leaueth one flower for another, all the while that he findeth therein that is needfull, and turneth then againe to his owne place charged. But how they gather honny, and what is the matter of honny, we maye not lightly distinguish by feeling: but they haunt much gladly leaues and flowers of Olyue, and abide thereupon long time for thicknesse of leaues, and when their king may not flye, then a company of Bees beare him. And if the rectour be on liue, the males be in one partie, & the females in another partie, and if he be dead, the males be with females in one house: and the rectours females, is much more than the females of other Bees, and hath a more strong sting than other male. And many males be without stings, & they flye, as though they would sting with stings, and yet they may not. The rectours be of two manners, the one is blacke, and that other is red, and this is the better, & is a good little Bee, round and thicke in it selfe, and small in the middle, as though he were girded, and meanly rough. And Bees are diuers in feeding, for some be fedde with flowers of gardens, and there be other manner Bees, which be fedde with flowers of Mountaines: and those that be fedde in trees of Mountaines be lesse than other, and stronger, and may better away with trauayle. Also Bees sit vpon the hies, and sucke the superfluitie, that is in honnic combs: and it is said, that if they did not so, thereof should spiders be generated of that superfluitie, and the Bees should dye, and when there is but little honnie in their houses, they forsake and come out of their houses, and fight with them that will take away their honnie: and therefore they be seene ofte sitting about their holes, as it were readie and arrayed to withstand and defend, and the shorter Bees fight with the longer with strong fight, when they eate much honny, and they busie themselves to driue these out of the hies, which do not make honnic and labour.

Also

Also the Kings be not sene without the
hives alone, but they haue a great com-
pany of Bees about them: and the king
is in the middle, and he passeth out three
dayes befoze the out passing of y^e young
Bees: then few Bees come out and flye
about the hives, and departe themselues
in companies, and with euery King go-
eth one companie. And if it happeneth,
that one part of the Bees let against the
other, then these few Bees that remaine,
goe to another King, and forsake they^r
first King, and they goe to the King that
hath most number: and if the King
whome they forsake, doeth followe after
them, they kill him. Also when Bees
sing, they dye right sone after, if they
sing in all their sing, and dye if not
out of the place that is sung, for y^e King
may not all come out, except some gutte
come out therewith, and the redours of
Bees sing seldome. And if any Bee dye
in the hie, the other Bees drawe him
out: for this beast is more cleanly then
other beastes, and therefore they cleanse
sing, and not in their hie, for stinking
sanour grieueth them full soze, & likewise
so doeth winde also. Therefore if there
be great winde, the wardens of the Bees
shall couer the mouth of the hie, that
the winde come not into the Bees: and
if the hives stinke in any wise, they will
forsake their hives, & if it hap that the
Bees abide therein, they shall take sick-
nesse of the stench. And when they rest
too much, they were sick, and they throw
and put out idle Bees from their compa-
ny. And hot places be accordyng for the
in Winter time, and colde in Summer
time. And if a man leueth to them much
hony, they will not worke much there-
after: and if he leaueth too little, then
they were slow to worke honny. There-
foze the warden shall leaue them honny,
as the multitude of the is more or lesse,
and if they lacke honny to eate, then the
warden shall fede them with figges, and
other swete meates, least they shoulde
dye. And when they gather them toge-
ther and stinne within the hie, it is a
token that they will depart thence and
forsake the hie: and therefore the war-
den must poyze some swete wine into

the hie, and then they will abide still.
Hue vique. Aristoteles. liber. 8. five
9. Also liber. 2. he sayth, that Bees make
no noise but in flying and spreading out
and drawing in their wings by the aire,
that falleth betwene the wings and the
bodies. Also the hinder feete of them bee
longer then they^r soze fat for going, that
they may sone arise from the earth, whē
they will flye, as he saith. l. 6. 14. Also
sometimes Bees haue a sicknesse, that
Aristotle calleth Kalliroys. l. 8. And that
euill commeth of little wormes, which
be gendered in the hie, and commeth of
corrupt hunnie combs. And when these
wormes be waken, they make a web like
to the web of a Spider, and hath mastery
ouer all the hie. And therefore the hun-
ny wareth corrupt, and the Bees ware
sicke and die.

Also l. 16. he sayth, That Bees are
not gendered by the seruice of Venus. In
those yeres that be dropping, many Bees
are bred and gendered. For by moy-
sure superfluities be multiplied in bo-
dies. And in temperate yeres bee fewe
birds of Bees, as he saith. Item in dietis
particularibus it is sayde, that Bees that
eat stowres of Almond trees, make more
temperate hunny then other, and more
sanoury, and lesse sharpe: and that hun-
ny most cleanseth spirituell members.
And Bees that eat wormwood and other
bitter hearbes, make hunnie lesse swat:
But yet that hunnie cleanseth most the
stopping of the splene, and openeth the li-
uer, and helpeth them that haue the drop-
sie, and helpeth the biting of a madde
dogge. Look more of hunny in Tractatu
de liquoribus. And the other properties
of Bees, shall ye finde in Littera. A. in
Tractatu de animalibus secundum Pth.
et Auicennam.

Of the Owle. chap. 5.

The Owle is called Bubo, & hath that
name of the sound of her voice, as I-
sidore sayth. And is a wilde birde char-
ged with feathers. But she is alwaye
holde with mouth, and is feble to flye.
And dwelleth by graues by daye and by
night, and in chinnes. And Diuinaours

tell,

tell, that they betoken euill: for if the Owle be seene in a citie, it signifieth destruction and wast, as Iſidore ſaith. Aristotle ſaith li. 8. that the Thorough fighteth with the Owle, for he is feeble of fight at midday, and ſeeth more clearly by night than by daye. And for y^e cause the Thorough taketh the Owles egges, & eateth them by daye, & the Owle eateth the Thoroughs egges by night: for the Owle is stronger by night than by day, and the Thorough is stronger by day than by night. And other ſowles flye about the Owle by day and pul him, and therefore with the Owle; ſowlers take other birds and ſowles. The fighting of these birds (as the fighting of other beaſts) is not but for meat, or for dwelling place. The crying of the Owle by night, betokeneth death, as Diuinoꝝ coniecture & dreame. The Owle is fed with dirt, and other vncleane things, and is hated of other birds, and haunteth Temples by night to haue hir fill of oyle of lampes: and namely in fethers and in beake, she ſeemeth lyke to ſowles of pray. But she is all vnlke to them in boldneſſe and in vertue. And when birds and ſowles aſſaile the Owle, she lyeth vpright, & defendeth hir ſelfe, with hir beake, & with hir ſate and they hunt and eate mice, & reuerence, and flye about by night, & hide them in chins and walls by daye.

*Additio

(Of the kinde of Owles, there bee many, as Geſner fearethem them Solitariae, the one called Tachmas of græuines, the night rauener. foure kinds are common: the firſt is reddiſh browne, full of fethers, & is the greateſt, and is called the Aſſe Owle, becauſe his fethers ſticke vpon both ſides his head like hoznes: the ſeconde, is moze graye, and ſomewhat whitifſh breasted, finely ſpotted, and hath a moze ſtriking voyce: the third kinde is leſſer and of browne colour, with the which the birders make ſcales to take ſmall birds: the fourth is leaſt of all, & breedeth in ſtonie rockes, and is aſh coloured. Read Geſner.)

¶ Of a Culuer or Dove.

Chap. 6.

Culuers are called Columbe, & they haue that name of Coloure, of y^e neck:

for in the necke their feathers be ſpung with many diuers colours, as Iſid. ſaith. And Culuers be miſde birds and mecke, and haunt and loue company of men, & haue conuerſation in their multiplieng. In olde time men called them Venerias, lecherous: for they vſe ofte noaſſes, and conceiue with billing and loie, and vſe much lecherie. And therefore a Culuer is called Columba, uolens lumbar, as it were tilling landes and reynes, as Iſid. ſayth, for Culuers lay in all times and haue birdes, if their dwelling be hot, & their meate ready. And they haue better birdes in harueſt than in ſpringing time or in ſummer, and that for plenty of meate, as Iſid. ſaith li. 5. Ariſt. ſpeaking of the kinde of Culuers ſaith, That the Culuer is a lecherous birde: and they kiſſe or bill each other, before their treading. And if the old male may not tread, yet he ceaſeth not to bill. And often the female leapeſh vpon the female, when the male lacketh, and ſo in kiſſing & billing, they caſt not ſemen: but of ſuch manner treading ſometime come egges, and of ſuch egges come no birdes, but they be as winde egges. And all birdes that be like to Culuers, lay in ſpringing time twice or thrice, and lay two egges, and lay not the third time, but when the ſecond laieng is corrupt and deſtroyed. Alſo li. 6. he ſaith, that for the moſt part, Culuers haue two birdes, male and female, and the firſt birde is male: & ſometime one birde is hatcht and cometh out of the ſhell in one daye, and the other on the morrowe. And the male ſitteth on brood by day, & the female by night, & the firſt egge ſilleth it ſelfe, and ſheddeth in twentie daies, and firſt the Culuer pearceth the ſhell, and then dealeth it. And male and female heateth the birds in one time, and the female is moze buſte about the birdes than the male, and laieth egges ten times in one yeare, and ſometime xi. times or xii. as in Aegypt, and the male treadeth the female after one yeare.

Alſo li. 8. he ſayeth, That when the Culuer hath birdes, anone the male ruleth the birdes: and if the female tarieth ouer long ere ſhe come to the Eyders,

DE AVIBVS IN GENERALI

for sozenesse of the birth, than the male smiteth and beateth hir, and compelleth hir to sit hir selfe vpon the birdes. And when the birdes waxe, the male goeth and sucketh salte earth, and he giueth and putteth it in the mouth of the birdes to make them haue talent to meate. And when the male will put the birds out of the nest, he treadeth them both.

Also Culuers haue this propertie, as Turtells haue: they areare or lyfte not vp their heads when they drinke, ere they haue dronke inough, and generally they liue and breede fiftene yeaues. Hoc vsque Arist. But the properties of Culuers, that are vsuall and notably knowne, the Glose toucheth vpon this sentence: Oculi tui Columbarum. Cant. i. Where it is sayd, that a Culuer hath no gall, and hurteth, and woundeth not with the bill, but his owne pere. And mozeouer he maketh his nest in denues and holes of stoness, and sedeth others birds, and draweth to the companie of Culuers that wander and straye about, and abideth nigh riuers, and eateth the best greyness, and hath groning in the stode of song: they flye in flockes, and loue companie, and they defende themselves with the wings & with the bill: and they eate no carraines; no; other vncleane things. The Culuer sedeth two birds. The Culuer sitting on riuers, seeth the shadow of the Goshawke comming, and as soone as it seeth the Goshawke, it flyeth into the inner place of an hoale, and there hiteth it selfe, as sayeth the Glose vpon the foresayd sentence. And as Constantine sayth in Viatico, The bloud of a Culuer is medicinable, for it is sayd, that the bloud drawen vnder the right wing, and dropped in hot, swageth and taketh the ach of bleared eyes: and hath burning dirt, and throweth it out of the nest, and custometh and teacheth hir birdes likewise to cast it out, as Aristotle saith. The Culuer is messenger of peace, ensample of simpleness, cleane of kinde, plenteous in young, follower of meeknesse, friend of companie, forgetter of wrongs: and the moze it is feathered, the moze plenteous it is in kinde founde. Therefore rough

ted Doves breede well nigh in every month. The Culuer is kindly fearfull, & seldome in safetie, but when she is in an hole of stone, and there she resteth for a time. The Culuer is forgetfull, & therefore when the birdes are bozne awaye, she forgetteth hir harme and damage, and leaueth not therefore to build and breede in the same place, as Ierome sayth. Also she is nicely curious: for sitting on a tree, she beholdeth and looketh all about toward what part she will fly, and bendeth hir necke all about, as it were taking aduiselement: but oft, while she taketh aduiselement of flight, ere she taketh hir flight, an arrowe flyeth thorough hir body, and therefore she sayleth of hir purpose: for that that she was about long to doe, she performed not in due time, as Gregory sayth. Also as it is sayd In dietis pericularibus, Culuer flesh is hard to digest, and gleyms, and therefore it giueth great nourishing and thicke, & namely flesh of young Culuers. But when they begin to flye, because of mouing and of trauayle, it loseth much of that heavinesse, and the flesh is made moze light and moze able to digest: and the elder it is, & harder it is, & the woze to digest, and the woze nourishing it giueth to bodies. Also sometime a tame Culuer is found and taught to beguile and to despise wilde Culuers, & leadeth them into the net. And to deceiue them the moze slye, it goeth with them into the fowlers net, & suffreth it selfe to be caught & wapped therein, and draweth them toward meate, as it were in liknes of friendship, but so in feeding, draweth them to grins and to their destruction. Also (as Ambrose sayth in Aegypt & in Syria, a Culuer is taught to beare letters, and to be messenger out of one province into another. For it loueth kindly the place and the dwelling, wher it was first fed and nourished, and be it neuer so farre bozne into farre country, alway it will retorne home againe, if it be restored to fradome: and oft to such a culuer, a letter is craftely bound vnder the one wing, & then it is let go: then it flyeth vp into the aire, & ceaseth neuer till it come to the first place in which it was bred.

The propertie of Doves.

bred. And sometime in the way enemies know thereof, and letteth it with an arrowe, and so for the letter that it beareth it is wounded and slaine, and so it beareth no letter without perill: for ofte the letter that is so hojne, is cause and occasion of the death of it.

*Additio

(Of Doves likewise, there are diuers sortes, the Stock-dove or Wood-copst, the house Dove, and the Turtle dove: these are common. The flesh of these Doves are contrarie to those birds that are grieved with the gout, for that they cause ache of bones, heate of bloud, and ripen postumate humours. The flesh splitted hot, and layd to anye part of the bodie, draweth the humour, where the Whistion will.)

¶ Of a Curlew, chap. 7.

Curleues are called Coturnices, and haue that name of the sound of the voyce. And be certaine birdes, that the Grekes call Ortigias, for they wer first sene in the lande that is called Ortigia, as Isidore saith. These birdes haue certaine times of comming, and make and lead flockes, and they dread the Gosse, hawke, and while they see the Goshawk, they arise not from the earth: therefore they be called Ortigometra. Also these birds haue guides and leaders as cranes haue: and for they dread the Goshauke, they are busie to comforte the leaders, by the which leaders they be ware and warned of their perill and harme, that they be not taken with the Gosse, hawke. Onely those birdes haue y falling euill, as as a man hath, and the sparowes also. And they passe the Sea, and when they be wearie, they fall downe vpon the water, and rest vpon the one wing, and maketh his sayle of the other wing. His best meate, is venemous sedge and graine, and for that cause, in olde time men forbade eating of them. And an hearbe that is called Eleborus, is Curlewes meate, and if another beast catcheth it in great quantitie, it is perilous and poyson: for beasts haue broad and wide beynes, by the which y smoke passeth, and by strength of that hearbe, the heart is sodainly coled, and dead: and Curlewes haue straight beynes about

the heart, and therefore venemous smoke hath no through passage, but he hideth in the stomacke, and is there desied & made subtil, and so it grieneth them not. And we call in common speach Coturnices erebros a veloci curso, for swifte running, for he runneth vpon the earth most swiftly. And such birdes loue birdes of their owne kinde: and therefore euerie of them cry to other, and come together, as Ambrose saith.

(Coturnix, is thought to sedge on venemous sedes, and therefore not to be very whollome.)

¶ Of a Storke, chap. 8.

A Storke is a water foule, and purgeth hir selfe with hir owne bill: for when she seeth hir selfe grieved with much meate, she taketh Sea water in hir bill, and putteth it in at hir hinder hole, and so into hir guttes, and that water softneth the hardnesse of y meate, and biting the guts causeth them to put superfluities. Also this bird eateth eggs of Adders and Serpentes, and beareth them, for best meate to hir birdes, as Isidore saith. And this bird is called Siconia, as it were Sicannia, for he smiteth or flappeth with his bill, and maketh a noyse as it were with a Cane or a great Reede, as he saith. Also he is messenger of springing time, and in hir comming, betokeneth noueltie of time, and is enemye to Adders and Serpents, and beateth and slayeth them with hir bill, and sometime swalloweth and deuoureth them, and haunteth and loneth company of men, and therefore they make theyr nests on houses that men dwell in, & they leane not lightly their first nest, except they be compelled. But ere they go into other countries against Winter, they fill their nests with earth, & draw the twiggess and thornes of their nests with fenne, that no tempest of winde should breake it nor throw it downe in Winter, and in hir comming againe in springing time, she occupieth the same place, and defendeth the nest from other that would occupy it: while the female liueth the male accompanieth not with

*Additio

The Curlew hath y falling euill

ambba*

another with service of Venus, but keepeth cruelly to hir in nest and in office of generation. And if the male espies in any wife, y^e the female hath broke spousehood, she shall no more dwell with him, but he beateth and striketh hir with his bill, and slaieth hir if he may, as Aristotle saith. The male treadeth not the female but in the nest: and in sitting on brood, the male and the female chaunge times, and loue their birds, & keepe them with right great affection, and for busie sitting vpon them, their fethers fall, and when the male traunpleth about meate, the female sitteth in the nest, and againward. And when the male cometh home, the female flyeth out for meate, and then the male sitteth on the nest, as Ambrose saith. Storkes flye ouer the Sea, in flockes, and flye together into hot countries, and in their passing, Crows flye with them, & passe before them, as it were leading the Storkes, and withstand with all their might, forsoles y^e hate Storkes, as it is sayd in Examerion. And though Storkes eate venomous beasts, as frogs, Adders and serpents, and other such, yet neuerthelesse the venime ouercommeth not, neither chaungeth their kinde, but is to them feeding and nourishing, that is venomous to men and to other beasts: for by vertue of heate, that hath masteire within them, the mallice of venime is quenched. Also when their birdes are haught, they haue fete, legges, and bills full blacke, as Swans haue, but y^e blacknesse passeth away lyttle and lyttle. And the more olde they were, the more redde they haue legs, fete & bills.

*Additio.

A Storke is in shape like vnto the Heron, but more bigger: all white sauing the top of his wings: his bill and legs red. Naturally he is enemie to y^e serpents and killeth them: when they be olde, their young feedeth them, and prouideth meate for them. These breed in Germany, on the house tops, & as it is said, of euery third brood, they put forth one young, to the honour of the houses, whereon they breed.

Of the Crow, cap. 9.

The Crow is a bird of long lyfe, and is called Cornix among latines, that

is a name of Croke. And Diuinours tell, that she taketh hede of spiengs and awaitings, and teacheth and sheweth wayes, and warneth what shall fall. But it is full vnlawfull to beleue, that God sheweth his priue counsaile to Crows, as Isidore saith. Among manye diuinations, diuinos meane, that Crows be token rayne with greeding and crieng, Corax, Corax, as this bearse meaneth. Nunc plena Cornix pluiam vocat improba voce.

That is to vnderstande, Nowe the Crowe calleth rayne with an eleinge voyce, and is a tangling bird & vnmilde, and griuous to men there they dwell, as he sayth, and eateth vnclene meates and venomous, and lyueth right long. In age their fethers were white. But in flesh within, the longer they liue, the more blacke they be, and hateth the fore ouer all other beasts, and fighteth against the Sparhawk, and against the Gollie hawk, as Isidore saith. And is busie and greedy, and contrary to the Eagle, & other birds of pray, and for she dreadeth to touch the Eagle, with crieng she pursueth the Eagle. But she hath not alway profit of hir greedinesse: for sometime, after that the Eagle hath made as though he gaue no force, sodainly he smiteth the Crow with his bill or slayeth hir, when she cometh naxer the Eagle than she shuld. In Examerion it is said of y^e crow that Crows rule & lead Storkes, & come about them as it were in routs, & flye about the Storkes, & defend them, & fight against other birds and fowles that hate Storkes, & take vpon them the battell of other birds, vpon their owne perill. And an open prouer therof is: for in that time y^e Storkes passe out of y^e country, crows be not seene in places, there they were wont to be, & also for they come againe with sore wounds, & with voice of blood, that is wel knowen, & with other signes & tokens, & shew y^e they haue ben in strögh fighting. Also there it is said, y^e the mildnes of the bird is wonderfull: for when the old crows in age be both naked and bare of couering of fethers, then y^e young crows hide & couer them with their fethers, and gather meate and feede them.

And

And sometime when they were olde and fable: then the young Crows vnderfet them, and reare them vp with their wings, and comfort them to vse to flie, to bring the members that be diseased into state againe.

Of the Raven. Chap. 10.

The Raven is called Coruus of Corax also, and hath that name of the sowne of the throte, as Isidore sayth. The Raven beholdeth the mouth of hir birds, when they pane. But she giueth them no meate ere she know and see the likeness of hir owne blacknesse, and of hir owne colour and fethers. And when they begin to were blacke, then afterwarde she feedeth them wth all hir might & strength, as Isidore saith. It is sayd that rauens birdes be fed with deaw of heauen all the time that they haue no blacke feathers by benefite of age: for all y^e time they be not fed with their vsuall meate, which is carren or other stinking things, but with benefite of the deaw of heuen, as Austen saith. And y^e rauens in dead carrens, goe into the priue places with in as Isid. saith, and is a trieng fowle, and hath diuers sowne and voice: for among fowles, onely the Raven hath 64. changings of voyce, as Fulgentius saith: and is a guilefull bird, and taketh away things thowthly, and layeth and hedyeth them in priue places. Also he is an vncleane bird, and sitteth vpon carrens, and asketh and taketh meate of venemous and vncleane things, and as Diuinaours meane, the Raven hath a manner vertue of meaning and betokening of diuination. And therefore, among Nations, the Raven among soules was hallowed to Appollo, as Marcius saith. Aristotle li. 6. speaking of the Raven saith, that onely the female sitteth on brode twentye dayes on the egges, and the male bringeth to hir meate, and they haue many bydes; and sitteth on brode twentye dayes, and for they be many, they throlw away some of their birds: for fowles, which haue many birds throlwe away some of them.

Also li. 8. he sayth, that the blacke raven fighteth with the Ase and with the Bul, and lieth vpon them, and grieneth

them, and smiteth with the bill, and smiteth out theyr eyen.

Also there it is sayd, that the blacke Raven is friend to the Fore: and therefore he fighteth with the Brocke or Badger, and with other small beastes, to helpe the Fore.

Also ther it is sayd, that rauens fight strongly, and smite together with theyr weapons, that be bills, cles, and wings: and he that is ouercome, is obedient to the Conquerour. Huc vsq; Aristot.

Also onely the Raven layeth egges, and bredeth in the middle heate of summer against kind of other fowles. Ther of it is sayd, that the raven laieth egges, and bredeth in the middle heate of the summer, nigh to ripe fruite.

Of the Swanne. chap. 11.

The Swan is called Cignus in latin, & Olor in Greeke, for he is all white in feathers: for no man findeth a black Swan. Olor is Greeke, and is to vnderstand white, as Isid. saith. The Swan is called Cignus, and hath that name of Canendo, singing. For he saineth sweetness of sweet songs, with accord of voice, and he singeth sweetly, for he hath a long neck diuersly bent to make diuers notes. And it is sayd, that in the countries that be called Hiperborei, that the harpers harping before, the Swans birdes flye out of their neasts, and sing full mcerely, as Isidore saith. And as Marcius and Ambrose say, shipmen trowe, that it be tokeneth god, if they see Swans in perill of shipwacke. Alway the Swan is the most meriest bird in diuinations: shipmen desire this bird, for he doppeeth not downe in the waues, and therefore he was hallowed to Apollo as Marcius sayth: and his most strength is in the wings. When the Swan is in lonie, hee seeketh the female, and pleaseth hir with beclipping of the necke, and draweth hir to him ward: and he ioyneth his neck, to the females necke, as it were binding the neckes together. And after the treading, the female smiteth the male, and lieth him, and the male batheth him ofte after the treading, and so doth the female also, ere she take any meate.

A fond
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that a
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singeth,
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hath but
a naturall
voice, as
other
birdes
haue.

And when she shall dye, and that a feather is pight on the brayne, then she singeth: & against the visage of other beastes in stode of growng, the Swan singeth, as Ambrose saith.

The Swan hath most white sethers without any mingling of blacknesse or other colour, and hath blacke flesh, and hard to be digested, and hath a bill with a manner bouching, that distinguisheth the sight from the smell and tast, and the bill is full blacke within, and inward full thicke.

The Swan putteth downe his head into the water, and seeketh his meate, & cutteth it: and though he be nourished among fish, yet he eateth them not. Also if bread or other meate be throwen to him, he withdraueth and giueth place to fish that followeth him, and seeketh and gathereth his meate of herbes, grasse, & rootes. And he hath blacke sete and close, and hole & broad, & full able to swim: and in swimming he useth that one sete, in stode of an oare, and the other sete in stode of a stirrer, and ruleth himselfe therewith, and dwelleth in lakes and in ponde, and maketh his nest nigh waters, where vpon felwe stickes throwen together, the Swan sitteth on brode, & bringeth forth birdes, and feedeth them busily, and bringeth them up, and couereth and defendeth them with winges, bill, and billing. And if any man come toward the Signets, the Swan putteth his selfe among the birdes, and prepareth to make resistance, and ceaseth not to defend his birdes, and is a bird of great wayght and heauinesse, and of much flesh in bodie: and therefore he loueth rest, and flyeth but seldom.

But wilde Swans flye with strong flight, with their neckes strayght forward, and sete straight backward. But they are not so great of bodie, nor so fat as tame Swans that be nourished and fed nigh places, whereas men inhabite in, as Marcius saith.

¶ Of a Gnat. Chap. 12.

A Gnat is a little flie, and is called Culex, and hath that name of Acu.

leo, a sting: for he sucketh bloud, & hath in his mouth, a pipe like a prick, & there with he pearceth the flesh for to suck the bloud, and is accounted among Volatiles, as the Bee is, though he haue a body of a twoyme, with many sete: for he hath wings and flyeth therewith, and is gendred of rotted or corrupt vapours of carrens, and corrupt place of marreyes. By continual flapping of wings, he maketh noyse in the aire, as though he hurried: and sitteth gladly vpon carraiges, botches, scabbes, and sores: and is full noysfull to scabbed horses, and sore backed, and griueth sleeping men with noyse and with biting, and waketh them of their rest, and flyeth about most by night, and pearceth and biteth members vpon the which he sitteth, and draueth toward lyght, and gladly he seth lyght, and so vnwarely he falleth into a Candle or into the fire, and for coueting to see lyght, he burneth himselfe ofte. And is best feeding to swallowes, for Gnats be taken for best beloued meate to swallowes that flye in the aire, & hunt flies. And they are called Sciniphes, that is to vnderstand small flies, but most noysfull in stings: for Scines in Greke, is Mufca in Latine, a flye in English: and thereof commeth Scinomia, a houndes flye, & with such flies the land of Aegypt was smitten, as Isidore saith. And Scinomia is the worst kinde of flies, with greater bodie and broader wombes, than other flies, and lesse sight: but they be full tender, and cleaue fast in the members of beastes, on the which they smite. In woll, haire, and bristles of beastes, and namely in hounds, such a flye bideth his selfe, and sucketh and drinketh bloud: in somuch that he gnaweth the flesh, and maketh it swell with botches and pimples, as it fareth in eares of old hounds, the which eares such flies gnawe and make them swell and full of sores. And so it is no wonder though such flies stinke right foule, that are fedde with such corrupt meates and humours.

¶ Of Cicada. chap. 13.

There

There is a manner Grasshopper, that is called Cicada, and hath that name of Canendo, singing: For with a full little throte, he maketh right sweet melodye, or shapeth a wonderfull song, as it is said in Exameron.

*Additio

It is falsely applied, for the Grasshopper maketh a chirring noyse, with quicke moouing of his hinder long thighes, against the scale of his side, like as the edge of a knife against a glasse being drawen too and fro, maketh an noyse, that setteth teeth on edge. I haue diligently tried the same, so that Bartholome was herein deceiued, for want of experience.

This Cicada in the middle heate at midday, when froes breake with heate, then the moze clere aire she draweth, the moze clere she singeth. Also if a man poure oyle vpon this Cicada, he dyeth anon. For the pores be stopped, that they may not draw breath, but if men forth with poure vpon them vineger, anon they be releued, for the strength of vineger openeth holes & pores that were stopped by binding of oyle, as Ambrose saith.

Addition

The kinde of the Grasshopper is to consume all greene things, and is one of Gods plagues for sinne.

Of the Phenix. Chap. 14.

Phenix is a bird, and there is but one of that kinde in all the wide worlde, therefore ignorant men wonder therof: among the Arabians, there this bird Phenix is bred. He is called Singularis, alone, as Isid. saith. The philosopher speaketh of this bird and saith, that Phenix is a bird without mate, & liueth iii. hundred, or v. hundred yeares: when the which yeares be passed, she seeketh hir owne default and febleness, and maketh a nest of right sweet smelling stiches, that be full drye, and in Summer when the westerne winde bloweth, the stiches and the nest be set on fire with burning heate of the Sun, and burneth strongly, then this bird Phenix cometh wilfully in to the burning nest, and is there burnt to ashes, among these burning stiches,

and within three daies a little worme is gendered of the ashes, and wareth little and little, and taketh feathers, and is shapen and turned to a bird.

Ambrose saith the same in Exameron, of the humors or ashes of Phoenix ariseth a new bird & wareth, & in space of time he is clothed with feathers & wings, & restored into the kinde of a bird, and is the most fairest bird that is, most like to the Decoche in feathers, & loueth wildernes, and gathereth his meate of cleane grains and fruits.

Alanus speaketh of this bird & saith, that when the highest Bishoppe Onias had builded a temple in the citie of Heliopolis in Aegypt, to the likenes of the temple of Hierusalem, and the first daye of Easter, when he had gathered much sweet smelling woode, and set it on fire vpon the Alter to offer sacrifice: to all mens sight, such a birde came suddenly, and fell into the middle of the fire, and was burnt anon to ashes, in the fire of the sacrifice: and the ashes abode there, and was busily kept and saued by the commandement of the Priest: and within three daies, of these ashes was bred a little worme, that toke the shape of a bird at the last, and flew into wildernes.

Of the Crane.

chap. 15.

A Crane is called Grus, and hath that name of her owne voice. For she cryeth with such a voice, as Isid. saith. And is a bird of greete winges, and of strong flight, and flieth high into the aire to see the countreyes, toward the which he will drawe, as it is saide in Exameron: and is a bird that loueth birds of his owne kind, & they liuing in company together, haue a king among them, & lie in order, ruled as Ambrose saith. And the leader of the company compelleth the company to lie aright, crieng, as it were blaming with his voice. And if it hap that he were hoarse, then another crane cometh after him, and taketh the same office: and after they fall to the earth, cryeng for to rest: and when they sit on the ground, to keepe and saue them, they ordein watches that they may rest the moze surely: and the wakers stand vpon one spot, and each of

them holdeth a little stone in the other
foote, high from the earth, that they may
be waked by falling of the stone, if it hap
that they sleepe, as Aristotle saith.

Also in yowth cranes be coloured like
athes, but the longer they live, the blacker
they be. And if anye of them goe a
myse out of the company, they crye and
seeke their fellows that be lost.

Also Cranes when they knowe that
the Falcon or Goshawke commeth,
they turne vppward their bills, and defend
themselves as well as they may, with
sharpnesse of bills.

*Additio.

The Crane is of an Indie colour,
with a redde plat on his head: but the
Cranes of the East Indias, are white
bodied, red headed, and some greenish.
Sebastian Munster writeth of the cranes
fight with the Samoyes a shorthe dwartse
like people, &c.

Of the Cocke. chap. 16.

A Cocke is called Gallus, and hath that
name of gelding, for among fowles
onely the Cocke is gelded, & men in old
time called them Gallos, that were hier-
red, as Hidore saith.

Plinius li. 29. cap. 4. speaketh of the
Cocke and sayth, that Cockis flesh raw,
and layde hot vpon the biting of a Ser-
pent, both awaye the venime, and to the
same his baine is good, taken in drinke.
And if a man be noyted w his greace,
or with his iuyce, he shall be sure from
Panthers and Lyons. And if the bones
of a Cock or of an Hen, be medled with
golde when it is molte, they destroy and
wast the golde, and so Venne boanes be
venemous to golde, and that is wonder-
der. Also the Cocke is hot and drye of
completion: & therefore he is full bolde
and hardie, and so fighteth boldly for his
hens against his aduersaries, and assay-
leth and reeleth on them, and teareth and
woundeth them with his bill, and with
his spozes, and when he hath the mastery
he croweth presently, and ere he croweth
he beateh himselfe with his wings to
make him the more able to sing. And he
bleth late in the night to crowe most
clerely and strongly, and about the mo,

row tide, he shapeth light voice & song, as
Ambrose saith.

The Cocke beateh a redde combe
on his head, in stede of a crowne, which
being lost, he loseth his hardinesse, and
is moze slowe and cowardlye to assaye
his aduersary. And he loueth icoloulye
his hennes: and when he findeth meate,
he calleth his Hennes, together with a
certaine voyce, and spareth his owne
meate to fede them therewith: and he
setteth next to him on the roste, the hen
that is most fat and tender, and loueth
hir best, & desireth most to haue hir pre-
sence. In the morrow tide when he sy-
eth to get his meate, first he layeth his
side to hir side, and by certayne tokens
and beekes, as it were loue saches, he
woeth and prayeth hir to treading.

And he fighteth for hir speciallye, as
though he were icalous, and with bill
and spozes he chafeth and driueth away
from him other Cockes, that come nigh
his hennes. And in fighting he smiteth
the ground with his bill, and reareth vp
the feathers about his necke, to make
him the more bold & hardy, and moueth
the feathers of his tayle vppwarde and
downwarde, that he maye so the more
ably come to the battaile. And he bry-
deth a precious stone called Alacraci-
um, like to the stone that is named Cal-
cedoneus, & the Cock beareth that stone,
and because of that stone (as some men
trow) the Lion dreads and abhorreth,
& specially if the Cocke be white: for the
Lyon dreads the white Cocke, as Plin-
ius sayth.

The Cocke hee searcheth his meate
with his bill and fete, and serapeth
and ouertourneth strawe and duste.
And when hee findeth a grayne, hee
calleth, and cackeleth to him his Hens.

Also the Cocke dreads the Eagle
and the Goshawke, which take they
pray on the ground. For such fowles of
pray, spyre and wayte for Birds which
goe on the ground. And the Cocke
is right sharpe of sight, and therefore
he looketh downwarde with the one
eye to search his meate, and vppwarde
into the ayre with the other eye, that he
might beware of the conning of the

Eagle,

Manye
haue writ-
ten by
heare say
but serue
by experi-
ence.

Eagle, and of the Goshauke. And if he see one of them come a farre, anon he trieth to the hens, and flieth away, and hideth himselfe in houses among stones, or in hedges, as he saith.

Also a right aged Cocke laieth egges, in his last ende, and the Egges are small and full round, and as they were wanne or yeolow. And if any venimous worme sitteth on brood on them in the canicular daies, of them bee bred and growe Cockatrices, as Beda sayth. Constantine speaketh of Cockis, and saith, that yong Cockes be more harde to deafe, and lesse moyst then Hennes. Also the flesh of Cockes is some deale euill sauoured, but that sauour wasteth away when it is sod. And if the guts of an old Cocke be thowen away, and the Cocke stopped full of gardenie Saffron, and of Polipodie, and sodde in fure pound of water till the water be nigh all wasted; this Cocke is most profitable to them that haue the euil, which is called Choleis passio. For it purgeth gleemie & humatike humour, & helpeth them that be melancholy: and putteth out great ventosity of the stomack, and abateth aches and sores, and helpeth swelling and ach of the wofen, and helpeth against the long duriug of Feauer Strike, as hee sayth.

Of the Capon. Chap. 17.

THE Capon is of a cocke, made as it were female by cartuing away of his gendering stones, & is all changed in complexion, as other beasts that be gelded, & loseth his boldnesse, & his voice and song, and knoweth no difference betwene the houres of the night, nor beateth himselfe with his wings, nor araieth himselfe in fighting, but he sitteth on broode vpon Egges that be not his owne, as it were an henne, and taketh vpon him the office of a female, and feedeth chickens that be not his owne, and leadeth them about, and clocketh as an hen, and calleth chickens together, clocking w an hoarse voice, and accompanieth with hennes, and eateth with them of their meate, but he feedeth them not, he is fatted with them, but he fatteth not them. And the

Capon is more coward of heart then the Cocke, and more moist of flesh, and more soft of feathers, & sometime his feet be broken to compell him to sit on brood vpon egges, his spurs either be made blunt, or else they fall. When he is fat, his feet be bound together, and his head hangeth downe toward the ground, and is bozne by the feet to faires and to markets. But Constantine speaketh of a gelded Cocke and saith, that the flesh of gelded Cockes is more conuenable then the fleshe of other foules, and breedeth more noble nourishing and better blood: And theyr haine is better, and more profitable then the haine of other foules.

Of an Henne. Chap. 18.

THE Henne is called Gallina, and hath that name of Gallo, the cocke, as the Lyonnesse hath the name of the Lyon. And as some meane, if her members were medled with gold when it is molt, the gold should wast, as Lidore sayeth. The Henne is a soule of great laieng and breeding, and layeth many egges without treading, as Aristotle sayth, libro 5. And they be called winde Egges, and be more vnsauoury and lesse worthye then other Egges. And some hens haue alway twins, two chickens in one shell. And one of the twins is little, and sometime wonderfullye shapen. After that they sit on broode three daies, anone to hens and signes of Chickens bee seene: And the Chicken is bread of the white, and nourished with the yolke, as hee saith.

Also hens that late too much be not of long lyfe, but they die sone, as it is sayd lib. 6. Other properties of hens that bee known nigh to all men, be touched in the Close super Mat. 18. There it is sayd y a hen is a mild bird about chickens: for she couereth chickens vnder her wings, and defendeth them against the kite, and taketh sicknesse for sorow of her chickens, and loseth her feathers, and feedeth her chickens more then her selfe. And when she findeth meate, she clocketh and calleth her chickens together, and to defend her chickens, she putteth her

selues against a stronger then hir selfe. And also shee fighteth with a man for defence of her Chickins. When the Chickins bee dispearpled, shee cloyeth and calleth them together, and couereth them vnder her wing. And defendeth them, that they bee not taken with Hawke, nor with kite, and her kinde lone about her Chickinnes is knowne by roughnesse of feathers, and by hoarshnesse of voice.

Of the Gripe. chap. 19.

A Gripe is called Grippes, and is accounted among Volatiles Deuteronomi. 14. And there the Glose sayth, That the Gripe is foure footed, and lyke to the Eagle in head and in wings. And is like to the Lion in the other part of the body, and dwelleth in those hilles that be called Hiperborei, and bee most enemies to horses and men, & greueth them most, & layeth in his neast a stone that is called Smaragdus, against venimous beasts of the mountaine.

*Additio.

(Of this kind of straying beast, many bee in doubt whether there bee any of them in the worlde, notwithstanding it seemeth by credible writers that ther are diuerse, especially among the Hiperborei, people dwelling in the furthest parte of the North, and as some suppose vnder the North pole, called Polus Arcticus. Pomponius Mela writeth, that the contrie is but little, hauing the Sunne ouer them, and is fertill of it selfe, the people very iust, lining longer and moze pleasantly then other men, alwaye without businesse and labour, (knowing neyther warre nor debate) (as Mela and Solinus write) making good chere with their neighbours. And hauing garlandes on theyr heads, they throw themselves from a certaine rocke into the Sea, esteeming that to bee the best death, and for me of burieng: The Gripes are of colour of a dark Oker on the bace, their breast of purple colour, their wings browne and white, their talents blake, and the beak turning, as doth the Eagles, he is moze higher then the Lion, the hinder feet cloven, as the Stagge, able to carrie away

the waight of two men, a Stagge, or the like beast.

Of the Fawlcen. chap. 20.

The Fawlcen is called Herodius, and is a royall fowle, and desireth praye, and vseth to sit on his hand that beareth him, and is a bolde birde and an hardye, as is the Gosehauke: and hath little flesh in comparison to his bodye, and hath many feathers: and therefore he is moze lyght to flye. For in him is little thing that beareth downeward, and much that beareth upward, as Gregory sayth. And therefore he is right lyke to the Estridge in boldnesse and strength: and also much like thereto in diuers feathers and coulours. The Fawlcen is full bolde and hardye, with most sharpest beak, & with strong clawes, & hurteth moze his pray with rising thereon with his breast, then with his bill, or with his clawes. And is so greate hearted, that if he sayle of his pray in the first flyght and rase, in the second he taketh wreake on himselfe. And so if he be wilde, vnneth that day he seeketh praye. And if hee be tame, as it were for shame he flyeth aboute in the ayre, and then vnneth he cometh to his Lordes handes. For he holdeth himselfe ouercome, & as it were put out of kind, if he taketh not the soule that he flyeth to, as Gregorie sayth.

This fowle or bird is commonly called Falco, and Fulica also, as the Glose sayth Super Spalmum. And among all Birdes and fowles, these fowles haue little affection, and take little hede of their Birdes, as it is said in Exameron. With the same office of businesse, that he sedeth his owne birds, with such seruice he taketh and sedeth the birds that the Eagle thoweth out of her neast, and is vnkowne to him. He flyeth and voideth carrion, and toucheth not sinking flesh, not in strong hunger: But he may well alwaye with trauaile, and abstineth and abideth till he maye finde couenable praye, which he seeketh, as Gregorie sayth.

(Hawkes of pray are the onely pasture of Princes: and next for idle persons,

*Additio

sons,

sons, that set more by an inch of pleasure than an ell of thirst, who bestow in Hawks & hounds, more then would suffice twice as many poore men: for sometime the taking of some one pray of vi. d. & charge of so much wonne, stands them in twentie markes, which is according to the olde Proverbe, What is a Gentleman but his pleasure: but who is more gentle, he that fauoureth the poore to the profit of a common wealth, or he that lasciuiously spendeth more in one yeare then his parents got in 20. I referre to the prudent.

Of the Swallow. chap. 21.

A Swallow is called Hirundo, as it were Arundo ab aere, and hath that name of the ayre, for hee taketh not his meate sitting, but flying in the ayre, as Isidore saith. And is a crieng fowle, and flyeth not euen but hether and thither, and sometime about, and is busie in making neastes, and in feeding of birds. And he saith also, in making of neastes, the Swallow is most cunning. For vnneth mans wit were sufficient to make of any matter, the worke that the Swallow maketh and shapeth of claye onely with her bill.

Moreover, the Swallowe is full of feathers, and lightest and most swift in flight of fowles: and therefore other fowles reiect noz disroubleth not the Swallow, neither the Swallow is pray to other Birdes. And flieth ouer the sea into hot countreys, in which Countreys he abideth in Winter, as men suppose. And also they haue certain times of their coming and going. Their againe coming is token of springing time, and witness of the faire Summer, & resplendishing weather, as Ambrose saith libro sexto.

Aristotle saith, speaking of the Swallowe. l. 6. That a wilde fowle treadeth not noz laith egges but once a yeare, except the Swallowe which layeth egges twice a yeare, but sometime the first egges be broke by coldnesse of Winter, and the latter egges be complete and bring forth birds.

Also there it is sayd, that birdes that eate flesh, lay not egges twice a yeare, except the Swallowe, that hath sometime Birdes twice a yeare. Also there it is sayd, & if a man put out the young Swallows eien, yet their eien come agayne, for shee fetcheth an hearbe that is called Celidonia, and banneth the eien of her birds with the iuyce thereof, and so their eien be restozed to them againe, as Macro. saith.

I once proved this, but it toke not that effect, yet founde 1. stones of straunge coulours.

Also in the Swallows wombe be two stones found, of the which one is whitish, and is called the Female, and the other is red, and is called the Male. For hee is more vertuous then the white. These stones be called Celidonia, and be precious stones, namelie when they be taken out of the birds ere they touch the ground, as it is sayde in Lapidarie: there their vertues be described, as Constantine saith. Bloud drayen out vnder the right wing is medicinable to eyen, as bloud of a Dove is. Their durt is full hot and full gnawing: and therefore it greueth eien. And the Swallowe fetcheth her birds to throw durt out of her neast. And there be two manner of Swallows, some are great of body, and haue blacke ridges and red breasts, and white wombes: and these loue mens companye, and make neasts in mens houses. The other be lesse of bodye, and haue blacke breasts, and make their neasts in holes and chins of roches and of rockes, fast by waters. But both kindes make their neasts in earth or in clay, and both theye tayles be forked as a payre of sheeres.

These are called Martines, and are good to eate.

Also it is saide, that among Swallows is one manner kinde, and other fowles dread that kinde, yea, & Eagle & the Goshauke dread and fie of Swallow, as it were their enimie, and dare not fall on their pray, while they see of Swallow, for they dreade the biting of her. For peradventure it is venomous, as Plinius saith. And Swallows fight agaynst

Addition

Addition

Sparrowes, and come into their neasts, and driue them out with biting & scratching.

*Additio

(*This is called the sea Swallowe, that is as big bodied as a Thrush, and very short legged, and of a meruailous swiftnesse, all blacke sauing that toward the legges is gray.

Of Kaladrius. chap. 22.

As the Philosopher saith, the Birde that is called Kaladrius, is white of coulour, and hath no parte of blacknesse. And the neather part of his leg cleaneth and purgeth dimnesse of the eye. His kinde is such, when a man is helde in great sicknesse, this birde Kaladrius turneth away his face from him that is sick, & then without doubt the man shall die. And if the sicke man shal escape, the bird Kaladrius setteth his sight on him, & beholdeth him, as it were fauning and pleasing: and this bird is other then the bird that is called Calandra, that singeth as a Thrush. as the Glose saith, Deut. 14. There it is said, that Calandreon is another then Calundre, &c.

*Additio

(*Gesner saith, that Calandra, is a small Bird like the Larke, and is supposed to be the woode Larke, after Doctor Turnar, as for his singing at anye mans sicknesse, if he be to be made tame, may hereafter be better knowne.

Of Larus. cap. 23.

The bird that is called Larus inhabiteth sometime in waters and sometime in the land. Therfore in Aurora it is written.

Larus est fluminis habitator et incolae terrae, Nunc natat ut pisces, nunc volat instar avis.

That is to vnderstand: Larus dwelleth both in rivers and lande, and swimmeth as a fishe, and also flyeth as a Bird.

Addition

This is taken for the Sea cobbe, & all other birdes of that kinde. Gesner.

Of Locusta. chap. 24.

Locusta hath that name, for it hath long legges, as the shaft of a Speare.

Therefore the Grekes call her Hastagion, as Iliodore saith. And these woymes that be called Locust haue no king: and yet they passe forth ordinally in companies, as it is sayde Prouerbiorum. 30. They eate each other, for the moze eateth the lesse, and bee scene in Summer, & hidde in winter. And their hinder legs be longer then their foze legs, as the Glose saith super. 1. Joel. And first when hee is young, hee is Athelabus, and afterwarde when the wings bee growen he is made Locusta. And groweth moze in youth while he is Athelabus, then in age when he is Locusta. And hath a square mouth, and a sting in steele of a saile, and crooked, and folding legges. And they eate burgenings of trees and of hearbes, and gnawe them, and are gendered of the Southerne winde, and excited to flight, and they die in the Southerne wind. And in leaping they areare themselves, and in rearing they fall, & are fatted with flowers of Almons.

Also this woyme Locusta for the most part is all wombe: and therefore it hath neuer meate inough. And hath but one gut, and that is alwaye full of filth, and of uncleannesse: but alwaye he is hungred while he liueth: and if he findeth anye thing greene, he gnaweth & cesaeth not. With little colde he falleth as he were dead. But he quickeneth againe with heate of the Sun: and of their dirt woymes be gendered.

*Additio

(*This straunge kinde of flie hath long hinder legges, as the Grasshopper, he burneth cozne with touching, and deuoureth the residue. In India be of them thre sorte in length, which the people of the country doe eate. D. Cooper.

Of the Coote. Chap. 25.

The Coote is called Mergulus, & hath that name of oft dopping and plunging. For by oft putting downe his head into the water, and dopping there vnder, he sheweth signes and tokens of weather: and before the comming of tempests of the Sea, he flyeth crying to the Shoare. For it betokeneth most certainly full strong tempest in the Sea, if Cotes

die

flie crieng to the shore, as Iſidore ſayth: The Coot maketh her neaſt cloſe by the ſide of reeds vpon ſew ſtickes, & ſedeth & nourisheth her birds with wonderfull affection and loue of kinde: And anone as they be hatcht, they follow the dam, and dread not to flie vp and down on diuers waues of the ſea, & they hunt and gather water wormes, & fiſh to fill their wombs with. In winter for ſcarcitie of mouing, they be fat: & in Summer for ſcaldome of flight they be poze of fleſh and inſatelle. And when they be purſued with rauſhing birds, then they flie to water, & be deliuered by manner of plunging and of diuing.

The Cooſe is blacke, his legges grey, and his fleſh groſe.

Of the Kite. cap. 26.

A Kite is weake in flight & in ſtrength, Therefore he is called Miluus quali molliter volans, as it were weakly fleng: For he is borne vp above the aire with light feathers, & houeth there as he were vnmonable. And in fleng it ſeemeth vneth that he moueth the aire with ſofte touching. And is a bird that may well away with traunle, & therefore he taketh Cuckoos vpon his ſhoulders, & beareth them, leaſt they faile in ſpace of long wayes, and bringeth them out of y^e countres of Spaine, as Iſid. ſaith. And he is a rauſhing ſoule, and hardy among ſmall birds, & a coward & fearefull among great birds, and dreadeth to lie in waite to take wilde birds, and dreadeth not to lye in waite to take tame birds, and lyeth oft in waite to take chickens, & them that he findeth vnware, he ſlaith, and he eateth carrions and vncleane things, & ſo little meate to fill the wombe, he ſitteth all about the ayre: and is taken with the Sparhawk, and ſo his ſaintneſſe and cowardneſſe he is overcome of a Birde that is leſſe then he. And in youth there ſeemeth no difference betwene the kite & other birds of praye, but the longer he liueth the moze he ſheweth that his owne kinde is vnkinde. And there is a manner kite that taketh birds in the beginning, and afterward he eateth guts of beaſts,

and taketh vneth afterward ſyes, and ſmall wormes, as Aristotle ſaith: And he dieth for hunger at the laſt, and is a cruell ſoule about his birds, and is ſorry when he ſeeth the fat. And to make the leane, he beateth them with his bill, and withaboweth their meate, & hath a voice of plaining, and of moane, as it were meſſenger of hunger. For when he hungereth, he ſeeketh his meate weeping with voyce of plaining, and of moane.

Of the night crowe. cap. 27.

The night crowe is called Nicticorax, and hath that name, for he loyeth the night, and flyeth and ſeeketh his meate by night, and crieth in ſeking: and their crye is hatefull and odious to other birds, as Iſidore ſayth. And is a Birde that flyeth the lyght, and maye not ſee the Sunne, and haunteth & dwelleth in burials and in places of dead men: and they make their neaſts in walls and in places with chymnes and hoales, and eate the Egges of Doves and Choughs, and fight with them. Alſo this Birde is called Noctua, as it were ſharply ſeing by night: for by night the maye ſee, and when ſhining of the Sunne commeth, her ſight is dim. The Iſland Creta hath not this Birde, if ſhe commeth thither out of other lands, he dyeth anon as Iſidore ſaith.

(This kinde of Owle is dogge footed, and couered with haire, his eyes are as the glistering ſle, againſt death hee bleth a ſtraunge whoop.

There is another kinde of night rauen blacke, of the bigneſſe of a Dove, flat headed, out of the which groweth three long feathers like the coppe of a Lapping, his bill gray, viſing a ſharpe voice, whoſe vnaccuſtomed appearaunce, befokeheth mortallite: he prayeth on Mice, Waxells, and ſuch like.)

Of the Miredromble. Chap. 28.

The Miredromble is called Oocero-calus, and is a bird that maketh noyſe

The Buſſard, wher of are ii. kinds, the one haunteth vvarrens and parks, the other common.

Addition

Many ſecrets in nature not known, yet this is doubtful.

*Addition

in the Winter, and hath small chins in his iawes, in which he taketh first meate, and then sendeth it to the second wombe: For he hath two wombes, in that one onely he taketh meate, and in that other onely he setteth and setteth. But the first is taken in stead of the crop of the throat, as Isidore saith. In Greke Onacrocalus is called a Birde with a long bill: and there be of two manner kindes: One is a water foule, & that other a foule of desart, and he that dwelleth in Water, is a bird of great gluttonye, and putteth the bill downe into the water, and maketh a greete noise, and is enimie namely to Geles, & the pray that he taketh, he swalloweth sodeinly, & setteth it into his wombe. And then he chelweth and moueth his iawes, as he held meate in his mouth. This Bird resteth on the cliffe, and turneth vppward his bellye to save himselfe against the ræle of the Colbanke, that he maye in that manner the more safelye rest and slepe, as Isidore sayth.

**Additio.* Of these kindes of Comozants are diuerse, whereof the one called Onocrotalus, is as bigge as a Swan, which putting his head into the water, brayeth like an Asse. Of water fowles, there are diuerse sortes that are here omitted, because of the hinderance of other Authoys: as the Mallard, the Ducke, the Witter, the Wigen, the Teale, the Puffin, the Barnacle, the Wargander, the Gulls, the Twite, the wilde Gele, and Sheldrake, with many others.

Of the Pellican. chap. 29.

A Pellican is a Birde, that is called Porphino. Levi. 11. and Deut. 14. And is a Birde of Aegypt, and dwelleth in desart, beside the River Nilus: and is accounted among vncleane birdes by the lawe in Leuit. And there be two manner of Pellicans: One dwelleth in water and eateth fish, and the other dwelleth on land, and loneth wildernesse, and eateth venomous beasts, as Lizards, and other such. And all that the Pellican eateth he plungeth in water with his foote, & when he hath so plunged it in water, he put-

eth it in his mouth with his own foot, as it were with an hand. Only the Pellican and the Popiniar, among foules, vse the foote in stead of an hand.

Also of the Pellican, the Glose speaketh super Psalmum, & the same Plinius saith in this manner. The Pellican loneth too much her children. For when the children be haught, and begin to waie hoare, they smite the father and the mother in the face, wherefore the mother smiteth them againe and slaieth them. And the thirde daye the mother smiteth her selfe in her side that the blond runneth out, and sheddeth that hot blond vppon the bodie of her children. And by vertue of the blond the birdes that were before dead, quicken againe. And in the Glose vpon that place of the Psalme. Factus sum sicut Pellicanus. It is sayd that the Pellican slayeth her Birdes with her bill, and maketh sorrowe thre dayes, and then sheddeth her hot blond vppon them, and maketh them alieue againe in y manner. Magister Iacobus de Vitriaco in li. de mirabilibus orientalium regionum telleth another cause of the death of Pellicanes birdes. He sayth, that in Aegypt is a bird y is called Pellicanus, a Birde with greete wings, and most leane. For all that he swalloweth passeth forth anon behinde: for he hath a right slipper gut. And therefore he maye not holde meate till it be incorporate. And the Serpent hateth kindlye this Birde. Wherefore when the mother passeth out of the nest to get meate, the serpent climeth on the tree and singeth & infecteth the Birdes. And when she cometh againe, she maketh sorrowe thre dayes for her Birdes, as it is sayde. Then (he sayth) she smiteth her selfe in the breast, and bringeth blond vppon them, and reareth them from death to lyfe, and then for greete bleeding the mother wareth feeble, and the Birdes be compelled to passe out of the nest to gette themselves meate. And some of them for kinde loue seeke the mother that is feeble: and some be unkinde and care not for the mother, and the mother taketh god haue there to, & when she cometh to her strength, she nourisheth and loneth those Birdes

that

that fedde her at her need, and putteth a way her other birdes, as vnworthye and vnkinde, and suffereth them not to dwel nor liue with her.

Of the Partridge, chap. 30.

The Partridge is called Perdix, and hath that name of her owne voice, as Lidore saith, and is an vncleane bird. For the male lepech by and treadeth the male: And strong liking of lechery for getteth the sexe and distinction of male and female, as Lidore saith. And is so guilefull, that the one stealeth the Egges of the other, and sitteth abroad on them. But this fraude hath no fruite, for when the Birdes bee haught, and heare the voice of their owne mother: they forsake her that brooded them, when they were Egges, and kept them as her owne Birdes, and tourne and followe theyr owne mother naturall, as Lidore saith, and Ambrose also. And the Partridge trauaileth not in layeng and in brooding, lyke as other foules doe, as Arist. saith. Some foules (he saith) breed and gender lightly, as the Partridge. And y mother of the Partridge sieth all about the hunter, till her birdes be flown. And after the birds be flown, she the damme flyeth after, and calleth her birdes: the which young Partridges sone after they be hatcht they followe the damme, and seke their meat. And the Partridge hath few fethers and much flesh: and therefore he is feble of flight, and in flight he riseth but little from the ground, and falleth oft to the ground after a little while. Also y Partridge dreads y Sparhawk, and sieth her: and as long as hee seeth the Sparhawk in the aire, he riseth not fro y earth into the aire. And at the noise and ringing of a little bell, he flyeth about vpon the ground, and falleth into the net or grinne ere he be ware. Plinius. lib. 29. ca. 6. saith, that the Partridges gall, with euen weight of bonnie, cleareth much the sight, and therefore it shall bee kept in a siluer vore. They euen with hony sod in a brassen vessel, helpe to heale the pimples of eien.

(The Whelant is also a delicate soule

both of beantie and flesh, the Vethcocke, the Dwell, the Woodcocke, the Snite, y dainty Godwike, commonly taken in the Ile of Eley, the Bustard, the Witter, the Showelar, with many other birdes of smaller sorts. As by Gesnerus is described their properties and kindes.)

Of the Pecoche, chap. 31.

The Pecoche is called Pavo, and hath that name of the sounde of his voice. His flesh is so harde, that vnneth it rotte, and is full hard to sathing, as Lidore saith. And Aristotle saith, that the Pecoche liueth twentie yeare, and hath chickens in the end of thre yeres, & after his wings bee couloured. And the Pehen sitteth abroad thirtie dayes, and a little more: and sone after the shelles be cloue, and hath no chickens but once a yeare, and layeth twelue Egges or few lesse. And the Pecoche laseth his fethers, when the first tree laseth his leaues, and his fethers grow first when leaues begin to grow on trees, as Aristotle saith. And the Pecoche is a bird that loueth not his young: for the male searctheth out the female, and seeketh out her Egges for to breake them, that he may so occupy him the more in his lecherie. And the female dreads that, & hideth busily her egges, least the Pecoche might sone find them. And Arist. saith, that the Pecoche hath an vnstedfast and euill shapen head, as it were the head of a serpent & with a crest. And he hath a simple pace, and small necke, and areared, and a blew breast, and a taile ful of bewty, distinguished on high with wonderful fairenesse: and he hath foulest feet & riueld. And he wondereth of the fairenesse of his fethers, & areareth them by, as it were a circle about his head, and then he looketh to his feet, and seeth the foulenesse of his feet, and speke as he wer ashamed, he letteth his fethers fall sodeinly: and all the taile downeward, as though he toke no heed of the fairenesse of his fethers: and hath an horrible voice. And as one saith, he hath a voice of a seend, head of a serpent, face of these. And lib. 29. cap. 6. Plinius saith, y the Pecoche hath enue to mans profit,

lik.

and

and swalloweth his owne durt: for it is full medicinable, but it is seld found.

Of Sparrowes. cap. 32.

Sparrowes be small birdes, and be called Passerei, of Parmitate, littenesse, as Iſid. ſaith. And the Sparrowe is an vnſtedfaſt bird with voice and iangling: and maketh theyr neaſts nigh to dwellinges and habitations of men. And is a full hot bird and lecherous. And the fleſh of them oft taken in meat, exerciſeth to carnall luſt, as Conſtantine ſayth. Sparrowes laye many Egges, and are full buſie to bring vp their birdes, and to feede them. And ſhe maketh her neaſt in hay and in fethers, and keepeth her neaſt cleane without durt. And therefore ſhe throweth the durt of her Birdes out of the neaſt, and compelleth her Birdes to throwe their durt out of the neaſt: and they feede their Birdes with Spiders, Wormes, and Flyes: and they eate venomous ſeedes, as of Henbane, without hurt: and they haue ſometime Leper and the falling euill: and the female liueth longer then the male, and the male is jealous of his wiſe, & fighteth oft for her, as Ariſtotele ſaith: and the ſparrow dreadeth the Weſell, and hateth her, and crieth & warneth if ſhe weſell cometh. And waiteth and biſteth and billeteth for to haue the neaſts of Swallowes, and they loue their owne kinde. And birdes that other Sparrowes leaue by ſome hap, they gather & feed & nourish, as they were theyr owne. And if it happeneth that one of the is taken in a grinne, or in other manner wiſe, ſhe crieth for help. And a multitude of Sparrowes be gathered together to deliuer that that is taken, and ſpede and haſt with all their might.

*Additio

(The moze of that which prouoketh heate, the ſoner is waſted the inner vertue, the cauſe of the gout, if not the leproſie, haſtours of death.)

Of the Elſtridge. cap. 33.

The Elſtridge is called Strucio, and hath that name of a word of Greke, as Iſidore ſaith. For that he hath a bodie

as a beaſt, & fethers as a foule: and alſo he hath two ſete, and a bill as a foule: but for weight and heauineſſe of body he flieth not with foules in the aire. He laieth egges as other foules do, but ſhe neglecteth to brood her egges, the which egges be raken in grauel, and birds be brought forth by heat & nourishing of the durt, as Iſid. ſaith. And Ariſtotele ſpeaketh of the Strucio, and ſaith, that the Strucio in making is like to a foule, and in ſome point he is like to a foure footed beaſt. For he flieth not vp into the aire: for his wings be not couenable to flight, but in the making therof is thin, as the making of her ſelfe, & for he is ſome deale ſhape as a bird he hath many fethers in the neather part of the body, & hath two ſete as a foule, & is clone ſeted as a foure footed beaſt: and the cauſe therof is, for by the greatneſſe of his body, he is likened to a foure footed beaſt, and not to a foule, and is ſo hot, that he ſwalloweth and deſiecth and waſteth yron. And Avicen ſaith, kinde that is wiſe and ware in all thing, graunteth to the Strucio a propertie to lay greateſt egges and hardeſt of ſhell, that being occupied about the generation of them, heat may be temperate: for if the heat ſhould be too vehement, it ſhoulde be cauſe why he ſhould die the ſoner. Other properties of the Elſtridge Gre. toucheth ſuper Iob. 29. where it is ſayde, that fethers of the Strucio be like in colour to the fethers of ſhe gentle Hawkon, but not in vertue: the fethers haue the likeneſſe, but he lacketh ſwiftneſſe of flight. He ſpreadeth out his wings to ſlie, but yet he riſeth not vp fro the earth: He is clothed with thinne fethers, & made heauy with a great body. And when the time is come that they ſhall laye egges, they heaue vp their eyes and behold the ſtars that be called Virgilie or Plades: for they laye no Egges but when the conſtellation ariſeth and is ſcene. And about ſhe month of Iune, when they ſee thoſe ſtars, they digge in grauell and laye there their egges, and couer and hide them with ſande. And when they haue leſte them there, they forget anone where they layed them, and come neuer againe thereto. But the grauel is chaſed with the heat of the Sunne, and heateth

the

the Egges that be hidde, and breedeth birds therein, and bringeth them forth: And when the shell is broke, and birdes come out, then first the mother gathereth and nourisheth them: And the birde that she despised in the Egge, she knoweth when it is come out of the Egge. And therefore it is sayd to Iob. He is made harde to his owne children, as though he were not his owne. Also the Estridge hateth the horse by kinde, and is so contrary to the horse, that he may not see y^e horse without feare. And if an horse cōe against him, he raiseth vp his wings as it were against his enemye, and compelleth the horse to flie with beating of his wings.

*Additiō
(Of the fethers of the Estridge, the plumage is made for Princes, and nobles to weare in their hats, caps, and other furniture.)

Of the Turtle. chap. 34.

THE Turtle hath that name of the voice, and is a simple Birde, as the Culuour. But is chaste, farre vnlke the Culuour. The Turtle is a chaste Birde, and hath that name of conditions. For he followeth chastity, and if he seeth his make, he seeketh not cōpanye of any other, but goeth alone, and hath minde of the fellowship y^e is lost: and groweth allwaye, and loueth and chooseth solitarie place, and flyeth much company of men: Nevertheless he cometh downe into Dyards & gardens, and fields of men, and there eateth, wherby he liueth. And when he hath meate, he passeth againe to high hills, and to priue places of woods. He cometh in springing time and warneth of nouelty of time with growning voyce. And in winter he leaseth his fethers, and then he hideth him in hollowe stocks. And against Summer in springing time when his fethers spring againe, he cometh out of his hoale, in the which he was hid, and seeketh couenable place, and stede for to breede in. And among thick boughes and trees, of harde stikes and knottie he maketh her nest, and layeth Egges therein and sitteth abrode, and hath Birdes, and feedeth and nou-

risheth them, as Aristotle sayth. The Turtle layeth Egges twice in springing time, and not the thirde time, but if the first Egges be corrupt. And Turtles laye and breede fiftene yere, and lyght not vpon stinking things, neyther vpon carrion, because of meate: for she eateth not carrion, but for meate for her birdes, she seeketh out cleane graine, and gathereth them in cleane places, and liueth thereby. When other Birds sing, she groweth, and his Birdes be hot and moist, as Culuour Birdes, as Constantine sayth: and that witnesseth heauynesse of flight. But when he beginneth to flie, his flesh is made more hot and lyght, and more better to desie. Also the blood of her right wing is medicinable, as the blood of a Swallowe, and of a Culuour or Douc.

Of the Vulture. chap. 35.

THE Vulture hath the name of slowe flight, as Isidore sayth. For of the plenteousnesse of much flesh, he lacketh swiftnesse of flight. And some men tell, that her treading is not needed, but y^e she conceiveth, and is conceived, and gendereth, and is gendered without treading: and they tell, that they liue an hundred yeres, as Isidore sayth. This Birde is cruell about his owne Birdes, as the kite is. And if she seeth her birdes to fatte, she beateth them with her fete and bill to make them leane by soze beating and biting, as Plinius saith.

Also he sayth, that in this Birde the wit of smelling is best. And therefore by smelling he saoureth carrions that be farre from him that is beyonde the sea: and againeward. Therefore the Vulture followeth the hoast that he may feed himselfe with carrions of men, and of horse. And therefore (as a Diuiner sayth) when many Vulturs come and flie together, it betokeneth battaile. And they know that such a battaile shall be, by some priue wit of kinde. And Aristotle speaketh of the Vulture and saith, that he fighteth with the gentle Falcon, and flyeth about him, and when he hath

ouercome him, he dieth. He eateth rawe flesh: and therefore he fighteth against other Fowles because of meate, and he hunteth from middaye to night: and resteth still from the Sunne rising to that time. And when hee ageeth, his ouer bill wareth long and crooked ouer the nether, and dyeth at the last for hunger, as Aristotle sayth there. And some men saye, by error of olde time, that the Vulture was sometime a man, and was cruell to some Pilgrimes: and therefore hee hath such paine of his bill, and dieth for hunger, but that is not lawfull to beleue.

And so he saith, when he of his meat leaueth reliefe, he leaueth not that to other fowles, as the Eagle doth, but layeth it in his neast to fede with his birds: for he getteth not lightly meate: and they neasts be on high mountaines, & in thicke woodes. And if he seeth any fowle flye about his birdes, he beateth them away: and feedeth his birds till they may flye: & then he drineth them out of the neast, and suffereth them not to come nigh that place.

Also in lib. de Almacar, he sayth, that ther is a manner water foule that dreatheth the Vulture, and therefore flyeth to the water: and the Vulture flyeth about farre from thence, and is sharpe of sight, and waiteth when the foule cometh out of the water: & then he taketh that foule if he may.

Also the Vulture is a much stinking foule and vncleane, and his flesh is most hard and of euill sauour, and of heauye smell. And therefore it is not profitable for mans meate: for carrion he fighteth lyghtly to the ground. But when he is alighted, vnneth he riseth againe frō the ground, as Gregory sayth. Hee flyeth high, and seeth carrions that be full lowe: and for loue of carrion he cometh downe from the high country of the aire, to the ground, as he sayth. And when any beast setteth vpon him he beareth his wings against the winde: and so he riseth from the ground: and flyeth into the aire moze by helpe of the winde then by his owne strength.

And hereto lib. 29. ca. 3. Plinius saith, that among foules the Vulture is con-

trary to serpents. For if his fethers be burnt, the smell thereof drineth away Serpents. And the heart thereof maketh a man sicker and safe that beareth it among Serpents and wilde beastes. His heart bound in a Lions skinne, or in a Wolles skin drineth away scolds. His fethers bounde to the leste fote of a woman, that travaileth with childe, delivereth her swiftly. But then it must be taken away lightely, least the entayples followe and come out after. Ointment made of Vultures grease, and oile that is called Oleum myrti, & Ware, helpeth sinewes, & beastes also. His right foot bound to the left fote, healeth that aketh: the left fote also healeth the right fote. His tongue plucked out with yron, & hanged about a mans necke in new cloth, maketh a man gracious, to get of a mā what he desireth. So it is sayde, his boanes burnt to ashes, and medled with Celidonia, and giuen to beastes, healeth theyr eyills. Huc vsque Plinius. cap. 36. He saith that blood of Vultures, with the hearbe y is called Cabeon, or els Cameleonte, and Celdra, healeth the Leper.

(The Vulture is called a Geir, lyke vnto an Eagle, a bird of a fierce stomach, there are diuerse kindes, there is one kinde lyke the Falcon, bigger billed, & talented. Read Gesner.

*Additio

Of Vlula. chap. 36.

Vlula is a foule that hath that name of shreeking and crying: And therefore among Diuinaours with crying he betokeneth aduersitye, as Ihdore saith. And hereby it seemeth that Vlula and the Diuine be all one, and among Diuinaours her voyce is vngacious. Super Esai. 14. the Glose sayth in this manner. Vlula is a Bird of the quantite of a Crowe, sprong with speckes, and pitcheth his bill into a myrre place, and maketh a greate sound and noyse. And hereby it seemeth that Vlula is a mire drone, that is a Birde of the marries, and dwelleth in myrre places. Seeke before in the Chapter of the Piredromble.

Of the Lapwing. chap. 37.

The Lapwing is called *Vpupa* among the Grekes: for he eateth mans durt, and is nourished and fed ofte with douring, as *Isidore* sayth. For it is a bird most filthy and vncleane, and is copped on the head, & dwelleth alway in graues or in durt. And if a man annoint himselfe with her bloud when he goeth to slepe, in his slepe he shall see fæends busy to strangle & snare him: and her heart is good to euill doers, for in their euill doing they vse theyr heartes. Of this birde *Philosophers* tell, that when he ageth, so that he may neither see nor fle, his birds pull away the feeble fethers, and annoint his eye with iuyce of hearbes, and hide him vnder their wings till his fethers be growen: and so he is renewed, and flyeth, and seeth cleerely, as *Isidore* saith.

Of the Keremouse. chap. 38.

The keremouse is called *Vespertilio*, & hath that name of the euentide. For it hating light, lieth in the euentide with breaking and blenching, and swifte moving, with full small skinnies of her wings. And is a beast like to a mouse in sounding with voice, in piping, and

crieng. And he is lyke to a Birde, and also to a foure footed beast: & that is but selfe found among Birde. *Huc usque Isidorus*. Also *super Esaiam. 2.* the Close sayth that these Keremise flye light, for they be blinde as Moles, and lyke powder, and suck Dyle out of Lampes: And they hide themselves in chins and cliffes of walles, and be most colde of kinde. Therfore the bloud of a Keremouse annointed vpon the eie liddes, suffereth not the haire to growe againe, as *Constantine* saith. And that perthance is because it stoppeth the pores with his coldnesse. And when the pores be stopped, haire groweth not againe.

(*In the Iland of Catighan are certaine greate Battes, as bigge as Eagles, of the which the trauailers of the West Indias report they toke one: they are good to be eaten, and of tast much like a hen: Folio. 439. in the third Decade, 4. 6. booke Folio. 128. The trauailers ouer in the straights greatly tormented with the biting of Bats, which are ther so noisome in the night, that if they bite anye man in his slepe, they put him in daunger of life, onely wth drawing of bloud, insomuch that some haue died thereof, falling as it were into a consumption through the malitiousnesse of the venimous wound, &c.

*Additio

They call it a black plouer.

The Bat, or Reare-mouse, or dormouse

FINIS LIBRI DVODECIMI.

INCIPIT LIBER

XIII.

DE AQUA ET EIVS ORNATV.



As much as the properties of fire & of aire are described, now it is convenient to remeber somewhat the effects & doing of waters as it belongeth to this worke. And water is called *Aqua*, as it were *Equa*, euen. For it resteth neuer of mouing, till the ouerside thereof be euen, as *Isid.* saith. li. 12. Also *Const.* saith, that water is a colde element & moist, & more

subtill then earth, & bright & cleane, and not held in with his owne markes and bonds. For water shuld all to shed & fall to naught, except it were stopped & held in with other markes and bonds then his owne. In *Exameron Basilii* describeth y^e properties of water in general & saith: that among all elements water is most profitable, for water maketh heauen temperate, and the earth plenteous, and incorporeateth y^e aire with vapours, & ma-

Bk. iii.

heth

heth it thicke, & stieeth by on high, & cha-
 lengeth heauen. Water is cause of al that
 is bred & springeth: for it breedeth cozne
 & fruit, & bringeth forth trees, hearbs and
 grasse, & wipeth of filth, & washeth away
 foulenesse, and giueth drinke to man and
 beast. For water ioyneth with y^e earth, &
 pearceth & filleth it, & nourisheth the heat
 of heauen, & tempereth al y^e nether things.
 For but if these neather things were te-
 pered in their mouing about, they should
 burne & be wasted by strenght of heat: this
 water drinke of beasts leadeth forth the
 meat & feeding into lining of flesh. This
 giueth spirit & bzeath to fish, as the aire
 giueth to other beasts, & ioyning of bodie
 & soule. This shed into the inner parts of
 the earth, ioyneth y^e parts thereof. For by
 strenght of great drines y^e earth shuld sal-
 to powder, but if the partes were ioyned
 together by moisture & water. Also this
 passing by the inward waies of y^e earth,
 taketh changing in likenesse & coulour, &
 sauour of place by which it passeth. And
 therfore water is, and seemeth now salt,
 now sweet & fresh, now clere, now trou-
 blous, now thicke, now thin. For water
 hath no determinate quality nor colour,
 nor sauour, to y^e intent it shuld so be able
 to take easily all coulours & saours, and
 therfore y^e moze cleane & pure y^e water
 is, y^e moze dark & dim it seemeth, when y^e
 Sun beames come not therein to giue it
 colour & helow. This moueth from y^e mid-
 dle toward the vtter roundnes, & stinteth
 not till the vtter partes thereof be made
 euē, & the parts thereof like far from the
 middle point of y^e earth. Also this taketh
 light of the Sun beames, & reboundeth it
 againeward toward heauen. And for it
 hath y^e vtter part of a mirrour, & sheweth
 his kinde, by working and doing of light
 rebounded, likenesse & Image of things
 be scene therein, and the faces of them that
 looke therein, be knowen & scene therein, as
 it were in a mirrour.

Also this sheddeth abroad the beames
 that thirleth the substance thereof, and
 spreadeth them moze largely in bzeadth, &
 therfore it maketh things that be scene
 therein scene moze then they be in them-
 selues. These generall properties of wa-
 ter, & many other thou maist find in Exa-

meron. And there be many diuerse wa-
 ters as he saith. For water springeth &
 cometh of the aire, as raine water. And
 for this is heuenly water, it is most pro-
 fitable to things that grow in earth. O-
 ther waters spring & walme out of y^e in-
 ner parts of y^e earth, as well water & pit
 water. And some water passeth & runneth
 on the earth, as water of riuers: and some
 water beclippeth the seeds of the earth, &
 of y^e roundnesse thereof, as the sea of Oc-
 cean, & of muddle earth, that is mother &
 generall head and spring of all waters,
 as Constantine sayth. Then raine water
 is of it selfe, bright, clere, thin, light, and
 sauourie. The clerenesse thereof sheweth,
 that none other thing is meddeled there-
 with. And the lightnesse and sauourines
 of it, sheweth the subtil substance there-
 of. Among al waters this is best to plen-
 teousnesse of y^e earth, & namely when it
 falleth with thunder. For with his mo-
 uing, thunder smiteth of vapours: and
 so maketh the water subtil & clere, pure
 and cleane. And the water that is med-
 led with snow, or molten of snow, is
 worse and not good for them that be sa-
 sing. For it smiteth the stomake, and ri-
 ueth it together, and breedeth cough, &
 setteth the teeth an edge, as Constantine
 saith. Of diuersitie of waters, and diuerse
 qualittie and working thereof, seeke be-
 fore lib. 6. of drinke. chap. 31. there yee
 shall finde it moze plainly declared and
 open.

And after Raine water, Well water
 is best, namely if it spring out of stones,
 or fall downe of high wells. For the wel
 is head and spring of lining water, that
 springeth and runneth continually out of
 priue veines of the earth. Therefore a
 Well is called Fons, as it were Fouens,
 nourishing, or Fundens, shedding, as Ili-
 dore sayth. And hath priue comming
 out of the veines of the earth. And hath
 his springing and rising out of deepe
 wayes of stones, and a Well multiply-
 eth his waters, and communicatiueth
 himselfe: for hee hideth himselfe to no-
 thing: And communicatiueth and par-
 teth himselfe as well to Pilgrimes and
 straungers, as to men of the same coun-
 trye.

Also he cleanseth himselfe and other things: for well water that runneth out of sad stones is clere, and cleanseth of most filth and hoare also. Also a well reueth himselfe, and alreth other things, and helpeth, for alwaye he reueth his waters, and giueth benefice of reuuing & altring, to things that plunge theselues in welles, as the Glose sayth super psa. Also it abateth thirst, and cooleth and refresheth wayfaring men in heate, & giueth to them that be a thirst, drink, that is contrary to heate and diness. Also a well maketh the places plenteous & benigh thereabout, for places that be nerre to wells, commonly haue mo hearbes & grasse, & floures, & be moze fructuous than other. Also a well in the middle thereof, springeth first by of the earth, & casteth away from it selfe powder & gratiell & be in his way, for a well springeth & walmeth by by violence of his mouing, & passeth through & earthy parts, & departeth, and dealeth part from part, & sheddeth & sparpleth them asunder. Also a Well be cause of his clerenesse (as it were a myrrour) sheweth shapen and likenesse of things that be there afoze: and therefore men that loke in wells, see therein theyr owne faces, and as well the riuelyng & other speckes that defile the fairnesse be scene in water of wells.

Also a well by qualyte of times, of winter and of Summer chaungeth his owne qualite. For as Macrobius saith, in winter a well is hot, & cold in Summer time: the cause thereof is, for in winter heate flyeth and voideth the master of his contrary, and draweth inward to the inner part of a well, and by presence of that heate and continuall beating, the mouth of the well is hot: and the contrary in summer for contrary cause, for because of heate & hath masterie in the aire in summer, coldenesse flyeth to the inner parts of wayes and beyes of the wel, and therefore water that springeth, is found the moze cold that time. Also by the highnes of place of & springing of water, the well sendeth his water: for & water is led as high in pipes, as & place of spring of the water is, that he springeth in: for if a well springeth in & top of

an hill, oft by pipes the water is led to & same highnes into another hill, & is not led higher than his own springing place, except it be by violence. Also though a well be little in his owne spring: yet for it springeth continuallye, it is originall cause of manye great Riuer, for there is no Riuer, but it springeth out of some Well, knowen or unknowen, as Isidore saith. Also a well amendeth water of lakes, and other standing waters, as it were quickning the with vertue. For when a wel is litle & springeth, or passeth by a great lake, it maketh the water therein & moze wholsome, & the fish & is therein & better in point & state. Also a well taketh & receiueth heat, vertue, & sauoz of waies & veines of & earth, & it passeth by, as Isid. saith. Therefore wells be now hot, now colde, now smelling of bymstone, after & diuers qualities of the earth that it passeth by, as Isid. saith li. 12. In Italy is a well, & the water thereof, ofte healeth sore eyen: Also in Affrica is a well, and the water thereof maketh the voyce well sounding and singing. Also in Boetia be two Welles, that one maketh god minde, and that other maketh forgetfulnesse. Also in Aethiopia is a well of red colour, and he that drinketh thereof, shall anon be wood or mad. Also in Cecilia be two wells, and one thereof maketh females barren, and that other maketh them that be barren, able to conceiue. Also in Idumea is a Well, that chaungeth colour foure times a yeare: for thre moneths it seemeth froublous, as it were tempered with powder, thre months red as blond, thre months green, and thre months a manner blue. Then of that Countrie, call that Well, Iobs Well.

Also in Siloa at the fote of the mount Sion, is a well that runneth not alway, but certaine daies & houres. Also in Sardinia be hot wells that helpe eyen, and reprove thauens for their euill doing, & maketh them knowen by blindness. Also he saith & in Egypt is a well, in & which burning bzondes be quenched, & quenched bzonds are kindled. Also among the Garamantes there is a Well so cold by day, that it may not be dronk, & so hot by

night, that it may not be touched. Huc vsque Isidore. Whereof it followeth, that a well hath sauour and kinde of his owne ground. For if the ground be swete & pure, the water shall also be swete and pure, and againward. Also if the ground be brimstonie or lime, the water shall sauour of brimstonie and lime: and so if the well in his owne spring be corrupt and vicious; all that runneth out is vicious and corrupt.

*Additio

(*) There are in Englande, Waters that cure lame and diseased: at Bathe, at Saint Anne at Buckstone, & New-man regis.

¶ Of Pit water. Cap. 2.

A Pit is called Puteus; and Puteus, is a lake digged and dolue, and hath that name Puteus of Potus, drinke as Isidore sayth: for of sweating and wosing of clynes and denues of the earth, water springeth, for then the small inner beynes of the earth be broke, and the water wole out as it were smoking. And of that wosing, pit water is generated, as he sayth. And as Constant. sayth, among waters, pit water is thickest and worst to drinke, for saltnesse of the earth, and for standing of the water, and also for deepnesse and farnesse from the aire. By riuer sides pit water is sone found, and the substance of that water, is likened to the complection of the riuer water: and when a pit is nigh another, the deeper pit draweth the water of the pit that is of lesse deepnesse, and gathereth that water to it selfe, and taketh sauour of the earth and ground that is there about, and therefore the water is shewed now salt, now fresh. Also pit water ofte taketh corruption, when it is not moued, and therefore to make pit water cleane, & pure, it needeth that it be oft moued & drawen: and the nearer that pit water is to the beyne of the earth, the more colde and the more fresh commonly the water is found. Also in winter seldonie or neuer pit water freezeth. For by presence of colde aire in winter time, heate that is contrary to colde is there put in to the inner parts of the pit, and there-

fore the water therof is changed by hot vapor, and is not suffered to freeze; but is founde more hot in winter, than in summer. Also for deepnesse of his place, pit water is got with difficultie, and is bineth caught or drawen without great triall and crasse.

¶ Of a Riuer. Cap. 3.

A Riuer is called Fluvius, & hath that name of Atfluendo, running. For as Isidore sayth, it is euerlasting running: for it runneth continually, and ceaseth not to runne, but if the head thereof be stopped or turned and let. It is to know in a Riuer is euerlasting running and deepnesse of place, and winding and turning of mouing: for ofte a riuer runneth, by ful long space of countries & lands: also its head is knowne of its well spring, & the finall end whetherward it runneth, and the maner of springing. For euery riuer commeth originally out of the sea, by priue wayes, and springeth out in well heads, and passe oft into the sea, by waies and passages that be knowne, as the Glose sayth, super Eccle. pri. there it is sayd, that all the riuers runne into the sea. Where Ierome sayth thus, Philosophers tell, that swete Waters that runne into the sea, be consumpt and wasted by heate of the Sunne, or els they be swete and nonrishing of saltnesse of the sea. But our Ecclesiastes, the maker of waters sayeth, What they come agayne by priue beynes of the earth, to the well heades; and commeth out of the mother, that is the sea, and walmeth and springeth out in well heades.

Also it is to be considered, in a riuer the corpes, and the mouing betwene, & from the beginning to the ende, and also the sauour and swetnesse, for riuer water is driued and clenched in beynes of wells, by whom he passeth, and is spoiled of saltnesse, and taketh sauour, & is able to be dronke, and turneth into swetnes as Isidore sayth.

Also as to the sight, the faire clarnes thereof is to be considered. For the substance thereof taketh light, and is clere,

as a myrrour, and so images & things, that be obiect thereto be sene in waters of riuers. Also touching the substance of a riuer the cleanness and purenesse is to be considered, & the course thereof is downward & swift, & swiftnesse is more vertuous: for it beareth downe all lets that it findeth in his course, and nothing withstandeth the running thereof. For with his swiftnesse he beareth forth with his course all that is throwen therein, or els drineth it to drink, and drinke, and moueth and beareth shippes laden, and putteth them forth with his course, and moueth about, and turneth full swiftly full heauie wheeles by violence and strength, and taketh in himselfe boare and filth, that is throwen therein: but by swiftnesse of moving, he departeth and disperleth such filth and boare. And a riuer clenseth himselfe and the place that he passeth by, & renoueth waters of lakes and of ponds, there he cometh in, and keepeth them from corruption, and feedeth and nourisheth fish of diuers kindes, and clenseth and doth away stench and euill sauour, and changeth qualities of fish of lakes and of marches.

Also touching the effect and doing, a riuer hath many profitable things, that be conuenable to the vse of men: for he warneth to nothing his benefice, but communeth to all men as much as it selfe, for he serueth euen lyke both men and beasts, lesse and more, and clenseth and doth away filth and uncleannesse both of bodies, and of cloathing, and refresheth & cooleth them that be hot, and feedeth with drinke them that be a thirst, and moysteneth and maketh plenteous the place that is nigh thereto by influence of his humours, and moysteneth routes and feldes, & maketh them great and fat, as it fareth in Aegypt. There when feldes lye lowen as it were in gardens, all the feldes take moysture of the riuer Nilus, as Rabanus saith super Deut. cap. 11. with his course about the Cities, he wardeth and strengtheneth them, and other dwelling places, and bringeth to Cities victuals, and Merchandises, & maketh men rich, and gathereth together heapes of gravel

and earth, and maketh Ilands, and also conuenable place for succour and strength. Constantine speaketh of Riuer water & saith, that riuer water is best that runneth Eastward, and springeth and cometh out of high Mountaines: and the riuer water that runneth Westward, lesse worthy. Also he saith, that the farther the riuers be from Cities, the more cleane they be and pure, and the more conuenable to feeding of fish. Also filth & boare of cities be cast into riuers, & washing & bathing of fies & of other things, of the which the riuer water sometime taketh corruption, as he saith. Riuer water is good, that runneth swiftly & strongly upon smal stones & grauelly ground, or upon clay ground, sad, sauory & clere, for it taketh sauour and colour of the ground that it passeth by: and therefore as well the names, as the properties of Riuers be diuers, as the Ciose saith super Gen. 2. And though riuers haue common head spring of the sea, yet neuer thelesse of the place that he springeth by in, and of the country, that he passeth by, he taketh sauour and colour and name. And though a riuer taketh in it self many waters and streames, that run therto, yet as long as the proper well springeth of a lake, he leaeth nat some the first name: for he corporeth and turneth to himselfe waters, and runneth therto, both in name & in substance. Wherefore though a Riuer be little and small, when he beginneth to spring out of the first well, yet farther he passeth fro the head spring, the more he increaseth by running & coming of waters & streames, as it doth in Danubio, a riuer of Germany, & is called Downow in common speech, wherof Ili. 13. speaketh & saith: & this riuer springeth & cometh out of hills of Germany in the West side, out of a little well, & runneth Eastward, & taketh to it selfe lx. riuers, & falleth into the sea, named Ponticu in 7. mouths: & alwaies alike that riuer is profitable, while he passeth not the bonds of his brinks, borders & byms: but sometime by great raine, or by melting of snow the water ariseth, & passeth the chanell & byms. And then ofte he destroyeth and drowneth

Those springs, ywhole current is toward & rising of the sunne are whole some waters.

meth the playnes of the countrie, that is there nigh.

Of riuers be two manner kindes, as Isidore sayth. One is called a lyuing riuer, whercof Virgil saith, Donec me flumine viuo ablucro, &c. That other maner riuer is called Torrens, and is a water that cometh with a swift rase, and passeth: and is called Torrens, for it increaseth in great raine, and fadeth in drye weather. And the Grekes gaue thereto a name of Winter, when it increaseth and we gaue thereto a name of Summer, when it falleth and dryeth: & the course of such a water is full swift and strong, and therefore it ouerthroweth and beareth downe all that it meeteth with, it selfe is swift and strong in mouing, and there it runneth it breaketh earth, and diggeth and maketh denues therein, and gathereth strawe and stones on a heape, and leaues behinde a marke and token, and destroyeth wicket, & destroyeth things that be nigh therto, and falleth into the sea.

¶ Of Amnis, a Riuer, Cap. 4.

Amnis is a Riuer arayed and setto with woods and groues, with trees & bushes, as Isidore saith, and hath that name Amnis of Amenitate, mirth, for such a place is mery. And ther by grow medicinable hearbes in great plentie, & wilde fowles nestle, and breed in y^e course and streame thereof, and wilde beastes take drink and coole themselves in burning heate, and nigh thereto be leses and pastures in great plentie, which are long in verdure faire and greene. And there be some riuers, of the which holy writ maketh speciall mention, as Phison, Gion, Tigris, Dorix, Euphrates, Iordan, & other. And Phison is that riuer that is called Ganges also, as Isidore saith. lib. 13. and hath that name Ganges of a king that is called Gangantes. This Riuer cometh out of Paradise, and passeth about the lande Euclatha a Countrey of Inde, & is called Phison, y^e is to vnderstand, fellowshipp, for he taketh in it selfe ten riuers: also Phison is to vnderstand changing of mouth, for it chaungeth the

qualitie that it hath in Paradise, & that in three manner wise, as the Master saith In Historijs. In colour he is clere, and some where dimme, and some where troublly in quantitie. For some wher he is little, and some wher huge and great, and some where wide, and some where straight in feling, for some where he is colde, and some where hot. In this Riuer is much golden grauell, and manye precious stones. Also in the clifffes and byminnes thereof, grow trees & hearbes with swete smelleng, and is medicinalle.

Amnis a Riuer in the Iland Doli-ca, in Arabia.

Addition

¶ Of the riuer Gion, Cap. 5.

The riuer Gion is called Nilus also, and is a riuer of Mesopotamia, and cometh out of Paradise, and is called the ioyning of the earth, or earthye, for it is troublly, earthie, stonie, & wofle, & riseth not far from Athlante, & passeth about the land Aethiopia, and cometh downe by Aegypt, and moisteth the playnes thereof. And so Super Amos, he saith vpon that word, Defluit, quasi riuus Aegypti. That Riuer Nylus, by disposition of God, moisteth all Aegypt once a yere, and heapes of grauell close the mouths therof, that it falleth not in the Sea, and after the moisting of the lande, the heapes of grauell diuide and fall away, and Nilus turneth againe into his owne chanel, and passeth into the sea, and is swallowed into the Sea at the last. This riuer Nilus fadeth & nourisheth many manners of creeping & venomous beasts noysfull and grieuous, as Crocodiles, and a little beast, which is called Enidros. Of whom Isidore li. 12. ca. 2. saith, that that beast Enidros, is a little beast, and hath that name Enidros, for he dwelleth in waters, and namelype in the riuer that is called Nilus. And if this little beast findeth a Crocodile sleeping, he walloweth and wappeth himselfe first in fenne and wofe, and then cometh in at the mouth of the Crocodile and goeth into his wombe, and all to renteth his guts and slayeth him, and

so dyeth. Also sup. Eccle. 1. 24. There the Glose saith, that Gyon, that is riuer Nilus is troublly, and draweth much slime and wofe; and there because of. slyme and wofe that he beareth with him in his course, he maketh the land that he ouerpasseth to be full plenteous of corne, and fruite.

*Additio.

Gyon called Nylus, a famous and great Riuer, running thorough Aethiopia and Aegypt, and is supposed to be one of the Riuers of Paradise, called in the holpe Scripture, Gehon, that signifieth the breast of flowing forth; that as creatures are nourished of milke, so is the soyle by ouerflowing the halleyes. Albeit it seemeth to me vnlikely, forasmuch as in Genesis it is written, that Gehon inuironeth all Aethiopia, where is no mention made, that it passeth through Aegypt, albeit y Aegypt and the Riuer Nilus, were moze nigh to Moses, when he wrote, the booke Genesis, then Aethiopia was; and also Nilus was famous, for the vertue of the water thereof, which ouerflowing the countrey of Aegypt, made y ground wonderfull fertill many yeates after: so that without labouring y earth brought forth abundance of sundry graines and plants delectable and profitable. Also beastes of sundry kindes, without other forme of generation: especially, when the Riuer came to the deepenesse of 40. Cubites. Likewise, when it exceeded not eight cubites, there succeeded much famine and scarcitie. D. Cooper in his Dictionarie.

Nilus the most famous Riuer of the world, from the time that the Sunne be in Tropico Cancr, vntill it come vnto the Equinotiall line, in Libra againe, with an huge aboumdance of water, doeth ouerflowe all the Downes, and playne Countreys of Aegypt. By the altitude and depenesse of the floude, the Aegyptians foresee the plenty and scarcitie of frutes to come. Po. hodore Virgil in his first Booke, xv. Chapter.)

¶ Of Tigris the Riuer. Ca. 6.

Tigris is a riuer of Mesopotamia, and commeth out of Paradise, and passeth south against Assyrios, as Isid. saith, and passeth into the Red sea after many turnings and windings, & hath this name Tigris, for strong rase and swiftnesse, as that beast that is called Tigris, that runneth with great swiftnesse. And Iosephus sayth, that Tigris ariseth in Armenia, of the same Well, of the which Euphrates ariseth, & is called Tiglath, that is to vnderstand, sharp or straight, for he runneth straightly and sharply, as it were an arrow. Therefore in y language of Persia, Tigris, and swift, & an arrowe are all one.

(This mightie Riuer runneth toward y East side of Assyria, Gen. 2. ca.)

¶ Of Euphrates the riuer. Cap. 7.

Euphrates is a riuer of Mesopotamia, and commeth out of Paradise, & is most copious in gems and pperious stones, and runneth by the middle of Babilon. This riuer hath that name of plenteousnesse, for in Hebrew. Euphrata is to meane fruitfull, and runneth in some plate of Mesopotamia, and moisteth the land, like as Nilus doth Aegypt. And Salustius that is most certaine of authoritie sayth, that Tigris & Euphrates spring out of a well in Armenia, and passe forth by diuers places, & betwene those two, is a space of lande of many miles. And the land that these two riuers beclippeth is called Mesopotamia, Huc vsque Isid. lib. 13. cap. 1.

¶ Of the Riuer Dorix. Chap. 8.

The Glose super Eccle. 1. 4. saith, that Dorix is a riuer, and hath another name, and is called Araxis, or Arapsis, a riuer of Armenia, and riseth & commeth out of the same hill with Euphrates, and hath y name for his swiftnesse & might. He ouercommeth & thoweth downe all thing, that is in his waye, as Isidore saith libro. 13. And so when Alexander would passe there ouer, he made a bridge thereon,

Tigris signifieth as well an arrow, as the riuer.

*Additio.

theron, and the river arose with so great strength and violence, that it all to brake despitously þ bridge. This river ariseth a litle from the head of Euphrates, and runneth thence to the Sea, that is called Mare Caspium, as Isidore saith. And is called Dorix among the Grækes, of a part of their lande, for in that countrey where that river runneth, their language is called Lingua Dorica. The Glose saith super Ecclesiasticum, 14. This river seemeth as it were an arme of Tigris, or els of Euphrates, or els of Egypt: for it springeth and riseth out of the same Well in Armenia. Therefore it is sayd, that he hath plentie of precious stones, and of wel sauoring hearbs, which be couenable to medicines: For Dorix is to be understood, medicine of generation. Also he saith, that he cometh out of Paradise by mouing of Tigris and Euphrates.

¶ Of Iordane. Cap. 9.

Iordane is a Riuer of Iurie, & hath that name of two wel: one of them is called Ior and the other Dan, as Isidore saith 11. 3. And ariseth under þ hill of mount Libani, and departeth Araby and Iurie, & passeth by many windings about, and by Ioricho, and runneth into the dead sea, and is therein swallowed and wasted. When wheate is ripe, that oft ripeth in Palestine in springing time, this river ofte ariseth more than in any other time, & that falleth of much raine, and of melting of snowe, as it is sayd in Historia and in Glosa super Iosu. 3. There it is sayde, Iordane filleth the bzinkes and the bzimmes of his chanell in reaping time, &c. Et in Ecclesiasti. 24. the same is sayd. This river hath many princeledges. First, for he departeth the countrey of right beleuing men, from the countrey of misbeleuing men, for he departeth Iurie from Araby. The second, for he departed himselfe in presence of the children of Israel, & made them way and passage, to goe into the lande of best with the Arke of our Lord, as it is sayd Iosua. 3. The third, for he washed and cleansed Naaman of Syria of his le-

prose. 3. Reg. cap. 5. The fourth, for by the diuiding of it selfe, it bare witnesse of the holynesse of Elias, & of Eliseus, for he was obedient to both their commendements, as it appeareth 4. Reg. 2. The fifth, for agaynst kinde of other waters, he hid not in his bottome yron that fell therein, but cast it vpward, and creared it to the Prophets kinde, that had lost it, that he might it take, as it is read 4. Re. 6. The sixt, for he was worthy to be halowed by touching of the most cleane flesh of our Lord, and by meane thereof our Lord gaue vertue of ghostly gendring to waters, and obtained the Sacrament of saluation of mankinde in water, as it is sayde Luc. 2. The seauenth, for in Iordane John Baptist was worthy to see heauen open, and to heare the voyce of the father, when he understood the mysterie of all the Trinitie in christening of our Lord. (*Iordane, a faire river in Iudea, which deuiddeth Galile from the residue of Iudea, and falleth into the Red sea.)

¶ Of the river Albana, and Pharphar. Cap. 10.

Other Rivers be rehearsed in holpe wit, as Albana and Pharphar, that be riuers of Syria, and runne and passe by Damaske, and by the course and passing thereof, the gardens of Damaske be watered & moysted, & made plenteous, with multiplication of diuers trees, of corne, hearbes, and grasse. Of these riuers it is written 4. Regum 5.

(*Damasceus a famous citie in Siria, supposed to be the first that euer was inhabited.)

¶ Of the river Gazan, cap. 11.

Gazan is a river of the Medes, and hath another name, & is called Idapsis also, & hath that name, of one þ was King of Medes. And he riseth in þ East, and is receined in þ Red sea. Upon this river, two lynages and an halfe, which were taken Prisoners, by Salmanassar King of Assyria, and held in bonds, were led and brought among the Assyrians,

CHUBA

At þ bapt-
time of
Christ.

*Additiō

Abanah.

*Additiō.

and

and compelled to abide exiled, as it is sayd 4. Reg. cap. 18. as two linages wer helde in thzal dome by Nabuchodonosor vpon his riuer Chobar, and helde in Babilon long time, as it is sayd, Eze. 1. And Chobar is a riuer in Babilonia, & sheddeth himselfe into the marreife of Babilonia, and riseth out of Tigris or of Euphrates, and turneth againe into the riuer of Chobar, or into one of them, as Ierome saith super Ezech. In some part of his brim be plentie of willowes and of sedge, as he saith vpon this place of Esa. 18. *Vltra torrentem salicis ducetur.* And he called this riuer, the riuer of Babilon, vpon which riuer Gods people made no ioye, but wepte and made moane, as it is written. By the waters of Babilon we sate downe and wepte, when we remembred thee O Sion. And many other riuers be right famous, but of them we shall not speake at this time: for we haue no mention of them in the Bible.

(*Idaspes*), a riuer running in Parthia and Indie, and at last falleth into the great riuer Indus. In this riuer is found much golde and precious stones.

Of a Lake, chap. 12.

A Lake is receiuing of priuy waters, in the which water is taken & helde, and is not miedled with waues, nor ebbling nor flowing, as Isidore sayth l. 13. And Greekes call a Lake *Limum*, that is a ponde: for wells fall into riuers: and riuers ranne into the sea, and a lake standeth in a place and floweth not, and therefore is called *Lacus*, as it were a place of water as Isidore sayth: for the water that he taketh by springing or by running thereto, passeth not out thereof into other places. Fish of such a lake as Constantine sayth, is not so good as riuer fish: for by his waste and slime he maketh fish that breedeth therein, smell of slime, and fish of the lake breedeth superfluitie of hearbes and grasse, & nourisheth frogges and many wormes. Running water cometh into lakes, & maketh their water more fresh, and keepeth them from corruption, but ofte by

too great coming of water in lakes and ponds be broke, and all that hath bene long time therein nourished is sodainly destroyed. And lake water is more thick than riuer water, and worse to drinke: for such drinke oft taken, breedeth and breedeth many euills in the body, as it is said before in l. 5. of drinke. And lake water taketh diuers vertues of place & ground where it is gathered, as Isidore sheweth ensample l. 13. ca. 3. of diuersitie of waters, and sayth: That in Aethiopia is a lake, wherein if a body be washed, he shineth as though he were anointed with oyle. Also in Affrica is a lake that maketh god bope, and able to sing. Also in Italia is a lake, that noyeth greatly them that drinke thereof. Also in the waters Reatins, hofes and clees of beasts be made hard, as it is said. And in the lake that is called *Afflicidos*, a lake of Iurie, nothing may sinke, that hath life and soule. Also euen there is a pond, in the which nothing flateth, but sinketh and is drowned. Also in Concidie is a lake, that is thrice a daye bitter, and as ofte fresh and swete. All this Isidore telleth in the foresayd booke, & all this and other such diuersitie of pit water and lake water cometh of diuers qualitie of beynes of the earth and ground, by the which such water passeth, or els of kinde and disposition of the ground, where such water is gathered.

Of the lake Asphaltica, ca. 13.

There is a lake, that is called *Lacus Asphaltica*, and is also called the dead sea, for his greatnesse and deepnesse, for he breedeth nor receineth nothing that hath life. Therefore he hath neither fishes nor foules, but whensoever thou woldest haue drowned therein any thing that hath life with any traft or gin, anon it plungeth and cometh againe vp, though it be strongly thrust downward, it is anon smitten upward, and it moveth not with the winde, for glewe withstandeth winde. and squines, by the which glewe all water is stiff. And therein may no ship row nor saile, for all thing that hath no life sinketh down to the ground.

For he sustaineth no kinde, but it bee
glewed, and a lantern without his light
sinketh therein as he telleth, and a lan-
terne with light stæth aboue. This
place is called Lacus asphalti, the place
of glew, or it is called Mare salinarum:
and is in Iurie betwene Iericho & Za-
chari. The length thereof stretcheth even
to Zoroas of Arabia, vii. C. lxxx. fur-
longs in length: and the bredth thereof
stretcheth a C. furlongs, or vsq; a vicina
Sodomorum. Huc vsq; Isid. lib. 13. ca. 3.
De lacu & stagnis. As the master saith
in Historijs 3. ca. de subuersione Sodo-
morum, in fine, this lake casteth by blacke
cloths of glewe, and therefore it is called
Lacus Asphaltides. In the bym thereof
trees grow, the apples wherof be greene
till they be ripe, & if ye cut them when
they be ripe, ye shall finde ashes within
them. And thereof Iosephus saith, Fabu-
la terre Sodomorum fidem, &c. And so
it is sayd in Glosa super 2. pe. ca. super
locum illum, Ciuitates Sodomorum in
cinerem redigens, seruare voluit Domi-
nus regionem, contra positam speciem
presione pene. And there growe most
faire apples, that make men that see the,
haue liking to eate of them, and if one
take them, they fade and fall in ashes, &
smoke as though they were burning.

*Additio.

(*Asphaltites or Asphaltum, a lake
of Syria, called Mare mortuum: therein
is the lime mixt wth bymstone, called Bi-
tumen or Asphaltum, wherein no liuely
thing can dwelne. Some suppose, that
in that place stood the Cities of Sodoma
and Gomorra.)

¶ Of the lake Tiberiadis. ca. 14.

The lake that is called Tiberiadis la-
cus hath that name of a towne, that
is called Tiberiadis, that sometime Herod
builded in towship of Tiberius the Em-
perour. And this lake and pond is grea-
test and most healthful and wholsome of
all the lakes of Iudya, and moze speedfull
in cause of health. And stretcheth lx. fur-
longs, as Isidore saith lib. 13. ca. 3.

*Additio.

(*Tiberias a Citie in Galilee. He-
sus passed ouer the sea of Galilee, which
is the sea of Tiberias, & fed 5000 folkes

with 5. barly loaves & 2. fishes. Iohn. 6.)

¶ Of the pond Genesar. Cap. 15.

The pond called Genesar as it is said
there, is the most greatest lake in Iu-
dea, & stretcheth C. lx. furlongs in length
and lx. in bredth, with crispe water and
calme, and not strong winde, but they be
crispe of themselves, & so Genesar is a
word of Græke, as it were gendering
calme wether to it selfe. Lakes y^e stretch
by great space & long, be moued by ofte
blowing of winde & wether, & therefore
y^e water therof is y^e moze fresh & swete,
and the moze able to be dronke. Huc vs-
q; Isid. This lake for his greatnesse, is
oft called a Sea in the Gospell, but not
that it is a sea, but for it seemeth so great
a water that cometh of Iordan, as the
Glose saith, super Io. ca. 6. For the He-
brues vse to call such a gathering of wa-
ter a sea: & therefore it is oft called a sea.

*Additio.

(*Genesareth a great mere or pond
in y^e land of promise, called also Mare
Tyberiadis, whereon Christ walked as
on dry land, & called to Peter, comfort-
ing the disciples, that thought he had bene a
spirite. Math. 14. Mar. 6.

¶ Of a Pond. cap. 16.

A Pond is called Piscina, and is water
gathered to seding of fish, though oft
gathering of water without fish, is cal-
led Piscina by contrary meaning, as Isi-
dore saith. To the goodnesse of a pond, needeth
sadnes of ground: also it needeth cleannes
of water, which runneth & cometh ther-
to, & continuall running & coming, for
wheras the ground is fennie and mirie,
ther well sauored fishes may not be no-
rished, for wher fresh water runneth not
nor cometh, standing water is some cor-
rupt: & therefore to renew & refresh ponds,
fresh water is led & brought by gutters,
conduits & pipes, & the heads of podes
be strengthened wth banks & walls, for the
water shuld not passe out too soone. Also
some podes haue streames to water &
mozt gardens & orchards. Also nere to
podes, trees & hearbes be fruitfull.

¶ Of Riuis a lake. Cap. 17.

A Lake is called *Riuus*, and hath that name of *Rigando*, wetting and moistening, as *Isidore* saith. For out of the well or out of the lake, streames be led to wet and to moist gardens: and a lake hath the kind and effect of his wel spring. Out of the head well by running of the lake, come riuers and lakes, as *Anselme* saith. A lake washeth and cleanseeth oft vncleanesse, and maketh the earth plentifulous, and giveth drinke to beastes & to soules, and nourisheth and sauieth greenesse and vertues in hearbes and in flowers, & draweth with him small stones, and granell.

¶ Of Fluctu, wallowing. Cap. 18.

Allowing of the sea is called *Fluctus*, and hath that name of *Flatu*, blowing or blast: for by putting and shouing of windes, water is moued and thrust, and the ouer part therof that moueth alway, is called *Vnda*, the waue, & hath that name *Vnda* of *Eundo*, going, and passing: for continually it moueth, and resteth neuer, as *Isid.* saith l. 13. And wallowings of the sea smiteth together, and shoueth and putteth each other, now vpiward, now downwarde. By oft smiting together, it geneth some of himselfe, and medleth with himselfe grauell, and diuers particles of the ground, and bereth them vpiward, & putteth & shoueth fishes, & amendeth them, & maketh them better by swiftness of mouing, & by coming into it of windie aire, wallowing of the sea ariseth and swelleth: and moueth now vpiward, now downwarde, by swift putting and shouing of wind. And moueth and shoueth the aie by smiting together, & breedeth winde, & beareth vpi ships, & putteth them to clifffes & brims: And beareth them with him, & holdeeth them straight, & maketh sound & noise, & is alway mouing, & may not rest: for eyther it falleth at ful, or moueth & heddeeth himselfe about.

¶ Of Whoorlepeits, cap. 19.

A Whoorlepit is called *Gorgis*, and is a

of Guttare, a throat, as *Isid.* saith. For it swalloweth in waters & come therefo, & thoweth them vp againe. So for his depence he moueth rounde about, whirling & rebounding: Therefore swimmers be oft perished. Also fish hide themselves most in whoorlepoles, and are vnneth taken, while they come out of the whoorlepole.

¶ Of Streames, chap. 20.

A Streame taketh & first course straight and continuall of water or of Riuier, and cometh out of the well head, and leaueth no chanell of his way, for he be- ginneth to run out of the well head, and runneth continually within the boundes of his chanel, til he come into the sea: and diggeth and wasteth his owne ground, & is most couenable to row & saile in, & feedeth & nourisheth great fish. For commonly the streame hath most fresh water & most cleane ground, & runneth moze swiftly then any other part of & riuier. And therefore he draweth & beareth forth ships & boates full swiftly, and bundels of trees & wood. And therefore he hath that name *Trames*, of *Traho trahis*, or *Transmittis*, to bring or to send, or for he draweth swiftly all thing that is set therein, and bringeth it ouer. And the moze fresh the streame is in his owne course, the moze swift it is, and the moze swift he beareth forth, and draweth all thing with him.

¶ Of Alluione, cap. 21.

There is a manner running water that hath two names in latine, one is *Alluio*, his: and the other name is *Alluies*, & is priue and still rising of water, & hath that name of *Abluendo*, drawing and washing: for he washeth the earth that he passeth by, and breaketh thereof, and wasteth it. And therefore vnderhoaling and vndercreeping and walking vnder bymines that be hoaled and hollowed by water, is called *Alluio*. *Iob.* 14. It is said by vndercreeping and priue running of water, the earth is wasted little and little: and then the moze strong the

running and course that passeth by priuie hollownes and byms and clifles is, the moze perillousye he destroyeth and wasteth the sadnesse thereof, for the other part of the bym outward seemeth sure & sad without, for there the destroying and wasting thereof is not sene within: and therefore his sote sideth the soner that treadeth therein. For the inward sadnesse is wasted, & the priuie hollownesse is hid and vnknowen, as Seneca saith.

Of deepnesse. cap. 22.

Abyssus is deepnesse of water vnseene, and thereof come and spring wells and riuers: for out of the deepnes come all waters, and turne againe thereto by priuie waies, as to the mother of water, as Isidore saith li. 13. And therefore Abyssus is said, as it were Abuisus, vnseene and out of sight, for the deepnesse thereof may not be sene. And Abyssus is sayd as it were sine abisso, without clærenesse, because of farnesse from the well of lyght, it is without hightinesse & fairnesse of lyght, as Iohn Damascene sayth. Abissus is nought els but much water, and the ende and deepnesse thereof is vnseene, for shining of light stretcheth not, nor reacheth to the ende thereof. And els Abyssus is said as it were sine base, bottomlesse, and the ground thereof is not sene with eye. And therefore it was the primoordiall and first matter in the beginning of the world, & because in y beginning it was not distinguished by certaine forme, it is called Abyssus, as Austen would meane. Therefore li. confessionum 12. he saith, that Abyssus, is that bodely thing that God made to be matter of bodely things, and that matter was with forme and shape without order and without light. And so Abyssus is that same thing, which is Materia prima the first matter, as Austen saith in li. de Symbolis. And he saith, that by this name Abissus, holpe was called and approued the matter that was made of nought, to be first taker and receiver of shapes, and that by the most ordinaile gift of God, & for therof all thing that hath shape and forme, shoulde be

shaped and formed: & so the same matter is named water, for because that it is fleeting, and running, and mouing, & also for it taketh and receiveth all manner of formes and shapes. In likewise it was called earth, for the kindly stedfastnes of sadnesse, by the which it was subiect to generation & corruption, and it was called Abyssus, for vnshapfulnesse, for it was distinguished with no forme nor shape. And it was called water for ablenesse to take vpon it forme & shape, for by that ablenesse it might take all manner forme, and shape & qualittle, as Aust. saith. Also Abissus, y is, deepnesse of water, hath of it selfe dimnesse & deepnesse, & receiveth all water & lycour that runneth thereto, & hath neuer inough: for it taketh neuer so much water, but it may take moze, and maye neuer be stopped, nor laued, nor emptied, & is communicable.

Of the Sea. cap. 23.

The Sea is called Mare, & is gathered of water both fresh and salt, as Isid. saith li. 13. And hath properly that name Mare, for the water therof is bitter, as it is sayd there. And innermoze it is sayd, that the sea is called Equor, & hath y name of equalitie, evennes, for it is euen and plaine: for though wallowing & waues of the sea, wallowe and arise, as it were mountaines and hills, yet when y tempest ceaseth the sea is plaine againe, as he saith there.

Psa. 89. Thou rulest the raging of the sea, thou stillest the waues therof when they arise.

Also the sea is called Pelagus, as it were Pellens vndas, putting waters & waues: for in the sea is continuall mouing & putting of waues & formes. Also (as he saith) though y sea receiveth waters of all wels & riuers, yet by so great comming of waters, the sea is neuer the moze: & that is, for y sea is so great, that the waters that run therto be not sene, or els for the bitter water destroyeth & wasteth the running water: or for the clowdes draw to them much water: or for the winde beareth some thereof away, and the sunne dryeth some: or for

Addition

the

the swaetnes of water is dyed & clenfed, and turneth again by some priuie holes, and commeth oft to the heads and wels of riuers. Huc vsque Isidorus li. 13. And Ambrose sayth, and Basilius in Exameron, that the Sea is gathering of water, multiplied by diuers places and names: but by continuation is all one Sea, alway mouing and sounding, and foming, and followeth the kinde of the Mone in flowing and refloving, by whose vertue and influence it is led. The Sea is head and receipt of Riuers, and fountaine of spowes, and the thing whereby people farre a sunder may come together, and the sea helpeth in néede, and is succour in perills, and speedeth passengers shortnesse of wayes, and furthereth profite, and winning of traffike of trauallyng men.

Also in libro Metheororum Aristotle sayth, that the sea is head and wel of all waters, and disperfed into other seas. And the cause why the sea is bitter and salt, is, for in it be two vapours: one is moyst, and that other drye, subtil & watrye. And of the vapours that be moyst and thin, the moze subtil partes be wafted by mouing of the sunne, & the thicker part abideth and is made hot and salt and bitter by heate of the sun, as sweate and vyne: for by burning, a thing is made bitter, when the earthy partes abide after that the watry and moystie partes are consumed and wafted. And of bitterness by moze strength of burning commeth saltnesse, as it doth in ashes: for water that soaketh through ashes, is salte.

In eod. li. Arist. saith, that salte water of the sea, is moze heauie and thicke, than fresh water: for sea water is moze grose, and fresh water is moze subtil & thinne: the token thereof to know it is so, is this, for an egge floateth in salte water, and sinketh downe in fresh water: and a ship falling in fresh water, sinketh deeper than in salte water. And therfore in the dead sea sinketh no beast, nor is gendred, for therein dyntesse hath the masserie.

Also in li. de Animalibus he saith, that in the sea is water, and the saltnesse may

be drauen out thereof: for if a man take a vessell of the earth, new and rawe, and closeth the mouth thereof, and throweth it emptie into the sea, and leaueth it there a day and a night, fresh water shall come therein.

Also in li. Metheorum he sayth, the fresh water riseth upward for freshnesse and lightnesse, & salt water falleth downward for his heauines, and what is salt abideth in the earth, and what is sweet thereof, wofeth out.

Also in li. de elementis he sayth, that the sea in his working followeth the kinde of the Mone, as it is knowen. For alway when the Mone, ariseth in anye time of the daye or of the night, then the sea in that country wher the Mone ariseth, stretcheth it selfe, and withstandeth the course of riuers that runne thereto, and shoueth and beareth againe & riuier water toward the place that it commeth from, as it were shouing by violence.

When the Mone is in the lower course, water beginneth to wane and ebbe, and when & Mone ariseth, water beginneth to wexe and to flow: and so as yon followeth the Adamant stone, so the sea followeth the course and the kinde of the Mone. Seeke before in li. 8. ca. 29.

Also after the rising of the starre that is called Canicula, the Sea wereth thicke and changeth colour: and is now gréne, now blew, now troublous, now clére. In working of the Mone, the Ocean holdeth this order. The first day of waxing of the Mone, he is moze copious than other times: for then the sea is most full and high, and thereafter he abateth and lesseneth the second day, and so downward each day euen to the seventh day, and than the sea is in his last default or ground ebbe, and beginneth then againe to spring moze and moze euen till the vii. day, so that when the Mone is xiiii. daies olde, and at the full: then agayne is the sea full in his highest spring, & beginneth to breake and to wane & vadeth other vii. daies, so that when the Mone is xxi. daies olde, the sea is againe at the lowest ebbe, and yet springeth and increaseth other vii. daies, so that when the Mone is xxviii. daies olde, then the sea

again is at the highest spring: & so alway enery month, & sea changeth foure times in breaking and springing, twice in increasing, and twice in decreasing as the Mone wereth and waneth.

And so alway the sea is at the highest and in most strength, when the Mone is full shining, either toward heaven, as in the new Mone: or els toward the earth as it doth in the full of the Mone: and the moze the Mone profiteth or falleth in taking or losing of hir light, the moze the sea ariseth or abateth in ebbing and flowing. Also in li. vegetabilium, Arist. saith, that the ground & shoze of the sea, is hard, sad, and grauelly, & it is a token of saltnesse, that the sea is vpon grauell, for therein the dry earthy parts haue mastery, because they be salt, & the existence of the water, dealeth the clay or wofe in his owne parts: and therefore earth that is nigh the sea is grauellous. And among the grauell of the sea oft be diuers precious stones of vertue bred & gendred, & made faire & clene by froting of grauel, & there throught they be cast to lande to the cliffes, by mouing of wanes of & sea, yet beside these properties of the sea, be some other properties, knowen nigh to all men. And yet because of simple men, I thinke it good to reckon them here a rowe, to haue matter to shewe hidden & priuie things to simple men, by ensample and likenes of such properties. The sea cleanseth it selfe and throweth out of it selfe all carrens and vncleane things, and smiteth off and putteth out all that be vncleane and dead by strength of mouing, as Gregory saith. Also the sea sheddeth it selfe by full priuie beynes of his deepnesse, and giueth alway water of his flowing both to wells, and to riuers, as Ierome saith super Eccl. Also & sea bringeth forth wonderfull beastes and fishes wonderfullye shapen of many manner formes & shapen, for & sea bringeth forth moze wonderful beastes, & moze wonderful things than doth & land, as Rabanus saith super Eccl. 43. There it is said, & there be passing noble and wonderfull woorkes, & diuers beastes, &c.

*Additiō.

(*Item in Psal. 104. ver. 20. & Lord how manifold are thy woorkes: in wis-

dom thou hast made them all, & earth is full of thy riches, so is the great and wide sea also, wherein are things creeping innumerable, both small & great beasts. There go & ships, & there is that Leviathan, which thou hast made to take his pastime therein. These waite all vpon thee, that thou mayst giue them meate in due season. When thou giuest it the, they gather it: and when thou openest thy hand, they are filled with good: when thou hidest thy face, they are troubled: when thou takest away their breath, they dye, and are turned againe to their dust: when thou lettest thy breath goe forth, they shall be made, and thou shalt renew the face of the earth.)

Also though the sea be substantiallye soft and running, yet it bringeth forth most hard things, both with lyfe & with out lyfe, as it doth with shell fish, & fish with hard skins & shells, & the stones be commonly precious, that the sea casteth vpon to the lande. Also though the sea be not able neither lyking to be dronk touching saltnesse & salt, yet it is full profitable in effect and doing, for it saueh & healeth many sicknesses, for it healeth men of the dropsie, of botches, pimples, whelkes, & of other scabbes, and of many other euils, as Constantine saith. Also though the sea, in it selfe be salt and bitter, yet by swetnesse of beynes of the earth, by whom it passeth, it changeth his sauour, and taketh freshnes & swetnes by cleansing and drying of the earth, by & which it passeth, as Macrobius saith, and Aristotle also.

Also be the Sea neuer so vnswauey and bitter, yet it nourisheth and saueh full fresh fish. For the Sea hath a priuie swetnesse and freshnesse, which the Sea fish sucketh and taketh, whereof cometh conuenient feeding and sauour, as Ambrose sayth.

Also the sea is mouable without rest, and by his owne mouing it keepeth and saueh his owne substance from perill of corruption: for by continuall mouing, it is made moze clere therein, and is so kept from perill of corruption, so that it rotteth not.

Also

Also though it bee running and not standing by it selfe, neuerthelesse it is stinted and held in by other things, so that it passeth not easily ouer the bonds of his own cliues, as it is sayde Prouerb. 8. Iere. 5. Iob. 38. Also by his bitternesse and saltnes it swalloweth & withdroweth freshnesse of wells, and of other running waters. For the farther running water is from y entering into y sea, the more fresh it is helde. Also by beating and smiting together of his armes, by the which it beclippeth the lande, it breedeth & gendreth contrary winde, as Beda sayth.

Also it is most noisfull to them that be not vled to be therein, for it breedeth dread & feare, & head ach, and spuing and bolting, and withdroweth appetite of meate & drink. Also of the vaporization of fumosities that it casteth vppwarde, it breedeth mist & clouds, and maketh dimnesse and darknesse in the aire, & taketh from vs y beames of the Sun, & bateth heat therof.

Also though it haue no colour of his owne, it chaungeth colours by quality of winde. For nowe it is whitish and yelowish, now white & clere, & now black, as Isidore saith li. 13.

Also the sea containeth in it selfe many perills. For with a little blast of winde in the sea, be tempests and stormes. And therfore the sea is called Fretum, as Isidore saith, as it were hauing feruent & strong mouing. As it saith in the sea y is called Mare Cicilium, in y which sea for feruentnes of mouing, making of noise & crieng, be scilla & Caribdis, as it is said. scilla and Caribdis be two perillous places in the sea, in the which many shippes bee sone perished. scilla is a great high rocke in the sea, hauing many rocks & heads, & the waues of the sea beate thereon, & maketh an horrible noise. And if ships fall therein, in any wise, they escape not perill of wrack. And Caribdis is called so, for it swalloweth shippes in many priuy swallowes. For ther y sea is ful of swallowes, as it wer flowing in it selfe, whirling about, turning & winding. And therfore it draweth to it ships, and swalloweth and drowneth them, and thrice a daye he catcheth vpp great wallowing waues, & swalloweth them thrice a day. For it swon-

geth water and swalloweth it, & casteth it vppward, that it may swallow it again; as Isidore saith lib. 13. capitulo de Estibus maris et fretis.

Also in the sea is another notable perill, that is vneuenesse of ground, when the water is ful depp in one place, in another thereby vnneth is water to wade in, and this perill is called Cirtis, for there is grauell gathered in heapes. For Cirtis is Craeke, and is to vnderstand, a draught. And Papias saith, y in the sea of Aegypt be many such Cirtis, and they bee medeled therewith. And so it is sorh, that passing of the sea is perillous for priute rooters that be hidde vnder the water: & also for heapes of grauell that be drawn and gathered together. For in such places shippes be most hastily broke. Another perill is called Bichalassum, when a shippe laded smiteth on a ground that hath much glew, lime, & wose: & may not deliuer it self neither passe out therof for toughnesse & holding of lime & of wose. And Hugo saith, that Bichalassum is lime & an ouerhid print, and left in lime & wose. But the Glose saith, that Bichalassum is meeting of two seas. And the maister in Historia sayth, that Bichalassum is called y tongue of y earth straight hether & thether, beclipped with the sea. And is called Bichalassum, as it were a Sea departed by the earth, that is betwene two parts of the Sea. For Thalassum is Craeke and is vnderstode the Sea. Then when a shippe smiteth in Bichalassum, the foreshippe abideth still and moueth not, and the hinder shippe is broken behinde with strong swiftnesse of the Sea, that falleth thereon, and ouertaketh it, as the maister sayth there. Also generally men that passe the Sea be in perill: because of aire and winde, or because of the Sea. For in the sea be many stones and rockes hidde. For if it bee set and beclipped with greate rockes, it is not passed without perill: or if the ground be vneuen: now areared on high with heapes of grauell, now depe as a swallowe: then oft passage is let. But when the Sea is aboute troublous and to high by winde and stormes, & waues beating, & smiting together with stormes &

Scilla is a daungerous rock in the sea by Cicillie, vvhich of came this vword Decidit in Scylla cupiens vitare Charybden. Prouerbi- ally to fall into one daunger, vvhile he recouereth to escape another.

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 wallowings that wallowe upward and
 downeward, then it is perill of the sayle.
 For oft in such times the ship is broken
 or drowned with contrary stormes. Also
 a perill cometh of wether that is trou-
 bly and dim and misty, and then it is sul-
 perillous to passe the Sea, and namelpe,
 when the shippe is sodenlye driven into
 a perillous place, and the perill is not
 knowen. And also huge & great windes
 be most dread, and namelpe if so be that
 contrary windes arise. For then is pe-
 rill and dread of breaking of the shippe.
 And so the more the ship is moved and
 put toward the haven by blowing of one
 wind, the more she is driven and put to-
 ward peril by strength of another strong
 winde, that is contrarie, or else is helde
 long time in daunger to be lost betwene
 contrary wallowings and waues.

Also perill cometh of febleness of the
 shippe that is charged. For it is perill
 and not safe to saile in a shippe or boate
 that is too lytle, or feeble, or broke and
 clouen. For such a shippe or boate is not
 safe among stormes and waues of the
 wilde Sea. For because of lytleness
 thereof it is ouerthrowne and ouertur-
 ned with stormes and waues of y wilde
 sea, or for febleness broke with strong
 blast of windes, or sunke & drowned by
 water that cometh in at chins & holes:
 & namelpe such a ship cometh slowlye &
 late to y haven. And namelpe when god
 marriners lacke in such a ship: for then
 is most perill in the sea, when the shippe
 hath an vnready gouernour & vnadvised.
 In these manner perills, and in manye
 other, be men that saile in y Sea, both of
 middle earth and of Ocean, as Ildore
 sayth. Both Grekes and Latines call
 the sea Ocean, for it beclippeth y round-
 nesse of the earth about, as it were a cir-
 cle. For Ocean goeth all about the
 sphere that wee dwell in: And hath that
 name Oceanus, of swiftnesse. For it pas-
 seth & goeth swiftly about y earth, or for
 it shineth with a manner colour of red
 and greene. And is called Oceanus, as it
 were Ceanus, that is a circle of heauen;
 as Ildore sayth. lib. 13. The Sea Ocea-
 an beclippeth the hemmes of landes, and
 oft cometh and goeth ebbing and flow-

ing. And in blowing of windes Ocea-
 nus remoueth Seas, or bloweth them
 vp. And though it be all one Sea in con-
 tinuance thereof, yet by coasts & coun-
 tryes, it taketh diuerse names of landes
 and Countreyes that be next thereto, as
 the French Sea, of French men: and the
 British Sea, of Britons: and the Gad-
 dish sea hath that name of Gades, where
 the entering out of the great Sea out of
 Ocean is opened: there Hercules, when
 he came thether did set his pillars, trow-
 ing or supposing that there was the ende
 of the earth. Hue vsque lfid. li. 13.

(*The Sea water doth make pow-
 dered flesh fresh, and the fresh flesh sa-
 nourie.)

Of Mari magno meditaraneo.
 Chap. 25.

THE greates sea of middle earth com-
 meth out of the West, and out of
 Ocean: and passeth toward the South,
 and then goeth toward the North, and
 then is called y great sea. For other seas
 be little in comparison thereof: and is cal-
 led y sea of middle earth. For he passeth
 by the middle of the earth euen to the
 East, and departeth and dealeth thre
 partes of the earth, which be called Asia,
 Affrica, and Europa. Of whom the first
 coast is called Sinus hispanicus, and Hi-
 bericus and Balearicus: and the coast that
 passeth by the coast of Nerbon is called
 Gallicus: Then followingly in the coast
 that is called Ligusticus, and passeth by y
 citie of Geen, & is next thereto. After is
 the coast that is called Tirrenus, that
 stretcheth to Italy: then the coast that
 is called Siculus; passeth out of Cecilia
 to the lande of Crete, and then it stretch-
 eth to Pamphalia and to Aegypt. And
 the coast of Helespontum passeth by di-
 uers turnings, and bendeth forthward;
 and at the last beside Greece and Illiri-
 cam, it wareth narrowe to the straight-
 nesse of seauen furlings: And then it pas-
 seth the Sea that is called Ponticum,
 and wareth straight, and maketh the sea
 that is called Propontides, that is in the
 straightnesse of 50. paces: and then he is
 made and called Bothorus and Tracios,

*Additio

and

and that place is called Propontides: for it commeth befoze y sea y is called Ponticum: and that same place is called Bosphorus, & hath that name of straight passage & narrow waies of rotheren, as Ili. saith li. 13. And fro thence passeth & spredeth the greatest coast y is called Ponticus, & hath behind the marreis y is called Paludes Meotides. And for cause of many rivers & fresh waters that come thereto, that sea is moze fresh & moze mistie, & hath no great fish but the fish y is called Foca, & the fish that is called Delphinus. And as the earth, though it be but one, hath diuers names bicause of diuers places: so this greates sea hath diuerse names in diuers countries & lands. Hucusque Ili. li. 13.

Great coasts of the Sea be called Sinus: and hath diuers names, as of the Sea of middle earth, one coast is called Ionicus, and hath that name of Io, a king of Greece: and men of Athens be called Iones. And therfore the sea that is called Ionicum, stretcheth fro Ionia to Cecilia. And euen in the sea Ocean the greatest coasts be Caspius, Indicus, Persicus, Arabicus, which is called the red sea. And that sea is called the red sea, for he is coloured with red waters and waues, and is not such of kinde, but it is dyed, & taketh such colour of banks of red grauel or sand, that be nigh therto. For all earth there about nigh to the sea, is red of colour nigh as bloud. Therin is found most sharp Vermilion: & other diuers colours that serue for Painture. And so for the earth hath such kind, the sea is made red by beating of water & of waues vpon y cliffs: And therfore in these cliffs be red precious stones found. For small stones of that ground be wrapped among y grauell of that sea & of the ground, & so they keepe still the colour. This sea is departed in two coasts, that one is called Persicus in the East, and the Perses dwell there: And that other in the West side is called Arabicus, and the Arabees dwell there, as Iliore saith li. 13.

Of Pelago. chap. 26.

Pelagus is the breadth of the sea without cliffe, and without haue, as Ili-

dore saith: And hath most deepnesse and vnstabilenesse, and continuall moving; and gendereth and feedeth Whales and other diuers wonderful fish, and breedeth many vapours & fumosities, & hath therof thicknesse and mist: and taketh many diuersities of colours by diuersities of winde, & gathereth about a some of smiting and beating of waues, and crieth & maketh great noise: and a crieng sea & an vnpeaceable is perillous, as is sayd befoze of the Sea.

Of a drop. cap. 27.

A Drop is a right little part of the sea, or of water, or of raine, departed by some violence from the whole: & is called Gutta, when it standeth or hangeth on euening or on trees, as it wer begleted, as Ili. saith. And when a drop falleth, it is called Scilla, & thereof commeth Stillicidum, as it were a falling drop. A drop whether it be called Scilla or Gutta, when it is departed fro a watry clowde, by the vertue of heat, or by strength of winde: then it falleth downwarde by his owne heauinesse & weight. And a drop is called Scilla, while it falleth, & Gutta while it standeth or hangeth. A drop hanging, falling, or standing, is in substance most cleere, round in shape, little in quantity, & great in vertue. For it moisteth the earth that it falleth vpon, & maketh it plenteous & fruitfull: and feedeth & nourisheth roots & seeds, and maketh them grow, and quickeneth & saueeth greenenesse in trees, hearbes, and grasse. And feedeth and nourisheth fish in the sea: and maketh Dyffers fat, and breedeth in them pearls and precious stones, as Iliore saith, & namely the drop of dew. And though a drop be most soft, yet by oft falling it pearceth that thing that is right hard, as this verse sayth, Gutta cauit lapidem, non vi, sed sepe cadendo. That is, a drop pearceth a stone, not by strength, but by oft falling.

Of Foame. cap. 28.

Foame is called Spuma, and hath that name, for it is foamed or skimmed, as

Isidore sayth: And is gendered of the corruption in water. Therefore shoulde all thing that is sod in water bee skimmed and purged of foame. Foame commeth & is gendered of winde, closed in the ouer part of the water that is moued by some maner of moving. And therefore for lightnesse of aire that is closed therein, water foameth, and the foame floateth aboue the water. And foame is some gendered by beating together of waters & of waves: but it is some departed and sparbled. Sometime foame of the Sea is gathered among stones, and by seruent working of the heate of the Sunne, that falleth thereon, it is made hard, and turneth sometime into a Pomise, and sometime into a Spunge.

*Additio

The Pomise stones are commonly blacke and gray, hollowe like a hunny combe. The Spunge is soft and hollowe much like the lungs of a beast, these serue to diuerse purposes.

Of Fish. chap. 29.

Fish is called Pisces, and hath that name of Pascendo, feeding, as Isidore sayth libro. 12. cap. 6. Fish licketh the earth and watry hearbes, and so get they meate and nourishing. Also they bee called Reptilia, creeping, because in swimming they seeme as they did creepe: for in swimming they creepe, though they sinke downe to the bottome. Wherof speaketh Ambrose in Exameron, and sayth: That betwene fish and water is greate nighnesse of kindred. For without water they may not long liue: And they liue not long with onely breathing, without drauing of water. And they haue a maner lykenesse and kinde of creeping. For while a fish swimmeth, by shrinking and drauing together of his bodye, he drauweth and gathereth himselfe into lesse length: And anon stretcheth himselfe againe, and intendeth to passe forth in the water. And by that diligence he putteth the water backward, and passeth it selfe forward. Therefore he vseth fins in swimming: as a soule vseth feathers in flying. But all other wise in swimming a fish moueth his fins from

hinder part downeward: And as it were with armes: Or Dyes he clippeth the water, and holdeth it, and stretcheth himselfe forward. But a bird moueth his fethers vpward, & gathereth the aire, and compelleth it to passe out backward by large stretching of windes: and so by violent putting of aire backward, the body moueth forward. And kindes of fish bee diuerse in many manner wise. For by diuersitie of place that they bee gendered in, and of meate that they be fedde with, and of colour and shape, by which they be distinguished of substance, of which they be compounded. And of the vertue, by the which they worke diuersly. In place that they be gendered in, is greate diuersitie, and in their dwelling and abiding: for they builde onely in water: and sometime dwelleth in land, and sometime in water. And such a manner fish (as Isidore sayth) is called Antiphidia & Dubia in Latine, for he vseth to goe in the land, and to swim in water, and holdeth the office of kinde, as fishes that be called Foces, Cocodrilli, Castores, Hippotami, that be water horses, and other such. Fishes haue names of land beastes, as Sea houndes and Wolues: for they bite other vnreasonable swallowing and deuouring and hurteth them sore, as Isidore sayth. Among them that abide onely in water, some abide onely in the sea, and some in rivers and ponds, and in other fresh waters: and some be meane betwene those two manner fishes, and turne and come now to fresh water, and now to salt water to get their meate. And fish that come out of the salt water, into fresh, haue liking in the freshnesse thereof, and be salted: and againeward: and this fish now abideth in the sea, and now in fresh water. And many Riuier fishes may not tast saltnesse of the Sea. For if he catcheth salt water, he dyeth suddenly, and tourneth by the wombe and floateth aboue the water, & that is token of death in all manner of fish both of sea and of fresh water. And fish that is bred in the Sea hath harde scales and thicke, because of dyncesse of the salt water. And riuier fish haue subtil scales, and soft backe bones. Backe bones in fishes

As Tortoises and Crabbes.

Lopsters, and Crustallies.

As the Sturgeon and the Salmon.

The Seals The Lampray, the Tench, & Carpe. So likewise the Hadocke is blinde in fresh water, & the Cunner, & do shortly die.

be

bee needfull to restraine the flesh thereof that is flaxing, for kinde softnesse thereof. And Auicen teacheth to chole good fish by kinde of the place, wherein they be nourished and fedde. And in liber. 2. cap. 7. he sayth, That in this manner choice of fish is in place, in which it dwelleth. For such as abide in stony places bee best and swiftest, and in fresh running water, in which is no corruption, nor any slime or wose, nor standing lakes, nor in Welles, nor in small pittes that runne not in riuers, in whom be no Welles: and hee sayth there, That some Sea fishes bee good. For those that bee subtil bee best, and bee nourished in the deepe Sea, and no where else. And fish that abide in waters, that bee vnhedled with blastes of winde, that bloweth the water sometime fro them, are better then those that bee not so serued. And those that be in waters that be strongly moued and continually laboured, bee better then those that bee in standing Water: and so Sea fish is better then Riuer fish. And Riuer fish better then lake fish, namely, if they be farre from the riuer and from the sea. For they that haue rest in their rottennesse and filth, are not washed neither cleansed by riuer that cometh therein, nor by sea. And therefore such fish is euill sauoured, & some rotten. Also both sea fish and riuer fish is better in the North sea, and in the East Sea, then in the South sea: for by strong blastes of winde the water is moued and cleansed and made subtil. And therefore fish of that water moueth more and trauaileth, and be more cleansed of their superfluitie.

Also in kinde of fish is diuersity, not onely in diuersitie of place, that they may dwell in, but also in diuerse place of generation. For some be gendered by laying of Egges, and shedding of pesen, and some by gendering together of male and female, and by shedding of sperme. Where of Aristotle speaketh li. 5. and sayth, that it falleth in kinde of fish that lay Egges and pesen, that when the female layeth egges or pesen, the male cometh after & sheddeth his milke vpon the egges: and all the egges or pesen that bee touched

with the milke of the male shall be fish, & those that be not touched with that milke shall not be fish. For the female layeth many egges or pesen, & swalloweth the more part of them, and also many other bee spilt in slime and in wose, and none thereof bee saued, but such as bee layde in places where the milke of the male is shedde. For if they were all saued: then there should bee too many fishes gendered. And fish keepe & saue euennesse and make, in their owne kinde, as Aristotle sayth there. And he saith, that there was neuer fish founde, that made generation with fish of other kinde. Also fish loue their frye, and feede and nourish them long time, as Aristotle sayth there. All fish feede and keepe their young, except frogges.

Also there it is sayde, that Riuer fish and fish of marreis, shedde more theyr pesen, and oster then other fish. For commonly and for the most parte, they cast and shed pesen and milke after fve moneths: and all other fish bring forth fish after one yeare, and small fish bring forth their broode in place, wherein is but little water, fast by rootes of trees, canes, and reedes.

Also there he saith, that the more part of the pesen is lost, when the female sheddeth pesen swimming about, if the male be not present: and then of the seede & pesen is no fish shapen. And also they be eat of other fish and of birds.

Also there it is said, that some fish be gendered without egges or pesen, or without generation of male & of female: & be gendered of slime & of wose, of grauell, & of rottennesse y is vpon the water. Also it is sayd, that in time of generation, males and females of fish swim together as a flocke, and swim with theyr makes, and many of them bee sick when they breede: and therefore that time they be most taken. Also there it is sayd, that some fish gender froting the wombe on grauell. Also in li. Iorath de Animalibus it is said, that a fish y is called Ephemeron is bred without generation betwene male and female: And when he hath liued thre houres of a day, then he dieth: and there is a fish that is called Mu-

Ecles
groove of
deu in
May and
aure.

Ephemeron
a
beast
about
the
riuer
Hyp
panis.

Rovv and
melt.

rena

This is
not likely
because
they are
founded
vvith
spawne.

tena, a Lamprey: that of his like concei-
ueth not, but of an Adder, which hee cal-
leth to loue vvith hissing, as Isidore saith
lib. 12. cap. 6.

The Grækes (he saith) call this fish y
is called Murena, Stairinam, for he hol-
deth himselfe in circles. They tell, that
this fish is a female, and conceiveth of
the Serpent. And therefore fishers call
it vvith hissing and whisteling, and ta-
keth her in that wise. Vnneth she dyeth,
though she be smit vvith a staffe: and if
she be smit vvith a rod, she dieth anone.
It is certaine that the soule of this fish is
in y taile, for they say vnneth she is slain,
though she be smit on the head. And if
she be smit on the taile, or if the taile be
smitte of, she dyeth anone, as it is sayde.
And the contrary is of the Serpent, for if
the head be broke and brused, or cut off,
y Serpent dieth anone, and if the taile be
smitte, he liueth long time. Also Iorath
saith, that the Serpent doth alwaye his
venim ere he gender vvith the Lamprey:
But when the deed of generation is done,
he taketh his venim againe: and therefore
in conceiuing, the Lamprey taketh no
venim of the Serpent, nor gendereth not
of serpent kinde, but onely of his owne
kinde, as he saith.

*Additio. The Adder is venimous in bo-
dy and spearme: the Snake is not so.

Also fish conceive of bein onely vvith-
out pesson, and vvithout spilk, as Diflers
and other shell fish. Whereof Iorath speak-
eth y saith, that fish that be called Elch
come out of the water by night, & conceiue
in land of the moztowle dew, and bring
forth their broode: And in waning of the
moone their shells be voide. Also fish is
stirred to conceiue and to breed by rising
and dolune going of Starres, as Iorath
saith, and Isidore also. So he speaketh of
fish that be called Australis, and saith,
that fish of that kinde arise, when the
stars that be called Plades begin to goe
downe, and be not sene till Plades a-
rise againe. And though fish gender and
be gendered: yet no manner of kinde of
cleane fish haue gendering stones, nor
no kinde of Serpent, nor no kind y hath
no sex: and also they haue no paps nor
milke, except y Dolphin that hath milke,

and giueth her chilsen sucke while they
are little, as Aristotle saith lib. 6. And
Isidore lib. 12. cap. 6. saith. that the
Dolphins be called Symphones also, &
they haue that name, for they followe
mans voice, and come together in flocks
to the voice of the symphonie, and hauing
liking in harmonie: and in the sea is no-
thing more swifte then Dolphins be.
For oft they startle and ouerscape ships,
whole leaping and laiering in the waues
of the sea betokeneth tempest. And in the
Riuier of Nilus is a kinde of Dolphins
vvith ridges, toothed as a Sawe, that
cutteth the tender wombes of Cro-
codiles, and slayeth them, as Isidore
saith.

Also fish kinde is diuers in manner
of fode and of nourishing. For lib. 2.
Auicen saith, that that fish that eateth
good hearbes, grasse, and roots of plants,
be better then they that eat filth, that
is throlwen out of cities into watry pla-
ces: and in Exameron it is sayde, that
also fish be diuerse in eating. For some
eate each other, and be fedde vvith each
others fish, and the lesse is the mozes
meate: and so the greater eat them that
be lesse, and so he that eateth the one, is
eaten of other at last, as Aristotle saith
lib. 6. and he saith, That a fish that is
called Carabo, ouercomnieth greates fi-
shes & eateth them: and another that is
called Maltipes ouercomnieth the Cara-
bo, and eateth him: also he saith, That
fishes be fedde vvith dung and vvith dirt,
and vvith ferne, as the Carabo: and ther-
fore he is heauie, and much fen is found
in him: and fish that eate other fishes
haue strong teeth, as that manner fish
that Grækes call Phagion. Isidore saith,
that that fish hath so hard teeth, that he
eateth Dylers in the Sea: and there-
fore he is called Dentrix, as it were a
fish strongly toothed, and hath that name
for greatnesse and strenght of teeth: and
in Exameron it is sayd, That other fish
haue lesse teeth: and moe sinder thicker, and
more sharp, that they may sone cut their
meate that they take: and they swal-
lowe it anone, least the meate that they
hold in their mouths should be bozne a-
way by strenght of water.

Also

Also other fish seeke theyr meate fro-
ting in grauell, as Ildore sayth, lib. 12.
And he sayth of the sea swine, that is
commonly called Suyllus, that while hee
seeketh his meate he froteth vnder water
in the ground, as it were a swine: and
hath a manner mouth about the throat,
and gathereth no meate but he pitcheth y
knowte in grauell.

Also lib. 7. Aristotle sayth, That for
the moze parte, fish eate fish, and
eat each other in time of breeding, except
the fish Fuscleon. And generally fish
bee gluttonous, and couet much meate, &
namely the fish that is called Habatue:
and therefore his wombe stretcheth,
when he is fasting, and ofte hee bloweth
out his wombe, and maketh it flare, and
thoweth from him other fish: for his
wombe stretcheth to his mouth, and hath
no stomacke. Also of fish is diuersitie of
time and place of meate. For some fish
seeke theyr meate onely in water, and
some by night vpon the land, as Hippo-
camus the water hourse, and hath that
name, for he is lyke to a hourse in ridge &
in mane, as Ildore sayth, and abideth
in water on the day, and eateth corne by
night, and is bread in the riuer Nilus, as
Ildore sayth. And as Aristotle sayth
libro. 7. Generally fish trauayle moze
by day then by night, and moze before
midnight then after. And therefore as
Aristotle sayth, they bee hunted before
the sun rise, and then fishers set theyr
nets, for that time fish see not. Full
well they see when light increaseth: but
by night they seeke theyr meate by smel-
ling. For they haue lyking in things of
god saour. And therefore liber. 4. it is
sayd, that kindes of fish smell and heare:
and therefore it cometh offer into new
tackle, that is set for it, then into olde:
& cometh not lightly into olde tackle,
but into newe: and hee oft beguiled by
smell, as Iorath sayth. And hee sayeth,
that there is a great fish in the sea that is
called Belua, that casteth out water at his
iaues, with vapour of god smell, & other
fish seele the smell, and follow him, & en-
ter and come in at his iaues following
after the smell: and he swalloweth them,
and is so fed with them. Also he sayth that

there is a fish that is called Faste: y wa-
ter that he taketh in his mouth wareth
swete, and small fish follow him and go
in at his mouth, & he taketh them sodein-
ly and swalloweth them anone. Also hee
sayth, that Dolphins know by the smell, if
a dead man y is in the Sea eate euer of
Dolphins kinde: & if the dead man hath
eaten therof, he eateth him anone: & if hee
did not, he keepeth and defendeth him fro
eating & biting of other fish. And shoueth
him & bringeth him to the cliffe with his
owne woting. And Aristotle sayth the
same and Plinius also.

Also li. 7. Aristotle sayth, that fish that
liueth in clere running water, fall not
vpon stinking things, but vpon things of
god saour: & so doe birds and fowles of
such water. And in winter, fish sie out of
the sea, and seeke heate nigh to the land,
and there they seeke their meate, & doth
the contrary in Summer: for then they
sie from the heat into the deep sea. Ther-
fore in Winter they be hunted nigh the
land: and in Summer in the deep sea: for
immoderate heat greeneth fish.

Item in eodem li. he sayth, y some fish
die for heat when the star ariseth, that is
called Canicula. Also great colde graueth
them soze, and namelge them that haue
stones in their heads, as Crabs, & other
such. For the stone in the head runneth
and fraileth, and such a fish dyeth
sone.

Also kinde of fish hath diuersitie of
shape, and of disposition both in quality &
in quantitie. For there is some kinde of
great huge fish, with great bodies & huge,
as it were mountaines and hills, as li.
sayth: such was the whale that swallowed
Jonas the Prophet, his wombe was so
great that it might be called hell: for the
Prophet sayth: In that wombe of hell he
heard me. And ther be some fish so small,
y vnneeth they be taken with hooks, as li.
sayth, li. 12. Assorus is a litle fish, & for li-
tleness it may not be taken with hooks:
and there it is said, y Enchirius is a fish
vnneeth halfe a fote long, and hath that
name of Herendo, cleauing: for though
he be full little of body, neuertheles he is
most of vertue: for he cleaueth to y ship
& holdeth it still steadfastly in the sea, as

epim.

though

though the ship were on grounde therein. Though windes blowe, and waues arise strongly, and wode stormes, that ships may not moue neyther passe. And that fish holdeth not still the shippe by any craft, but onely by cleauing to y ship. Latines call this fish Moron. For by strength he maketh the ship to stand, as it is said.

*Additio.

(*As touching this strange fish, whose smallnesse is his vertue of staiding ships, doth passe mans reason: the Grecians call Echneis, of the Latines Remora, because she doth stay ships. Opianus and Aelian write, that he delighteth most in y high seas: he is of length a cubit, that is halfe a yard, of a browne coulour, like vnto an eele: diuerse opinions are of this fish, but all anthonours agree y for a manifest truth such a kind ther is, wherof one of these fishes stayed the Galley of Caius Cæsar. Plinie meruailing sayth: Oh strange and wonderfull thing that all the windes blowing, and the most furious tempests raging, notwithstanding the violence of the same, yet doth this small fish holde steadie the ship whereto he is fastened, so greate is the secreete of nature, by the ordinaunce of God. Whereouer by trauailing the coastes of America, the later traualers reporte to haue felt the strength and vertue of the same kinde of fish.)

Also in Exameron it said of the same fish, that when he knoweth and feeleth, that tempest of winde and weathers bee great, he commeth & taketh a great stone and holdeth him fast thereby, as it were by an Anker, least he be smitten away, & throwen about with waues of the sea. And so he saueh not himselfe by his own strength, but helpeth to saue himselfe by heauinesse and weight, that is not his owne. And is made stedfast and stable against the coming of tempest & storme: and ship men see this, & beware that they be not ouer set vnwarilye with tempest and with stormes, as Ambrose saith, and Beda also.

Also li. 4. Aristotle saith, that the female fishes be moze long then male fishes: and haue moze harde fish. And males be moze harde before, and also a

boue: and females be moze harde behinde and beneath.

Also lib. 2. Anicen sayth, that those fishes be best, that haue not full greate bodyes, neither too harde fishy and drye in whome is not too great fatnesse: nor too much gristle, in whome is no euill smell, nor euill sauour. Those that be of swete sauour, be conuenient and conienable, not too fat, nor with superfluitie of fatnesse nor towenesse, which sinketh not, anon as it cometh out of the water. And those fishes that be somewhat harde, bee better when they bee salted. And among fish that is harde of fishy, that is best, that is least soft. And so in fish diuersitie is knowen of substance and of qualite, for as he saith, generally fish is cold and moist: but yet some bee hotter then other some in comparison of the complexion of fish, & namely when they be salted. And therefore when they be fresh, they breede watrye steame, and soft the sinewes, and be not accordig but to right hot stomaches: and if they be salted, they be moze accordig to the stomacke, and also to medicine. And heads of salte fish burnt, healeth the biting of a madde dogge, and the stinging of a Scorpion, and roseth by dead flesh in Botches, and helpeth rotted and festured Botches.

Also the iuyce of euery fish helpeth against venom that is dronken, and against venomous stinginges, and hath many other effectes, as it is sayde there: But this that is sayde of theyr qualite and substance shall suffice now in this place.

¶ Also fish bee diuerse in sharpnesse of feeling, and in sleight of witte: for many be very warpe. And some be wonderfully sleight and wily to scape, when they be ware of gins of Fishers, as Isidore saith. lib. 12. And he saith, that there is a manner fish that is called Mugil, which is full nimble and swift. For where he is disposed to swimme, and is ware of grins, and pearceth them, & that he is beset with fishers: he turneth sodenly backward, and ouerleapeth the net so swiftly, that it seemeth to them, which are present, that he flieth as a bird.

Mugil

(*Mugil, a Sea fish, of all scaled fishes the swiftest, of colour white, having a great belly, and in greediness unsatiable, when he is full he lyeth still in one place, and being asfayde, hideth his head, as if the whole body were also hidden. They are so desirous each of others kinde, that when fishers having gotten a male fish of that sort, fastned on the line or craft, all the females resorte vnto it, and so be taken, and lykewise doth the males, they be of the Grekes called Cestre, Plotz, and Cephal.)

Also in lyke wise it is sayd there of a fish which is called Estaurus: For among fish, onely that fish chelweth his knode. And it is sayd that this fish is right wittye. For when he knoweth that he is entered, and is within the daunger of the fishers ginne, hee riseth not forth headlong, neyther putteth his head betwene the rowles of the ginne: but he beateth fast on the other with his tayle, and beginneth to make him away with breaking and renting of rodde, and so passeth backward. And if it happen that another fish of the same kinde seeth his doing, and how he trauaileth for to break out: he busieth to helpe him, and taketh his tayle in his mouth, and helpeth as he maye to drawe him out, and deliuer him of the ginne. And yet he sayth, that the Cunger hath manye wiles, and is wittye and wylle of getting of meate: for when he seeth meate on a hoke, hee dreadeth the hoke, and biteth not the baite, but holdeth the hoke with his finnes, and letteth it not passe till hee haue gnawen the meate.

Also the Crabbe is enemye to the Oyster. For hee lieth by fish thereof with a wonderfull witte. For because that hee may not open the harde shell of the Oyster, hee spyeth and awayteth when the Oyster openeth, and then the Crabbe, that lyeth in waite taketh a little stone, and putteth betwene the shelles, that the Oyster maye not close himselfe: And when the closing is so let, the Crabbe eateth and gnaweth the fish of the Oyster. Oysters be called Ostrea, and haue that name of shelles,

that defend and warde softe fish within. And the Grekes call an Oyster Testam, and all that fish with the shells is called Ostium in the Jewiter gender: but the fish thereof and the meate that is win the shels, is called Ostrea in the feminine gender: And such shell fish be called Conche and Conchilia also: for when the spone falleth, such fishes be voide: And the waring of the spone increaseth the humoure, and the humoure vanisheth, when the spone vanisheth. And therefore shell fish ware, when the spone wareth, and be voyde, when the spone waneth. And in shell fish be Pearles bread. And thereof speaketh Plinius and other that write of such things. For by night shell fish come to cliffes, and conceiue pearles of the dewe of Heauen. And therefore the shell fish be called Conchile and Margarete, and Herelic, when in theyr fish precious stones be pight. And that precious stone that is gendered of dewe in springing time, is most worthy and noble, and the more white and bright he is, the more effectually and vertuous it is held. And some shell fish is called Murice, and haue that name of roughnesse and sharpnesse, and haue another name, and be called Conchilia. And if they be hitte about with yron, of them drop teares of red colour, and with those teares purple is died, and this colour and hiew is called Ostium. For it is taken of the humour of shel fish, as Isidore saith.

Thou maist finde all these properties and kindes, and many other in lib. Plinij, and Aristotle, and Isidore, and in Exameron Ambrosij, and Bas. but for that we will not noy them that shal read here in, this is inough of this matter at this time.

Also Plinius saith, and Isidore libro 12. that there be in waters. C. lliii. manner of kindes of fish. And many of them knowe the order of theyr time, by a manner wit of kinde: and some goe about in theyr own place without chaunging: and some liue without consideration of time: and some conceiue whelpes by darde of generation betwene male and female, as the Whale.

Also the Whale and Balena is al one, and Balene be anon great and huge, and be called Belue ab emittendo, of outcasting and shedding of water. For they throwe water higher then other greater fishes of the Sea. For Balen is under stood out casting. And the whale is called Cete for hugeness of bodye, as Ildore sayth libro. 22. Also in libro Torath it is sayde, That the Whale hath great plentye of spearme. And after that he gendereth with the Female, superfluitie thereof fleteth about the water: And if it be gathered and dyed, it tourneth to the substance of Ambre. And when the Whale hungereth soze, he casteth out of his mouth a vapour, that smelleth as the smell of Ambre. And fish haue liking in that smell, and for the odour and smell of that vapour, they goe into the Whales mouth, and be so deceyued and eaten. Also (as he sayth) in this fish earthly matter hath moze mastery then watrye: And therefore hee is some great and fatte. And so in age for greatnesse of bodye, on his ridge powder and earth is gathered, and so digged together, that hearbes and small trees and bulhes grow thereon: so that that great fish seemeth an Ilande. And if shippe men come vnwarly thereby, vnnet they scape without perill. For hee throweth so much water out of his mouth vpon the shippe, that he ouerturneth it sometime or draweth it.

Also hee is so fatte, that when hee is smit with fishers dartes, he feeleth not the wounde, but it passeth through out the fatnesse: But when the inner fish is wounded, then he is most easily take. For hee may not suffer the bitternesse of the Salt water, and therefore he draweth to the shoare warde. And also hee is so huge in quantitie, that when he is taken all the Countrey is the better for the taking. Also he loueth his whelpes with a wonderfull loue, and leadeeth them about in the Sea long time. And if it hapneth that his whelpes be let with heapes of grauell, and by default of water: hee taketh much water in his mouth, and throweth vpon them, and deliuereth them in that wise out of perill, and bringeth

geth them againe into the deepe sea. And for to defende them, he putteth himself against al things that he meeteth, if it be noyfull to them, and setteth them alway betwene himselfe and the Sunne on the moze safer side. And when strong tempest ariseth while his whelpes be tender and young, he swalloweth them vp into his owne wombe: and when the tempest is gone and faire weather come, then he casteth them vp whole & sound, as he sayth.

Also Iorath sayth, That against the Whale fighteth a fish of Serpentes kind, and is venomous, as the Crocodile: and then other fish come to the Whales tayle, and if the Whale be overcome, the other fish die: and if the venomous fish maye not overcome the Whale, then he throweth out of his talues into y water a fumous smell most stinking: and the Whale throweth out of his mouth a swete smelling smoake, and putteth off the stinking smell, and defendeth and saueh himselfe and his, in that manner wise.

(The two enemies of the whale is the Sword fish and the Flaile fish, by the one he is forced to leaue the deepe, by the other he is beaten downe, so that it hapneth often times, in his fleeing from the he is fastned on shelues and soundes, and so taken.)

Addition.

Since the time of Pliny many wonderfull things haue hapned, y other no lesse famous writers of late yeres haue as diligently set downe in writing. For Plinie lyued about the yere after our redemption. 100. which is. 1482. yeres past. Also Plutarke, Trogius Pompeius, anno. 214. Beda Anglicus, anno. 724. this was a famous writer in those daies. His booke called Anglica Historia, hee gaue to Offrike, king of Northumberland, Paulus Longobardus Diaconus, an Historian. Anno. 800. Strabus Monachus, Anno. 840. Iohn Serapion, Anno. 1140. with diuerse commendable Writers, although the later soze, vntill the time that Bartholomeus tooke his booke of propertyes in hande, (who

among

Of y shed
of the
Whale
commeth
Sperma
Cete.
Heereof
commeth
the sweet
Amber
greece.

Of the
Whales
flesh com
meth the
train oile
vvhich is
a rich mer
chandise.

*Additio

Addition

among the rest wrote after diuers copies such as eyther to auoide idlenesse, they imagined, or else their natures being chainged, may as hardly of this last age be beleued) as appeareth by my notes set ouer against every Chapter, where any notable thing worthy of plainer skill is set down throughout the whole booke. I finde lately printed in the historie of the West and East Indias, a pretie discourse of fishing, & of the names of some fishes that Plinie speaketh not of, breeding in those coasts, as the Moxarre, Diabace, Dabaos, delicate fish: Palamite, Lizze, Polpi, Chieppe, Xaibas, with sundry other that are not named. The most chiefest sorts that the Indians is said to make account of, are thre sorts of fishes. The great Dozteise, whose shells are an ell in length, and in breadeth more then five yards, which I take to be the whole compasse, for obseruing the forme of proportion: the Tiburon and the Manate, the Tiburon is a very great fish, & verie quicke and swift in the water, and a rauinous fish, they are taken by following the shippe, although vnder saile, yet will the fish flote after, the space of an hundred and fiftie leagues: they are taken with double hokes fastned to strong ropes, whereon is fastned flesh or fish, these fishes haue their teeth double rowed, and doe bite dangerously, they are so great, y^e twelue or fiftene men are scarce able to drawe them forth of the water, from sixe fote in length to twelue fote, &

two yordes broad, in forme like to the Soule fish, and in such sorte skinned rough, the flesh is verie good and wholesome. The fish Manate is bigger then y^e Tiburon, the head of this fish is like to y^e head of an Ox, with also like eyes: in stead of foure legges, he hath two short stumps, flat and finite, wherewith he swimmeth, and is verie gentle and tame, and cometh often times forth of y^e water, and creepeth on land nere the shore, where if he find any herbage, he eateth it, this fish is take wth harping yrons & hokes, this fish is reported to be y^e best of all other great fishes, for y^e his flesh being cut is hardly discerned from beefe, in colour raw, & in tast being sodde, & wil abide pouering with salt, as our Beefe doth, & the young of these fishes rat like beale, sweet & delicate. There is also y^e Vihuela, this fish bereth in the top of his head a long blade, a strong and sharpe sinne lyke a sword, and is bigger then the Manate, of some called the Sword fish, but not of that kinde, that is nere the coasts of Spaine, Fraunce, England, and Ireland. Many fishes there are, that doe flie with broad fins, as the Bats doe with theyr fyline wings, so long as their wings be wet, for they are so thinne, that by the sodaine dzieng of the aire and wind, being stiffe, they fall into the water againe. Also of the taking of Whales in Russe, and of the trade of fishing in other countries. Read the Decades, and the discourse of y^e Indias. Ges. in his booke of fish.

FINIS LIBRI XIII.

INCIPIT LIBER XIII.

DE TERRA ET EIVS PARTIBVS.



After that by the help and grace of God, y^e treatise is ful ended of the properties of the ouermost shining body, that is heauen, & of the middle shining, & cleere bodies, of fire, aire, & water: now last it is

to speak of the properties of y^e lowest body, y^e is sad & dim, both in general and in speciall. The lowest body & bittermost in comparison to heauen, is earth. Of whose comon properties somewhat shall we say in this worke: & that touching y^e quality, substance, containing, or ornament therof,

The earth containeth for ornament with in, quarry, oare, & al that groweth vnder ground, as stones, & mettall, & other such. Therfore without he containeth things y we know & see, as beasts, trees, hearbs, and grasse. Of them all, somewhat shal be set in this treatise, as it seemeth that holy writt maketh minde therof, for simple men thinke y it is inough to set here simple things, y wel nigh all men know. Therfore hereof we shall somewhat rehearse, & give greater things to greater men: and in the beginning of this worke, we will make a protestation y we set here of our own, little or right naught. But here we shall set on a rove authoritie of holpe Saints, & some Philosophers, as we haue done before in other booke.

Of the Earth. chap. i.

AND so the earth is set in the middle space of the world like farre from all parts of heauen, & is called Terra in latine, & betokeneth all y roundnesse of the earth in y singular number, & all y parts therof in the plural number, as Ili. saith. And he saith that earth is called Terra, & hath y name of the ouer part Que territor, y is trode. And is called Humus also, & hath y name of the sea that is moist & toynd thereto. And is called Tellus, for we take fruit therof: & is called Ops, for it heapeth with fruit. And is called Arida, for it is able to be eared and tilled or for it is distinguished fro water by his owne dries, & is moist, & hath moisture of water, y is nigh therto, as Ili. saith. Basilus in Ex. describeth y properties of y earth, & saith in this manner, The earth is y lowest body & middle, & like far from the parts of heauen, & therfore wise men call it y middle of heauen, & among al bodies the earth is most corpulent, & hath least of subtilty & of simplicitie, & is the other foundation of y world: & is colde & drie in kind: & is least in quantitie in comparison to heauen, though it be most in it selfe: In qualitie it is obscure, & of it selfe darke, & is round in shape, & not abiding together but by glew of water. And the whole earth resteth, though parts thereof moue often. And is habitation of bodies that haue life, and is called the soole of Gods owne fote.

Esa. 66. This saith the Lord, heauen is my seate and earth is my footstole.

Mat. 5. But I say vnto you, sweare not at all neither by heauen, for it is Gods seate, nor yet by the earth, for it is footstole.

The fairenesse of this element is least in y body of y world. For y the working of y might of God is least seene therein: And therfore it is said, y God toucheth y earth with his lowest fote: for in comparison to the greatnesse & fairenesse of heauen, it seemeth that highnesse of this wisdom of God, sheweth least in y body of earth. And though the earth be lowest in comparison to y body of heauen, yet neuerthelesse it taketh most influence of y lights of heauen, & is therfore most plentiful, as mother of al: and bringeth forth many, diuers, & most contrary kinds: and for y it is in y middle of heauen, it taketh on euery side influence & effect of heauen. And so that y seemeth to lacke therein of nobility in substance, is recouerd in effect & in vertue. For in a manner it bringeth forth some moze noble kinds, then doth heauē y is high with stars, as we see. And for hightnes the earth conceineth & bringeth forth creatures with life, feeling, & reason, as Basil. saith. Also hereto he saith as y Philosopher saith, that y earth is euen way with his owne weights, & euery part thereof busieth with his owne weight to come to the middle of y earth. By that busieng & inclination of partes, y whole earth hangeth in euen weight aboue the middle point, & is euenly held vnmouable, as it is written.

Psa. 19 The heauens declare the glorie of God, and the firmament sheweth his glorious worke.

Psa. 24. The earth is the Lords, and all that therein is, the copasse of the world, and they that dwell therein. For he hath founded it vpon the seas, & established it vpon the fouds.

Thou hast founded y earth vpon his stabilitie, &c. And therfore li. 12. Ili. calleth y earth Solum, for it is a sad element, & bereth by all y elements of euery body be it neuer so heuie: therfore all heuy things y be aboue, & from the earth, be without rest til it come to the earth that is fixed.

fast

fast and stable, and rest when they come to the earth, and for the worthy properties and noble effectes of the earth, ex-
 cour of nations saineth, that earth was
 God indede. And therefore in old time,
 they did all reuerence and worship ther-
 to, as Isidore toucheth li. 8, in Tractatu
 de Dijs gencium & nominibus. cap. 12.
 And saith, that in olde time men called
 the earth Ceres, the mother of Gods, and
 hath that name of fruites that it bring-
 eth forth: for it defendeth and nourish-
 eth all that needeth meate and drink, for
 y^e earth is mother of plentie, for nothing
 on liue may grow, but if it be rooted and
 maured in substance of earth. Also it is
 called Ops, riches, for the earth is better
 than other riches: and also of the earth
 euery creature on liue, hath riches of
 meate and of liuelode. And also is cal-
 led Vesta the Goddess, either for it stan-
 deth stedfast, or for it is clothed wth trees,
 hearbs, and grasse. And he saith, y^e Earth
 taketh colour of seedes, leaues & grasse,
 which wither and fade in winter: and
 of wether in springing time, and in sum-
 mer: for then it is clothed and hid with
 grasse, hearbes, & floures, and is spoiled
 therof in haruest and in winter. And in
 signe & token of so great plentie, a great
 female Image was made, & called Alma
 mater, y^e high mother. And y^e Image was
 crowned wth towres, & she was set in a
 chaire, & Lions followed & wer subiect to
 hir, & she bare a key in y^e one hand, & a ta-
 ber or timbrell in that other hand: and
 hir chare-men brandished swordes that
 they bare on hande. And it was say-
 ned, that Cockes followed the good wife
 that sat on the chaire. And y^e earth was
 called Mother, for she bringeth forth ma-
 ny things, and breedeth meate and fode
 for all things, which should els dye: & is
 called Mater Alma, the high Mother, for
 she feedeth all beastes, & is nourisher of e-
 lements, as Isid. saith. And it is said, that
 she beareth on hir head a crowne wth to-
 wers, for y^e earth is adorned with so ma-
 ny great Cities and Boroughs that bee
 builded thereupon: and is borne with
 a chaire of wheeles, for y^e earth hangeth
 in the aire that moueth, and is sustained
 therein: and she sitteth in a mourning

chaire, for though other things moue,
 it is sayd, that onely the earth moueth
 not. And in that that Lyons be mylde &
 subiect to the Image of the earth, it is to
 vnderstand, that euery kinde, though it
 be neuer so fierce or cruell, in time of
 death he shall be ouercome and subiect to
 the earth: and for that she beareth a key
 in hir hand, she betokeneth, that y^e earth
 is closed in winter, & opened in spring-
 ing time, that fruit may grow & spring: &
 for that it is said, y^e Cockes serue y^e earth,
 that sheweth, that birdes & fowles need
 seedes of the earth. Therefore fowles
 neede to follow the earth, & leght vnto
 there to finde therein seedes and meate.
 The sound and noyse of the timbrell, be-
 tokeneth, that in tilling of fields is noyse
 of instruments, of cultures, of shares, &
 of mattocks, that are of brasse: For in
 olde time the earth was tilled with in-
 struments of brasse, ere yron was found,
 as Isidore saith. Hir seruants be segned
 girt with swordes, and betokeneth that
 ofte for to defende and winne earth
 and lande, is warre and battaille, and
 swordes drawen therein. In this ma-
 ner and in many other, the properties of
 the earth, be described in mystike mea-
 ning of fables, as it is sayd and rehear-
 sed of Isidore. And though the earth be
 among Elements most stable, as it is
 sayd and rehearsed, yet by effect and do-
 ing, it is most passible of Elements. Al-
 so though it be colde in substance, yet it
 containeth in it selfe fire vapours, that
 come out therof, as it doth in the hil, that
 is named Aetna and Vulcanus, as he
 sayth there. Also, though the earth bee
 blacke and vnseemly without, yet with-
 in it containeth many precious things:
 for by imprinting of influence of heuen,
 in y^e inner veynes of y^e earth, be gen-
 dred precious stones & noble mettall: & so the
 vertue of y^e earth is hid within, by these
 likenesses that be without. Also y^e earth
 is beclipped about with the sea, and is
 beset and beate with the armes thereof,
 and is by prync waies, thirled with moi-
 sture of the sea, least the earth and the
 partes thereof should fall into powder,
 by masserie of dyuine, as Beda sayeth.
 Also though the whole Earth be sounde

and sad in substance thereof, yet every part thereof moueth kindly toward the middle point, and because of meddeling of fire and of aerie parts, the earth is in some parts thereof hollow and dim, and spongie, and smokie. And windie vapor commeth into the hollownesse thereof, & shaketh and moueth parts of the earth, and breedeth earth quaking as Ari. saith lib. Methedr. Colde winde (saith he) moued in the wombe of the earth, maketh that mouing y^e is called earth quaking. And there it followeth, as noyle & sound commeth of diuers beating and froting in the aire of bodie together therein, so noyse and sound commeth of diuers shaking and mouing of windes that are hid in the earth, and thereof this is taken, for it resteth not till y^e earth cleaue, and the winde with a voyce issueth out, &c. And there Aristotle saith also, that in places where strong concourse & running is of y^e sea, & mouing of waues, and in places with much thinnesse in the earth, is strong earth shaking, as it fell in Hercules time in some Ilandes, in whom the earth began to rise, as it had bene an hill. Then the place cloued, & out came a great wind, & it destroyed a great Citie, whereof there remaineth remembrance to this day. Also he saith there, that with earth shaking commeth a manner dimnesse, that hideth the sunne with out clowdes, all the while the earth shaking dureth, by reason of darke vapors and great. And befoze the earth quake, commeth a token and sheweth his coming, a long clowde and straight as a line is seene in heauen befoze the going downe of the Sun. And there it is said, that sometime the earth quake commeth in Eclipse of the Moone: for then y^e heat of the Sunne commeth not to the ayre to make it clere, nor to waite the vapor, that is cause of the earth shaking.

Also in li. de vegetabilibus Aristotle saith, that earth shaking is not in grauely place, but in place with many denues within, and hardnes without, as a place of hills and of mountaines: for if the place be not hard and sad without, the vapour issueth and passeth out by little & little, and so much vapour gathereth not

together y^e it is strong enough to moue the earth: but when the place is hollow, and full of denues & holes within, & sad and hard without, the parts of vapours be gathered together, and then is strong shaking, so that sometime it cleaueth & renteth the earth. When in place that is all full of holes, falleth not lightly earth shaking, by reason that the vapors passe out continually, neither in places that be full harde and sadde, for there maye not much vapour enter, because of straightnesse of place and partes. But it falleth in places that be hollowe within, and harde and sadde without. Huc vsque Aristot.

Also for the earth is an Element, the whole earth is lyke in substance to all the parts therof: but in qualitie y^e earth is diuersly disposed in diuers parts, and chaungeth complexion & kinde by medlyng of qualities of other elements, and is not all of one manner of disposition, but chaungeth now colour and now sauour. This diuersitie commeth of many manner of causes, and in many manner of wise: sometime of highnesse & lownesse, for the high place is aboue, and the low beneath, and the ouer place is not so hot as the neather. For as Macrobius saith, the printing of the sun beames is moze strong in low places than in high, for the aire is moze thicke in balleyes, than in mountaines: therefore in balleyes is moze gathering of sun beames, and moze hurtling and smiting of great aire and thicke. In mountaines & hills the aire is thin and clere, therefore the beames be sparpled and not fast helde together: and so the lesse beate is generated there. Also by diuers taking of the sunne beames, for that that taketh most and strong sunne beames is most plentifulous and fruitfull. And land that is far from the sunne beames, is lesse able to beare fruite and corne.

Also by diuersitie of kinde of winds, for land on whom Eastern wind bloweth continually, is temperate hot, and as it were meane betwene moyst and dry, as Constant. saith. Therefore such land is full plentifulous in bearing of flowers fruite and corne, and most couenable for

habita.

habitation of mankind. And therefore the Westerne winde longeth to colde, nes and moysture, and maketh the land lesse temperate, and therefore Westerne winde is lesse plenteous. And Northern winde drieth and coleteth land, yet by reason of cleane aire, it maketh it subtil and pure, and so in the North, men be high of stature & faire of shape: because of the outward aire, the pores be stopped, and kinde heate is helde within, by vertue whereof, the stature is great, & the shape of body faire and samelye. And for the Southern winde is hot and moyst, it maketh the land that it bloweth continually on, troublous, hot, and thicke, and sad: therefore men of the South land, be contrary to men of the North land in stature and in shape, and therefore men of such lands be not so bold and hardy, nor so wrathfull and angry, neither so great ianglers and boasters, as other be, as Constantine sayth. Also the qualities or properties of the earth are diuers, as it is nigh to the sea, or far from thence: for land y is nigh to the South sea, is more hot and moyst, than land that is nigh to the North sea, for hot vapour & moyst, commeth out of the South sea, and heateth the land that is nigh thereto. The contrary is of the North sea, therefore the sea that is called Mare Ponticum, is frether or lesse salt, than other seas: for coldnesse hath more masserie therein, and therefore cold vapour that commeth thereof, coleteth land y is nigh therto. Also land changeth & is diuers by working & trauell of men, for the more land is delued, and eared, & ouerturned, the vertue that is therein, is the more medled with all the parts thereof, and so land is amended and made more able to beare manye manner of Cozne and fruite. And when land lyeth long idle and resteth, it payeth, and is the worse to beare cozne and fruite. Also if good land be bedewed or be rained, it fatteth and amendeth: & grauelly land and stony is the worse, for it is the more hard.

¶ Of an hill. Cap. 2.
A hill is high & wellyng and rearing of the earth or of land, onely at some

touching other land: or els hills be called mountaines, for they passe bywarde about that other deale of the land, as Aristotle saith. Also in libro de proprietatibus Elementorum, Aristotle saith, that some men have sayd, that the earth was first made round and plaine; and no mountaines nor valleys were therein, for all was shaped all round, as y our bodies be: and so cause of mountaines & of valleys be nought els but mouing of waters that dig and weare the soft parts of the earth, & the hard parts that maye not be digged, be made mountaines, and places that wer digged deepe, wer made for the sea and for rivers. Also in libro Meteororum Arist. saith, that sometime mountaines be made by strong earth shaking: for sometime the earth is lifted up and made a mountaine, as of a great raine of water, commeth hollownes, and is made a valley. Also there he sayeth, that the coming and the going of the sea, weareth and breaketh the land in some place, and maketh hills; and sometime the Sea healeth all the land, and bare away the soft parts thereof, & let the hard abide, and threth the mud together, and that wered drye when the sea, was passed, and touned to hilles. Also mountaines be hard and sad, reared from ward the earth toward heauen, but they are grounded on the earth, and be sometime full of hollownesse and of denes: & so because of voydnelle, it draweth and sucketh in water, and when the hollownesse is full, water runneth and springeth out at well heads, and is cause of euerslasting springing and running: and so it is knowen that mountaines with hollownesse & dens, draw & sucke in humors & moisture, & send thereof out alway. Also mountaines containe noble mettall, for noble mettall is mined out of beynes of mountaines. Also mountaines beare fruit & swet smelling things, for cleanness of aire that hath mastery in tops of hills, fruit that groweth on hills is more pure & more swet, than fruit that grow on valleys. Also hills receiue sooner the sunne beames, than do valleys, and hold them longer time. Also hilles gender exhalation, smokes and vapours, and of

gending therof, in y^e aire come clowdes
vpon tops of most high hills, and there
of cometh rayne but seldome, as in the
top of mount Olympus as Arist. saith:
and that is for clearnesse of aire, and for
scarcitie of vapour, for vapour is spent
and wasted ere it maye come to the
toppe of the hills. Also the hills be set a
gainst the windes & stormes, more than
valleies, and so because of cold that hath
the mastery on hills, snow lyeth on hills,
and is frozen with colde winde; that is
therein. And therefore snow lyeth and a
bideth longer on hills than on valleies:
as it doth in mount Caucasus and in Li-
bano, and in other such high hills, that
be allway white with white snowe, as
Isidore saith. Also hills be oft smitten
with lightning, than valleies, as Isidore
saith; therefore the hills that be called,
Montes Pyrennei, haue that name of fire
and of lightning, for fire is called Pir, in
Greece. Also the hills that are called Ce-
raunee, haue that name of oft smiting of
lightning: for lightning is called Ce-
raunos in Greece as Isidore saith. Also
hills that be most high, be best places to
stand on to looke about, to wait and spie
for comming of enemies: men go vp to
top of hills, and waite about, and warne
of perills that they see a farre. Also hills
be found, sad, and strong in kinde, there-
fore they be most able places to buylde
in Castles and towres, and so dwelling
and abiding on hills, is more sure than
in valleies, and namely if they may not
be mined for hardnesse and sadnesse of
ground, and be so high that it is hard to
take the waye upward. Also for in hills
is plentie of hearbs, grasse and lease, they
be according to pasture of sheepe, and of
other beasts, for hearbs & lease of moun-
taines, are more wholesome and better to
defieng of beasts, than grasse and hearbs
that grow in valleies, though they bee
generally more ranke and fat, for humors
of feeding that nourisheth hearbs & grasse,
is more subtil and pure, than humors
of plaines and valleies: and therefore
heate of heuen defieth that moisture, and
turneth sooner, and changeth it into sub-
stance of hearbes and of grasse, both for
subtilnesse of that humour, and for clear-

nesse also of the aire, that is there. Also
in hills be higher trees and thicker bu-
shes, than in valleies, therefore moun-
taines accord to wilde beasts and fowles
to breede and to dwell therein: therefore
when wilde beasts be hunted with hun-
ters in valleies, they flye to the moun-
taines, and be there safe.

¶ Of the hill Ararath, cap. 3.

Ararath is the highest hill of Arme-
nia, therein Noes ship rested after the
flood, as Isidore saith, and yet to this
day the timber of that shippe is seen in
that mountaine. And that hill hath ma-
ny names. Iosephus speaketh of that hill,
and sayeth in this manner. The place
where Noes ship is, the Armenians call
it Egressorium, & yet men of that coun-
trie shew timber that was left of y^e ship.
And (as Iosephus saith there) Berosus
Caldeus maketh minde of that shippe in
this manner. It is sayd, that the ship
that came into Armenia, is yet some part
about the hill Cardiens, and thereof sal-
leth glew, that men vse most to cleanse.
Also Iosephus Egypcius, and Manassus
Damescenus, in 96. hist. libro. write in
this manner. In Armenia is a great hill
that is named Baris, and it is sayd, that
in time of the great flood, many fled and
were saued therein, and that one came
in a ship to the top of the hill, and some
of the timber was there kept long time.
Also the Mountaines of Armenia, are
called Ceraunee, for highnesse and ofte
beating of rivers: for a river is named
Ceraunus in Greece as Isidore saith.
These hills begin betwene Armenia, &
Hiberia as Isidore saith, at the ports of
Caspis, and stretcheth to the well, where
the River Tigris beginneth, as Isidore
saith.

¶ Of the hills Bethel, cap. 4.

The hills of Bethel be in Iurye, nigh
to Ierusalem, where the house of our
Lord was builded in Salomons time.
The hills of Bethel haue plentie of wood
and of trees, of hearbs and of grasse, and
be full of sweet smelling things.

¶ There

*Additio.

Therefore Hart and Roe young & olde, be therein. *(Beth-el signifieth the house of God. Bethel, the name also of a Citie, in the Coasts of the Tribe of Benjamin and Ephraim. It was distant from Hierusalem three miles. It was first called Luz: but after when Jacob being in that place, saw the Lord standing vpon the ladder, he called it Bethel. In this place Bethel, Hieroboam set vp the idolatrous worshipping of one of his golden Calues. In this place, the children which mocked Elizeus the Prophet, were torne, & rent, and killed of Beares.)*

¶ Of the hill Caucasus: Chap. 5a

CAucasus is an hill in the East and stretcheth out of India to the hil that is called Taurus, and hath diuers names by diuers nations that dwell nigh those hills, as Is. saith. In the East it ariseth & is a great hill, and for white snowe lyeth thereon, it is called Caucasus: for whitenesse is called Candor in the Castellane language. And so the Citties that be nigh to this hill, call it Crocalim: for Acalim in their speech, is vnderstande whitenesse or snow, as Isidore saith.

*Additio.

(Caucasus, an hil, one of the highest in all Asia, situate aboue Iberia and Albania, on the North part, and is a part of the mountaine Taurus. One of the partes of this hill, deuinding India & Media, stretcheth towards the Red sea.

Philostratus.

¶ Of the hill Heball.

Chap. 6.

HEball is a Hill that is beyonde Iordane, Thereon stode the fire lignages after the passing of Iordane to curse all those that held not the x. precepts, as it is written Deut. 26. And men say, it is an hill with hollownesse and dens, and is ofte moued with earth shaking: and that accordeth to the meaning of his name: that is to vnderstande, an olde swollowe. Also this was the hill of

cursing and of banning: for thereon men prayed wickedly for them that trespass. And this was helde an hill of dispraising and despise. For 6. of the most vnworthy lynages that came of seruing women, were set vpon that hill Hebal to curse the people, Deut. 27.

(And these shal stand vpon the mount Ebal to curse, Ruben, Gad, Aser, Zabulon, Dan, Nepthali, verse, 13. declaring that they shoulde haue cause to feare God for his vengeance, if they woulde not obaye him for his loue. On this mountaine was vttered the 12. curses, against abominable sinnes. Read the Chapter.

¶ Of the hill Hermon: Chap. 7.

Hermon is a lyttle hill, and standeth vpon Iordane. Thereon is plentye of hearbs and of grasse, of leese, & of good pasture: for the fote thereof is watered and moysted with the riuer of Iordane, and in the top with plentie of deawe, that cometh from heauen. And it is embelished with running & influence of water, therefore on that hill were the beasts fed that shoulde be offered in sacrifice in the temple, and for the beasts that were fed and fatted with plentie of deawe of hearbes and of grasse of that hill were offered in mount Syon, that was in the Temple: Therefore as the Hebrewes did, the Prophet sayde that deawe of Hermon cometh downe to the mount in Syon, and might not be as the letter sayth: For Mount Syon is moze high than Mount Hermon, and they be also farre a sunder. For this cause it is said, that the deawe of mount Hermon came downe to Mount Sion, for grasse & fattenesse of beasts that were fedde in mount Hermon, were offered in Sacrifice in Ierusalem, to increasing of the fire of the Altar: And therefore Hermon is to vnderstande lyght arcared, as the Glose sayeth super Psalmum. For why lyght increased on the Altar, when fire of Sacrifice was fedde with such fode.

*Additio.

Psa. 133.

¶ Of

¶ Of the hill Ebron, Cap. 8.

Ebron is a hill in Iurie, as it is sayd, Iosua. 14. Therein is a Citie most famous, and hath the name of that hill, & is called Ebron, as Rab. saith. The vale thereof is called Vallis Mambre, that belonged in olde time to the friends of Aner and of Eschol, and was their possession. And it is sayd in Gene. that this hill is a solempne place, because of holy Patriarkes, whose bodies rest therein, as it were from the beginning of the world, and the greatest Patriarke Adam lyeth there. Also most mightiest men had this hill in possession, as it is sayde Iosua. 15. Ther it is sayd, he put out of that place Calef, the children of Emoth, Sisay, Achimaan and Ptolome. Also in this hill, as the most sure place, our Lorde ordeyned the beginning of the Kingdome of Dauid, and warned him by inspiration, that he should come thether after Saules death, where when he had reigned seven yeres, he was at last king of all the whole kingdome of Hierusalem. In olde time first men called this hill, Kariatharbe, that is to vnderstand the Citie of foure: for there rested the bones of foure the most famous, as Ierome saith, that is to wit, Adam, Abraham, Isaac, and Iacob.

*Additio.

(*In the land of Canaan, Iosua blessed Caleb the sonne of Iephunie, and gaue him for inheritance Hebron, the Kenesite, because he followed constantly the Lord God of Israel. And the name of Hebron, was called in olde time, Kiriath-Arba, which Arba was a great man (a huge Giant) among the Anakims.)

¶ Of the hills of Aethiopia, cap. 9.

The hills of Aethiopia be seven, as it is sayd: among them the mount of Atlas is chiefe, as Isid. saith, l. 14. ca. 4. In the West Aethiopia is hilly & grauelly, and wast in the middle Eastward, and stretcheth from the west side of the mount Atlas, to the endes of Aegypt, & is cloased in the west side with the Ocean sea, and in the North side with the river Nilus. In the mountaines, and also

Atlas, is the name of an hill in Barbarie, high and small, which perceeth the clowdes.

in the playnes of the lande, be much people & folke wonderfully shapen in face, and horrible in figure and shape. Also in that lande is great multitude of wyld beasts and cruell, and of Serpentes and Adders: and there is Kinocerota, that is the Unicozne, a beast with one horne. There be Camells and Libbards, there are Cockatrices & most great Dragons: & out of their byrines be taken precious stones. Ther is Iacinctus found, & Chrysoprassus also: there Cinomon is gathered. There be beasts gendered wilde and fierce, as Dragons, Strucions, Sciriges, Elephants and Apes. Huc vsq; Isidor. Also there it is sayd, that betwene Cyrene and Aethiopia is a Well, that cooleth in the heate of the day, and heateth in the coldnesse of the night, against kind of waters of other Wells.

¶ Of the hill Aetna, Ca. 10.

Aetna is an hill in the lande of Sicile, and out of that hill breaketh fire in bymstone, as it were in hell, as Isidore sayth lib. 14. cap. 7. It is sayde, that this hill hath denues full of bymstone in the Southeast side, & those dens stretch vnto the sea, and receiue waues & waters, and gathereth winde, and that winde bloweth out bymstone, and gendereth fire thereof. Also out of that hill, breaketh bright burning smoke, and cometh to the land, as Isid. saith there. Also it is sayd, that in this hill, a certaine figure appeareth, & oft men of that country heare about this hill Aetna, groning, like a complaining voyce of dole, & sorow, and of woe. Therefore many deeme that there is a place of paine, and some soules be pained therein: but I affirme not that, but it seemeth that S. Gregory, in his Dialogue, thereof maketh minde.

(*Aetna, otherwise called the mount Gibello in Cycill, whereof Saint Augustin hath made oft mention, is a mountainous hil, at the foote whereof is a little towne of the same name, & woods, & trees of diuers kindes planted. On the toppe thereof is a barraine ground mirt with ashes, in winter time couered with snowe.

*Additio.

This

This containeth in circuit twentie furlongs, and is inuironed with a banke of ashes, of the height of a wall. In the middle is also a rounde hill, of the same colour and matter, wherein be two great hoales, fashioned like vnto two cuppes, which be called Crateres. Out of these doe rise sometime sundrye great flames of fire; sometime horrible smoke, sometime are blowen out burning stones in infinit numbers. Moreover before that the sayd fire appeareth, there is hearde within the ground; terrible noise and roaring; and also (which is more meruaile) when the smoke and fire is most abundaunt and serdent, yet round about the toppe of the sayd hill, are alwayes sente snowe, and hoare frosts. Phynic writeth, that the fire appeareth alwaye at night.

Of the hill Hecla in the Ile of Iceland, from the toppe whereof, is cast forth the blacke and graye Pommice stones, wherout issueth a hideous flame, stinking of sulphure, and within a dzed full noise. The common people of that Countrey, beleeue the sayde place to be a part of hell; because there are diuers apparitions of ghostes, that shew themselves visible, and profer their service to men. They appeare for the most part in the forme of those, which by violent aduenture haue bene killed or drowned; callinge men by their names; and biddinge them goe to the Mount Hecla. In the olde tyme the marriners termed these Goblins, Polactines; vpon what occasion I finde not written. Onely the people distant from the hill, is verge fruitfull ground; as writeth George Agricola.

Of the hill Esau. Chap. i. In the hill Esau, is all one. In this hill is the Citie Idomea, and hath that name of Esau Jacobs sonne, that first builded that Citie, as it is sayde, as Ierome sayeth super Abidian; for Esau was called Seyr, and Edom. Also hereof the Close speaketh super Deuteronomium, 2. and say-

eth, that Seyr is an hill in the lande of Edom; where Esau dwelled in the countrey of Gabalena: where first dwelled Torrens; and him selfe Chodorlaimor Genesis, 14. And this hill is called Seyr, that is to vnderstande, rough and harye, and hath that name of Esau, that was rough and harye. In this hill inhabited first the Horreysees, men of Giants stature, that were horrible by expressing of the bodye, as the Close saith super Deut. 2. These huge men were put out; Esaus children dwelled there, as it is sayd Deut. 2. Also the hills of the land of Edom, be most high; and so it semeth in some place that it toucheth the cloudes. And those hills be full of hollownesse and denues, as the Close sayth. Super Abidian. Wherein men dwell in summer; for the heate is so great and strong.

Of the hill Ephraim. Chap. ii. A hill or mount Ephraim, is specially called mount Ephraim: therein Iosua the sonne of Nun, toke possession, as it is sayd Iosua, 19. and builded there a Citie, and dwelled therein. And as Adamantius sayeth, among hilles of that lande, this hill was most famous with hearbes and trees, and most full of fruit, and most high in place, and most fayre in sight, and most healthfull in ayre, and most fruitfull; for well streames compassed and moyst. This hill. Therefore that place was conuenable for Ihesus to dwell therein, that is called Iosua also, as Adamantius sayth. In this same hill Iosua lyeth buried, in the South side thereof, as it is sayd Iosua, 24. Also this hill, is nigh Siehem, that was a Citie of succour, with suburbs therof in mount Ephraim, as it is sayd Iosua, 20. There he Iosuaes bones buried, as it is sayd Iosua ultimo. Also, in this hill, Iosua layed the knives and styles of stone, with the which he circumcised the children in Desart, as Adamantius sayth super Iosua, cap. 20. Also in Mount Ephraim, dwelled Debora, a woman that was a Prophet,

Idumea, a region in Siria ioining to Aegypt, and bordering vpon Palestine.

and late vnder a Palme, that was be-
twene Bethel and Ramas, as it is sayd,
Iudic. 3. Also mount Ephraim had
many periscular hills and denues: For
all the lot of the linage is most in moun-
taines and in woodes, as it is sayd. Iosu.
17. Also in these hills were slaine the
pointes of Madian, Oreb, and Zeb, and
their heades were bozne to Ierion o-
uer the river of Iordan, as it is said Iu-
dic. 7. Also in Ramatha, on the mount of
Ephraim, Samuel the Prophet was bozn
as it is said, Regum. 1. Also in the same
hill samuel dyed and was buried. 1. Re-
gum. 25.

Of the hill Phasga, chap. 13.

Mons Phasga is a hill most huge, &
containeth in it selfe many perticu-
lar mountaines, for in this hill be A-
barim and Nebo, two hills, vpon whome
Moses went vp to see the countreyes of
the land of behest or he should dye, and
is buried in the valleyes of the same
mountaines, in the fields of Moab, as it
is sayd Num. 27. Deuter. 34. This
hill was in the Countreyes of the Mo-
abites and of the Ammonites, and de-
parted all their land from the lande of
the Amorites, the which land after was
possession to Ruben and Gad, and halfe
the lignage of Manasse, as it is sayd,
Deut. 3. The rotes of these hills, touche
the Red sea, that is the salt sea that
is, as it is said Deut. 3. both in text and
Glose. And so these hills depart the land
in which the Moabites and Ammonites
dwelled in, and the lande that the Chil-
dren of Israel toke in possession, and so
Moses came vp to the top of that hill, &
beheld out of that place, all the land of
behest, and dyed on that hill, and was bu-
ried in the valley of the same hill, in the
feldes of Moab, and is unknowne vnto
this daye. Balaam the Diuinaur went
on this hill Phasga, with Balaac king of
Moab, to curse the folke of Israel, but our
Lorde turned his curse into blessing, as it
is said Num. 23. And so it is knowen, that
this hill was an hill of departing, for it
departeth lands of euill men and of god.
Also these be the hills of blessing, for out

of this hill, by Balaam our Lorde gaue
his blessing to the children of Israel and
to the people. Also this is the hill of spi-
eng, of sight, and beholding, for out of
this hill Moses espied & beheld, the coun-
treys of the land of behest. Of this hill
Ierome speaketh in li. de nominibus la-
corum, and sayth that Abarym is that
hill, in which Moses dyed, in the land of
Moab, against Ierico in the top of mount
Phasga, & the Countreyes all about hath
the name of that hill, and is called phas-
ga, & is shewed to them that go from Li-
dia to Mesobon, that is called Nebo also.

Of the hill Gofor, chap. 14.

Gofor is an hill or towne of Mo-
abites: and this is a part of the mount
Phasga. Balaac led Balaam on that hill
to curse Israel, Num. 23. So sayth Hiero-
nimus lib. supradicto.

Of the hill Galaad, cap. 15.

Ierome sayth, Galaad is the mount
to the which Iacob came the 7. daye
from Carrion when he fled Laban and he
sayth, that it is in the backe of the landes
of Fenix and Arabia, and is bound to the
hilles and dens of Laban, and stretcheth
ouer Iordane to the land that was for-
time the lande of Seon, king of Amor-
ites, and fell afterwarde into the handes
of Ruben and Gad, and halfe the King-
dome of the lignage of Manasse. In
that hill is a cite builded, that hath such
a name, and is called Galaad, of the sonne
of Machir, the son of Manasse. Among
other mountaines this is most noble: for
it is a mount of pasture & refectiō: for it
is most fertil of fruits, of leese, & of wels:
also this is a mount of medecine & of helth,
for in Galaad is rosen found that healeth
wounds, sicknesses and sores, as it is said
Jer. 9. Galaad also is an hill of couenant,
of surety, and of reconciliation: for in the
mount Galaad, Iacob made couenant and
suretie with Laban, and was wholly re-
conciled to him: as it is said Genes. 31.
Also it is an hill of witnesse, as it is said
there. Therefore there it is said, that the
name thereof is called Galaad, that is vn-

derstand, the hill of witnesse. Also it is the hil of buieng and selling: for oft chapmen came to the mountains of Galaad, to buy swete spices, as it is said. Gene. 37. We saw chapmen come out of Galaad, bzining toward Aegypte.

¶ Of the hill Garasim, Cap. 16.

As Ierome sayth, Garisim is a Hill fast by Iericho, and mount Eball is nigh thereto against Garisim. In these two hills, blessings and cursings were cried and shewed to the people, y^e should come into the land of behest, to comfort them, that loued the lawe, and to dzawe them to God by blessing: & to feare them that would breake the ten precepts, by cursings. Also in Garisim, xre of y^e most noble and worthy men with Priestes, cried and shewed the blessings, and there fore was bzought by an vlsage, that that hill shoulde be in great worship among them y^e should come after, & shuld be frequented, because of sacrifice & of praiers, therefore was strife of praiers betwene the Iewes and the Samaritanes. For the Samaritanes set mount Garisim before: & sayd that it was more couenable place to praiers then the Temple in Ierusalem, and the Iewes said the contrayre, as it is sayd Iohn. 3. both in the texte and Close.

¶ Of the hill Gelboe, cap. 17.

As Ierome saith, Gelboe are hills of Aliens and strange Nations, seauen mile out of sitopoli. In which mountaines is a great strate, that is called Gelboes. In these hills, saule with his sonne Ionathas, was perished and overcome with the Philistines, as it is said 1. Re. ca. vlti. And Dauid had indignation of them, and cursed them for the slaughter of the people, and in cursing he made them dze and barren, as the Close sayth 2. Re. 1. And saith, that these Mountaines of Gelboe were plenteous before the cursing: and it is sayde, they remaine yet vnder cursing: also no raine cometh therein any time, as it is said.

¶ Of the hill Golgatha, Cap. 18.

As Ierome saith, golgatha is y^e mount of Caluarie, there our Lord was nailed to the crosse for saluation of mankind: yet this day it is shewed in Helia in the North side of the mount Sion, & is called the place of Caluarie: for there condemned men should be beheaded, as Isidore saith.

(*Caluarie a common place of buriall: some men suppose, that it was the place where Adam the first man was buried nere to Ierusalem.)

¶ Of the hill Gaas, Cap. 19.

Gaas is a lyttle hill in mount Ephraim in the possession of Iosua the sonne of Nun: ther Iosua died, and was buried in the North side of the same mountain, as it is said Iolo. vlt. His graue is there shewed to this day, as Ierome saith, li. supra dicto de nominibus.

¶ Of the hill Ebron, Cap. 20.

Ebron is a little hill in the lignage of Iuda, against the North, 22. mile out of Helia. There is a great towne that is called Ephrata, as Ierome saith.

(*All these aforesaid places, in times past called Palestine, or the lande of promise, they are now inhabited by y^e great Turke, the enemy of Iesus Christ.)

¶ Of the hills of Israel, Cap. 21.

Generally the Mountaines of all the land of behest, both on this side, and of that side of Iordane, be called mountaines of Israel, and be oft taken for the land of the ten lygnages, that was full of mountaynes, namely of Dan and of Ephraim. For the ten lygnages challen- ged that name of Israel vnder Ieroboam the sonne of Naboeth, that was of Ephraim, and reigned first in samaria, ouer tenne lygnages, as Ierome sayeth.

DE TERRA ET EIVS PARTIBVS

And it is sayde also in Historia, lib. 3. Regum 12. these moountaines were full of good pasture, and plenteous of fruite, and of good cozne, of Olives and of trees with fruite, and medicinable hearbs and swete spices. Thereof speaketh Isidore lib. 14. ca. 3. and sayth, that samaria, is a Countrey of Palestine, & toke that name of a towne, that was sometime royall in Israel, and now is called sabastia. This Countrey is to Iury ward, and like ther to in kinde: for it is rich of diuers riches, and beareth noble cozne and fruite, and is nobly endowed with water & riuers, and is rich of balme. And so by grace of Clements the Iewes meaned, that honny and milke springeth in that land, for because of great plentie of lese & of pasture in the mountaines of this land, for endlesse many shepe and other beasts in flockes, be in mountaines therof. Also there be plentie of Bees, which gather honny, & be fed with great swete- nesse of hearbs and floures. Also in those Mountaines for temperate aire, & plentie of deaw, cozne & fruite ripe full sone, and there was mined golde and siluer, & other mettals, Deu. 8. Out of the beynes of the mountaines of Israel come wells, and riuers: and most firme places are builded in those mountaines. Also wilde beasts, as tigers & Lions, dwell in those mountaines and woods.

Of the hills Hiperborei.
Chap. 22.

The mountaines of scythia, be called Montes Hiperborei: for the North therne winde bloweth thereon, as Isid. sayth, l. 14. ca. 1. Also Ca. 3. Isidore saith, that many hills of scythia be full rich, neuerthelesse in many places of them is no dwelling for mankinde. For in many places of the mountaines of scythia, is right great plentie of gold and of precious stones, but for hugeness of Orisphons, men come thether but seldome. In those hills are the best smaragdus, and most pure Chryfall, and be sent out of the mountaines of scythia, into other landes. And there are sharpe woods full of wilde beasts, of Leopards, Tigers,

and of Panthers. Also therin be Hounds so great and huge, and so fierce, that they beare downe Bulls, and slaye Lyons, & namely in Albania and Hircania, that be countreys of scythia, with many hills and mountaines.

(*Hyperborei. People dwelling in the farthest part of the North, and as some suppose, vnder the North Pole called Polus Arcticus.)

Of the hill Carmelo, ca. 23.

Carmelus is a mount of Iury, therein is a Citle that is called Carmela, & ther is two maner Carmelus, & of either mountaines, either is called Carmelus. One is on the ouer side against the South, therin Nabal kept flockes. 1. Reg. 21. The other mount Carmelus is in the other side of the land toward the sea: in either is good pasture, fruite, hearbs and grasse.

Of the hill Libano, cap. 24.

Mount Libani, is the highest mount of the Prouince that is called Prouincia Phenicia. Of this mountaine prophets make mention: & hath that name Libanus, of Thus that is gathered ther, as Isidore saith. His farther parte toward the East is called Aurilibanus, as Isid. saith. Also Libanus is called whitenesse, for it is white with snowe, both winter and summer alway, and the snow ther, is neuer clene molten, but alway in summer in diuers places therof is snow found. And Libanus is head and well spring of riuers and of wels: for as Ierome sayth, at the fote thereof springeth two wels, for Dan, & come togethers and make the riuier Iordane. Then Libanus is a mount of much swete smelling, for ther growen hearbs of sweet odor and smell, and also trees that beare frankencense, whose chosen gum, the Phisitions call Olibarum, as Hieronimus saith. Also it is the mount of suffiance & of plentie: for through plentie of deaw & of raine, that commeth ther full oft, ther commeth plentie of beasts, lese and pasture, of best fruite and ripe: and therefor in mount Libani & pastures therof,

*Additio.

were

were beasts fed and nourished, that should be offered in the Temple. Also it was a Mount of most passing highnesse: for as Rabanus sayth super Reg. Mons Libanus passed all other mountaines of the land, and therefore shipmen that came to Tirus, full farre sayling in the sea, might see this hill, & know by the highnes thereof, to what haven they should drawe, as he saith. Also it was the mount of influence, that sayeth not of continual springing, and everlastig moisture. For though he be drye without, yet he hath within most noble beynes of water, as it doth in pits of springing water, and runne alway with strength out of that mount that is called Libanus, as Salomon meaneth Cant. 4. Quasi Puteus Aquarum. Also this is the mount of trust and of suretie: for he that resteth in mount Libanus, is strong and safe from all manner of venomous beasts & serpents, for hearbs, grasse, and trees that growe there, drive them thence with odour and smell: for Cedars that growe there, drive away all manner of venomous beasts & creeping wormes, & suffer them not to live there, as Ierome sayth. Also it is an hill of fairnesse and of mirth, for wonderfull highnes of Cedars & of other greene trees, and continuall greenness of hearbs and of grasse, and the sweetnesse of song of birds, and plentie of rivers and of wells, make this mount Libanus merrie and lykelyng. Also it is a mount of medicine and of health, for there growe sweet smelling spices, that helpe and be remedie and medicine against manye endlesse sicknesses and quills. There be Cedars and Palmes, and Cipres and Oliues, & the licour and resins of them, be chiefe medicines against euils & harmes of diuers sicknesses. Also it is the mount of gladnesse & of mirth, for on the hilles of Liban growe plentie of the best vines: which make men glad and merrie. Also it is the Mount of worship & of dignitie, for among all the mountaines of Syria, mount Liban hath principate in highnesse, in plentie, in mirth, and in whole some aire, as Ierome saith.

(*Libanus a mountaine between Arabia & Phœnicia, whereon growe verie

high trees, especially the Cedar trees.)

Of the hill Moria. Cap. 25.

Moria is a mount in Ierusalem, where in Salomons temple was builded, as it is said 2. Par. 3. And David bought this mountaine of Ornan Iebusei, for two hundred speles of gold most pure, to builde thereon an Altar to our Lord, where for the numbring that David made, the people were smitten. In this mountaine he offered to our Lord and prayed, and our Lord heard him out of heuen in the fire vpon the Altar of sacrifices. In this mount Abraham offered sacrifice for Isaac, and our Lord had bad, & Isaac shuld be offered in that same place. Genes. 22. where Ieromes Close sayth vpon this word, Go into the land of sight, & offer thy sonne vpon one of the hills, &c. The Hebrewes meane, that this is the hill, in which after ward the Temple was builded in the shoure of Ornan of Iebusei, in the mount Moria, that is vnderstood, lightening and beshining, for there is Dabir, that is the Oratory of God, & the lawe, and the spirit, that inspired Prophets, & teacheth men soothnesse, as Ierome saith. When deemed, Iacob slept in y same place, and saw Angells comming downward and vptward vpon a ladder, as it is said, Gen. 28. where the Close saith vpon this word: here is not els but Gods house. This is said, for he saw that the temple and worshipping of God shuld be in that place. And this place was a little hill beside mount Sion, where Davids tower was after made. And hereof it foloweth, that mount Moriah, was a mount of reuelation & of sight, & a mount of sacrifice and of prayers, a mount of prophetic, & of teaching, a mount of light and of shining, a mount of oft coming of Angels, a mount of appearing of God, a mount of forgiveness and mercie.

Of the hill Nebo. Cap. 26.

Nebo is an hill in the land of Moab, in the top of mount Phasga, against Iericho. Out of that hill, Moses saw the land of behest, and dyed there, when he

DE TERRA ET EIVS PARTIBVS

had scene the lande, as Ierome saith, and the stoie. Num. 27.

¶ Of the hill Hor. Cap. 27.

Mount Hor, is a hill in the uttermost Countries in the lande of Edom. In that mountaine Aaron dyed by wrech of God, the fourteenth yere after that he came out of Aegypt, when he was Crui. yeres olde, as it is sayde, Num. 28. And there was the thirtieth mansion and abiding, in the which the Children of Israel dwelled and abode, after that they came out of Aegypt, as it is sayd. Num. 20. When they moved their tents and pavillions from Cades, they came into mount Hor, that is the uttermost countries of y lande of Edom. In this foresayd hill Aarons sonne Eleazar toke vpon him first the principate of Priesthood.

¶ Of the hill Oliuet. Cap. 28.

Mount Oliuet is a Mount in Iurye nigh Ierusalem, and had that name for most plentie of Oliues, that growe therein. Therefore Austen super Iohn. calleth it the mount of lyght, the mount of fatnesse and of feeding, the mount of medicine, of curation and of helpe. And he sayth so, because of great plentie of Oliues that growe therein. And y fruit of them is vntuous, shining and liking, for as Ihdore sayth, the oyle of Oliues riseth out of bitterness of the roote, into the feeding of lyght, into medicine of wounds, and into refreshing and feeding of the hungry. At the foote of this mount Oliuet runneth a brooke that is called, Torrentem Cedron, betwene the brink thereof, and the mount was an Orchard, in which our Lord oft times entered because of prayer and rest, and there was he first taken in a garden, that is called Gethseman, as it is sayd Ioh. 19. For in the foote of that hill, fast by the brooke Torrentem Cedron, was sometime a litle towne, that is called Gethsemany, and yet that time there wer orchards of that towne, as Austen sayth, and ofte our Lord vled that place of or-

chards. And that mount was in y East syde of the Temple, and therefore it was beseyned of the sun rising in the morow tide, and of light shining of the Temple in the euen tide by night. And therefore it was worthelye called the mount of light, for it receiued light both of heauen and of the Temple: and also it gaue to other plentie of oyle and matter of lyght, as Aust. sayth. In this mount was a litle strate, that was called Bethphage, that longed to the Priestis. In the syde of this Hill was a Citie that was called Bethania, that was the Citie of Martha, of Lazarus, and of Mary, as the Close sayth super Math. 21. And out of this Mount our Lord ascended vnto Heauen, and shal appeare at the day of dome about the same mount, as it is sayde, Actes. 1. Both in the texte, and in the Close. In this mount salomon builded Temples & high places, as it is sayd. 3. Regum. 9. cap. And therefore it is called mount Oliuet, that was the mount of forgiveness and of mercie. And it was called the mount of offence and of trespass, for as it is said 4. Reg. 23. in those mounts salomon offended and trespassed against his owne God.

¶ Of the hill Olympo. Cap. 29.

Olympus is a Mount of Macedonia, and is full high, so that it is sayde, that the cloudes be ther vnder, as Virgil saith, Olympus passeth the cloudes, and is called Olympus, as it were Olampus, that is to vnderstand, as it were better. This mount departeth Macedonia & Thracia, & is so high, that it passeth all Roymes & other passions of y aire: & therefore Philosophers went vnto the course & places of starres, & they might not lue there, except they had sponges with water, to make the ayre more thick by shewing and sprinkling of water, as the master saith in Histories.

(*) Olympus, a mountaine or hill in Greece, betwene Thessalia & Macedonia, aboue y which appereth no cloudes, and therefore among the Poets it is vsurped for Heauen. Plutarchus in vita Aemilij, sayeth. That it is fenne furlonges in height, and a furlonge is taken for the eyght partie of a mile

Wrath or displeasure because hee had displeased God.

*Additio

and

and a mile is a thousand paces, so that the hill after that measure, was a mile & a quarter high, upright is a great height: but I take it to be after the paces of Hercules, which is sayd to be doubled, so that the hill upright might be two English miles and an halfe: but after y^e furlong of the Persians, which they call Parasangam, which containeth the space of six miles and a quarter, each furlong amounteth to 60. miles.

Of the hills Oreb, chap. 30.

Oreb is a mount of Madian, as Ierome saith, nigh to Arabia in the desert, to whom is toynd the desert of Saracines, which is called Pharan: & mount Oreb & Sion is all one, as Ierome saith. In this mount Moses sawe many sights, as it is Exo. 3. Therein he sawe the bush burning, that was not wasted with burning: There he heard our Lord speake to him, and commaunded to him many things, as it shall be rehered after in the mount Sina.

Of the hill Parnassus, cap. 31.

Mount Parnassus is in Thessalia, as Isidore saith, nigh to Boetia. And y^e mount hath two tops areated high, as it were unto heauen. In which tops Apollo and Liber Bacchus were worshipped sometime, because of the mirth of place, & for great plentie of wine and vines.

Of the hill Riphei, chap. 32.

High mountaines that be in the head of Germanie, be called Montes Riphei, as Isidore saith: And they haue that name of continuall blasts and strong rising of winde and of tempestes. For Ripheus is Graeke, and is vnderstode a strong blast: and they be called Alpes, that is vnderstod mountaines. To the toppes of them is no way, but high fete of downes, and of other lower mountaines. And in these high mountaines is snowe alway, manye clovdes, heades, springs of welles, and of greete riuers, and beastes fierce and wilde, and manye

manner of Birdes and Fowles with winges, that shine by night, as Isidore saith.

Of high Cragges, cap. 33.

High craggess be highest mountaines, most sadde and strong passing the high toppes of other mountaines, and receiue alwaye rases of tempestes, and shoures of raine, and therefore the earth is full washed aboue, & the harder partes of the mountaines be made more harde and turned to stones, and made endlesse many craggess. And though craggess be neuer so hard and rough, and sharp without, yet within they be somewhat springes and hollowe. Therefore oftentimes that bee dralone & gathered together, breake and spring out at wells heads: and windes and waters come into hollowes and denies of craggess, and be sometime cause of earth shaking. And sometime by violence and strenght of the shaking, the craggess all to breake & falle: Birds and fowles, as Eagles and Halkes come to the toppes of those craggess. Also fishes on the Sea be some washed with craggess, and with leaping of them, and with strong rases of stormes and waues, that smite against harde craggess, and conuenable places for defence and strength be found on craggess. Dens and neasts of fowles and beasts be made in craggess: toppes of craggess be wrapped and beclipped with mistes and with clovdes. In the Sunne rising toppes of craggess be shined with beames of the Sunne: and craggess be called Rupes, for they be hard to break. For without strength of yron craggess be not moued. And also out of deepe veines of craggess precious stones and diuerse kindes of mettall be oft digged and dralone. Also the most high fronting partes of craggess be called scopuli, and haue that name of scopin, that is to spie and waite, for out of such craggess, right farre places be perceived and espied.

Of the hill Sephara, cap. 34.

Sephara is a mount of y^e East in Iudye, as Ierome saith, nigh thereto

dwelled the children of Iethan, the sonne of Hember. Iosephus sayth, they came after in Sephora: to the which place Salomons shippe came with merchaundise, and chaffer commonly in thize yere. This place is the land Tharsis, and an haven of the sea. Thence Salomons sernautes brought golde and silver, Apes and Peccockes, and Elephants teeth, as it is saide 3. Reg. 10.

Of the hill Segor. cap. 35.

Segor is a litle mount, & is called Bala also, and is nigh Sodoma, as Hierome sayth. In that mount was a Citie builded, that was saued at 4 prayers of Loth. There grow vines and balme, and apples of palmes, a token of the old plentie, and is vpon the dead Sea. And therein after ward was set succour of defence of Romanes: thereof speaketh Es. 15. Whereon the Close sayth, that it was called an Heigher: for it held fast liking of lechery, for it was twice smitten, and fell dolune at the third time with earth shaking, and shuld haue stood strong, and abid, if they had not sinned after the delerance.

Of the hill Sinay. cap. 36.

Sinay is a mount, and Oreb is a parte thereof, and is in Arabia in the prouince of Madian. Of this mount speaketh Iosephus li. secundo Antiquitatum, and saith, that Sinay is a high mount and a noble, and woorthy to pasture, and beareth best hearbes and grasse. And it was supposed 4 God dwelled there: and therefore durst no man kepe shepe there, for the Shepheardes durst not presume to walke there. Moses came towarde this mount, and saue a wonderfull sight. For he saue that fire burnt a bush, and waiked it not: neyther appaired the greene nesse, neyther floweres thereof, neyther sprais that bare fruite, though the flame was swift, and full strong & mighty. And out of that fire our Lord spake to Moses. Also in libro. 3. he sayth, that Moses went by to Sinay, that is the most high hill in that country, and because of his

highnesse and greatnesse, and high strouing crags, it is not onely harde for men to come thereto, but also it maye not be seene without trauaile. Therefore it was saide that our Lorde dwelled about it. This mount was dreadfull to all men, so that no man durst come thereto. About the fote of this mount the Hebrewes pight their tents, and were woorthy to see God in fire, and in a clowd, and to heare him speake personallie. This mount is called Mons Sinay, the mount of dwelling of our Lord, and oft comming of Angels, mount of light, & of burning flame, mount of clowdes and of darknesse, and mount of raine, and of dew, mount of Pasture, and of feeding, mount of wisdome and of loze. For out of that mount our Lorde taught Moses and the people, and gaue them lawe, mount of forgiveness and of mercy: for out of that soyleyarde mount gifts that were not before heard, were graunted to the people: mount of righte, oulnesse, menasing and threatening. For he was dreadfull to them that saw him. Mount of lightening and of laming and blasing, mount of trumpes and of trum ping: mount of friendship and of truce. For by the lawe there our Lord toynd and knit the people there to him in everlasting truce: mount of purenesse and of cleannes: mount of gladnes, of solace, & of mirth, for none might come to this mount but those that were cleane in body and in soule. Also they that were cleane before our Lorde, eate and dranke with ioy and mirth. Then mount of forgiveness, of mildnesse, and of pitie: mount of sacrifice and of prayers, for they did sacrifice to our Lorde, and heard that our Lord was pleased and had mercie on them by prayers of Moses.

(Sina, or Sinai, a mountaine in the desert of Arabia, called also Oreb. It is of Solinus called Calus: Iustinus calleth it Synzus. On that hill God appeared to Moses, and deliuered to him the Tables of the lawe. Reade hereof more at large in the olde testament. Exod. 20. It is also a citie of Mesopotamia.)

Of the hill syon. cap. 37.

Mount

*Additio

Mount Sion was a mount in Ierusalem, therevpon was Dauids Towre set for fairenesse & defence of the Citie. In the one side of mount Sion was the temple, as it were in the middle betwene the towre and the lower citie, for strength of the towre shuld defend the citie. And therfore oft holy writ calleth Ierusalem the daughter of sion, as the mother defendeth the daughter, and the daughter is subiect to the mother, so the lower citie was subiect to the temple and also to the towre. And among other mountains, mount Sion was of so great authoritie & worthinesse, that not onely the citie of Ierusalem, no; onely Iurye had the name of Syon, but also all holye Churches, that is gathered both of Iewes and of Nations, had the name of mount Sion, and is oft in Prophecies called sion, as in this place: Mount syon is founded in ioye of all the earth, the sides of the North, the Citie of the greates King. For mount sion was full high and full excellent, great, strong, and steadfast, full plenteous and fayre, and most merrey and trustye, and most sure, most rich and ioyfull, perfect, rightfull and holye: Mount of loze and of teaching, as it is written Esay. 2. Out of sion shall come lawe: mount of prophesie and of reuelation.

Of the hill selmon, chap. 38.

Selmon is a mount in the lignage of Ephraim, nigh to the coastes of the linage of Manasse. Abimelech went by into this hill, when he fought against the Sichimites, as Ierome saith. And it is read Iud. 9. that this mount is thicke of trees: and hath much shadow. Therefore Selmon is vnderstode shadowe, and is a moist mount with water and snowe, and is fat and full of pasture, as it is sayd in Psalmo, anon they shall be made white in selmon: it is the mount of God, the fat mount.

Of the hill sophin, chap. 39.

Sophin is a mount in the lignage of Ephraim, in y place of Charmachen,

where samuel was borne, as Ier. sayth, it was a place set full high and plenteous of hearbs & of grasse, & moist with water, & full of hearbes & of trees, and of liking.

Of the hill saron, chap. 40.

Of saron it is sayde Esaye. 35. That saron is a mount betwene mount Thabor and the ponde Tiberiades. And of that mount all that land and country hath the name, and is called saron yet to this day, as Ierome saith.

Also all the Countries and lands from Cesaria Palestina, vnto the Towne that is called Ioppe, is called saron. Piere to this mount be plenteous fields in fruit grasse, and corne, as the Glose rehearseth and saith super Esay, 28.

Of the hill seon, chap. 41.

Deutronomij. 4. it is sayde, That mount seon is a parte of mount Galaad, that stretcheth by desert ouer Iordane to the place, in the which Seon dwelled, king of Amorreis, and sell to the lot of Ruben and Gad, and of halfe the lignage of Manasse, as Ierome saith vpon Iere. 46. vpon that word Assendete Galaad, &c. Look besoye in y mount Galaad.

Of the hill setmeron, cap. 42.

Semeron is a mount, of whome it is written. 2. Par. 13. Now in that mount is the Citie of sabathe, there resteth the Reliques of Saint Iohn Baptyst, as Ierome saith. And samaria was built sometime in the same mount. And thereafter all the land had the name of that Citie, and was called samaria, because of the mount this Citie was most strong and most hard to winne. Therefore the king of Assyries with a great host, and most great aray of warriours besieged the Citie three yeare continually, and might neuer winne it by strength, but vnneth with strong hunger. But as Ierome saith & Io. also. He shuld neuer haue won y citie, if men y dwelled therein had not offended the God of Israel, and had trusted

stead,

Psa. 87.

Psa. 48. 2

steadfastly in him, & had not forsaken his law. Make the properties of this mount before, De montibus Israel, there it is fully shewed.

Of the hill Seyr. cap. 43.

Of mount Seyr is the most mention made in holy writ, and that mount is called also mount Edom. Also thereof it is treated at full before: loke de monte Edom, that is called Monte Esau, for Esau had thre names.

Of the hill Thabor. cap. 44.

Thabor is an hill in the middle fielde of Gables, as Hierome sayth super Iere. cap. 36. And is a mount with wonderfull mirth & highnesse, & distanteth ten miles from Dioeclesia toward the East: And was in the marches of Zabulon, Issachar, and Neptalym. Among the mountaines of the lande of behest, this mount was most famous because of place, of plentie of mirth, of strength, and of steadfastnesse. For the soile of that mount beareth vines, olives, and other trees verie apt to beare fruit. Ther the aire is wholesome, and oft deaw and swete raine, as well in the morning as in the evening, there be high trees that lese not their leaues nor greene coulour in winter neither in Summer. There is songs of many pious birds and foules: & their voice is liking to the hearers, and diuersitie of coulour of their fethers is pleasant to the sight, and swetnesse is liking to the tast, many birds and foules haunt that place, therefore there be many fowlers that lie and lay nets, springs and grimes, as Hierome sayth vpon this place, Osee. 3. As a net is spread vpon mount Thabor, &c. Passing all other the presence of our Lord maketh commendable this mount and most worthy to be prayesed: for with his comming therto our Lord made this mount worshipfull. For in this mount our Lord taught, in this mount because of prayers our Lord abode by night sometime, in this mount our Lord fedde the people both with bodily meate & Ghostly: In the top of this mount our Lord

shewed himselfe blissefull, and chaunged his figure passingly before his Disciples, and gaue them reuelation in his owne body, of blisse and clerenesse, that euer shall last.

(*Tabor a mountaine in the Countrie of Galile, where Christ was transfigured.

*Additio.

Of the hill Ziph. cap. 45.

Ziph is a mount with much shadowe, therein Dauid hidde himselfe when hee absented him from Saule: & is beside Charmela in mount Carmeli. In the which mount Nabal Cormolites dwelled sometime, that came of the kinde of Calef, as Ier. sayth. And that mount hath many wodes, bushes, and trees without fruite, and manye laundes, and wilde beasts, as Koes and wilde Goates be in this mount. And this mount is full of denness and of dyr ditches and holes, and therefore it is a couenable place for banished men and thauers to hide them therein. And is perillous to straungers that know not the waies therein: for they may lightly lese themselves.

Of a downe. chap. 46.

ADowne is a little swelling or aring of earth, passing the plaine ground, and not reaching to highnesse of an hill. For a downe is lower then an hill, and higher then the plaine: And is called Tumulus, as it were swelling lande, as Isidore sayeth: and so ofte a down is the foot of an hill. For by downes oft we goe vpon to high hills. And downes are called Colles, and haue that name of Colendo, tilling. For they be tilled with lesse trauaile then hills. And men dwell in them soner then in hills: and they receiue soner the good aire and heate of the Sun, then the lower lands: and therefore fruit ripeth soner in downes. Also downes be more bedewed and be-rained then valleies: therefore fruit that groweth in downes is more swete and sauourie, then fruit that groweth in valleies. Downes be meane betwene the lowest plaines of the lande, & the highest

toppes

toppes of hills: therefore aire is moze thicker and greater in dolunes, and moze hot then in hills, and moze small & clere then in valleyes. For dolunes receiue of the ouer bodies, moze cleane and noble impressions and influence, then in valleyes. And therefore fruit, hearbes, and grasse that grow in dolunes, be better & moze wholesome then those that grow in valleies, and in other places, as Constantine saith. Also dolunes take sooner & shining of the Sunne beames, and swifter moistning of the clowdes, then valleyes. Also from mountaines vpon the dolunes, come dolune brookes and streames, and after from dolunes they runne to valleies and fields.

Of a Valley. chap. 47.

A Valley is lowe landes set betwene mountaines, as Isidore saith. And a valley receiveth and beareth the water that cometh of streames, & of wells: and so valleies be moisted with streames that come out of mountaines. And by shedding thereof they be endowd with flowers, hearbes, and fruits, and with greene twiggies and branches, and be shadowed by rearing and highnesse of hills, and of dolunes. Also in vallies is most meeting & gathering, and rebounding of Sunne beames: And therefore moze hotter impressions be gendered in valleies then in mountaines. And also snow melteth sooner in valleies then in mountaines: & by shedding thereof, the places that be nigh be wette and moyst, as Macrobius saith. And therefore valleyes be deemed by aspe, hotte, trouble, thicke, and vaporous. Men that dwell in valleyes be oft times greued with hot euills: and moyst, as Constantine saith. Houses that stande in valleyes, be lesse greued with weathers then houses that stand in mountaines. For mountaines stande betwene & defend the valleies from strong roeles of weather and frozmes. Also men that dwell in valleyes be selome greued with earth shaking. And the cause is, for in valleyes the partes of the grounde be set and thrust and cleave strongly together. Therefore the winde maye not ea-

silye thirle those partes, and come into such grounde. For those partes be not hollowe neyther full of hoales. Therefore they mooue not nor wagge with strength of winde, that cometh therein, as Aristotle saith.

Also filth and uncleannesse cometh into valleyes, and abideth there long time: for the aire that is in valleies is sooner rising of great smoakie vapours and of mist then in mountaines. And so the parts of the valleies are moze deper toward the centre, then of mountaines, and are moze farther from the circumference of heauen. Also in valleies for great coming of water, slime and fen be heaped together, and make so great marreis and mires that they be hard for to passe, and by reason thereof passages ouer are found with greate difficultie. Also for plenty of humour, grasse and hearbes growe most in valleies, willowes, & other trees, without fruite growen in valleyes, moze then in mountaines.

Of Campus. chap. 48.

Another manner of fiede is called Campus, & that manner of fiede is plaine grounde and lowe, as a valley, and not reared on high as mountaines, as Isidore saith: and is called Campus for euen and plaine soting therein. And hath that name of Camis, Creeke: And Camis is vnderstode, shorste, euen, or playne. And Campus is a plain place and not tilled nor eared with plough, nor dounced with durt, but is namelpe ordeined for walking, and playeng, and vse of dedes of knighthode. And is nigh to a Citie, that is common place ordeined to sight of all men, and to vse of the communalte: and it is appropried to no man, but assigned to the profit of all men.

Of Ager, a field, cap. 49.

There is another fiede that is called Ager, and hath that name, for some what is wrought therein, as Isid. saith. lib. 15. And Varro saith, every such fiede eyther lyeth, and is a standing place, or beareth trees, or is able to pasture, or lieth

to lée for beasts, or beareth flowers, & is necessarie for Bees. Therefore as men of olde time meened, that lande that is tilled is called Ager, and that land that is vntilled is called Rus, as woode and layes, wherein is both milke and beasts. And of this name Rus the vplandish men haue their name and be called Rustici. For that was the first and idle felicitye of vplandish men. And also such a felde is called Pascuus: for men that diuide and departe felde leaue such a felde to their neighbours to pasture and to lées. And Aluius is a felde, that is made a felde little and little by drawing & ouerturning of riuers. And so Artificius is a felde that is not contained in certaine measures of lines, but the endes thereof stretcheth to mountains, and Towres, & riuers. And so a felde that is first eared is called Noualis, or a felde that lyeth boyde euerye other yeare to renewe his vertue. For a felde that is called Noualis beareth fruit once and resteth once without fruit. Also sometime a felde is called Squalidus, as it were Excolidus, & hath that name, for he passeth out of tith, as Exconsul is he that leaueth the office of consull. Sometime the felde is called Vligiosus, & is vnderstonde alway moist: for that is sayd to be moist that is sometime drie. But Vligio is kinde humoure of land, that neuer passeth nor neuer fadeth. Huc vsque lib. 15. cap. 14. When the felde is a place of busynesse, of trauell, and of sweate. For the felde is tilled with traaille, beaten and digged with matokes, dole and turned with spades, opened & eared with cultures and shares, and sowne with seeds, raked and couered with rakes and harrowes, and moysted and watered with dew and with raine, closed about with hedges of thornes, strained in winter with frost and with cold, and withered in summer with burning and with heate, and is tilled in springing time, and in harvest time fruite is gathered, and the felde be eared againe. And so the felde is alwayes traualled with one traaille or with another.

Of Predium, cap. 50.

Predium is a felde or demaine, that an husbando or becometh for himselfe, and chooseth before all other, as Isidore saith. And properly it is a place, in which an husbando buildeth his house and dwelling place in the middle of his owne felde. Or it is called Predium, for that in olde time men held felde, that they toke in battaile and in war, in the name of a pray, as Isidore saith: and is called Predium, as it were Preuidium, prouidence.

Of a Meede, cap. 51.

A Meede hath plentie of herbe for fede beastes with, and is called Pratum in Latine, and the olde Romanes gaue thereto that name: for it is a place alway ready and prest, and needeth not trauel of tilling, as Isidore saith. And such places be called Prata, for they be alwaye ready to beare grasse and herbe, and Prata, meades, be watered and moysted with riuers, streames, and wells. And for plentie of humours it giueth alwaye feeding and nourishing to moares and rootes of herbes. And meades be springed with herbes and grasse, and flowers of diuers kind: and therefore for fairenesse & Greene springing that is therein, it is saide, that meades laugh. Also meades for they be Greene, they be lykynge to the greene, and for they be about, they be lykynge to the smell, and feeding the soul with lauer of theyr herbes and of theyr grasse. Herbes and flowers of meades giue herbe to Bees, and breed plentie of milke in beastes & in fowles, & heale woundes, and remedie against diuerse sicknesses and cures.

Of Desert, chap. 52.

Desert is a space of land, and is called Desert: for it is forsaken of manye men to dwell therein, and to come therto: therefore men labour it not nor dwell therein, as Isidore saith: and that happeneth sometime, for the lande is barren, or for the ayre is not temperate, or for default of wells and of water, or for default

struction made with enemies. And so desert is not laboured, & is full of thornes and prickling bushes, and is place of creeping twozmes and venimous beasts, and of wilde beasts, and it is the lodges of banished men and of thēues, land of thirst and dyinesse, land of burning and disease, lande of waisting and of hozrour, land of misgoing and of erring. For in deserte wayes be unknowen, for the dozwines and pathes be not woꝛne nor troden, but they be growen and full of Worme, of furrer, and of shrubbes, and of other bushes without fruite, and the plaines be full of grauell and of stones, of sceme and of cloddes, and of other lets that greue trauailing men. And be called Deserts, for they be not sowed, as Isidore sayth. And so places of wodes and mountaines, that be not sowed be called Desertes: and also places that men dwelled in sometime, and be destroyed by some happe, be oft called Deserts, as Isidore saith.

Of Heremo. chap. 52.

Heremus is a wayles wilderness, and there dwell but fewe, excepte wilde beasts and fierce. Therfore men that desire to dwell in wilderness and out of mens sight and company, be called Hermites. And Heremus is declined Heremus, Heremi, and hath that name of contrary meaning: For Hereo, heres, is for to say, to tarry and abide: For fewe men tarry & abide therein. For Heremus is said, as it were cleauing land: for commonly land that is called Heremus, and Solitudo, is hard, fast, and sadde. In hermites place and solitarie, wilde beasts walke more freely, and abide more surely then in other places: for thicknesse of bushes and many wodes, wild soules and Birdes sing there most sweetly, and also make their neasts. And for manye wilde beasts & soules haunt such places, though they be solitarie: yet sometime hunters come thereto: and also there fowlers hide often their grinnets and their nettes. Also men that inhabite in that place liue in much trauaile. For now they be greued with frost, and now with burning

of heate, now falleth vpon them dewe, now raine, now hoare frost, and nowe Snowe. And they be selde ouerset but haply by thēues or by hunters. Therfore these places of Hermits haue much greuaunce & trauaile, neuerthelesse it hath a vauntage of commoditie and rest.

Of a darke Caue. chap. 53.

A Darke caue is called Antrum, & hath that name of Atro, blacke: for there is blacke and feareful darknesse, as Isidore saith. And is properly a lurking and hiding place of beasts that dwell in denues and hoales: therfore in such places beasts lye and espie and waite their pray. Antru is called Specus, a place to abide in, to waite, and to spie. And hath that name of Speculando, waiting and espieng. For ther they wait & espie busily, & spie their pray, as Isidore saith. And this place is called Antrum is colde in Summer & hot in winter, and necessarily for wild beasts to feed & to hide therein their broods & their whelps, & stinketh of sweat and vapours of beasts.

Of a Ditch. chap. 55.

Ditch is called Fossa, and hath that name of Fodiendo, deluing: for it is a place made deep by strength and craft, and with wit of deluers moued: And the more the lande is arreared aboute the brinke, the deeper the Ditch is within: And the more high and deepe the Ditch is, the more harde and perillous it is to passe ouer: for a man may some fall therein, and after the falling it is harde to arise and come out of the Ditch, as Gregory saith. Therfore also Ierome saith, super Ez. 19. y a lion is taken in a ditch: for in the bottome of a ditch is a sheep or a Goat put, and by the smell thereof the Lyon cometh into the ditch because of pray: But when he is therein, he is there helde, that he may not go thence. Also by the ditch in the one side is a place digged, as it were a den: and therein is set a trap, as it were a coffer, y closeth sone, and is hard to open. And when the lion seeth y he may not passe out of y first ditch, he dea-

both the coming of the hunter, and goeth into the second ditch, and is closed in the trap that is ordeined there: and so he is taken and held prisoner, as Hierome saith. Also ditches be needfull, for with ditches cities and castles be strengthened against enemies. Also place of lands and bounds of manors be departed with ditches. And some ditches be full of water: and therein is fish nourished & creeping wormes of diuers kind. Therefore a ditch is called Fouea, as it were feeding and nourishing of living water. For in ditches is water nourished and kept, both running and standing water. For we come brookes therein, and now raine, and now well heads and streames of springing water spring and rise therein. And oft a ditch is the chiefe strength and succour of all fortresses, walled townes and castles, when the Ditch is arayed in good order in bredth, in length, in highnesse, & in depnesse: to a place that is so strengthened is no coming, but if men passe by ditch with filling and stopping, or by boate, or by brydge, as Hierome sayth.

Of Spelunca. chap. 56.

Spelunca is a Ditch or hollownesse vnder the earth: and hath that name Spelunca, of speculando, waiting & espying. For because of widenesse thereof it is an able place to abide in, & to behold & look about. And hath a wide mouth at entring, and open toward the light, and a straight end within. And so spelunca is a place vnder the earth: first shewing light at the entring, and then darke & troublous in passing inwarde. And in the farther end hard & straight, and rough & ragged in the outgoing at the farther end: if so be that the out going may be found, as Damascene saith. And namely in other places there stones & mettals be digged and mined, be such hollowe ditches and dens vnder the earth, & left so hollow & void, when stones and mettals be voided and taken thence. And the ouer part is vnder set with poasts & pillars, that it may not

fall. But oft by great heauines of earth, those pillars be overcharged, & fall so: fastnesse of their owne matter: or the ground beneath is moist, and falleth, & the pillars fall, and so all those that be therein be destroyed and utterly spilt. Therefore it is harde and perillous to abide in mines vnder the earth. For they are colde and moist, darke, vnstable, and vnhelthy. And they be rough, hard, and heauie above: & hollowe and depe beneath. Also such places bee conuenable to hiding and lurking of wilde beasts, and to put therein filth and vncleanenesse, and to dwelling and abiding of Serpentes and of other beasts.

Of Cauerna. chap. 57.

Cauerna is earth or lande digged and made hollowe, and hath that name of Cavando, digging and making hollowe. For some parts of the earth be digged and made hollowe and departed asunder with creeping wormes & beasts. or with thrusting of parts, or with voydaunce and out casting. And in cauerns spite and creeping wormes take they denies and nests, and flye therto, when they see and dread perill or harme without. Also to hollownesse of trees and of stones, sometime birds and foules lie, as Caluours and Turtles, when they dread the Eagle and the hawke, coming in the aire. Also hedgehoges, conies, and hares to hollowe stones, when they heare houndes, and knowe that hunters come. Also in hollow holes and dens of the earth and of trees, Bees make honny, and some manner of foules make ther their nests and lurke therein. Also in hollow dens lie Adders and Serpents that hurt and sting with venomous biting, man and beast, that come nigh to such dens. And mozeouer when the earth is hollowe and full of denes, it shaketh oft and moueth by winds that come therein, that filleth the dens, and gendereth earth shaking therein, as Aristotle saith.

INCIPIT LIBR XV.

DE PROVINTIIS.



If the parts of the earth, & of diuers prouinces, by the which the world is generally departed, somewhat by the helpe of God shall bee shortly added to this worke. Wee will singularly intreate of them all, but onely of such, of which holy Scripture maketh oft remembrance.

Of the world. chap. 1.

The world wide is departed in thre, as Isidore saith li. 15. For one part is called Asia, another Europa, the thirde Affrica. These thre parts of the world were assigned not like much in old time, by me, for Asia stretcheth out of the south by the East vnto the North. And Europa out of the North vnto the West: But Affrica stretcheth out of the West & passeth by the South, & Asia containeth onely one part, & is the halfe part of the land that men dwell in: & the other two countries contain the other halfe. The great sea cometh out of the Ocean, & stretcheth betwene these parts, & departeth the asunder: therefore if thou diuidest the world in two parts, of the East & of the West: In one part is Asia, and in the other is both Affrica & Europa. And so Noes sonnes departed and diuided the world after the flood among them: Sem with his offspring had Asiam, and Iaphet Europam, Cam Affricam, as the Glose saith super Genes. 10. and super Par. 1. Gregory sayeth the same, and Plinius also.

Of Asia. chap. 2.

Asia is taken for the halfe part of the world, and had that name Asia of a woman that helde the kingdome of the East in olde time, as Isidore saith lib. 15. This Asia disposed into the third part of

the world, hath by the East the rising of the Sunne, and by South Ocean, and stretcheth vnto our Sea, and endeth by North at lake of marreyes, that is called Meotides, and at the flood Tanay. And hath many prouinces and regions, and diuers nations, and wonderful in living, manners, and figures and shapes of body, & be wonderfully diuers, in will, heart, & thought. The names and places wee shall shortly see, following the order of A. B. C.

Of Asiria. chap. 3.

Asiria is a Country and prouince of Asia, and hath that name of Assur the sonne of Sem, that first dwelled there after the flood. This Prouince hath Indie in the East side, and stretcheth to the country of Media in the South side: and hath in the West the riuer Tigris, and in the North the hill that is called mount Caucasus. Where be the gates of Caspie, as Isidore saith lib. 15. Also out of that country came first the use of purple, the ointmentes both of haire and of bodies: also odours and smells: and thereof sprang the lecherie of Romanes, and of Grekes, as Isidore saith. And is a land most temperate in temperate countries: But in many places in the uttermost ends from disperate places, the land is unpasseable in beasts and serpents, & also in manners of men, as Plini. saith. li. 3. where he describeth the fiercenesse of the men. The Asirians dwelled in this prouince, & hath that name of Assur: they were most mightie people, and helde in olde time the middle country of the land from Euphrates vnto the ende of Indie, as Isidore saith li. 9.

(*Asyria, a region in Asia, called now Syria, in english Surrey, which marcheth on the East vpon Indie, on the West vpon the

*Additio.

DE PROVINTIIS

noble river of Tygris on the south: it hath the country Media, on the North, the hill Caucasus. Assur a city in India, builded by king Salomon.

Of Arabia, Chap. 3.

Arabia is a Province of Asia, and is called the holy Province: for there groweth Thus, as Isidore sayth lib. 15. There is most plentie of Trees that beare frankensence, and other with sweet odour and smell. For the which fragrant and aromatique savour, the Grækes call it Eudemon, and the Latines Arabiam, that is, understande blessed and holy, as he sayth there. And in farre parts of this Arabia growe most Mirre and Synamum, and other medicinable things be there in great plentie: There breedeth a Birde that is called Phoenix, and there is great multitude of other things, and of diuerse wilde beastes and fowles. Also in Arabia be diuerse precious stones, as Isidore sayth, Plinius and Orofius.

There is, as these Authours saye, three manner of Sardonies, and a precious stone that is called Ires, and many diuerse precious stones in number bee found. And there be founde many Dragons, and some Adders, and in the heads of them be found diuers precious stones. And in that land is saba, and is so called of the daughter of Iupiter. And is a parte of the land of Arabia, stretchinge vpon the sea that is called Persici, and endeth toward the sea that is called Mare Arabicum. Looke within in saba.

*Additio.

(Arabia in Hebrew saba, is a country in Asia, diuided into three regions, Petra, deserta, & Fœlix, Petrea, (signifieng stone), marcheth on Aegypt and India. Plinie calleth it Nabathea, the chiefe Citie thereof is called Petra, now called Arach, in holy Scripture it is called Petra deserti. By this Countrey the children of Israel passed out of Aegypt, it is as strabo writeth, plaine, inuironed with Rocks of a greate height, wherein bee many springs of fresh water. Without the circuit toward India, the more parte of the Country is desarte without water.)

(*There is the greate mountaine Sina, called of Petholome Melanes, where the olde lawe was given to Moses, and where the bodye of the holie Virgin Katherin was buryed. Also another mountaine called Casius, where the greate pompeius is buried. Arabia deserta, of strabo called senatis, hath on the South the mountaine of Arabia fœlix, on the North Mesopotamia, on the West Petrea. The people of this Country haue no certaine habitation, but dwell in tents. Arabia fœlix on the South, lyeth betwene the two Seas Arabicum and persicum, which is so plentifull, that it bringeth forth corne and fruites twice in the yeare. They haue plentie of all fruite and cattell, except Horses, Mules, and Swine: of all fowles, except Geese, Cocks, and Hens. And there groweth all kinde of Spices, and sweete gummies. The Townes are vnwalled, because the people doe liue alwaie in peace. D. Cooper in Thesaurus.)

*Additio.

Of Armenia. chap. 5.

Armenia hath the name of Armenos, the companion of Iason of Thessali, which whē he had lost king Iason, he gathered together the folke y were sparpled abroad & toke Armenia, & called it after his owne name, as Ili. saith li. 15. This is the land of Ararath, into y which sennacheribs sons fled when they had slaine him in his praiers in y temple of his own God, as the story telleth, li. Re. pri. And y mount, vpon the which Noes ship rested after the flood, is called Ararath: and this Armenie is set betwene mount Taurus & caucasi, & stretcheth fro capadocia, to y sea Caspium. And hath on y North side y Mountains ceraunos, of y which y river Tigris ariseth, as Ili. saith. There is two Armenias, y ouer & the neather. And ther is two Pannonias, & in either of them is oft found widders, & things widdersly shapen: But there, wher y land of Armenie toucheth y bynks & byms of Tigris & of Eufrates, it is most fruitful w herbs, corne, woods, & fruit. But it is full of diuers kinds of wild beastes and cruell, and

Der.

Serpents and Adders, as Isidore sayeth. And Plinius speaketh much hereof libro. 2.

*Additio

(* Armenia, the name of two Regi-
ons, Maior and Minor: Armenia maior
hath on the North, Colchis, Iberia, and
Albania on the West parte Capadocia:
on the East part of the Hircan sea: on
the South Mesopotamia: & the moun-
taine Taurus. Armenia minor hath on
the North and West part Cappadocia,
on the East, the noble river Euphra-
tes, and Armenia minor, on the South
parte the mountaine Taurus. The Ar-
menians were christened of late yeares,
but now they be subiect to the Turkes,
Latines, and Grecians: They haue one
great Bishoppe, whom they call Catho-
licum, they keepe holy neyther the Pa-
tinitie of Christ, nor his Baptisme, say-
eng, hee needed not to be purged nor clen-
sed of sinne. Also they take from all Sa-
craments the vertue to conferre grace:
They est. sones baptise those that come
from the church of the Latines to them,
sayeng, that they bee not of the Catho-
lyke sayth. They say that no man may
bee christened, vntlesse he receiue the Sa-
crament of the Altar, and that infants
need not to be baptised, affirming that
in them is no originall sinne: That the
holy Ghost proceedeth of the Father, and
not of the Sonne. That the Sacrament
of the Altar maye not bee consecrate of
bread cleane without leauen. Also in the
consecration they put no water to wine:
Moreouer, they saye that the receiuing of
the Sacrament profiteth onelye the bo-
dy: That when Christ descended into
hell, he led with him all the soules that were
there: That matrimony is no Sacrament,
and may be dissolved at the will of the
man, or woman: That Christ did rise
the Saturday after godd Fridaye: all
these are saide to be their opinions, & are
condemned as errors by sundrye coun-
sells.)

Of Aradia. chap. 6.
Aradia is called Aradine also, is an
Island & is all one citie, & standeth in
the sea of middle earth, not far from Ti-

rus, as & Closes saith super locū illū, Ez.
27. Children of Aradine in thine armie,
&c. & be seemely men and running in bat-
taile of the sea.

They of Arad were with thine host
round about the walls. Psa. 11.

Of Albania. chap. 7.

Albania is a prouince of & more Asia,
& hath that name of the colour of men.
For they be bozne with white haire: and
is a more colber land then other lands of
Asia. This Albania hath in the East side
the sea caspium, & riseth by the coasts of
the North Decean: & stretcheth forth by
full barren places & desart, to & marreis
that is called Paludes Meotides. In this
land be great hounds, so huge in body & so
fierce in heart, & they throw down bulls,
& slay lions, & overcome & throw downe
Elephants, & be strongest of huge beasts:
Plinius sheweth an ensample of an hound
of Albanie, that was sent to Alexander,
& overcame in a furlong a Lion, a Boze,
and an Elephant, as he saith li. 8. cap. de
canibus Albanie. And the men haue eien
painted, and yeolowe in the blacke, that
they see better by night then by daye, as
he saith, and Isidore also libro. 9.
And Solinus telleth the same for mer-
uaile.

(* Albania a County in Asia, hauing
on the East & sea caspium, on the West
Iberia, on the North the hills Caucasus.
The people ther were first poore and sim-
ple, & as shepheards: not hauing know-
ledge of money, nor of anye number a-
booue one hundred, liuing by exchange,
not knowing weight, measure, nor hus-
bandrye, and yet ready in warres. They
honoured for God the Sunne and the
Mone, hauing among them (as Strabo
writeth) fire and twentie languages,
and as manye Kings. Of these people
are supposed the Albanises that dwell
in Morea, sometime called Peloponesus
which be now vnder the Turke, or vn-
der the great Came.)

Of Attica. chap. 9.

*Additio.

Athens
was some-
time & fa-
mous uni-
uersity of
Greece,
and the
place of
eloquence.

Attica is the same prouince, that was the olde Grecia, a parte of the Citie thereof was sometime called Athens, And was sometime nourisher of Philosophers, and mother of liberall lectures: and in Greece was nothing more noble, nothing more worthy, then that Citie, while it gaue businesse to study of loue of wit, and wisdom, as plinius saith and Isidore li. 15. Plato of Athens was Doctor of all the Prouince of Attica, & was Grecia.

*Additio

(*Athens the famous Citie of Athens, betwene Macedonia and Achaia, in the Sea coast, it once was called Acte, and after Attica. This (as Hyginus sayeth) was first builded by Cecrops, and called Cecropia, afterward by Mopsus, Mopsopia, and last of all Athens, of Minerua, whome the Grækes call Athenam, for they reporte that Neptune and Minerua contended for the name, that it was agreed betwene them, that he shoulde haue the name that gaue vnto mankinde, the worthiest and most profitableste giste, where vpon Neptune brought forth an horse, and Minerua an Olive tree. The matter being put to voyces which was the most profitable, Neptune was cast by one voice, and gaue place vnto Minerua. This Vniuersitie was the inuentour and diuisour of all liberall Artes and Sciences, and the mother and nurse of all aunient Philosophers, Oratours, and Poets: and therefore was called as it were the mart towne of all good learning, whether they resorted to studye, out of all partes of the worlde.

D. Cooper. The-

saurus.) Demosthenes with noble speaking made this Citie haue a great name, passing long time during, as Salustius sayeth. But passing all other Ariopagite Saint Pauls Disciple, commendeth and maketh famous this Citie. For by his greates wit and profounde wisdom he lighted all partes of the worlde, as sayeth Epiphanius in the commendation of Denis Ariopagite, and Isidore sayth the same.

Achaia a Prouince of Grecia in Europe, so named of a king, that was called Acheus in old time: This prouince is almost an Island, for it is inuironed all about with the sea, except by North, ther he ioyneth to Macedonia. For he hath in the East side the sea Cirenene: & in the North East the Grækish sea, & in the South the sea Ionium, & in the South & West the Islands that be called Cassodie. And onely in the North side it ioyneth to Macedonia, and Achaia, that is Grecia. The chiefe Citie of that Prouince is Corinthus, a place most strong, as Isidore sayeth. libro. 15. For vnneth is any waye to come thereto for highnesse of place, and much folke, and for highnesse of the Sea, and also for strength of Walles. Corinthus, the sonne of Hercules builded this Citie. And among the Grækes this Citie is called Corinthia, which is to vnderstande seruice of the common weale, as Isidore sayeth li. 16.

(*Achaia a parte of Greece, containing these countries, Attica, Boetia, Megaris, Aetholia, and pholis, it hath on the West Epire, on the East the Sea Aegeum, on the North Macedonia, on the South the sea Creticum. There is another Achaia in peloponesus, now called Morea, where was the citie of Patras, in which Saint Andrew the Apostle was martyred.)

*Additio.

(*Corinthus, a famous, rich, and great city in Achaia, situate in the narrow straight, entring into Peloponesus, now called Morea: By reason of the commodious situation for resort of merchaundise out of all Countreyes, it was the greatest mart Towne in all the worlde, and thereby rose to so great wealth and power, that the Romanes beganne to suspecte and feare them, wherefore on a time, when with proude wordes they abused the Romane Ambassadors, (as Strabo writeth) they cast vaine on their heads, as they passed through the Citie, the Romanes taking therewith

*Additio.

great

great displeasure, sent there Captayne Mummus against them, who besieged the Citie, and within short space, so destroyed it, that scantly any token of so noble a citie which in few yeeres remained: At the burning of it, so many rich and costly Images, of sundry sortes of mettall were melted, that thereof after was founde a kinde of precious brasse, called Aes Corinthum, which long time after was had in great estimation. This scoynfull Corinth and rich citie was destroyed about the yere of the world. 3818 before the coming of Christ. 145. yeres, Lanquet in his Cronicle.

Of Archadia. chap. 10.

Archadia is a Province set betwene the Sea Ionium, and the Sea Egeum, as Ildore saith. Archas Iupiters sonne put out the men y dwelled in this land, and called the land Archadia by his own name. And afterward the land was called Siconia, of a king which is called sicionius, as Ildore saith. li. 15.

Additio. Archadia a Country in Greece set in the middle of peloponnesus, or Morea, so called of Archas the son of Iupiter, who reigned there. It was also called Pelasgia, Parthasia and Liconia, there was the Bagpipe first inuented. Also the fenne Lerna, where Hercules slewe the Serpent Hydra, is there: with the riuer Grymanthus, a mountaine of the same name, there is also found the stone Abeston, which being once hotte may neuer be quenched, and is of the colour of yron.

Of Alania. Chap. 11.

Alania is the first part of Cilicia, that is the first and most land & Country of Europa, the which Europa beginneth from the riuer of Tanay, and stretcheth downwarde and Westwarde by the North Ocean, vnto the end of Spaine, y Southeast part thereof stretcheth vpwrd from the sea Pontus, & is ioyned all to y great sea: And is ended at the Ilandes y be called Gades, as Ild. saith li. 10. And

so Alania is the first part of Cilicia: And Alania stretcheth fro y marreis Paludes Meotides, vnto Denmarke, and is a full broad lande, and conteineth many fierce and strong nations, and is vnder a colde Clima, and lyeth fromwarde the East toward the North.

Of Amazonia. chap. 12.

Amazonia, womens land, is a Country, parte in Asia, and parte in Europa, and is nigh Albama, and hath that name of Amazonia, of women y were the wiues of the men that were called Goths, y which men went out of the nether scythia, as Ildore saith li. 9. & were cruelly slaine, and then their wiues toke their husbands armour and weapon, and raised on the enemies with manly heart, & toke wreake of the death of their husbands. For with dent of sword they slew all the young males, and olde men and children, and saued the females, and departed prayes, and purposed to liue euer after without companye of males. And by ensample of theyr husbands that had alway two kings ouer them, these women ordeyned them two Quenes, that one was called Marsephia, and that other Lampeta, that one shoulde trauaile with an host and fight against enemies, and that other should in y meane time gouerne and rule the commonalties. And they were made so fierce warriours in short time, that they had a great parte of Asia vnder theyr Lordshippe nigh an hundred yeeres, among them they suffred no male liue neither abide in no manner wise. But of nations y were nigh to them they chose husbands because of children, and went to them in times that were ordeined, and conceived children, and when the time was done that was ordeined to the office of conception: then they would compell theyr louers to go from them, & get other places to abide in, & would slay their sons, or sende them to theyr fathers in certaine times. And they saued their daughters, & taught them to shot and to hunt. And for the shot of arrowes should not be let with great breasts, in the seauenth

peare (as it is sayde) they burnt off their breasts, and therefore they were called, Amazones, that is to vnderstand, without breasts, as Isidore sayeth lib. 9. In olde time men called them, Vnimarmas. And as it is said, Hercules aduanced first the fiercenesse of them, and then Achilles: but that was moze by friendship than by strength, as it is contayned in verses and doing of Greekes, and the Amazones wer destroyed & brought to death by great Alexander. But the story of Alexander sayth not so, but it is sayd, that Alexander demaunded tribute of the Quene of Amazons, and she wrote to him againe by messengers, in this manner:

Of thy wit I wonder, that thou purposest to fight with women, for if fortune be on our side, and if it happen that thou be overcome, then art thou shamed for euadatoze, when thou art overcome of women: and if our Gods be wroth with vs, and thou overcome vs, it shall turne thee to little worship, that thou hast the matrie of women.

The noble King wondred on his answer, and said, that it is not seemely to overcome women with sword and with woodnesse, but rather with fairnesse and with loue, & therefore he graunted them freedom, and made them subiect to his Empire, not with violence, but with friendship and with loue.

As concerning the Amazones, for the better credite of so straunge a matter, I finde set forth in the Antartike, of Andrew Theuet: which booke he dedicated vnto Monsieur François, Conte de la Rochefoucauld, Anno, 1558. Chap. 63.

Addition
Amazons
of America.

The Spaniards did so much by the Liburnes, that they arrived in a Countrey, whereas were inhabiting Amazones, the which would neuer haue ben thought: for that Historiographers haue made thereof no mention, because they knew not this countrey late found out. Some may saye, that they are not Amazonists, but as for me, I iudge them such, seeing that they liue euen so, as we

finde the Amazonists of Asia to haue liued. You shall vnderstand, that these Amazones: of which we speake, are retyred, inhabiting in certaine Ilands, which are to them as strong holds, hauing alwayes perpetuall warre with certayne people, without any other exercise, euen as thole of whom former writers haue mentioned. These warlike womē of our America being fortified in Ilandes, are most commonly assailed of their Enemies the barbarous Indians, that arriue on the shores of these Amazones, with barkes and other vesselles of a straunge forme, whercof some are of the skinnes of beasts, set out & stiffened with a kinde of slender frame: with these they assailed their enimies, they fight with bowes and arrowes, the women defende them with the like courage, vsing a straunge kinde of out crieng noyse: they make their bulwarkes with the shels of Tortoyes, which be very great and strong. I finde by the histories, that ther are three sorts of Amazones, all alyke, differing onely in places & dwellings. The most auncient sort were in Africa, among y which were Gorgonists, y had Meduse for their Quene. The other wer in Scythia, nere to the river of Tanais, which since haue reigned in a part of Asia, nere to the riuier Hermodon. And the thirde sort of Amazones, are those which we doe treat of. There is diuers opinions why they were called Amazones: the most common is, for because that these women did burne their breasts in theyr youth to be moze apt in warre, y which I finde very straunge, and report me to medicines, whether they can burne those parts without death, knowing the tendernes of the flesh, and the nerenesse to the heart. As concerning the Etimologie of this bowell A. priuatie, and of Maza that signifieth bread, for that they liue not with bread but with other things, which is as absurd as the other, for in that time they might call manye that lyued without bread, Amazones, as the Troglodytes, and many others. In like manner all the Indians. The word Mazos signifieth nourished without womans milke, the which is most

likeliest

likeliest to be true. Howsoever it is, these women are named warlike. Moreover, ye shall note, that the Scythians, which we call Tartarians, being driven out of Aegypt, subdued the greater part of Asia. In the meane time, the scythians absenting themselves too long fro the wives, and although being requested to make returne: regarded more the hoped victorie in Asia, than the companie of their wives, was the cause of so strange a division, as is now discovered of.

These wives boyde of hope, and head strong in furie, chose two chiefe Gouvernours suer them, Lampedo & Marthetia, that they, not onely defending the country from invasion of their enemies, in maintaining their libertie: but also made many Conquests in Europe and Asia, even vnto the river Hermodon.

These women to maintaine their possession, did offer themselves to their neighbours, without any other kinde of marriage, and of the fruite that proceeded, they killed the males, and reserved the females for warres, their weapons were bowes and arrowes. The Amazonas of America inhabite in little lodgings, like bothes or Cottages. They vse the company of men secretly and by night (for increase) they kill the males, and they traine up the female children to the exercise of shooting. When in fight, they take any of their enemies, they hang them up, tied by one leg or arme to trees on the top boughs, and so shote them through with many arrowes. These flocking together, greatly amazed the Spaniards, who saluted them with Gunshot, to the spoile of many of those women.

OF Almania. Cap. 13.

Almaine is a noble Countrey and a worthy in Europe, & hath that name of the river Lemanus beyond Danubius floud, as Isidore saith, wher men of that land dwelled, & were called Alemanni, & haue that name of the river Lemanus, & this land is called Germanie also, as Isid. saith li. 15. There he saith y after Denmarke, that is y end of the nether siria, cometh Germanie, & hath in y East side

the river Danubius, in y South y river Rhene, & in the North & west y sea Decan. And there be two Germanies, the ouer that stretcheth to the high mountaines, that be commonly called Alpes, into the sea of middle earth or Adriaticum, where the great sea endeth & stretcheth in the Country Aquila, by y marriage therof. The other Germanie is about the river Rhenum. And either Germany is a rich land & noble of strength, and of riches, and of men that be good warriors, and for plentie of breeding of people, it is called Germany, as Isid. saith li. 15. for it breedeth gentle & huge people. And Isid. speaketh of them & saith: that the nations of Germany be many, and haue huge bodies, and be strong & mightie, bolde and hardie of heart, and wilde, occupied with houndes running on hunting, faire of face, and well shaped with long haire and yeolow lockes, free of heart, merry and glad, & namely Saxons, that passe other in those foresayd things. Isid. speaketh of them and sayth: That the nations of Saxons is set in the ends and cliffes of Decan, and be full swifte and mightie, and be called Saxons, for they are most strongest kinde of men, & better than other on the sea, for they pursue not their enemies onely on land, but also on sea. They pursue them y grieue them, as they were wood, they are strong and hardy, their lands be full of fruite, & moist with water, and with best rivers. Also in their mountaines be myned all manner mettals, except tinne. Also in either Germany be other prouinces, that be not lesse worthy, as Austria, Bauaria, about y river Danubius, & suevia & Alsatia about the river Rhenum, & manye other, y it were too much to rehearse the. Of the Saxons of Germany came y Englishmen & their Offspring, & had the Island Britaine in possession. English men follow their language & maners in many things yet vnto this day, as Beda saith li. de gestis Angloru. Loke with in this letter. S. de Saxonia.

(*Germany, is a country called of some Deutschland, of some Almaine. It is described by Ptolome y 12. cha. to be bounded on y west with the river of Rhene:

*Additio.

The originall of Amazons in America, are vncertaine.

Supposed the scattered brood of Patellula, which was at y destruction of Troia.

On the North, with the sea Germanicus Oceanus. The South-west part with the river Donowe, unto the hills of Sarmatia. The name of Germany extendeth now farther: for there are contained, many great Countries and cities, which sometime were part, of Gallia Belgica, that is to say, from the river of Rhene, Westward, unto our Sea, Mare Britannicum.)

*Additio.

(*Ancon is a parte of the River of Nilus: also a notable Citie and haven in Italy, in the Country Picenum, which standeth upon the sea Adriaticum: and was so called because the Sea bankes there, doe bend in some lyke to an arme with the elbowe. It was first buylded by People of Syracusis, afoze the incarnation of Christ. 179. yeares. And the haven was augmented by the noble Traianus Emperour of Rome. After it was destroyed by saracens, and estones builded and inhabited, and is now a famous Citie.)

*Additio.

(*Anwarpe, a notable part towne, in Brabant, called Antwerpia, of sumptuous & faire building, very rich in merchandize. The inhabitants of late yeres, surmounting in attire and banquetting, are somewhat given to drunkennesse and lechery.)

Of Anglia, cap. 14.

England is the most greatest Iland of the Decean, and is inclosed all about with the sea, & departed from y roundnes of the world, and was called sometime Albion: and had that name of white Rockes, which were sene on the Sea cliffes. And by continuance of time, Lords and noble men of Troye, after that Troye was destroyed, went from thence, & were accompanied with a great navie, and fortuned to the cliffes of the foresaid Iland, & that by Dreacle of theyr fained Goddess Pallas, as it is sayd.

And the Troyans fought with Giants long time that dwelled therein, and overcame the Giants both with craft and with strength, and conquered the Iland, and called the Lande, Britaine by the name of Brute that was Prince of that

Hoaste, and so the Ilande is named Britaine, as it were an Ilande conquered of Brute, that time with armes and with might. Of this Brutes Descending came most mightie Kings.

And who that hath lyking to knowe their daudes, let him read the Storpe of Brute.

And long time after the Saxons won the Iland with manye and divers harde battailes and strong, and their Descending had possession after them of the Iland, & the Britons were slaine or eriled & Saxons departed the Iland among them, & gave euery prouince a name, by the propertie of his owne name and nation, and therefore they called the Iland Anglia, by the name of Engelia y Quene, the worthiest Duke of Saxons daughter, that had the Iland in possession after many battailes. Isid. sayth, that this land is Anglia and hath that name of Angulo, a corner, as it were lande sette in the ende or a corner of the world.

But Saint Gregory seeing English children to sell at Rome, when they were not christened, and hearing that they were called English children: according with the name of the countrey, he answered and sayd. Truly they be English, for they shine in face right as Angells, it is neede to sende them message with word of saluation: for as Beda sayth, the noble kinde of the Land shone in their faces. But of this land Plinius and Orosius speaketh much. Isidore sayeth and toucheth in some moze openly, than other, that speake thereof moze darklye. Britaine, that now is called Anglia, is an Iland set afoze Fraunce and Spaine, & containeth about xlviij. times. lxxv. miles. Also there be many ritters and great, & hot welles. There is great plentie of mettalls, ther be plentie of the stones Agates, and of Pearles: the grounde is speciall god, most apt to beare corne and other god fruite. There be namely many shepe with good wooll, there be many Harts and other wilde beasts: there be fewe wolues or none, therefore there be many shepe, and maye be safelye left without ward in pasture and in fieldes, as Beda sayth.

There.

Therefore one describeth the Englysh land in metre, as it followeth.

Anglia terra ferox, & fertilis, angulus orbis.

Insula prædies, quæ toto vix eget orbe.

Et cuius totus indiget orbis ope.

Anglia plena locis, gens libera, apta locari.

Libera gens, cui libera mens, & libera lingua.

Sed lingua melior liberiorque manus.

These verses shew, that England is a strong land and sturdy, and the pleasantest corner of the worlde, so rich a land that winneth it needeth helpe of any land, and every other land needeth helpe of England. England is full of mirth and of game, and men oft times able to mirth and game, free men of heart and with tongue, but the hand is more better, and more free than the tongue.

And he accounteth much other worthynesse, both of the men and of the land, which were too long to set here all arowe. Loke within the chap. of Brit. (*Anglia, the realme of England, part of the Ile called Britaine. The people are called Angli, of a people of Saxony, which were at y time most of reputatio, & therefore their name longest continued, as well in the people as in the countrey. Read more thereof in Brit. as followeth cha. 28.)

¶ Of Aquitania, chap. 15.

The Countrey of Aquitania, Guyan, is a Province of Gallia in Europe, as Isidore sayth lib. 15. And hath that name Aquitania, of bending and winding waters of the river of Leyre, which is the boundes of that land in many places, and compasseth it nigh all about, and is a fruitfull land, merry and noble, with townes, cities, castles and towers, moyst with waters and faire Rivers, meadows, fieldes, gardenes, and meades, set with vines and with viues, trees, with trees and fruite of diuers kinds, riche with diuers riches.

Many particulars are contained under this name Aquitania, as Plinius

sayeth. This land hath in the North west side the Sea Decan, as Orofius sayeth, and that Coast of the Sea is called the Spanish Sea: & hath Spaine in the west side, and Gallia Lugdunensis in the North and in the East, and stretcheth to the Province of Narbon, in the Southeast, and in the South, as Orofius saith.

(*Aquitania, Guyan, accompted to be the thirde part of France, hath on the West the Decan sea, on the North the river of Loyre, or (as Cesar writeth) the river of Gerond, on the East the parte of France called Lugdunensis: on the South, the mountaines Pirenei, which divided France from Spaine. Albeit a parte thereof, containeth Gascoyne, Foix, Bigor, and a fewe Countreyes more.)

¶ Of Andegavia, chap. 16.

Ngeo is a Province of France, and nigh to Guyan, and stretcheth unto little Britaine, and the chiefe Citie thereof is called Andegavis, and by the name of that Citie, all the Province about is called Andegavia, and this land beareth wine and fruite, and is rich of all fruite and goods, and is like to Aquitaine with vineyards and fruite.

¶ Of Aluernia, chap. 17.

Luerne is a Province of France Lugdunensis, the chiefe citie thereof is called Pounte clere. This hath Germany in y northeast side, & Italy is in the South side, & the province of Narbon in the west, & that part of France that is called Gallia Belgica in the north, & is a land with many woods & trees, with mountaines & pasture, and beastes tame and wilde, with fruite, cozne & wine in many places.

¶ Of Apulia, chap. 18.

Apulia is a Countrey upon the sea in Italy, that is a parte of Europe, and is departed from y Ile of Cecili, by an arme of y sea, & is a land w much folk, with gold & silver, w much swat oyle,

and

*Additio.

*Additio.

DE PROVINTIIS

and wine, & is noble & strong with noble cities, castles & townes, & is plenteous, & beareth corne, & fruit, & is the end of Europe against the South, and is departed from Barbary onely by the sea. And it is sayd, that therein be hot wells, which be medicinable to sicke men. The chiefe citie of that land is called Brundisium. The Grekes builded that citie sometime, and it hath that name of Brunda in Greke, that is to vnderstande, Hartes head: For that Citie is shaped as an Hartes head with hornes, and so disposed, as Isidore saith libro. 16. cap. de nominibus ciuitatum. Beside this land lyeth a land that is called Campania, moether of corne and of fruite: & by plentie thereof, many prouinces be sustained both on this side of the great sea, and also on that other side.

*Additio

(*Apulia, Puel a part of Italy, bordering on the sea Adriaticum, a countrey populous, and hath in it manye townes and castles, abundaunce of Corne, wine, Oyle, and good Coursers for the warre. The chiefe citie therof, is Brunducium. There is also the mount of Saint Michael, called Garganus. This Countrey is called by other names, as Iapigia, Messapia, Calabria, and Salentina. The people are called Apuli.)

¶ Of Affrica. Cap. 19.

Affrica, as some men meane, hath that name, as it were Aprica: for it is clere and open to heaven, and to the Sunne, for it receiveth no strong cold, as Isidore saith lib. 15. Other men meane, that Affrica hath that name of Affer, the sonne of Abraham, begot on Cethura. And it is sayd, that he conducted an host toward Libia, and overcame his enimyes, & dwelled there, & called them that came there afterwarde, Affros, as Isidore sayeth libro. 9. et. And Affrica beginneth at the endes of Aegypt, and stretcheth by the South and by Aethiopia, vnto mount Athlance, and is beclipped in the North, with the sea of middle earth, and endeth in the sea Gadadiad. This lande is called the thirde part of the world, and is diuided against

Asia and Europa. In this Affrica be many prouinces, as Libia, Cyren, Tripoli, Bizancicum, Carthage, Mauritania, Aethiopia, and many other. And that part of the world that is called Affrica, is less in space, than Asia or Europa: but to the quantitie thereof, it is moze rich and moze wonderfull in qualitie, for it is moze rich of golde and of precious stones, and also of fruite, of Corne, and of Olyues. Also therein be manye wonderfull kindes, figures and shapes, of men and of beastes, which shall be knowen, when the Countreyes of Affrica be described by their owne names. And is moze burned with the heate of the Sunne, than other landes, and is inuironed with diuers endes of the Decean, and is barraine in many places, because of heapes of grauell, and therein be Satires, Woodwoles, Tigers, and horrible beastes, as it shall be moze knowen after.

*Additio.

(*Affrica, the third part of the world, wherein is Carthage, Numidie, and all the countries now called Barbary, and also the great countrey called Aethiopia. Affrica semper aliquid noui apportat. A Prouerbe applyed to vnconstant and waivering persons, neuer content with one state, but alwayes desirous of nouelties. The most noble captaine Scipio, was called Affricanus, because he subdued that country, and conquered Annibal, & the people of Affrica was named, Scipio Affricanus Maior. This Publius Corn. Scipio was a Roman.

¶ Of Asturia. Cap. 20.

Asturia is a prouince of the better Spaine, in the march of Europe and Affrica, as Isidore saith lib. 15. And so they that dwell nigh the riuer Histurium, be called Astures. Their country is closed about welnigh with woodes and mountaines, as he saith. Onely the people of y^e land, be moze pleasing in heart and will, and moze free of heart, & moze goodly than other. The Citie is called, Metro. In that lande is scarce of wine, of wheate, and of oyle.

For the land is colde and not full able to beare such corne and fruite, but there is passing plentie of myle and of chestens. It is said that there growe many manner fruite and apples, of which they make them drinke in stead of wine, and also they be most rich of beastes, wilde and tame. And (as it is saide) the people is more generallye and kindlye merry and glad, with noble voyce to sing, and swift in course and in running, strong and hardie in battaile, seemely of kinde, faire of shape, after the disposition of the country and of their land: they be light of tongue to speake to scorn of ther men.

(*Asturia a countrey in Spaine, betwene Galitia and Portugall: which sometime was famous for mynes of golde, and amblyng hacknetes called Asturcones.

D. Cooper in Thesaurus.)

¶ Of Aragonia, chap. 21.

Aragonia is a Province in Spaine, with plentie of Vineyardes, and of corne, most with Wells and with Rivers. Aragothes dwelled therein sometime, and of them the Country hath the name yet to this day. For the Nations of Gothes, dwelled in that Province sometime: and so Aragonia is sayd, as it were Aragotha, as Isidore sayeth. The river Hiberus runneth there, the chiefe Citie thereof is called Cesar Augusta.

(*Augusta Cesarea, a citie in Spaine, upon the river Iberus. Iberia, the ancient name of Spaine.)

¶ Of Babilonia, chap. 22.

Babilonia is a Province of Asia in Chaldea. In the head thereof is the Citie Babylon, of whom the land hath the name, and is called Babilonia; and was so noble that Chaldea, Assiria, and Mesopotamia passed into the name thereof sometime, as Isidore saith l. 45. Most noble rivers run thereby, among whom the chiefe rivers are Tigris and Euphrates, that spring out of Paradise. And it

is the best lande to beare all manner of Corne and fruite, and wine, and it is full of swete spices, herbes, and trees, and most rich of precious stones, and of diuers mettals, with most plentie of Camells, Horses, Ases, and Mules, & other beastes. Therin is plentie of wild beastes and wonderfull, & wonderfully shapen, and namely in Desart place. The chiefe Citie thereof, was called sometime Babylon, that is to vnderstand, confusion: for the language was confounded of them, that buylded the tower Babel, as it is sayd, Gen. x. Jerome super Esay. ii. describeth the greatnesse thereof, & saith, that Babylon is the chiefe Citie of the Chaldes, the walls thereof were xviij. paces in square from corner to corner, that maketh in all lxxij. paces, and so the wals were accounted for two leagues and an halfe. Also there was a Tower, of three thousand paces high, which containeth of high two leagues bated in breadth. The matter thereof was made of burnt tyle, that may not be departed nor vnbound, & therfore it might not be destroyed with fire nor with water: & for there was confusion of language, it was called Babel in Hebrew, and Babilon in Greeke: and thereof all the land about hath the name, and is called Babilon. And there raigned sometime a most mightie King Nabuchodonosor, among other nations of the world, that is made subiect to the Empire of Chaldes, hee made also Ieruzalem, and therfore in his Renewes time Balchazar, Babilon was all destroyed by Cyrus and Darius Kings of Persia and Medes, and it was neuer buylded againe, but of the spoyle thereof were two Cities buylded, that one was called Sephon, as Ier. sayth. And the place that Babylon was in, is desart, and now is nothing but beastes wonderfully shapen. Like afterward, in Chaldea.

(*Babilonia, the Countrey wher the Citie of Babylon stode, on the North it is bounded with Mesopotamia: on the West, with Arabia the Desart: on the East, with Sufian: on the South, with the Red sea. In this Countrey is Chaldea, on the which standeth the great Ci-

the Babylon, and signifieth confusion
of mixture. It was the name of a To-
wer, builded by Nemroth, before the in-
carnation 2741 yeres. At the building
hereof, was the first confusion of tongues.
This was done in the land of Semiaar,
in the countrey of Chaldea. The Tow-
er was in height five miles, one hundred
seventie paces. Afterwarde the Citie
was enlarged by Semiramis. It contain-
ed in compasse fiftie miles. The walls
were in height three hundred fete, in
thicknesse of breadth seventie five fete,
and had an hundred gates of Brasse.
There ranne through the middle of it,
the famous River Euphrates. D. Co-
oper in Theatrum.)

OF Bactria, chap. 23.

Bactria, is a Countrey in Asia, and
hath that name of a River, that is
therein, that is called Bactrus, as Ido-
sayth libro 15. The plaine parts there-
of that beate corne, are compassed about
with mountaines. The contrarie parts
to those, the rivers of Inde close about,
and the other deale. The River Oxus
incloaseth. And therein are Camelles,
most strong, that neuer stumbe, as Ido-
dore sayth.

*Additio.

Bactria is a Citie in the farthest part
of Persia, the People whereof are cal-
led Bactrii, and Bactrian, in whose
is such inhumanity, that when they
parentes be verie sick, or olde, they
throw them unto fierre Daggers, which
doe rent them in pices, and deuoure
them. The Women of that Countrey be
sumptuous apparayle, with swate
Dyntments, and other riche attyre, and
are of their Seruautes more obeyed,
and reuerenced than the men are. They
neuer come abroad, but on Horse back,
with riche Ornamentes of precious
stones and Jewells. Chastitie they re-
gards not, but make themselves com-
mon both to their Seruautes, and to
strangers, they Husbannes finding
no faile thereat, ouer whome they came
to haue dominion.)

OF Braciana, chap. 24.

Braciana, is a Countrey in Africa,
and hath that name, of two most
noble Townes: that one is called An-
dromethus, and that other Byzantium.
This lande is plenteous in Corne and
in Oyle. The grounde thereof is so fat,
that seede that is sowne thereon, increa-
seth and multiplieth it selfe an hundred
folde, as Ildore sayeth, libro 15.
Of bragmanis loke in the end of this
Booke.

(Byzantium, a Citie of Thrace,
now called Constantinople, sometime
buylded by Paufanias Duke of Spar-
tans. The Inhabitants whereof were
called Byzantij: afterward, it was aug-
mented by Constantine the Emperour,
and was the chiefe and head of all the
Empire Orientall. It is now vnder
the Turke, who wanne it the yere.
1453.)

*Additio.

Braciana.

OF Brabantia, chap. 25.

Brabant is a Province in the ende of
Germanye, and stretcheth to the
Countrey of France, that is called,
Gallia Belgica, and hath the River of
Rine & Frisia, in the East side, & Brit-
tish & Flaminidish Ocean in the North
side, and the nether France in the west
side, and the higher France in the
South side. And the water that is cal-
led Mosa runneth by this land, & cal-
led the Ruer, entering with flood and
ebb of the Sea, with diuers other small
rivers & fountaines, that moisten the land.

This lande in much parte thereof is
apte for vines, it is heighted with
Woodes, Downes, Meddowes, and Or-
chardes: it aboundeth of trees that beate
fruit, of beastes wilde and tame, as
hartes, wilde boares, hares and conies.
In this land be many famous townes.
This lande beareth well fruit, and is full
of men of seemely stature, and sayde of
shape, and be men of warre, bolde & har-
die against their enemies, pleasing & qui-
et among themselves, deuout men, god-
ly and benigne.

(Mosa

*Additio.

(*Mosa Fluvius, a river which is called the Mase, and runneth betwene the Dutche of Brabant, and the lande of Luke.

¶ Of Belgica. chap. 26.

Belgica is a Province of Fraunce in Europe, and hath that name of a citie, that is called Belgia, as Isidore saith lib. 9. This Province (Orosius saith) hath Germany, and the River of Ryne on the East side, and the mountaines that are called Alpes Pennine, in the North east side: and the Province of Parbon is in the South side. Therein is the Citie of Arclatensis, & hath the Province of Lugdunensis in the West, and the British Sea in the North west and Britaine, that is England, in the North side. This lande is plenteous of corne and of fruite, and beareth wine in many places, and is full of men, and is strengthened with Cities and with townes. And the men be fierce by kinde, as Isidore saith lib. 9. The men be bolde and hardy, the lande is moyst with waters and Rivers, and faire with plenteous fieldes, and woods, and meades, and full of noble beastes, with fewe beastes wonderfully shapen, with fewe venomous beastes except frogs, & Adders. And generally and commonly this lande is peaceable and quiet, and this land of Belgica, hath many diuers people and countreyes, with somewhat diuers language.

*Additio.

(*Belga, The people that inhabit the Countreyes and Townes, inclosed with the Ocean sea, and the Rivers of Rhene, Marne and Seyne, wherein be the Cities of Tryre, Coleyne, Magunce and Keynes. Also the Countreyes of Flaunders, Hollande, Gelderlande, Iuliers, Cleues, Henawe, part of Frizeland, Picardie, the greatest part of Campaine, and all the Forest of Arderne. It was sometime called, Gallia belgica.)

¶ Of Bithinia. chap. 27.

Bithinia, (as Isidore saith) is a Province of the lesse Asia, in the be-

ginning of the Sea that is called Pontus towarde the East, and lyeth afoze Thracia, and hath had manye names some time, for it was first called, Bithicia, and afterwarde Bithinia, and had that name of a King that was called Bithinius. This is the more Phrygia, and the chiefe Citie thereof, was called Picomedia: thether Hannibal, Prince of Carthage fledde, and dyed with venyme, as Isidore saith libro. 15. Fenix buylded first Bithinia, that was first called, Piramunda, as Isidore saith.

(*Bithinia, a Realme in Asia, which now the Turke hath: on the North, it hath the Sea called Ponticum: on the South, Asia, and Phrygia. It was called also Bebyrtia, and after Pygdonia.

*Additio.

Nicomedia a noble Citie in Bithinia, where Constantinus Magnus the Emperour dyed. It is now called of the Turkes, Nichor.

Hannibal the sonne of Hamilcar, the most noble and valyaunt Capitaine of the Carthaginensis: who making warre with the Romanes sixtene yeares, contended with them in prowesse and pollicie, winning from them theyr Dominions in Spaine and Italy. Finallye, being vanquished by Scipio, he fledde to Antiochus King of Asia, afterwarde to Prusias King of Bithinia: of whom vnder the colour of amitie he was betrayed, and shoulde haue bene deliuered to Flaminius, that time Embassadour to Prusias: But Annibal perceiuing it, choosing rather to dye, than to come into the handes of the Romanes, toke poyson, which he had kept for that purpose, sayeng: Let vs deliuer the Romanes from the care and feare, which they haue of vs, with a fewe wordes of indignation, and so dyed, before he might be deliuered. D. Cooper.

¶ Of Britania. chap. 28.

Britaine is an Islande of Decent, in Europe, and stretcheth south along, and hath Fraunce in the South side, as Orosius saith.

This lande hath in length the space of foure scoze myle; and in breadth two hundred miles; and in that place there is the endlesse Ocean Sea. There are the Ilandes Orchades: twentie of them are Desarte, and thirteene be inhabited. Then cometh the Ilande Tyle, seven dayes sayling from thence, as Plinius sayeth libro. 4. and Isidore. 15.

Addition

This Ilande Tyle, was thought to be the vtmost Ile in the West.

And this Ilande Tyle, is departed farre from the Ilande of Britaine, as Orosius sayeth, towarde the North, Northwest, and standeth in the middle Ocean, and is knowne but to few men, for it is so farre in the Sea, as Plinius saith libro. 4. chap. 17. This Britayne lyeth betwene the North and the West, afoze Germany, Fraunce and Spaine, with right farre way betwene. First this land was called Albion, and hadde that name for cause of white rockes and craggies that be about the land. Afterward it had another name of Brute, and was called Britaine. And at the last it was called Anglia, and had that name of Germaines that dwelled there. Like before in Littera A. of Anglia.

Also another lesse Britaine is vpon the Ocean of Spain, in the countreyes of Fraunce. In that lesse Britayne dwelte and doe yet vnto this daye, Britons, that lesse the more Britaine for fiercenesse of Germaines, and yet there is the Nation and also the name of Britons. And though this Britaine be worthe and noble in manye things, yet may not the daughter be pere to the mother, for the lesse Britaine maye not be pere to the more: And is skilfullye called the lesse Britaine, for it maye not be pere to the more Britayne, in the number of People, nor in noblenesse of grounde and of lande.

Addition.

The resitall by D. cooper, forth of his booke, *Thesaurus linguae Romae & Britannicae*, of Britaine.

Britayne the most noble Ile of the world, wherein be containned Eng- lande, and Scotlande. It lyeth from Germany, West: from Fraunce and Spaine, West Northwest. The forme therof is lyke a Triangle: the length is extended into the North to the furthermost part of Scotlande, called Calidonia, which Plinius, Solinus & Martianus do agree to be 800. miles. The breadth of it after Martianus, is 300. Italian miles. The narrowest distance betwene this Ile and Callis lands (called of Plinye, Gessoriacum in Gallia) is 50. Italian miles, it is now gesse to be 30. English miles. Of the first naming of this Ile, is yet no certain determination: forasmuch, as there remaineth no auncient Historie making thereof remembrance, the olde Britaine bookes (such as were) being all destroyed by the Saxons: who intended themselves to extinct (or blot out) utterly, the honourable renowne, with the name of Britones, lyke as the Goths dealt with the Romanes. Also the parte of Titus Livius, where the Conquest of Britaine is remembred, with the Histories of Iulius Rusticus, and diuers other noble Writers, that wrote special- lye of this Countrey, are utterly perished.

Addition

Such as remaine, as the Commentaries of Iulius Caesar, Cornelius Tacitus, Diodorus Siculus, and they that wrote of Cosmographie, haue omitted the originall beginning of the name.

The Historie of Gylidas the Briton can not be founde, who was after the Saxons had invaded this Realme: and therefore might lacke such Bookes, as should best instruct him. As for Beda saith meth to haue seene nothing written of that matter. For where he sayeth, that this Ile toke the name Britania, of the inhabitants of Britayne in Fraunce, it is nothing lyke to be true: For that Countrey, was (not long before the time of Beda) named, Armorica, and Armoricus Tractus, when this Ile was called of most auncient Writers, Brittania, and (as Solinus writeth) seemed to be another world,

for

forasmuch as the West parte of Gallia was thought to be the uttermost parte of this world. Also Julius Caesar writeth, that the places of this Ile were unknowne to French men, saving to a few Merchants: and yet they knew no farther, than the Sea Coast next toward Fraunce. Moreover the same Britons affirme, that it was left among them in remembrance, that the innermost part of the countrey was inhabited of them, which had their first beginning in the same Ile. This well considered, with the authoritie of the Writer, both an excellent Prince, and also a great learned man, and was himselfe in this Ile, it is not to be doubted, but that he most diligently searched for the true knowledge of the auncientie thereof, &c. And yet, because this Ile, excelled all the other in every condition, it was of some privately called Albion, that is to say, moze happie or richer. This coniecture, approacheth moze nigh to true similitude, than the other mentions, except there be any auncient historie, before the time of Gesserie of Monmoth or Bede, which may moze probably confute that I have declared: to such will I gladly give place.

Finallye, I thought it alwayes moze honorable, to have received the first name by such occasion as I have rehearsed, and the generation of the Inhabitants of this lande, to be either equall with the most auncient, or mixed with the most wise & valiant people of Greece, vanquishers & subduers of Troians, the to take the name & first generation of aaine fable, or of a man, if any such were, which after he had slaine his Father, wandered about the world uncertaine where to dwell. Also to aduantage to come of the Troians, causers of their owne countreys destruction, by favouring the adulterye of Paris and Helena. Of whome neuer proceeded any other notable monument, but that they were also breakers of their oath and promise. Yet this follye is sounde almost in all people, which contend to have their Progenitours come first from Troy: which fantasie maye well be laughed at among

wise men. The faith of Christ was first receyved in this realme, after the incarnation. 156. yeares.

Britaine or Britaine, which by two names is called Englande and Scotlande, is an Ilande in the Ocean sea, situate right over against Fraunce. One part of which Ile, Englishmen do inhabit, another parte Scottes: the thirde, Welsh men: the fourth parte, Cornish men. All they, either in language, condition, or lawes, doe differ among themselves.

John Stowe in his description of England, &c. The chiefe Citie is London, standing in Middlesex, on the South side of the River of Tamise, over which River is a great Bridge placed, of Stone having buildings very rare, and mer- uailous, &c.

Englande is fruitfull of Beastes, and aboundeth with Cattell, whereby the Inhabitants be rather for the most parte, Crassers than Plough men, because they give themselves moze to feeding, than to tillage.

The originall from Brute, of the Realme of England, (notwithstanding Lanquet yieldeth not that it was inhabited when Brute arrived (after common Histories,) the yeare of the worlde. 2855. and the yeare before the incarnation. 1108.

Whereof after Brute, Loqrine, hee hadde the middle parte of Britaine, now called Englande, with the superiouritie of all this Ile: unto Camber hee gave Wales, and to Albion Scot- land, &c.

Of Boetia. Chap. 29.

Boetia is a Province and a parte of Hellades in Greece, as Isidore sayeth, lib. 15. And hath that name of Bos, an Ox, for this cause. For while Cadmus the sonne of Agenor, by commandement of his Father sought his sister Europa, that Jupiter had ravished, and might not finde her, and dreading soze his Fathers wrath, hee determined in his mind to lye in Exile, and while it happened that hee fol-

loved the foze and tract of an Ore; hee founde the place where the Ore rested, and he named it Boetia, by the name of the Ore; and there he buylded a Citie that was named Thebes; and there hee helde civill battailes some time, & there were bozne Apollo and Hercules, the elder man of Thebes. This same is called Eumonia; and hath that name of a Well that there is, that was hallowed to Apollo sometime, as Ildore sayeth, libro 1. In this lande is a lake of madnesse, so that who that drinketh thereof, he shall burne in woodnesse of lecherie, as he sayeth libro 14. chap. 3. De Aquis.

*Additio.

(Boetia, is a Countrey in Græce, wherein was the Citie of Thebes. Now it is called Vandalia. It was sometime called Aonia, Melapia, Ogi-gia, Cadmeis, and Hyantis.)

Of Boemia; chap. 30.

Boeme is a part of Messia, towards the East side and West by Germanie in Europe, and is closed about with most greater Mountaynes and thicke, and high woodes, and is departed from Germany and Pannonia, and other nations, with mountaines, woodes, and Rivers, and is full strange in many places, with high mountaines, and is full faire in plaines of fieldes, and of meades, and most wholesome in the aspect of every blessed land to beare corney and fruite. And hath plentie of Wines, and Vineyardes of Corney and of fruite, and most rich of golde, of silver, and of Tinne, and of other mettalls: moyst with Welles and with Rivers, for a River watereth and moysteth the lande that is called Albia, a most noble River that riseth out of the mountaines of Boemia, and also many Rivers, which runne together to Praga, that is a royal Citie.

In the mountaines thereof, are plentie of trees of Pines and of Fyre. And there be hearbes without number, not of Pasture, onely and of leafe, but also of swete Spicerie, and medicinable

herbs. There be many beasts of divers kinde, as Beares, Worfes, Capcoles, Dragollaphi, Bubali and Bisontes. And among these wilde beasts, there is one as much as an Ore, and this beast is strong and fierce, and hath great hornes, and large, and defendeth himselfe with them, and hath under the chinne a great bag, and gathereth water therein, and beareth that water in that bagge wonderfully, and in his running he throweth that water upon hunters and houndes, that come to nigh him, and that water scaldeth off their haire, and burneth horribly all thing that it toucheth. And this Beast is called Bom in the language of Boeme. And this lande is compassed with Moravia and Pannonia in the East side, and with Polonia in the North, & with Austria in the South, and is compassed with Bavaria Germanica, and with the marche of Spissence in the West.

(*Boemia, a Realme called Beme, inclosed with the boundes of Germany, having on the East side, Hungarie: on the South Bavier: on the West the Countrey Pozitum: on the Northeast, Polonia. It is equall in length & bredth, each of them being about thre dayes iourney. It is inclosed with the famous Forest, Sylva Hercinia. Through the middle thereof, passeth the great River Albia, and the river Maltania: upon the rivage whercof, is set the chiefe Citie Praga. In the language there is a Slaundish tongue. Notwithstanding in the churches, the people are taught in the Dutch tongue in the churchyardes, they are taught in the Boeme tongue: they vary from the Romane Church, in sundry opinions, and do scoyne all Ceremonies. In some places it is sayd, they priuely observe the sect of the Adamites, and Waldenses, in the act of lecherie. These Heretiks toke their beginning of a Picard that came into the land of Boeme, & said that he was the son of God, & named himselfe Adam: he commanded all men & women to go naked, & as they liked in lust, so to goe together, &c. This horrible and most filthy sect began. Anno. 1412. Read Thesaurus.)

*Additio.

Of Burgondia, cap. 31.

Burgoye is a parte of Fraunce, betweenen, and stretcheth vnto the mountaines that bee called Alpes. Peninsulas, and hath that name Burgundia, of borough Townes: For the East Gothes made there many borough Townes and strong, when they shoulde goe into Italye. The lande is strong and full of mountaines, and of pasture, and of woode in many places, and moyst with streames, Rivers, and waters: And beareth well in some places fruite and corne, and is in many places barraine and drye, and bymorst and colde nigh the mountaynes, for reason there is much Raine and Snowe, And they that dwell nigh the mountaynes, haue greates Botches vnder the chinne, of oft vse of the Snowe water. There is in this abundance of wilde beastes, as Beares, Boares, Hartes, and manye of ther.

Of Capadocia, chap. 32.

Capadocia is a Province in the more Asia, and in the ende of Syria, and toucheth Armenia in the East side, and the lesse Asia in the West, and the fieldes that bee called Campi, (the which the Amazones hadde sometime,) in the North side and the Sea Tymericum. In the South side the mountaine that is called Taurus, and thereto belongeth Cilicia and Isauria, euen vnto the Sea that is called Silicus finus, that is afore the lande of cypres, thereby runneth the River Albis, that diuided sometime the Kingdomes of Lydia from the Perles, as Isidore saith lib. 15. and Orosius lib. primo. These men came first of Mosoch, the sonne of Iapheth: And so yet there is a citie among them that is called Moreta to this day, as Isidore saith lib. 19.

(*Cappadocia a Countrey of Asia, having on the South Cilicia and the mountaine Taurus, one the East Armenia, and diuerse other nations, on the North sea, Euxinum, on the west Ca-

latia, and is diuided from Armenie thence, with the famous River Euphrates. In this Countrey are breed plenty of excellent good horses: It was sometime called Alba Syria, because the people there bee whiter then in the other Syria. The people thereof bee called Cappadoes, whose conditions are reputed so ill, that among the common people, if one had bene seene to be of ill fashion, they woulde saye he was of Cappadocia. In that Countrey were borne Basilus Magnus, and Gregorius Nazianzenus, two holy Bishops and excellent Doctors.)

Of caldea, chap. 33.

Caldea is sayde as it were Caldeia, and hath that name of Calath, the sonne of Nachor, that was Abrahams brother, as Isidore saith lib. 9. And so Caldei is said as it were Caldeei, and hath that name of Calath. And that land is most large, and lyeth beside Euphrates, therein is the felde that is called Duran. In that felde Grauntes came together after the flood, and did builde the Towre Babel by counsel of Semioth, of that Towre the citie that there is builded hath the name, and is called Babilon. And afterwarde all the countrey about was called Babylonia, as it is sayd afore cap. 12.

But here is to vnderstande, what Orosius saith of Babylon lib. 2. The first King (he saith) among the Assyries, that might passe other, was Ninus. When Ninus was slayne, his wife Semiramis Quene of Asia, made the Citie of Babylon more, that Semioth had begunne, and shee restored the Citie, and ordeyned that Citie to be head and chiefe of the realme of Assyries. And that kingdom stood strongly 438. yeares, vntill the reigne of Sardanapalus, him selue Arbates, Prefect of Medes, and then begonne the Realme of Assyries to perish. But it vnterly perished when by Cyrus & Darius Babylonia was so destroyed, that vnterly men might thinke, that so

strong a Citie might be taken. For that citie was disposed as a castle with walls lyke long and square. The greatnesse & strength of the wals may vnneth be supposed. For the walles were fiftie cubites thicke, and as much in height, and the citie about was foure hundred and foure scoze furlongs. The walls were of burnt tiles tempered with gletwe, and without was a broad Ditch and large scens farre thence. Into that ditch ran the river all about the citie. And in the front of the walles were an hundred Gates, and about the walls were dwelling places for them that shoulde defende the Citie, and those places of defence were wonderfully strong and huge. And though that Citie were so strong, yet it was sone overcome, taken, and beate to the earth. For Cyrus divided the River in three hundred and three scoze channells, as he had befoze divided the River Ganges, when he was wroth with the river, he divided it in three hundred and three scoze parts, for one of his knights was dwored therein. And so when this river was withdrawne, that ranne about the Citie, the citie was the soner taken, as saith Orosius. And y same yere in which Arbaces began to destroy Babilonia, Rome began to be founded: and so in one accord of time, that one citie fel downe, and that other arose. And when y first kingdome of the East failed for age, then the kingdome of the West beganne to arise and to thrive.

*Additio.

(* Chaldea, a Countrey, which (as strabo writeth) ioyneth to Arabia and to the Sea Persicum, Solinus and Plinius name that countrey Chaldaea, where the greates Citie of Babylon stode. In the newe Cards and mappes, it is set in this wise: On the West it ioyneth on Mesopotamia, on the North vppon Assyria and Media, on the East vppon Persia, on the South vppon Arabia deserta, and so it is farre from India. They haue a proper language somewhat like to Hebrewe, but their letters are vnylike to anye other. strabo meaneth the Countrey where the people Calybes dwell, Chaldea.)

Of Cedar, chap. 34.

Cedar is the name of a Countrey, in which dwelled the Iimalites, that were the children of Cedar, that was Imaels eldest sonne. For Imael was Abrahams sonne, gotten on his seruante Agar, a woman of Aegypt. And more truly they be there called Agareni then Saraceni, though they mistake the name of Sara in batne, and be proud thereof, as though they were gendered of Sara, as Ildore sayth 11.9. These men build no houses, but goe about in large wildernesses, as wilde men, and dwell in tents, and live by prayes, and by venison. And therefore Imael was called Omager, a wild Ass: as the Close saith super Gen. 16. This was a fierce man, &c. And he saith, that he shall passe the wisdomme of all beastes, and graue sober men and easy. For, as Methodius sayth, yet hereafter they shall once be gathered together, & go out of Desart, and winne and holde the roundnesse of the earth, eight waies of yeres, and they way shall bee called the waye of anguish and of woe. For they shall overcome Cities & kingdomes. And they shall slay Priests in holy places, and lye there with women, and drinke of holy vessels, and tie beastes to Sepulchres of holy Sainctes, for wickednesse of christen men, that shall be that time. These & many other things he doth rehearse, that Imaels men of Cedar, shall doe in the wide worlde.

Cedar a Region in Arabia, chap. 35.

Of Cancia, chap. 35.

Cancia, Kent, is a prouince of England vpon the British Ocean. The chiefe citie thereof is called Caunterbury, and the land beareth well coyne and fruite, and hath many wodes, & is moyst with welles and rivers, and is noblye endowed with Hauens of the Sea, and rich of riches, and chiefe in wholsomnesse of heauen.

(*As concerning the setting forth of Kent, a prouince worthy of praise, as also Passer W. Lambert for his singular penning of the same, with others, in the booke intituled, The Perambulation of

Kent,

Addition

*Additio.

Kent, is sufficiently set downe the fertilitye of the soile, the good disposition of the inhabitants, and their modestie: the one lye platfome and beautie of Englands, whose customes and manners are of greatest antiquitie, libertie, and seruice: Kent lieng in y^e Southeast region of this realme, bath on the North the riuer of Thamise, now called Temmes, on the East the Sea, on the South the Sea and Suffere, and on the West Suffere and Surreye, it extendeth in length from Wicombe in the frontiers of Surreye, to Dele, at the sea side, 50. miles: And reacheth in breadth from Sankirke (nere Roberts-bridge in the edge of Suffere) to the North point of the Ile of Greane, almost 30. miles, & so bath in circuit, 150. miles, or thereabout.

Of Cantabria, chap. 36.

Cantabria is a Prouince of Spaine, and hath that name of a Citie, and of the Riuer Hyberus. The men thereof bee vnsteadfast in heart, apt to steale and to robbe, and gladdes for to striue, and alwaye readie and prest for to receiue strokes, as Isidore saith libro. 9. Nigh to this lande is Celtiberia, and hath that name of Gallis Celticis and Hiberis.

(*Cantabria people of a Countrey in Spaine called now, Biscay.)

Of Chananea, chap. 37.

Chananea is a Countrey in Siria, that was after the flood in the possession of the children of Chanaan, that was the soune of Cham. And of them were tenne Nations, as Isidore saith lib. 9. And 8. Nations of them were of the children of Chanaan, in which the curse that was giuen to them by Cham was ordeined, as it were by heritage: and therefore by bidding of our Lord, y^e children of Israel put them out, and occupied their lands, as Isidore saith li. 9.

(*Cham, called also God Cham, is the name of dignitie of the greates Emperours of Tartarians, called the greates Cham of Cathay, or Cambalu, whose

dominion extendeth from the furthest parte of the East, vnto the Countrey of Russie North West, and so vnto the North west, and so vnto the North Sea, on the South east, vnto Persia: so that by the mappe appeareth, there is vnder him as much maine lande, within litle, as is the residue of all Asia, Europa, and Affrica.)

Of campania, cap. 38.

Campania is a Prouince of Italye, betwene the Territorie of Rome and Apulia. The chiefe Citie thereof sometime was capua, builded by Silvius king of Albanes. And hath that name of Capacitas: For the land thereof receiueth all manner of fruite of sustenance, and is the head of all the Cities of Campania, and this Citie, Rome, and Cartage, were reckoned three of the greatest Cities: and sometime all Italy had the name of this citie, and was called Campania. Many other Cityes famous and full of men and rich, pertained to the Prouince of Campania, as Neopolis and Penteolis, where Virgills Bathes were in worshippinge sometime. And is a land with plenty of corne, of wines, of Oliues, of wilde beastes, and of diuerse manner of fruite. There is another manner Campania called Cisalpina, and is a prouince of Fraunce Senonens, the chiefe citie therof is Treueris.

(*Campania a country in the realme of Naples, which was accompted the most fertile and pleasaunt country of all the world.)

Of cauda, chap. 39.

Cauda is called an Iland y^e is narrow and straight in the beginning, and then broader, and hard entering and trauailous, as it is saide in Actibus Apost. ca. 27. And this Iland is betwene Ciria and Italye, by Creta and Sardina.

(*But anone after ther arose by a storme wind called Euroclidon, that is the North east wind, or euery East winde that is stormie. And when the Shippe

was

*Additio.

*Additio.

*Additio.

*Additio.

was caught, & could not resist the wind, we let her drine, and wer carried away: And we ranne vnder a little Ile named Claua (this Ile was West & by South from Candie, straight toward the goulfe Sirtes, which wer certaine boiling lands that swallowed vp all that they caught) and had much a doe to gette the Boate. Act. 27. vers. 14, 15, 16.

Of Cilicia, chap. 41.

Cilicia is a Prouince of lesse Asia, and hath that name, as men tell, of Iupiters eldest sonne, as Isidore sayth lib. 15. This prouince hath Liciam in the west side, and the Sea Mare siculum in the South, and in the East the toppes of mount Taurus, in the North the Riuer Cignus runneth through the land. The chiefe Citie thereof is Tharsimonia, that is called Tharsis: there was Saint Paule borne. And Coroscus is a towne thereof, and there is much Saffron and best smel- ling, and passing golde in colour, as Isid. sayth lib. 15.

*Additio.

*Cilicia a country in Asia, partly inclo- sed with the highest part of y^e mountain Taurus, and hardest to passe by, Strabo diuideth Cilicia into two partes, one cal- led Tracher, that is to say, rough or roe- kie. The other Campestris, that is to say, plaine. Iosephus writeth, that it was of olde time called Tarsus, or Tarsis, one of the sonnes of Iaphet, the youngest son of Noe. Herodotus sayth, the people were called Cilices of Cilix, the sonne of Agenor king of Phœnicia, where befoze it was called Hyppateus. Saint Hierom interpreteth Cilicia, a congregation, a lamentation, an assumption, a lamenta- ble challenge or vomit. The people were by nature inclining to lyeng and fleas- ling, whereof growe this Prouerbe, Cy- lix non facile verum dicit. The Cili- cian not lightly sayth true. A Prouerbe applyed to a couetous man, which alway lieth for his perticular aduantage, as now a daies most men doe which liue onelye by flealing.

Of Ciprus, chap. 42.

Ciprus is an Island, & hath that name of Ciprus, a Citie that is therein, as Isidore sayth lib. 15. This land is called Paphon, and was sometime hallowed to Venus, and was full famous sometime, & namely of mettall of copper. And the vse therof was first found there, as he sayth. The land beareth wine, and the wine of that place is full strong. Now many Ci- ties be therein full noble: Among whom the chiefe Citie is called Nichosia. The land is inuironed all about with the sea, and is within all ful of woods and fields, of medes, of viniards, of cozne, & of fruit: and is moist with wells and riuers: and rich of many riches and liking. Of this land is called Cechim in holy writ, as Isidore sayth lib. 11. And hath that name of the sonne of Iosan, the nephew of Iaphet, as Isidore sayth. Orosius li. 1. spea- keth of this Island, and sayth: that the Island Cyprus is inuironed with the Sea y^e is called Mare siriacum in y^e west side, & with the sea that is called Mare Pam- phileum in the North: and with Aulone & Cilicio. And is inuironed in the South, with the Sea of Siria, and of the prouince Fenix, and containeth in length an hun- dred thre score, & fiftene thousand paces, and in bredth a luen hundred paces and fve and twentie.

(*Cypus an Ile in the Sea called Carpathium, against the country called Syria, on the North it hath Cilicia, on the South and the East Aegypt. It is in length after the description of Strabo. 175. miles, after eight furlongs to the mile: Some suppose it was at the first a porton of Syria, diuided by Earth- quakes. This country aboundeth in wine, Oyle, mettall, Nitrioll (called Coppozas) and Canes, whereof Sugar is made. Also Venus was there had in greate re- uerence, insomuch that men, befoze they did sette forth theyr daughters in marri- age, offered them to such strangers as came into the Countrey, to be by them deslowred, and afterwarde (with the game so gotten) married the to hus bands.

*Additio.

Of Creta, chap. 43.

Creta is an Iland of Greece, and hath that name of one Creta a king, y dwell-
led there: and stretcheth in great length
betwene the East and the West, and is
washed with waues of Greece in y North
side, and with waues of Aegypt in the
South side: And was sometime posses-
sed with an hundred noble Cities. And
therefore it is called Centapolis, that is
to vnderstand, a land with an hundred ci-
ties. And this land was first enoble with
qares, armour, and arrowes. This was
the first land that wrote lawe, and gaue
laue written with letters, & taught first
companies of horse men. Therein was
studie of musike first found of Ideis, and
taken to other men in the worlde about,
and there musike was bred, & the studie
thereof increased and made more. Theru
be many beasts, Goats and Hartes, and
right few wilde. Boates, Molues, For-
es, and other noisful beasts be none there
in. There are no Serpents nor noysfull
Wormes. And if they be brought the-
ther out of other Countreys they dye a-
none. This land is friend to Wines, and
beareth ffrs and medicinable hearbes, as
Diptamids & Alnos, and such other: and al-
so that land breedeth precious stones, and
also a stone that is called Iothedactili-
cus, as Isidore saith lib. 15. And though it
be an Iland free and cleane of any nois-
ble venim, yet neuerthelesse therein bred
Spalangie, that be venomous Spiders.
Hecvscpe Isidorus lib. 15. Plinius telleth
the same at all points. lib. 4. Orosius spea-
keth of the same Iland, and saith. Creta
endeth in the East at the sea Carpaceo, &
in the West & in the North at the Sea
Creticu, & in the South at the sea Li-
bicu, that is also called Adriaticu: and
hath in length of paces. M. C. lxxx. vii, and
in bredth a M. and fiftie. Like the dispo-
sition of Dedalus house in Creta. Isido-
rus liber. 16. in capitulo de ciuitati-
bus.

*Additio.

(*Creta, an Ile lyeng betwene Pe-
loponnesius, and the Rhodes, it hath on
the North parton, the sea Aegeu and
Cretense: on the South the sea of Ae-
gypt, and Affric. It is now called Can-
dic. In this Ile was Iupiter nourished,

whom the Daimins named their chiefe
God. There Minos reigned, & Radaman-
thus gouerned vnder him most equisite
iustice: Of whole lawes, other countries
toke their first patrone: yet notwithstanding
the people of that countrie were no-
ted to be vicious, & shamefull liers, as E-
pimenides wrote in a verse, refuted by S.
Paule, in his Epistle to Titus, saing. ca.
1. The Cretians are alwayes liers, &
uill beasts, and slow bellies. This wit-
nesse is true: This is now under the
Turke.)

(*Dedalus the name of an excellent
Carpenter of Athens, which first founde
the Sawe, the Twible, and the Siger, &
made the place in Creta called Laby-
rinthus, or a Maze, as for pleasure are
made diuerse in Gardens, but this was
a strong hold.)

Of Cyclades. chap. 43.

Cyclades were sometime Ilandes of
Greece, as Isidore saith lib. 15. And
men thinke that they be called Cyclades,
for though they be farre from the Iland
Delos, yet they be situate about Delum:
for y Greeks called it the round Cyclum.
But some men mene, that they haue that
name Cyclades, because of rocks & crags,
that be about them: These Ilandes stande
in the sea that is called Hellespontus,
betwene the sea Egeu and Makian.
And be inuironed with the sea Indidmiz,
and be in number 34. And stretch from
the North toward the South fiftie thou-
sand paces, and fiftie thousande from the
East toward the West, as Isid. saith: and
after Orosius. M. C. C. And as he saith,
the first of these Ilandes Eastwarde is
Rodus, and Northward is Ceneda, and
Southward Capadocce, and Westwarde
Citeras, and these lands end Eastward at
y cleaues of Asia, Westward at the Sea
Icarum, Northward at the Sea Legeu,
and Southward at the Sea Charphari-
um, record at last mis ed ed mil
in (Cyclades, the fiftie Isles in the Sea
called Aegeuma) propouy. edent ed m

*Additio.

Of Choz, chap. 44. ed ed

Choa that is called Choes also, is an Iland, and belongeth to the Province of Athica: therein Hippocrates the physician was borne. And this land was first endowed with cloth making, as he saith. Also in that Ilande be noble horses, of whom Salomon had greafe ioye in olde time, as it is said 3. Reg. wher it is said, that horse were brought to him out of Choa.

3. Reg. 10
1. Reg. after 7 Gen
chap. 10.

*Additio.

(*Salomon had horses brought forth of Aegypt, and of Coa, which in the English translation is leste out. (The Ile Coa.)

*Additio.

(*Hippocrates the name of a most excellent physician, scholler to Democrates, & lived in the time of Perdicas king of Macedonia, in his court. Artaxerxes king of Persia, wrote of Hippocrates in this manner, to Hystanes his lieutenant of Hellepont, as Gwydas witnesseth. The great king Artaxerxes to his lieutenant Hystanes sendeth greeting. I have heard of the fame of the noble physician Hippocrates, see therefore that thou give him as much money as he wil desire, w^{al} other things necessary, & send him to me: he shalbe in as great honor w^{al} me, as the best in all Persia, &c. He died being 104. yeres of age. Ther wer also of the same name and stocke fine other, all notable & famous men in Philosophie, but this, farre passed the all, he flourished about 5 yere of the world. 4760. after Munsterus of his discrete manners and stature, forth of the Cronicle, Cronicarum, folio. 73. hee forbade all voluptuositie, which he abhorred: of grave manners the onely ornament to his Disciples, hee was of small stature, faire & wet favored, but great heeded, not easily moved nor hasty to speak; saying: He that will bee free, let him not desire that which he cannot have: Hee that will have that which he desireth, let him desire that which he may have: Hee that will live peaceably in his lyfe, let him be like vnto him that is bidden to a feast; who giveth thanks for all y^e is set on the table, & grudgeth not for the want of any thing.)

The horses that were bred in this Coa were of great price, whereof 6. were ioy

ned in every chariot, & every horse valued at 100. circles of silver, which amounteth after 15. pence the circle, & every circle halfe an ounce, to y^e sum of 6. li. 5. shillings every horse, notwithstanding there were bred sundry circles of divers values, which I omit, & the horses might be of greater value.

Of Corsica, chap. 45.

Corsica is an Ilande w^{al} many provinces, & is corner wise in shape, & hath y^e sea Tyrenicum in the East side, & the haven of y^e citie of Rome: and Sardinia in y^e South side: & Belliaries in the West, & the sea Ligusticum in the North: and stretcheth in length. C. lvi. thousand paces, and 26. thousand in breadth.

(*Corsica an Iland in the middle sea, betwene Gean & the Ile of sardina called Cors. It is now under the citie of Gean or Genua, which citie hath ben oftentimes reedified, the people are called lanewaes, Romane Italians,

*Additio.

Of Dalmacia, chap. 46.

Dalmacia a Province of Graece by olde departing of land, and hath that name of Delim, the greatest citie of that province. This province hath Macedonia in the East side, & Messia in the North, & Hyssria in the West, & endeth at the Sea Adriaticum in the South, as li. saith li. 15. & Orolius saith the same: Pen of that land be mightie & strong, & give them to prayes, to robbing and stealing, & manye of them be Sea thieues.

(*Dalmatia a part of the great country called Illiria or Slavonia: it hath on the west Croatia: on the East Bosnia, on the North the great mountain Albanus mons, and the country called Servia: on the South the sea Adriaticum, or the goulfe of Venice.

*Additio.

Of Dacia, chap. 47.

Denmarke is a Countrie in Europa, and was first occupied with Graece Danes, as it is sayde: And is divided in many provinces and Ilands, and stretcheth to Germania. The men thereof were

sometim

sometime fierce and right great warriors: and therefore they were Lordes of Britaine, of Norway, and of many other Ilands and countries: But li. 9. Isidore saith, that the Danes came of Gothes. And some suppose that they be called Danes, as it wer Dagi, men come of Goths. But of what nation the Danes be come of first, this is certaine, that there be many of them, and be seemely of stature, and faire of haire and of face, and generally faire of body and shape. And though they be fierce against enemies, neuertheless they be kindlye milde of heart and pleasing to all innocents.

*Additiō. (Dacia a country beyond Hungaria: they doe not well which call Denmark, with this name, which is Dania; Danes. Denmarke is also called Danomarchia, a people quickely minded to reuenge, wary in buieng and selling, regarding their lawes, which being once established, may in no wise be tyed to their purses: sometime the olde conquerours of England, a people wel minded to religion, their originall is supposed to come of a people called the Goths.

Of Delos. chap. 48.

Delos is an Iland of Græce, in y^e middle of those Ilandes that be called Cyclades, & hath that name, as it is said, for that y^e after the flood, when the night was darke many moneths, that Ilande was lightened with the Sunne beames, before all other lands. And for y^e he was first shewed, it is said it hath that name Delos, for Delon is Græke, and is vnderstood, openly shewed. Also that lande is called Ortigia, for the Curlewes were first sette, and the Grækes called them Ortigias. In this land Latona bare Apollo, as Isidore saith li. 15. And Delos is the name of an Iland, and of a Citie also.

*Additiō. (Delos, an Ile by Græce, where Apollo and Diana were bozne, and is one of the Iles called Cyclades.)

Of Dedan. chap. 49.

Dedan is a country in Ethiopia in the West side, as Isidore saith, liber. 9. there be many Elephants, & much abundance of Iuorie, and woods of Fure, as the Glofe saith super Eze. 7.

Of Europa. chap. 50.

Europa is called the thirde part of the worlde, and hath that name of Europa, the daughter of Agenor king of Libia. Jupiter rauished this Europa out of Affrica, and brought her into Creta: And called the most part of the lande by her name Europa, as Isidore saith, li. 15. Orosius speaketh of Europa, and sayth, y^e the country of Europa & people therof begin at y^e mountaines that be called Montes Riphei, & at the marreis that is called Paludes Meotides, that be by East. And come downward toward the West by y^e banks of the North ocean, vnto y^e country that is called Gallia belgica, and vnto the riuer Renum, that runneth to y^e ocean, & then y^e countries stretch to the riuer Danubius, y^e is called Histria also, that is by South, & passeth Eastward into the sea that is called Pontus, & is a coast of the great sea. And li. 15. Isidor. sayth, that Europa beginneth at the riuer Tanay, & stretcheth westward by the north ocean vnto the ends of Spaine. The East and the South parte thereof ariseth from the sea that is called Pontus, & is all ioined to the great sea, & endeth at the Ilandes of Cades. The first Country of Europa is the nether Scythia, & beginneth at the marreis Meotides, and stretcheth betwene Danubius & the North Ocean, vnto Germania, as Isidore sayth li. 15. And for straunge nations the land is specially called Barbaria: and the nations be in al 54. as Orosius saith. Among whom the first is Alania, that stretcheth to the marreys Meotides, and following is Gothia, then Denmarke, and after Germania, then Gallia and the land of Brittain, Orchades, and many other Ilandes, & at last the lesse Spaine. In the ends wherof Europa endeth Westward. And in the ouer part of Europa in y^e South be many great countries and lands: As Pano-

DE PROVINTIIS

nia, Messia, Tracia, Grecia, with her boundings, & Italia, with the countries & Ilandes thereof. And though this part of the worlde be lesse then Asia, yet it is pere thereto in number & nobles of men. For as Plinius saith, it nourisheth men that be more great in bodie, more strong in might and vertue, more bold of heart, more faire & comely of shape, then men of the countries and Ilands of Asia, or of Affrica. For the Sunne abideth long o- uer the men of Affrica, and burneth and wasteth humours, and so maketh them more short of bodie, more blacke of face, with crispe haire, and so the spirites passe out at poyres that be open, they bee more coward of heart. And the contrarie is of men of the North land, for the colde- nesse that is without stoppeth the poyres, and breedeth humours of the bodie, and maketh the men more full and great, and the colde that is mother of whitenesse, maketh the more white in face & in kin. And for the vapours and spirites be smit- ten inward, it maketh them hotter with- in, & so the more bolde & hardie. And the men of Asia be meanly disposed in that: And their first land is by East, as plini- us saith.

*Additio. Europa, the thirde parte of the worlde, diuided from Asia, with the great Seas, Hellespontus, Propontis, Bos- phorus, Thracius, and Pontus Euxinus, and hath the uttermost boundes in the North east, the river Tanais. And from Affrike it is diuided by the middle Sea. It was also the name of a faire may- den, daughter of Agenor, King of Phoe- nicia, whom Iupiter (transforming him- self into the likenesse of a Bul) did ravish, as Poets writ: that is, forgetting kind- ly vertue, being overcome in the Air- gins bentie, setting all humanitie aside, vled the force and violence of a tyran- nous beast, it is also saide, that Iupiter carried her away by force in a ship, in the decke or mast whereof was a Ban- ner or streamer, wherein was painted a Bull.)

*Additio. (It is better that Princes bee repro- ued for theyr faultes, being alive, then after theyr death to bee so reported off, & the concealing of their wickednesse for

the time present, after wardes is become more ignominious and shamefull, to theyr continuall reproch for euer.)

(*In the later end of this booke, you shall finde a farther discourse of this Eu- ropa forth of Ortelius.)

Of Euilath. chap. 51.

Euilath is a prouince in the ouer In- de, & beginneth in the East, & stretch- eth by long space of landes towardes the North: and hath that name Euilath of Euila, one of the children of Heber, Pa- triarke of Hebriues, as the Glose sayeth super Genes. pri. and ten: where Euilath is reberled among the children of Heber, & came of him and of his sonne Ictan. The river Ganges runneth by this land, and that river hath another name, and is called Phison in Genes. lib. 4. cap. 20. Plinius lib. 3. cap. 20. praiseth that river wonderfully, & saith: that Ganges is a ri- uer of Inde, and receiuerth into himselfe many, & as it were endlesse rivers great inough to rowe and to saile in, as Irap- sen, Cantabrian, Hyspin, & many other, and is neuer broader then fifty furlongs, neither deeper then 15. paces. This river runneth about the lande of Euilath, in which land is much gold and spicerie, as Bedelium, and precions stones, as Oni- chus, Carbuncles, and other such, as hee sayth, and the Glose super Genes. In this lande be manye speciall Countries, in whome be many Elephantes, as it is sayd.

(*In the second of Genes. the ri- uer Phison compasseth the whole land of He- uilah, where there is golde, and the gold there is very good, there is Bedelium and the Onix stone. Euilla or Heuilah, a coun- try in the Orient, about the which the ri- uer Phison, which we call Ganges, & com- meth out of Paradise doth runne. D. Cooper.

Of Ethiopia. Chap. 52.

Ethiopia, Negroes lande, hadde first that name of colour of men. For the Sunne is nigh, and roasteth and

*Additio.

*Additio.

toasteth

toasteth them, as Iſidore ſaith li. 15. And ſo the colour of men ſhelmeth þ strength of the ſtarre, for there is continuall heat. For all þ is vnder the South pole about the Weſt is full of mountaines, & about the middle full of grauel, and in the Eaſt ſide moſt deſart and wildernes: and ſtretcheth from the Weſt of Athlant toward the Eaſt vnto the ends of Aegypt, and is cloſed in the ſouth with þ ocean, & in the North with the riuer Nilus. In this land be many natiōs with diuers faces wonderfully and horribly ſhaped: Alſo therein be many wilde beaſts and Serpents, and alſo Kinocerotā, and the beaſt that is called Camelion, a beaſt with manye colours. Alſo there be Cocatrices and great Dragons, and precious ſtones be taken out of their braines. Iacinctus, and Chryſophraſſus, Topaſius, and many other precious ſtones be founde in thoſe parts, and Cinamum is there gathered. Ther be two Ethiops, one is in the eaſt, and the other is in Mauritania in the Weſt, and that is moze nēre Spaine. And then is Numedia, and the prouince of Cartage. Then is Getula, and at laſt againſt the courſe of the Sunne in the South is the land þ is called Ethiopia aduſt, burnt, & ſables tell, þ there beyond be the Antipodes, men þ haue their ſete againſt our ſet, as Iſid. ſaith li. 15. His wordes be ſet hēre befoze de Ethiopia. Alſo he ſaith li. 9. þ the Ethiopiās haue þ name of Chus, of whom they toke their beginning. Chus in þ Hebꝛue tongue is called Ethiops. Theſe men came ſōtime frō the riuer Nilus, & dwelled beſide Aegypt, betwēne the riuer Nilus & ocean: in the South nigh vnder the Sun: of the be much people, as Eſperes in the Weſt ſide Garamantes, & Troglodites, & other, of whom Plinius ſpeaketh li. 5. ca. 10. The men of Ethiopia haue their name of a blacke riuer, & that riuer is of the ſame kind with Nilus, for they breed reedes & bull ruſhes, & riſe and ware in one time: In the wilderneſſe there be many men wonderfully ſhaped: ſome oft curſe þ Sun bitterly in his riſing & downe going, and they behold the Sun & curſe him alway: for his heate greueth them ſul ſore: and other as Troglodites dig them dens and

caues, & dwell in them in ſtead of houſes: & they eate ſerpents, & all that may be got, their noiſe is moze ſcareful in ſounding, then the voice of other. Other there be, which like beaſts liue without wedding, & dwell with women without laſy, & ſuch be called Garamantis, other goe naked & be not occupied with tranſaile, & they be called Graphaſants. There be other, that be called Bennij, & it is ſaid, they haue no heads, but they haue eyes ſired in their breasts. And there be Satyres, and haue onely ſhape of men, and haue no manners of mankind. Alſo in Ethiopia be many other wonders, as he ſaith li. 6. cap. 11. there be Ethiops (ſaith he) among whom all foure ſorted beaſts be brought forth without cares, and alſo Elephants. Alſo there be ſome that haue an hounde for their king, & diuine by his mouing, and doe as they will. And other haue three or foure eyes in their forehead, as it is ſaid, not that it is ſo in kinde, but that it is feigned, for they uſe principall looking and ſight of arrows. Alſo ſome of them hunt lions and panthers, & liue by their fleſh: and their king hath onely one eye in his forehead. Other men of Ethiopia liue onely by honny ſuckles dried in ſmoake, and in the Sun, and theſe liue not paſt ſortie yeares.

(*Aethiopia, a great country in Afrike, containing two regions, the hether and the further Aethiop. The hether, that is about Aegypt, hath on the north Aegypt, Parmaritie, and Libia, on the Weſt the inner Libia: on the South the further Ethiop, on the Eaſt the red ſea: In this country is the Ile Peroc, where Saint Mathewe is reported to haue preached þ Goſpell. The further Ethiop hath on the North the inner Libia, & the hether Aethiop: on the Weſt and South þ ocean ſea, on þ Eaſt the goſſe called Barbaricum, in this country be þ mountaines out of which Nilus (in whole brinks and banks the Crocodiles breed, which are the deſtroiers both of men and beaſts) iſſueth.)

Of Aegypt. chap. 54.
Egypt was before called Erea, & after Egiptus of Danaus brother that after

Reigned

*Additiō.

reigned

reigned therein. In the East side vnder the red sea, this lande ioyneth to Siria, and hath Libia in the West side, and the great sea in the North side: and passeth in ward in the South side, and stretcheth vnto the Ethiops, as Isidore saith, lib. 15. and is a country not vled with dew, and wherein falleth no raine. And onely Nilus moysteth that lande, and runneth there about, and maketh rit plenteous with rising and waring: and hath plentie of wilde beasts, and sedeth a greate deale of the world with wheat and with cozne & fruite, & is so plenteous of other merchaundise and chaffer, that it filleth nigh all the world with needfull merchandises. In the end of Aegypt is Canopia, that hath that name of Canope, that was Menelaus gouernour, and was buried there. Huc vsque Isidore. li. 15. And was first called Mepphayna of the sonne of Cham, as Isidore saith lib. 9. In this land be many perticular Prouinces, and full famous citie, as Memphis & Ephesus builded: that was Iupiters sonne, and Raphnes the chiefe citie of Aegypt, Heliopeleos, & Alexandria, & many other, as Isidore saith li. 16. And Orosius saith, that there are two Aegypts, the ouer and the neather. The ouer stretcheth into the East in length, & hath in the North side the sea of Arabia, & ocean in the South. For it beginneth out of the West & of y^e neather Aegypt, and stretcheth Eastward, and endeth at the redde sea. And conteyneth 24. Pations. In the ouer Aegypt be many diuers desertes, in whome are many menfrous and wonderfull beasts. There be Werdes, Tigres, Batres, Cockatrices, and horrible Adders and Serpents. For in the endes of Aegypt and of Ethiopia, fast by the wel wheremen suppose is the head of Nilus that runneth by Aegypt, be bredde wilde beastes, that be called Cacothephas: the which beast is little of body and vncrafty of members & slowe, & hath a full heavy head. And therefore they beare it alway downeward toward the earth, & that by ordinaunce of kind for saluation of man kinde, for it is so wicked & so venomous, y^e no man may behold him right in the face, but he die a none without remedy. For he hath the

some mallice that the serpent Cockatrice hath, as Plinius saith, li. 8. cap. 22. Also in Aegypt be full many Crocades & Hippotami, that be water hozles, & nameye about the water of Nilus.

(*Aegyptus, a countrie called Aegypt: on the West it is bounded with Libia, and the Countrey called Cyrenaica, on the North with the sea Mediterraneum, and part of India, on the East with Arabia, and the Arabian sea: on the South with Aethiopia. This country although it raine there but seldome or neuer, yet by the overflowing of the riuer Nilus, it is made so fertile, that it hath abundance of all things sauing vines, and bringeth forth strange beasts. Canopus is an Ile at the entrie of Nilus, and took his name of Canapus, that was maister of Menelaus ships. Memphis a great and famous citie in Aegypt, &c. This country took his name of Aegyptus, sonne to Belus, king of Babylon, Aegypti nuptia, a prouerbe spoken by vnluckie marriage, because the fiftie sons of Aegyptus, married the fiftie daughters of his brother Danaus, were the first night all sauing one, slaine of their wiues by the counsaile of their father.

Of Ellade. chap. 54.

Ellas Elladis is a prouince of Græce in Europa, and had that name of king Hellena Deucalions sonne, after him the Grækes were first called Ellenens. In this Prouince is the Countrey Attica, wherin sometime was the noble Citie Athens, mother of liberall artes, nouriher of Philosophers: sometime Græce had nothing more woorthye, nor more noble then this citie. Next thereto is the Prouince Achaia, as Isidore saith libro 15. In this one Countrey Ellas be two Prouinces, Boetia, and Peloponensis. Of the first, that is to wit, Boetia, it is spoken before. To this Countrey Ellas, belongeth the coast of the sea, y^e is called Hellepōtus, wherin be many great wondrous, as Plinius saith, li. 6. ca. 3. By Hellepōtus Tranges, Pergameus saith, that there be many manner of men, that he calleth Ophioes, that hele smiting of Serpents with their teath and groping,

*Additio

Subba*

And

and onely with their hand laide to, they drawe out slaying venimme. Also Varro sayth, that yet there be some whose spittle is medicine against the stinging of Serpents. Hellespontus is a coast of the sea of middle earth, as Iliad, saith lib. 13. in the North turning and going in great goings and turnings beside Greece and Illyricum, and is drawen by straightnesse of 7. furlongs, where Xerxes the King made a brydge of ships, and so he went into Greece for to warre there. The same water spreadeth and maketh the coast of the sea the which is called Propontides, the which anone is constrained into fiftie paces. That coast of the sea hath the name of Helles the sister of Frixus, the fledde the mallice of her stepdame, and fel into y sea & was drowned: and of that falling, the sea & the lande about had the name Hellespontus.

*Additiō.

(Ophiogenes people of Hellespont, which heale the stinging of Serpentes with touching the place.)

Of Eola, chap. 55.

Eola is an Ilande of Sicilia, & hath that name (as it is sayde) of Eolus the sonne of Iphote, which Eolus Poets feigne was king of Windes. And that was sayd, as Varro saith, because he was ruler of y Ilands y be called Eole, and for that of mistes and fumous vapours hee told to vnwise men of windes that should rise: and therefore they thought that he held the windes in his power, and had might ouer them, as Iliore saith lib. 15. The Isles that be called Eole, be nine, and haue that name of him, and be also called Vulcane, for the fire burneth therein, as in mount Echna, as he sayth. And each of these Ilands hath his owne name, the first is called Lipata, the second Getha, of most high cliffes so called: the thirde is called Strogile, the fourth Dedy, and so of other.

*Additiō.

(Eola is a region of the Greeks in Asia, betwene Ionia & Troade, it is also a region containing seauen Isles, betwene Italy and Sicilia. Aeolis, the daughter

of Aeolus, also a countrey nere vnto Hellespont, called sometime Mylia.)

Of Franconia, chap. 56.

Franconia is a prouince in Germania in Europa, & hath that name of men y dwelled therein, & were called Franci: the chiefe citie thereof is called Herbipolis, & standeth on a greate riuer that is called Mogum. That prouince hath in the East side Thuringia & Saxon, in y South side y riuer Danubius, & Bavaria in y west, the countries Suenia & Alsacia, & in the North the country of y Ryn. The chiefe city therof is Maguntia, & standeth vpon y Rhine, & the riuer Mogus commeth into y Rhine. This Franconia is a full good land & plentie of corn, of woods, and strong of Castles and Townes, and full of people.

Of Francia, chap. 57.

France is called Francia and Gallia also, and hath first that name Francia, of men of Germanie, that were called Franci, as Iliore saith: & hath the Rhine and Germany in the East side, and in the North east side, the mountaines Alpes Pennini, & in y South y prouince of Narbon, & in y North west the British ocean, & in the North the Iland of Britaine. France was called Gallia belgica, and had y name of y city Belgis, as Ili. saith. lib. 15. This land of France is a rank countrey, & plentifull of trees, of vines, of corn, and of fruits, & is noble by the affluence of Riuers and fountaines, through the borders of which land run two most noble riuers, that is to witte, Rodan, and Rhene, as Iliore saith lib. 15. Therin be noble quarries & stones both to build & to reare buildings & houses vpon, & therein be special manner stones, & namely in the ground about Paris, that is most passing, namely in a manner stone y is called Cipis, y men of that Countrey call Plastre in their language, for the ground is glassie & bright, & by minerall vertue turneth into stone, this manner stone burnt & tempered with water turneth into ciements, and so thereof is made edifices &

Moguntia, a noble citie in Germania called Mentz.

Aeolus, y king of y vvinds, & signifieth the violent blustering or ouerblowing ships, trees, and building.

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Paris called sometime Lutetia.

The good report of France in times past, and the euill demenor, by murder of late yeres agree not yvell together.

bautes, wals, and diuers pavements: and such ciment laide in worke, waxeth hard anon againe as it were stone, and in fraunce be many noble & famous cities, but among al Paris beareth the price, for as sometime the cite of Athens, mother of liberall artes & of letters, nourisher of Philosophers, & well of all sciences, made it solempne in science & in conditions among Greks, so doth Paris in this time, not only France but also all y other deale of Europa. For as mother of wisdome, she receiveth all y cometh out of euery country of the worlde, & helpeth the in all that they neede, & ruleth all peaceably and as a seruauant of truth, she sheweth her selfe debtic to wise men & vnwise: this cite is full god & mightie of riches, it reioyseth in peace: there is god aire of riuers according to Philosophers, ther bee faire fields, medes & mountains to refresh & comfort the eien of them y be weary in study, ther be conuenable streets & houses, namely for studiers. And neuerthelesse y cite is sufficient to receiue & to feed all other y come therto. And passeth al other cities in these things, & in such other like.

Of Flandria, chap. 58.

Flanders is a prouince of Gallia belgica, by the cliffes of the ocean, & hath Germania in the east side, and the Iland of Britaine in the North, and the French sea in the West, & in the South y parte of France that is called Gallia Senonensis, and Burgoine. Though this prouince be little in space, yet it is wealthy of many speciall things and god. For this lande is plenteous, and full of pasture of cattell and of beastes, royall and rich of the best towne, hauens of the sea, and of famous riuers, and well nigh all about is moisted with Scaldelia. The men ther of be seemely and faire of body & strong, and they get many children. And they bee rich of all manner merchandises and chaffer, and generally faire and seemely of face, milde of will and faire of speech, sad of bearing, honest of clothing, peaceable to their owne neighbours, true and trustie to straungers, passing wittie in wolle craft, by their craftie working, a

great parte of the worlde is succoured and helped in wollen clothes. For of the principall wolle, which they haue out of Englande, with theyr subtilt crasse be made many noble clothes, and bee sent by sea and also by land into many diuerse Countries. And the lande is plaine, and beareth god corne. In many places ther of grow many trees, but not many woods. There be in some places marishes and mores, in which they digge turnes and make fire thereof in steele of wood, often times therof is made hot fire and strong, and more effectuell then of wood, but that fire is lesse profitable touching the ashes, and heauie saour and smell.

Of the Prouince Fenicia, Chap. 59.

Fenix is a prouince, & hath that name of Fenice the brother of Cathani. For Fenix was put out of Gledis Thebis in Aegipt, & diuen into Siria, & reigned in Sidon, and called the land after his own name Fenicia. It is the land wherein Tirus is, against the which spake Esay, as Isid. saith li. 15. & 9. This lande hath Arabiam in the East side, and the red Sea in the South, & the Sea of middle earth in the West, and mount Libanum in the North. And so this land is best in trees, chiefe in corne & fruite, with most plentie of milke, of Oyle, and of honnye. In this land be many mountains, and fields moisted with wells, and other waters. In those mountaines bee mined mettals of diuerse kind.

(* Phoenicia, or Phoenice, a region in Siria next to India.)

Of phrigia, chap. 60.

Phrigia is a prouince of the lesse Asia, and hath that name of Phrigia the daughter of Europa. This Countrey is nigh to Gallacia in the North side, and Licaonia in the South: & ioieth in some part to Liddia in the East side: & endeth at Hellespontus in the North, as Isidore saith, libro. 15. There be two lands, and either is called Phrigia, the more Phrigia hath therein Smirnam, & Eulium is in y

lesse.

*Additio.

lesse. The riuer Vernicis departeth Li-
caonia and Phrygia as he sayth. And
Phrygia is called Dardanica, and hath
that name of Dardanus, he came out of
Greece with his brother Dracius, and
wanne Phrygia, and reigned therein, and
called the lande Dardanica by his owne
name: and Dracius occupped Dya-
chiam.

*Additio.

(*Phrygia, a Realme in Asia the
lesse, hauing on the East, Cappadocia:
on the South, Lycraonia: on the West,
Troas: on the South, Galatia. Dar-
danus the name of a Prince, raigning
in that parte of Phrygia, where Troia
stode, which was of him called Dar-
dania.)

Of Frisia. chap. 61.

FRisia is a Province in the lower
partes of Germanye, and stretcheth
full long vppon the Clyffe of Decean,
and beginneth from the end of the Rine,
and endeth at the Danish Sea. The
men of Germany, call men of this land,
Frisones, & betwene them and y Ger-
maynes is great difference in cloathing,
and in manner. For welnigh all men
be shorne rounde, and the moze noble
they be, the moze worship they account
to be shorne the moze nigh. And the
men are high of body, strong of vertue,
stearne and fierce of heart, and swifte,
and nimble of body, and they vse yron
speares in steede of arrowes.

The land is plaine with much lesse,
and pastures, and with grasse & hearbs,
and without trees and woode, and they
make fire of turues full of glewe, and of
the doung of Dren and Rine dried and
burned. The men be free, and not sub-
iect to Lordship of other Nations, & put
them in perill of death because of free-
dome, and they had rather dye, than be
under the yoke of thraldome. There-
fore they forsake dignitie of knight hood,
and suffer none to rise and to be grea-
ter among them, under the Title of
knight hood, but they be subiect to iud-
ges that they chosse of themselves from
yere to yere, which rule the Communal-
tie among them. They loue well chastie

tie, and punish all the vnchast, right gre-
uously: and they keepe their Children
chast, vnto the time that they are of full
age, and so when they be wedded, they
get manly children and strong.

(*Frisi), People of Holland, where
of the Countrey is called Friseland.)

*Additio.

Of Insulis Fortunatis, ca. 62.

The fortunate Ilandes stand in the
Decean, afoze the lesse side of Mau-
ritania, and be full nigh to the West.

And be departed a sunder with the sea,
as Isidore sayth, lib. 15. And be called the
Ilandes of Fortune, for plentie of all
manner of good, and namely of Corne &
of fruite. And for noble ground and plen-
teous, the errour of Nations & makings
of Poets daimed, that these Ilands wer
Paradise, as Isidore sayth libro. 15. and
Plinius saith the same li. 5. ca. 33. And he
saith that there grow trees of C. l. sorte.
Therein is plentie of apples, and multi-
tude of Byrdes, and much hony & milke,
and namely in the Ile that is called Ca-
prana, which hath that name of Goates
and of Wethers, for full many be ther-
in. There be wonderful strong hounds,
and namely in the Ile that is called Ca-
naria, the which hath that name of the
huge number of great mightie hounds.

(*Fortunata Insula, the fortunate
Iles which wer in y great Decean sea,
& of Pliny are named to be 6. of Solinus
3. of Ptholome 2. which he calleth also, y
Iles of y Gods, for y wholsomnes of y
aire, & winds blowing ther. Also y plen-
tie of good fruits, & fertilitie of y ground. It
is thought of some me, to be those Iles,
which are now called Canaria, distant
from spaine toward y west. 1200. miles,
after y account of Petrus Martir. Of
these Iles are found to be 7. in number.
First about y yere of our Lord. 1405. a
French-man called Betanhor, at y co-
maundement of Katheren, then Augene
of Castell, found two of them, and called
the one Launcelot, and the other, Forte
Ventrú. Some after, one Fernandus Pe-
raria & his wife found other two, & called
y one Ferream, & the other Gomerá. Af-
ter y the great Canaria was found, by
Petrus de Vera, & Michael de Moxica.

*Additio.

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Last of all, by commaundement of Fernando & Elizabeth, late King & Queene of Spaine, Teneriph and Palma, were found by Alphonsus Lugo, so that now all the seaven Iles, be vnder the Dominion of the King of Spaine. Notwithstanding, some suppose, that these be not the Iles, which were called Fortunatae, but rather those moze south, called now of the Portugals, Insulae capitis viridis. D. Cooper.)

Of Galilea: chap. 63.

Galilea is a countrey in Palestina, and hath that name, for that the men thereof be moze white than men of other countries of Palestina: and Galilea is double, the ouer and the neather, and they ioyne together, and stretcheth vnto Siria, and to the Prouince of Fenix. In either is grounde very apte to beare corne and fruite. There is plentie of vines, and of olyues and of water, for in some part thereof, the riuer Iordane runneth thereby. There be most noble lakes, profitable and healthfull, and be there called seas for hugeness and multitude of fishes. And (as Isidore sayth) ther is the lake that is called Lacus Tiberiadis, and hath that name of a towne that so is called, and is moze wholesome than all the other, and moze effectual to health and preservation of bodies. And containeth ten furlongs. Loke befoze in the Lake Tiberiades, and in Lacus Genesar, in tractatu de Aquis & stagnis.

Galilea, a countrey which marcheth on Syria, Arabia, & Aegypt.

Of Galatia, chap. 64.

Galatia is a Countrey in Europe, and hath that name of French-men that dwelled therein, and were called Galles as Isidore sayeth libro. 9. & 15. The King of Bithinia, called the Galles to helpe him, and he had the victorie, and departed the Kingdome with them, and the Galles were after ward medled with the Graekes, and were called Gallogreci: but now they haue name of the olde Galles, and be called Galli. This land

is full wide and large, and most plentiful, and containeth a great deale of Europe, and is now called Rutenea of many men.

(*Galatia, or Gallogrecia a Countrey in the lesse Asia, ioyning to Phrygia and Libia.)

Of Gallicia, chap. 65.

Gallicia is a Prouince in Spaine, and hath that name of whitenesse of the men that dwell therein, for they be moze white, than men of other Countreys of Spaine, as it is sayd. This land beareth well corne and fruite, and is nigh to the Ocean, there is plentie of much good cattell. The men say, that they come of the Graekes: and so they be strong in kinde wit, as Isidore sayeth libro. 9. For after the battaile of Troye, manye of the Graekes came into Gallitia, and abode there.

Of Gallia, chap. 66.

Gallia is a Prouince of Europe, betwene the mountaines Alpes Penine, and the Brittish Ocean, and hath that name of olde time of whitenesse of men: for Gallia is Graeke, and is sayd, milke. Therfore Sybel called them Gallos, that is to say, white: and shee sayd, that milke necks should be wreathed in golde: for by diuersitie of heauen, face and colour of men, appeare the diuers qualtyes of their stomacks and bodies, Rome breedeth beuie men, Graete light, Affrica gnylesfull, and fraunce kindlye fierce men, and sharpe of wit, as Isidore sayeth lib. 9. This land hath Germany in the East side, & Spaine in the West, Italy in the South, and endeth in the North, at the Brittish Ocean, as Isid. sayth. Sometime this lande was diuided in thre parts, that were called Togata, Celtica, and Belgica: but now French men dwell in these Prouinces, and of them the lande hath that name, and is called Francia. Loke befoze in Littera. F. of Francis, and of Francia.

(*Gallia, a noble Region, set betwene Spaine and Germany on the

*Additio.

Addition

*Additio.

Cast

bordereth on the mountaines Alpes: That which ioyneth to Germany, was called Belgica, and was contained betwene the riuers Scalde and sequana, or Seyne. That parte which marcheth to the mountaines, was called Celtica, or Lugdunensis, and was contained betwene the riuers seyne and Garumna, or Geronde. That which bordereth on Spaine, called Aquitania, was bounded with the mountaines pyrenæi. Cæsar boundeth the parte called Celtica, with the riuers Rhene and Gerond. Agrippa describeth Gallia betwene the riuer Rhene, the mountaines Pyrenæi, the Ocean sea, and the mountains Gebennæ, and Iura. Moreover, that which is now called Lombardie, was called Gallia Cisalpina.)

¶ Of Gadis, chap. 67.

Gades is an Ilande in the ende of Spaine, and departeth Affrica from Europe, wherein Hercules set wonderfull and noble Pillers, in token of conquest. And thence cometh springing of the Sea Sirenum, out of the wells of the Ocean, and is departed from the next land five score paces. The Tyres came from the red sea and occupied this Iland, and called it Gadis in theyr language, that is to vnderstand, separated, for that Gadis is compassed with y^e Sea about. Therein groweth a tree that is like to Balme, the gumme thereof lyke glasse, maketh a precious stone, that is called Ceramina, as Iſid. saith li. 15. And this land maketh many countries of the world, rich of fruite and spicerie, and namely Countries of the west.

*Additiō.

(*Gades, two Iles in the further part of Spaine beyonde Granate, which in worthinesse of men before time haue excelled. For at one time, there were in Rome 500. men of this Countrey Citizens of the order and state of Gentlemen. In the lesse of those two Ilands, it is reported that grasse is so battling, as the milke of the beasts doth cast no whayre, nor can haue any cheese made of it, vnlesse it be mixed with much water. It is writtten moreover, that vnlesse

the beastes there feeding, be often let bloud, they will within thirtie dayes be stifled and dye with fat. Which fertile little may seeme to giue occasion of the fable of Gerions beasts, that Hercules droue away.

¶ Of Grecia, chap. 68.

Grecia hath that name of Grecus, a King that dwelled therein, and gaue thereto his owne name, as Iſido. saith, lib. 15. The prouinces thereof be eight, Dalmatia in the West, then is Epyrus, after Helladas, then Thessalia, after that Macedonia, and after Achaia: & twaine in the sea, Creta and cyclades, and is a Countrey most wide and large, and hath many other names, and is full plentiful of riches both of the sea, and of lande, & is Lady of many Kingdomes, nourisher of chualtrie, mother of Philosophie, singer and mistres of all good sciences. In olde time, men thereof, were the best warriors, and indued with giftes of wit, and of wisdom: they were faire & most eloquent speakers, subiect to lawe, milde to strangers, peaceable and easie to men of that land, and were wroth and high hearted to men that would do wrong to their neighbours, and would not suffer it, but withstood such wrongs, with all their might, as Varro telleth, in lib. de ludibus Grecorum.

(*Grecia, (the fountaine of prowesse and doctrine, and nourse of eloquence) a great and famous Countrey, containing these noble Regions, Epyrus, Acarnania, Actolia, Phocis, Loeris, Achaia, Messenia, Laconia, Argos, Megaris, Attica, Boetia, Doris, Phthiotia, Thessalia, Magnesia, Macedonia, and Thracia. All the which of late yeares, were vnder the yoke of Christs religion, and now alas, to the great discomfort of all perfect christian men, are vnder the most cruell subiection and seruitude of the great tirant the Turke, & become barbarous, living in the beastly superstitions, of the false Prophet Mahomet.)

*Additiō.

Addition.

Here I haue thought good for y^e better vnderstanding of y^e christian reader, to note what Mahomet was, which the

Addition

great

great Turke so highlye extolleth. Mahomet was first a poore man, & a buyer and seller of Camells. Afterward he fell acquainted with an Heretike Monk, called Sergius, by whose meanes he declared himselfe to be a Prophet, & took upon him as well to reforme the olde Lawe, as the newe. He wonne great Realmes, and at the age of fortye yeares dyed (as some suppose) of the falling sicknesse, which he long time did dissemble faining, that the Angell Gabriel, was sent to him in message, whose brightnes he might not sustaine.

Mahomete or Machumet, had to his father, one Abdalla, by stocke an Auntie, a Persian or Arabian boyne, and had to his mother Emma a Jew, & was boyne in Iesrah, on a manday, being the 12. daye of the moneth Rabe, about the yere of our Lord 597. or 621. his father dyed a little before his birth.

His geneologie is resolued with monstrous and blasphemous fables, unto the time of Seth and Adam, he was boyne without any dolour or paine felt by his mother: and when he was circumcised, he was merry and laughing, but whether this is to be believed, iudge you. At the very houre and time of his death, the Idolls fell downe by themselves, & Lucifer was taken of Angells, and drowned in the deepe Sea Alcazum, from whence after fortye daies, being escaped, calling together a counsaile of Diuells, he complained of the destruction of his kingdome, beside many other frivolous and lying wonders.

As touching his education, that the Birdes and Windes did strue for his bringing up, and that he was committed to one Halima: and that an Ass, inclynning his selfe downe said of Mahomet, Hic est sigillum Prophetarum, also how three men drew out his bowells, and cleansed the Diuells portion, out of his heart, &c.

Mahomet coulde neyther read nor write, as he himselfe testifieth, In Alcarono Azoara, 17. being utterly unskilfull and unlearned in his youth. He had a great foulte head, a face mixed with white and red, a long beard, and he was

swift, and of very nimble fete. He had a quicke, subtle and craftie wit: and learned all manner of sects. Simoneta li. 4. cap. 36.

Sergius the Pellozian Heretike coming to Mecha, instructed him, worshipping Idolls with his error, and deluged unto him, certaine rules out of the olde and new Testament.

Mahomet married one Eadiga, a rich widowe, whom he allured to love him by Art Magicke, or witchery: And because he was often troubled with the falling euill, he made his wife believe, that so often as he fell, the brightnes of the Angell Gabriel was the cause, whose presence his bodely force, could not abide. Of his function, of his workes, of his doctrine, of his prophecies of his conflicts, of his filthy lusts, and of his death: read the booke tituled, The Poore mans Librarie, set forth by Master William Alley, Bishop of Excester, 1560.

Of Gethulia, cap. 69.

Gethulia, is a prouince of Affrica, and hath that name of Grækes, the which descended either of the Grækes, or els of those men that remained of the Nation of the Gothes, as Isidore sayeth, lib. 9. They gathered a great host, and sayled into the parts of Libia, and chose there their place, and be there to this daye, and for they come of Grækes, by deriuation of name, they be called Gethuli. And therefore is an opinion among the Grækes, that that Nation is nere of kinne unto them, as Isidore saith lib. 9. Beside these men, dwell Gelones, people, that stretch from the South to the Hesperie Ocean, which men goe about and strage in Desarte. This name Gelon came of an Iland Gaulon, that is beside Aethiopia, where no Serpent is bred, nor may live therein, as he sayeth. Also in the ende of Affrica, be as it were beastiall men that be called Garamantes, and haue that name of Garamant the King, the sonne of Apollo. He buylded there a Towne, and called it Garama, by his owne name.

Plynus speaketh of them and saith,

that

that they be verely departed, and farre from company of mankinde.

*Additio.

(*Geta, a People which some suppose to be those, which are in Norwage and Gothia. Some say that they be moze in the Northeast in Scythia pertaining to Europe: some thinke that it is þe people of the Countreyes Valachia, and Transylvania.)

¶ Of Gorgones.

Cap. 70.

Gorgones be Isles of Ocean, also the forland that is called Vesperaserus. Therein dwelled women that wer called Gorgones Feminine; and they are said Alti, i. Veloci, in English swifte, for roughnesse and sharpnes of body, &c. and of them the Ilandes had the name, as Isid. saith li. 15.

*Additio.

(*Gorgones, monstrous women, which were vanquished by perseus, a noble knight, which deliuered a faire Lady, called Andromeda from a Whale, and also slew Medusa, which turned men into stones: whether by hir pride, hir hayres were turned to Adders, or by lecherous lust she brought all hir louers to a shamelesse forgetfulness, for that Serpents signifieth pride, and lecherie, shamelesse hardinesse.)

¶ Of Gothia. Cap. 71.

Gothia is a Province of the neather Scythia in Europe, and hath that name as men suppose of Magog the son of Iaphet, as Isidore saith libro. 9. And so he saith, that those old Nations wer called both Gethas and Gotos, and wer sometime most strong men and huge of body, & used most dreadfull maner of armor and weapons. And men deme, that children that came of them occupied the most part of Europe and of Asia: For their children be Danes & manye other Nations in the West. Getuli in Affrica, and Amazones in Asia, came of the Children of the Gothes, as he saith li. 9. & 15. And this land is yet full wide, and hath in the North side, Norwage, & Denmarke, and is compassed with þe sea

Ocean in the other sides.

To this Countrey belongeth an Ilande that is called Gothlandia, and is called the Iland of Gothes: for Gothes dwelled there sometime. The Iland beareth well Cozne, therein is much Pasture, and fish, and occupied in manye manner merchaundises and chaffer: for many manner skinnes and plentie of money, other merchaundise and chaffer are brought out of diuers landes and Countreyes in Shippes to that Iland. And bee ledde thence by Ocean into Germanye, Fraunce, Britaine, and Spaine.

(*Gothi, and Gotthi, an Ile by Denmark, called Gutland, not farre from Norwage, from whence the people first came, unto whom resorted a great multitude of other people, as well out of the Countreyes now called prussia, Livonia, Russia, and Tartaria, as diuers other parts called Scythia, and making sundrie Kings, did depopulate and bring in subiection, the moze part of Europe, and finally destroyed Rome, and inhabited the parte of Italy, now called, Lombardye, and lyke wise subdued the Realmes of Castile, and Arragon.)

*Additio.

¶ Of Gnydo. chap. 72.

Gnidam is a Countrey in an Iland against Asia, betwene Siria & Italia, toward Pamphiliam and Ciliciam, lying against Creta, as it is sayde in the Close super Acta Aposto. 27.

Gnydus, a Citie in Licia.

Addition

¶ Of India. chap. 73.

Inde is a Countrey in East Asia, and hath that name of the River Indus, and is cloased therewith in the West. This Countrey stretcheth from the South side into the East, and out of the North unto the Mount caucasus. Therein are manye manner of men, and Townes, and also the Ilande Trabo, full of precious stones, and Elephants.

There in

Therein be also the Ilands Grista, and Arge, that are plenteous and rich of gold and of silver, and also profitable in trees that neuer lose their leaues. And in India be most noble riuers, Ganges, Indus, and Hippanes, that adorne the Countreies of Inde. Also Inde is most whole some in Westerne winde, and beareth corne twice a yeare. Therein be men of dyed colour, and great Elephants, and Unicorues, and Popiniapes, and Hebenasid tree, that so is called, Cinamom, Pepper, and a reede that smelleth full sweete. It sendeth out thereof precious stones, Berillus, Chrysopassus, Carbuncles, Adamantes, Margarites, and Antions, that great Ladies so feruently desire. There be hills of golde, and it is impossible to come thereto for dragons and Griphons, and for many manner of men wonderfully shapen, as Irido saith: and all these foresaid wordes be his, libro decimo quinto. Also among all Countreies and landes of the world, Inde is greatest, most rich, most mightie, & most full of people. Therefore Plinius, li. 6. ca. 19. telleth wonders of the might & multitude of the Indes. And he saith, that in Inde be many kings, and some of them hath vnder him foure hundred thousand men of armes, and some fixe hundred Cuneos of horsemen, and 9. thousande Elephants, that take wages every daye, and so the land is most full of riches. And some one hath sixtie thousand sote men, and a thousand horse men, and seauen hundred Elephants, & allwaye these men be arrayed to warre and to battell, and so the land is strong, mightie & rich. And as it is sayd there, some of the Indies till the earth, and some vse chualry, and some vse merchaundise and lead out chaffer, some rule and gouerne The comminte at best. And some be about the kings, and some be Justices & domes men, some giue them principally to Religiōs, and to learning of wit and of wisdom: and as among all Countreies and landes Inde is the greatest & most rich: so among all landes, Inde is most wonderfull. For as Plinius saith li. 7. chap. 3. Inde aboundeth in wonders, by a long space toward Aethiopia. In Inde

be many huge beasts bred, and moze greater hounds, than in other lands. Also there be so high trees, that men may not shote to the top with an arrowe, as it is sayd, and that maketh the plenty & fatnesse of the earth, and temperatenesse of weather, of aire, and of water. Figge trees spred there so broade, that manye great companies of Knights may sit at meate vnder the shadowe of one tree. Also, there are so great reedes and so long, that every pace betwene two knottes, beareth sometime thre men ouer y water. Also there be men of great stature, passing fixe Cubites of height, and they neuer spet, and haue neuer head ach, nor tooth ach, nor soze eyen, nor they be not griued with passing heate of the Sun, but rather made moze harde and sadde therewith. Also their Philosophers, that they call Gimnosophists, stande in most hot grauell from the morning till euen, and behold the Sunne without blemishing of their eyen. Also there, in some mountains be men with the soles of the fete turned backward, and the soles also, with eight toes in one soles. Also ther be some with houndes heades, and be cloathed in skinnes of wilde beasts, & they barke as hounds, and speake none other wise: and they liue by hunting and following, and they are armed with theye nayles and teeth, and be full many, aboue fixe score thousand, as he sayth. Also among some nations of Inde, be women that beare neuer childe but once, and the children were white haired, anone as they be borne. There be Satires and other men wonderfully shapen: of them it is spoken in the treatise of monstrous beasts. Also in the ende of Inde, about the rising of Ganges be men without mouths, and they be cloathed in mosse, and in rough hairy things, which they gather of trees, and liue commonly by odores & smell at the nozethills. And they neither cate, neither drink but only smell odores of flowers and of wilde apples, & liue so, & they die anone in euill odor and smell: and other there be, that liue full long, & same aged neuer, but dye as it were in middle age. Also some be hoze in youth, & black in age. Plini. rehearseth

these

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Addition

Addition

INdea, a great rich Countrey, called in English Ind, lieng on the South part of the world, which as Ptholomeus writeth, is diuided into two parts. The one is called Indie within the river of Ganges, which on the west is bounded with Aracolia and Gedrosia: on the East, with the great river called Ganges: on the North with the hill called Imas: on the South and West, with parte of the Indian sea. The other part of Indie without Ganges, is bounded on the west with the sayd river Ganges: on the North, with part of Scythia and Setica: on the East with the Region called Sinarum: on the South with the Indian sea.

Nearchus, great Alexanders Admirall, affirmed (as Arianus writeth) that it was foure months iourney by the plaines of Indie. Megasthenes saide, that the breadth of Indie, from the East to the west, containeth 16000 furlongs, which is 2102 miles. The length from the North to the South 22000 furlongs, which is 2850 miles. Ctesias affirmeth it to be as much as the residue of Asia: but Onesicritus which wrote the actes of Alexander, denieth it to be the third parte of Asia. There are alwayes two Summers, and fruites and graine twice gathered. The windes be alwayes temperate, the beastes and fowles much greater, than in other Countreies, and of more diuers kindes. The names of the Countreies and Cities there, be now otherwise, than they were in the time of the auncient Writers. They which be now knownen, shall be declared in their places, with the mountains and riuers which are great aboue all other.

*Additio.

(Of the three principall riuers in Indie, Ganges, Indus, and Hyphasis: Ganges, a great Riuier that diuideth India, called in holpe Scripture Phison, one of the foure riuers which come forth of Paradise. Iosephus doth interpret it Inundation. The breadth thereof (as Solinus writeth) is in the nar-

rowest place eight miles, in the broadest, twentie miles. Arianus writeth, that where it is narrowest, it is in breadth one hundred furlongs, which is eight miles. In many places, it spreadeth so wide, that where the ground is most plaine, nor any high place appeareth, no man may discern any thing of the other side: in the shallowest place, it is an hundred fote deepe. There runneth into it, seauentene great Riuers, euery one of them able to beare a shippe. In this Riuier of Ganges is an Ile, and therein a great Citie, called Palibotra, the Countrey is called Phraha, the king whereof as Plynie writeth lib. 6. cap. 19. hath alwayes in wages 600000. foot-men, 30000. horse-men, and 9000. Elephants.)

(*Indus is a notable Riuier, that cometh from the great Mountaine Taurus, and incloaseth Indie on the West, and runneth into the Indian sea. Into this Riuier runneth nineteene great and famous Riuers, the least of them is more, than the great Riuier of Donowe. Where he is broadest, Strabo sayeth, that they which doe write most moderately of Indus, doe affirme, that he is in breadth fiftie furlongs, which is twelue miles and a halfe. The water thereof causeth great fertilitie, when it ouerfloweth, and thereof many sundry pleasant and wholesome fruites, doe spring without labour.)

*Additio.

(*Hypasis, or as some doe write, Hypanis, Arianus calleth it Hyphasis, a great Riuier, which runneth out of the mountaines of Scythia into Indie, and cometh into the famous riuier of Ganges, and is in breadth seauen furlongs, as Diodorus writeth, libro. 17. The streame thereof is so swift, that no man may passe ouer it, by the space of five dayes sayling. The water is fresh: after that it cometh within foure daies sayling of the sea, it is wonderfull bitter, by reason of a bitter fountayne, which runneth into it. At this Riuier, the great Alexander finished his iourney, and went no farther into Indie, but did there set vp twelue Altars of Stone, euery of them fiftie Cubites

*Additio

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in greatnesse. *D. Cooper.*

Of Hircania. chap. 74.

Hircania, is a Province in Asia, under the mount Caucasus, and is a full wide countrey; and there be manye men of diuers Nations and tongues, as Isidore sayth hb. 15. Also Orosius saith, that the land stretcheth from the mount Caucasus vnto Scythia. Therein are forthe foure Nations, that passe right far and wide for plentye of the lande. Some of them till lande, and some liue by hunting, and some be cruell and beaustiall, and wonderfull ye shapen, and lyue by mans flesh and drinke mans blood, as Isidore sayeth libro. 15. And he sayeth there, that Hircania hath the name of a Wynde, that is called Ircana, and lyeth toward Scythia, and the Sea Caspium is in the East side, and the more Armenie in the South, and Albania in the North, and Hiberia in the West. And it is sharpe of wyndes, with plentye of many great wilde beastes, Partes, Tigres, and Panthers. There breedeth birdes that are called Hircanie, their feathers shine by night, and such birdes are founde in Germany, as Isidore sayeth. In the tyme of Machabeus Iohn Hircanus, the sonne of Simon the chiefe Priest, ouercame y men of this Hircania. And the sayde Iohn was called Hircanus because he ouercame that Countrey, as the master sayeth in his hystorie, in the beginning of the storie of the Gospell: and Hierome saith the same.

**Additio.* (Hircania, a Countrey in Asia, Hyrcanum mare, the Sea now called, Mare Abacucke, or Mare de Sala.)

Of Idumea. chap. 75.

Idumea is a Countrey in Arabia, and hath that name of Edom, that was Esau Isaacs sonne: for Esau Isaacs sonne was called so. Also Esaus children that was also called Edom, did expulse, and put out the Amozreis, and dwelled

in that lande, and called it Idumea afterward. Idumea is to vnderstande, the lande of Edoms children. And Idumea and Palestina, are departed by certayne Deserts. The borders of Idumea stretcheth vnto the Red sea, and this lande is strong, and full of mountaines, and is situate vnder strong heat of y Sun: therefore people of that Countrey, make them houses and caues vnder the earth, to kepe them from strong heate of the Sunne, as the Close sayeth super Abdiam.

(Idumea, a Region in Syria, lying to Aegypt, and bordering vpon Palestina.

**Additio.*

Of Iudea. chap. 76.

Iudea is a Countrey in Palestina, and hath that name of Iudas Isaacs sonne. Men of his lynage, were Kings therein. This land was first called Canaan, and had that name of Chanaan, the which being expelled & put out, the Iewes possessed that lande. The length thereof, beginneth at the strate Arpha, and stretcheth vnto the strate Iuliacem, wherreas is the common dwelling of Iewes and of Ires. The breadth thereof stretcheth from mount Libanus, to the side of Liberia des: & in the middle of this Iudea, is the Citie of Jerusalem, as it were the nauell of all the Countrey and lande, and is rich of diuers riches, and beareth well rozne and fruite: and is onely endowded with waters and riches of Faume. Therin be many trees, Cedars, palmes, Cipres, and other noble trees. Therein be many vines and vineyards, Pomegranardes and Olyues. The lande is rich of milke and of honny, therefore, by the grace of Elementes, the Iewes suppose that this land was promised to their forefathers, and that it shewed milke and honnie, for it was promised to them by apzcerogative of name, as I. G. sayeth libro 15. cap. 4.

Plinius speaketh of this land & saith, that Iudea is a part of Siria, & stretcheth farre and wide, and is next to Egypt

and

and Arabia, and the countreies therein be departed with sharpe mountaines, & the River Iordan runneth there, and departeth Galile from other Countreies of Iudea. In Iudea is Ierusalem, and is the most noble Citie of all the Cities of the East, and in Iudea be hot wels, and healthfull. Also in the ende thereof is the dead sea, that is called, Lacus Asphaltis, and is so called, for it breedeth nothing that hath life: but therein is glewe, and nothing lieth therein: if any thing alius be throwen therein, it swimmeth aboue, and this dead Sea, swalloweth the riuer of Iordane, and spillet god water medled with water of pestilence.

*Additio.

(Iudea, a Countrey in Asia, which hath on the West, Mare Cyprium, on the South, Phoenitia, and Syria: on the East, Arabia: on the South, the Lande of Aegypt. It receiued the name of Iudas the sonne of Iacob, the Patriacke, where before it was called Chanaan, of Chanaan the fourth sonne of Cham.

Of the miserable estate of these people, remaining a common example vnto all nations of the world, to beware (that they likewise giue not ouer themselves, to open resisting of the truth of Iesus Christ, against the Paieritie of God, lest they come likewise to be dispersed, and made a scattering generation) which for their common contempt of Christ, as vagabonds, driuen forth of euery Christi- an Kingdome.

Iudei, not onely the people of Iudea: but also they be so called, which doe obserue their superstition. They were expelled out of the Realme of Englande, in the time of King Richard the first, for their crueltie in slaying of Christian Children: lyke as they haue bene out of Fraunce, and Spaine, and now of late out of Portugall.)

*Additio.

(In Iorpe is God knowen, his name is great in Israel. At Salem is his tabernacle: and his dwelling in Sion. Psal. 76. Iurie the lande of promise wherein Christ was borne. Israel are the faythfull congregation. Salem is Ierusalem, Sion the place of Dauid, en

mount Sion: aboue Ierusalem and in Ierusalem was the holy temple.

Of Iberia. chap. 77.

Iberia is a Countrey in Asia, and nigh the sea that is called Pontus, & ioyneeth to Armenia. In this land grow hearbs, that be good for Diers, as Isidore saith lib. 15.

(Iberia the auncient name of Spaine, also another Countrey nigh to Armenia, it is of some written with H.

*Additio.

Of Italy. chap. 78.

Italy is a greete Countrie in Europa, and sometime Graikes dwelled therein, and was therefore called the greete Grecia, as Isidore saith, lib. 15. And after that lande was called Saturnia, and had that name of Saturnus the King. For when Saturnus was put out of his place by Jupiter, he hidde himselfe there. And this land was called Italia at last, and had that name of Italus King of Cicile, that reigned therein. The length thereof is more then the breadth, and stretcheth out of the South north West, to the East South east, and is closed in the South with the sea Terrenum, and in the South with the sea Adriaticum, and endeth in the West at great mountains called Alpes. This land is most fayrest in all things, most kind ground to beare plenty of fowle: therein be noble waters and lakes, as Venetium, Auerum, and Lucrinum, and many other Rivers, as Eridanus, or Padus, Tiberis, Verianus, and other such. There in breede pperious stones, that is to wit, Lignurium, Sagates, Pearles, and Cozall.

Also there are bread Wea, the serpent, and Linx the wilde beast, and many other singular kindes of Birdes. Also this Countrey is called Hesperia, and hath that name of a starre that is called Hesperus, as Spaine is called. For Graikes sayling into Italye and into Spaine, take hede of that starre.

But Spaine is called the last Hesperia, for Spayne is in the last place under the West. Huc vsque Idorus, libro. 15.

Among all the West countreyes and landes of Europe, Italy beareth the price. Therein are noble Ilandes, and solempne hauens of the sea, and those Prouinces be full of riches, and Cities most full of people, & most strong wals and Ditches, with other araye of warre, with plenty of golde and of silver. Lib. 2. Plinius sayth, that therein be twelue famous and most mightie perticular Countreyes, besides the Ilands, of whom he treateth largely. And this lande is cloased all about in the East, North, & West, with full high mountaines called Alpes, out of which Mountaines, spring noble riuers, the Rine and Danubius, which runne by Germany, and Rodanus and Secana, and many other, that runne by Fraunce, that moisten the Countreyes all about, and namelye, the parts of Fraunce, that be called, Gallia Lugdunensis, and Gallia Narbonensis, and Gallia Belgica.

*Additio.

(*Italia, a noble Countrey, which is inuironed on the West, with the mountaines Alpes: on the North, with the Sea Adriaticum: on the East and the South, with the Sea Mediterraneum, and Fretum Siculum. It also containeth these Regions. Liguria, Etruria, Umbria, Flaminia, Larium, Aprutium, Campania, Apulia, Venetia, Picenum, Gallia Cisalpina, called Lombardie. The length thereof (after Plynie) is 1020 miles: the breadth in some places between the two seas foure hundred and ten miles. It was sometime named, Magna Grecia, because it was inhabited with Grækes, as Mursilius writeth. Solinus resemblanceth the figure thereof to an Oaken leafe, extending more in length, than in breadth, toward the end being diuided, as it were into two hornes, whereof the one lyeth toward the Sea Ionicum: the other looketh to the narrow sicilie, called Fretum siculum. In the narrowest place, it passeth not in breadth, twenty miles.

Italica, a Citie in Italy, which by another name, is called Confinium. There is another in Spaine, where Silius Italicus was borne.)

Of Hispania. chap. 79.

The countrey of Spaine, was first called Hiberia, and had that name of the riuer Hiberus, and was afterwarde called Hispania, and hadde that name of the Riuer Hispalus, (as it is sayd). And this lande was called Hesperia, and had that name in olde time of the West euening starre. And this land is betwene Africa and Europa, and is cloased in the North side with mountaines Pyreneis, and is closed with the Sea all about in the other sides, and the aire there is very healthy, ther is a bundance of all corne and fruite, & most rich of precious stones and of mettall. Most noble Riuers runne through this land, as Betis, Tago, Hiberus, Tagus, and Bactolus, that driueth golde. Therein be sixe Prouinces, as Terraconis, Cartaginensis, Lusitania, Callicia, and Betica: and in the other side of the arme of the sea in the countrey of Africa Trangitania. And there be two Spaines, the hether and the farther. Huc vsq; Ildo. li. 15.

Orosius sayth, that Spayne is as it were a three corner to the roundnesse of landes: for it is beclayped nigh all about with the sea Ocean and Tirreni, and is welnere made an Iland: the next corner thereof is Eastward, and in the right side thereof is the Prouince of Cyprian, and in the leste side it is straitened in with the Sea Balcaricum: and nigheth the borders of Parben. The second corner thereof, is toward the North Northwest, where is Fernagicia, a Citie of Gallia, & reareth toward the sight of Britaine. The thirde corner thereof is toward the Ilands Cadiz afore mount Atlant, that is in Africa, in the other side of an arme of the Ocean. Huc. vsque Orosius.

Also Plinius prayseth Spaine in manye things, and namelye in mettall, and

saith,

sayeth, that nigh in all Spayne is plentie of golde and silver, of brasse, copper, and yron, of tinne and lead, both white and blacke. Therein be men and nations great warriours, and strong. It is sayd, that some of them descended of the Grekes, and it is said also, that some of them were descended, & were successors of the Wysigothes, the same saith Isidore. For therein be many speciall provinces, that we know, and there is Galicia. Men of that countrey tell, that they came of the Grekes, as Isidore saith lib. 9. Therin is Asturia, and hath that name, for it is closed all about with mountains above the river Asturius, and ther is Celtiberia, and hath that name of Gallis Celticis, that dwelled upon the River Hiberius.

(* Hispania, a Countrey in the West part of Europe, called Spaine, sometime called Iberia, and Hesperia. It is inclosed on the South part, with the Sea Mare Mediterraneum, which divideth Europe from Affrike: on the North part, with the Sea, Mare Cantabricum: on the west, with the great Ocean Sea: on the East with the Mountaines Pyrennei, and the parte of the Realme of Fraunce, called Aquitania and Narbonensis. This Countrey is divided by Piholome into three Regions: Bethica, wherein is Granado, Syuil, Cordubia, &c. Lucitania, wherein is Portugall, Gallecia, &c. Tarrhaconensis, wherein is Castyle, Lyons, and Arragon. At this time it containeth five Realms, Granado on the South part toward Affrike, Portugall on the West, Gallecia and Biskaye on the North, Arragon on the East, Castile and Lyons in the middle. Much of the West parte, by reason of Rocks, Forrests, and for lacke of water, is not fertill, nor well inhabited. The North part by reason of much cold, is not plenteous. The South parte is wonderfull fruitfull. It is in length, as Strabo writeth, 6000. furlongs, which is 850. miles: in breadth, 5000. furlongs, which is 625. miles. Plinius next unto Italy, extollet it in fertillite above all other Countreies, in plentie of graine, wines, ylle, silver, golde, and yron.

Statius and Claudius doe no lesse commend it. As touching for golde, and silver, Spaine is beholding to the Indies, from whence cometh yearly an infinite masse of treasure: which if South and distrust, had not bene Pilates of England in times past, those Indies had served England and not Spaine, for the most part, as more plainly appeareth in the booke tituled, the Decade of the West and East Indies, and Andrew Theuer.

OF Hibernia.

Cap. 80.

Irelande is called Hibernia, and is an Ilande of the Ocean in Europe, and is nigh to the lande of Britayne, and is more narrow and straight than Britayne, but it is a more plenteous place. This Iland stretcheth out of the South into the North, as Isidore saith lib. 15. The first partes thereof are toward the sea that is called Hyberum Cantabricum Oceanum. And also this Iland hath that name Hibernia, of the sea that is called Hyberum Oceanum. In this lande is much plentie of com fields, of wells and of rivers, of faire meades and woods, of mettall, and of precious stones: for there is gotten a fire cornered stone, that is to say, Iris, that maketh a Raine bowe in the aire, if it be set in the Sunne. And also there is found a stone that is called Gages. And there is Jet found and white Margarites. And concerning the whole aire, Irelande is a good temperate countrey. There is little or none passing heat or cold. Ther be wonderfull lakes, poudes and wells, for there is a lake, in which if a staffe, or a pole of tree be pight, and tarieth long time therein, the part that is in the earth turneth into yron, & the part that is in the water, turneth into stone, and the part that is above the water, abideth still in his kinde of tree. There is another lake, in which if that thou throwest roddes of hasill, it turneth those roddes into Ashe, and againeward, if ye cast ashe roddes therein, they turne into hasill. Therein be places, in which

*Additio.

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long, and
be helthy
of body:
but stran-
gers are
molested
with the
fluxe, a
deadly di-
ease if
they a-
bide ther.

Addition

dead Carrions neuer rot: but abide
there alway vncorrupt. Also in Ireland
is a little Island, in which men dye not,
but when they be overcome with age,
they be borne out of that Lande to dye
without. In Ireland is no Serpent, no
Frogges, no venomous Spider, but all
the land is so contrary to venomous
beasts: that if the earth of that lande be
brought into another lande, & sprung on
the ground, it layeth Serpentes and
Toades. Also venomous beasts lieth ri-
shy wold, kinnes and fells: and if ser-
pents or Toades be brought into Ire-
land by shipping: they dye anone. Ma-
nye other wonders are in that land.

Solinus speaketh of Ireland and sai-
eth, that Irelande is high asmuch as
Britaine, but the inhabitants thereof,
be fierce, and lead an vnhumaine life:
There is no Adder, scne except it be
seldome. The people there vse to har-
bour no guests: they be warriors, and
drinke mens blood that they may, and
wash first their faces therewith: right
and vnrigh they take for one. There be
no Bees, for if men throwe powder or
stones that is brought out of Irelande,
into hives, the swarms forsake the ho-
uys, combs. The Sea, bybernicum, to-
ward Britaine, is full of waues, & vn-
quiet, and is in all the yeare vnrigh-
tlye, so sayle in except it be some dayes,
it is an hundred, and thirtie thousande
waues, chap. 30. *De vicijs et moribus*, De
Morb. mundi. Men of Ireland are sin-
gularly cloathed, and vncivelly arayed,
and scarcely fed, they be cruell of heart,
fierce of chere, angry of speech & worpe.
Nevertheless they be free hearted and
faire of speech, and goodly to their owne
Nation, & namely those men that dwell
in wodes, marreyes, and mountaines.
These men are plesed with flesh, apples,
and fruite for meate, and with milk for
drinke, and giue them more to playes
to hunting, than to worke and travell.

As concerning Ireland, read Policro-
mion lib. pri. cap. 32. *De vicijs et moribus*

Of Icaria, chap. 8. word: 100.

Icaria is an Island, one of Cyclades
in the West side, and the sea Icarum
hath the name of this land Icaria, &

this lande is betwene Syonum and Car-
thagen, and is not able to dwell in for
high rocks and craggies, and also for it is
haunterlesse w every side, and hath this
name Icaria, of one Icarus of Creta that
was drowned therein, as Ildore sayeth
lib. 10. 37. *De vicijs et moribus*

(Icarus an Isle in the Sea Icarum,
which is also called Icarus. Icarus the
sonne of Dedalus, who hauing wings,
(made by Arte) with his Father flew
out of the Isle of Creta: but when hee
flew higher, than his Father commaun-
ded, the waues, wherewith the feathers of
his wings were glewed, melted with
the heate of the Sunne: and his feathers
falling off, Icarus was constrained to
fall into the sea, after ward called, Mare
Icarum, Icarus is also the name of the
father of the chaste Penelope, which was
wife to Vlysses the Græke, and is also
the name of a mountain in the Regien
of Athens: the Isle Icarus, is called Ich-
thycula.)

Of an Island, chap. 82.

An Island is called Insula, and is a
land compassed about with the sea,
or with a river, or with a water, as it
were set in the sea, as Ildore saith lib.
15. An Islande is beaten all about with
waues of waters, but it is not broke,
nor destroyed with such beating, but by
shouing and beating of waters, and of
waues on the sides of an Island, the ear-
thie parts be driuen and fastened toge-
ther, and so an Island is made the more
sadder and steadfast in the vtter does.
The vtter parts of Islands be washed,
& vndermined with beating of waters,
but about the inner parts they are faste
together, because of washing with-
out. Also Islandes be some times breyled
with waues and floodes of water, & be
made more by bringing thereto of earth
and of lime. Islands be greene and plen-
teous, by sucking in at boates of mow-
ture of waters and of humours.

Of Caria, chap. 83. word: 100.

Caria a region in Asia, hauing on the
North side the great river Taurus:
on the west the great river Icarum: on
the East Lycia, & diuers other countries:
toward the South, the mountaine Taur-

* Additio.

This
chapter is
added

fas. The people therof called Caces, were good men of war, & therfore enery where retained for soldiers, as Scyzars, or Scythians be now.

(Cacus a citie in Caria, by the river Calbis, this citie is verpe queasie and dangerous to dwell in, both at other times of the yere, & specially in summer, and Autumn, as well for y^e intemperate heat of y^e aire, as for the great abundance of scutes. Wherefore it is reported, that the situation is very unwholesome, and the aire outrageous. When Strabonius a pleasant musician, and merry conceited man, beheld the inhabitants thereof so wanne and ill coloured, he scoffed at them with this sentence of Homer, *Tale quidem genus est hominum, quale est foliorum*: The men and the leaves of this Countrey loke verpe lyke: that is, both wan and pale without lincse colour, for which scoffe, when the people were much grieved, and bitterly railed at him, why (sayth he) may I not iustlye call this a sicklye and queasie Citie, where dead men walk: with which aunswere, hee far more sharplye nipped their deadly countours and wearish looks then he had done before.)

And Of Carthage. chap. 84.

Carthage is the name of a Citie and of a province of Affrica in Hispania: and there be two Carthages, the more and lesse: and Dido made both, she went out of the Province of Fenix, and builded a citie on the cliffe of Affrica, and called the citie first Carcanda in the language of Fenicia. And afterward the name was changed: and the citie was called Cartago. This citie when it was most famous, and not lesse renowned then Rome, Scipio with his Romans hoast destroyed and beate it to the ground: as Isidore sayth liber. 16. And nowe the Romans have builded it againe, as Isidore sayeth. And another Cartago is in Affrica betwene Bisantium & Numidia, & lyeth in the North to the Sea that is called Mare Sydenum, and stretcheth in the South to the Countrey of Getules.

The next parte thereof beareth abundance of Dyle and of fruite, and is full of mettall. In the farther parte toward Numidia is greates plentye of beastes, Serpents, and great wilde Bees, that go aboute in desert, as Isidore sayth. lib. 15. Also there be many Elephants and other beastes, as plinius also affirmeth. liber. 5. cap. 3. (Carthago, a famous Citie in Affrike called Carthage, almost environed with the Sea: which City was in compass about the walles. 360. furlonges, which are 45. Italian miles: whereof seven miles and an halfe ranne in length on the ridge of an hill which went from sea to sea, where were set the stables of Elephantes, a very large place, almost in the middle of the Citie was a Castle or Towre called Byrs, on the top whereof stood Aesculapius Temple, (the sonne of Apollo and Coronus, and was called the God of Physicke, and honoured in the forme of a Serpent) underneath were haucens or Rees of the Castle, and a litle round Ile called Cothon, standing as it were in a great ponde, about which were set the houses, y^e serve for the navy of Carthage. This Citie continued wars with the Romans fortye yeares, and had many excellent men of warre, of whome Anibal was the most noble and famous. That Citie had in subiection, a greates parte of Affrike, Sicille, the more parte of Spaine, and the Isles of the middle Sea. It was at last destroyed by scipio, before the incarnation of Christ. 144 yeares. The country where it stode is now called Thunyse.)

Of Carinthia. chap. 85.

Carinthia is a little Province of Germania in Europa, and hath Pandunia in the East side, and Italye in the West: and the River Danubius in the North, Dalmacia and Salimonia in the South. And is closed with mountains in the one side, and endeth at the Sea Adriaticum in another side. And this is a plentifulle lande in many places: and hath many wilde

beasts and tame. The men be great warriours and strong, and mightely strengthened with Castles and townes. The land is cold, for high mountaines be nigh therto, there is oft raine and Snow: ther about the mountaines for coldnesse of Snow water, manye haue Botches vnder the chinne, as it is sayde. There be many Beares, Bisounts, and other wonderfull beasts and wilde. Also there bee glires, & men eate them, for though they seeme to be a kinde of Pice, yet they bee eaten, for they flesh is both sauoury and fat.

*Additio.

(*Carinthia a Country by Duftrike, ioyning on the South to the mountains Alpes and Italy, on the East and North to Sciria. The election of a new prince or gouernour there is verie strange. Pius writeth in his Cosmographie, that in the towne called Sancti viti, is a great valley, where in a meddowe is set a stone of Marble, of a good height, whereupon ascendeth a hus band man, vnto whom that office by inheritance belongeth: on his right hand standeth a blacke Cowe: on his left hand an ill fauoured Mare. About him standeth a great multitude of Carles, common people. On the other side of the meddowe commeth the Duke accompanied with his noble men, in their robes of estate. Before him goeth the Carle of Goritia, the great master of his house, betwene 12 Banners, bearing the Princes standard: The other noble men followe with the Prince, cladde lyke an hus band man, with a shepe croke in his hand, as he were a shepheard: As sone as the Carle on the Marble stone perceiuet him coming, he asketh aloude in the Slauiue tongue: Who is this that commeth with so proude a gate. They that stande about aunswere: It is the Prince of this Countrey. Then sayth he oftentimes: is he a righteous Iudge, seeking for the weale of the Countrey, a freeman borne, and worthy to haue honour: is he a true christian man, and defender of Christs faith: They all aunswere, yea, he is, and shall be: Then sayth the Prince, by what right may he put me from this place: Then aunswereth the Carle of Goritia, thou shalt haue for thy place, 60

groates, these two beasts (the Cowe and the Mare) and the Princes apparel, which he did late put off. Also thy familye or kinne shall be free, from all manner of tribute. Then the Carle giuing the Prince a little blowe on his cheek, biddeth him be a good Iudge, and comming doorne from the stone giueth him place, & so departeth, taking with him the Cowe and the Mare. Then the Prince goeth vpon the stone, and holding a naked sword in his hande, making it, tourneth to euery part of the stone, promising equall iudgement to all the people. Then is there brought to him colde water in a hus band mans cap, which he drinketh, signifying that he condemneth drinking of Wine. Then goeth he to a Church thereby, where after he hath heard diuine seruice, he putteth of his rustical raiment, and putteth on apparell of honour. And dining with his nobilitie sumptuously, he commeth often to the meddowe, where he heareth matters, and ministrETH iustice: The Duke of this Countrey is as it were chiefe master of the Game to the imperiall maiestie.)

Of Cathay, chap. 86.

Cathay, a greafe region in the East part of the worlde, extending to the East Deccan sea: on the south to the ouer India: and is also called Sinarum Regio, it is diuided into nine Realmes: all be vnder the great Cham. This Countrey is wonderfull rich in golde and silke, abounding in grain, wines, & other things necessarie for mans sustenance. The people for the moze parte honour Christ as God, but they are not baptised. They are curteous and reasonable, & very cunning Artificers.

As concerning further discourse of Cathai, or Cataia, read the booke titled, A discourse of a discovery for a new passage to Cataia, written by Sir Humphrey Gilbert, Knight. Anno. 1576: wherein thou shalt finde many learned and commendable notes.

Of Corcica, chap. 69.

This chapter is added

Corcica

Corceica is an Ilande, and hath that name of a certaine Duke, and is, 30 mile from Sardinia by the sea afoze Italy: and is an Iland with most plenty of pasture. And that is knowen by a Bull that oft swamme thether out of Liguria because of pasture, & came againe in noble point. For a woman y is called Corca kept that bull and other beasts by the sea cliffes, and saw that Bull every daie go from his fellowes and swim into the sea: and came again in noble point & wel fed. Then she wold know what pasture the bull had found. And on a time when the bull went from the other beasts into the sea, she followed him in a Boate unto the Iland, and came againe, & tolde how plenteous the Ilande was. Then men sayled thether, and called the Iland Corceica by the name of the woman that found the Iland and was their guide & leader. The Iland hath many corners, and forlandes, and beareth best lese and pasture. And therein is gendered a noble stone, which the Grekes call Bacem, as Isidore sayth, li. 15.

**Additio.* (Corceica an Ile in the middle Sea, betwixt Ceon, and the Ile of Sardinia, called Cors: it is now under the Citie of Ceon.)

Of Lacedemonia, chap. 88.

Lacedemonia is a prouince in Europa, in the ends of Greece, beside Thracia, and hath another name and is called Spartania: The men of that countrey be called Lacedemonians, and haue that name Lacedemonians of one of the sons of Dem. These Lacedemons went out and warred against the Pelles: and feared that the war should long endure, and they shuld be without offspring, and commaunded that their maidens at home should take younlings that were left at home with them, & get and bring forth children. And the children that were got in that manner were called Spartani, of the shamelesse doing of their mothers, as Isid. saith li. 10.

**Additio.* (Lacedemon a noble Citie in Greece, called also Sparta, in the region of A-

chaia. This Countrey is called Lacedemonie.

Of Lectonia, chap. 89.

Lectonia is a Prouince of Scythia: The men thereof be called Lectini, & be men of comely stature, strong warriors and fierce. The soile of the countrey of Lectonia beareth wel corne & fruit, & is full of mores and marreis in diuerse places, with many woods & rivers, waters, and beasts wilde and tame: and is strengthened with woods, mores, and marreis, and hath little other strength but woods, mores, and marreis. Therefore bnneth that land may be assailed in Summer, but in winter when waters & rivers be froze.

Of Liuania, chap. 90.

Liuonia is a speciall Prouince of the same countrey & language, and is departed fro Germania with a long space of the Decean. The men thereof be called Liuones, & haue wonderful maners & usages: and the Germaines turned them from the false belaxe of sands, to the worship & faith of one God. For they worshipped many Gods, and asked answers of sands with mis belaxed & cursed sacrifice. And used auguries, & diuinations, and they used not to burie the dead carcases, but the people made a great fire, & burnt them that were dead all to ashes. After the death of one of their friends, they clothed his kinsmen in new clothing, and gaue them sheepe & neate, and other beasts, as he was worthy, his seruants, men, and women, with other things, and them all together they would burne with the dead man. And supposed that they that were so burnt, should graciously come to that lande of life with multitude of seruants, and of beasts that were so burnt, for his sake, & finde the lande of tempozall lyfe and of wealth. With such errour of fiends, this land was bewitched in olde time: now it is supposed, that by the grace of God, & by strenght of Germans this land is deliuered of the foresaid errors, and many countries and lands that belong therto.

(Liuania

DE PROVINTIIS

(*Liunia, a part of Sarmatia, beyond Lutetia, Northward, hauing on the West the Sea called Germanicum.)

Of Licia. chap. 91.

Licia is the name of a coast and of an haven of the sea, the chiefe citie thereof is called Lистра. Out of that city men saile by Siria and Pamphilia into Italy, as it is sayd Act. 28. This land by the true name thereof is called Licaonia, & the Cities thereof were Lистра & Derben. To these cities Paule and Barnabas fled out of Iconius, and healed and satied a man in Lистра, and then the men of that country called Barnabas, Jupiter, and Paule, Mercurius, and would haue worshipping them, as it is wrytten. Act. 14.

*Additio. (*Lycaonia, a Countrey in Asia, after some wryters, it is a parte of Arachadia.)

Of Lidia. Chap. 92.

Lidia is an olde place of Kingdomes, the river Pactolus adorneth this land with tokens and brookes of golde. Before this land was called Aurea Menes, and might not suffice two bytheren that were kings, Liddus and Cirenus: When by lot Cirenus went out of that land with great strength of men, & occupied countries in Gallia, and called the country Cirenica. And Liddia hadde the name of Liddus the other brother, that abode and reigned there. This land toucheth to the lesse Phrigia in the west side, and hath the citie Smirna in the East side: and the river Helles cometh about it. By the fieldes thereof runneth Pactolus and Herinus, two rich rivers, with golden grauell, as Isidore sayeth, libro. 15.

*Additio. (*Lydia a Country in Asia, on the East touching to Phrygia, on the North to Mysia, on the South vpon parte of Caria. In this region is the hill called Imolus, out of the which cometh the river called Pactolus. Imolus is a mountaine in Lydia, whereon did grow great plentie of Saffron and vines: a

mong the grauell of the river Pactolus is founde greates plentie of graines of golde.)

Of Libia. chap. 93.

Libia is a greafe lande in Affrica, and hath that name, for that Libs & Southerne winde bloweth from thence, as Isidore sayth lib. 15. Other men meane, that Episcipus Jupiters sonne that builded Memphis also in Aegypt, & gat on his wife Calopha, a daughter & is called Libia, & was after quene of Affrica: & by her name that land was after called Libia. And Libia is in the beginning of Affrica, & in the East side thereof is Aegypt, and in the West be Sireos, Paiozes & Trogodites, & in the North side is the sea Libicum, and in the South is Ethiopia and Barbaria: Therein be diuerse nations and wilbernesses: to whome men maye not come for wilde beasts and fierce, for Serpents and for Dragons that breede Cocatrices. Huc vsque Isid. lib. 15.

Libia is a full hot lande, and burning, and breedeth in diuerse places many venimous beasts, and beasts wonderfully shapen, and many precious things in diuers places, as precious stones, gold, and silver, much wheate, wine and oile, and diuerse manner of spicerie. Pen of Libia came first of Puthericus the sonne of Cham. Therefore a river that runneth by the sea coast of Libia is called Puth: & all the land is called Puthensis: as the Close saith super Gen.

(*Libia was among the Grekes, the generall name of all Affrica: notwithstanding it is of the Romanes taken onely for that part of Affrica, which is from Aegypt, to the West Ocean, containing Syrenaica, Affrica minor, Numidia, and Mauritania. The Spaniards do commonly call them all Mores, Libia interior is bounded on the North, with the two countries called Mauritania, with Affrike the lesse, and Cerenica, on the East with Ethiop, on the South with Ethiop the further, on the West with the Ocean sea. In this country are the people called Ceramantes and Cretule. D. Cooper.

*Additio.

Of Lothoringia, chap. 94.

Lothoringia is as it were the last province and end of Germania; & hath that name of Lotharius the king. In the East side thereof is Racia; is Beaban: In the South side is the Rine, & Allacia, and in the West Gallia Benoniensis, and in the North side is Gallia Belgica. By this land runneth the river Moselle, & in this land is y^e citie Metis, & is a country bearing in many places fruit & wine, and is moisted with wells and rivers: therein be mountaines, wodes, & groves, and many beasts wilde and tame. The people of this countrey be meddeled of French men & of Germains. Therin are wonderfull wells & medicinable to help men of diuorse euils if they drink therof. Lothoringia, a country called Loraine.

Addition

Of Lucitania, cap. 95.

Lucitania is a province of Spaine, & there is the riuer Baetis, & the town Taxis. The country is full of mettall of gold & silver, yron, and Lead, white and blacke, as Plinius saith, l. 7. cap. 72.

Lucitania, the Realme called Portugal.

Addition

Of Mauritania, cap. 96.

Mauritania hath that name of the colour of men, as it were to understand, the country of blacke men. For Mauron is Græke, and is to understand black. For as French men be called Galil, & haue that name of whiteness of men. So men of this land be called Mauri, & haue y^e name of blacke colour. The first province therof is Stiphenis: wherein is situate the town Stiphis: and the countrey hath that name of that towne: and the other part & province is Mauritania Cesarionensis: y^e is also called Colonia Cesaris, & the province hath y^e name therof: both provinces ioyned together, & haue y^e country Numidia in y^e East side, & Mare magna in y^e North side, & the riuer Malum in the west, & the mount Afris in y^e south. And y^e mount departeth the good land from grauell, that lieth toward the sea ocean. Ther is another Mauritania called Tingitana: & hath that name of the citie called Tingi. This is y^e last

part of Affrica, and riseth out of seauen mountaines, and hath the riuer Palua in the East side, and the sea Caditanum in the North and the Ocean Atlanticon in the West, and Gansafum in the South. The countrey breedeth the sea ocean Hesperian. In y^e countrey be wilde beasts, Apes, Dragons, Strucions, Cambridges, & Elephants. Huc vsque Mali. Also lib. 5. cap. 2. Plinius saith, that in Mauritania be many men that be called Antoles: & they dwell beside the mount Atlant in a place full of wodes, with plentie of waters and of wells, where groweth all manner of fruite without trauaile of men, so the men that dwell there lacke neuer plentie of liking. The place is high aboue the cloudes, & nigh to the circle of the Stone. And hee telleth that oft by night in that place is fire scene, and burning brands, and wonderfull sightes. Also there is heard, song of liking, melodie of pipes, of timbets, Labours, and Cymballs, as solempne Authors tell: also there growe wonderfull high trees, and the gunt of them smelleth full of waite, & bee like Cipres. And some be growen as it were haire oz with wool, & thereof be clothes made by craft, as it were Bombex. Also there groweth an hearbe called Euforbia, and hath that name of him that founde that hearbe, the white iuyce thereof is wonderfully praised in clerenesse of sight, & in helpe against stinging of adders, and other venim, as he saith there. Mauritania, the country now called Morisco, of Moris, lying on the West part of Affrike, betwene the sea called Mare Mediteraneum, on the North, & Libia on the south. Martianus saith, y^e in length it is 10. times 38. miles, which is 380. miles: It is diuided into two countries, Tingitana, & Cesarionensis. Tingitana hath on y^e west side the ocean sea, on the north y^e straight of Parroche, called Fretu Herculeum, vnto y^e riuer Palua, on the East Cesarionensis, on the South Getulia & Libia. Cesarionensis hath on y^e west Tingitana, on y^e north the sea Paradoum, vnto the riuer Amphagus, on the south the mountaine of Libia, and the country of Getulia.)

The harmony of the Zone

*Additio

Of

Of Macedonia. chap. 97.

Macedonia had the name of Emacia, as the king, and was called at the first time Emacia: But after that Pacedo, the nephew of Democleon, was ruler thereof, he changed the name, and called the land Pacedonia by his owne name, as Isidore saith, lib. 15. This land stretcheth to the sea Egeum in the East side, and to Achaia in the South side, and to Dalmacia in the West, and to Pessia in the North, as he saith. And was the great Alexanders Country, and is best country in beines of golde and silver. It beareth a stone that is called Thiren: In that country is mount Olimpus; and is so high that no cloudes nor winde nor raine come on the top thereof, as he saith.

Liber. 4. cap. 20. Plinius speaketh of Macedonia, and sayeth, that Macedonia was sometime called Emacia, and is set first of Empires of lands. This land conquered Asia, Armenia, Hibernia, Albania, Cappadocia, Siria, Egypt, Parthia, and Caucasus. This land was Lady among the Badris, Medes, and Persas, and had in possession all the East landes. This land is nurse of Inde, that followed the steppes of Liber Pater, and of Hercules. This is that Pacedonia, of whom in one daye the Emperour Paulus Emilius toke and solde 70. Cities, as he saith.

*Additio.

(Macedonia a realme of Græce, first called Aemathia, on the North it boundeth (as Ptholomeus writeth) vpon the sides of Dalmacia, Mysia superior, and Thracia; on the West it stretcheth to the sea Ionium. Pius describeth it to ioyne South and West to Thracia, and that the south side on the bankes of Thessalia and Magnesia, the North on Phoenicia and Paphlagonia. That it hath also on the South Epirus, on the north Illyria, which varyeth not much from Solimus, who sayeth that it is divided from Thracia, with the river Strimon, it is now vnder the Turke.)

Of Magnesia. chap. 98.

Magnesia is a prouince of Græce, in the middle betwene Thessalis and Pacedonia; and containeth many nations, cities, and townes, as Plinius saith lib. 4. cap. 10.

Magnesia a part of Macedonia.

Addition

Of Messia. chap. 99.

Messia hath the name of Pessis ripe corne, and is the first prouince that the river Danubius closeth vnto the sea of middle earth, as Isidore saith lib. 15. This land ioyneeth to the mouth of Danubius in the East side, and to Thracia in the North East, and to Pacedonia in the South, and to Histria in the West, as he saith. And this country containeth many nations, cities, and townes, and beareth good corne and fruit. Therein is plentie of beines, of care, of stones, and mettall.

(Ptholomeus writeth of two Countries called Pessia, the more & the lesse, and both in Asia, beyond Bithinia, not farre from Iuda.)

*Additio.

Of Mesopotamia. cap. 100.

Mesopotamia hath Etimologia of Græke, for it is inuironed with two rivers, Tigris in the East, and Euphrates in the West. And beginneth out of the North betwene mount Taurus, and Caucasus; and in the south side thereof is Babylonia and Chaldea, as Isidore saith, lib. 15. This is a country in Asia, and is a huge land in length & in bredth, plenteous of corne, of pasture, of beasts tame and wilde: full of mettall, and other riches.

(Mesopotamia, a countrey in the East, lying betwene the two noble Rivers, Tigris and Euphrates, and hath on the south Babylon: on the North the greate mountaine called Caucasus.)

*Additio.

Of Media. chap. 101.

Media hath that name of Medus the king that first assailed that prouince. And Media hath the Kingdomes

of

of Parthia in the West side, and is in-
uironed with Armenia in the North, and
hath the mountaines Caspius in the
East, and Persia in the South side. On-
ly in this Countrey groweth a tree that
is called Medica, and groweth in none
other land nor Countrey, as Isidore say-
eth, libro. 15. This Countrey is full rich,
it is moysted with many rivers, and is
noble and strong with Cities & Towns.
In olde time Kings of this lande ouer-
came the great Babylonia, and the Em-
perours of Caldeis. Also the men of this
land and the Perses sayled into Affri-
ca, and medled themselves with the Li-
bes, men of Libia, and the Libes called
them *Pauros*, in their corrupt & strange
language of Barbarie, notwithstanding
that *Patri* in the Greeke language are
called of blacke colour, as Isidore sayth
libro. 9.

*Additio.

(*Media a country in Asia, hauing on
the North, the sea called Hircanum, on
the West Armenia the more, and Assy-
ria: on the South Persia: on the East Hir-
cania and Parthia.)

Of Melos, chap. 102.

Melos is an Ilande of the Cyclades,
and is most rounde of all Ilandes,
and is therefore called Melos, that is to
saye, rounde, as Isidore sayth, libro. 15.
And this lande is full of much good, as
Plinius sayth. And what lacketh in this
lande in quantitie of space, is rewar-
ded and recouered in the goodnesse of the
ground.

*Additio.

(*One of the Isles of Sicilla, where
inhabited huge Gyaunts, hauing but one
eye in their forehead.)

Of Midia, chap. 103.

Midia is an Ilande in the Prouince
of Irelande, and standeth in the
middle place, as it is saide. And hath that
name of a king that departed the lande,
euen in fise partes among fise daugh-
ters: And kept that parte of the Ilande
to his owne vse, as best and most noble
place of the Countrey: And therefore a-
mong Irish men that portion is yet cal-

led Media, as it were in the middle of
other landes about. In this Countrey
is good ground to beare corne and fruit.
Therein is plenty of pasture and of
beastes, of fish and of flesh, of But-
ter and Cheese, and of milke, and of othe-
r victualles. Therein bee good Rivers,
Wells and lakes, of manye effectes and
vertues, as it is sayd, and ther is liking,
aspect, good ayre and wholesome: And is
right stronge in the better partes with
woodes, and marreys, and multitude of
strong Castles and townes: for the com-
mon speech this Countrey is called the
chamber of Ireland. For peate is there
continually.

Mydian He named also Delos.

Of Milena, chap. 104.

Milena a Prouince of Germania,
and hath that name of a Citie that
is called Milena: and ioyneth to Boe-
mia, and to Polonia in the East side, and
to Balonia in the South: To Saxe-
nia and to Turingia in the West: To
Kecia and to the borders of Rhenum in
the North. And is a right wide lande
and a large: here plaine and there full of
mountaynes, and is good lande and full
of pasture, and moysted with best wa-
ter. For that principall River Albia
runneth south in the more parte by the
length thereof. Also therein be strong Ci-
ties, Castles, Townes, and fortresses:
And generally the people thereof be rich
of Castell, of corne, of beastes, and of
mettall. And though the men bee long
and very layre, strong, and seemely of sta-
ture, yet neuerthelesse they bee godlye
and peaceable by kinde, and bee lesse
fierce in all thing then the Germanes
bee.

Addition

(*There are two Rivers of this
name Albia, the one in Boemia, which
commeth to the Citie of Prague, the other
in Germany.)

Of Moscouia, chap. 105.

Moscouia, a long continued soyle,
rich of furtres, Tallowe, Hides,
and Venys. Where is also good Warr-

*Additio.

This
chapter
is added.

and Ware. The common people be of a comely stature, and of colour brown, superstitious, and verie lecherous; the rest of their manners tractable, the Hystories affirme, that their nation in old time was called Russia, the speech is Slauique tongue: Of the Princes that now reigne in Russia, the chiefe is the greate Duke of Moscowa, who possesseth the greatest parte thereof. The second is the Duke of Lithuania: and the third the king of Polonie, who now obtineth the dominion of Polonie and Lithuania: In authoritie and dominion ouer his subiectes, the Prince of Moscowa, passeth all the Monarches of the world, for he deprineth all his noble men and Gentlemen of all their holdes and munitions at his pleasure. He also vseth lyke authoritie ouer his Priestes, and what he commaundeth is done, without acception of persons: hee is verie tyrannous in punishing. Moscowa is named of the riuer Mosco. Read Sebastian Munster.

Of Michilene, chap. 105.

Michilene is an Iland in the sea Adriatico; by the which lande men saile out of Siria and out of Cipres into Italie, and it is hard to come to this Ilande. For Bithalassus is a cliffe stretching into the Sea, and the Sea is departed and made as it were double by casting in of earth or of grauell. And so shippes that smite on the grauell be sore broken, as mention is made in Act. Apost. cap. 28; both in the text and in the Glose. And though the men of that Ile be straunge, yet be they manly and courageous to men and shippes that goe there to worke, as mention is made there. To this Iland came Paule when he sailed toward Rome, there he staped the venem of an Adder that is called Vipera and leaped out of the fire, & hung on Pauls hand, and he swang the Adder into fire, and so the Adder was burnt. And also Paule did there many miracles, as it is said Act. 28.

(This olde Ile called Micheline of the Authour of this booke in his time,

both declare barbarousnesse of the speech then vsed. The Ile is now called after the Grekes phrase Meteline, and Melita, and last of all Malta now under the gouernement of the Turke. In this Ile was the Apostle Saint Paule bitten of the Vipera, and escaped death. Act. 28.)

Of Nabathea,

chap. 106.

Nabathea is a prouince of Arabia, & hath that name of Naboth Hismael's sonne: And is in the middle betwene Arabia and Judea, and riseth from Euphrates, and stretcheth to the red Sea, as Isidore sayth, lib. 15. This land is full fat, and beareth well corne and fruit, and feedeth many beasts. Therin be many precious stones and mettall.

Lib. 6. ca. 29. Plinius speaketh of men of this prouince, and sayth, that Naboth dwelled in a towne that is called Petra, in a valley, & is almost two mile broad, and is inuironed with high mountaines that be hard to come to, & a riuer runneth betwene them, and is 600. paces from the towne that is called Gaza, and 132. from the sea Persicum.

(*Nabathæi, a people inhabiting the country called Arabia scelix, very continent, and in preparing and keeping they commodities, right prudent, as Strabo writeth, in whome you may reade more aboundauntly of their manners, not much expedient to be declared in this place.)

Of Norwegia, chap. 107.

Norwaye is the largest prouince of Europa, and is compassed with the Sea well nigh all about; and is vnder the North, and stretcheth toward the Countrey of Gothes. For in the South and in the East it is departed from Gothia by a Riuer called Albia, and is a right sharpe and colde Countrey, and full of Mountaines, of Woodes, and of Crokes. The men of this lande liue more by fishing

and

and hunting then by bread: for corne is scarce there because of great cold. There be many wilde beasts, as white Beares. Also there be Castores, beastes that live both in water and in land, and they geld themselves whē they be hunted. Therin be many beasts and rough wonderfully shapen. There be shells, and all hearther and wonder that is put therein, turne anon into stone. In the North side of that land many dayes space in the summer, about the stinking of the Sunne, the Sunne is not sene goe to couert or glade: And so many dayes in the winter about the stinking of the Sunne, the Sunne is not sene to shew there. And so that time men of that lande most worke by Candle. There is no Wheate, neither any Oyle, but if they come out of other lands. The men be of great bodies and of stature, of fayre shape, and of great might and strength: And be strong skumours and sea theenes, and mightie and holde of hearts. This land hath Gallacia in the East side, and Iserlandia in the North side, wher the sea is froze alwaye, and Irish & British ocean is in the West, & endeth in the South, toward the Countries of Denmarke & of Gothia.

(This land is beyonde Denmarke bearing toward Russia, and Frezerland.)

(Norwegia or Norway, this was sometime a flourishing kingdome, whose dominion comprehended Denmarke, Friesland, & the Islands far about, through discord it came to subiection, & is now under the dominion of Danes: fro whence cometh the dried Haake called Stockfish: the whales resort vnto those northern coasts that beare vpon Wardhus, an Island, where ther they keep such a strange noise, comming to ingender, that it is oftentimes dangerous to ships, and there are many taken, and of their flesh is made the common Oile. They are commonly thirtie yards in length. The Islands about Norwage, are of such fruitfull pastures, that they bring not theyr beasts into stables before the moneth of Nouember.)

Of Normania, chap. 108.

Normandy is called Normania, and Neustria also, and hath that name of the proper Norwages that came sailing out of Norwage, and got the cliffe of the French ocean, and dwelled in the prouince ther about, & called the prouince Normania. That country hath the British ocean in the East Northeast side, and the sea of Spain in the West, and France in the South, and ocean in the North. The soile thereof beareth well corne, and is fat, and is noblye indued with fieldes, woodes, and meades: And is full strong of herdens of the sea, and with most noble cities & towines. The chiefe city therof is called Rothomagus, Roan, a noble city vpon the riuer of men of the country call Seyn. The men therof be strong and greates warriors, gentle in clothing, sober in speaking, milde in heart, and will, and puerable in company.

(The people and inhabitants of this prouince or countrie were the last that with William Duke of Normandy, subdued England.)

Of Numidia, chap. 109.

Numidia is a country in Affrica, & stretching to Carthage, and beginneth at the riuer Arnifiga, and endeth in the land of the Cogitanes. And hath the place that is called Sires minores in the East side, and stretcheth to the sea in the North, and is afoze Sardinia, and hath Mauritania Stiphenfis in the West side, and Ethiopes in the South side. And is a faire country with fat fieldes in many places, and wilde beasts in woods: there it is drie, it breedeth horse and wild Ases. The further parte thereof is full of Serpentes and of beastes. In that lande is proper Parble that is called Numedium, as Isidore sayeth, libro 15.

(Numidia, a country betwene Carthage and Mauritania in Affrike, and now is called Barbaria, where Masinissa did sometime reigne. In that

*Additio

Ann. 1066

*Additio

Coantrie is found most excellent Par-
ble. The chiefe Citie there was na-
med Circa, which was very strong, and
famous of men; that in the time of
Strabo, it might arme 10000 horsemen,
and 20000 footmen. Of Narbonis, chap. xii.

A Part of France that lyeth vpon
the sea of middle earth, is called
Narbonis. It doeth sayth, and hath that
name of the river Garbo; that departeth
that lande and Italy in one side,
and mountaines Alpes departe that
lande and Italy in that side. And now
some men call that lande Gallia Bra-
chata. No province is worthy to be
set before Narbon in array of men, in
worthynesse of manners, and thowen,
in plenty of riches, and thowen so
speake; it should more feede, be called
It then a province. Therein be most
noble rivers; among whom the French
Rhodanus most plenteous, and com-
meth out of y mountaines and runneth
by the Province of Narbon; therein be
many ponds and hauens, and forlands; as
among whō Marcel is chiefe. The length
of all the province of Narbon containeth
three hundred & three score thousand pa-
ces; as Agrippa saith. *huc vsque*

*Additio.

(Narbonensis provincia, a parte of
Gallia), having on the East the mount-
taines Alpes; on the South Mare Gal-
licum; on the West the mountaines Py-
renæ; on the North the mountaines
Iura. It containeth the countreyes cal-
led Gaule, Dolphyn, Province, and
Languedocke. It was in the olde time
called Gallia Brachata.

Of Ophir, chap. xiii.

Ophir is the name of a Province
in Inde, and hath that name of
one Ophir, which was a man that
came of the children of Heber; and this
land was in olde time called Terra au-
rea, The golden lande. For therein be

golden mountaines; in the which be
Ayons, and most cruell beastes. And
so there date no man come; but in
this manner. A Shippe standeth nigh to
the riffs, and men goe on lande and
gather the earth that Lyons and other
beastes digge with their clawes; and
they beare that earth to the Shippe; and
And if they see that beastes come, they
take the Sea with hast; as Rabanus
sayth Super illud locum. Cum venis-
set rades Salomonis in Ophir comp-
tom Inde aurum, Sed 13. Regum. cap.
and Plinius sayth nigh the same. Some-
time this Province sent out golde and
precious stones, Crisopallus, and
damants, and trees Thiamum, and
benum, and Birds, Poptuages, and
Percheres and Quozle, and Apes, and o-
ther beastes wonderfully shapen, as Is-
idorus saith, and Plinius also. Men come
into this Countrey Ophir from Judea
by long sailing about in the redde sea by
the lande Dionagaber; the which the
greate Alexander destroyed afterward.
The men of the lande of Ophir came of
the lignage of Heber, and dwelled and
occupied the Countrey and lande from
the river Capue, unto the Countrey of
Inde, that now is called Rhetia; as Is-
idorus sayth. And all the Province hath
that name Ophir, of one Ophir the ne-
phew of Heber, as Rabanus sayth su-
per 2. Para. cap. 8. This Ophir was the
sonne of Iedan, the sonne of Heber, as
it is sayde Genes. 10. This Countrey is
nigh the lande Babilath, about the which
runneth the river Gyon, as it is sayde
Genesis. 2. And it is lyke thereto in
golden mountaines and swete spicery,
and in rich purreye, as Plinius say-
eth.

(*Armenia ager, the Countrey a-
bout Narusa (a Towne in Italye as
some write) where the ground with
raie waxeth dustie, and in ylle wether
durtie.)

(*Neapolis, a noble Citie of
Campania, sette in the borders of the
Sea called Mare Mediteraneum, and
was first called Parthenope. Of this ci-
tie the countreyes of Campana, Apulia,
and Calabria, be now called Regnum

Neapo-

*Additio.

*Additio.

Neapolitanum, the Realme of Naples. There is also a Citie of this name in Affrike, and another in Caria.)

Of Hollandia, chap. 112.

Holland is a small Province by the mouth of the Rine, wheras the Rine runneth into the sea; and stretcheth to Babylon, and is nigh to Phrygia in the South side, and to the Ocean in the East side, and togeth to the British sea Westwarde, and is nigh to the neather fraunce that is called Gallia Belgica in the North side: and to Flanders in the West side. This land is full of marreys and of water, compassed nigh all about with armes of the Sea, and of the Rine, as it were an Island. There in be lakes and many ponde, and is full of good lée and pasture. And is therefore full of diuers beasts in many places thereof. The soile thereof beareth wel cozne, and in many places is full of woods w many manner of good venison. Also in many places the ground is glew, and of it they make good fuel: and the lande is rich of merchaundise that passe by the sea and riuers. The chiefe citie thereof is called Inferius Traiectum in Latine, and the neather Vtrich in the language of Germania: for it be longeth to Germania touching the situation, manners, and lordships, and also in language and tongue. The men be seemely of body, strong of might, hardie and bolde of heart, faire of face, honest in manners, deuout to God, peaceable and true to men: and take lesse heed to praies and to robbery, then other nations of Germania.

Of Orchada, chap. 113.

Orchada is an Islande of Ocean by the British sea in Europa: Thereof many other Islands that be nigh thereto haue the name, and be called Orcades and be 33. in all. 20. thereof be in desert, and men inhabit nigh 13. as Isidore sayeth, libro. 15. cap. de Insulis. (Orchades, 30. Islands in the sea by Scotland.)

Of Paradiso, chap. 114.

Paradise is a place in the partes of the East, the name thereof is turned out of Greeke into Latine, and is vnderstood an Orchard, and is called Eden in Hebreu: that is vnderstood liking among vs, as Isidore sayth libro. 15. cap. 2. For Paradise is an Orchard of liking, as he sayth. For therein groweth al manner trees, & all manner trees beare aples, therein is y tree of life. There is no passing cold nor passing heate, but alwaye temperate weather & aire. In the middle thereof springeth a Well, that findeth water inough to that place: that well is parted in foure streames and riuers, the way thereto is stopped & vnknowne to mankinde, after the sinne of y first man. For it is closed and compassed al about with a firy wal, so that the burning thereof reacheth nigh to heauen. And there is ward and defence of Angelles to keepe Paradise, vpon the front wall, ordeined of God to hold of wicked spirits. And so fire is ordeined to hold out wicked men, and good Angelles to holde out euill Angelles: So that there is no way for euill spirits, nor for euill men to come to Paradise. Huc vsque Isidorus li. 15. cap. 3. Vbi tractat de regionibus.

Also ca. 2. super Gen. the master of stories, saith in this manner: God from the beginning of the world ordeined and ordeined a place of liking with hearbes and trees, and in the beginning of the world, that is in the East, & that place is most metrie and far in space of land & of sea, out of the country that we dwel in: And is so high that it reacheth almost to the circle of the Moone: Where also by reason of the height, the water of the greates flood could not come, as he saith. Iohn Damascene speaketh of paradise & saith: because God would make man after his owne Image & likenesse of vnsene and sene creatures, he created & made him as a King and Prince of all the earth, and of all things in the earth, and so he made a Country and a lande for him: in which man shoulde abide and leade a blissefull lyfe. And this lande and

* Additio.

Country is called Paradise: and is set in place of liking with Gods owne hande, and planted with pleasure in the East, and that lande is higher then all other lands, and shineth with most temperate aire & clere alway, full of plants, flourishing, and leaves of good smell, and full of light bright shining of fairenesse, ioye, and blisse, it is the celler, passing the wit and understanding of sensible creatures: the kingdome of God, woz: thy for him that is after his Image: in which none unreasonable beast dwel- leth: but onely man Gods owne hande worke.

Also Strabus sayth and Beda also, that Paradise is a place set in the East, & is departed from countries and lands that men dwel in, with ocean & moun- taines that be betwene. And is most farre, and stretcheth in height as it were to the circle of the Spone, and was most convenient place to an innocent man: for there is most faire wether & temperate. And there is neuer passing colde nor pas- sing heate, but everlasting faire weather and temperate, as Ildore saith. Also for plentie of all good. For as Aesten de ci- uitate Dei. 14. ca. 10. saith: What might they dread, where might they be sorry in so great plentie of so much good, ther no- thing grieved; there was all that god will desired: there was not that should offend or griene the flesh nor the soule of man y loved blisse. Also for most mirth, for y place was celler of all fairenesse, as Damascene saith: And that witnesseth y everlasting fairenesse of trees, of flow- ers, and of spaires: For the trees wither not, nor their leaves ney flowers fade. Also for most solace and mirth, and that witnesseth fairenesse of fruit: for there is all manner trees faire to sight & sweet to eating. Genesis. 2. Also that witnesseth beautifullnesse of light: For clerenesse of light is proportioned to purenes of aire, as Beda saith. Also for noble ground & plentious, & that witnesseth the multi- tude of springing wells. For it is sayde Genesis. 2. That a wellspring & moisted Paradise, the which well is divided in foure rivers. Also for surenesse of place, & that witnesseth the highnesse thereof;

for it toucheth the circle of the Spone as Beda saith and Ildore also. That is to understand, that it stretcheth to the aire that is quiet aboue, after this troublous aire, where is the end and bond of moist exhalations and vapours. The passing forth and the rising of such exhalations & vapours is likened to the body of the Spone, as Alexander expoundeth: For Paradise reacheth not fully to the circle of the Spone, but it is sayde that it tou- cheth the circle of the Spone by a manner figurative speaking, y is called Hyperbo- li loquutio: y it might be knowne that the most highnesse of Paradise passeth y neither earth without comparison. Also for continuall being without corruptio: & that witnesseth their long life therein. For ther is Elias & Enok yet alive with- out corruptio, as the master saith in sto- ries. For nothing alive may there die: and that is no wonder of Paradise. For we know that in Ireland is an Iland, in which dead bodies rot not: and ano- ther in which men many not die: but in the last end they must be borne out of y Iland. As befoze in Ibernies, in lite- ra I.

Of Paradise, & of the situation there- of was opinion among nations, as Plin. saith, where he speaketh of the Ilands of Fortune, of which Ili. speaketh also. Among the which Ilands is one y bea- reth all good: Where the ground bea- reth al manner of fruit without tilling. On downs trees be alway clothed with faire greene twigs & sprays with swete fruit and good, where corne groweth as herbs & grasse. Therefore error of nati- ons & distie of secular prophets, for god- nes of y ground meaned, y these Ilands were Paradise: and y is error. For the foresaid Ilands be in y west afore y left side of Mauritanian in the ocean, as Ili. saith, li. 5. And Paradise is in the East. And in the top of the highest mountaine of the fallett waters, & maketh there a right great lake or pond: and maketh so great noise in y falling, that men of the country by y lake be deafe borne: because of passing huge noise y corrupteth the wit of hearing in children, as Basilios saith in Exameron & Ambrose also: and

from that other place, as from one well head, come these foure riuers, that is to wit, Rhison, that is likewise called Ganges: Gion, that is also called Nilus: Tigris, and Euphrates. Of which riuers is speciall mention made in Gene. Loke befoze in Tractatu de fluminibus.

¶ Of Parthia, chap. 115.

Parthia, is the greatest Countrey in Asia, and stretcheth from the borders of Inde, vnto the ends of Mesopotamia. And for the great strength of the Parthians, Assyria and other countreyes toke the name of Parthia. Therein are many perticular Prouinces, that is to wit, Aracusia, Parthia, Assyria, Media, & Persia. The which Countreyes ioyne together, & begin at the river Indus: and be closed with the river Euphrates. There in many places be sharpe mountaines and many riuers, & the prouinces haue their owne boundings, and haue the names of their Authoꝝ, in this manner: for Aracusia hath that name of a towne of that lande: Media that came out of Scythia into Parthia, and dwelled therein, gaue it their owne name. In the South side thereof is the Red sea, and in the North Hyrcania, and in the West Media. Certaine regions thereof stretch from the sea Caspy to the Scythians. In Parthia are beasts wonderfully shapē, as Rhinoceros, for therein be fierie beasts, Perdes, Tigers, Adders, that be called Aspidēs, and Serpents most cruell and fierce by kind. Also the people be harde and cruell and scarso in vittailles, & holde them content with salt and Cardamomum, for all manner potage and sode, as he saith there. And ther it is said in Glo. super Dan, de Persarum regione & Parthorum, ca. 7. of a beast that is like to a Beate. ¶ **REVISIA.** He that will know Cardamomum, loke after in 17. booke ca. de Cardamomio.

(*Parthia, a countrey in Asia, which hath on the South the Red sea: on the North, the sea called Hyrcanum: on the East, the people called Arshon & west, the Scythians called Media.

¶ Of Palestina. chap. 116.

Palestina is a prouince of Siria, and was sometime called Philistea, and now the chiefe Citie thereof is called, Ascalena, and was in olde time called Philistin, and of that citie all the countrey had the name in old time, & was called Palestina or Palestia, as Isid. sayeth li. 15. and saith the same li. 9. in vocabul. gentium. Philistei (saith he) be they that were called Palestini. Hebrewes haue not the letter P, but they take thereof, a letter of Greeke that is to wit Ph. that is in latine Phi. And so they say, Philisteis for Palestins, and so they be called Philistei of their owne Citie, that was sometime called Philistin. And they were sometime called Alopehi, that is to vnderstande, alyens and straungers: for alwaye they were straunge to the chyldren of Israel, for they were departed farre out of their company & kindred, as he saith ther. And as Isid. saith li. 15. this land hath the Red sea in the East side: and nigheth to Judea in the South side: & is closed in the North side with the borders of Tiris: and endeth in the west at the bound of Egypt, as it is sayd there. The Philistei came first of Chanaan sonne, that was called Chenchusim. The Philistines came first of him and Charatimie also, as it is said Gene. 10. As Herodotus saith, these men be alwaye false & guilefull & wily and greivous enemies to the Kingdome of Israel, and that for they had enuie at the prosperitie of the Iewes, and also for they were proude of the welth of their owne land, & of great Ilands that they had won with might and with strength, as he saith.

¶ Of Pamphilia. chap. 117.

Pamphilia is called Isauria also, for it standeth in all blasts of winds, as Isid. saith li. 15. and is a prouince in the lesse Asia. The chiefe citie thereof is called Seleucia, as he saith. Seleucius Antiochus builded that citie, & Antiochia also, as Isid. sayth li. 15. And this countrey is nigh the sea betwene Sicilia, & Bithinia: out of this countrey men saile by the Iland cypres into Italy, as we find. Act. 17.

*Additio.

(*Pamphilia, a Region in the lesse Asia, lieng on the South side of y^e mountaine Tauros, & marcheth on y^e Realmes of Phrygia and Caria.)

¶ Of Pannonia that is also called Hungaria. cap. 118.

Pannonia, is a Province in Europa, wherein dwelled the Hunies sometime: and hath the name of the same people, and is commonly called Hungaria, and is double, that is to say, bordering nere another Province, as Orofius sayth, the more and the lesse. The more is in the farther Siria, beyond the marreys Meotides. The Hunies came first out of that land because of hunting, and followed the trace of Hartes and of other beastes farre wayes and space of marreys and of lands, & found the land of Pannonia at the last, & turned home againe, and gathered company, and came againe into Pannonia, and put out the men that dwelled first there, and gave a name to the lande and to the men, and called the land Hungaria, as Herodotus saith. This Province is a part of Messia, and the River Danubius lieth thereby, and overfloweth it, and maketh it plenteous, as Isidore saith. This lande hath Gallitia in the East side, and Grecia in the South, Dalmatia and Itahye on the West, & Germania in the North, as he sayth, and is most greatest lande, and plenteous, & most strengthened with woods & with mountaines, & moystred wth many rivers & waters, & most rich with beynes of golde and of other mettall. Therein be most great mountaines, in whom is found diuers kinde of marbles. Also in some mountaines thereof is best salte digged. Pannonia is full of beastes wilde and tame, for plentie of leese and of pasture, and the soyle thereof beareth well cozne and wine in many places. Therein be manye Nations that differ greatly, not onely in language & tongue, but also in manners and in lining, as Herodotus saith. Also lib. 15. Isido. saith, that Pannonia hath that name of the mountaines y^e he called Pennini, which mountaines depart Pannonia from Italy. The Countrey is strong, & glad and

merry, and is compassed in with three Rivers, that is to wit, Danubius, Sarna and Lycia.

And this land hath Messia in y^e East side, Vistrich in the Northeast, and the mountaines Alpes Pennini in y^e South: and that part of Fraunce that is called Gallia Belgica, in the West: and stretcheth to the River Danubius in the North, which River runneth by Germania. And this River is called Hyster also, and runneth about a lande beside Pannonia, that is named Hystris.

(*Pannonia, the Countrey now called Hungaria, which toke the name of another Hungaria, now called Iulira. It lyeth in the North parte of the worlde, not farre from Tanais, and is tributary to the Moscovites. The bounds of Hungary are now much larger, than they were of olde time, and hath on the west Ostrike and Beame: on the South, the part of Slavonie, that lyeth on the Sea Adriaticum: on the East, Seruia: on the North, Polonia and Moscouia. The Countrey is fertile of graine, and rich of golde and silver: and as the Inhabitant's doe report, there is a River, wher in if y^eron be oftentimes dipped, it will be toured into Copper. This noble Realme is now destroyed, and vnder the captiuitie of the Turkes, which is much to be feared, all Christendome shall repent: for it was sometime reputed, the puissant Bulwarke of all Christian Realmes, against the intollerable violence of Saracens and Turkes.)

(*Pannonia superior, the Countrey called Austria & Styria. In this Countrey standeth Vienna. Pannonia inferior, hath on the North Dunowe & Germany: on the West, Pannonia superior: on the South, Liburnia: on the East Iazyges. This Countrey is almost wholly vnder the Hungares.)

¶ Of Paron. cap. 119.

Paron is an Ilande, and hath that name of Parasto the sonne of Planto, that called the towne paros by his owne name, and the Ilande also, as Isidore saith,

*Additio.

*Additio.

saith li. 15. Therein is most to be mar-
ble, that is called Parium, & other grow-
eth a stone called Sardon, that is better
than Marble, and most profitable among
precious stones, as he saith.

¶ Of Pentapoli. chap. 120.

Pentapoli is a countie in the march
of Arabia and Palestina, & hath that
name of five cities of euill men, & were
destroyed with fire of heauen. That land
was sometime more plentiful, than is
now the countie of Ierusalem, & is now
desert and barren: for because of trespassse
and sinne of men of that Countie, fire
came downe from heauen, and burned the
countie to ashes, that lasteth euermore
the shadow and some likenesse thereof
is yet seene on trees. For there growe
greene apples, and seme so ripe, that men
desire to eate of them, and if they take
them in their handes, they chaunge and
fall into ashes and smoke, as they were
yet burning. Huc vsq; Ildo. li. 15. This
prouince was so rich befoze the destruc-
tion thereof, that among stones thereof
were Saphires founde and other pre-
cious stones. Among the earth there-
of gold was found, as Iob toucheth say-
ing: The place of Saphire, the stone
thereof, and the soyle thereof is golde.
Iob. 28. But afterward all that countie
was turned into a dead sea, and is called
the dead sea. For it receiveth nothing that
is aliue, nor receiveth nothing aliue, for
therin it suffereth neither fish nor foules,
neither ships, nor boates: for all thing
therein that hath no life, sinketh to the
ground. A lanterne with light therein,
floateth aboue the water: and sinketh to
the ground, if the light be extinct, as Ili.
saith. li. 4. Woke befoze, De mari mor-
tuo, in tractatu marium & aquarum.

In the brinke of this sea, about the
counties that be nigh to Sodoma, grow
the foresaid apples, & be faire to sight, &
stinking and bitter in the tast, as the
Glose saith sup. 2. Epi. vet. cap. 2.

Also another Pentapolis is in Affri-
ca, in the prouince of Libia, & hath that
name of the five Cities, that is to saye,
Bernice, Centria, Apolonia, Polo, and

Tholomais: of the which Tholomais, &
Bernice haue the name of Grekes.

This Pentapole is ioyned to Libia Ce-
trensia, and belongeth to the borders
thereof, as Ildo. saith li. 15. This sea is
called Pentapoli, because it toucheth Pa-
lestine and Arabia, wherein were five Ci-
ties of Sodoma and Gomorrah, burned by
the vengeance of God, for sinne against
nature.)

¶ Of Persia. cap. 121.

Persia or Persidus is a countie in A-
sia, counted among the kingdomes of
Parthes, and stretcheth downe from
the East to the Indies, and hath the Red
sea in the West side: and toucheth Me-
dia in the North, and hath Setmagia in
the South, that belongeth and belongs
eth to Persia, and their noblest towne
is Incusa. In Persida Art Bagis was
first found. Whether Nemroth the Cy-
ant went, after the confusion of langua-
ges, and taught the Perses to worship
the Sun, for men nigh those countries,
worshipped the Sonne that they called
Hel in their language, as Ili. saith li. 15.
Persia hath the name of Perses, & king,
that came out of Grece into Asia, and
daunted & strange nations with strong
warre and long lasting, and was victor
at the last, and gaue his name to men
that were his subiects, as Ili. saith li. 9. &
ca. de vocab. gentium. And he saith, that
befoze Cyrus time, the Perses were ac-
counted vnworthy, and as it were of no
reputation among Nations, and the
Medes were alway most mightie, as he
saith. Persida is full wide and wealthy
of people: therin is the noble citie, that
is called Elam, and hath that name of
Elam the sonne of Sem. of him & Per-
ses came first, as Ildore saith. And the
first Perses were called Elamites, and
had first that name of Elam. In Persi-
da is a Citie most noble: that was cal-
led Elemsida, and now is called, Persi-
polis, thereof is mention made. Mac.
6. & 2. Macha. 9. In Persia, was the
Citie Elemsida, most noble and most
rich of golde and of siluer, and
And therein was a full rich temple, &

plates of golde, habouringnes, & shields, that Alexander of Macedonia the King leste, &c.

*Additio.
611b. A.

(*Persia and Persida, a Countrey in the East part of the world, which hath on the South, Media; on the West, Sushiana; on the East, Carmania; on the South, the Persian sea, called Sinus Persicus, where now the Sophy reigneth.)

¶ Of Pyreneia, chap. 122.

Pirenea, is a prouince in Europa, an high lande and full of mountaines. The mountaines thereof, are called, Montes Pyrencei, and they stretch from the South toward the West, and depart full great Countreies a sunder: For those mountaines called Alpes Pyrencei, depart betwene Spaine & Fraunce, as wel France Parbonens as Lugdunens, & hath Germania in the East side, & Italy in the South, and Spaine in the West, and Fraunce in the South. And the mountaines Pyrencei haue y name of ofte fire of lightning: For Pir is Crake, and is to say fire, & these mountaines Pyrencei, be ofte smit with lygh-
tening, as Isidore saith lib. 15. cap. 3. De montibus. Pyreneia is head and well of many great riuers, mother of most great wordes, nourse of manye beastes wilde and tame, and containeth beynes of mettall. Therein be strongly fortifi-
ed Cities, Castles and Townes: and therein be nourished many diuers Na-
tions and people, that be diuers both in manners and language; as Herodotus sayeth.

*Additio.

(*Pyrencei montes, Mountaines which doe diuide Fraunce from Spaine, & are of a meruailous height.)

¶ Of Pigmea, chap. 123.

Pigmea is a Countrey in Inde toward the East, in the mountaines about the Ocean. Therein dwell the Pigmeis, men little of bodie, vnneth two Cubites long, as Isidore sayeth & Plynus also.

The Pigmeis gender in the fourth

yeare, and age in the seapenth. These gather an heast, and ride vpon Weathers, and fight with cranes, and destroy their neasts, and breake their egges, y they enemies be not multiplied, as Plyn. saith lib. 5. ca. De hominibus Indie monstruosis. See before.

(*Pigmei a dwarfish people in the vttermost mountaines of Indie (as Plynie sayth) inhabiting in a very wholesome, fertill, and pleasant countrey. In height they are not pass one cubite, and their women the fifth yere of their age, beare children, and in the eight they were old. The report is, that riding on Weathers and Coates, armed with bowes and arrows, they go in y spring time in great companies toward the sea side, to destroy the neasts, egges, and young brood of Cranes: which otherwise would increase to such multitudes, that they shuld not be able to resist them. Their houses in steele of tile and thatch, are couered with claye and egge shels.)

*Additio.

¶ Of Pictavia, chap. 124.

Pictavia, Poycto is a Prouince of Fraunce Parbonens. Pictes, Englishmen and Scots sayled thether in old time, and dwelled there, and gaue at the last the name of their offspring to y men and to the land, as Herodotus wyter of Troies telleth. The which men came sayling out of the Countreies of Britaine, and they sailed along the sea coast of the Ocean of Gryan, and obtained a place in the country at last, against men of the land, not without strong battaile, and builded & called the chiefe Towne, Pictanium by the name of Pictes, as Herodotus sayth: and now that towne is called Poycters, and they called a great Countrey about Pictania, that is Poyto. Laire runneth by this land, and this land stretcheth along vpon the sea Ocean, and hath Spayne in the East side, & the Brittish Ocean in y South, and the lesse Britaine in the South, and the coast of Gryan in the West. This litle Prouince is noble and solempne in diuers things. For it is sayde that the ground beareth welnigh all manner

Corne,

Corne, fruite and wine, and is rich of all good that the ground breedeth. There be solempne hauens of the sea, and noble cities and towne, rivers and wells, most merry fields, meades and wodes, and is most strengthened with Roches on the Sea side, as it saith at Rochell, vnneth men may come to that towne, for straightnesse of place and of the sea, as he saith. The men thereof be mddelied with French men in tongue and in manners: therefore, though they haue of the first Pities, that men of that Nation; should be kindly strong of body, & seemly of shape: yet of French-men they take, that they be fierce, and more sharpe of wit, than other Nations nigh about them. And no wonder, for as li. saith li. 9. by diuersitie of heuen, face of men and colours, quantities of body, wit of harts be diuers. Therefore we say, that Romanes be sad, the Grakes light, the Asfræs guilefull, and French men kindlye fierce and sharp of wit: that maketh kind of climes, as it is sayd there. Therefore men of Ideto be strong of body, faire of face, bolde of heart, guilefull and deceivable of wit, as Herodotus saith.

¶ Of Picardia. chap. 125.

Picardia, is a prouince in France Belgica, and hath that name of a towne or of a Castle that is called Ponticon, as Herodotus saith, De regionibus, for it is sayd, that the town that now is called Pichen, in the march of that lande, had Lordship vnto the Brittilsh Decan; in olde time. And it is supposed, that all the men of that countrie had afterwarde the name of that towne. Their lande, & soile beareth well corne and fruite, and is moyst with wells and rivers, and full of people, and is strengthened with noble cities; and most strong & famous castles and towne, as Belgus, & is called Belgicam, and Ambianis, Atrabatum, Porium, and Tornacum, as he saith. This prouince hath the Riuer of the Rine of Germany in the East side, & ouer France in the South, and the Decan of France in the West, and the more Britaine, that is England in the North. Picardy is dou-

ble, the ouer, that is next to France: and the other that is the neather land, & loneth nere to Flaunders & to Braban, & is called Baionia. Of both countries the men be seemly of stature, faire of face, bold of heart, light & sharpe witted, clere of understanding, milde of will and affection, and more great and boytens of language and tongue, than other Nations of France.

¶ Of Ramathea, chap. 126.

Ramathea; which also is called Chanir, is a region besides Decabilum, & hath that name of the citie Ramatha, in the which Samuel & Prophet was borne, and hath another name, and is called Arimathia. Of that citie was Ioseph the righteous man, that with Nichodemus annoynted our Lords body, and buried it worshipfully, as the Glose saith, super Luc. ca. 24. And this citie is in the linges of Ephraim, in Iurie, in the most high mountaines: and is therefore called Ramathea, that is to say, high: for Ram is high, as Ierome saith. Though this land be full of mountaines: yet it beareth well corne and fruite, vines and Olyues, and is moist with wells, & most healthfull with cleane and pure aire, and is full strong and stedfast in high places, as Ierome sayth, and is full couenable place to stand in, to waite and espy farre about.

¶ Of Ramathea, called Chanir in the olde Copie.

¶ Of Rencia, cap. 127.

Rencia is a prouince by the Rine, & is that Countrey, about the which the Rine runneth, & hath that name Rencia, for it is nigh the Rine, as li. saith li. 15. And is a Countrey that hath manye full strong cities & towne. The ground thereof beareth well corne and wine in many places. The men be strong and hardy, according with Germanes in life & manners: but they loue not theft, & robbery.

(Rhenus, a notable riuer in Germany, called the Rheyne.

¶ Of Rivalia, chap. 128.

Addition

*Additio.

Rualia is a little Province, and was sometime strange, and farre from god beliefe, and is now vnder the beliefe of Christ, and is subiect to the Kingdome of Denmarke. A part thereof is called Victoria, and hath that name of Virore, grænnelle, for therein grow many hearbs and grasse. There is good pasture & leafe, and woods in many places: the ground thereof beareth meanly cozne. This land is moyst with waters and ponds: there is plentie of fish of the sea, and of lakes & ponds: there are many stocks & heards, & beasts. And this land is ioyned to Scythia, and is departed from the Norweges and Megardes, onely with a Riuer that is called Narua, as Herodotus saith.

¶ Of Rinchouia. chap. 127.

Rinchouia is a little lande, and stretcheth from the citie Maguncia vpon the brinke of the riuer of Rine, betwixt the mountaines vnto the towne, which is called Pingua: and is called Rinchouia, of the riuer Renum, that runneth thorough the middle thereof. And though the land be little, yet it is in each clyffe of the Rine, meruallous merry and right plenteous: for it is so faire and goodly, & so incredible plentifull, that it is high delight, pleasure and comfozt, not only to them that dwell there, but also to them that passe that waye, and pleaseth and sedeth them as an Orchard of passing liking, and the ground thereof is so sweet and so fat, that it bringeth forth right swiftly, fruite and cozne, in right great plentie. There in the same field growe apple trees of diuers kindes, and nuts also: & yet notwithstanding so great plentie of fruite, in the same field, groweth well good cozne. Also diuers trees let not the vines: but in the same little field, grow together cozne, wine, nuts, apples, Corbas, peares, and many other fruites. There be hot wells needfull medicine to bodie, that spring out of the ground. There is much good needfull to mankind, that were to long to rehearse.

¶ Of Romana prouincia.

cap. 128.

The prouince of Romanes, as Varro sayth, is high containing of all the world wide, whersoever were any countries and lands that men dwell in. For might and power of the Romanes subdued all the parts of the world wide, and there was no corner of the world wide, but it felt the sword of the host of Rome, as he saith. But sometime a part of Italy was called Romulea in olde time, and had that name of Romulus, that builded the Citie of Rome, and gaue the name to the men and to the Citie, as Ili. saith li. 15. And there it is sayde, that the Countrie was first called Saturnia, & had that name of Saturnus the king, the first taught men of that countrie to till land: and for the passing plentie that they had, they called him Saturnus, and worshipped him at the last, as it were a God, among the starres. And afterwarde they were called Latini, and had that name of Latinus the King, which after they were called Romant of Romulus that enlarged and fortified the Citie. And there after they were called Quirites, for the Romulus was called Quirinus, for he vsed alwaye a speare that is called Quiris in the language of Sabins, as Ili. saith lib. 9. cap. 1. de gentium nominatione. A pen may not write at full the praising of this kingdome, and of the Kings thereof, neither a booke may containe at full, the great deedes of Romanes. Who that hath liking to know their deedes, read he in the first booke Machabeorum. 8. ca. There be wonders shortly rehearsed of their vertues and of their might.

(Romulus, as the Romane stories asserme, the sonne of Mars by Ili. the daughter of Numitor, but more verely the son of Amulius his great vnckle: who of purpose rauished Ili in the darke, being a virgin Vestall, to haue a quarrell to put hir to death: for king Numitor, had a brother named Amulius, of nature wicked, fierce and cruell, who not being content to take the kingdome from his elder brother and cast him in prison, did also murder his sonne Lausus, and vnder colour of honour, made his daughter Ili a virgin Vestall, vnder the bands of per-

*Additio.

petuall

petuall chastitie, that she might not haue any issue. But she being afterward found with childe by Mars; as the Romanes would haue men beleue, was deliuered of two sonnes: whiche Amulius commanded to be cast into Tyber, & they mother according to the lawe of the Tiber, to be buried quicke. As it happened at that time, the river of Tiber was swollen ouer the bankes, so that men could not come to the dape of the channel: wherefore they that had the charge of drowning the children, cast them into the land flood, where the water sodainly falling, leste them alieue, and so were they founde by Faustulus & Kings they, hard, who brought them home to be kept and nourished, of his wife Laurentia, which because she was a strumpet, was named of the shepheards Lupa, whereof rose the fable, that the founders of the Romane Citie, were nourished of a she Wolfe. When these children came afterwards to age, being instructed by Faustulus of their stocke, and beginning, they gathered a bande of shepheards, killed Amulius, restored Numitor to his kingdome, and on the mount Palatine, where they were brought vp, began to build them a newe Citie. And because they were Twinnes both of one age, there fell controuersie betwene them, which should giue name to they newe Citie: This contention so grewe, from words to tumult and strokes, that in the bickering Rhemus was slaine, although the more common opinion be, that hee was put to death, because that scornfully he leapt ouer the newe walles of the Citie.

Romulus being then king alone, peopled his Citie by erecting a Sanctuarie, for safegarde of all transgressours, that would come thether: ordained an hundred Senatours, called Fathers: procured wives for his people, by rape of all the maydens of the Countrey, resorting thether, to solempne games and playes: ouercame the people of Cenina, and slewe their king: vanquished the Sabines & people of Aternna, and receiued them into his Citie. With other diuers valiant actes. Which when he had done,

on a time calling an Assemblie, at the Harrice called Caprea, in a great Tempest sodainly was gone, no man coulde tell how: as it was thought, for his fearene gouernment murdered priuely of the Senatours, who to please the People, fained that he was a God, and named him Quirinus. Under which name, the Romanes euer after worshipped him.)

¶ Of Romania, chap. 131.

Romania, is called the newe Nation of Romanes: for Ne is Græke, and is to saie newe. For since that time that Constantine translated the seate of the Emperre of Rome, out of Rome to Constantinople, a Citie of Thracia: all the Countrey and Regions of Grækes were called Romania, that is as much to say, as newe Rome, as Rabanus sayeth. Therefore vnto this daye, the Grækes call not themselves Græks in their common language, but rather Romanos. Like before De Grec. in litera G. wher thou shalt finde manye other things of the Grækes.

¶ Of Rodo, chap. 132.

Rodus is the first Ilande of the Ilandes Cyclades in the East side, where the Capitoil of Rodus was first found, while the Citie was there first buylded. In this Citie was one Colossus of Brasse, seuentie Cubites high. In this same Ile were an hundred lesse Colossus, as Isidore saith li. 15. cap. 1. de vocab. Ciuitatum. Rodus is the same Iland that is called Ciprus, as Isidore sayth, in the same place.

(*In times past, manye Christians resorted thether to defend Christendome from the Saracens: but after throught treason the Turke wan it.)

¶ Of Ruthia, chap. 133.

Ruthia or Ruthenia is a Province of Russia, in the Marche of the lesse Asia. And hath the Countreyes of Romanes in the East side, and Gothia in

*Additio

the North: Pannonia in the West, & Grecia in the South. And this land accordeth most with Boemes and Sclavones in language and tongue: and this Countrey hath the name of some parte thereof, and is called Galatia, and the men thereof were sometime called Galathe. To whom it is said, that Paule the Apostle sent his Epistle. Loke before De Galatia.

*Additio.

(*Rutheni, a people beyonde Lithuania, of whom the Countrey is now called Russia.)

¶ Of Sabea, chap. 134.

Sabea, is a Countrey in Arabia, and hath the name of Saba the sonne of Ebus. This Countrey stretcheth in straight length Eastward, toward the sea Persia: & is nigh to Chaldea in the north: & endeth at the sea of Arabia, in the west: & is to Aethiopia in the South. And this land beareth Frankencense, and giveth good smells: for in wodes and landes thereof growe Pirthe, Cinamom, Thus, and other sweete spicerie, as Isidore sayth libro. 15.

This lande is rich of sweete spicerie, of precious stones, and of mettall. There is a Birde, that is called Phenix, and other wonders that Authoures reckon in the region of Arabia, of whom it is shewed before of Arabia. The Quene of Saba, was specialllye Ladye of this Province, and neuertheless in hir time, she had principate of all Affrica, as Herodotus sayth, for she was Quene of Aethiopia & of Egypt: as the Close saith super li. Reg. 10. And so it is supposed, that she had other Kingdomes of the West in that time.

*Additio

(*Sabas or Saba, a Countrey in the middle of Arabia toward the East, inuironed about with great Rockes, wherein is a great wode of precious trees, some of Cinamom and Cassia: some bringing forth Frankencense and Pirthe. The length of that wode is twentie of their myles called Scham, which comprehendeth of Italian miles, one hundred and

fiftie. Plinius, lib. 12. Theophrastus, lib. 9. De histo. Plat.

Solinus writeth that the region bringeth forth Frankencense, is from a Towne there named Atramitz eight mansions, which indeede containeth two hundred twentie foure miles. Mancio, or stathmos, being of eight and twentie Italian myles. The chiefe Citie of that Realme, is called Sabeta. D. Cooper.

¶ Of Samaria, chap. 135.

Samaria, as Isidore sayeth libro. 15. is a Region of Palestina, and hadde that name in olde time of the chiefe Towne and Citie thereof, for Samaria was sometime a royall Citie of Israell, and is now called Sebastia, & hath that name of Augustus the Emperour. This Region is in the middle betwene Judea and Galilea: and beginneth from the strate that is called Eleis. The situation thereof, is like to the kinde of Judea, and hath no difference thereto in vertue, as Isidore sayeth. And had the name first of a mount that is called, Somer, as mention is made 4. Regum chap. 3.

Of this Countrey afterwards came the men that are called Samaritani, that passed out of Assyria, and dwelled in Samaria, that is to be understood, keeping: For when the men of Israel were taken Prisoners, the Kings of Assyria leste them there to keepe the Countrey, as Isidore sayeth libro. 9. chap. De vocabulis regionum.

¶ Loke before De eodem, de Samario monte in littera S.

(*Samaria, a Countrey and Citie in Syria, ioining to Iudea, which was the chiefe citie of the ten Tribes of Israell, who being taken Prisoners by the King of Assyria, and leude away Captiues: thether were sent from Assyria, Panimes for them, to inhabite the Countrey: which were afterwarde called Samaritani: and they mirte the Lawe of Moyses, with abhominable Idolatrye.

*Additio

[illegible]

(*Read Ortelius, and also this Gle
s called Sanibria, and not Sambia, as ap-
peareth in the old Copie.)

Of Sabaudia. chap. 137.

SAuoie, is called Sabaudia, as it were
a bold way & safe, as old men say, for
that way of old time men by goodnes of
Princes, were safe to trauell by mount-
taines and desert of countrie, to passe out
of the country of Fraunce into Italy, for
alway there was most righteousnes and
therefore as by common fame, alway
wayfaring men were safe in high waters,
without feare of spoiling & robbery. And
is a part of Pirene, the mountaines ther
of, depart betwene Fraunce and Italy.
Like before De montibus pireneis, in
litera P. This land hath another name,
and is called, Brountia.

¶ Of Sardinia, cap. 138.

Sardinia is an Island in the sea of middle earth, betwixt Sicilia, and hath that name of one sardus, begotten of Hercules, that came out of Lybia with a great multitude, and occupied Sardinia, & gave thereto his owne name. This land is seen in the sea of Africa, to the likeness

of the point of a mans fete toward the East and toward the West, and more broad in euen sides toward the South & toward the North: and therefore of the men of Greece, it was first called *Chosroes*. The lande is some in length of seven score mile, and in breadth of fortie. Therein breedeth no Serpent neyther Wolfe, but onely a little beast that is called *Solifuga*, that is noysfull to wicked men. Therein breedeth no venym: but an herbe named *Apium risus*, that draweth and shrinketh together the bowels of men, and slayeth as it were laughing. There are hot welles that heale sicke men, and blindeth the eyes, if they swaue vpon the Water, and touche their eyes there with, as *Isidore* sayeth *Libro. 15.*

(*Sardinia, an Ile in the Sea called Ligusticum by Gean, not passing seauen miles from Corsica.)

¶ Of sarmata, cap. 139. animo; ¶

Sarmacia is a land of strange men, that be called Sarmate, & haue that name of studie and businesse of armour: so they went armed, and spoiled many Diouinites, befoze that Lentulus withstood them, and would not suffer them to passe ouer Danubius, as Iliodore sayeth, 9. These men be defended as well of Bothes as Cipides: and they vie to fight, as well on horsebacke as on fote, and therefore they were so called, as Iliodore saith.

(*Sarmatia, a Countrey of Europe, which bordereth on the North, upon the Sea called Sarmaticum: on the West, upon the river Vistula and Germanie: on the South, upon Sibenburgh, Dacia, and the Sea inferior: on the East, upon the Countrey of Asia, the river Tanais, and the Marshy Meotis. Under this name many Countreies contained, Polonia, Rhusia, Frisia, Lithuania, Moscouia, &c.

The greater parte of this Countie, is now under the King of Pole.)

Solifuga.

*Apium
rifus.*

6455A

*Additio.

*Additiō.

And some eare and till fields and plaines. The men be fierce and sharpe & vnseemly, without deuotion in Gods seruice, and lead their life in robbing on the sea, and vse to take prizes by the sea and by the land, and namely those that dwell vpon the sea.

The other lesse Sclauia, from þ borders of Sarony, stretcheth to Dulse, and to Mandales, and to the Boemes. And this Sclauia, is departed from Dulse, with diuers rivers and waters, & from the Gothes and Danes with an arme of the sea Decean: which sea, when it is departed, the lesse Sclauia endeth at the cliffe thereof. And this region beareth well corne and fruite: and is moyst with rivers and ponds. Therin is much wood and pasture, and milke & hony. The men be strong of body, earth tillers and fishers, and moze deuout to God, and moze peaceable to neighbors, than those that dwell in the moze Sclauia. And that for medling and company that they haue all daye with the Germanes, as Hierodotus saith, Sclauonia.

¶ Of Sparta, chap. 143.

Sparta is a Region besides Grecia, and is called Lacedemonia by another name, of one Lacedemon the sonne of Semele. Woike de Lacedemonia in littera L. The men be called Lacedemones and Spartani also, as Iliodore saith li bro. 9.

¶ Of seres, chap. 144.

Seres is a prouince in the East, & hath that name of a town that is called seres. There cotton is gathered of trees, & silke is made of that cotton. The Poet speaketh of men of that land and saith. Ignoti facie, sed noti vellere seres.

(*Seres, a people in Asia, hauing great plentie of silke, first increased of the silke woyme, called Bombax, and also much cotten wolle called Bombazi. In the olde copie, Ignoti facie, voce fere mille Seres.

¶ Of selandia, chap. 145.

Seland is a land by the sea side, compassed about with rivers and armes of the sea, as it were an Island. And hath Holland in the East side, and Flanders in the South, and Decean in the West, & Britaine in the North. And are manye Islands departed a sunder with armes of the sea, and those Islands be compassed about with strong heapes of grauell, and quarries, and so warded and defended against waues and strength of the sea.

The soile of those lands beare wel corne and is bare of trees, for because of saltnesse of the sea, trees may not haue deepe mores and rootes, and therefore when they be set and planted, they faile & dye anone. Seland is full of men and people and of riches. The men be of great stature, strong of body, and bolde of heart, deuout in Gods seruice, easie and softe among themselves, beneficiall to many, & greuous to no men, but when they must needs withstand wrongfull risers of enemies.

(*Zeland is next adioyning to England, ouer against Ipswich, Brill, Dort, & Midelbrough, are their chiefe holdes, strongly fenced with the sea.)

¶ Of semigallia, chap. 146.

Semigallia, is a litle prouince beyond the sea Balticum, beside Cilicia and Liouonia, in the low Asia, & hath that name, for Gallathe dwelled therein, meddled with men of that lande, and so they are called Semegalli, as it were halfe Gallis: for they come of the Gallis, and of men of the lande. The lande is good, and beareth well corne, and is rich of pasture and of meades. But the men be straunge and vnseemly, and sharpe and cruell.

¶ Of Gallia Senonensis, Chap. 147.

Gallia senonensis, is a prouince of french-men, and hath Germania Treuerensis, in the East side: in the South, the ouer Burgoyne, and the Pountaines Pennines: in the West,

DE PROVINTIIS

the part of Fraunce, that is called, Gallia Lugdunensis: in the North, Gallia Belgica. The land beareth wel corne, fruit, and vines also. Therin be diuers wel, riners and streames. These Galli Senones were sometime called Zenones: for they receiued freely into harborow. Afterward that Z. was chaunged into the letter S. and called Senonens, as Isid. saith, libro. 9. And had that name of the Citie Senonensis, that is theyr chiefe Citie. The land is full of people, and hath manye Cities, and manye strong walled townes, and a riuer runneth thereby that is called Secana.

Addition Senones, a people in Fraunce.

¶ Of Siria, chap. 148.

Siria hath the name of Sirus, Abrahams newew, got on Cethura, as Isidore saith libro. 9. & 15. This lande endeth at the riuer Eufrates in the East side: and at the great sea and Egypt, in the West side: and stretcheth from the North to Armenia and Cappadocia: and from the South to the sea Arabicum, as he saith. The space thereof stretcheth in great length, and is moze narrowe and straight in bredth, and containeth manye prouinces, as Comagines, Fenicia, & Judea is a part thereof, besides Saracens, Nabathes. And it is a region most full of people, and most plentiful of corne & fruite, meate, sheepe, and great hoxles, Asles, and Camells, and is most rich of ware and swete spicerie, and of mettall, most strong with cities & castles, mozt with most noble riuers, lakes, & pondes, and hath noble hauens of the sea, named In Palestines, Paritimis and Fenicia. The men be sterne and great warriours, and occupie in diuers countreyes and lands with diuers chaffer and merchandise: therein be diuers Nations, the which as they differ in faces, so they varie in language, minde, and manners, of the which, some dwell in Desart, as Nabathes and Saraceni: some dwell in mountaynes, and some in woodes, and grooues, of the which there are full many, among the nations of those Regions and lands, as Herodotus telleth.

*Additio. Siria, a great Realme in Asia, which

hath on the East, the riuer Euphrates: on the West, the middle sea, & the Realme of Aegypt: on the North, Cilicia and Cappadocia: on the South, Arabia. Syria, called also Assyria, a great Countrey in the East, hauing on the North part, Armenia: on the West, Melopotamia: on the South, Susiana: on the East, Media. It also containeth, Phoenicia, Palestina, and Babilonia.

¶ Of Sichima, cap. 149.

Sichima, is a little lande in Samaria in the middes betwene Judea & Galilea: and hath the name of Sichem the sonne of Emor, that builded therein a citie that was called Sichem that now is named, Neopolis. (Neapolis. There are three cities of this name, one in Naples, one in Affrike, and the other in Caria.) And the Countrey thereabout is called Sichima, as Isidore saith libro. 15. Ierome saith super Genesis. 18. This was the portion of that land, that Jacob gaue to his sonne Ioseph over the lot. And so that land was in the linage of Ephraim, and there Ioseph was buried, and there his tombe is shewed vnto this daye, as Ier. saith. Jacob got that land, & bought it with money gotten with great trauel, and gaue therefore an hundred Lambes, as it is said Genesis 24. Ier. saith, that for that trauell Jacob sayd, that he toke that land out of the Amorreis hand, with bolwe and with sword. There nigh was Terebintus a tree, vnder the which Jacob hid the matremets of his somes. And then he went vp out of Sichima into Lusa, that is called Bethel. Also as it is saide Genesis 25. In this place Iosephs byetheren fedde and kept flockes: but when Ioseph sought them, he found them not in Sichem, but in Dotaym: where they spoiled him, and solde him to Aegyptians. And afterwarde Abimelech the sonne of Jeroboal, destroyed Sichima, and slew the men that dwelled ther, and solued salte in the Countrey about, as it is sayd Iudic. 10. In this field was Jacobs well, by the which our Lorde rested, when he was wearie of the waye, and badde the woman giue him drinke of the water of the Well, as it is sayde Iohn. 4. This place is most fertile,

and

and wonderfull merry and most stedfast.

Of Scythia. chap. 150.

Scythia is the greatest Region, and the souer part thereof is in Asia. and the neather in Europa. And this neather part beginneth at the marreis Neotides, and stretcheth betwene the riuer Danubius and the North Ocean to Germania, as Isidore sayth, libro. 15. The first parte thereof is Alanis, the Neotides Paludes, then Gothia, Dacia, Thracia, the Germania, where Swenes dwell, and occupye a greate deale thereof, as hee sayeth. In Scythia be many regions and landes: some thereof be rich, and some be inhabitable, and no men dwell therein. For in many places is much golde and precious stones, but for great griphons men come there but seld. There is best Smaragdus and most pure chrysell, as he sayth. Ther in many places in Scythia be many men wonderfullie shapen, and greate wilde beastes, as Lynces, Tygers, and most cruell Beares and Lions, and namely in the desarts and regions of Hircania. Like befoze de Hircanis.

*Additio. (*Scythia, a greate Countrie, now under the dominion of the great Cane of Cathay, a sauage and wilde people.)

Of Sicinia. chap. 151.

Sicinia had that name in olde time of Sicion the King, by his name it was called the kingdome of Sicionis. Archas the sonne of Jupiter and of Calista, after hee had subdued Delasgis to his obedience, hee called that kingdome Archachadia by his owne name. Archachadia is called Sicinia, is the bosome of Archadia, as it were set betwene the seas Egeum, and Ionium, and hath a greate riuer Frimantum, & breedeth Abiton a stone that neuer queneth, if it be once kindeled. There be gendered most white Merules mauis, as Isidore sayth, li. 15.

*Additio. (*Sugonia, a citie in Achaia, not farre from Corinth, called now Clarencia, where is great abundance of mettall.)

Of Sicilia. chap. 152.

Sicilia was sometime called Sicania, & had that name of Sicanus the king, and was afterward called Sicilia, & had that name of Siculus the brother of Italus: and this land was in old time called Trinacria, for three furlongs that be there, & be called Pelorum, Pachynum, & Libeum, for Trinacria is Greeke, and is to saye, three square, for it is diuided in three squares. This land is departed from Italy with a little sea, & is afoze the sea Africum. The land beareth well fruit & is rich of gold, and full of dens, chins, and canes, & is full of wind and of brimstone. And ther burneth the heat of the mount Ethna. In the sea therof is Scilla & Caribdis, in which ships be swallowed, or sinke, or be broken. This was the country of Cyclopes, & afterward nourisher of Tytans: And it beareth well corne, and is eared & sowed with seed first of all lands: The chiefe citie thereof is Siracusa: there is a wel Aracusa, and the riuer Albius, that nourisheth hofse: Therein was first found the Island of Comedia. In the riuer of Agath in Sicilia was the stone Achates first found: And in the sea of Sicilia is white corall ingendered, and salt that is called Agrigentine, a wonderfull manner salt: for it melteth in fire & sparkleth in water: al this lande about containeth the space of three thousand furlongs.

Also salustius sayth, that Sicilia ioyned to Italy sometime: but the space that now is betwene, was broken & consumed with strength of the sea. Huc vsque li. lib. 15. ca. de Insulis: ther al these foresayd things be rehearsed, & Plinius telleth the same.

(Sicilia a noble Ile, first called Trinacria, afterward Sicania, & at last Sicilia, it is in forme 3. cornerd, & therefore hath the name of Trinacria: the one corner called Pachynus, extendeth toward the part of Greece, which was called Peleponensius, now Morea: the second corner called Pelorus lieth toward Italy: the third called Lilybens, it extendeth toward Africa, of the which Pelorus, extendeth in the temperance of the earth, for with no wet there, may be any mire: nor by any drieth dust. This Ile containeth in circuite (as solinus writeth, (3000. furlongs.

which

Abeston, a stone that being kindled, doth neuer queneth.

*Additio

which is of Italian miles. 373. as Diodorus Sycolus writeth. 4360. But Plinius sayth, that the three corners be distant from Pelorus, to Pachinus by land. 166. miles: from thence to Lilybeum. 200. miles: from thence to Pelorus 170. miles, and sayth also, that Agrippa affirmed it, to be in circuit. 618. miles, which doe not agree with Solinus nor Diodorus, which may happen to be by the diversitie of furlongs called in Latine Stadia. The fertilitie of this Ile in all graine, beautie of meadowes, delicatenesse of waters colde and hot, mountaines and caues myraculous, and other things ther exceeding notable, many Authours haue written and wondered at, both Grækes, and Latines. D. Cooper in The-
saurus.

Of Sirtes. chap. 153.

As Isidore sayth, libro. 14. Sirtes be places in the sea full of grauell, and hath that name of drawing. For salustius sayth, it draweth therto all thing. For Siren is Græke, and is to vnderstande, draught or drawing. And such drawing maketh the ground and the sea vneuen. In some place deepe, and in another place shallowe: and therefore it is perillous to passe that waye. sirtes that induce such perill, are by the Sea of Aegypt, and are meddeled therewith in many places, as he sayth.

*Additio.

(*Sirtes are those which we call quick sands, whose bottomes are full of springs, but of a meruailous depth, that shippes lighting thereon, without a quicke sound, doe sinke out of sight, or vtterlye perish.

Of Scotia. chap. 154.

The land Scotia hath the name of Scots, that dwell therein, and is a long stretching Countrey, as it were furlong, in the Ilande of Britaine: and is departed from North Englands with riuers and armes of the Sea, and is closed about with the Decean in either side: and is also departed from Ireland with the sea Decean, and the same nation that was

sometime first in Ireland, and all according thereto in tongue, in manners, and in kinde. The men are light of heart, fierce and couragious on their enimyes. They loue nigh as well death as thralldome, and they account it for slouth to die in bed, and a great worship and vertue to die in a field fighting against enimies. The men be of scarce liuing, and many suffer hunger long time, and eate seld before the Sunne going downe, and vse flesh, milke meats, fish, & fruits, more then Britons: and vse to eate the lesse bread, and though the men be somewhat inough of figure and of shape, and faire of face generally by kinde, yet their owne Scottish clothing disfigure them full much. And Scots be sayd in their owne tongue of bodies painted, as it were cut and slit: For in olde time they were marked with diuers figures and shapes in their flesh and skinne, made with yron pyckis, as Isidore sayth, lib. 9. cap. de Vocabulis gentium. And because of medeling with English men, many of them haue chaunged the old manners of Scots into better manners for the more parte, but the wilde Scots and Irish account greafe worshippe to follow their forefathers in clothing, in tongue, and in liuing, and in other manner doing: And despite some deale the blages of other men, in comparison to their owne blage. And so each labourerth to be aboue, they detract and blame all other, and enuye all other: they deride all other, and blame all other mens manners, they be not ashamed to lye: and they repute no man, of what nation, bloud, or puissance so euer hee be, to be hardie and valiant but themselves, they delight in their owne: they loue not peace. In that land is plenteous ground, merry wodes, moist riuers and welles, many flockes of beastes. There be earth tillers for quantity of the place inow: and is not vnequall to the land of Britaine, as Herodotus saith. And is a sage in sear cher of the worlde, as Plinius saith. Like before in Hibernia in litiera H. There Isidore saith the same of Ireland, in many things.

(*Scotia, Scotland, the part of Britania from the Riuer of Tweede to Ca-

*Additio.

tanes:

tanæ: scoti, Scots, or Scottish men, of
whome Saint Hierome writeth in this
wise: Quid loquar de ceteris nationi-
bus, quum ipse adolescentulus in Gallia
vicerim scotos, gentem Britannicam
humilis velci caribus, & quum per
sylvas porcorum greges, & armentoru,
pecudumque reperiam, pastorum nates,
& foeminarum papillas solere absconde-
re, & has solas ciborum delicias arbitra-
ri. What shall I speak of other nations,
since that when I was a boye, I sawe in
france, Scots, a people of Britaine, eat
mans flesh, and when they found in the
forests herds of Swine, beastes, and cat-
tell, they would cut off the buttockes of
the boies which kept them, and also the
womens paps, and take that to be y^e most
paintyne and delicate meate. Notwithstan-
ding the Scottes were in S. Hieromes
time, which is more, 1195. yeares past, af-
ter the computation in Lanquet, to ride
a people. It seemeth although they be not
all come home to constancie, yet are they
now abhorred of such humane spolie,
and tractable inough with good gouverne-
ment.)

Of Suecia.

chap. 155.

Suecia is a regio of the nether Scythia
in Europa, thereof all Gothia hath
now the name, that is the greatest region
of the kingdome of Danes & of the Nor-
waies, & the sea Balticum is in the East
side, and the British ocean in the West:
and the hills of Norway and people, in the
North, and toyneth to Denmark South-
ward, & endeth ther. Suecia is called Go-
thia also: and is good ground, and beareth
well corne, & hath no vines, but in great
plenty of pasture, & of mettall, it recom-
penseeth the other defaults. For beside ma-
ny manner riches that it hath of the sea,
it passeth manye other Regions and
landes, in beastes wilde and tame, in sil-
uer Dore, and in many other riches.
The men be full strong, they might of
chivalrye daunted long time the most
deale migh of Affrica and Europa. And
in greate Alexanders time, the greate
barbarie of Orakes dreaded to aduen-
ture upon them.

Also the greate might of Julius Cæ-
sar overcame French men, Almaines,
and Britones, but hee dreaded to fight
with Danes, Gothes, Norwaies, and o-
ther men of the North, as the Writers
of Storpes tell both of Orakes and of
Romanes, to whose wordes sayth maye
and ought to be given, in such thinges
as are not against our religion, faith, nor
reason, as Hierome sayeth: It is wo-
thy (sayth he) to beleue Storpes and wri-
tings of Poets and of Writers, if they
relation be not against the faith, and good
conditions & manners, neither contrarie
to the truth that is known. Of these men
came amazones, women of womens
lande, as Orosius sayth, and Hidore li-
bro. 15.

(Swedes, a people verie fierce, the
chiefe Citie is Tigur, first built by the
Swedes, the yeares before Christe
1776.)

Of scandia.

cap. 156.

Scandia, Schondania, or scondenmar-
Schia, is as much to say, as faire Danie,
or faire Denmarke, Plinye nameth it
scandia, it was named scandia, by reason
of the fairenesse and fruitfultnesse thereof,
replenished w fresh rivers, hauens, many
townes, fish, beastes, golde, silver, copper, &
lead. It is supposed that the olde Grekes
and Latines knew of this, for that they
held opinion, in the North parts the cold
Zone or clime was condemned to per-
petuall snowe, intollerable to all living
creatures, the Germanes, and these peo-
ple now vnder the king of Denmark did
use traffike together.

Of sueuia, chap. 157.

Sueuia is a Province of Germania,
in Europa. The men thereof were
wont to haue most Lordshippe in Ger-
mania, as Hidore sayeth, libro. 15. and
sayeth the same, 3. Cap. de Vocabi-
lis Gentium. libro. 9. The Swedes,
sayth he, be parted of Germanes in the
ende of the North.

*Additio.

This
chapter
is added.

Of them Lucanus speaketh and sayeth. Pandit ab extremis flauis aquilone Sue- ues. That is to saye, that the Swenes with yelow haire come of the uttermost North. And many men supposed, that in their lande were sometime arbandered tostones, and much people, and the men be called Swen: and haue that name of a mount that is called Sueuis, which lieth in the entering of Germania. And those men dwelled first in the Countrey about that mount, as he say- eth.

Also as he saith, this Countrey hath Danubius and Vistaria in the East side, and the Rhine and Alsatia in the West, and high mountaines called Alpes, and Italy in the South, and Franconia and the neather Germania in the North. And Sueuia is double: the neather stretcheth toward the Rhine, and the ower toward high mountaines Alpes, and the Riuer Danubius. Either is good lande at best, and beareth good corne and wine in ma- ny places, and hath most strong Cities, Castles, and tostones: and also plains and mountaines, riuers, and streames, many woods and hearbes: and much pasture and many sheepe, and other beasts: and about the mountaines, yron and silver, and other metallis be found. The men be many and full strong, bolde and bar- dye, and good warriors, high of body, with yelow haire, senely and sayre of face.

(Sueuis, the chiefe countrey of Ger- manie, in fertilitye, wholesomenesse, and beautifull personages. It hath on the East Baviere: on the West Balaite, and the riuer of Rhene: on the South the moun- taines Alpes: on the North Frankland. It was sometime called Alemania, wher- of all Germany was called Almaine: In Dutch it is now called Swaue.)

Of Tanatos, chap. 157.

Tanatos is a little Ilande of Ocean, & is departed from Britaine with a lit- tle arme of the sea, and hath wheat fields and noble ground, and is called Tana- tos, and hath that name of death of Ser- pents. For the earth of that land carri-

ed into any countrey of the world, say- eth Serpents forthwith: as Ildore say- eth, lib. 14.

(This is supposed to be the Ile of Tenet in Kent, which is for the bignesse, very fertill and good land.)

Of Trapobana, chap. 158.

Trapobana is an Ilande of Inde to- ward the South, out of that side, the Indian ocean beginneth. The land stret- cheth seauentie mile and fiftie paces in length, & foure score and fiftie thousande furlongs in breadth. And a riuer run- neth there through, and is full of Parga- rites and of precious stones. And some parte thereof is full of Elephants and of other beasts, and men dwell in some part thereof. In this lande men saye be two Summers, & two winters in one yeare: and flowes spring there twice in a yeare. And it is the profitablest Ilande of In- de, and springeth alway. The leanes be alway greene and fade neuer, as Ildore saith, lib. 14.

Addition.

Taprobane, an Ile in the Indian sea, and was of some olde Writers supposed to be in the contrarie part of the worlde agathist vs, and therefore they called it an other worlde: It lieth in the point be- twene East & West, the quantity there- of is diuersly described by sundry autho- rs. For Strabo writeth that it is in length eight thousande furlongs, which is a thousand miles, Plinius, Martianus, and Solinus, do affirme it to be in length seven thousand furlongs, which is eight hun- dred lxxv. miles, in breadth, 5000. furlongs, which is 625. miles: part of it extendeth beyond the Equinoctial line, more south, and hath on the Northeast the lesse In- die. It is now called Samotra, and is vnder the dominion of the great Cam, and is gouerned by foure Kings, in an exquisite forme of iustice, notwithstanding that the people be Idolaters: They hunt Tygres, Elephants, and Panthers, of the which there is great plentie. Also there be found Carbuncles, Sapphires, Jacints, Topazes, Rubies, & Granates, in great numbers. There groweth Si-

*Additio.

Addition

*Additio.

namome, Canel, Beniamine, and other
waite trees, in great abundaunce. And
they haue money of golde, silver, & brasse,
of the same waight and value, that the
auncient coine of the Romanes was.
There is also found great plentie of ozi-
ent pearles.

Of Thracia, chap. 159.

Thracia is a prouince in Grecia, Si-
ras the son of Iaphet came thether,
& called that land Thracia by his owne
name, as Isidore sayth, li. 14. Other men
meane, that Thracia hath that name of
cruelnesse of men that dwelled therein.
The Citie Constantinople is afore this
land in the East side of the sea Propo-
tis: and is towarde Vistre in the North
side, and stretcheth to the sea Egeum in
South, and hath Pacedonia in West.
Many diuers Nations dwelled therein
sometime, as Passagete, Sarmate, and
Scithe, & many other. The land is wide
and large: and therefore many Nations
might be contained therein. The riuer Ve-
brium springeth & runneth in Thracia,
and by many strange nations, as Isidore
sayth, li. 14.

*Additio.

(*Thrace, a region in Europa, on the
North it is bounded with the land Mys-
sia: on the East with the higher: on the
South with the sea Aegum: on the West
with Bosphorus, Thracius, and Propo-
tis. Therein is the citie of Constantino-
ple, sometime called Bizantium.)

Of Traconitida, cap. 160.

Traconitida is a region in Judea, ouer
the which raigned Herodes brother
Philip. For all the Kingdome of the Ve-
briues was departed in foure, and each
of the foure was called Tetrarchia. And
the Prince and the king of such a parte
was called Tetrarcha. The first of those
foure was Galilea: Herodes was Prince
and king thereof. The second & the third
was Ituria and the region Traconiti-
da: ouer that was Philip Tetrarcha of
either region. The fourth Region was
Abilina: ouer this Countrie raigned
Alisanas, the brother of Herode & of Phi-

lip. The land of Ieiues was departed in
so many particular principates by the
Romanes, to subdue the pride of the
Ieiues, as the Glose sayth super Luc.
super illum locum: Tetrarcha autem
Philippo Iturie, & Traconitides regio-
nis, &c.

(*Trachonites, a Countrie in Syria,
ioyning vnto Arabia.)

Luke. 3.

*Additio.

Of Thessalia, chap. 161.

Thessalia, as Isidore saith, libro. 15. is a
Prouince of Grecia, and hath that
name of Thessalus the king, and ioyneth
on the south side to Pacedonia. In Thes-
salia be many rivers, & therein be many
towns, & chiefe therof is called Thessalo-
nica. There is also the mount Parnassus,
that was sometime hallowed to Apollo,
& Thessalia was the country of Achilles,
and thence came the Laphites. And it is
said of them, that they brake first horses
with Biddles, and sate on their backs,
and leamed one body horse & man. There-
fore knights of Thessalia were feined to
be Centauri, as Isidore saith, lib. 11. cap.
de Portentis: In Thessalia were first
found shillings of golde, and crafte and
vse of breaking of horses: as Isidore sa-
eth, libro. 15. And farther he sayth, lib. 4.
that in Moles time fell a greete flood in
Thessalia, that destroyed the moze deale
of the people of that lande: And a fewe
were saved by succour of the mountaines,
and namely in mount Parnassus: about
the which mount Deucalion reigned
that time: And such as fledde vnto him
in shippes be receiued, and in the toppe
of the hill Parnassus he nourished and
cherished them. Wherefore the Grekes
fables seigned, that Deucalion should re-
store mankinde of stones, as he affirmeth
there.

(*Thessalia a region in Græce, called
also Aemonia, sometime Pandoza, som-
time Pyrrhea, of some Delasgia: of Ho-
mer, Argopelasgicon. It is inuironed
with foure greate and famous Hilles,
on the East with the mountaynes of
Pelion and Ossa: on the North with
Olympus: on the West with Pin-
dus: on the South Othrys.

*Additio.

DE PROVINTIIS

It marcheth on Macedonia on the East. The people were valiant men on horse, backe, and invincible in battaile, as Polibius writeth, but verie vniust of theyr promise. The women there being wonderfull witches, transformed men into the shape of forme of beasts.)

Of Tenedos, cha. 162.

Tenedos is an Iland of Grecia, one of the Cyclades in the North side. Therin is the cite of Thene builded. And the land hath that name of that city. For one Thenes a young man was defamed, that he should haue had to doe with his step-mother, which fled vnto y Iland, wherein he found none to till it: and he gaue to the cite that he there builded, & to the Iland his owne name.

Additio. (Tenedos, an Ile in the sea Aegaeum, between Mytilene & Hellespont, not farre from Troia.)

Of Thile insula, chap. 163.

Thile is the last Iland of Ocean betwixt the North countrey & South, where daies sailing beyond Britaine: and hath the name of the Sun, for there the Sunne smiteth in Summer, when the dayes begin to shorten. And no daye is there beyond. Therefore the sea thereof is slowly froze, as Ildore saith, lib. 14. And Plinius saith, that y place is uninhabitable: for in Summer nothing may there growe for great burning heat, nor in winter for freezing colde. For from the euennesse of the day & night in March, when the Sunne is in Ariele, vnto euennesse of the day and night in Varnest, when the Sunne is in Libra, the Sunne forsaketh not that Ilande: And from that time to the euennesse of the day & night, againe in March, the sunne commeth not there: and so there halfe the yeare is day, and halfe night, as he saith in cap. de insulis, lib. 14. & de solstitijs, li. 2. Also Beda saith the same, li. de naturis rerum, and Solinus also.

Additio. (Thyle, the Ile called Iland, the old Cosmographers supposed there the ende of all earthlie soile: of late yeres found

otherwise.)

Of Tripolitana, chap. 164.

Tripolitana is a region, and Tripolitana is the name of two Regions. That one is in Fenicia, and hath that name of Tripolis, that is a most famous cite, so strong and mightie, that he defendeth and succoureth all the Countrey about. And the other Tripolitana is in Africa, betwixt Pentapolis and Bizantium, and hath the name of three greete Cities, that is to wit, Osea, Sabine, and Leptis the greete. This lande hath the moze Sirtes in the East side, and Trogoditas in the North, and the sea Abzaticum in the West: Bizantium, Cetulas, and Caramantes in the South: and stretcheth to the Ocean of Ethiopia, as Ildore saith.

(* Trypolis a Countrey in Affrike, and another in Syria, the third in Phoenicia.)

*Additio.

Of Trogodia, chap. 165.

Trogodia is a region in Ethiopia, the men thereof bee called Trogodites: and haue that name, for they bee so swift of foote, that they followe and take wilde beastes with running: In this Region is an Iland, wherein groweth the best kinde of Pirre, and most pure drops thereof is found there: and is called Pirre Trogoditis, and hath the name of the Ilande that they growe in, as Ildore saith, lib. 17. And though this prouince be in Ethiopia, yet it stretcheth to the ends of Arabia: so that sometime it is sayd, it belongeth to Arabia, as in libro. 17. and sometime to Ethiopia, as it is saide in lib. nono.

(* Troglodyte, people in the furthest part of Affrike, beyond Aethiopia, which dwell in caues, and doe eate the flesh of serpents.)

*Additio.

Of Troiana, chap. 166.

Troiana is a prouince in Phrygia, and was first called Dardania, and had that name of Dardanus: for Dardanus

came

came out of Grèce to Phrygia, & reigned there first: And afterwarde his sonne Critonius and then his nephew Tros, and of him the Citie of Troye, and the country about had the name, as Ildore saith, lib. 9. And after that Troy was destroyed, many Troians sayled by diuerse countries of the world to get them places, & they expelled and put out many nations of their countries, and dwelled there in their stead afterwarde. Of them came most mightie nations of the world: as most true stozies of diuers regions & lands tell.

*Additio.

(*) Troia, the citie of Troy: also the Countrey wherein Troy stood. Of Thuscia, ca. 167.

Thuscia is a Province of Italye betwene Ligures and the Territorie of Roine: and is strengthened mightely and stronglie with diuerse mountaines and strong places, as Ildore sayth, lib. 15. Thuscia hath that name of olde sacrifice, and of Thus and Incense, for in those partes at burialles, and Obsequies men in olde time used for relogigion and deuotion to burne and offer much frankenscence: and namely they wept and made greates dole and sorrowe for theyr dead men: And they burnt Thus on Alters of Goddis, for as it is sayde, in Thuscia the craft of diuination was first found, as Ildore sayth. This land was first called Aemilia in olde time: therein be many solempne Cities and noble. And hath the Citey Pise in the West towards Liguria, Serios, Lucani, and Florence towards the South, the Citie of Arciam toward the East: and toward the South Thurthou, Perennes, and Allise, that ioine and be in the valley of Spolitane, and hath the Sea Adriaticum, & the march Anconitana in the East side: and the brinke Tyber, and Roine in the South: and Melan and Liguria in the West: Romanio, la and the Province of Padua in the South.

This land stretcheth much in length out of the East into the West, and hath lesse breadth of the South side into the

South. This land is full high of mountaines: and the place is most stronge touching scituation, and the grounde beareth well corne and fruite. The ayre is good and wholesome: The Sea maketh this lande rich in two sides. Many Welles and lakes make this land moist and plenteous. The Riner Aruis runneth thereby, and adorneth it. Plentie of swete Saffron and Spicerye, that there groweth, maketh it singularlye noble and rich. Manye hot Welles, that there spring, make it kinde and solempne.

(*) Tuscia, a Countrey in Italy, where in be cities of Florence, Sene, Luca, and Pise.

*Additio.

Of Thuringia, chap. 168.

Thuringia is a province of Germania, in the middle betwene Saxons and Francos, and Westuals, and hath the Soemes and Saxones in the East side: Francones and Bauares in the South side: Sueues and Allaces in the West: men of the Rine and Westuals in the South. And as the name of the Countrey meaneth, Thuringia, harde: so the men be harde, and also most cruell agaynst their enmyes. The Countrey is populous, and the men be faire and seemly of stature, strong of bodye, harde, and steadfast of heart. Their lande is strengthened and closed with mountaynes all about, and is full plaine within, and beareth well corne and fruite, & is not without Winterdes. There be manye strong castles and townes, not onely in mountaynes, but also in plaines: there be riners lakes, and ponds: there is good alre, and there is greates plentie of good pasture: there be manye Oren, Sheepe, and other beasts. There in mountaynes be diuerse mettallen mined, as Herodotus sayeth, that sought and left vnsearched no pryng ingreues of Germania.

Of Thuronia, chap. 169.

Thuronia is a Province of the ower France, & was sometime accounted a part of Oyan, & hath y name of y noble

ab.

citie

titie Toton, & in that Thuron the floure
of which most holy Saint Martin re-
sted, and is upon the river Ligoris, that
runneth thereby, & moisteth it, and ma-
keth it rich in many manner wise. The
land beareth well corne and fruit, wine,
and pasture. Therein is most wholesome
aire and many woods. Men be of bodye
sternely of chape, hardy and bold of heart,
goodly in dede, and in speech sober.
(Turones, people in Fraunce by the
river Leir.)

*Additio.

Of Vasconia, chap. 170.

Vasconia, Gascoigne is a prouince be-
side the mountaines Perenci, and
was sometime accounted vnder Espan, &
hath that name of the towne Gascea, as
Isidore saith lib. 9. And hath the moun-
taines Pirenei in the one side, & the sea
of ocean in another. And is nigh to Bel-
to in the third side. In that land be ma-
ny woods and trees, lands, & mountaines.
In many partes thereof be many vine-
yards, so many & so much, that it sendeth
plentie of wine to countries and lands
that be nigh, & also into Islands of the sea.
The river Girunde departeth this land
from Tholose, and runneth by Gascoigne,
and entereth into the sea of ocean beside
Bordeux, the chiefe citie of Gascoigne,
as Isid. saith, li. 9. cap. de Vocabulis gen-
tium. The Gascoignes haue the name of
the towne Gascia, and dwell by the long
and large solitude of the mountaines Pi-
renei, and be called Gascones, as it were
Gascones by changing C. into S. Pom-
peius when he had subdued Spaine, and
haling him to come to his triumph, he
put these men out of the mountaine Pi-
renei, & gathered the into one towne, and
thereupon the towne was called Verbi
conuictarum, as Isidore saith, and Plu-
nius, and Herodotus telleth, & these men
Gascones be light and pliant of bodye,
hardie and bolde of heart, fierce and ha-
py to battaile.

Of Venecia, chap. 171.

Venecia is sayd of olde men the Pro-
uince of Venix, the which Prouince

stretcheth from the cliffe of the sea Adria-
ticum, vnto the river Padus, which de-
parteth betwene the citie & countries of
the nether & the ouer Liguris, that is to
say, betwene Pergamentes & Medola-
nensis, so it stretched sometime, as the most
true writer of stories of Lombards & of
Ligures telleth. In the reasts of the soze-
raine sea afoze and nigh to this Prouince
the citie of Venecia is now builded: in this
Prouince are many other noble Citieci.
For as Isid. saith, li. 16. Pontua was build-
ed of Marica, the daughter of Resia,
which after the destruction of Thebes
came into Italy, & standeth in Venecia, &
in the French tongue is called Alpina.
Also Venecia is a prouince of Italia, &
had Lordship of many lands & citieci in the
sea & land in olde time: and now at this
day the might thereof Lordship stretch-
eth right far in the sea, & euen vnto Gre-
cia, & reacheth fro the countries of Ger-
mania, and subdueth the theft & tyranny
of Schimmoz & sea theues of Dalma-
cia and of Sclauia, and represseth them.
And gouerneth & ruleth most rightfully
Islandes, hauens, and coasts of the Sea,
that be vnder the Lordshippe thereof.
And defendeth mightely their subiects a-
gainst enimies, & hold the common pro-
fit and ciuill vnder rightfull lawes. And
suffereth within their bounds no sect to
abide, that is contrarie to Gods lawe.
I thinke it were superfluitie to rechen al
the goodnesse & worthines of these men.
For the vertues might, aduilement, and
readinesse, and great accord and loue of
all righteousnesse and mildnesse of men
of Venecia are now known nigh to all
nations, as saith the roiall writer of the
story of Langobardes.
(*Read Ortelius concerning Venecia,
and also Munsterus.)

*Additio.

Westualia, chap. 172.
Westualia is a prouince of the near
ther Germania, & hath Saxonia in
the East side, Thuringia and Bassia in
the South, the Rine and Coloine in the
West, ocean and Frisia in the North.
And is closed in two ends with two most
noble riuers, that be Elsera and Rhe-
nue. The Rine toucheth in the North
West,

West and Vespera toward the East. This lande in some booke is called the olde Saxonia, and preserveth and keepeth it selfe cleane from all spise of fornication, and most straightly punisheth adulterers: and hath in most reuerence honest wedlockes: although it was snared to the Danims superstition til the seuentie yeare of our Lord, as Bonifacius writeth in an Epistle to the King of England. This land is full of wodes and of pastures, and more apte to fede beastes then to beare corne: and is moisted with many riuers and wells, with Lipia, and Kura, and many other wells and riuers, there are salt welles and mountaines, plentie of mettall and Dore. In that land is much fruit, and many Orchards, apples, and nuts: also wilde beasts, swine, and other beasts small and greate. The men be commonly semelye and high of stature, faire of shape, and strong of body, bolde and hardie of heart. There is much chivalrie, and wonderfull hardie & bolde, and hardie of heart, alwaye prest and readie to armes, there are strong Cities and well walled, and most strong castles and towne, both in mountaines and in plaines.

Of Vironia, chap. 173.

Vironia is a little Province beyonde Denmarke toward the East. And hath that name of Viroze, greene colour. For it is full of hearbes, grasse, and wood: there be many wells and waters. The ground thereof beareth well corne. The men were sometime strong, fierce, and cruell, and vnsemelye, and be now subiectes to Kinges and lawes of Danes, and all the lande is occupied with Germanes and Danes. Loke before in lietera R. de Riualia. This lande is departed from the men Rogardes and Caithis, with a full great riuier that is called Parua.

Of Winlandia, chap. 174.

Winlandia is a Countrey besides the Mountaines of Norwage toward the East, and stretcheth vpon the cliffe

of Decean: And is not full plenteous, but in wode, hearbes, and grasse. The men of that Countrey be strange and somewhat wilde and fierce: and they occupie themselves with witchcraft. And so to men that saile by their coastes, and also to men that abide with them, for default of winde, they profer winde to sayling, and so they sell winde. They vse to make a clewe of thrid, and they make diuers knots to be knit therein. And then they commaunde to drawe out of the clewe vnto three knottes or more, or lesse, as they will haue the winde more soft or strong: And for they missebelasse fendes moue the ayre, and arise stronge tempest or soft, as he draweth of the Clewe more or lesse knottes. And sometime they moue the winde so stronglye, that the wretches that beleue in such doing, are drownded by rightfull dome of God.

Of Vitria, cap. 175

Vitria is a little Ilande in the British sea, and is departed from the more Britaine with a little arme of the sea: the ground thereof is best lande for wheat. Therein be many wodes and groanes, and many beasts wilde and tame, & wells, and riuers that moist the lande. That Ilande is most temperate and wholesome countrey, and most plenteous of fruite, as it is sayd, and English men dwell therein at this day.

TREVISA. Here lacketh: for no mention is made whether ward this land beareth from Britaine, nor in what side of Britaine this land shoulde be. Some men would thinke that this Ilande is Wight, but Wight is commonly called Insula uecca, and this Ile is here called Vitria.

(Whether this Ile be a parte of that where the Vitrie canuas and linnen cloth was made in times past, or else being consumed with the Sea, there is now no such Ile: or whether the making of glasse, hadde there anye originall.)

The Samoyes
bordering
on y Ruse,
vle the
like in-
charment

*Additio

Of Yselondia, chap. 176.

Yseland is the last region in Europa, in the North beyond Norway. In the uttermost partes thereof it is alwaye Ice and frosen, and stretcheth vppon the cliffe of the Ocean towarde the North, where the Sea is froze with greate and strong colde. And Yseland hath the ouer Scythia in the East side, and Norway in the South, and the Irish Ocean in the West, and the Sea that is farre in the North, and is called Yselande, as it were the lande of Ice and of Glasse. For it is sayde, that there be mountaines of Snowe froze as harde as Ice or Glasse, there chistall is found. Also in that region be white Beares most greate and right fierce, that breake Ice and Glasse with their clawes, and make manye holes therein, and diue there through in to the Sea, and take fish vnder the Ice, and glasse, and drawe them out through the same hoales, and bring them to the cliffe, and liue thereby. The land is baraine, except few places in the valleys, in the which places vnneth growe Dats. In the places that men dwell in, onely groweth hearbes, grasse, and trees. And in those places beade beastes tame and wilde. And so for the moze part men of the lande liue by fish and by hunting of flesh. Wherby may not liue there for colde. And therefore men of the lande weare for colde, felles and skinnes of Beares, and of wilde beastes, that they take with hunting. Other clothing maye they not haue, but it come of other landes. The men be full grosse of body and strong, and full white, and giue them to fishing and hunting.

*Additio. (Those that goe thether on fishing, are meruailously troubled with a kinde of flie like a Gnat, and stinketh foule.)

*Additio. (Yseland is interpreted the lande of Ice, and is called of olde writers Thyle, it is extended betwene the South and the North, almost 200. schones, in length, a schone is 60. furlongs, it is for the most parte full of mountaines, and vntilled, but in the plaines verie fruitfull, the inhabitants are faine to drine

their cattell from their feeding, least they shoulde by ouermuch fatnesse strangle and die. There are thre mountaines of meruailous height, the tops wherof are couered continuallye with Snowe, but the lower partes are of lyke operation as is the mount Etna, flaming forth fire and Brimstone. One of these is called Helga, the other Mons Crucis. The third Hecla, whose flames consumeth not flaxe nor Towe, nor yet is quenched with water, the fire breaketh forth with a hydeous ratteling lyke Thunder, and casteth forth the pomise stones of a meruailous height, nere vnto these mountaines are there riuers or chinkes, lyke deepe rauces, especially at the fote of the mount Hecla, so deepe that no eye canne perceiue any bottome, out of the which Abisme, appeareth as it were shapen of men, as though they were drowned, and yet breathing forth a sound, sayeng, that they must depart from thence to mount Hecla: as touching the fearefull noyse of the Ice. Read R. Eden, and R. Wells.)

Of Zeugia, chap. 177.

Zengia is called Zeugis also, and is a prouince where as the moze Carthage is, situate in the lesse Affrica, betwene Bisantium and Numidia, as Lidore sayth, lib. 14. This prouince stretcheth from the north sea into Siculum, as he sayth. And stretcheth out of the South, to the country of Getules. The hither part thereof beareth well corne, and the further is full of Serpents and of beastes that be wilde. There be wild Asles, and other wilde beastes. There be found wonders, and beastes wonderfully shapen, as he saith.

(*Zeugma, is also the name of a citie in Dacia.)

(*Zygantes, a people by Carthage, among whom is greate store of homye, both made by Was, and also wrought with mannes hande. They colour their bodies with red lead, and fede especially on Apes flesh, wherof they haue great plentie.)

D. Cooper.

I haue set downe foorth of Ortelius, the vniuersall description of the whole earth (for the better vnderstanding wherof) Orbis terrarum, Nouus orbis, America, Asia, Affrica, and Europa. All which is added.

The introduction of Vesper before the discourse.

THE world is a wonderfull gathering together of things created, the placing of Elementes, the multiplying of Creatures, the dissolving of Influences, the beginning place of time, and the ende by death. In which worlde there are an infinite number of varieties, and an endlesse number of discords: notwithstanding concord being placed by a secrete mysterie in the imperfect, sheweth the value of the minde to be more noble, then the bodye, as the Creator is farre more excellent, then the thinges created: for all that is in the worlde is not of the Father, but of the worlde made and created, but not iustified and saved: wee liue together, but not lone together: the cause is discorde betwixt Error and Veritie.

Wherein appeareth the loue of God among those in whome hee abideth euer, and is called Mundus, which signifieth cleanness, as also the worlde. The worlde was made by him, and yet they knewe him not, hee came among his owne, and they receiued him not, hee sent his seruantes, and they intreated them shamefully and slewe them. Herein appeareth the nature of Discorde, the power of Error, by Tyrannye, and the simple interteinement of Veritie, as appeareth among the seuerall kindes of Birdes, Beastes, Fishes, Wormes, Flies, Flowers, Hearbes, Plantes, Trees, Fruites, Herbes, and manye other thinges of increase. And man whom God hath made cleane bodied, cherefull countenanced, swift to heare, prompt to speake, apte to learne, poure to be-

leue, hauing all these Angelicall vertues, shoulde stirre by the minde, whilst hee taking of materiall nourishment abideth, vnto the singular consideration of vertuous exercises, whereby the soule tasting with the bodye, might through faith and good woorkes, seele that endlesse nourishment which is prepared for the children of God: but whilst they studie to subdue Kingdomes, to overcome theyr neighbours, to robbe the fatherlesse and Widowes, to rauish the virginnes, to gouerne, and not to be gouerned, the spirits of all such terrestriall surges doe byrde the shype of sinne, and hatch forth so manye abominable euills, that theyr whole race of yeares are spent in vaine glorious boasting, and filthye liuing, whose endes is damnation, whose helpe was theyr God, and gloire was theyr shame, because they were worldey minded. The Earth is the Lordes and all that therein is, the round worlde, and they that dwell therein. Man was made, not to robbe, kill, and destroye, but to giue a continuall praising vnto God, and to learne of God, to be bountifull, mercifull, and liberall, and to be contented with that he hath. Which who so regardeth not the very simplest creatures in theyr kindes, shall be the onely accusers of fleshly violence before God, without remission.

Consider that the ioyes of the worlde are disturbed by afflictions, and are fragile, and weare awaye, but the ioye of faith is not onely disquieted by tribulacions, and by the crosse of persecution, but is made perfect more and more, and when those stormes be most dangerous, then is faith of most effect. All the godlye being fenced with the strength of faith and patience, doe containe all the whole worlde, and the tyrannie thereof. Noli intelligere vt credas, sed crede vt intelligas: Understand not that thou maist beleue, but beleue that thou maist vnderstand.

Orbis terrarum.

THE mappe or table of Ortelius, doth comprehend, and set out the portraiture of the whole compasse of the Earth, and of the Ocean Sea, inuironing the same, all which compasse of the Earth, the auncientes, (to whome the newe worlde was not knowne) diuided into three partes, that is to saye, Affrica, Europa, and Asia: but when America was founde out, our age adde it vnto them, for the fourth parte, and looketh for the fifth, lyeng vnder the South pole: Gerardus Mercator, the chiefe Geographer of our time, in his vniuersall Table, neuer inough to bee praysed, doth diuide this compasse of the Earth, into three maynes: The first hee calleth that which we said, the auncientes diuided into three, and from whence it is diuided by the holie Scripture, that mankinde tooke his beginning. The seconde, which at this daye wee call America, or the West India: The thirde hee calleth the South lande, which many tearme Magelanica, discovered heere vnto, with seue Sea coastes. And Antiquitie hath taught, that the compasse of this earth containeth aboute, where it is widest, fise thousande and foure hundred Germane miles, or 21000.600. Italian miles, and the same the later age affirmeth.

A Germane
mile is
supposed
3. English
miles.

And these so manye portions of the Earth; (as Plinie sayeth in his seconde booke of Nature;) naye rather as many haue witten, the point of the worlde; (neither is the worlde anye thing else vniuersall) this is the matter of our gloze, this is the seate, here wee beare honour, here wee exercise Empire, here wee desire riches, here mankinde falleth together by the eares, or is in an uproare, here we renewe warres, euen ciuill, and with killing one another, wee make the earth wider: And to passe ouer the publike surfe of Nations, this wherein we drine alwaye our borderers, and by stealth digge by our neighbours stufte, and put it to our grounde, or proper gods which belong vnto him, as for example in many Regions, they will yelde the lande to the owner, in

lewe of his purchaife and rent, but if in the bowelles of the Earth there bee founde anye mettalles of value, the purchaser shall not be Lord thereof: with as much equitye maye bee taken, when in the steele of Thistles, by painfull trauaile, and tilling of the sayde grounde, it after bring forth good corne, that therfore, because nowe good Corne, and no Thistles, the Lord maye take the Corne, yet replieth the contrarie and sayeth, that mettalles were before, and are therefore in the right of the Lord, because the Tenant did neuer imploye charge, but for the thing readye provided. Let this reason stand for lawe: yet sayeth the guide of the Salve: The Kingdome of Heauen, is lyke vnto a treasure hidde in the field, the which a man findeth, and concealeth it: and for ioye thereof, goeth and selleth all that hee hath and buyeth the fiede. Who hideth the Treasure, God, by his vniuersall creation, who findeth it? (Man,) by the gifte of knowledge: To whome is it due? To him vnto whome it is given. Wherefore hath hee that founde this Treasure boughte with all his substance this fiede: That therefore the inheritance should not be his: the inheritance is not denyed, but the Treasure, and where? Because there is no difference, but eyther mine or thine. I referre the equitye of this question, vnto the more prudent and wise in the worlde, that all thinges maye bee considered to the gloze of GOD, as that which hath bymited the Countreys farre abroad, and hath driuen the dwellers beyonde their boundes: of what small parte of the earth taketh it pleasure of, or when for measure of her couetousnesse, shee hath enlarged it, what portion at length therfore maye a dead man haue. Thus farre hee.

Math. 13

Where
good sub
iects bee,
ther Prin
ces shall
neuer lose
theyr
right.

America,
The new worlde, or the disco
uerye of the Gloabe of
the Earth.

All

Detegat orbes,
Nec sit terris vltima Thyle.

ALl this Hemisphære (which is called America, and for his huge wide-nesse, at this daye the newe worlde,) remayne vnknowne and vnmentioned of the auncientes, euen vnto the time of the yeare from Christs byrth, 1492. in the which yeare it was first discovered by an Italian named Christopher Columbus of Genoa, and seer- meth to excède in each point the measure of mans meruayles.

For when the diligence, both of the auncientes in describing and setting forth the whole compasse and Gloabe of the Earth, and the commoditie, and opportunitie of verie greate Empires, to searcke out for vnknowne Countreies, was considered, and also the cruell, greedy, and insatiable desire of mankind, gaping for Golde and Silver, leauing nothing vnadventured and assayed, to the ende it might obtayne those thinges with the which those Countreies doe wonderfullie abound. I haue (not without greate cause) often meruayled, howe they coulde remaine so long vnknowne to this part of the worlde.

There are some that thinke, howe that this maine lande is described long since by Plato, vnder the name and Title of Atlantica, and likewise Marcianus a Cicilian in his Chronicle that hee wrote of Spaine, sayeth: That there was here founde in the Golde mines certaine olde coyne, bearing the Picture of Augustus Cesar, & for the declaring of the truth of this matter, there was sent vnto the chiefe Bishoppe of Rome, by Doctour Iohn Rufus Archbishoppe of Constantine, a certaine quantitie thereof. Many thinke, that Seneca stirred vp with a Poeticall spirite of Prophecie, did foretell the finding out hereof, in these Propheeticall verses.

Venient annis
Sæcula serēs, quibus oceanus
Vincula rerum laxēs, & ingens
Pateat tellus, Thyphisque nonos

The time will come in yeares long hence, when the Ocean Seas shall lose theyr bandes of thinges, and a greate Earth shall lye open, and discover new Countreies to Shippe paysters; neyther shall Thyle then be the furthest knowne land.

I haue left out, the counterfai-
ted Copie, reported of an-
tiquitye, as appeareth:
and proceede in the true
discourse.

ALl this parte of the Gloabe of the Earth, is at this daye sayled aboute, saning that quarter, which lyeth towarde the North: whose Sea coastes, haue not as yet bene viewed over. From the North to the South, it falleth downe vnder the fourine of two places, almost inuironed with Water, which are diuided with a narrowe straight. That place: almost inuironed with Water, which is more Northerlye, comprehendeth new Spaine, the Province of Mexico, Terra florida, and Terram nouam, the newe founde lande. But that which lyeth Southerlye (which the Spaniards call Terra firma) containeth Perreu and Brasill. The knowledge of all which Countreies, the student of Geographie, maye reade Liuius Apolonius, Peter Martyr of Milaine, Maximilian of Transiluanie, who in the Latine tongue haue writ-
ten, &c.

OF Asia.
Asia is diuided from Europa, by the Riuier Tanais, and also by a lyne drawen out from his fountaines vnto Granduic, the which is a Goulph of the North Ocean. But it is diuided from Affric, by Isthmus, which is betwene Mare Medi-

terraneum, and the gulph of Arabia, the residue, the Ocean and the seas do compass about.

The Ancients have manifoldly divided this; but at this day, it seemeth unto vs, that it may fittly be divided into five parts, according unto hir Empires, by the which she is governed. The first part whereof, that which ioyneth to Europe, and obeyeth the great Duke of Mosconia, shall be limited with the frozen sea (with the river of Obis) with the lake of Bitia, and with a lyne drawn from thence to the Caspian sea, and with Istmus, which is betwene this sea, and Pontus Euxinus. The second shall be that which obeyeth to the great Cham, Emperour of the Tartars, whose limits from the South, are Mare Caspium, the river Jarartes, the mountaine Imaus: from the East and from the North, the Ocean: from the West, the Kingdome of the Duke of Mosconia, already spoken of. The third part, the offspring of Ottomans doe occupie, and containeth what land soever is betwene Pontus Euxinus, Mare Aegeum, (now called Archipelagus) and Mare Mediterraneum, Mare Aegyptum, the Gulph of Arabia and Persia, the River Tigris; Mare Caspium, and Istmus: which is to be scene betwene this and Pontus Euxinus. Under the fourth shall be comprehended the Kingdome of Persia, which at this day, is governed by the sophy: It hath the Ottomans (with whom it maketh almost continuall warre) on the West: the Kingdome of the great Cham; on the North: and to the East, it stretcheth almost as farre as the river Indus: But on the South it is washed with the sea, which at this day is called Mare Indicum, and in times past, Mare Rubrum, the Red sea. The fifth parte shall have the rest, which now they tearme the Indies, as it was also called in times past: which is not governed by one alone, as others are, but by many small Kings, for every Region thereof, hath almost his Prince: many of the which, also are tributarie to the great Cham. Neither is this to be passed over, that certayne places vpon the sea Coasts, which are from

the gulph of Arabia, commonly called Cabo de lampo (which thou seest to the 30. degree of the latitude of the North,) are in manner all possessed by the Portugall, or els are Tributarie unto him.

The Ilandes which are ascribed to this Asia, among all most innumerable, these be the chiefe, Creta and Rodus, in Mare Mediterraneum: Taprobana and Zeilan in the Indian Ocean, where also in the remembrance of our forefathers, the Portugals discovered both the Ianz, Borneo, Celebes, Palohan, Mindanao, Gillano, with the Moluccis, full of spicerie. Then Japan was found, and of late now Guinea, but this is the last: and whether it be an Ilande or fastened to the lande Antarctike, it is not evident.

Not onely among all prophane writers, as they tearme it, this parte of the earth, for the first Monarches in this world, as of the Assyrians, Persians, Babylonians, and Hebes, is greatly renowned: but also in the holy Scriptures that is more famous then the rest, for herein not onely mankind was created by the most blessed and almightie God: deluded and corrupted by his enimie Satan, and restored by Christ our Saviour, but also we reade that well nere all the historie of both Testaments was therein written and complete.

This Asia strabo doth handle in sixe booke, beginning at the 11. Ptholome setteth south in three booke, the 5. the 6. and the 7. Likewise in 12. tables, and attributeth unto it 40. Provinces. Of the newe Writers, none hath universally described it, Marcus Paulus a Venetian, Ludovicus Vartomannus, and Iohn Mandeuile, (but manye fables are set downe of him) have written so much of it, as they knewe worthye of knowledge traunailing over those Countreies, &c.

Of Affrica.

The ancients have divided this many wayes, at this daye, as Iohn Leo writeth, divided it into foure partes, to wit, Barbaria, Numidia, Libia, and the

Comm.

Countrey of Nigrita, of the Negroes, Barbaria, which they thinke the best: they inuiron with the sea Atlantic, and the middle earth sea, called Mediterra- neo, with the mount Atlas, and with Baitha, a Countrey bordering vpon Ae- gypt. Nomiidia which of the inhabitants is called Biledulgerid, and bringeth forth Dates, (wherevpon, of the Arabi- ans, it hath none other name, but the Date bearing Countrey) is lyttled on the West, with the sea Atlantic: & on the North, with the mount Atlas: to- ward the East, it runneth out to Elos- cat, a Citie, an hundred miles distant from Aegypt: & desarts of Lybia, are on the South sides thereof. And as for Ly- bia, it is the thirde parte, called in the Arabian tongue Sarra, which word sig- nifieth as much as Desart, it beginneth towards the East, at the riuer Nilus: & from thence it goeth Westward, to the Sea Atlantic: Nomiidia lyeth in the North side thereof: Southward it ioy- neth it selfe to the Negroes: the name be- ing taken, either of y^e inhabitants, which are of blacke colour, or els of the River Nigris, which passeth through this coun- trey. This hath on the North side, Li- bia: on the South side, the Aethiopian sea: on the West, the Kingdom of Goaz- lue: and on the East, the Kingdom of Goaz. We are to consider, that in this manner they knit vp all Africk; with the middle lande sea, which is Mare Mediterraneo, with the Sea At- lantic, also with the Aethiopian sea, and with the riuer of Nilus, of whence both Aegypt and Aethiopia be ascribed to A- sia: which notwithstanding properly I thinke good to ioyne to Affric. For Ae- thiopie indiede at this day both containe, the Empire of Presbiter John, which of all new Writers is assigned to be ioi- ned to Affrica: and I thinke with rea- son, it is conuenient, that it ought rat- her to be lyttled with the middle earth and Decan sea, than with a Ri- uer, and it shall haue the soyme of A pe- ninsula, ioyned to Asia, with an I- mus of straight of lande: which is be- twene the middle earth sea, & the gulph of Arabia.

The South parte hereof, was not heretofore knowen of the Auncientes, vntill the yeare of Christ. Anno 1497. when Valco de Gama passed first with great trouayle, & no lesse daunger, by the Promentorie of god hope, otherwise ter- med Bonx spei, and sayling about Af- ric, came to Calicut. This parte of the Persians and Arabians is called Zanzibar.

At the said Promentorie of god hope, the inhabitants are very blacke, which I thinke mete to speake off (because all men thinke that the heate, and neerenesse of the Sunne is the onely cause of theyr blacknesse. It is euident, that it is lesse hot here, than it is at the sea of Mage- lan) if in respect of the distance of Hea- uen we will measure the heat of y^e place, where notwithstanding, they are sayd to be very white: and if we will attribute this blacknes to the burning of y^e Sunne, we are to consider how the Spaniards, and the Italians, and other Nations in the South parte, haue theyr bodies so white, forasmuch as they are, as farre from the Equinotiall lyne, as are the sayd inhabitants of the Promentory of god hope: the one being towarde the South, the other toward the North. They which liue vnder Preter Iohn, are brownish, but they which inhabit Zey- lan, and Malabar are very blacke, vnder one selfe same distance from the Aequa- tor, and vnder the same Paralell of hea- uen. But a man maye more meruayle at this, that in all America, there are found no blacke men, sauing a fewe in a place, which they call Quareca. What then is the efficient cause of this colour? It can be no otherwise, but either the dyuinitie of heauen, or of the earth, or perchance a certaine vnknoen pro- pertye of the soyle, or a certayne reason hidden properlie in Nature vnknoen vnto man, or altogether vnperceiued. But these things I leaue to be conside- red of the searchers out of the nature of things.

This Countrey of the Grækes is cal- led Lybia, of the Latins Affrica, because it is without the extremitie of colde. Or (if we beleue Iosephus, it is so cal-

led of Afer, one of y^e posteritie of Abraham). Another reason of the name, thou shalt finde in Iohn Leo.

The nobler parts of this Iland (for I thinke it not necessarye to set downe all here by name) seeing they are to be scene in the Mappe or table, are Madagascar, and the Ilands which they call Canarie, likewise that which they call commonly, Capo Verdo (of Viridis) as also of Saint Thomas, situated under the Equinoctiall, which is rich in Sugar.

Among the Ancients, none hath particularly described this Countrey: But thereof read in the navigation of Hanno of Africa, and of Iacobus in Diodorus Siculus. Of the fresher Writers, read Aloysius Cadamostus, Vascus de Gama, Frauncis Aluares, which traualled ouer all Aethiope: but of all other Iohnes Leo, hath most diligently described it, Ioan Barrius doth also promise a volume of Africa. Of Pilus the greatest Riuer in all the world, there are letters extant, of Ioan Baptist Ramuseus, and Hieronymi Fracastorius.

Of Europe.

Europe, whereof it toke this name, for who hath bene the Authour of the name, it is not yet knowne: vnlesse we say it toke the name of Europa Tyria, as sayth Herodotus, in his fourth booke. Plynie nameth this, the nurse of a people conquerour of all Nations, and the goodlyest lande in the worlde: sometime compared to Asia and Africa, not in greatness, but in manhood. It is certaine, that soasmuch as Europa is well inhabited, it is not much inferiour to any of them both, in abundance of people. The northerly and Westerly side hereof, is washed with the Ocean: the South side, is seuered from Africa, with Mare Mediterraneum (the middle earth sea). Afterward towards the East (as Glarean testifieth) Europe is diuided from Asia, with the sea Egeum (now called Archipelagus) with the sea Euxinum, (at this daye called Mare maggiore) with y^e marres Pontide, (at this daye called, Mare

delle Zabacche) with the river Tanais, (commonly called Don) and with Istmus, which from the Fountaines whereof, lyeth straght forth: and by this meanes, it hath the forme of Apeni insula, or a lande lyke an Ilande, as maye be scene in the Map. The head hereof is Rome, sometime the conquerour of all the world.

The Countreys thereof, as we call them at this daye, are Spaine, Fraunce, Germany, Italy, Slauidonia, Grecia, Hungaria, Polonia, with Lithuania, Moscovia, or more significately Russia, and that Beni Insula, whereon standeth Poenicia, Suedia, and Gothia. Of the Ilands thereof, first presents it selfe Englands, Ireland, Grenland, Friseland, placed in the Ocean sea. In the middle lande sea, she hath Sicilia, Sardinia, Corsica, Candia, Patotica, Pinotica, Corcyra, Negropont, and other meaner Ilandes. The names and situations of euery which, the Map doth vnfold.

This our Europe hath besides the Romane Empire ouer the whole earth, 28 Kingdomes, besides if thou adde vnto them the 14, which Damianus Agoies doth reckon in Spaine alone, being Kingdomes in generall, that haue receiued the Christian Religion: which is fertill beyond measure, hauing a natural temperature, and aire calme inough, not to be accounted inferiour to any other, in plants of all kinde of graine, wine, and trees, but to be compared to the best regions. So pleasant, and beautified with goodly Cities, Towres, and Villages, that albeit she be lesse in forme, than other parts of the Earth: yet she is counted the better, and alwayes hath bene so accepted, for mens manhood of all ancient writers most of all renowned, as wel for the Empire of the Macedonians, as especiallye for the might of the Romanes, the commendation thereof maye be scene in Strabo, which hath very well set hir forth in his third booke, and in the seauenth booke following. Ioke also in to other Geographers, of the later & most appoyned Writers: among other, which haue gone about to describe Europe, are Volateranus, Sebastian Munster, Do-

When Rome surceased to be the ouercómer of the vworld, by sword & violence: then shee practised to subdue more dominions by superstitious Heresie, making hir chiefe capitaine the former Tiranie.

ninie Niger, George Richaymerus, in their Geographies, but peculiarly thus the *ms.* Christopherus, and Ancelmus Cellarius, and others, as in the margin. Cherubinus Stella, Ioannes Herbaeus, & George Meyer, hath put in writing manye iourneyes, almost ouer all Europe, and haue noted the distances of places. The same hath William Gratarolus, done in the ende of his booke, which is intituled, *De regimine iteris & generum*; The Regiment of wayfaring men. Thus much foorth of

Of India, much of the

Well more all writers, with one consent doe teach, that India is the noblest part of the whole globe of the earth, and that there is no greater Countrey comprehended under one name. It is so called of the river Indus. The space of India, according to Strabo and Ptolemy, is closed in the West with the River Indus: on the North, with the hill Taurus: and the East, with the East sea: on the West, with his owne sea, to wit, with the Indian sea. It is divided into two Countreys, the River Ganges running betwene: one of which, that is westerly, is called within Ganges: the other, that lyeth more to the East, is surname, without Ganges. In the holy Scripture we read, that the one is called Euphrates, and the other Tigris, as Niger testifieth. Marcus Paulus of Venice seemeth to divide it into three, into the more, the lesse, and the middlemost: which he saith, is called Abasia.

All this India, is not onely happie, for the great store of people and townes almost innumerable, but also for the abundance of all things, copper and lead onely excepted, if we giue credite to Plinie. As the rivers there are very many, so are they very great, through whose watry ouerflowing it cometh to passe, that in the moyst ground, the force of the Sunne approaching, ingendeth or bringeth forth all things in great quantitie: and semeth almost to fill the whole

Indies. Of which, it aboundeth more than all other Countreys of the worlde.

There are manye Ilandes ioyning vnto it, here and there scattered in the Ocean: so that worthely a man may call hir, the worlde of Ilands. First of all, therein is Japan, which is called of Marcus Paulus the Iapanian, Zipangri: which for that fewe yeares past, it was not knowne of manie, I thinke good in this place to speake some what of it.

The Ilande stretcheth farre abroad, and hath almost the same elevation, of heauen, that Italy here in Europe hath. The Inhabitants are very deuout, being much giuen to Religion, learning, and wisdom, and are very earnest serueth out of the truth. They vse nothing more than prayer, which after our manner, they exercise in their Churches. They acknowledge one Prince, vpon whose rule and becke they doe depend: but he also, hath one aboue him, called of them Vos, in whose power is the greatest authoritie of holy things, and Religion: perhaps, the one may be likened to the Pope, the other to the Emperour, to him the common people doe comitt with all reuerence, the saluation of their soules. They adore one God alone, portrayed with three heads, where of notwithstanding, they are able to giue no reason. They studie to keepe downe their bodies with fasting, for a testimony of repentance. They fence themselves with the signe of the Crosse, against the intrusions of the Diuill, as we doe: so that both in Religion, and also in manner of life, they seme to followe Christians.

There are also the worthy Ilands of Moluccos, renowned for the fruitfulness of spices, and famous for the Bird of thine called Manucodiata, which wee call the Bird of Paradise. Sumatra, is another Iland knowne of the ancients, in times past termed Taprobana. There are manye other, as Iaua Minor, and Minor; Borneo; Timor, and others, all which are to be seene in the Carde, of Papper.

These

These Indies the Ancients haue set forth with great praises, Diodorus Siculus, Herodotus, Pliny, Strabo, Q. Curtius, and Arianus in the life of Alexander the great. There is extant, also a letter of Alexander the great, written to Aristotle, touching the situation of India. Of the late Writers, Ludovicus Vartomanus, Maximilianus Transiluanus, Ioannes Barreus, in his Decades of Asia, and Cosmas Indopleates, whome Petrus Gillius reciteth. Ioan. Macer a Lawyer hath also written three booke of the Histories of India.

The Empire of Turkie.

We haue gathered for the reader, out of the Historiographers of our time, in these few words, the originall and increase of the Turkish Empire, and howe by little and little, it hath growen to this greatnesse, wherein at this day it seemeth to threaten vs. In the yere after Christs birth 1300. one Ottoman a Turke, the sonne of Zichus, a man of base estate, began among the Turkes, to haue name & dignitie, for his wit and skillfulnesse in martiall prowesse. This man gaue name to the family of the Turkish Emperors, and first appointed their king. And in 28. yeares in which he ruled, he won Bitunia, and Cappadocia, and possessed verie many strong places, lying vpon Paphlagonicum. His sonne Orchanes succeeded him, who sacked Prussia, a very great citie, and made it the head of his kingdom. The 23. yeare of his reigne, he fighting with ill successe, was slaine by the Tartarians, and left his sonne Amurathes to beare rule: who being sent for by the Grekes being at variance, was the first that came out of Asia into Europe. He took Callipolis, and Chertonesus, and ouercame Abydos. When the Cities of Philippopolis, and Hadrianapolis were brought vnder his subiection, that Serbia and Bulgaria were taken from vs, entering into the hypermost Mysia, he dyed, being stricken with a dagger, the 23. yeare of his Empire. Whose sonne Bajazetes, when his brother was slaine, did set vpon the greatest part of Thrace,

subdued well nere all Greece, and Phocis, a part of Bulgaria; but being overcome by Tamberlane, died without renowme. When the Father was taken, Calpinus his sonne took rule in hand, and when he had quite ouerthrowen Sigismund in battaile, and had begun to spoyle the borders of the Emperour of Constantinople, dyed in the very flower of his age, when he had borne rule five yeares. Mahometis after him took rule in hand, which made very sharpe warre, vpon the Malathians, subdued the most part of Eclanonia, first passed ouer the riuer Danubius, brought Macedonia into thraldome, and came as farre as the Ionian sea, removing his royall seate out of Bitinia, he placed it in Hadrianapolis, where he dyed the 14. yeare of his Empire. Afterward Amurathes the second, took vpon him the office of rule, who won Epirus, Aetolia, Achaia, Beotia, Attica and Thessalonica, a titie subiect to the Venetians. Him succeeded Mahometes the seconde, who destroyed Athens, and wanne Constantinople, by assault the 29. day of May. Anno Dom. 1452. he brought vnder his subiection, the Empire Trapesantimum, he took Corinth, he subdued by warre the Glandes of Lemnos, Euboea, and Mitylene, and ouercame Capha, a Citie of the Ceno-ways: he ruled 32. yeares. Bagazetes the second made warre against the Venetians, & took from them Pampatus, Methona, and Dirrahium, and spoiled all Dalmatia, and at the last died with poison. His sonne Zelinus took rule in hand, who after he had ouercome Alchay, a verie strong Citie in Aegypt, and slaine Sultan, he brought Alexandria and all Aegypt vnder his Empire, and took Damascus. Soliman the onely sonne of Zelinus, succeeded his Father, wanne Belgradum, took Buda the Kingdome Citie, in Hungary, spoiled Strigonium, and well nere all Hungary. He got the Isle of Rhodes by paching, and ouerthrewe Quinque Ecclesias, the fine Churches. When the Citie Zula was taken, he besieged Zigethum, and died in the assault: which Citie, his son Zelmus the second, heire of the Empire spoiled in

the

the yeare 1566. And in this manner vnder 11. Emperours, they subdued vnto themselves by Turkish tiranny in 260. yeares, a great part of Affrica, a greater part of Europe, and the greatest parte of Asia. But he that desireth a fuller knowledge of these histories, let him read Paulus Iouius, Christopher Richerius of

Sene, Cuspinianus, Baptista Ignatius, Gilbertus Nozoreus, Andreas Lacuna, Pius the 2. in his 4. chapter of Europe, and other writers of Turkish matters, Laonicus Chalcondilas hath most diligently set out the originall of the Turks, and the offspring of the Ottomans.

FINIS LIBRI XV.

INCIPIT LIBER XVI.

DE LAPIDIBVS

Preciosis.



Of the properties of the Earth and of the parties thereof, is described in generall: by helpe of God, is now our purpose to plant here somewhat, of the beautie & ornament thereof in special. Of things, & beauties of earth, some be cleane without soule & without feeling; as all thing that groweth vnder the ground, & is gendered in veines of the earth, as stones, colours, and mettall: and of these we shall first speake by order. And some with life and soule, as rotes, hearbes, and trees, and some with soule and feeling, as men, and other beastes, of whom we shall last speake. And we shall shewe first by order of A.B.C. the things that be gendered in the earth, & in the veines thereof.

Of Arena, chap. 1.

Gravel is called Arena, and hath that name of diness. And if it were thrust and brused together in a mans hand, it should rattle & make noise for diness & hardnes. And if gravel be throwne on a white cloth, it defileth it not, as li. saith li. 15. ca. 4. Also gravel of the sea is washed of all manner slime and woe, and of gleamie sennie, as Aristotle saith liber de proprietatibus elementorum. And there-

fore because of great diness it runneth not, nor turneth not perfectly into stone. Also li. 4. Meth. he saith, that pure earth turneth not perfectly into stone: for it cōfineth not, but breaketh. And therefore diness overcoming all moisture, suffreth not earth to turne into sadnesse of stone. Therefore it is that gravel & sand is more harde in substance then common earth, & more soft then a stone, and may be departed in many parts. And so gravel and sand is colde & dry & small, & most heauie in weight when it is thrust together, & though of it selfe it be small & baraine for defalt of heat & of moisture, & mastery of cold & diness, whē a showre falleth thereon, it breaketh not, but sennye things is washed away & wasted, & gravel & sand is more pressed together, & is more pure & sad: for the parts cleane more together. Also the waues of the sea is letted with multitude of gravel and sand, & withstood with heaps thereof, & constrained that it passeth not the meares & boundes of God hath ordeined thereto, as Hierome saith super le. cap. 5. He set gravel & sand mark & meare to the sea, &c. Also he hath vniuersally kind of duning and of cleansing. And so water that runneth through gravel is most cleane and fresh, as Constantine saith.

Also it hath vertue to cleanse mettall, and to cleanse alwaye the rustinesse of mettall. Gold, Brasse, and Iron is made bright with froting of Gravel and Sand.

Ar.

Also

Also it hath vertue to cole and to smite inward, and to stop and to swage swelling, as it saith of Thimulia, that is, grauell and sande shauen or brused of a Smithes stone, which is good for all the foresayde things, as Constantine saith plainly, and hath vertue like to oare of mettall. And so among grauell and sand both of rivers and of the sea, is founde golden grauell oft times, and also bright polished stones, and precious stones are found in the sea clines among grauell. Also grauell of rivers and of the sea, be gathered to heapes with contrary winds, that reafeth parts thereof hetherwarde and thetherward, and stoppeth and taryeth oft the waters of the rivers, of course and running into the sea, as Iero. saith super Amos. 8. Ibi defluet sicut riuus Aegypti, &c. There it is openly sayde, that the water of Nilus is let with heapes of grauell, that are gathered together in the mouth of the river, and suffereth not the water of Nilus to runne into the Sea: but constraineth it openly, and maketh it turne againe, and overflowe the plaines of Egypt: but the more the water is letted, and compelled to turne againe with those heapes of grauell, with the more course and might it runneth and falleth into the sea: and it is said that it falleth the more deepe into the sea, when those heapes be departed and auoyded, as Ier. saith there. Also it is hard and most perill to fall and smite on heapes of grauell, hid in the sea vnder water, as it is rehearsed before, where it is shewed of perills of the sea.

¶ Of Claye. chap. 2.

Argilla,
Potters
clay.

Clay is called Argilla, which is tough earth, glewie and gleymie, apte and mete to diuers workes of Potters, and hath that name Argilla of Arges, as Isidore saith lib. 16. cap. primo. For among them were first earthen vessels made of such claye: and as it is said ther, by working of heate that consumeth and wasteth the moystie partes, and dryeth and hardeneth the earthie parts, such claye turneth into tile. Also ofte it happeneth, that colde freeth the water in such fen-

nie earth, and the earth turneth to stone. Also changing of vntuous fen into stone, falleth ofte by heate running & hardning the matter, as it saide 4. lib. Methosor, Vntuous fenne is able to such chaunging and turning into stone by burning & hardning of heate: for an vntuous thing is meane betwene a gleymie, and vaporatiue thing that passeth out of things, in breathing or smoking. And the thing that is vntuous hath moisture in it selfe, and so because of the partie that is vaporatiue, it may rongeale and be made hard by heate: and because of the partie that is gleymie, it may not all passe out in vapours, but be more thrust together and made thicke and harde, and so tourned into stone, as the Commentour saith. Claye by his coldnesse stancheth bloud at the nose, if clay be tempred with strong vinegar, and laid to the temples.

¶ Of Alabaastro. chap. 3.

As Isidore saith li. 15. ca. 5. Alabaster is a white stone, with streakes of diuers colours. Of such stone the oymnt bore that the Gospell speaketh of, was made: and of this stone, the oymnt vessel is made at best without corruption, and that stone that breedeth about Thebes, in Aegypt and Damascus, is more white, than other: but the best cometh out of Inde. And Dioscorides calleth this stone Intomar, and it is said, that this stone helpeth to win victorie, & mastrie. Also he saith, that this gendzeth and keepeth friendship.

¶ Of Golde. chap. 4.

Golde is called Aurum, and hath that name of Aura, still wether, as Isidor. saith lib. 16. For it shineth most, in aire that is bright: for it is kindlye, that shining of mettall blase the more, if they be shined with other light. Therfore things that make shining the more blasing, be called Aurarij, and golde that is most blasing is called Obrisum, for it shineth with bright beames, and is of best colour. And the Hebrewes call it Ophar, and the Grækes name it Chrysol.

A remedy
to stoppe
bleeding.

Alabastrites.

Luke. 7.

And

And a thin plate, of the which golden
threads are cut out, is called brachea. Hue
vsq; Ili. cap. de metallis. In li. Metheo-
rorum parum ante fine. Aristotle saith,
that golde, as other mettall, hath other
matter of subtil brimstone and red, and
of quicke siluer subtil and white. In the
composition thereof is more sadnesse of
brimstone, then of aire and moisture of
quicke siluer: and therefore gold is more
sad and heauie than siluer. In compo-
sition of siluer, is more commonly quicke
siluer than white brimstone, as he saith.
Then among mettall, nothing is more
sad in substance, or more better compact
than golde: and therefore though it be
put in fire, it wasteth not by smoaking &
vapours, neither lesseth the waight, and
so it is not wasted in fire: but if it
be melted with strong heate, then if any
filth be therein, it is cleansed thereof, &
that maketh the golde more pure & shi-
ning. So mettall stretcheth more with
hammer worke than golde: for it stret-
cheth so, that betwene the anvil and the
hammer without breaking and renting
in peeces, it stretcheth to lease golde. And
among mettall, there is none fairer in
sight than golde, and therefore among
Painters, golde is chiefe and fairest in
sight, and so it darkeneth shape and cou-
lour of other mettall. Also among met-
tall is nothing so effectuell in vertue, as
golde. Plato describeth the vertue there-
of and saith, that it is more temperate &
pure than other mettall, for it hath ver-
tue to comfort, and for to cleanse super-
fluities gathered in bodies: and there-
fore it helpeth against leprosie and me-
selrie. The siliing of gold taken in meate
or in drinke, or in medicine preferueth, &
and letteth breeding of leprosie, or name-
ly hideth it and maketh it vnknown:
for ofte vse of golde letteth & tarieth the
breeding of Lepra, or maketh it vnknown,
as Auicen saith. Also the same si-
ling and powder, with the iuyce of Bo-
rage, and with the bone of the heart of a
Harte, helpeth against sownding, and a-
gainst cardiale passion. Also thin plates
of gold, fire hot, quenched in wine, ma-
keth the wine profitable against y euill
of the splene, & against many other euils.

and passions melancholike: and also burn-
ing made with instruments of gold, is
better than with other manner of mettall;
for it keepeth y place that is burnt with-
out sinking. Also powder of the offall of
golde healeth spots of eyen, if it be ther-
in. Also golde comforteth soze lemmes,
though it be not exposite therein, and
though it nourish them not, yet it doth
away with the sharpnesse thereof, super-
fluities that growe in members, & clean-
seth them in that wise, as Plac. saith. Al-
so hot gold doth away haire of members:
and what that is burnt or frozed there-
with, groweth no more, as Consta. saith.
Also gold smitten, soundeth not as brasse
doth and siluer, nor creeketh nor cleanceth,
but stretcheth euen abroad, except other
strong mettall be medled therewith in
some wise. For as long as brasse or lat-
ton is medled with the substance of gold,
it cleanceth alway vnder the hammer, &
is inobedient to take out shape by bea-
ting of the hammer: and therefore it na-
deth that all superfluitie be put away,
and the golde clenfed by melting & made
pure, that it may be able to be shapen in
a hammer, to make thereof some vessel
with couenable shape as Gregory saith.
And when a plate of golde shall be med-
led with a plate of siluer, or ioyned ther-
to, it needeth to beware namely of three
things, of powder, of winde, and of moy-
sture: for if any hereof come betwene
golde and siluer, they may not be ioyned
together, the one with the other: and ther-
fore it needeth to meddle these two met-
tals together, in a full cleane place & qui-
et, and when they be ioyned in due ma-
ner, the ioyning is inseparable, so y they
may not afterward be departed asunder.
(Golde maketh wise men glad: and
spendthrifts mad: Gold vpholdeth king-
domes: Golde is preferred in manye
common wealths before Justice: there-
fore to those that put their delygth ther-
in, it is called Auri sacra fames, of y mis-
vse thereof. It is reported by late Wri-
ters, of the golden mountaines of Caba-
ra, and of the wonderfull riches of gold
that the king of Spaine hath yearly from
the West and East Indies, gathered by
a multitude of slaues, or dained for that

Three spe-
ciall pro-
perties to
be obser-
ued in
melting
gold with
siluer.

A medi-
cine.

purpose: notwithstanding the bladders
 y^e inhabit Britaine, doe make moe slaues
 that are free borne, by railing of renten,
 ingrossing of landes, and hindring of til-
 lage, for the quantitie of ground in one
 year, then is subiect among the Indies
 in three yeares, to the worse breeth, to the
 of landes, goods, wife and children.

OF Laton, chap. 5.

Laton is called, *Auriscalum*, and hath
 that name, for though it be brasse or
 copper, yet it shineth as gold without, as
 Ili. saith, for brasse is *Calco* in Greeke.
 Also laton is hard as brasse or copper: for
 by melting of copper, of tinne, and of
 Auripigment, and with other mettall, it
 is brought in the fire to colour of golde,
 as Ili. saith. Also it hath colour like
 nesse of gold, but not the value. Also of
 laton be composed diuers manner of ves-
 sels and faire, that seeme gold when they
 be new, but the first brightnesse diminisheth
 some and some, and becommeth as it
 were rustie, and so both in colour and in
 smell of copper, the first matter thereof,
 is knowen. Meate and wine kept in such
 a vessel, taketh an horrible saour and
 smell of the vice of brasse: but Collicia
 and medicines for the eye be profitably
 kept in such vessel, and be made sharp by
 the strength of brasse, as Plac. saith.

OF Auripigment, chap. 6.

Auripigmentum is a veine of y^e earth,
 or a manner of free stone that clea-
 ueth and breaketh, and it is like to golde
 in colour. And this is called *Lapis Ar-
 cenicus* by another name, and is double:
 redde and citrine. And as Dioscorides
 saith, it hath kinde of bymstone, of burn-
 ing and dying, & if it be laid to brasse,
 it maketh the brasse white, and burneth
 and wasteth all bodyes of mettall, except
 golde, as Diosc. saith. And Plac. saith, that
 Auripigmentum is hot and drye in the
 fourth degree, and is a veine of the earth:
 and thereof is double kinde, red and ci-
 trine: and the citrine helpeth to medi-
 cine, and hath vertue of dissoluing and
 tempering, of drying and of cleansing:

and so it helpeth Slike and Etike, and
 those that haue euill breath, that cometh
 of moisture, if they gape thereon, & take
 the smocke thereof. Of Auripigment is
 made *Pililocracium*, an ointment y^e doth
 away haire, and maketh them fall, when
 it is sodde in hot liue. Also it helpeth a-
 gainst tetters and scabes, if the place be
 softly anoynted with sope and with Au-
 ripigment: but the place must be wash-
 ed, for if the ointment lye long ther-
 to, it will fret the good flesh, as well as
 the euill, and lay away the skinne, and
 it hath kinde of sitting, carving, and of
 fretting, and maketh soule and wisely
 nailes fall, that better nailes may grow,
 as Plac. saith.

Auripigmentum, a colour called
Oment, of some *Dypine* or *Arsenike*, a
 dangerous poison. The red and fret-
 ting Mercury is of the like operation.)

OF Silber, chap. 7.

Siluer is called *Argentum*, and hath
 that name as Ili. saith of the speech
 of Greeke, for siluer is called *Argiron* in
 Greeke: and wonderfully it fareth. For
 though siluer be white, yet it maketh
 black lines and streakes in the body that
 is scozed therewith or ruled therewith, as
 Ili. saith. In composition thereof is quick
 siluer and white bymstone, and therfore
 it is not so heavy as gold, as Richardus
 Rufus sayeth. There be two manner of
 siluers, simple and compounded: the sim-
 ple is flaking, and is called, quick siluer.
 The siluer compounded is massie & sad,
 and is compounded of quicke siluer pure
 & cleane, & of white bymstone not burn-
 ing, as Aristotle saith.

OF Quicke silver, chap. 8.

Quicke silver is a watrye substance
 medled strongly with subtil earthy
 things, and maye not be dissolved, & that
 is for great dynes of earth, that melteth
 not on a plaine thing, & therfore it clea-
 ueth not to the thing y^e it toucheth, as
 both y^e thing y^e is watry. The substance
 therof is white, & that is for clernes of
 clere water, & for whitenes of subtil earth
 y^e is well digested. Also it hath whitenes
 of medling of aire with y^e foresaid things.

Also

Also quicke silver hath the propertie, that it cruddeth not by it selfe kindly, without brimstone: but with brimstone and with substance of lead, it is congealed, and fastened together. And therefore it is sayd there, that quicke silver and brimstone is the element, that is to wit, matter, of which all melting mettall is made. All this is sayd openly; lib. Meteororum. And also Richardus Rufus; expoundeth it openly, in this manner: Quick silver is matter of all mettall, & therefore in respect of them it is a simple element. Of the vertue and kinde thereof, divers men speake diuersly: But what the meaning of the Phisitions is thereof, it may be known by these wordes. Quick silver (as Plato sayeth) is hot and moyst in the fourth Degree, though some men deeme that it is colde in the same degree. That it is hot, it is known by effect of working: for it dissoluth, pearceth and carueth, but for it seemeth full colde in touch, some men deeme it amisse, and meane that it is colde. But some men meane, that Quick silver is made by great heate of a beyne of the earth: but it is knowen that that is false, for by heate of fire, it is some washed away in smoke: but of earth it is gendred, and is kept as if were flowing water, & is full long kept in a cold vessel & sound, & cleaueth so together, & so strong y it may to nothing be meddeled, but it be first quenched, and it is quenched with spetle when it is frosted therewith: and namely when powder is meddeled with spetle, and specially when powder of bones of an Henne is meddeled therewith: and quick silver passeth out by euaporation in seething & in smoking. The smoke thereof is most grievous to men that be thereby, for it breedeth the Palsie, and quaking, shacking and softening of the sinewes. If it be taken in at the mouth or into y care, it thirleth and layeth the members. Against that perill, Coates milke is best, dronke in great quantitie, with continuall moving of the patient: for the same specially wine is good, in the which wormwood and Zop is sod. Huc vsque Plat. And it is called quick silver, for it

conicalet matter in which it is done, as Ili. saith l. 15. And also ther he saith more to this. He saith it is fleeting, for it runneth, & is specially found in silver sozges, as it were drops of silver molten, & it is oft found in olde dirte of sinkes, & stime of pits: and also it is made of Spinis put in cauernes of yron, and a patent or a shell done there vnder, and the vessell that is noynted therewith, shall be compassed with burning coales, and then the quick silver shall drop. Without this, silver nor golde, nor latton nor copper, may be ouergilte: and it is of so great vertue and strength, that though thou put a stone of an hundred pound weight, vpon quick silver of the waight of two pound, the quick silver anonewithstandeth the weight, and if thou doest thereon a scruple of gold, it consumeth into it selfe the lightnesse thereof: and so it appeareth it is not wayght, but Nature to which it obeyeth. Taken in drinke, it slayeth because of twaight, & is best kept in glasse vessels: for it pearceth, boieth, and fretteth other matters. Huc vsque Ildorus hb. 16. chap. de metallis.

Then silver is white and clere, & sounding and pure, and may well be wrought with hammer, but not so well as golde, and keepeth and saueth well balme, and helpeth the vertue in the stone Jaspis, & hath more vertue in silver then in gold, as it is said in Lapidario, and it will melt: and when it is molt in the fire, it hath the colour of fire, neuertheless when it is colde, it is againe white and harde. And though it be of more great and glorious matter then gold, yet among mettall it beareth the price after golde, in worthinesse and value: and is medicinalle, and helpeth against many euills. For the some thereof healeth wounds, & filleth the place, & fretteth away superfluite of dead flesh, & letteth it not grow, & bringeth in the whole flesh, & cleanseth filth and boare of bodies, a marking instrument of silver, keepeth from sinking, and comforteth feeble members, and layeth and maketh them Medfast, & russeth, if it toucheth the earth, and taketh his colour againe, if it be scoured with grauell, sande, and salt. Huc vsque Ildorus

Of Adamant. chap. 9.

Adamas is a little stone of Inde: and is coloured as it were yron, and shineth as Christall, but it passeth nener the quantitie of a walnut. Nothing ouercometh it, neither yron nor fire, and also it heateth nener: for of the Greekes it is called, a vertue that may not be daunted. But though it maye not be overcome, & though it despise fire and yron, yet it is broke with new hot blood. Grauers vse the pæces thereof to signe and to rule, & to hollow precious stones. This stone is contrary to Spagnes: for if an Adamas be set by yron, it suffereth not the yron to come to the Spagnes, but it draweth it by a manner of violence from the Spagnes, so that though the Spagnes draweth yron to it selfe, the Adamas draweth it away from the Spagnes. It is sayd, that this stone warneth of venime, as Eletrum doth, and putteth off diuers breeds and feares, and withstandeth witchcraft. Hue vsq; lli. l. 15. ca. de Christallis. Dioscorides saith, that it is called a Precious stone of reconciliation and of love. For if a woman be away from hir husband, or trespasseth against him, by vertue of this stone Adamas, she is the sooner reconciled to haue grace of hir husband. And heere to he sayeth, that if a verie Adamas, be priuely layd vnder a womans head that slepeth, hir husband may know whether that she be chaste, or no: For if she be chaste, by vertue of y stone, she is compelled in hir slepe to embrace hir husband: and if she be vntrue, she leapecth from him out of the bed, as one that is vnwoorthye to abide the presence of that stone. Also as Dioscorides saith, the vertue of such a stone bozne in the left shoulder, or in the left arme pit, helpeth against enemies, against madnesse, chiding and strife, and against fiends that annoy men that dreame in their slepe, against fantasie, against dreamings and venime.

*Additio

(* Adamas, A Diamond, whereof ther be diuers kindes, (as in Pliny) and in other it appeareth. His vertues are to resist poyson, and witchcraft: to put a

way feare, to giue victorie in contention, to helpe them that be lunatike or phantasie. I haue proued (saith D. Cooper) that a Diamonde laide by a Needle, causeth that the Load stone cannot drawe the needle. No fire can hurte it, no violence break it, vnles it be moysted in y warme blood of a Goate.)

(* The principall Diamonds are found in the first India, in a Kingdome of the Mozes, named Decan, from whence they are brought to other regions. Ther are also found other Diamonds, which are not so good, but somewhat white, and are called Diamonds of the new myne, which is in the Kingdome of Narsinga. There are made other false Diamonds, of Rubies, Topazes, & white Sapphires, which appeare to be fine. Of these, some are found, that haue halfe the colour of Rubies, and other of Sapphires, other also of the colour of a Topaze, other haue all these colours mingled together. Of the whitest of these, they make manie smal Diamonds, which cannot be known from the true, sauing by touching of such are skillfull in that practise.)

Of the Agat.

(* In the borders of Scotland groweth and is found the stone that is called Agat, wherof some be with mixed colours of darker red, blewish, and fcie coloured. Some like a reddish Amber, good to ingraue anye feature, as for his vertue, if it be no more, than the estimation of the stone, it is little worth.)

Of Christalines.

(* Beyond Bristow, on y hill called S. Vincents rocke, groweth manie clere stones, wherof some are very hard, & wil rate on glasse. They cannot be counterfet, because they grow naturall of little estimation, as more worthier things are, that ought to be more set by: but farre set, & dare bought, is good, for the solish.

¶ Of Ametisto. chap. 10.

Ametisto is a stone of Inde, & is chiefe among precious stones of purple colour, as lli. saith. Ametisto is purple in colour, medled with colour of violet, as it were a blasing rose, and lightly calssing out as it were glissing beames of light. Isidore saith that the other kinde there

*Additio.

*Additio.

*Additio.

of is much like to blew, and is not all fire, but it hath colour of wine. And fine kindes be thereof, as Ildore sayeth. But as Dioscorides sayeth: The Purple red is most noble and better then the other. For the vertue thereof helpeth against drunkenesse, and maketh waking: and remoueth away idle thoughts, and maketh good vnderstanding, and is soft, so that men may graue and write therein.

*Additio. (*Amethystus, a stone called an Amethyst, of colour purple: but the more Rose colour the better.)

Of Achate, chap. 11.

Achates is a precious stone, and is blacke, with white veines, and hath that name Achates of a river, y^e is called so: the which is in Sicilia. By the which river that stone was first found, as Ildore saith: and is now found in many regions and lands: and a manner kind of that stone is in Creta, as Dioscorides sayth, with blew veines. And another kinde is in Inde speckled with red drops, as Ildore saith. Men beleue that the first manner thereof helpeth witchcraft. For therewith tempest is chaunged: and stinteth rivers and streames, as it is saide. Also Dioscorides saith, the same kind is good to the shape of Images of Kinges, and to shew likenes of sleepes. And the manner kinde of Creta chaungeth perils, and maketh gracious and pleasing, and sayre shewing and speaking, and giueth might and strength. The thirde manner stone that is of Inde, comforteth the sight, and helpeth against thirst and venim, and smelleth swete if it be nigh, as Dioscorides saith.

*Additio. (*Achates, a precious stone, wheron are represented diuers figures. Some haue the Image of the nine Muses, some of Venus. It was one of the 12. stones, y^e God willed to be put in Aarons vestiment. It is supposed that the Magicians, by the smooke of that stone, did put away tempests & stormes. This stone is interlined with white, & light blew with lines, &c.)

Of Abeston, chap. 12.

Abeston is a stone of Archadia with yron colour: and hath that name

of fire: if it be once kindled it neuer quencherh. Of that stone is made that craftye ingin, of the which nations taken with sacriledge wondred. For in a Temple of Venus was made a candle stick, on which was a lanterne so bright burning, that it might not be quenched with tempest, neither with raine, as Ildore sayth, lib. 15. cap. de Gemmis.

Of Absiso, chap. 13.

Absisos is a precious stone, black and beanie, streaked with redde veines. If this stone be heat in the fire, it holdeth heate seauen daies: as Ildore saith, cap. de Gemmis.

Of Alabandina, chap. 14.

Alabandina is a precious stone, and hath that name of a region of Asia, the which is called Alabandina: The colour thereof is like to the stone Calcidomus: but it is more rare, as Ildore saith, cap. de Cristallis. And Dioscorides sayth, that Alabandina is a precious stone clere & some deale red, as Cardius. The vertue thereof exciteth and increaseth blood.

(*Alabandina, a red stone, mixt with blew, prouoking blood. D. Cooper.)

*Additio.

Of Argirit, chap. 15.

Argirites is a precious stone lyke to silver with golden speckes. Andromacia is like thereto in colour: and is a stone with colour of silver, as Ildore saith. And is foure cornered in shape, as the corner of a Diamond. And Wittches beleue that it hath that name for that it refraineth fodeine passions, and wrath of hearts, as Ildore saith, cap. de Gemmis aureis.

Of Astrione, chap. 16.

Astrion is a precious stone of Inde, nigh like to Christall. In the middle thereof shineth a star with clerenesse of the full mone: and hath that name of Astris, starres: for if it be set in the starres light, it taketh light of them, as Ildore saith, cap. de Christal.

*Additio.

(*Astris, a precious stone in Indie.
Astrites, a stone lyke a fishes eye.)

Of Allectoria, chap. 17.

Allectoria is a stone that is found in the malues of capons, and is like dim Chistall: and the most quantitie thereof is as much as a Beane. And as witches tell, it is supposed that in battayle fighting, this stone maketh men insuperable, that they may not be overcome, as it is said in Lapidario. Dioscorides speaketh of this stone, and saith, that Allectoria the stone excitech & seruice of Venus, and maketh a man gracious & steadfast, & victor, wise and redie, and cunning in plea, and accordeth friends, and quencheth thirst in the mouth.

*Additio.

(*Allectoria, a stone found in the malue of Giffard of a Cocke, of the bignesse of a Beane, and couloured like Chistall: This stone is not to be found in euery Cocke, vntill he be olde, &c.)

Of Asterites, chap. 18.

Asterites is a precious stone, and is white, and conteyneth light therein closed, as it were a Starre going within, and maketh the Sunne beames white.

*Additio.

(*This Jewell is found in the malue of a pure maid, that is fifty yeres of age, or els among the Troglobites. Vespel.)

Of Amatides, chap. 19.

Amatides is a precious stone, if a cloth be touched therewith, the cloth withstandeth fire and burneth not, though it put therein: But it receiveth brightness and sameth the more cleere, and is lyke Alam, that may be brused. And withstandeth all euill doing of witches, as Isidore sayth, li. 16. cap. 10.

*Additio.

(*Amatides, it is supposed that in the malue of the Cocke Turtle done this stone is to be found, and hath vertue to increase concord and loue.)

Of Bitumine, chap. 20.

Glew is limic gleab of the earth, and gleaming and gendring, namelye in marreis ground. And (as Isidore sayeth, li. 16. cap. 2. it is a manner of gleaming earth, and is founde beside the lake Asphaltis in Judea. The kinde thereof is burning and of fire kind, and holdeth so fast, and is so clongie, that it is not broke with water nor with yron, but onelye with mensuall blood, and it is good to fornyng of ships. Of this Glew is mention made in Plat. in this manner. Asphaltis glew of Judea is hot and drie in the third degre, and is earth of blacke coulour, and is heauie and sinking. And some men meane, that it is earth gendred of the foame of the dead sea, and is made hard as earth, and hath vertue of drawing, and sodering, and fastening, and consuming, and is full good to heale and cloase, and to sowder woundes, and Botches, if it be beate to powder and put in a dry wound, though the wounde be full long and full wide. Also it is good to helpe the passions of the mother, that pearceth and thirleth the spiritual members, if it be put vpon coales, & the smoking smoake thereof be drawn in at the nose and at the mouth. Also it helpeth stummatike men, and sleeping Liturgies, that haue the sleeping euill: For it purgeth well steame out of the head, as Placca. sayth.

Hot & drye.

(*Pytomen, a kinde of naturall lime or clare, clammye like Pitch, in olde time used in stead of Morter, and in Lampes to burne in stead of Oyle, being of the nature of Wyrmstone, it is a good liment for earthen pots and cups.)

Of Berillo, chap. 21.

Beril is a stone of Indie, lyke in greene coulour to Smaragde: but it is with palenesse, and is polished and shapen among the Indes in fire corners shap: that dimnesse of coulour may be excited by the rebounding of the corners. And otherwise shapen it hath no bright shining. And of Berill be ten maner kinds, as Isidore sayeth, cap. de Viridibus Gemmis. Also there it is sayde, that

*Additio.

Crisoberillus is a manner kinde of Berill. And the pale grannes therof shineth towards the colour of golde. And this stone cometh to vs out of Inde. Dioscorides describeth the vertues of Berill and saith, that among Berill the stone that is most pale is best, the vertue therof is good against perill of enemics, and against Crise. And maketh one so that he may not be overcome, and maketh him milde, and giueth good wit, and helpeth against diseases of the liuer, and against sightings and sobbings, and against bolkinges, and healeth moyst eien, and burneth his hands that beareth it, if it be held before the Sun, & maketh a man great of state, & toyneth wel lotie of matrimoine.

*Additio.

(I suppose that the Berill is none other then a grose Chistall, ingendred of the colde aire and dry water hardened: as the south wind freeth the common streames, but with a more violent operation: being either a thin Greene or yelow, is more earthie then airc, which is perceived by his peise and heauynesse.)

Of Calculo, chap. 22.

Calculus is a little stone medled with earth, and is round and most harde, and pure, and most smooth and plaine in euery side. And it hath that name Calculo, for it is trod with feet without grasse of his smoothnesse and plainnesse. And contrarie hereto is a litle stone that is called Scrupulus chesell, and is most rough and sharpe, and fall lightlve if it fall betwene a mans shoe and the shoe, it grineth full sore. And so such stones that be sharpe and hard are called Scrupula, as Isidore saith, lib. decimo quinto, ca. 3. And oft in the bodie of a beast, this stone breedeth of hot humours and gleamy, now in the bladder, and sometime in the reins, as Constantine saith. Loke before lib. 7. de Passionibus renum, cap. de Calculo.

*Additio.

(Calculus is taken for the smooth pibbie stones, that are of many grose colours, but to small effect.)

Of a Whetstone, cap. 23.

A Whetstone is called Cos, and hath that name, for it whetteth and sharpeneth yron to cut and to carue. For Cos is Creeke, and is to say, caruing, as Isidore saith. And there be diuerse manner of Whetstones. And some neede Water and some neede Oyle for to whet, but Oyle maketh smooth, and water maketh the edge right sharpe, as Isidore saith, lib. eodem, capitulo 3. The Whetstone hath this propertie, that it serueth another thing in whetting, and wasteth himselfe some and some, as Gregory saith. The powder of the Whetstone helpeth well in medicine, and hath vertue of drying, and of smiting againe repercutiue, and of staunching of blood, as Constantine saith.

(The powder of a Whetstone is as good for a fresh wound to staye the bleeding, as is a Pigges tude to the nose of him that bleedeth: for the crest of the one is a pricking in the wound, & the stench of the other, annoyance to the head.)

Of Calce, chap. 24.

Lime is called Calx, & is a stone burnt, by meddeling thereof with Sand and with water, Cement is made. And lime is called hot, as Isidore saith. For while it is colde in handling, it containeth priuely within fire and great heat. And when it is sprong with water, anon the fire that is within breaketh out. In the kinde thereof is some wonder: For after that it is burnt, it is kindeled in Water, that quengeth fire. And lime is needfull to building. For one stone may not cleane to another strongly, but they be toyned with lime.

Lime that is made of white stone and harde, is best for walls: and Lime made of soft stone is best for roofes. Hue vsque Isidorus, lib. decimo quinto, ca. 3. And Plat. saith, that Lime is hotte and drye in the fourth degree: and Lime meddeled with Oile helpeth whelks and woundes that be rotted, and closeth and soundereth cutting, and fretteth in,

per.

perfluitie of flesh in woundes, and suffereth it not to grow. Hot Lime sod with Auripigment and water, maketh haire to fall: For it openeth the pores with sharpnesse thereof, as Constantine sayth and Plat. also.

Of Cemento. chap. 25.

Cement is lime, sand and water tempered together and meddled: And such meddelling is most needfull to ioyne stones together, and to pergit & to white lime walles. In painting and colouring of walls the first ground & chiefe to take colour is sement, & cleaueth to wet wals, and namelpe if it be plaistre stone. For as Isidore sayeth, lib. 16. cap. 13. the best sement made of all stones is of the flint stone, or of plaistre, that is called Cypsis: the which stone shineth as it were glasse, also it will be broke into manye small peces.

Of Carbunculo. chap. 26.

Carbunculus is a precious stone, and shineth as fire, whose shining is not overcome by night. It shineth in dark places, and it seemeth as it were a flame. And the kindes thereof be twelue, and the worthiest be those that shine and send out beames, as it were fire, as Isidore sayth, libro. 16. cap. 3. Where it is sayde that Carbunculus is called Antrax in Greke, and is gendered in Libia among the Troglodites. Among these twelue manner kindes of Carbuncles, those Antracites be the best that haue the colour of fire, and be compassed in a white veine, which haue this propertie: If it be thowen in fire, it is quenched as it were among dead coales, and burneth if water be thowen thereon. Another kind of a Carbuncle is called Scandalirus: and hath that name of a plate of Inde in the which it is found. In this maner of kind as it were within bright fires, be seene as it were certeine droppes of gold. And this precious stone is of greate price without comparison in respect of other. Another manner of kind there is that is called Signes, & hath that name of bright

burning of lampes. And this precious stone is called Remissus Carbunculus. And there is two manner of kindes: That one is with beames, as purple, & that other is of the colour of red silke. And if this be heated in the sunne with froting of fingers, it draweth to it selfe strawe and leaues of booke. It is said, that it with standeth grauing. And if it be sometime graued and printed with ware, it taketh with him a parte of the ware, as it were with biting of a beast, as Isidore saith there. Among manner of kindes of Carbuncles, Balagius is counted, that is red and bright, as Dioscorides sayth: and also it is sayde, that this manner Carbuncle is founde in the veine of the Sapphire: therefore through nereenesse of the Sapphire, Balagius hath a manner mist, as it were sparkling about y fire, that compasseth him without. And this is openly seene if men take heed thereto.

(The Carbuncle orient, is of the colour of red Lead, and in the night sparkling like a coale.)

Of Crisoprasso. chap. 27.

Crisoprassus is a stone of Ethiopia, & is hid in light, and seene in darknesse. For it is fire by night and goldish by day, as Isidore sayth. Therefore by day it is hid, as it were washed away, and loseth his shining, and wareth pale as golde. And there is another manner kinde that is called Crisoprassus, gendered in Inde: and this Crisoprassus is like in colour to a stone that is like to Prassus, and is greene as a Lake and is bespung with certaine droppes of gold, as it is said in Lapidario.

Of Calcidonia. chap. 28.

Calcidonium is a pale stone, and sheweth dimme colour, as it were meane betwene Beril and Jacint, as it is said in Lapidario. And is gendered among y Nasmos: and commeth and is gendered of the raine of our Lord, as it is sayd: & is found by shining in y full of y stone, as Isidore saith, lib. 16. And is not found

but

but of three colours, as the Lapidarye sayth. And all kindes thereof withstandeth graving, and dwaleth drawe to it selfe, if it be heated and chased. Idore sayth, this stone pearced and boyme about one, maketh him haue masterye in causes, and helpeth against iapes & scornes of friends, and keepeth & saueth vertues, as Dioscorides sayth.

**Additio* (¶) Mans conjecture is false from the true operation of hidden properties.

Of Crisolitus: chap. 29.

Crisolitus is a little stone of Ethiopia, shining as golde, and sprinkling as fire. And is like to the sea in colour, and somewhat greene. If it be set in gold and boyme on the left arme, it seareth scindes and chafeth them awaye, as it is sayd, and it helpeth night frayes and breades: And abateth an euill that is called Melancholy, or doth it awaye. And comforteth the understanding, as Dioscorides sayth. One manner of kinde of Crisolitus, is Crisolimphus, the colour thereof is deemed golden by day, and fiery by night. And another manner kinde of Crisolitus is called Crisolentus, & is coloured as gold, and is right faire in sight in the moztowe tide. And then as the day passeth, his colour wayeth dimme. And this stone maketh most sonest heat: For if it be set by the fire, anon it wayeth on a flame, as Idore sayth, li. 15. ca. de Gemmis aureis.

Of Celidonio. chap. 30.

Celidonio is a little stone, but it is precious. Hereof is double kinde, blacke and redde: And be taken out of a Swallowes maiwe, and be little and vnseemly: But in vertue they be no lesse of value then more stones and greater. But they passe many other in vertue. For the red helpeth against the passion Lunatique and against woodnesse, & against old sorrow: and maketh a man kinde and pleasing. And the blacke helpeth against euill humours, and against feaues and wrath. And if it be washed in water, it helpeth fore eien. And this is said in Lapidario.

(¶) As touching these stones, I my selfe trieng an olde rule, did finde in y wares of the young Swallowes, a blacke stone as bigge as a Thistle seede, and another red, and a third gray, spotted blacke, and after gaue them awaye.)

Of Christallo. chap. 31.

Christall is a bright stone and clere, with watry colour. Men suppose y it is of snow or: He made hard in space of many yeres. Therefore y Craks gaue a name thereto. It is gendered in Asia, & in Cipres, & namely in the North mountains, where the Sun is most seruent in Summer: and they make this dure long, y is called Christall. This stone set in y Sun taketh fire, in somuch if dyp to be put therto, it letteth the tolt on fire. His vse is ordeined to drink, & worketh none other thing, but what cold thing may do. Huc vsque Is. li. 16. cap. 13. Dioscorides speaketh of Christall & sayth, y it is hardened, & turned into stone, not only by vertue & strength of cold, but more by earthly vertue, and the colour thereof is like to Ice. The vertue therof helpeth against thirst & burning heat: and if it be beaten to powder & dronken with hony, it filleth breasts & teates full of milke, if y milke faileth befoze because of colde: Also if it be dronke, it helpeth against collica passion, & against the passion of euill guts, if y wombe be not hard. The stone is clere, & so letters and other things that be put therin, be seene clerly inough. That christall materially is made of water, Gregory sayth super pri. Ezech. Water (sayeth he) is of it selfe flating, but by strength of cold it is turned & made stedfast christall: and so in Eccl. it is written. The North wind blew and made christall frasc, &c. And herof Arist. telleth y cause in li. Meth. Ther he sayth, y stony things of substance of oare, be water in matter, as Richardus Rufus sayth. Stone oare is of water, but for it hath more of dynes of earth then things that melt, therefore they be not froze onely with coldnesse of water, but also for dynesse of earth that is mingled therewith, when y watry part of the earth & glasse hath mastery on the

water,

water, and the fozesayde colde hath the victory & mastery. And so S. Gregory his reason is true, & saith, that Christall may be gendered of water.

Of Ceraunio, cap. 32.

Ceraunio is a stone like to Trissall, and is infected with blieve colour, and is in Germania. Another is of Spaine, and shineth as fire. These stones fall out of the place of Thunder. And it is sayde that they helpe against the strength of lightening, as Ildore sayth there. The same is said in the Lapidari. Where it is said, that when it thundzeth horribly, and the fire aire lightneth, and when cloudes smite together, these stones falleth from heauen. Who so beareth this stone chaste, shall not be smitten with lightning, nor house nor Towne where this stone is therein. Either hath vertue of helping in battailes, and to haue mastery in warre, and in causes of strife, and to make swete sleepes, as it is sayd there.

Of Corallo, chap. 33.

Coral is gendered in the red Sea, & is a tree as long, as it is couered with water, but anon as it is drawen out of water, & touched with aire, it turneth into stone, and vnder water the boughs therof be white and soft, & ware redde and turne into stone when they be drawen out of the water with nets, as Ildore saith, cap. de gemmis rubeis. And it folloiweth there: as precious as pargarite of Inde is among vs, so precious and more is Corall among the Indes. Witches tell, that this stone withstandeth lightening, Ildore sayeth, the same is sayde in Lapidario. His might and vertue, as sayth Zorastes, is wonderfull, for it putteth off lightning, whirle winde, tempest and stormes from Shippes, and houses that it is in. And it is double, white and redde. And is neuer founde passing halfe a fote long. And the redde helpeth against bleeding, and agaynst the falling Cuill, and agaynst the scandes guile and sozne,

and agaynst diuers wonderous doing, and multiplieth frut, and speedeth beginning and ending of causes and of needs.

Of Corneolo, chap. 34.

Corneolus is a red stone and dym, but it is full good and precious, if it be hanged about a mans necke, or bozine on a finger. In strifes it alayeth wrath that rise, and it stauncheth bloud that runneth of a member and all maner running. And namely such a running as women haue, as it is sayde in Lapidario.

Of Dioniso, chap. 35.

Dionisius is a blacke stone or bystone spzong with redde veins, and hath that name, for if it be ground and medled with water, it smelleth as wine: and yet it withstandeth dronkenesse. And that is great wonder in that stone, as Ildore sayth, li. 16.

Of Diadoco, chap. 36.

Diadocus is a pale stone: bright as Brill, and is apt to obtaine answeres of scends, for it exciteth scandes and fantasies. And if it happeneth that it toucheth a dead body, it is sayd that it leacth anone his god vertues, for it is y stone that hateth and is squerimous of the thing that is overcome with death, as it is said in Lapidario.

Of Ere, chap. 37

Brasse is called Es, & hath that name of shining of aire, as Ildore sayth. For in old time ere the vse of yron was knowen, men eared land with brasle, & fought therewith in warre and battaile. That time golde and siluer were sozaken, and golde is now in the most worship, so age that passeth and vadeth, changeth times of things. Ildore sayth these wordes, libro. 16. Brasle and Copper is called Es, for either is made of the same stone by working of fire, for a stone resolved with heat turneth into Brasle.

Iob. 28. Brasse & Copper be made in this maner, as other mettalls be of bymestone & quick siluer, & that hapneth when ther is more of bymestone then of quicke siluer, & the bymestone is earthy & not pure, with red colour & burning, and quicke siluer is meane and not subtil. Of such meddeling Brasse is gendered, as Arist. saith, and as Ildore saith, ca. de Ere. If Brasse be meddled with other mettall, it chaungeth both colour and vertue, as it fareth in Latton & in Brasse, that is tal- led Conchiu; that is ioynd to diuerse mettalls, and some is white as siluer, & draweth some deale to bydwe colour, & seemeth golde, the third in which is tem- peratnesse of all. And another manner of Brasse ther is, y which is called Corona- rium, that is beaten abroad into thinne plates of brasse, wrought with hammer, & is dyed with Bulls blood, and is like to gold in crowns among posyuring & pain- ting. Therfore it is called Coronarium, And Brasse y is wrought with hammer is called Regular. And Brasse, y onely is melted, is called Fusile, but Brasse that is fusile & molt, is brittle. Under the ham- mer: And when Brasse is well purged & cleansed of all vices, then it is made able to be wrought with hammer & Regular. And all Brasse is best molt in great cold: Brasse rusteth sone but it be noynted w oil. Also among al mettall Brasse is most mighty. Huc vsque Isi. li. 16. And Brasse accordeth most to the vse of trumps and Belles, for sounding and during thereof. The Stone of the which Brasse is blow- en, is most sad and hard. And it breaketh not easily, but it be burnt first with strö- fire in the rocke, it is burnt eight or nine times ere it be perfectly drawen out of the stone and pired, as they that cleanse Brasse in places where it is made, tell certainly: Brassen vessels be sone redde and rustie, but they be oft scoured with sand: and haue an euill sauour and smell, but they be tinned. Also Brasse if it be without Tin, burneth sone, as Ildore saith, cap. de Stanno, and Platea, sayeth, that Brasse burnt to powder hath vertue of dissoluing, of waisting, of cleansing, & of purging of euill humours. And that powder healeth woundes, and cleanseth

dimnesse of eien, and fretteth superfluitie of flesh, and suffereth it to growe no more, as Platea saith, and Dioscorides also.

(Of the rust of Brasse commeth a blew substance called Verdigre, which as it is a colour for Painters, so it is a fretting poison, vled in ointments, on se- tured sores.)

Of Electro. chap. 38.

Electrum is a mettall, and hath that name, for in the Sunne beame it shi- neth more clere then gold or siluer. For in the Sunne beame Electrum is effec- tual. And this mettall is more noble then other mettalls. And herof be three man- ner of kindes: One is such, that when it runneth first out of the tree, it is fle- ting and thin comme, but afterwarde with heate or with colde it is made hard as a clere stone, as it wer chistal. That other maner kind is called mettall, & is founde in the earth, and is had in price. The third manner is made of the three parts of golde, & of the fourth of siluer: and kinde Electrum is of that kinde, for in twinkling & in light it shineth more clere then all other mettall: & warneth of venim: for if one day it therein, it ma- keth a great chirking noise, & chaungeth oft into diuers colours, as the rainbow, & that sodeinly. Huc vsque Isi. li. 15. de Metallis vli. Et super Eze. is mention made of Electrum artificiall. Greg. saith, that if hard gold be medled with siluer, then the siluer wareth more clere, & the gold tempered with clerenesse of siluer, loseth not his vertue, but only it wareth somewhat pale, & lesse faire by medling of siluer. And some men cal very Electrū. Arpago, for if it be heted with fingers, it draweth to it selfe all leaues & straws, & hems of clothes, as Magnes draweth yron, as Ild. saith, li. 16. ca. de rubeis Ge- mis. And receiveth sone colour & biew, in what manner a man will. And so it is sone dyed with the root of Auenle, & with Couchinello, as he affirmeth there.

Of Echite. chap. 39.

Yy.

Echites

*Additio.

Echites is a Stone of Inde & of Persy, & is found in y^e cliffes of ocean, both in y^e coasts of the sea of Inde & of Persy, & is a Stone with red colour, as it is sayd in Lapidario, & there is two sorts, as Isidore sayth, male and female, & so alwaye two be found in the Eagles nest, & the Eagle may not breed without these Stones. And therfore y^e Eagles keepeth these Stones in her nest. The male thereof is hard, & is like to a gum that is called Galle, & this male is somewhat blasing. And the female is soft. And these Stones bound to a woman that travaileth of child, maketh her some to be deliuered, and maketh them sometime to beare dead children, if it bee too long there, & somewhat passeth of the pryncipal choice of the woman, except these Stones be some taken from her that travaileth of childe, as Isidore sayth, li. 16. cap. 4. Also this Stone Echites containeth & breedeth another Stone within him, like as it were a woman with child: as Dioscorides sayth. And in Lapidario it is said: that this Stone containeth another Stone, as a woman with child. The vertue of this Stone Echites maketh a man sober, & augmenteth & increaseth riches, and so it doth loue, & helpeth greatly to obtaine & conquere victory, & fauour. And letteth and withstandeth the falling of them, which haue the falling euill. If there be any man suspect of fraude of poisoning, if he be guilte, this Stone put vnder his meate, will not suffer him to swallow his meate, and if the Stone be withdrawen, he shall not farre to swallow his meate.

Of Emachite. chap. 40.

Emachites is a red Stone and reddie and rustie, & is found in Affrica and Inde & in Arabia. And hath that name, for if it be broken with bloud, it tourneth anone into the colour of bloud, as Isidore sayth. And is good against fluxe of the bladder, and for sores eien, and against venim and against the biting of an Adder, and stancheth the fluxe of the womb, & restraineth all bleeding, & namelpe the bloud of women: of the gums, as Dioscorid. sayth. And in Plac. it is sayd, that it is of cold &

drye complexion, & hath vertue to stanch bloud. And hath that name Emachites, of Emach, that is bloud, and Chites, that is spint. And so it helpeth Emoptocies, men that spue and cast bloud, and is speciall remedie for the blondie fluxe.

Of Eliotropia. chap. 41.

Eliotropia is a precious Stone, and is greene and sprong with red dropes and veines of the colour of blond, and hath that name of effect and doing. For if it be put in water before the Sunne beames, it maketh the water seeth in the vessell that it is in, and resolueth it as it were into mist, & some after it is resolved into rainy dropes. Also it seemeth that this same Stone may doe wonders, for if it be put in a Basen with clere water, it changeth the Sunne beames by rebounding of the aire, & seemeth to shadowe them, and breedeth in the aire red and sanguine colour, and as though the Sunne were in Eclipse and darked, the Stone set betwene vs and the Sun is darkned, and for it seemeth that it maye change the clerenesse of the Sun, it is called Eliotropia, that is turning away of the Sun, as Isidore sayth expressly & Dioscorides also. And in Lapidario the same meaning is said in this manner.

Ex re nomen habens est in eliotropia gemma,
Que solis radijs in aqua subiecta vacillo.
Sanguineum reddit mutato lumine solem.
Eclipsimque nouam terris effundere cogit.

And Isidore sayth, that this Stone discovereth the folly of inchaunters & of witches, that haue liking and pride in theyr owne wonders, for they beguile mens sight in those thinges that they worke, as the foresayde Stone doth: and hee setteth an ensample thereof, and sayeth, that an herbe of the same name, with certaine inchauntmentes, beguile the sight of men that loke thereon, and maketh a man that beareth it not be seene. In many other thinges this Stone is good and commendable, for it stancheth bloud, and putteth alwaye venim, and hee that beareth this Stone maye not be beguiled.

Of Enidros, chap. 42.

Enidros is a little stone, and drop-
peth alway, and melteth not, nor it
is neuer the lesse in any wise, and so it is
sayde in Lapidario: Enidros that stone,
weepeth alwaye as it were by springing
of a full well with dropping teares and
welleteth alway. And there it is sayd, that
it is hard to tell the cause of these doings.
For if the drops were of the substance of
y stone, why is not the stone lesse, or mel-
teth alwaye? And if a thing entereth into
the stone, why is it that that thing that
entereth, putteth not againe that thing
y goeth out, but as seemeth me, it maye
be, that the vertue of the stone maketh
the aire thicke that is nigh thereto, and
turneth it into water. And so it seemeth
that it cometh out of the substance of
the stone. Neuerthelesse it cometh of
the substance of the aire that is about the
stone.

Addition Perpetui fletus lacrimis distillat Eni-
dros.

Qui velut ex pleni fontis scaturigine
manat.

Dissolving drops and teares full oft,
that Enidros the stone doth drop,
Which as out of a fountaine full,
doth alwaies runne and neuer stop.

Of Episte, chap. 43.

Episte is a little stone bright and red,
die, and maketh a man safe that bea-
reth it in the hart side. And ceaseth guiles
and deceites, and putteth of long flies
and barren foules, and must & haile from
the fruit of the earth. And if it be set in
the Sunne, fire beames come out there-
of. And if thou doest this stone in seething
water, the seething thereof ceaseth, & the
water cooleth sone, as Ildore sayth, and
Dioscorides allo.

Of Excoliceros, chap. 44.

Excoliceros is a little stone, so named
for it is distinguished and diuersed
with soylie colours, and is full little, and
maketh mens eien that looke thereon to

quake. And it is found in Libia among
the Troglobites.

Of Yron, chap. 45.

Yron is called Ferrum, and hath that
name, as Ildore saith, of Ferendum
smiting: for it beateth and smiteth, & by
hardnesse thereof, ouercometh all kinde
of mettall. And though yron come of the
earth, yet it is most hard and sadde, and
therefore with beating and smiting, it
suppreseth and dilateth all other mettall,
and maketh it stretch on length and on
breadth. And as Ildore saith, it hath the
name of the lande that it is digged in.
And therefore it is diuers, for by reason
therof it is found moze harde or soft. And
after y minde of Aristotle, yron is gen-
dered of quicke siluer; thicke and not
cleane, full of earthie hoales, and of bym-
stone great and boistous, and not pure.
In composition of yron is moze of the
foresayd Bymstone, then of quick siluer,
and so for maistrise of colde and dry and of
earthie matter, yron is dry and cold, & ful
well harde, and is compact together in
his parts. And for yron hath lesse of airy
and watry moisture then other mettall:
therefore it is hard to resolue and make
it againe to be soft in fire, as Ric. Kotus
saith. It is the manner to temper yron
ware with Dile, least by coldnesse of wa-
ter it be too much hardened, as Ild. saith.
Yron taketh sone rust by touching of
bloud, and if it entreth into the substance
thereof, bnneth it is clenfed, as Ild. saith.
The rust is a vice fretting yron, & com-
meth therto either of uncleannes of sub-
stance, or of touching of earth, & of nigh
lieng therto, or else of touching of bloud,
or of some other qualitie that is infected.
And he saith also, that with yron mans
bloud is spilt, and mans bloud taketh
wreake of yron: For yron taketh rust of
nothing so sone as of mans bloud, if it
be noited therewith. Yron hath agree-
ment with the stone Adamas, & so that
stone Adamas draweth yron to it selfe:
and so yron drawen, by meane of siluer
vessel or of Brasle, followeth y stone, & is
subiect & obedient thereto. Yron well fur-
bushd, & annoited with Alam or with

blinagre, shall be most like to Brass. And yron turbutshed shall not rust, if it be appointed with Selwet, or with marrowe of an heart, as Isidore saith. Fire hotte yron if it be oft quenched in Wine or in milke, maketh that wine or milke medicinalle to them that haue the euill of the spleene, and also to other sicke men, as Constantine saith. Also as Isidore saith, yron that is made fire hot is corrupted, but it is hardened with strokes. Yron that is redde in the fire, is not profitable to carue nor to cutte, till it be ginne to waxe white. Use of yron is moze needfull to men in many things then vse of golde: though couetous men loue moze gold then yron. Without yron the comminalltie be not sure against enemies. Without dread of yron y common right is not gouerned. With yron innocent men be defended: & full hardinesse of wicked men is chastised with dread of yron. And well nigh no handiwozke is wrought without yron: no field is eared without yron, neither tilling crafte vfed, no building builded without yron. And therefore Isidore saith, y yron hath this name Ferrum, for that therby Farra that is corne and seede is tilled and sown. For without yron bread is not wonne of the earth, nor bread is not departed, when it is readye, without yron couenable to mans vse. Also yron is whet with yron, as Salomon saith. For when the edge of yron is dulled and blunted, with great froting it is oft made thinne and sharpe, and couenable to cut al thing the moze easily. Sinder is called scoria, and is the filth of yron that is cleansed therfrom in fire: and hath that name scoria, for it is smitten and departed from the yron by violence of the fire, as Isidore saith.

Of Ferrugine, chap. 46.

Ferrugo is the powder that falleth from the yron with filing, as squama is that thing that leapeth away from y fire with beating, and hath vertue to make dry and thin, and therefore it is good against stopping of the spleene. Peruerthelesse it exciteth casting and spuing, when

it is drunken, insomuch that sometime it bringeth to death, but if the violence therof be ceased with powder of the Adamas stone, or with water, in which the stone lyeth all night. Also it is sayd, that the powder therof is best remedy against Emoroides: and also it stancheth the fire of the wombe, as it is said in Platea. Also filing or powder of yron is called Rubigo, also Corrosio, & hath that name of Corrodendo, fretting and gnawing: but it is properly called Erugo, and hath y name of Erodoendo, filing, and not of Eramento, as Isidore saith. And it infecteth and defileth the hands that toucheth it, and maketh it foule. The moze pure and polished that yron is, the moze rather it is defiled with rust, and wozt to be cleansed. And rust is not sone done away, but in three manners. By burning of fire, or by fretting of a Salwe or a File, or by froting of an hard stone, or by scouring of grauell and sand, and pullishing. And rust hath this propertie, that infection thereof cometh againe by light occasion to the place in which it was first mozed and rosted.

Of Gleba, chap. 47.

A Clot is gathering together of powder in a clusire, as Isidore saith libro. 15. capit. primo. For earth bounde and clonged together, is a clotte, and if it be broken and departed, it is powder: Earth hardened into a clot, receiueh no seed, neither suffereth the seed that is ther solwen to growe and to spring. A clotte broken, couereth and nourisheth seed, and if it be then tempered with raine, it genereth a manner of fatnesse. & therof seede taketh nourishment and seedling in roots. And groweth and springeth, as Gregory saith. Also sometime a clot containeth in it selfe a manner of kind of bare. Therefore diuerse kindes of things be generated and come of clots, as Gregory saith, super illum locum. 24. Job. Sapphire stones is the place thereof, and clottes thereof is gold.

Of Gemma, chap. 48.

A Precious Stone is called Gemma, and hath that name, for it shineth as Sun, as Iſidore ſaith. Precious ſtones adorne well gold, & make it well ſayre in diuers colours. Therefore Iſidore ſaith, that they be precious, for they be deare & ſcarce. For all that is ſcarce and ſeldome had, is called great and precious, as it is written. The word of God is precious, that is to ſay, ſcarce. Iſidore ſaith, that no man ſhall wene, that it is doubtfull or falſe, that God hath ſet vertue in precious ſtones. For it is ſayd in Lapidario. In- genit eſt herbis virtus ſed maxima gem- mis. That is to ſay, Create vertue is in hearbs, but moſt in precious ſtones. Of which precious ſtones ſome be found in veines of y^e earth, & be digged with met- talls. Some be caſt out of the bottome of the ſea, and the place of their generation is vnknown. And alway ſuch precious ſtones be found in cliſſes of the ſea, & in ſand and in grauell of riuers. And ſome breed in bodies of ſoules and of creeping beaſts. But fro whence ſo euer precious ſtones come, they be found endued by y^e grace of God with paſſing great vertue; when they be noble & very. For Iſidore ca. de Gemmis aureis ſaith, in ſome kinde of precious ſtones it is harde and grea- te difficultie to know betwene y^e very pre- cious ſtones and falſe. For oft thoſe that be falſe & guilful, ſeeme moſt like to them that be true & very, ſo that many men may know betwene the true and guil- full. For as he ſayth, ſometime men by craft aray the ſtone that is called Vitru, and put it forth in ſtede of Smaragdus, and beguile ſome mens eyes with falſe likenesse of true & very Smaragdus. For no liſe of men is without guile, as Iſidore ſaith. And we uſe to cal al manner of pre- cious ſtones that be not precious & ſhi- ning, blinde. For they be dimmed with their owne thickneſſe and boiſſouneſſe. Iſidore ſaith, that they that deme ſo, be oft beguiled: for oft more vertue is hid in a little Adamant with colour of yron and darke, then in Sardo that is moſt bright, or in Berall.

Of Gagates. chap. 49.

Gat is called Gagates, and is a boi- ſtous ſtone, & neuertheleſſe it is pre- cious: And was firſt found in Sicilia by the river that is called Gagas: and was thowen by to the brinke by the courſe of water. Therefore it hath y^e name ther- of, though moſt plenty & beſt be in Bri- taine, as Iſidore ſaith: and is double, that is to ſay, yelow and blacke. The blacke is plaine and light, & burneth ſone in fire, & driueth away adders with ſmell ther- of, when it is kindled, right as Theriacal infuſion. This giueth monition of them y^e haue ſeendes within them. And is helde contrary to ſeendes: and giueth knowledge of maydenhode. For if a maide drinke of the water therof, ſhe piſſeth not: and if ſhe be no maide & drinketh therof, ſhe piſſeth anon, and alſo againſt her will, as Dioſcorides ſaith: And ſo by this ſtone a maiden is anone proued, as diuerſe Au- thors affirme. Moreover the ſame ſtone both black & alſo yelow, being made hot with rubbing in y^e fingers, draweth light ſtrawe and leaues to it ſelfe if it be put thereto, & a drinke thereof helpeth them y^e haue the dropſie: for it waſteth euil hu- pors. And it is ſayd, that it comforteth the liner, & that is perchaunce by dryneſſe therof, & alſo by pryncy vertue & qualitie. Alſo the pouder thereof is good to ſeele teeth & wagging, & ſtrengtheneth & ſaſteth them. Alſo it is ſayd, that this ſtone hel- peth for fantaſies, & againſt beration of ſeendes by night. Alſo ſumofitie thereof exerciteth Menſtrua, if it be withdrawn by any hap. Alſo it is ſayd, that it ſwageth womb ach, when the ſtomack is miſtur- ned by any way. Alſo it helpeth againſt witchcraft, & ſo doth hard enchantments, as it is ſayd in Lapidario: and it ſpedeth faſt birth, & helpeth her that trauiſleth of child, as it is ſayd in Lapidario. And ſo, if ſo boiſtous a ſtone doth ſo great won- ders, none ſhould be deſpiſed for ſoule co- lour without, while the vertue that is hid within is vnknown. And Iſidore ſpea- keth of this ſtone & ſaith, that this ſtone is kindled in water, & quenched in Oile, and that is wonder.

Of Galactile. chap. 50.

Galactiles is a stone with colour of Albes, and hath a white staff and fauour. If it bee smit, a manner of white milke cometh out thereof, as Isidore saith. This stone closed in the mouth troubleth the wit. And if it be borne about the necke, it maketh breasts full of milke: and if it be bound to the thighes, it maketh easie birth, and if it be medled with water and salt, and sponged aboute the field: then the sheepe be full of milke, and cleanseth them of scabs, as Dioscorides saith.

Of Gelacia. chap. 51.

Gelacia is a white precious stone, shapen as an haile stone: & it is so cold, that it neuer heateth with fire, as Isidore saith, and Dioscorides also.

Of Geraticen. chap. 52.

Geraticen is a blacke stone, but it passeth y^e colour in vertue. For if a man wash cleane his owne mouth, & beareth the stone therein: he may anone tel what other men thinke of him, as it is said in Lapid. And maketh a man that beareth it well beloved: his vertue is proued in this manner. If a man be nointed with honey, and is set among many flies, if the stone be present, the flies grieue him not; & if the stone be away then y^e flies grieue, bite, sucke, and hurt the body.

Of Iaspis. chap. 53.

Iaspis is a precious stone, & is greene like to Smaragdus: but it is more dim of colour. And there be seuentene kindes thereof, as Isidore saith. For Iaspis y^e is greene, is called Gemma Pinnasina, and though the chiefe colour thereof be greene, yet it hath many other colours meddeled among. The vertue thereof becometh feauers and dropsie in them that beare him chastyte: and helpeth in trauailing of child: and driueth away fantasies: and maketh a man sure in perill, and abateth heate within, and stauncheth bleeding and sweat, and withstandeth

lecherie, and letteth conception, and stauncheth menstruall blood. And Emoroides, if it be in powder, and toke with milke, it helpeth and healeth olde Botches and biles, and cleanseth the eyes of foulness and filth: And sharpeth and comforteth the sight; and withstandeth witchcraft and inchantmentes; and is more vertuous in siluer then in gold. In the head of an Adder that is called Aspis, is found a little stone: that is called Iaspis: and men suppose that it is a stone of wonderfull vertue. And some men suppose that it hath that name, as it were Aspis, and men suppose, that it hath as many vertues, as diuers colours and beines, as Dioscorides saith. And y^e best Iaspis is found in the mountaines of Scythia, & Criphons keepe this stone, as they doe smaragdus, as Isidore saith.

Of Iacincto. chap. 54.

Iacinctus is a bliet stone some deale, & nigh of the colour of a Sapphire, and hath that name of his owne colour, as Isidore saith. The stone Iacinctus that is found in Ethiopie is best, and is not too clere, neither too dim, but meane & temperate betwene twaine, shining. Isidore saith, this stone shineth not alwaye like, for in clere wether it is clere before the eien, and in darke wether it is dim and darke. Isidore saith, in the mouth it seemeth colde, if it be therein; and is most hard to graue in. Nevertheless it maye be grauen and witten, and marked with the stone. Adamas, as Isidore saith, Dioscorides sayeth, that the stone Iacinctus is now bliet, now reddish, now purple, & now bright bliet. And thereof be thre manner of kinds, some be citrine, & some bliet, but among such manner stones, the bliet is best. The stone is wonderfull, for it confirmeth it most to the aire. For in dimme wether it is dim, and in bright wether it is bright. And this stone hath a singular vertue, as Authours write: for it giveth gladnesse, and is contrarie to melancholy quality: and hath vertue of comfort, as Isidore saith in the kind thereof. Iacinctus hath vertue of comfort, & doth away eleigence

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what bee
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and sorrowe: and also vaine suspicion.

And withstandeth diuers pestilences that come out of corrupt aire, and giueth strength and vertue to members, and life to the sinewes, and giueth good saue and sweete and wholesome, and is most lyke to the Sapphire. And Dioscorides saith, that all men that treate of precious stones, meane, that the more lyke the Jacinthe is to the Sapphire in colour, & in substance, the more vertuous it is. And such Jacinthus withstandeth venim, and is contrary to peyson, as Dioscorides saith. Also an hearbe of y same name is like thereto in colour, and equal thereto in manie things, though it be not all alike thereto in valewe, as Isidore saith.

Jacinthes grow in the Iland of Zeylan, they are tender stones and yeolow, they are best that are of deepest colour: a Jewell of small value in Calicut, where they are polished, y clearest are best. Bartholome hath mistaken the coloz, in that he saith it to be a blew, when it is yeolow. Decades of the West Indies, fo. 426.)

OF Irise, chap. 55.

IRIS is a fire cornered stone, as Isidore saith, and was first found in Arabia, by the red sea, and is now found in many a place, as in Germany, in Ireland, and many lands of the North, & is bright and clere in colour, & like to Christall, as Isid. saith, and hath name Iris of the likenesse of the raine bow, for if it be in a house in the Sunne, it maketh the likenesse of y colour of the raine bow, in the wals of the next house, as Isid. saith. Men suppose that this stone hath the same vertue that Verill hath, but that is not found in quantitie, as Dioscorides saith. Also it is sayde, that this stone helpeth women that trauele of childe, that they may the sooner be deliuered, & better suffer their throwes, and dread perill the lesse.

OF Ienia, chap. 56.

Ienia is a precious stone that is founde in the eyen of a beast that is called H-

ena, & if this stone be put vnder a mans tongue, they say, that he shall tell many things that shall befall, as Isidore sayeth.

The beast Hiena is a kind of wild greyhound, very great and strong, & seldom overcome and taken: and it may be when one may take him, whereas men dare not assault him, that the stone which is in his eye, may haue a working vertue, such as is reported: But it is doubtfull. Read Gesner.

OF Kamau, cap. 57.

KAMAU is a stone, now white, now browne, now reddish, now diuised with diuers colours, and hath that name Kamau of Kamatis, that is to say, burning or kindling, for it is founde in places of brimstone and of heate. And Dioscorides saith, the vertue therof healeth the Dropsie, and is grauen with diuers Images and shapes.

OF Kalbrate, cap. 58.

KALBRATES is a passing shining stone, like to Christall: and men suppose, that it giueth faire speach and facunditie, worship and grate, and defendeth from griefes, and from noxious things and venemous, and cureth and healeth swelling of the liver, and of the spleen, as Dioscorides saith.

OF Kalcophano, cap. 59.

KALCOPHANUS is a black stone, & maketh clere voyce, and defendeth the griefe of hoarrenesse, if it be bozne in the mouth, as it is sayd in Lapidario.

OF Ligorio, cap. 60.

LIGORIUS is a stone lyke to Electurus in colour, and hath that name, as Isidore sayeth of a beast that is called, Linx. This stone Ligerius is gendered among the grauel of the byne of y beast, and the vertue therof, draweth strawe to it selfe, and helpeth against ach of the stomack, & stancheth fire of the wombe,

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*Additio.

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that is griened. And helpeth them that haue the iayndes, and that be discoloured: for it restoreth colour, that is lost, as Dioscorides saith.

¶ Of Lipparea, cap. 61.

Lipparea is a precious stone, and cometh out of the countries of Scirtes. The proprietie thereof is, that all kinde of wilde beasts come to his presence, & behold thereon. And those beasts, y hunters maye not take with running of boundes, they take and allure to them, with the sight and shewing onelye of this stone Lipparea, as it is sayd in Lapidario.

¶ Of Margarita, chap. 62.

The Orient perle.

Margarita, is chiefe of all white precious stones, as Isid. saith, and hath that name Margarita, for it is founde in shells and in shell fish of the sea. It breedeth in flesh of shel fish, and is sometime found in the braine of the fish, and is gendered of the deaw of heuen, the which deaw shell fish receiue in certaine times of the yeare. Of the which Margarites, some be called Vniones, and haue a conuenable name, for onely one is found, & neuer two or moe together. And white Margarites are better than yelow, & those that be conceiued of the moztow deaw, be made dumme with the aire of the euen tide. Huc vsq; Isid. li. 16. And some are found kindly pearced, and those be better than other: and some be pearced by craft, as Plac. saith. And they be best, that are white and clere, bright and round. And they haue vertue comfortatiue, either of all the whole kinde, as some men saye, or els because they are besprong with certaine specialtie, they comfort the lyms. For by contrayning and coarting, they cleanse them of superfluous humours, & they helpe against the Cardiacke passion, and against sounding or sayling of hart, against feblenesse that cometh of the bloodie fire, & against fire of the wombe, as Plac. saith. And in Lapidario it is said, that Margarites be gendered of dew, and the moze of deaw and aire that is

drawen in, the more and the greater they be. The Margarite is gendered of the deaw, but it is supposed, that no Margarite groweth passing of halfe a foote. Also it is sayde there: if that lightning or thundering fall, when the Margarite should breed of the deaw that is drawen in, the shell closeth by sodaine feare, and so the gendering faileth and is cast out. The best Margarites come out of Inde, and out of the olde Britaine, as it is said.

¶ Of Magnete, cap. 63.

Magnes is a stone of Inde, coloured somewhat as yron, and is founde in Inde among the Troglodites, & draweth to it selfe yron in such wise, that it maketh as it were a chaine of yron rings, as Isidore saith. Therefore in the common speech, this stone is called, quicke yron. Also it is sayd, y it draweth glasse molten as it doth yron. The might and vertue thereof is so great as Austen saith, that if that stone be set vnder a vessell of golde, or of brasse, and yron set thereupon, by mouing of the stone that is beneath, the yron shall moue that is above. And also there it is said, that in certaine Temples is made an Image of yron, and it seemeth, that that Image hangeth in the aire. And in Aethiopia is another kinde of Magnes, that forsaketh yron, and draweth it away from him: also the same Magnes, draweth yron to it in one corner, and putteth it away in another corner, and the moze bletwe the Magnes is, the better it is. Huc vsq; Isid. And Dioscorides saith, and also it is said in Lapidario, that this stone reconcileth and accordeth men and their wiues, and increaseth grace and fairenesse, in speech and in words. Also with drinke made of honie and of wine, it healeth the dropsie, and the splene, and falling euill, & burning. If the powder thereof be sprong and done vpon coales, in foure corners of the house, it shall seme to them that be in the house, that the house should fall anone: and that seming is by mouing, that cometh by turning of the braine. Also Magnes is in like wise as Adamas, if it be set vnder the head of a chaste wife,

The load stone.

it maketh hir sodainlye to imbrace hir hul band: and if she be a spouse breake, she shall moue hir out of the bed sodainly by dreadd of fantasie. Placius saith, that witches vse this stone namelpe. This stone Magnes is hot & drye in the third degre, and hath vertue of drawing of yron, and there be mountaines of such stones, and therefore they draw to them and breake ships, that be nayled with yron. Also namelpe the powder thereof layde to woundes, helpeth such as bee wounded: for if it be layd to y wound, it draweth out yron. Also the powder of Magnes in the quantitie of two dragmes, with iuyce of fenill, is good against the dropsie, and against euill of the spleene, & against fayling of the heart, as Auicenna sayeth.

¶ Of Melonite, chap. 64.

Melonites is a stone, and hath that name, for swete iuyce commeth out thereof, as it were honie, as Isidore sayeth: & hath two colours, for it is greene in the one side, and lyke to honie in that other side.

¶ Of Menophite, chap. 65.

Menophites is a stone, and hath that name of a place of Aegypt, and is of the kinde of pzeious stones as Isid. saith. If this stone be byused and ground, and laide vpon the place that should be burnt or coyned, or els with vineger smeared therevpon, it stoneth so the bodie, that it feleth no soze neither grieve of the burning, nor of caruing.

¶ Of Mirite, cap. 66.

Mirites is a pzeious stone, and hath that name, for it is like to Mirra, in colour. And if it be bysong and pzeiled, it smelleth swete, as Nardus.

¶ Of Medo, chap. 67.

MEdus is a pzeious stone, & is found in the lande of Medes, and is sometime greene and sometime blacke, as

Dioscorides saith. The vertue of this stone is against blyndnesse of eye, and helpeth Podagre, if it be tempered with the milke of a woman that hath a male childe. Also it is good for ache of y reines and for frensie, and if the blacke stone be resolued vpon a skinne, and in hot water, and that water be giuen some man to drinke, it slaieth spewing and ouerturning of the stomacke: and if the forehead be washed therewith, it strippeth wonderfully of the skinne, and griueth the sight, and taketh it away euery deale, as it is said in Lapidario.

¶ Of Merochite, cap. 68.

Merochites is a greene stone lyke to Smaragdus: but it is more boyssous greene than Smaragdus, and so it hath the name of the colour of mallows, as Isid. saith: and is byed in Arabia, and is full soft in substance, and neuertheles it is full profitable, as Dioscorides saith. And it keepeth and sauerth childe, from noyfull and euill happes.

¶ Of Marmore, chap. 69.

Marble is called Marmor, and hath that name of the Greks, for greenesse, as Isid. saith. And he saith also that marble stones be noble stones, and are praised for speckles and diuers colours: for of marble be endlesse many manner of kindes, but they be not all betwen out of rockes. But many manner of marble, is found in diuers manner of places vnder the earth: as marble of Lacedemonia that is greene and pzeious. And marble is called Ophites, for it is speckeled like an Adder, & hath therfore that name: & there is double kinde, soft & white, and blacke and hard. And marble Purpurites commeth out of Egypt, & is reddie with white poynts among: & hath that name Purpurites, for it is redde as Purple.

There is other manner kindes, as Alabastrum and Parium: thereof we shall speake innermore. Also another manner kinde is called Coralicum, and is found in Asia, and passeth not two cubites in measure, and is white nigh as yuoze,

and

Called
Serpentine

The Pur-
fire.

and some blacke speckles, in diuers proportions. Also another kinde is called, Thebaicum, and is spongy with goldish speckles, and is found among Aegyptians, and is kindly apt to grinde colours thereupon, and Colliria oymments that helpe the eye. Other kindes of marble breedeth in quarries and in rocks, as Marble that is called, Marmor Corinthium. Thereof is made great Pillars, panements, and Towers. Also there is another maner kinde, as Caristum, and is greene and best: and hath that name, of aspect, for men that graue loue it wel, for greene colour comforteth the sight. Another kinde is called Numidicum, & breedeth in Numidia, and maketh a thing that is frosted therewith lyke to saffron, and hath that name therefore. Lib. 16. Isidore setteth enamples of manye other diuers Marbles: but these are sufficient at this time. But Marble is more hard and sad, more strong and faire, and more profitable than other stones. In beynes thereof is diuers matter found, and precious stones, and for hardnesse thereof, it is most hardly grauen & polished, and for coldnesse and solidiousnesse thereof, it is best to kepe in spicerie, and oymments.ouer all things we maye wonder, that Marble stones be not helued neither clouen with yron neither with Steele, with hammer nor with sawe, as they be with a plate of lead, set between soft shingles or spones. For with lead & not with yron, Marble stones be helued, and clouen, and plained, as shingles or small stones.

¶ Of Nitro. chap. 70.

Nitrum (as Isidore saith) is a stone some deale white, and maye be helued and clouen, and is full clere. The vertue thereof dissolueth and tempereth, draweth and cleanseth, and wasteth superfluities of humours. Lib. 16. cap. 2. Isidore saith, that Nitrum hath y name of the countrey of Nitria that is in Aegypt. Thereof is medicine made, & there with bodies and clothes be cleansed and washed. The kinde thereof is not farre from the kinde of salt, for it hath y kind

of salte, and is made right as salt in dyssolue in olde clines.

The foame thereof, is called Afriton, and is genred dropping down in the countrey of Asia, and then dyed with heate of the Sun, and what is best dyed, is least heauie as Isidore sayeth. And Platea sayeth, y Nitrum is a beyne of the earth, and is hot and drye, light, red, or white or citrine, & is bitter, sowre, and some deale salte in sauour. Nitrum abateth fatnesse, if it be taken in the mouth, and consumeth and wasteth gleimie humours. Powder thereof confect in honie, clarifieth & maketh the face faire, & cleanseth scabs and matter of the stomacke and of the guts, if it cometh of a postume, and cleanseth lycie, and head scabs, and slayeth wormes of the eares, cleanseth most perfectlye the matter and scabs thereof. Some thereof with vinegar, healeth gnawing and swelling, and helpeth against the droppe, and cleanseth dimmes of eye. If it be meddeled with honie, and slayeth venime, and destroyeth it, and withstandeth mightely the pallsie of the tongue, as Plat. saith and Dioscorides also. And Nitrum is hot and drye in the ende of the third degree, and layeth and cleanseth, as Isidore saith.

¶ Of Nof. t. cap. 71.

Nofet that is Diapondine, is a precious stone, some deale white, or of diuerse coulours. It is sayde that this stone is taken out of a Toads head, and is cleansed in the same head, & in strong Wine and water, as Dioscorides saith: and sometime the shape of a Toade seeth therein with sharpe feet & broade. This stone helpeth against biting of Serpents and of creeping Wormes, and against venim. For in presence of venime, the stone warmeth and burneth his finger that toucheth him, as Dioscorides saith.

¶ Of Onichino. chap. 72.

Onichinus is a stone of Inde, and of Arabia, and hath in it selfe colour medled like the naille of mankinde.

The Onix of Inde hath colour of fire, with white beynes & streakes, and the stone Onix of Arabia, is blacke of colour, and hath white beynes. And thereof is fine manner of kindes: one is Sardonius, and hath that name of compaignie of two; of whitenesse of the Onix, and rednesse of the Sardonius, as it is the twed innermoze of Sardonice. It is said, that this stone Onix hath many noysfull effects, for as Dioscorides saith, if it be bozne about the necke, or on the finger, it exciteth sorow, eleingnesse, and dread, and multiplieth plea and strife, and moueth the heart to contention and debate, and exciteth in children noysfull superstition of spetle, and may not grieue in presence of the stone Sardonius. This stone Onix is cleere of the kinde of mirrors, & therefore images & figures be seene therein, as it were in a mirrour, but that is darkly, as Dioscorides saith.

¶ Of Optallio, cap. 73.

Optallio is called Oppalus also, and is a stone distinguished with colours of diuers precious stones, as Ili. saith. Therein is the fire colour of Carbuncle, the shining purple of the Amethystus, the bright Greene colour of Smaragdus, and all the colours shine therein, with a manner diuersitie, and hath the name of the Countie. This stone breedeth onely in Inde, and is daemed to haue as many vertues, as hues and colours. Of this Optallius, it is said in Lapidario, that this stone Optallius keepeth and saucth his eyen that beareth it, cleere and sharp and without grieve, and dimmeth other mens eyen that be about, with a manner cloud, and smiteth them with a manner blindness, that is called Amentia, so that they may not see neither take heed what is done before their eyen. Therefore it is said, that it is the most sure patron of theues, as it is said in Lapidario.

¶ Of Orite, chap. 74.

Orites is a precious stone blacke and rounde, and another manner kinde thereof is Greene with speckles. The third

manner of kinde is white in the one side and plaine in the other, & is in substance as it were a plate of yron. This stone bozne upon a man, keepeth him from biting of creeping wormes, and of wyld beasts and other. Also this stone letteth a woman to conceiue, if she beareth it about hir, and maketh hir to be deliuered anon without due manner, if she be with childe.

¶ Of Petra, chap. 75.

A stone is called Petra, and Petra is a name of Greke, and is to understand sad or steadfast, as Ili. saith: for the substance of a stone is gendred, of sad and hard parts of the earth. A stone hath this name Petra of Penetrando, pearcing: for he pearceth the softe, when it is harde thrust and trode on: and is also pearced with drops of raine and of water, that falleth downe of spontes and of gutters. A stone hath another name, and is called Lapis, and hath that name of Latus, dens hurt and grieve: for it hurteth the softe with the hardnesse and sharpnesse thereof, as Ili. saith. But commonlye, a plaine, softe, or a round stone is called Lapis. And a stone that is betwen out of mountaines is called Saxum. And a hard flint stone is called Silex, and hath that name of Exilire, for fire leapeth out thereof. Ili. saith, though a stone be most coide of himselfe, yet fire commeth out thereof when it is smitten with yron: for by strong violence and smiting of the fire, betwene the yron and the stone, they lepe sparkling out of the flint. Quarta Metheor. Aristotle saith, that a stone gendred not of earth alone, for dyuinesse hath mastery therein, and suffereth it not to ruin. Stones are made either by congelation, or els by congelation. By medling togethers of water and of earth is clay made, & is meane betwene earth and stone, and tourneth into stone some and some, by constraining and fastening of partes, and so limie clay is most meete for such transmutation: for if it be not fatted, it will all to fall by matter of dyuinesse, and not containe and holde together.

Petra.

Lapis.
Saxum.
Silex.

Then

When by strong medling and fastening
of humors earth turneth into kinde of
stone, and taketh diuers colours of the
diuers qualitie of the earth. Also some-
time stone is generated by freezing of wa-
ter. In some place water shedd on the
ground turneth into stone of diuers col-
ours, and that by some vertue of soare,
that is in that place, and feedeth the wa-
ter that is the matter of stones, as An-
stotle saith. Stone is bred of fat claye, by
vertue of the sunne that maketh y^e fenne
princely runne, and the parties cleane and
fasten together. Other stones be bred of
water frozen, by some vertue of oze, that
bindeth therein kinde & shape of stone,
and be matter of stone, & some is soft and
feble of composition, and some stronger.
Some be generated swiftly, and some slow-
ly, and some strongly, as the might of the
qualities that worke more or lesse, and
as the qualities that let and withstande;
belesse strong or more, as these qualities
be medled in substance of stones. Stones
be diuers in vertue and in kinde: for
influence of heuenly vertue commeth in-
to their places, and putteth therein the
effects thereof, and after as it findeth mat-
ter more able and obedient to his work-
ing, the more noble impression it printeth
therein. Therefore precious stones fol-
low vertues of kinde of Planets in ef-
fect and working, as it saith of Topa-
sus, that followeth the Moone, as it is said,
as Ambrose, Bassius, Isidore, Dioscori-
des and other tell, as it shall be knowne
hereafter. The knowne properties of
stones be these: for generally a stone is
colde and drye, sad and fast, hard and he-
uie, and moueth downward by his owne
heauinesse and weight, and lyeth beanie
on the earth, and ioyneth and mineth to-
gether the parts of the earth, for it shuld
not breake and depart a sonder. There-
fore Ambrose saith, that stones be the
bones of the earth: for stones doe in-
diuers partes of the earth, as boanes
doe in the bodye; for stones make the
earth sad and sound, and holde the parts
together, and helpeth that it falleth not
nor departeth asunder, by ouermuch pre-
nesse thereof. Stones be not made losse
with lauing and washing with water:

nevertheless they be boyled & made hol-
low with dropping of gutters, as Gre-
gory saith. Also if fire hot stones be cast
in wine, they corrupt the wine, and
turne it into vineger, as Isidore saith.
Also in stones generally needeth purenes
of matter, vertue, and precious colours,
diuers figure and shape, and many wa-
ies mod profit: for stones be needfull
and profitable y^e to making and building
of houses and of walls, of pavements &
of bridges, & to put off enemies, wolves,
and hodnds, and other euill beasts, and to
draw mettall out of the substances ther-
of, and to heale and heale men of di-
uers sicknesses and euills, and to make
and to increase Towers of Kings, to
build and to strengthen Cities, Castles
and Towers, and for defence agaynst
wilde beasts. Also stones are first taken
out of the quarrie, and then be hewed,
playned, and squared, and layd and set in
order in work of building, the more vn-
der the lesse, and set together with Ce-
ment, and couered without, and playned
with cement.

(At a place called Sutton in Kent,
and at Boughton, are found a kinde of
stone, as if it were clusters of Periwink-
les growing together: which stone be-
ing wrought and polished, sheweth be-
yond Art, the shape of those shell fishes,
after a curious and cunning manner.
Which stones, if they wer not to be had,
but farre off in some other Countrey,
would here be esteemed of great price, a
hard and faire sparle great.)

¶ Of Pario, chap. 76.
Pario stone is a kinde of noble mar-
ble and precious, as Isidore sayeth.
This stone is founde in the Island Pa-
ron, and is therefore called Pario. The
quantitie thereof, passeth not Lances and
Crateras, and is good to keepe mens spi-
rite and oymments. The Glose super
Esay saith, that pario is a kind of most
white marble, and betokeneth therefore
chastitie.

¶ Of prassio, chap. 77.
Prassio stone is a kinde of noble mar-
ble and precious, as Isidore sayeth.

*Additio.

Prasius is a stone as grēne as a leek, and comforteth the feeble sight, and is sometime found with red drops, and is sometime distinguished with white drops. Of this stone it is sayd in Lapid. that no profite is therewith, but that it is grēne, and maketh gold seemely.

¶ Of Pirite. cap. 78.

Pirites is a redde bright stone, like to the qualitie of the aire: much fire is therein, and oft sparkles come out there of, and this stone burneth his hand that holdeth it right fast, therefore it hath that name of Pir, that is fire. In Lapid. it is sayd, that he will easely and softly bee handled and held, for it burneth if it bee hard wong.

¶ Of Pionite. cap. 79.

Pionites is a stone that is sayde to bee of female kinde, as it is said. At certain time it conceiveth and beareth such another stone, and helpeth women with childe as Dioscorides saith.

¶ Of Panteron. cap. 80.

Panteron is a stone of diuers colours, spongy and distinguished, for it is seene blacke, red, grēne, pale, purple, yeolow, & also bright grēne in colour. This stone maketh a man bold and hardy, so that he shall not be overcome that daye that hee seeth this stone early at Sunne rising, as it is said in Lapidario.

¶ Of Plumbo. cap. 81.

Lead is called Plumbum, & hath that name, as Isid. saith de metall. lib. 16. for first with balles of lead, men assaye depnesse. He saith that of lead are two manner kindes, white and black, and the white is the better, and was first found in the Ilands of the sea Achlant in old time, and is now found in many places, for in Fraunce & in Lusitania is a manner blacke earth full of grauell, and of small stones, and is washt and blowen, and so of that matter cometh the sub-

stance of lead. Also in golde quarryes, with matter of golde, be small stoanes found, and be gathered with the golde, & after ward departed from the golde, and blowen by themselves, and tourneth all to lead, and therefore golde is as heauye as lead, as Isid. saith. But of black lead is double kinde, for black lead cometh alone of a beyne, or is gendred with siluer in medled beynes, and is blowen, and in blowing, first cometh tinne, & then siluer, and then what remaineth, is blowen and turned into blacke lead, as Isid. saith. But in Inde is neither brasse nor lead found: but Inde is rewarded again with Margarites and precious stones.

Isido. saith blacke lead is best in trauellous woorkes, as in pipes and plates, and that Spaniards and Britons haue proued. Huc usq; Isid. Quarto li. Metheo. Arist. saith, that of bzimstone, that is boystous and not swiftly pured, but troublly and thicke, and of quicke siluer the substance of lead is gendred, and is gendred in minerall places, so of vncleannesse of vnpure bzimstone lead hath a manner softnesse, & smocheth his hand that toucheth it. And with wiping and cleansing this vncleannesse of lead may be taken away for a time, but neuer for alway: a man may wipe off the vncleannesse, but alwaye it is lead though it seeme siluer. But strange qualities haue mastery therein and beguile men, & maketh them erre therein. Some men take sal Armoniacum, as Aristotle saith, and assigneth cause of this vncleannesse, and saith, that in boystous lead is euill quicke siluer, heauie and fennye. Also that bzimstone thereof is euill vapour and stinking.

Therefore it freeth not well at full. In li. 5. Alchimie Hermes saith, if thou hang lead ouer vineger, it hurteth it, for vineger shall pearce the substance thereof, & turne it into pouder, and into white colour of floure of lead: and if thou powrest vineger ther'pon, it cometh white, & destroyeth the might of vineger. Burnt lead breedeth red colour and dim, and if the fire be too strong, it turneth into Citrine, and thereafter, with stirring, drying, and temping with vineger, it turneth into white colour of floure of lead.

And if thou makest strong fire, it turneth all into the first matter of lead, & is made earth, as it is said there. Also lead medled with other mettall, gathereth together the kinde parts of the mettall, & departeth and cleanseth away the other parts. Therefore lead is put with silver in the furnaice, that the silver may be sooner cleansed: for the lead saucth the silver parts from wasting, and the lead is washed and burnt, and cleanseth the silver. Ier. saith the same in Glosa super. 6 ca. Fere ibi consumptum est plumbum, &c. Also Hermes saith, that lead in boiling, bindeth the hardnesse of all sadde and hard bodies, and also of the stone Adamant. And in 11. Meth. Arist. speaketh of lead and saith that lead without doubt when it is molten, is as quick silver, but it melteth not without heate, and then all that is molten seemeth red. Wonder it is, that though lead be pale or brown, yet by burning or resublation of vinegar, ofte it gendzeth seemly colour and faire, as fawne, red, and such other: therewith women paint themselves, for to seeme faire of colour. And Lead is good for medicine: For Leade is colde and moyst in the second degree, as Constant. saith, and helpeth wonderfully agaynst burning of fire and hot postumes, and stauncheth bleeding wounds, and stauncheth and abateth running of the eyes, & it wageth smiting of Scorpions & Dragons, and letteth the service of Venus, if a plate of lead be laid to the 2. reynes, and hath other medicinable reasons. I like thereof innermore De coloribus, of the colour that is called Stibium and Cerusa, and is also called floure of lead.

¶ Of Pulvere. chap. 82.

Powder is called Pulvis, and hath that name for it is puste with the winde, as 16. saith, for lightnesse therof & winde taketh it up and bloweth it abroad. Contrary windes cometh into powder, and beareth it about, & maketh & whirle winde as Beda saith. Powder beaten, sheweth the kinde of the thing that it cometh of: now by saour, now by colour, now by odour and smell. There-

fore powder is made of spicerie, that the inner vertue thereof may shew it selfe, that by medlyng and oning of partes, it maye receiue the larger vertue; that it may give forth the more fragrant smell, and cause the sweeter taste, and that it may the more effectually dry and cleanse putrified wounds, & ease and fret away the dead fleshy, that it grow no more, as powder of burnt lead dryeth and cleanseth away superfluitie of wounds, & gendzeth and saucth quick fleshy, as Constant. saith. And therefore of powder plasters, be made confections that be called Thymiatas, & other diuers medicines, and ointments: Powder is made of Thus, and of Mirbe: with burning into powder, beasts were offered to our Lord God. Also of powder is made noble electuaries, that helpeth and healeth bodies that be alyue: also of powder is ointment made, that keepeth and saucth dead bodies, that they rot not, nor fall into powder: also sen is made by medling of powder and of moisture, and turneth into a clot by working of dylnesse, as 16. saith. Also powder defileth the face and grieveth the eyes, and many manner woymes breede of powder and be fed therewith, and powder is bread to the serpent, as 16. saith. 11. 12. Of powder, bodies with soule haue beginning, and endeth and tourneth into that it cometh off, as it is saide to man: Powder thou art, and into powder thou shalt tourne. Also powder infecteth the aire, and letteth ofte the eye, that it may not see the clarence of the Sunne, for of powder medled with moist aire, oft the myst is gendred betwene us and the Sunne, whole comming hideth & sunne, that it is not clearly scene. Also moles in the Sunne beame cometh of powder, and the powder is not scene in the sunne beame that cometh in at the window.

¶ Of Quirin. cap. 83.

Quirin is a stone that is founde in Lapwings nealls, as Dioscorides saith. This stone bewageth and discernereth in slepe counsaile and prouisie: for this stone laid and set vnder a mans head that slepeth, maketh him tell as

he thinketh sleeping, & multiplieth wonderfully fantasies. Therefore Witches loue that stone, for they worke Witchcraft therewith.

Of Quandros, cap. 84.

Quandros is a stone of vile colour, but it is of great vertue, as Dioscorid. saith, and is found in the head of a vulture: and helpeth against all euill causes, and filleth teates full of milke.

Of Rabri, cap. 85.

Rabri is a stone, & hath another common name, and is called Bolus Armenicus, and is a stone of a beyne of earth, & is of colde and dry kinde, & hath a red colour, and is found in Armenia, & hath vertue to constraime & make harde the wombe, and to staunch bloud out of what place of the body it runneth.

Of Rubies.

The Rubies grow in India, and are found for the most part in a river named Pegu. These are of the best kind and finest, which they of the land of Malabar call Nunpuco, and are well sold, if they be faire and cleane without spots. In the Island of Zeylan, being in the second India, are found many Rubies, which the Indians name Manecas: the most part of these, are pale, and fleshye coloured, and very few in perfect beautie, which is as the red Rose and orient. If abiding their first triall in the fire, they grow to a sparkling clere coale shining, called of the Grekes Anthrax, which signifieth a coale, of the Latines called, Carbunculus. Their values in the Indies are 50. shillings, but being brought hether, are solde for much more.

Of Reyben, cap. 86.

Reyben as Auicen saith, is a little stone and is found in a Crabs head, and is sometime white, and is sometime some deale yeolow, and is solte in substance, little harder than the blacke of a

fishes eye, and is in shape round & plaine without, and some deale hollow within, and is in vertue kindly cold & moist, and helpeth against biting of Scorpions, and of the weasel, if it be beaten & laid thereto in plaister wise. Also it is sayd, it helpeth against the biting of a mad dogge, if the powder thereof be taken in drink. If the powder thereof be burnt, it cleanseth teeth, and dyeth wounds, and helpeth scabs, and letteth teares.

Of Saphiro, cap. 87.

Saphirus is a precious stone, and is blew in colour, most like to heaven in faire weather and clere, and is best among precious stones, and most precious and most apte and able to fingers of Kings, and is found in many places, but that that is found in the East or in India is accounted best, and namelie if it have as it were powder of golde medled therein, and this Sapphire stone is thick and not passing bright, as Ili. saith. This stone is most praised in Lapid. And for it is so noble and so excellent, it is called Gemma gemmarum, as it were chiefe of precious stones, for it lighteneth the body, and keepeth and saueth limbs whole & sound, and hath a bright starre, and by brightnesse of that starre, his vertue is knowen. Another manner Sapphire is called Surtites, and is found fast by the place that is called Sirtes, among the grauel of the sea Libicum, as Dioscorid. saith, & is also found in beines of mines, where Lasurium is also found, and in the same beynes of Sapphire, in the middle, as it were in the wombe, is a certaine kinde of Carbuncle found. Therefore many men deme, that the Sapphire is the Carbuncles mother, for many men meane, that the Carbuncle is gendred in the Saphires beynes, and many men meane, that the Carbuncle is some deale besshadowed with a certaine blew speckle of the kinde of the Sapphire, as Dioscorid. saith: & Dioscorid. saith the Sapphire hath vertue to rule & accord them if be in strife, & helpeth much to make peace & accord. Also it hath vertue to abate unkind heat, therfore in Lapid. it is said of the Sapphire,

that it cooleth heate of y^e body within. For the Sapphire cooleth much the heat of burning fevers, if it be hanged nigh the pulse & the veines of the heart. Therefore he saith, y^e it helpeth against much feavers, y^e haue time of chaging in accesse time. Also it hath vertue to colofort & to glad y^e hart, therfore it is said, y^e it helpeth against the Cardiacke, & against all melancholick passions. Therefore it stancheth running and sweat y^e cometh of anguish, & other sweat also, as it is said in Lap. He stancheth sweat that runneth swift, as Dioscor. saith the same, & hath vertue to stanch blood. And so a Sapphire of the East stancheth bleeding at y^e nose, if it be laid to y^e temples. Also he hath singular vertue to swage blowing: For certene it is, y^e the Sapphire abateth & swageth swelling of postumes, if it be sone laid therto in the beginning of noisful drawing. Also y^e Sapphire helpeth against an euill postume, is called Antrox, for it putteth out the might of ventosity & mallice of that Postume, for it ouercommeth & putteth out the woodnesse thereof, & suffereth not the smoak thereof come to the heart, nor the mallice thereof to infect the spirits, as Dioscor. saith. His vertue is contrary to venim, & quencheth it euery deale. And if thou put a Spider in a bore, & hold a very Sapphire of Inde at y^e mouth of y^e bore any while, by vertue thereof the Spider is overcome & dieth, as it were sodeinly, as Dioscor. saith. And the same I haue sene proued oft in many & diuers places. His vertue keepeth & saueh the sight, & cleanseth eien of filth without any greasse: therfore it is written in Lapid, that it taketh away filth out of eien, and ach of the forehead. Also this vertue healeth bites and botches: For as Dioscor. saith, this stone beaten into pouder, & medled with milk, healeth wounds, & this also hath ben proued in wounds by experience. Also this stone was of so great authoritie in olde time, that men held that it it was most worthy stone to their God, & so it was singularly hallowed to Apollo, for when nations asked counsel of Appollo in time of sacrifice, they hoped to be certified, & to haue aunswere soner, if a Sapphire stone were present, as Dioscorides saith. And

this is touched in Lapidario. And they that vse Pigromancie meane, y^e they haue answere of God moze thereby, then by other precious stones. Also Witches loue well this stone, for they wane y^e they may work certain wonders by vertue of this stone, and also this is touched in Lapid, where it is sayd. This stone bringeth men out of prison bonds, & vndoeth gates and bonds that it toucheth. An hours write those doings and many other of the singular vertue of the Sapphire, & al Authours accord in this point & say, y^e the Sapphire is a precious stone, & loueth chastity, & therfore least y^e effect thereof be let in any wise by his uncleanness y^e him beareth, it needeth him that beareth it to liue chaste, as this story meaneth, but he that it beareth, is commaunded to be most chaste. Also in Lapidario it is said, that this stone doth alwaye enure, & putteth off dread & feare, and maketh a man bold and hardy, & master and victor, & maketh the heart stedfast in godnesse, and maketh make & mild, and godly. I wane that all this is saide moze in disposition then in effect and doing. But this sufficeth at this time.

(In the Iland of Zeylam, are found the best & most true Sapphires, being very hard & fine, and of the coulour of Azure. Whiew:ther are diuers sorts of Sapphires found in Calicut.)

Of Smaragdo, cap. 88.

Smaragdus of al graine precious stones is the chiefe, as Isidore saith. Men in olde time gaue thereto the thirde dignitie after Margarites and vnions. Smaragdus hath that name of graine colour, as he said there. For it is sayde that all graine things is bitter. In no hearbes, nor in precious stone is moze graimesse then in the stone Smaragdus. It passeth hearbes & grasse, twigs & bzaunches: And infecteth the aire about it with passing graine colour: And his graine coulour abateth not in the Sunne in any manner wise. Nothing comforteth moze their eien that be grauers, then this stone: If the bodie thereof be straight and cleansed or polished, then Images bee sene there.

*Additio.

therein as it were in a mirrour. Cesar Nero bled to see fighting of sword players in this stone, as Isidore saith. There of be 12. manner of kindes, but the most noble are found in Scythia, and in Bactria holdeth the second place: and Smaragdus be found among & vnder stones, and in chinnes thereof, when the northerne winde bloweth, for then the earth is vncouered, and Smaragdus shineth among the stones, for in such winde grauell and sand is most moued. The Egyptians haue the third. Other be found in mettall or oare of brasse, but they be gleyming, for they haue speckles like to brasse, or to lead, or to salt. Though the Smaragdus be greene by kinde, yet if it be medled with wine or with oyle, his greene colour increaseth. There is a manner Smaragdus that goeth out of kinde though it be greene, for it is somewhat vnseemly by veines of brasse, and is called Calcesmaragdus, Huc vlt; Isid. li. ca. de viridibus gemmis. This stone is taken of and from Grippons, and plentie of Smaragdus may not be found: for great Grippons let the comming of men by the way that goeth thereto, as Isid. saith li. 13. cap. 3. And this stone multiplieth his greene colour, of him commeth a beame that dieth the aire about him, and maketh it greene. The body thereof is clere and of glassie kinde, & sheweth figures, images and shapes of things that be nigh thereto, and hath of giste of kinde a godnesse of vertue to heale diuers sicknesses and euills. Dioscorides saith, it increaseth riches, & maketh men haue good words and faire euidence, in cause and in plea. If this stone be hangd about the necke, it helpeth the falling euill, and saueeth and comforteth feeble sight, and represseth wanton motions of lechery, and maketh good minde, and helpeth also against al fantasies & iapes of fiends, and ceaseth tempest, and stauncheth blood: and it is saide, that it helpeth them, that vse to diuine and gesse what shall befall, as it is sayd in Lapid,

*Additio.

(Smaragdes grow in y^e countrey of Babylon, where the Indians call y^e sea Dieguan. They grow also in other parts of India. They are stones of faire greene

colour, and are light and tender. Of these stones many be counterfaite: but looking on them warily toward y^e light, the counterfaits shew certaine burbles, as doth glasse, but in the true there is no such faene.)

¶ Of Sardio. cap. 89.

Sardius is a precious stone of red colour as it were red earth, & hath that name, for it was first found in Sardis, as Isid. saith, and the Glose sup. Apoc. Though this stone be precious & faire, yet many account it least in value of precious stones: for as they meane, except shining, there is no profit therewith, but onely that the stone Onix may not grieve in his presence: for as it is sayd, Onichinus, that hath some euill properties, may not shewe them in deede, in presence of the stone Sardius. And Dioscorides saith, that ouer this vertue, Sardius hath many other vertues. Of Sardius be fine manner of kindes, but the best commeth out of sardis, and is good: for it increaseth ioyes, and putteth alway dread, and maketh men bold and hardy, and sharpeth the wit, and in his presence Onix may not grieve. Also he saith, that Sardius, that is all red, saueeth his bearer from enchantment, and from witchcraft.

¶ Of Sardonic, chap. 90.

Sardonix hath that name, of company of two stones, of Sardius and Onix, as Isid. saith, and is of three colours. For blacke is lowest, white the middle, redde as vermilion is highest. This stone only taketh nothing of the substance of the ware, when it is printed therein, and is found in Arabia and in Inde. Whereof be fine manner of kindes, but which of them hath most colours and most diuided, & the thickest, is best. It is said that it putteth of lecherie, and maketh men make and chaste.

¶ Of Solis gemma, cap. 91.

The Sunne stone is called solis gemma, and is white shining, and hath

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that name for it shineth with beames, as the Sonne doth shine in the world, as Iſidore ſaith De candidis gemmis.

¶ Of Silenite. cap. 92.

Silenites is a ſtone of Perſia, & is green as graſſe. His colour is like to y^e ſtone Iapis, as it is ſayd in Lapidario, and shineth with a white ſpecke, as though in brightneſſe it contained the ſhape of the ſtone: and the ſtone ſilenites ſoloweth the ſtone, and wereth and wakeneth as the ſtone doth, as Iſid. ſayth, and Dioſco. alſo. His vertue reconcileth lone and accord. It is ſuppoſed that it helpeth ſiſike and ſicke men.

¶ Of ſtanno. chap. 93.

Tinne is called Stannum, and is a mettall, and hath that name of Etimologie of Græke as Iſid. ſaith. Tin departeth, for in fire it departeth mettalls of diuers kinde, and it departeth lead and braſſe from gold and ſiluer, and defendeth other mettall in hot fire: and though braſſe and yron be moſt hard in kinde, yet if they be in ſtrong fire without tin, they burne and waſt awaye: if braſen beſſells be tinued, the tinne abateth the venom of ruſt, and amendeth the ſauour. Alſo mirrours be tempered with tinne, and white colour that is Ceraua is made of tinne, as it is made of lead. Huc uſque Iſidorus li. 16. cap. de Metallis.

Lib. Metheororum Ariſtole ſayeth, that tinne is compounded of good quicke ſiluer and of euill bzimſtone. And theſe twaine be not well medled but in ſmall parts compounded, therefore tinne hath colour of ſiluer, but not the ſadnes thereof. In li. Alchemie Hermes ſaith, that tin breaketh all mettalls, & bodies that it is medled with, & that for greate bzineſſe of tin. And deſtroieth in mettall the kinde that is obedient to hammer worke. And if thou medleſt quicke ſiluer therewith, it withſtandeth the craſhing thereof, and maketh it white, but afterwarde it maketh it blacke and deſileth it. Alſo there it is ſaid, that burnt tin gendereth redde coulour, as Lead doth: and if the fire be

ſtrong, the firſt matter of tinne commeth ſone againe. Alſo though tin be moze ſoft then ſiluer, & moze hard then Lead, yet lead may not be ſone ſoudded to lead nor to bzaffe, nor to yron without tin: neither theſe may be ſoudered without greace of Tallow, and Roſen.

Of ſulphure. cap. 94.

Bzimſtone is a beine of the earth, and hath much aire and fire in his compoſition, therefore it is called Sulphure, as it were Solum vrens burning of the grounde. Fire is called Vr, for the fire vertue of bzimſtone is known in ſeruent waters, for water that runneth and paſſeth by beins of bzimſtone, taketh white- neſſe or heate thereof, ſauozineſſe, effect, and ſmell. And hereof it commeth that hot wels ſpringing out of y^e earth bring therewith y^e qualities of beins of bzimſtone. And nothing is ſo ſone ſet a fire as Bzimſtone, and bzædeth in the hotte Iſland Eloijs betwene Cicilia and Italy, and ſome men meane, that thoſe Iſlands burne, and Bzimſtone is found and digged in other places, as Iſidorus ſayth: of Bzimſtone there be ſoure kindes. One is called Vivum, the which when it is digged shineth and flouriſheth, the which all onely among all the kindes thereof, phiſitions uſe, as Iſidore ſaith. Another is called Gleba, and ſerueth only for ſul- lers. The third is called Liquor, and is good and profitable to caſt and ſparple on Wall: for therewith they make ſoft and white: the fourth ſerueth to light of lanternes, as Iſidore ſaith. And ſayth there- to, y^e the vertue of bzimſtone is ſo great, y^e certaine ſickneſſes are perceiued with brightnes thereof. If the flame thereof cometh ſtraight into a māns face, it bzædeth ſoule and euill paleneſſe to their ſight that loke thereon, to the likeneſſe of dead men, as Iſid. ſaith, li. 16. cap. 1. Auicen & Pla. meane, that bzimſtone is hot & drye in the fourth degree, & is turned into kind of bzimſtone in part of water, of earth, & of fire, and that bzimſtone is ſometime great & boiſtous, & full of bzolle, and ſometime pure, white, cleere and ſubtil, and ſometime meane betwaine both.

And

And by this diuers disposition, diuerse mettall is gendered of Byimstone and of quicke siluer, as it is saide *Metheororum*. There it is shewed that Byimstone and quicke siluer is the matter of mettallis. Some Byimstone is called quicke byimstone, such as it is when it is taken out of the earth: and some is dead Byimstone or quenched, and is made by craft, and put in pottes or in other vessells for medicine. The best is the quick with heat bright & shining white, or greene without stone, and that maketh greene colour, and if it be put in the fire, it hath vertue of tempering and departing, of consuming and wasting, and of making subtil and thin, and of restoring. Therefore it letteth the cough, and helpeth them y haue the falling euil, and cleanseth scabs, and withstandeth venim, and awaketh men that haue the sleeping euill, and helpeth for the golwes, Podagre, & the palseie, if the remedie thereof be vsed in due manner and medicinable, as Auicen, Dioscorides, Placarius, and other Authoys say.

Of Sale. chap. 95.

Salt is called sal, and hath that name of saliendo, leaping: for it leapeth out of the fire, and lieth the fire, though it be fire kinde, as Isidore sayeth. Other men meane, that it hath that name sal, of Sale, or of sole, of the sea, or of y Sun. For it is gendered of sea water by working of the Sunne: for some of the Sea abideth at clifles, and is dried with the Sunne, and is sometime drawne out of salt pits, and sodde till water turne into hardnesse of salt, that was flaking before, and so made hard and thicke with heat. And is sometime gathered among grauell and Sande in waring of the Stone by night. For oft in Cerenia salt is founde vnder Grauell and Sand. Also in some places be rockes of Salt, and out thereof stones be helven with yron, that turneth afterwarde into kinde of Salt. As it saith in Arabia, & in Pannonia. Also those stones be so harde, that they make houses of them, and the common salt cracketh & sparketh in fire, and leapeth out there-

of, but Sal agrigentinum of Cicilia suffereth fire, and melteth in fire against kind, & starteth and leapeth out of water. And salt is diuers in colour: for Sal memphiticum is red. In a countrie of Cicilia, wher mount Etna is, is pure salt. In y same Cicilia in Pathmos is so bright & cleere salt, y Images be seene therein. In Capado. is yelow salt digged and mined, as Isidore saith. Also salt varieth, and is diuers in fauour as he sayth. For in some place it is swete in fauour, and in some place most salte, and in some most bitter. And the more bitter salt is, the more hot it is, or is the more hotter deemed, as Auicen saith. Salt is most needfull, for without Salt nigh all meate is wearishe and vnfauoury. Salt maketh Potage and other meate sauorie, and exciteth good appetite in all meate. With salt all meat is made sauory and liking. Men weene it hath this name Salt of the Sun: for nothing is more profitable then the Sunne & salt. And so we see diuerse beasts come to pasture most for liking of Salt. Also milke and cheese be the more abundant, for goodnesse of salte. Also salte hardneth and dryeth things, and keepeth and saueth dead bodies from rotting: *Huc vsque Isidorus. libr. 16. cap. 3.* Also Plac. and Auicen tell, that Salt hath generally vertue to vndoe, cleanse, and wast rotted humours. Also to depart and destroy ventositie, and namely if powder of salt be sod and layd all hot in a bagge to the mouth of the stomache. Also this vertue ioyneth and saueth kinde moisture in the body, & wasteth & destroyeth vnkinde moisture therein. And so water of Salt wells dissolueth and wasteth swelling and boyling, and also the Dropsie, as he sayth. Also salt fretteth awaye dead flesh, and namely if the Salt be burnt. For then it withstandeth best rotting: and dryeth, cleanseth, & thirleth into the inner parts, as he saith. Also salt softneth the wombe, and bringeth out superfluitie, & namely salt that is called Gemma, and hath that name, for it is cleere as a precious stone, & worketh wonderfully in ordeining of the guts. And softneth what is harde, and putteth out superfluitie, and so both Armoniacum & common salt also. Also salt

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medled with honie, bread, and wine, healeth the Postume Carbunculus or Antrax, as Auicenn sayth. Also Salt doth alway speckles of the face, if it be tempered with water, and Camphora, and the face bee washed therewith. Also Salte cleanseth the bodie of scabbes and Teaters, namely if it be medled with Sope. Also Salt healeth the venimous biting and stinging of Scorpions and creeping wormes, if it be meddeled with honnye and nuts, and with other certain things, as Auicenn sayth. Salt hath these vertues and many moe, that were too long to reckon all arowe: but these shall suffice at this time.

*Additio.

(*The salt that is made at the Vltiches is most wholesomest.)

Of Topazie, cap. 96.

TOpazius is a precious stone, & hath another name Topazion indeclinable, as Isidore sayth, lib. 16. And is of shining kind, and shineth with all colours, and was first found in an Ilande of Arabia, in which Iland when the Troglodites were diseased with hunger & tempest, they digged vp rootes of hearbs, and they found this stone therewith, and called it Testam nebulis. After that shipmen sought and found the stone, and called it Topazim in the language of Troglodites. Therefore this stone that was so sought & found is called Topazius, and hath that name of the Iland. Topazim in their language, is to saye Siehe, & is greatest of precious stones. Plinius wrote, that a stone of this kinde was found so greate, that philadech made thereof an Image of foure cubites long. In the Close super finem Apost. it is sayde in this manner: The moze scarce Topazius is, the moze precious it is. And hath two coulours, as it were of golde and of clere aire, and shineth most when it is smit with the Sunne beame, & passeth in clerenesse all other precious stones, and comforteth men and beastes to beholde and loke thereon. And if thou wipe this stone, thou darknest it, and if thou leauest him to his owne kinde, hee is the moze clere. And in treasure of

kings, nothing is more clere nor more precious then this precious stone. For clerenesse thereof taketh to himselfe the clerenesse of other precious stones that be about him, and it is sayd, that hee followeth his course of his owne: and helpeth against the passion Lunatik. And so it is sayd, y as his owne is moze full or lesse, so his effect is moze or lesse, as it is said in Lapid. and stauncheth bloud, and helpeth them that haue Emoroides, & swageth feruent water, & suffereth it not to boile, as it is said in Lapidario. Dioscorides saith, that it swageth both wrath and sorow, and helpeth against euill thoughtes and phrensie, and against soveraine death. And hath the shape of a mirror, and the Image that is therein, is seene in a hollo w mirrour.

(*The Topaseis grow in the Ilande of Zeilam, and are named of the Indians Purceragua: It is a harde and fine stone, and of equall estimation with the Rubie and the Sapphire, because all these three are of one kinde: the perfect colour of this is yeolowe, like vnto fine beaten golde, whereof some be moze pale & some white, and therefore of lesse value. And of these are small Diamondes, counterfeit.)

*Additio.

Of the Turquestes, cap. 97.

Turquestes are founde in Exer, in a place of sieh Ismael. Their mine is a drie earth, that is found vpon a blacke stone, which the Mozes take of in small paces, and carrye them to the Ilande of Ormus, from whence they are brought to diuers parts of the world by sea and by land. The Ilands call them Perole. They are soft stones, of small weight, & not much colde, and to knowe that they are good and true, in the day they shall appeare like the clere skie bliue, and by candle grane, and the best sortes are not without some blacke spotte of the pine whercon they grewe. The Indians know none other vertue but this sayzenesse.

This chapter is added.

Of Turgote, chap. 98.

Tur-

T Vergotes that is called Torcois also, is a white peaglowe stone, and hath that name of the Countrie of Turkie, there it is bred. This stone keepeth and saneth the sight, and breedeth gladnesse and com-

102.
Of Terra Sigillata.
 Chap. 98.

A Certaine veine of the earth is called Terra sigillata, and is singularly cold and dry. And Dioscorides calleth it Terra sacra and argentea, and is some deale white, well smelling & clere. The chiefe vertue thereof bindeth and stauncheth. And powder thereof tempered with the white of an Egge, stauncheth bleeding at the nose: and helpeth against swelling of the face, and against the goinse, if it be laide in a plaistre thereto, as it is said in Lapidario.

Of Tartaro. chap. 99.

T Artarum is a fine drasse, and lyke to a soft stone, cleaving harde to the sides of the tunnes. Whose kinde is hot and drie in the third degree, and is good against scab and scall, and uncleannesse of the head: and it hath vertue to make thin, to wast, to cleanse, and to lare, as it is said in Plat.

Of Vitro. chap. 100.

Glasse (as Auicen sayeth) is among stones, as a sole among men. For it taketh al manner of colour and painting, and is called Vitrum, as Isi. saith. For by his vertue he is bright and clere, & light shining, there through all that is contained inwards in other mettalles and in veines of earth is hid. In glasse all maner licour is seene outward such as it is within, & is shewed as it were to closed eien, that looke thereon, as Isidore saith. And glasse was first found beside Tholomeida, in the cliffe beside the river that is called Vellus, that springth out of the fote of mount Carmelus, at which shipmen arrived. For upon the grauell of that river

shipmen made fire of clots medled with bright grauell, & thereof ran streames of new licour, that was the beginning of glasse, as Isi. saith. Now glasse is made of ashes of trees and of hearbs, with strong blast of fire, with the which it is melted, now glasse, now brasse, & now both, & so turneth into glasse. When glasse is molt in the furnaice & perfectly cleansed, then it taketh purenesse, brightnesse, & clernesse.

Glasse is dyed with all manner of colour, so that followeth Iacinthus, smaragdus, & other precious stones in colour & brightnesse. Also it is so pliant that it taketh a none diuers and contrary shapes by blast of the Glasier, & is sometime beaten, and sometime grauen, as silver, as Isi. saith: and no matter is moze apt to make mirrors then is glasse, noz to receiue painting. But most workmanship is in white glasse, & is next to Christal in colour. For it is often chosen before silver & golde to drinke in, as Isi. saith. Also there he saith, y the stone Obscurus is reckoned among kind of glasse. And this stone is sometime greene, & sometime blacke, & is clere and bright. And is called specularis, and is with fatty sight. Of this stone many men make precious stones, as Isidore sayth. And all maner glasse hath this property, that it is most pliant, while it is melting hot and softe, and most brittle when it is colde and hard. And if it be broken, it may not be amended without melting againe. But long time passed, there was one that made glasse pliant, which might be amended and wrought with an hammer, as Isidore saith. And brought a Vitrole made of such Glasse before Tiberius the Emperour, and thzelve it do downe on the ground, and was not broken, but bended and folded. And he made it right and amended it with an hammer. Then the Emperour commaunded to smite off his head anone, least that his craft were knowen. For then Golde shoulde be no better then fen, & all other mettall shoulde be little worth, for certene if glasse vessels were not brittle, they shoulde be accounted of moze value the vessels of gold, as Isid. saith. When glasse is cleane and pure, and specially bright & clere. And Images & shadowes be seene therein, and

is pliant when it is melting hotte, and brittle when it is colde and harde. And receiveth all colours, and followeth precious stones more in colour then in value, and cleanseth away superfluitie and filth, as Avicen saith. Powder thereof cleanseth the teeth, & doth away webs of the eyes, and helpeth greatly against the stone of the bladder and of the reins, if it be broken with wine, as Avicen saith.

*Additio. (But the powder of glasse must be very fine, else will it frette a sunder the guts, and soberly kill the patient, for the powder made of glasse mixed in Butter, will kill mice, it maye as some kill men, take some other medicine.)

Of Ydaci. cap. 101.

YDachites is a precious stone of redde colour, and round in shape. And hath another stone within him, and soundeth by tinkling thereof. Nevertheless wise men meane, that tinkling is not the inner stone, but some spirit that is within, as Dioscorides saith. This stone swea- teth water, so that it seemeth that it con- teineth a manner well spring within it selfe. Therefore some men tell, that this is the stone that is called Enidros. Like befoze in the same booke.

Of Yrachite. cap. 102.

YRachites is a stone, the man that bea- reth it shall not be bit with any flies, neither stung with Was, as Dioscorides saith. And so men weene, that it helpeth against venom.

*Additio. (That is when he can get such a stone, that hath such a vertue.)

Of Zimiech. chap. 103.

Zimiech is a stone of beine of the earth, whereof Lapis Lazurij is made, as it is saide in Lapidario. The

more lyker this stone is to the colour of heauen, the better it is, and hath small pores, as it were of golde medled there- on. Those that be whitest be most ear- thie, and therefore they be not so preci- ous. These may be long kept without corruption: and help against many evils, and against sounding, that commeth of melancholike fumes, if they be given in due manner to patient. It shal neuer be given without it be ground ful smal, & oft washed ful cleane. And the signe of perfect washing thereof is, if the water that it is washed in, be little or naught dyed. This stone cleanseth & loseth won- derfully the quartaine, and shal not be gi- ven with the decoction. For then it shuld fall to the bottome, but after or befoze, & that with whey, as Dioscorides saith, as it is saide in Plat. And as Cerusa is made of plates of yron: so is Lazurum made of plates of silver with vineger. Of this stone Lazurij is founde among silver oare, & among gold oare. And oft in the veins of Lazurij be found Saphires, Jacinds, and other such blisid stones.

Of Zingutte. cap. 104.

Zinguttes is a stone with glassie colour, if it be bozne about the necke, it helpeth against Viciipols. And stancheth bloud, and putteth off raving and phrensie. And if it be held to a tree that burneth, it quen- cheth the flame therof, as Dioscor saith.

(There are many mo stones, whose hidden vertues are unknowne for want of experice, which grow in fishes, beastes, birds, & men, as the stone in the Crabs head, the stone that groweth in the snail, and the stone called Bulgoldol, south of a beast in the Indies, and these are good against all poisons, the stone that growes in the matve of an Dre, or in the gall, the stone that is bred in the kidneis of a man, and all these serue to great and se- cret vles.)

*Additio.

FINIS LIBRI XV.

INCIPIT LIBER

XVII.

DE ARBORIBUS ET HERBIS.



After that by Gods grace
and his helpe, this booke &
treatise is now ended, in
which is openly shewed y
properties of those things
that be gendered in the
earth within, as of precious stones and
mettall, and other things that be gende-
red in beines of the earth: Now we shall
shortly speake and treatate of such things
as grow upon the earth by the helpe of
God. As of y properties of trees, hearbs,
fruits, and seeds, & of mores & rootes. But
first we shall speake onely of trees and
hearbs, of whō mention is made by name
in holy writ, in Tert or in Glose, after
the forme of the A.B.C.

Of a Tree. chap. i.

A Tree is called Arbor, and hath that
name of Arvis, fieldes. For it clea-
neth to the earth, and roots be fast there-
in, as an hearbe doth, as Isidor. sayth li.
16. ca. 5. A tree & an hearb cometh forth
in one manner, & after one way. For of
one cometh the other. For if thou so-
west the seede of a tree, first it sheweth &
springeth forth as an hearbe, and is then
confest, and riseth and tourneth into the
kinde of a tree. And in space of short
tyme, that y seemed an hearb, turneth in-
to a tender and young Tree, and is then
called Arbusta, as it were the shakte of
a tree. For the place wherein trees grow
is called Arbustum, and where Will-
lowes growe is called Salicetum, as Isi-
dore sayth. In libro de Vegetabilibus
Arist. setteth these properties of trees
and of plants, and sayth that in Trees,
and in plants is lyfe and vertue, lyke as
in beastes, but diuersly. For in plantes
lyfe is hidden, and in beastes it is open-
ly knowne, perfect and complete.

For trees moue not from place to place,
as beastes doe, nor chaunge appetite and
liking, nor seeketh for rowe, though some
philosophers meane other wise, as Aris-
toteles & other, that Aristotle repprovethe.
In plants is life vegetatiue, and thereby
humour is byalne to saue and to sed the
tree of plant, but therein is no scale of se-
ling, and so it sojourneth not when it is
hewen or cut, nor hath any feeling when
it is nourished & sed, nor it waketh not,
nor sleepeth, nor it bycedeth not in nor
out, nor hath other conditions, that be-
long to the soule of feeling. For a Tree
gendereth not, nor is gendered by mē-
ling of male and female. But a tree hath
vertue of it selfe of seedling, and maye
thereby bying forth another like it selfe
in kinde. But this might and vertue
worketh not in deebe, but by some out-
ward help: as by help of tyme of y ere.
Winter needeth to gather together y se-
minal humour: Springing tyme needeth
to bying out the humour. For then is not
great colde, freeing nor thrusking out-
ward, neither strong heat burning y seed,
nor corrupting it. Also the Sun needeth
to resolu & temper the parts therof, that
were before congealed by cold. And heat
cometh in & departeth y humour seminal
from y humour y nourisheth & seedeth.
Also earth is moze needfull to trees and
hearbs, then to other things y gender: for
y well of seeding of a tree is of earth, as
the Sun is well of generation therof, as
of the cause that worketh. Therefore in li.
de Plantis Aristotle sayth that the earth
is mother, and the Sun father of trees
and of hearbes. For the earth seedeth,
as the mother, and the Sunne worketh
as the father. In Trees and Plantes,
some men take heede of generation, of
seedling and nourishing, of increasing,
and of the rootes: yeaerlye remoua-

tion,

Of y re-
freshing
causes, by
which
trees and
beere frut

tion, and sene no purgation by vyne noz by dirt, suppose therefore that trées be moze perfect then beasts. But Aristotle reproueth this, and saith, That a trée is bound to the earth, and hath no mouing of it selfe, noz of the whole, noz of partes thereof: Neither hath any determinate shape in the partes thereof, so that the partes thereof be diuerse, and ordeined to diuerse offices and doing by diuerse formes and shapes: as the eie of a beast for to see, & the eare for to heare, noz hath a perfect soule, but a part of a parte of a soule, that is a soule vegetatiue. But a beast hath mo workings and moze noble then a plant.

A trée is diuers in substance, in vertue, and in working. For as Aristotle saith, lib. de Vegetabilibus. cap. 2. Some trées haue Gum, and Rosen, and the cause is, for passing much humour is not all defied of heate, neither tourneth all into feeding of the trée, but it is put outwarde, and is there coled with cold aire that is thereabout. Also some trées haue knots, by meanes of which the partes gende, red some after some, be bound together. Also they haue veines, that is chinkes: in the which kinde moisture is kepte, and passeth thereby from the earth into all the partes about. And haue also Pith in them, in the which the humour is sodde and defied before that it passe into the substance of leaues, of fruite, boughes, and twiggess, as he saith. And hath rindes without to defend the trées within. For as the skinne doth in the body of a beast, so the rinde doth to the body of a trée, as Isidore saith. Also generally, as Aristotle saith, a trée taketh some fire and light: and hath the name Lignum, as Isid. saith, for it taketh some fire and light. And is called Lychnus, a wake, for it giueth light to them that be present. Also the thaste of a trée that stretcheth from the roote vp to the toppe, is properly called Lignum, and hath somewhat within, as the pith, and thereof kinde hath succour when moisture of feeding and nourishing faileth without, as it fareth in feeding of a beast, when feeding and nourishing faileth in the members, then kinde hath succour of the blood that is in the veines, as sayth

expressly Auicen and Isidore also. Also a Trée hath somewhat that belongeth thereto outwarde, as the rinde, boughes, leaues, twiggess, blossomes, flowres, and fruite, and the toppe aboue, as Aristotle sayth there. A trée hath the rinde to saue and to keepe all that is within, boughes, and twigs to spread vp and about, leaues to saue and to defend fruite, that is tender, from harme and griefes, and hath fruite to saue and multiplie the kinde, and hath a round toppe in complement thereof. And hath figure and shape as a pillar commonly all rounde, and that is, as Albumasar saith, for euen spreading of humour into all the partes about, and for euen working of heate, that maketh digestion in all the partes about, and yet euery trée and plant hath a roote, and in the roote many manner knots and strings, and the roote is in stæde of the mouth. By the roote humour is drawen to feed all the trée, and knots and strings be in stæde of sinewes, and binde together the parts that be contained.

Also a trée hath superfluitie of parts, that be not kinde partes of office, noz needfull to the being of the trée: but such partes be in a trée, as haire and nayles in the body. And therefore leaues & fruit fall of trées, by reason of withdrawing of humour, as haire falleth of beasts. For when the humour of feeding is scarce, then kinde withdraweth it from y partes that be not needfull, for it should not faile in the partes that be needfull. Therefore generally leaues fall off Trées in winter time, yet neuertheless they abide in some trées, as in bore, & such other, either for plenty of humour, or gleamineesse of humour, or for sadnesse and soundnes of the trée, for Trées with thinne substance and not harde, but full of hoales and pores, lose their lines, namely, when the humour of feeding is thinne and scarce.

Also trées be diuers in multitude of parts, and in greatnesse and in smalnesse, and in strength and in feblenesse. And the cause is, for in some great trées, humour is milkie, as it fareth in figge trées. And such humour is able to spread himselfe in length & in breadth. In some trées the

humour is gleamie, and may not spread himselfe, for the partes cleane together, as it fareth in Bech Trees. And this is the cause of litlenesse & scarcitie of parts of Trees, hearbes, and grasse. But such gleaming is not cause of feblenesse in Trees, hearbes, & grasse, but if y^e humour be too scarce, or the heate insufficient and vnperfect. Also in some Trees the humour is sharpe and of hot and of drye complexion, and y^e is cause of strength and of might: hot things is right & subtil, and thirleth, and therefore such humour spreadeth, & the tree wardeth in great quantity. Also in partes of Trees, men take heed of euennesse in quantity, & lykenesse, for equalitie in quantity and lykenesse in shape, commeth of plenty of matter, with euennesse of heate y^e worketh; and y^e contrary cometh of contrary cause. In the same wise, men take heed in trees of softnesse and sadnesse, for softnes commeth of heat y^e is not sufficient to make the humour hard and sadde. Also Trees, hearbes, & grasse, bee diuerse in the manner of fruit bering: for some trees, as Aristotle saith, beare fruite aboue y^e leaues, and y^e is for strength of the fruite, and needeth of heat of the Sunne to make digestion in y^e humour thereof. Some beare fruit vnder the leaues, and that for feblenesse of the fruite, least the fruite bee corrupt with greates heate or colde. And some fruite hangeth by a stalk, and the cause thereof is, by reason of vnmighty humour, and vnmightie heate, y^e maye not holde the fruit outwarde. And generally euery Tree hath a moost roote, y^e is meane betwene the Tree and the earth, of which earth the Tree hath feeding and nourishing. Therefore the Graikes call the roote the life of the tree, for it bringeth lyfe thereto, and hath a stocke or a stalk y^e stretcheth vpwarde, by helpe of the roote. And y^e is needfull, as Albumasar sayth, to susteine the body thereof. Therefore it is lykened to the Nature of the bodie of a beast that beareth all the limmes and members. And so that stocke is a steadfast fundament of the Tree, and holdeth vp the boughes and frutes thereof. Also in a harde Tree is softe pith. And Aristotle sayeth, some

men call the pith the mother of the Tree. For therein the seminall humour of the Tree is fed, as a childe in the mother. And some men call it the guts of the tree, for therein the purged feeding is departed from the vnpure, as is in the guts of a beast. And some men call it the heart of the Tree. For thereof commeth moving of life, as life of feeling commeth of the heart of euery beast. Also euery Tree hath a rind to make it steadfast and sad, and the rind beareth off small humour, drawen outwarde and dried with heate of the aire, as the Tree within breedeth of great humour and drie essentially, and moist accidentally, as Aristotle saith, and Albumasar also.

And some Trees and hearbes growe in Croftes and in Gardeines, and be tame Trees and hearbs. And some growe else where, and be called wilde Trees & hearbs. And Trees & hearbes of gardeines should be wild, if they were not kept and pared and shred, as Aristotle saith. And some such Trees beare both fruite and Dyle, because of vniuous humour and appie that is sufficient, and some beare none for default of such humour. And in some trees y^e leaues fall some, by reason of thin humour and not fatte, y^e drieth some. In some is the contrary, for the cause is contrary. Also as Trees and hearbes be diuerse in quantitie, so they be in fairness and foulness. For they be both fayre for euennesse of matter, and for faire ordering and setting of partes, and for sufficient heate y^e worketh, and stretcheth in right and due disposition of kind. Foulness commeth of the contrary, both in Trees and in hearbs. Also they be diuerse in fruit, good and euill: and y^e is for more or lesse sweetnesse of kinde humour, or for the heate y^e worketh hath lesse or more due proportion to the matter, and to the humour materiall.

Also Aristotle sayth there, that wilde Trees and plants beare more fruit then Trees & hearbes of gardeines: and Albumasar saith, that that is for more plenty of humour that is litle fatte and gleamie, and some diuided and departed, and springeth out and tourneth into kinde of fruite. But fruit of gardeines is better

then fruit of wild trées, as Arist. sayeth. Albumasar saith, that the cause is plenty of moze humour, fatter, airie, and sweeter, y^e is perfect in the matter of fruit of gardeins. Also Trées and hearbes be diuers by diuersitie of places that they growe in. For some growe in drye place, and they be lesse in quantity for default of humour, & some in moist place among rivers and ponds, and by the sea side, and ofte such be great in quantity. But Trées y^e growe by strand of salt water, growe not fast, for much sand and grauell and drynesse of y^e humour that is drawne. But beside the red sea this sayeth, as Aristotle sayth, where be great Trées, and that is by reason of much humour and greate heate, as Albumasar sayeth. Also they be diuers in leaues and in variation of flowres: for some haue sharpe leaues & y^e is by reason of mastery of earth & of drynesse, & some haue smooth leaues, for euennesse of moisture of water, & due proportion of heat, some haue clouen and ragged leaues & broad, as the vine, and y^e is for mastery of earth, & pyuation of gleame matter, & vneuenness of heat, y^e stretcheth not the matter euentlye all about. For in such plants the fatty humour & gleame passeth into the matter of fruit, & watrye humour and earthie into the matter of leaues, as Albumasar saith. Also Trées & hearbes be diuerse in figure & shape of the vtermoost partes. For in some the vtermoost partes be shapen toppewise, or prickewise and sharpe. As it saith in thornes, therein heate draweth the most thynne humour swiftly to the vtermoost partes, & dryeth it, and maketh it sharpe, & togreth it with the stock and the roote, as Albumasar sayth: a contrary shape cometh of contrary cause. And this same is seene in fruit of Trées, as Arist. sayth. For fruite is of diuerse shape, and is not all cornered, neither all straight on a straight line, but some fruit is round for euennesse of matter of humour, & for euening working of the vertue y^e worketh, & of heate, by the which working the partes of matter is euening stretched and spread from y^e middle to the roundnesse about, & cornered shape cometh of contrary cause. Also they be diuers in colour and

hew, for both fruit and flowers, boughs, and twiggess be diuerse in trées, as Aristotle saith. Of cold humour, earthie, and melancholike, cometh blacknesse in fruit, and foule colour, and of hot humour cometh red colour, & so of other, as Albumasar sayth. In all the foresayde doing, diuersitie of sauer is genred in diuersitie of humour, that hath the mastery, and of heat that worketh digestion and disposition in the substance. Also trées and hearbes be diuerse in riping of fruit. For in some trées & hearbes fruite ripeth sone, as Aristotle saith, as Mulberries and Cherries, and other such, and that is for the heate is strong and mighty to worke in the moisture, & to make the fruit ripe swiftly and sone. For y^e humour is obedient, & letteth not the working of heat that maketh digestion, and some fruit ripeth late for grossenes of humour, watrye, & vnoberdient, and for vnmight of heate that worketh digestion. And that falleth most in wilde Trées. And for y^e same cause some trées burgen sone, and some late. And leaues spring sone by reason of much watrye humour vndigested, and not fatter, that breaketh out sone to the bitter partes of trées or of hearbes: And of contrary cause cometh the contrarie.

Of Arbore aromatics.

Chap. 2.

A Tree of god sauer hath sometime the god smell in the rinde, and sometime in the flowre, and sometime in the fruite, as it saith in Sinamom, that is a rinde, and the spere is the flowre, and the Nutmeg is the fruite. And Albumasar sayeth, that the cause of god smell is dry and earthie, and subtil, medled with subtil watrye matter, and as y^e mastrie hath more or lesse in one part of the Tree, that parte smellith better then another, & some Tree smellith well in euery part thereof, as it saith of the Tree Balsamus. All the partes thereof hath god sauer, as it shall be shewed hereafter among trées and hearbes with god sauer. Some growe and haue in themselves matter seminall, and come

forth by conuenable medling of elements. And some be multiplied by planting, and of more and rotes, or stocke, and seedes. And some haue multiplication by grafting of stockes, as Albumasar sayth. Among all grafting of Trees, the best is, when the grasse and the stocke be lyke, as Aristotle sayth, and this hath double vnderstanding, eyther plantes of one like kinde, as if a figge grasse be grafted on a figge tree, and Vline on Vline stocke, or else of those trees that haue humour proportionall and according eyther to other, so that the humour of that one be according to nourish, and to feede that other, as when a Beare is grafted on an Apple tree, and againe warde. And it is to wit, that a grasse that is grafted on a stocke, tourneth and chaungeth the vertue and qualitie of the stocke into his owne vertue and qualitie. And if an Vline be grafted on a stocke of Bete, the vertue of the Vline commeth downe in the stocke of Bete, & maketh it hard, and maketh it dure a certeine time. And at last it draweth the humour to himselfe, & tourneth and chaungeth the stocke into his owne likenesse and kinde, as Albumasar sayth, *super finem primi lib.* And he sayth there, y lightye good trees come not of euill seede, nor of good seede, or of a good root euill trees: though the contrary be oft seene among beastes. Albumasar sayth, that that is, so; a tree is fast in the earth, and taketh nourishing of the earth in one wise, and beastes doe not so; so; diuerse complexion and contrary appetite. Therefore it is otherwise to beastes then in hearbes and in trees. Also it is so of all kinde of trees that by tilling and craffe wilde trees may be turned and chaunged into the kinde of trees of gardeines. And Aristotle setteth ensample therof, & sayth, that by craffe of tilling, bitter Almonde trees bee made swete and sauoury, and so a Pomgranard is made mene solwe. Also he sayth, that a tree with thich rinde is made lone barren, and that is so; because of fattle humour, that is the matter of fruite, or else so; the hardnesse of the rinde, that letteth the euaporization of that humour, that is noysal in a tree, and he sayth, that if a rote of a tree be sitted

and cloue, and a stone put in the cliffe, the tree shall beare fruite againe. And Albumasar telleth the cause, and sayth, y at this cleft, the said noysal humour passeth out, and then heat of the Sunne and of y aire about, commeth and wasteth the corrupt humour.

Also there it is said, y Almondes and pomgranards leaue their malice by craft of tilling. For Pomgranards amende, if they be dinged with swines dirt, & watered with fresh water. And Albumasar telleth y cause, and sayth, y heat and drynesse of such dung, abateth superfluitie of water in Pomgranards, but least passing heate, and drynesse, turneth the fruite into bitternesse, it is good to put thereto fresh water, to temper the massie of heat & of drynesse.

Also if nailes be pight in an Almond tree, graines of gum come thereof, and that long time, and superfluitie of water that letteth the breeding of vntuotus humour that is the matter of fruit. And so thereby y tree is altered from his malice as Albumasar sayth. And there it is said, y by tilling, wilde trees and hearbes taketh kind of trees and of hearbes of gardeines, and beare well fruite. To make a wild tree change from his malice into goodnesse, place and trauaile in tilling helpeth most, and namely time of the yeare, in the which it is set and planted, as Aristotle sayth, and he setteth ensample of Bolenis, that is Benbane seede, so; that that groweth in Persia is venimous: & it is good to eat, if it be brought and set in Aegypt, or in Ierusalem. And y cometh, as Albumasar sayth, so; y temperate place bringeth it out of vntemperatnes, & maketh it good to eat. Also time helpeth much such a chainging. For Aristotle sayth, trees y neede to be set, be most set in springing time, and y so; temperate heate and moysture, y comforyeth heate and moysture in trees and in hearbes. In winter be set, and y so; passing colde and moysture: and also in Varnell so; colde and drynesse, and least in Summer at the rising of the Starre Canicula, and that so; passing heate and drynesse that consumeth and wasteth kinde moysture in hearbes and in trees,

Bolenis
in the old
coppie.

Hiofeyamot.

and namely in the rose.

In Aegypt trées be set once in a yere, when the dinessse of the land is tempered with flowing of the riuer Nilus, as Aristotle saith, and Albumasar also. Also there it is sayde, that in Trées growe diuerse twiggess and bzaunches. For some spring of the roste, and some of the stock, and some by the ground, and some in the boughes on high at the toppe, and some in the middle. And the cause of this diuerse springing, is diuers humour watrye and light, thinne, and not viciuous, that is the matter of leaues, and is not like plenteous in all Trées, and heat woꝝketh diuersly in Trées. And therfoze of that humour springeth diuerse twigs and bzaunches. Also some beareth fruite once a yere, and some oster. But the last fruite ripeth not, but abideth rawe and grane, & not ripe, for heate may not ripe such fruite because that winter is nigh. The common vse is most to beare fruit perfectly once a yere, for once a yere seed is gathered, and once heate maye spread humour to the vtter partes of the Trée, and tourne it into fruite, and maketh the fruit perfect and ripe.

Also some Trées be fertile long time, for much heate and fattye humour, as it saith in the figge Trée, and some beareth one yere, and rest another, as the Oliue. The cause thereof is, for in the second yere y^e tree is nourished, and the humour restored. For in the first yere so much humour tourneth into kinde of fruit, y^e the seconde yere needeth to restore the humour, though it beare many boughs in restoring time, yet it beareth but little fruit y^e time. Also some Trées be more fruitfull in youth then in age, for they haue more heate and humour in youth then in age. Some againe warde beare more fruit in age then in youth. And y^e reason hereof is, as Albumasar saith, for in youth is more moisture therein, then kinde heate may desie, and so it is inobedient vnto heate: but in age is lesse, and so it is obedient to the heate digestive, as it saith in Almonds, in pears, and in Apples, as Aristotle laieth an example there.

Also Aristotle saith, that both wilde

Trées and Trées of gardeins be diuers, for some be male, and some be female. For the male Trée is more thick, hard, sadde, and drye, and hath more boughes then the female, and the fruite thereof is more short, and ripeth better, and the leaues be diuerse, and the graffes also: and the cause of all this, as Albumasar saith, is, for in the male Trées is more heate and drynesse, then in the female, that bindeth the partes of the male trées fast and sadly together, and maketh the Trée more thicke and sadde. As strong heate multiplieth humoure, and stretcheth and spreadeth into manye partes, and maketh the Trée more thicke of boughs, so greates dinessse wasteth moisture, and maketh the Trée more drye.

Also in a male tree sad veines & straight letteth much humour to passe to one place of the Trée, that may tourne into substance of fruite. Therfoze the fruite of a male Trée is short. Also the leaues of male and female be diuerse, for the leaues of the male be short, & lesse in quantite, & more narrowe for mastrie of dinessse, also y^e male hath harder graffes then the female, & the reason of that is, for in the female is more moisture then in y^e male. And Aristotle saith, that if leaues or the poulder of leaues, or the rinde of a male Palme be put to the leaues of the female, so y^e they cleave together, the fruite of the female shall be the soner ripe. For it letteth the falling of the leaues, and of fruit, until the digestion be complete, and the reason hereof is, as Albumasar saith, because the male Palme increaseth heate in the female, & that by meane of the aire that cometh from y^e male to the female, & thereby y^e heate of the female is excited to woꝝke digestion, the which Aristotle calleth Pepsim, l. b. 4. Meteororum. And Aristotle saith, that y^e male and female be knowne by burgening & springing. For the male burgeneth and springeth soner and swifter then the female, & that is by reason of most perfect heate, and they be knowne by smell, for the male smelleth more then the female: for more small and subtil smoak is resolved of the male then of the female. Also Aristotle saith, that the wind beareth smel

of the male to the female, and so the fruit
ripeneth the sooner together, for the partes
of the fruit of the female cleave together
till it be ripe, when the leaues of the male
be taken in the female. Albertus saith, y
if the leaues of the male be put
to the leaues of the female, they cleave so
together, that bructh they maye be de-
parted a sunder, without cutting or car-
uing.

Also Aristotle saith, that wild figtrees
helpe figge trees of gardenes, if they be
set right afore them. For the wilde be
more hot & dry then the other, and there-
fore they excite heate, and comfort those
of gardenes. Also the humour of a wilde
figge tree, resolved and laid to the root of
a figge tree of gardenes, comforteth and
helpeth the fig tree of the garden. And
Arist. saith, that the Domagranard help-
eth and comforteth Olives, if it be plan-
ted therewith. These properties of trees
we take of Aristotles wordes, lib. primo
de Vegetabilibus, and of Albertus Cio,
that translated and expounded the same.
Lib. 18. de Animalibus Aristotle saith,
that all trees that beare fruit euery yere,
be made slowe. All trees (he saith) that
beare too much fruit, be slowe dry, when y
feeding turneth into seed, that is, when y
humour that shuld nourish and feed tur-
neth into matter seminal. Other notable
and noble properties of trees & of hearbs,
we may take out of the wordes of Ari-
stotle & of Albertus, li. 2. Vegetabilium,
where it is said, that a tree hath three ver-
tues. For it hath fastening of the earth,
and ioyning and oning of the water, and
steadfastnesse of partes together, and sad-
nesse of the fire, and stretching and sprea-
ding and bearing & riping of fruit, of ayre
& of fire. For a watry thing is not fast-
ned, neither holden together, without
heate of fire, and it is showed there in A-
ristotles ensample.

For burnt tile is not ioyned nor fastned
to holde together without fire, that wast-
eth the watry partes, and ioyneeth and
hardneth the earthly parts. A tree hath
softnesse and pores of Aire, of Water,
and fire together, and might to grow and
to ware of the water. For a thing y is
utterlye harde and sadde, may not ware

more and more, as Aristotle saith there.
Therefore the greatest tree sinketh not
in water, though it be heauie: where a
little golde and small stones sinke anon.
And that is for a tree with many hoales
and pores hath much aire within the
pores: And therefore it floateth aboue the
water. But trees that be most sad and
fast, as Ebenus, and such other like, sink-
eth in water so deely to the ground, as
Aristotle saith there. It is also sayde,
that the ayre is passed out of the blacke
Ebenus, and therefore it sinketh in wa-
ter. The other that is pore and vntuous
floateth aboue the water, for it hath much
aire. And the water beareth it by
kinde, as it beareth of leaues & feathers &
of all vntuous things. For as Aristotle
saith, it is the propertie of the water to
beare by substance of ayre, and so litle
heauy things sinke. Therefore things that
be soft and full of holes, to take in aire,
float on the water. And things that be
soud and sad, sink down to the ground.
Also earthie vapours and watry, fastned
and congealed with heate of the Sunne
by matter of hearbes and of trees, which
being medled with hot things and fyre,
and by vertue of the starres, taketh per-
fect shape & forme of hearbs and of trees
touching seed and fruit. Also heate closed
in the humour, that is coagulate, draw-
eth fresh water to feeding and nourishing
of the tree. And the vtter heat of the Sun
helpeth thereto.

For working of vtter heat of it selfe
maketh digestion in the kinde humour in
the same place, and turneth it into a tree,
and so as Aristotle saith, in mountains
for the ground is so swete, and concey-
ueth swete humours, therefore therein
trees springeth, and fruit ripeth soone.
For mountaines draweth to them swete
humours. And the small and clere ayre
helpeth both in drawing and in digesti-
on, and the humour tourneth soone into
substance of a tree, as Aristotle saith.
And there it is sayd, that sometime colde
aire driueth the heat into the earth, and
then the partes thereof be gathered with
moisture of water. And by the heat that
is driuen into the earth by cold, the va-
pour that is so coagulat turneth into the

In y olde
coppie
this
hearbe is
named
Mēphar.

substance of a Tree, and by strength of heat the place cleaueth & chinneth, and so thereout springeth y hearbs oz trēs. Als so sometime aire medled with water and w earth in y bottome of water, runneth together and is sab, and by doing of ferminate heate, & digressing y mixed thing confused, the plant is gendered. As it fareth in y hearbe y is called Heniphar, and in other small hearbes and grasse, y are wont to growe in water. And the leanes therof couereth y water, & though these hearbes and grasse grow and spred not full wide, yet they growe vpwarde, for small aire and fresh water y beareth them vpiward, and for sabnesse of y earth and ground y sufficeth the rootes. And of the ground the hearbe hath greenesse in the roote, and sustaining of y stalk in the rearing thereof.

And Aristotle sayth, y in places essentially cold, and accidentally hot, as those in which hot water runneth oft times, springeth a plant. For heate of y water draweth y colde humour vpwarde aboue y earth to the place of meddelling. And so of y aire and of the earth he vha pour, with watrye humour, by y heate of y water and of the starres, the substance of a plant is gendered. But y falleth not, but in long time, as Aristotle sayth, by reason of accidentall heate, y is not according to the gendering of such a plant. And Aristotle sayth there, that hearbes that men eate, growe better in plaine places and in high, & in hot places, then in contrary places thereto, for in plaine places and euen is much moisture, and namely when the ayre is swete and temperate. And so it is in right high places, for there is cleane and pure aire, and much swete humour, and y is by reason of spoungings and holes y draweth and receiveth the swete humour. And therefore oft in mountaines groweth moze fruite & better then in valleys. For in valleys is harde mooring of the ayre. And so of concussion of the aire, thicke vapour rotteth full sone, and so there is euill digestion. And thereof it commeth, y there is found salt humours, as Albertus sayth. And salt water is moze heauie then fresh, as it is shewed in Aristotle.

Ensample, where he sayth, y an Egge sinketh anon in fresh water, and swimmeth in salt water. For salt water is earthie, & thicke, and beareth by y heauinesse and weight of y Egge. Therefore fresh water is moze easlye drawn to high places then salt water. For fresh water is pure, thinne, light, and clere: and Aristotle sayth, that in salt clays and sough, and fatter, plantes growe sone. For such clays is sone chaunged and made fatter, as Albumasar sayth: and farther, if a plant shall be durable, it needeth y it haue humour well digested & fatter. For plants y haue humour not well digested, wither sone in greete colde: and so a Caulstock dureth not ouer thre yere, but if men grasse thereon a plant, and y kinde of y grasse goeth into y stalk, and there of is made good digestion, & turneth into y kinde of y grasse, it dureth long time: also sometime an hearb groweth out of an hard stone, as Ari. sayth, for aire closed in a stone, busieth is passe vpward, but whe it findeth no free passage for hardnesse of y stone, then it moueth to y partes of y stone, and of his owne stirring it warreth, & when it is once hot, it draweth vpwarde the humour that remayneth in y stone, and vapour with y humour, with a litle resolution of partes of the stone goeth out: and of y vapour and humour issued out of y stone, sometime springeth an hearbe by helps of heat of y sunne, and helpeth y aire y was before hot, and maketh digestion of y humour y issued out of y stone, and turneth it into y kinde and substance of an hearbe oz a Tree, but such an hearbe oz a tree dureth not long, but it be closed w earth, oz watred with fresh water, and comforted with temperate aire, and that for scarcitie of humour.

And Aristotle sayth, y a plant springeth the soner if it be nigh the sunne, that is to vnderstand, towarde the East, and that is because of sufficient heate, and springeth later to ward the West, & that is, for it is farre from heate. And Albumasar sayth there, that euery hearb oz tree is kept by temperate weather. For ouer much moisture stoppeth the pores and wayes, by the which sading and nou,

rising

rishing shoulde come bpwarde to make the tree stretch and spread: Also to much opines maketh the pores shrink, so that nourishing may not passe to feede & nourish the tree. And Aristotle saith, that every hearb and tree needeth foure things: Certaine feede, perfect and ripe in his owne kinde, and saued without rotting, and conuenable ground, to the generation of the plant, and moderate water, that is to vnderstand temperate humour, and meanly temperate air: For as Albumasar saith, if the aile be too hot, that kinde heate passeth away by the pores, which be opened: and if the aile be too colde, it shall wrinkle the plant. The first twaine neede to generation of the plant, and the other twaine to feeding and preservation thereof. Also medicinall spices and plants that grow in mountains be lesse liking to eating, and their fruite is more harde to digesting, and that is for the vehement coagulation by heat that worketh in the moisture: & therefore forsooth fruite nourisheth not much, as Aristotle saith. For Albumasar saith, the more medicinable a plant is, & lesse it nourisheth: & groweth in such places. Also in places that be farre from the sunne, grow not many plants, nor there is no great breeding of beastes in such places as Aristotle saith. And the cause is as Albumasar saith, for they be straight vnder the euen south starre, haue continually halfe the yeare daye, and halfe the yeare night. Wherefore plantes and beastes breed there but seldeome: for it may not be in summer for continuall heate, neither in winter for continuall colde. Wherefore as Aristotle saith: a plant that springeth there, hath no vertue, nor leaues, nor fruite: and that is, for default of heate in one time of the yeare, and for too much colde, in another time of the yeare. And Aristotle saith, that a plant with many prickles, hath much fattie humour, and when it moueth it selfe by his owne heate, with helpe of heate of the starres, it is defied and turned into substance of the grasse that is grafted therein: and heate of life in the plant maketh that digestion with temperate utter heat, and the plant groweth

small & stretcheth bpward, & so a plant with many prickles hath this propertie, that a grasse of other kind may be grafted therein: and this is as Albumasar saith, for it hath much vntuquous humour drawn by outward heate, and so fastened together, and put out by inward heate, in many places, so that the ouer part of that humour is small, and thin, and pearcing, when it cometh bpward in the stock, whereby it may open many waies and pores in the grasse, and enter therein and incorporate and consolidate the grasse to the neather stock: and a grasse which is grafted in the neather stock, changeth & turneth the stock into the kinde of the grasse, and not againeward. And the cause is, as Albumasar saith, for the stock consumeth the grasse with the humour, & heate that ascende thithereto, & then the grasse defiecth the humour and tourneth it into his owne kinde, and after sendeth his owne vertue into the neather stock, and alfredly the stock, if it is grafted in, and conuerteth the stock into his owne vertue and kinde. Also as Aristotle saith, in fine maner of wise, a plant is geord & cometh forth: of feede, of rotting, of humour, of water, of planting, and of grasses of one into another. Also Aristotle saith, some heatbes & trees beare fruite rather than leaues, as those trees that haue much fattie humour that is matter of fruite: and when the humour is defied with kinde heate and with heat of the sunne, it turneth into fruite and ripeth anon: and the abundance of fattie humour letteth the watery humour, that is the matter of leaues, that it may not breake out into leaues in such a tree before the fruite: & some trees bring forth leaues before fruit, and that is for default & scarcitie of fattie humour, and for plentie of watery humour that is matter of leaues, & heate of the sunne draweth the humour sooner to the place of springing of leaues, than the fattie humour to the place of springing of fruite. Wherefore riping & fattie humour, that is the matter of fruite, is faried, and the leaues first breaketh out and springeth. Also some leaues & fruite spring at once, as in those which haue the

for the sunne according; and the inner
heate: every working with the heate of
the sunne, in the aire, in either humour;
and putteth out the watry humour into
leaves, and the fatter humour into fruit.
Also Aristotle saith, that men in old
time imagined, that froste and leaves are
all in one kind, and they said that leaves
be not, but by cause of fruite; and they
be not divers in manner, but by more di-
gestion of the watry and fatter humours.
For watry humour and thinn is
loose by heat of the sunne, and
turneth into leaves: and the humour that
is more fatter and digested turneth into
matter of fruite. Also Aristotle saith, that though some
trees be full of prickles, that cometh
not of the intention of kinds, that gene-
reth the substance of the tree: but it
happeth of thinness of the tree, whereby
the colde humour, that is but little fed,
and issuing out by the thinness of the tree,
is gathered into a pricke or a thorne by
heate of the sunne, and is great by the
halke or stocke, and sharpe at the ende:
for subtil humour, that is the humour
materiall of thornes and prickles, passeth
from the tree some and some, and stretcheth
in length and in sharpness, and so
doe all such trees, that be with parts sharpe
in manner of a top. Also generally
all trees be greene without; and white
within: for the matter of the inner parts
draweth to white colour, and the outer
parts draw to greene colour: for the
matter that is drawn inward, and
is drawn but inward into the barke, is
somewhat digested & turned into greene,
for greene is the middle colour: not being
red, that cometh of the action and work-
ing of the perfect and complete heate;
betweene white, that cometh of im-
perfect, to drawe to the middle colour.
Also Aristotle saith, that trees be di-
vers in figure & shape: for some stretch
upward, and some downward, and some
aside, and some halfe at the meane: & those
that have small and thinn humour in
their pith, the which humour is moved
and drawn upward by heate, be shaped
or have the figure of light of fire, that
moveth in common vertue of fire, and

And such that have in their pith thicke
vertue of humour and watry, growe
downward and be small: and for those
parts move downward by their owne
heaviness, and be great and lowe by the
ground. In those that have meane hu-
mour and are temperate betweene thicke
and thin, some move downward, some
of moving by of the tree, and some move
downward, is cause of greatness ther-
of: and so as that humour is more or
lesse digested in the roote and in the pith,
the tree is more or lesse in figure & shape,
for the first digestion is needfull in the
roote to the growing of the tree, and the
second digestion is needfull in the pith,
for perfection, riping, dilatation, and con-
servation. This double digestion, suffi-
ceth the perfection of trees and of herbes,
and the third is found only in herbes,
as Aristotle saith, and as Galenus
expoundeth. Also trees be divers in boughes, & in
leaves, as the humour is more or lesse:
and as strength of heat is more or lesse:
for if the heate be strong with much hu-
mour, then spring many boughes and
leaves, and againward: and if the hu-
mour be small and thin, and able to be
waxed and forced, then the boughes
doe wither and the leaves fall, & the tree
abideth all bare without any leaves: &
the contrarye falleth in the contrarye
cause. Also Aristotle saith, that not onely
thornes and prickles in trees, be shapen
in manner of topside, but also the shape
is found in fruit: and in leaves: for if the
wayes in matter be first wide and large,
and full thin in the beginning of the hu-
mour, and afterward be made narrowe
by coldness and heaviness: then the fruit
and leaves be great and large in the ne-
ther ende, and small and sharpe in the o-
ver ende, and that is for drawing of the
more light part of the humour to the o-
ver ende by strength of heate, and put-
ting of the heave humour toward the
nether ende. But full ofte it happeneth,
that fruite and leaves be sharpe in the
endes, and shapen in manner of a toppe,
when by the vertue of heate and by the
thin and small humour the over part is

made light, and the neather end is made sharpe, the humour in the middle stretching and spreading: and so the substance of the fruite and leaues be made small and sharpe at each of the endes by matter of fire vertue: and great & large in the middle, after the manner of a top with two sharpe endes. Also Aristotle saith there, that some trees and hearbes bloume, and the blossome cometh out of small humour, and specially pure, that is in the pith: and is not all hardened nor digested and disposed into the last perfection of fruite: But it is disposed to bring forth fruite. And for gelymie humours some trees have no blossomes because of fatnesse, that humour may not be made small and thin to spread out blossomes, as appeareth in the figge tree, that hath no blossome, for the cause aforesaid: and some haue no blossomes, for the humour is too thin, and may not be made thicke, as it needeth to the substance of blossomes, as it saith in plants, and in other such, as Aristotle saith.

And so as the matter is diuers in the which heate worketh, so colours are diuers as well in flowers, as in hearbes & trees: but it belongeth not to this matter to pursue all this: and for noyance I holde it good to cease off at this time. Nevertheless, Aristotle putteth two diuers properties in the ende of the second booke, and I holde them not to be despised, there he saith, that a tree that hath great barked, is full high and broad, and that is by reason of stretching of humour and for putting of heate, for the thicke rinde, that receiveth and taketh the humour, suffereth it not to shed: and also the thiknesse of the rinde suffereth not the heate to open the pores to passe out, and so the tree must needs stretch and spread, as it saith in the Vine-apple, & in the Walme and in other such, as Aristotle saith.

Also there he saith, that trees with milke haue great fatnesse, & strong heate in the barked, and therefore the humours are resolved, and cometh to the vpper parts of the tree, and breedeth gum sometime thin flaxing, and sometime conica-

led and fastned with colde aire without, and sometime hard as stenes or shelles, and that cometh sometime of colde that fastneth the parts together, and sometime of heate that cometh and consumeth and wasteth the softe partes, and bindeth together the great partes, as Albumasar saith.

Also as Albumasar saith, some trees change as the time of the yeare changeth: for they be greene in Summer, & pale in Winter, and yet their leaues fall not, for they haue strong heate incorporate within, and so the heate draweth into the inner parts of the tree, and of the leaues and wood, and dyeth the colde aire of the Winter, and therefore the vpper parts be pale and yelow: but the leaues fall not for cleaving humours, and for strong heate. And there it is sayd, that trees beare first bitter fruite, when they be new set: and then bitternesse hath matter in their fruite or bitter solweness: and the cause is, for the first digestion is slower, for the humour that is drawn in, is thicke and earthie for scarcitie & feeblenesse of the heate that worketh digestion. Therefore such fruite is tender without & watnesse, for their humour abideth raw & indigested, but afterward when the heate is comforted, & the humour is augmented & moved more pure, then the heate worketh and maketh the humour sweet and sauoury. For so Aristotle saith, that a thing waxeth sweet in the fire: and that is, as Albumasar saith, for the chaunging that it vordeth of the fire, that maketh the digestion. And there it is said, that in some places, colde, and drye, sometime groweth sweet fruit, for kind heat cometh into the some humour and is cold therein, and is holpen by the heat of the Sun, and becometh the some nesse, & tourneth it into sweetnesse. And fruit is sweet though the leaues be some: and so it saith in other partes, in the which is not so greete digestion, and working of heate, as it is in the fruite. But sometime it happeneth, that for superfluitie of great heat & cometh thereto, and also for burning, that such fruite, as was before sweet, tourneth into bitternesse, by reason of superfluitie and over-

much

much heate, and scarcitie of the other humour, and there it is sayde, that in certaine tempozate places, fruite ripeth wisely before syzying time, and that is for sufficient heate and tempozate aire without.

Also there it is sayd, that some trees beare first swete fruite, & be afterward bitter and sower, as trees of Mirabolanes, and the cause is, as it is sayde there, for the fruite of such trees is full thin in the houre of digestion, & when the waies are great and large, there is sufficient heate, that disposeth the humour material to fruite, and ripeth the fruite: and so in the beginning of digestion the fruit is swete: but afterwarde the heate passeth out & wasteth the humour in the beynes and pores, and breedeth dyntesse, that maketh the waies and pores straight & narrow, so that neither heate nor humour may come to the place of fruite: & colde and dyntesse ouercommeth the heate, and the humour before the fruite chaungeth and is sower, for all passage of kind heat and the humoz be let by straight waies, that be made straight by dyntesse, and so colde hath mastreie in the fruite, for default of heate, and then is great sownesse, for mastreie of dyntesse and of colde. But at the last, heate is holpen and areaied to the place of fruite, and strengthened by heate of the Sunne, and so heate ouercommeth againe coldnesse, and gendereth strong heate and dyntesse, and so the fruite is bitter.

Also trees be diuers in setting and in planting: for Trees that be set right in the full of the Yone, or in the newe, or in the changing, they thriue full euill, if they thriue, their fruite is full little, & is full of wormes, & fruite of such trees, rotteth full sone: and trees that are set in such time be sone fret with wormes, and dure not long, as Isidore saith. Take the cause before lib. 8. de Effectibus Lunae.

Also betwene the tree and his fruite, is a stalk, whereby the fruite cleaueth and hangeth on the tree, as the childe to the nauell cleueth to the mother, as Isidore saith, & the stalk is first feeble & lethie, & that is for default of hard humoz. Ther-

fore in y time fruite falleth with little shaking, as wth a strong blast or pufte of winde. But afterward heate hardeneth that humoz by little & little, & the vertue setteth fast & falleth not so sone: but at the last when the fruite is ripe and full growen, that stalk fordyeth or rotteth, and the fruite falleth sone, and the moze deepe the rote is in the ground, the moze humour it draweth, & if it beareth fruit, it beareth the moze plentie of boughes, of leaues and of fruite. If water boughs and superfluitie be pared off, the tree beareth the better and the moze fruite, for then the humour passeth into fruite, that should els passe into superfluitie. And this of kinde and properties of trees in generall, shall suffice at this time.

Of an Almond Tree, Chap. 3.

An Almond tree is called Amigdalus, and is a tree that blometh timely. And the Tree is called Hec Amigdalus, and the fruit is called Hic Amigdalus. And so one sayth in this manner. Sunt matura mora, pira, ficus, amigdala mora. That is to say, Berries, Peares, Figges, and Almonds be sone ripe: But in some place of holy writ, Hec Amigdala, le, is taken for the fruit. Num. 17. For (as St. Hierome sayth) The lawe and the Gospell may not be subiect to the rules of Grammer. And as Isid. sayth, li. 17. Amigdala is Greeke, and is to say, a long nut. And some call it Nucida, as it were the lesse nut. Therefore Virgil speaketh in this maner, when many nuts in woods be closed with blossome. This Tree blometh first of all trees, and beareth fruite before other Trees. Hue vsque Isidorus, in lib. de Plantis. Aristotle sayeth, that Almond Trees need much tilling, and namely when they be olde. And if they be boared with nailes, Cum cometh out of them, and humour is pured in the pith y is y matter of fruit. Therefore if they be well tilled, Almonds trees beare moze fruit, when they be old, then when they be young. And an Almonde Tree beareth double fruite, swete, and bitter, as it is said in Plat.

Sweet

Hot and
drye.

Almonds
doth kill
the Foxe.

The gum
of the Al-
mond.

*Additiō.

Sweete Almonds be good to meate, and bitter Almonds to medicine, for they be hot and drye. And Dioscorides saith that the sweete Almond helpeth the stomack if it be eaten new with the skinne, but it grieveth the head, & noiseth dimmes, & kindleth the seruice of Venus, and breedeth sleepe, and letteth downkenesse. Also he saith there, that if a Foxe eateth Almonds, he shall dye. Ofte y thing that is wholesome and good for men, is poison to other beasts, and againward. Also he saith, that nigh all the tree that beareth bitter Almonds is medicinable: for the roote thereof sod and brayed, cleanseth the face and doth away speckles, & abateth head ach if it be layd to the forehead, and cleanseth and helpeth rotted wounds, if it be medled with hony. Also the barke and leaues cleanseth and beareth: and oyle of Almonds staith long woymes in the wombe, and exciteh and purgeth mensuall blood, and helpeth effectually against deafenesse, and cleanseth and purgeth matter of sores, if it be luke hot dropped therein, as Dioscorides saith. Also flowers thereof sod in oyle, awaketh them that haue the Litargie, the sleeping euill, and the flowers thereof brayed with hony, healeth biting of hounds and botches. Gumme of Almonde trees, mingled with a drinke, helpeth him that casteth blood, and so little or nought is in the Almond tree, that accordeth not to medicine, as Dioscorides saith.

(*The eating of fire or eight bitter Almonds fasting, is sayd to stave a man fro downkenesse that day. Dodoneus.)

Of Firre. cap. 4.

Firre is a tree and is called Abies, and hath that name of Eundo, going or passing, for it passeth more farther, and stretcheth more high than other trees, as Iliad saith lib. 17. The kinde thereof hath no earthly humour, and therefore it is able and light timber; and other things that be made of this tree, be called Abiegna, and he that maketh any thing thereof is called Abietarius, as Iliad saith. Arist. saith that Firre is a tree, y stretcheth in length upward, and hath much

rarenesse in substance, and small and thin moisture, and therefore kind heate thereof with helpe of heate of the Sun, reareth and beareth upward that moisture, and turneth it into substance of trees, and so maketh the tree growe full high. This tree is wonderfull high, and little or nought crooked, and that is, for vertue of heate, and euennesse of humors that is obedient to the working of heat. Therefore it stretcheth upright without any crookednesse: and though the tree be gendered and commeth of light humour and subtil, yet kinde dryness the superfluitie of that humour outward, and bringeth it betweene the Tree and the kinde, and there by heate of the Sunne it is made clammie, and turned into kinde of sweet smelling Rosen.

Also for gleamie fatnesse y is incorporate to this tree, this tree Abies kindleth full some & burneth light. Also this Tree Abies helpeth to divers manner buildings, and namely for euennesse & length & shape that is steplewise, more small upward then downward, thereof is good ship timber made and shapen.

(*Abies, is the Firre tree, whose fruit is smaller and longer then of the Pine tree, with the Timber is made Mastis for ships, and the boydes and rest timber is reserved for many uses, the wood is light and well smelling. The olde Firre tree yieldeth a white Gumme, y is solde for Frankensence: but that which runneth forth of the young trees is called Terebinthina Veneta, and is solde for the right Turpentine, which we call Turpentine of Venice. Dodoneus.)

Of Aloa. chap. 5.

Aloes is a Tree with good saour, and stretcheth in lode, as Papias sayeth, And it is a Tree with most sweete smell. And sometime a parte thereof was set a fire on the Alter in the stead of incense, and hath the name therefore, as it is supposed. Of the Tree of Aloes it is sayde in Plinius, that it is an hot Tree and drye, and is founde in the greates river of Babylon, that toucheth with a River of

*Additiō.

Dara.

Paradise. Therefore many men suppose, that the foresaide Tree groweth among the trees of Paradise, and cometh out of Paradise by some hap or drift into the river of Iude. Whenthat dwell by that river, take this tree out of the water with nets, and kepe it to the vse of medicine, for it is a good medicinall tree.

There be three manner kinds of the tree Aloes, as Dioscorid. saith in lib. gradium. The first is full beanie with knots, and that is with good smell, and with some deale bitter saour, and bytome red colour, & letteth not chetwing: and he saith, when it is chewed, and one a good saour goeth out of the braine & filleth it some deale. The second is lesse beanie, & smelleth not so well, neither is it so bitter. The third kinde is some deale white & full light, and hath no saour nor smell, but little, except it be arayed with other things.

The tree of Aloes is sained, with a tree that is like thereto in waight and in knots, and some deale in smell, and some men account the Tree of Aloes Siluestris, as it were a wilde tree. This tree is frosted with lead to chaunge the colour, & eare ware is put thereto, to make it some deale bitter and red. When it is put into licour that the best Aloes was sod in, with spasse to make it have good smell: and is so made that whereth it is knowen from the best, but yet it is knowen, for it is full hard and maye in no wise be chewed, and whyle men chawp thereon, the bitter saour within is not felt. The tree of Aloes comforyteth the stomache, and maketh good digestion, & helpeth against febleness of the heart, & the braine, and against solwning, and namely against the Cardiacke passion. And when Aloes is sod in wine, it helpeth against all euill humors and passions of the heart, and febleness of the heart, & comforyteth of colde: but it maketh the wine bitter, he should doe but little therin, & for delicate men temper the wine with rose water, and such wine may be kept long time, for it is much amended by the tree. The smoake thereof taken in at the nose, heateth the braine if it be cold, and comforyteth it, if it be feble.

And for to conclude the praising thereof in short words, it helpeth and succoureth in all febleness of the bodie, if one can vse it in due manner. Hue vsque Platea.

Of three sortes of the tree of Aloes, forth of the 20. chapt. of L. Vertomannus nauigations.

Y Du shall vnderstand, that there is no great plentie of true Aloes or Laserpitium brought vnto vs, because it is brought higher from the farthest partes of the world. Vnderstand farthermore, there are three kindes or sortes of Aloes, greatly differing in goodness. The first they call Calampat, that growes not in the yle Sumatra, but is brought from the Citie of Sarnau. There is another kind of Aloes named Luba or Luba. The third kinde is named Bochor, & is brouded, that none of the Aloe Calampat, is brought vnto vs, because it cometh from the kingdomes of Cathay, Chini, Macym, Sarnau and Gransy, Countreyes much richer than ours, haue much greater abundance of golde, and kings of greater power and riches than are ours, and also that the said kings take great pleasure in such kinde of swete saours, & vse them much more than our Princes doe. So that by this meanes, the true kinde of Aloes, is worth in the Citie of Sarnau, ten crownes the pound waight.

Of Aloe, chap. 16.
Aloe is the fruite of a certaine hearb, that is called Aloe.

Aloe is a lowe tree, of whose gum very seldome cometh anye into this part of the world. This hearbe is found in India and Persia, and in many other places. The iuyce thereof is wong out and sod on the fire, and afterward dried in the Sun as Platea saith. Also of Aloe be three kindes, Citrinhui, Epaticum, and Caballinum, as Platea saith. And these three manner kindes be diuers in goodness: For Caballinum, is good, Epaticum is better, and Citrinhui is best.

And

And they be knowen by citrine colour, and some deale reddish, and namely if it be broken, the powder thereof, seemeth as it were powder of Saffron, and the substance thereof is most clere, when it is broken into little peeces, and that that is broken into little peeces, is lesse stinking, & lesse bitter. The Aloe y is called Epaticum, is like to the lyuer in colour, and is browne reddish, as the lyuer is, and hath holes as it were mouthes of beynes, and is dimme, and not clere, & is more bitter than is Citrinum. The Aloe that is called Caballinu, is blacke, dimme and drassie, and most bitter in saour, and most horrible in smell. This Aloe Caballinu, if it be distinguished with powder of Saffron and vineger, & if it be ten times plunged therein, and dyed, then it taketh new disposition, and changeth color & smell, so that it seemeth Epaticum or Citrinum, but yet this is knowen: for if it be broken, and frosted with fingers, anon it is found most stinking and most bitter, and so saureth not Epaticum nor Citrinum. All manner of Aloe, the lesse stinking it is, and the lesse bitter, the better it is. Though Aloe be bitter by kind, yet it is wonderful profitable and wholesome: for it purgeth scumie cholar and melancholy, and comforteth sinewy members, and clenseth and purgeth the stomack of gleymie humors and noysall, & relaxeth head ache, when fumositie of y stomacke greueth y head, and maketh it ake. Aloe cleanseth the sight, and vntoppeth the splene and the lyuer, and prouoketh menstruall blood, and maketh good colour in a bodye that is discoloured & keepeth from the dropsie, and cureth the Dropsie at the beginning. Powder thereof taken with hony, slayeth long wormes in the wombe, and maketh haire abide and not fall, and helpeth goutie men, and healeth botches of the priue members, and easeth itching of eyen, and cleanseth rotting and matter of the gums, & of the mouth, and healeth, souldeth, clenseth & dyeth greene wounds, & is bitter to y mouth, & swete to y stomack: for it comforteth y cold stomack & feble, & helpeth digestion. Al this is taken of Diosc. of Plat. and of Auicē.

(*Aloe the iuice of an hearbe consealed like a gum, and is vsed commonly in purgatiue medicines, because it is comfortable to the stomacke)

¶ Of a reede. chap. 7.

A Reede is called Arundo, & is meane betwene a tree and an hearbe, and more brittle and feeble than a tree, and more hard and boyssous than an hearbe, and is smooth without and hollow within, and is nourished in marreys, and waggeth with the winde, & hurteth y hande sone with splinters. Isid. l. 1. 6. speaketh of the reede and saith, it is called Arundo, and hath that name of Aresco, dyeng, for it dyeth sone. In poudes of Inde groweth a reede, and out of the roots thereof they wyng full swete saour and licour, which they drinke. Therefore Varro saith, y a reed of Inde groweth to a small tree, and humors is wyng out of the roote thereof, and no swete hony may strine with that wose & lycour.

(*There are diuers sorts of kinds of reeds, the long poale reede or cane in the Ilands of Canare: of the which the people vse as staves and speares, for they strength and hardnesse. There is also the Sugar reede, verie long, within the which groweth that iuice, whereof cometh Sugar. The common great reeds grow in marish grounds, as do y small, with the which are made quilles for weauers, fishing rods, &c.)

*Additio.

¶ Of Amomo. cap. 8.

Amomum hath that name for it smelleth as Cannell doeth, that is called Cinamun, as Isidore saith lib. 17. Amomum groweth in Siria, and in Armenia. The tree thereof sedeth in clusters cleauing together, & hath a white flower like to the violet, & leaues like to Brione, and maketh swete sleepes with the good smell thereof. Amomum is an hearbe with good saour, as Dioscorides sayeth, and is some deale redde with leaues ioynd, and with much sedge, and with white flowers, as the Violet.

Of Amomum be thre maner of kinds, for one is of Armenia, and is called Armenicum, and that is best of all, and is reddish, & best of smell, and most of vertue and of valew. Another kinde groweth in moyst places and watrye, and is softe to handling, and hath good sauour. The third is called Ponticum, and is red and not long. The best is that that is new and white and full of seed spred upon red bzaunches most saouring and heauie in waight, and biteth the tongue with a manner of sharpnesse when it is chewed, and hath colour not diuers, as Auicen sayth and Dioscorides also. These Authoys meane, that all manner Amomum hath vertue to heate and to drye, and to heale limiting of Scorpious: and the water that it is sod in, comforteth the eyen, and releueth them of soze ache. And Amomum hath vertue to assuage wombe ache, and to destroy ventositie, and to excite mensstruall blood, & the lycour that it is sod in, helpeth and succorreth frentike men & Epaticke, that be sicke in the liuer, and them that haue Podagre also. Also in all good receipts & medicines, Amomum is oft put, though some men vse ofte to take in steede of that, another hearbe, that is called, Amomides, and is like thereto in colour and hiew, and is all vnlike thereto in vertue and in smell, as Auicen sayth.

*Additio.

(*Amomum a little shrub growing in Armenia, round together like a cluster of Grapes, having a flower lyke a white Violet, and leaues lyke Myrtlewinde, or white Vine: some ignoraunt Apothecaries, vse Petroselinum Macedonicum, and call it Amomum, which is the verie true parselley of Macedonye, whereas it groweth most plentifullye. D. Rembert Dodoneus, fo. 608.)

¶ Of Aneto, cap. 9.

Anetum is an hearbe, and the seed of it may be kept thre yeare in great vertue, as Dioscorides sayth: but it is better that it be renewed every yeare. The roote thereof is somewhat worth while it is greene, and of no valewe, when it is drye, as he sayth.

And hath vertue to heate and to temper hard matter, and to make it softe and open, and to diuide and depart, and to destroy ventositie and swelling, and to abate ache and gnawing of the guts, & of the wombe, and to breake the stone, to excite mensstruall blood, and to open the vyne beyres, and to abate the yere, that commeth of fulnesse, to make one sleepe well, and to temper hard gathying in the body if it be sod with oyle, and layd thereto in plaister wise: and the flower thereof sodde with Wine doeth alway head ache, if the head be baulmed therewith: and ashes thereof layd to the dropping priue chose of a woman, dryeth it, and stauncheth the dropping: and Anetum sod with oyle, releaseth shrinkyng and stonyng of sinewes, and helpeth in many other passions, as he affirmeth and saith.

(*Anetum is hot and drye in y third degree, it cureth the bloudie fire, mixed with the cups of Akoznes, and so dronk in ale or wine, the waight of halfe an ounce with halfe a pint. It is called, Dill.)

*Additio.

¶ Of Aniso, cap. 10.

Anise hath the same vertue that Anetum hath, and is moze swete in sauour, & the seed therof is moze small & round, & many men call it Dulcinum, as it is said in Plat. And hath vertue to temper & to make soft, to consume and to wast & destroy ventositie, & to comfort digestion, and to open the stopping of the liuer, and of y splene, & to breake the stone, and to excite mensstruall blood, and to open and to amend all the inner wayes, and so though the seed be small in quantitie, yet it is full good and profitable in vertue, and full healthfull and wholsome.

*Additio.

(*Anisum, Anise seed is y only vitall to Aqua vitæ, it is good, y powder dronk in wine against poyson.)

¶ Of Allio, chap. 11.

Garlike is called Allium, and hath that name of Olendo smelling, for it smelleth strongly, as I hid. sayth li. 16.

The

The smell thereof is so strong, y it passeth and overcommeth all other strong smells: and therefore men y must needs passe by stinking places, or make cleane bricely to ten places, arme and defend themselves with strong sauce of Garlike, as Diosco. saith. Garlike hath many vertues and properties both good and euil: for it is compounded of diuers vertues, as he saith. Garlike disturbeth the wombe and the stomacke, and breedeth thirst, and breedeth whelkes & wounds in the body, if it be layd thereto: and if cholericke men eate too much thereof, it maketh the body to hot, & breedeth Leprosy, and is cause of madness and of frensie, and grieveth the sight and maketh it dimme. Therefore it noyeth cholericke men by kinde, for it breedeth red cholour, and increaseth burnt cholour, and helpeth well fleumaticke men and colde. Of Garlike is double manner of kinde, wythe and tame. The wythe is called scorodon, among Whistons. The floure thereof shall be gathered & put in medicines, and it worketh not violently, as tame Garlike doth. Of tame Garlike we vse most the heads. In the kinde thereof be many manner vertues found, for therein is vertue to dissolve, and to temper, to consume and waste, to put out venym, and all venomous things. Therefore it was not without cause called Triacle of churles, among Authours in old tyme, as Diosco. saith. It helpeth best against the biting and venime of a mad dogge, if it be eaten with salt and nuts, & with reio: stampe these foure together, and giue of it thereof to the Patient, in the quantite of a great nut, and that with wine, and laye the same confection to the soze without, for it helpeth the wound, and draweth out venime and wasteth it, and keepeth and saveth and delivereeth of perill, as effectually as Triacle. And Garlike hath vertue to open, and to temper, and to diuide and to depart, to cut and wast great humours and thicke, & therfore it helpeth them that haue the stone, and them that may not well pisse, and ericeth mensruall blood, and cleanseeth the wombe, and slayeth long wormes, & other wormes in the wombe, if it be ta-

ken as it were sauce with pepper & iuice of mint and vineger: and Garlike abaseth the ache of the guts & of the reynes also, if it be cleansed and stampe, & sod with ople, and layd as a plaister to the soze place, and it helpeth also against the Porphrea, that is the Leprosie of y skin, if the place of the Porphrea be garled & frated with Garlike, and stampe thereto as a plaister should. Also it helpeth against the biting of an Adder, if it be stampe and layd thereto with Oyle of Bay, as Diosco. saith. Also it helpeth them that haue the droppe, for it wasteth and breedeth the humour betwene the skinne and the fleshy, and it wageth swelling, & cleanseeth and healeth great and soyle bleedie wounds, and soundeth them, if powder of Garlike burned be laid thereto: and Garlike sodde with Well water, doth alway all soze and ach of the place, and swelling also, but it needeth to be ware, that it be not taken in meates, for it grieveth the eyen, and so means these verses.

Allia, Vina, Venus, Paluis, Ventos, Faba, Fumus:

Ista nocent oculis, sed vigilare magis.

The meaning is this, Garlike, Wine, and Venus, Powder, Winde, & Venes, and smoke, grieue the eyen, but waking doth moze. In lib. de plant. Arist. sayth, that Garlike is like to the Lily, & accordeth therewith in disposition of the head, and in the cloues hath vertue seminall, in the cloues of y rote, & is the greines of the top of the stalke: and of y cloue of the nether head of the garlike, cometh a plant of garlike, and so doth like wise of the seede that groweth in y top of the stalke, and of a cloue of the ouer head cometh also both plant and seede. And therefore a cloue of Garlike, set in the earth, bringeth forth a plant, and so likewise doth the seede, and hath manye pilles and leaues staple wise, and a hollow porie stalke. Also garlike as the Lily, first hath seede on his stalke, the greines clustered together within a small thin leafe: but the Dyon doeth not cluster his greynes together, but nourisheth and sendeth them out on small seate.

Garlike is almost hot & dry in y fourth degree.

And Garlike hath hairie rootes, lyke as a Lily, and Saffron and other such: But in this the roots of Garlike & Lilies differ, for the roots of Garlike spreadeth not in boughes, as the Lily doth: and as the Garlike reneweth his leaues, so it reneweth his rootes, and leaues but once in the second yeare after that it is sowed. Therefore garlike hath many cloues spreading, that those cloues may be feeding and nourishing to the second rootes, and to the second leaues, and to the stalk thereof. For when the seconde leaues grow and the stalk, then the cloues thereof vanissheth away in the earth: and so it fareth in Onions. In this Garlike & Onions be diuers, for of euery cloue of Garlike set commeth a plant, and so it fareth of the Lily, that of a cloue planted in the earth, sendeth out a stalk, and that commeth, for in euery cloue of the Lily and of Garlike is seminaill vertue. And it fareth not so in the Onion, for there commeth not of euery cloue of the Onion, an Onion, though it be set, but of the whole head springeth a plant, if it be set: for the seminaill vertue is not in euery cloue of the Onion, but in the whole head. And Garlike and the Lily be diuers, for the stalk in the spire of garlike springeth out of the one ende of the cloue, & the spire of the Lily springeth out of the side of the cloue, & not of the end. Hue vsq; Arist. de plan. secund. nouam translationem.

*Additio. (There be 3. sorts of Garlike, Allium satiuum, Garben garlike, Crow garlike, and Beate garlike, called Rams.)

Of Wormwood. chap. 12.

Absynthium, Wormwood, is a full sharpe hearbe, hot and drye, full solw-
rith and bitter, as Dioscorides saith, ther
of is two manner kindes, that one is
graine in colour, and sower and bit-
ter in saour, that other is some deale
hoarish, and lesse bitter, and lesse
vertuous, and is gathered in the end of
springing time, and dried in shadow, and
kept all a yeare in great might & ver-
tue, and hath contrary vertues, as Plac.

saith, for it leaues and bindeth: it bind-
eth by thicke substance and solw-
rith by heate and bitterness, & so when
it is taken into the body, if it find thicke
matter and hard, by solw-
rith and thicke-
nesse of his substance, maketh it the more
thicke and hard, & so it is cause of more
binding: and if the matter be able and
digested, it temp-
ereth and soft-
neth it with
heate, and beareth it downe with solw-
rith, and putteth it out of the body: and
drop made of wormwood helpeth the ly-
uer, and comforteth the stomacke, & exci-
teth appetite, and withstandeth drunken-
nesse, and healeth the faundes, & amend-
eth and channgeth the colour. The iuice
thereof with pouder sod, vntoppeth the
spleene, and solueth and abateth ache of
the stomacke, and wombe ache, that com-
meth of ventositie: and iuice thereof
dropped into the eares, drieth up moisture
that runneth from the eares. Worm-
wood stamped with a Bulls lyuer, and
put into the eares, drieth up moisture
and ringing that is therein, and comfort-
teth and amendeth the hearing. Iuice
thereof swageth head ache that commeth
of humilitie of the stomacke. Wormwood
with pouder of Commin and hony both
away moles and speckles, and ache that
commeth of smiting, if it be layd thereto
in a playster wise. Iuice thereof kappeth
long wormes of the wombe, & wormes
of the eares, if it be dropped therein.
Iuice thereof dronke, cleareth the sight, &
both away rednesse and webs of eyes, if
it be ofte put therein. And Wormwood
kappeth and saueh boies and clothes
from fretting of mice and of wormes, if
it be layd therewith in chesses or cof-
fers, as Macrobius saith, and helpeth a-
gainst biting of scorpions & of Dragons,
and healeth it if it be dronke, and the li-
cor that it is sodde in, swageth ven-
tositie and swelling of the wombe, if it
be dronke, as Diosc. saith. And hath cuer
these vertues, some conditions & proper-
ties that be not full good: for it infect-
eth the salt with solw-
rith and bit-
ternesse, & grieneth the smel with strong
odour, & maketh milke and wine bitter,
and al other swat thing, that it is med-
led with.

There

Therefore Bess. p. bfe flour of worme
wood make the hony bitter, as Diosco-
sayth Plinius saith, that wormwood shal
not be given to them that have feavers.
Wormwood letteth wambling in y sea,
if it be first dronke, and exciteth sleepe,
if it be laid batwittingly vnder the head,
and withstandeth mothes and wormes,
if it be layd among clothes, and maketh
blacke haire, if y haire be anoynted with
oyntment made of the iuice thereof, and
oyle of roses.

(There are three sorts of Worme-
wood, the first Absinthium Latifolium,
common wormwood: the second Scri-
phium sea wormwood: the third Pon-
ticum, wormwood gentle or Romane. It
is said in Dodoneus, that there are six
kinds: Inke being made with the iuice
of wormwood, keepeth writings long fro
being eaten with mice or rats.)

¶ Of Apium, chap. 13.

Apium is called Apium, & is a com-
mon hearb, known nigh to all men:
and hath that name, for sometime victors
had garlands of it, as Hesiod. saith libro. 17.
Hercules made him first garlandes of
this hearbe. Notes thereof withstandeth
mightie venime, as Hesiod. saith, but of A-
pium is many manner of kinds as he saith
eth. One is called Petroselinum, & hath that
name, for it is most lyke to Apium in
leaves, and Apium of the Grakes is
called Selenum, and groweth in stony
places, and in mountaines, and rockes:
and therefore Latines call Petroselinum
Dorsilep, Petrapium, as Hesiod. saith. Of
Scherch and Apium, is another manner
kinde, as Dioscorid. saith, as Apium of
frogs, Apium of laughing, Apium of
Emoroydes: Apium of frogs hath that
name, for it is ofte founde in watry pla-
ces, where frogs be in, and if this A-
pium be sod with wine, & layd in a play-
ster to the wombe, and if it be laid
to the reynes, it helpeth and abateth the
ache thereof. Apium risus of laughing,
hath the name of working and doing:
for it purgeth melancholike tumour, for
of superfluitie of such humour cometh
cleingnesse and discomfort: and he tel-

leth, that if it be eaten or dronke in great
quantitie, it slayeth a man with laugh-
ing, and helpeth also against the stone, &
against difficultie of pissing, if men pisse
often and little, and exciteth mensurall
bloud, if it be sod in water or in wine, &
the nether parts of the body washed and
bathed therewith.

Apium of Emoroydes bath y name,
for pouder thereof laid thereto, stoppeth
the blaxing. Commane Apium, comon
Scherch, vntoppeth & openeth y splene, &
breaketh the stone, and destroyeth the
Jaundes, and helpeth against the drop-
sie, & against frensie, if y Patients head,
be ofte anoynted with the iuice thereof,
medled with oyle of roses, and with vi-
neger. The rote thereof succoureth a-
gainst venymous biting, and withstand-
eth venime, as Diosc. saith. And all A-
pium grieveth & annoyeth them that haue
the falling euill, for it dissoluech and sol-
teneth the matter, and moueth vprward,
and it grieveth children also, because of
much moisture and sob'cnesse of vertue,
& straightnesse of members, & of waies,
that age is disposed to that euill. Ther-
fore a nourice that feedeth a child, shall
spare Apium, least the child take that
euill, as Diosc. saith, and Plat. also.

¶ Of Aristologia, cap. 14.

Aristologia is a full medicinable hearb
though it be bitter, & thereof is two
manner of kinds, long and round, and
either is hotte and drye, and the rote
is more medicinable, than the leaves,
and shall be gathered in Haruest, and
is kept two yeare, & hath vertue to dis-
solue and put out, and to wast benymie,
and maketh good breath, and softeneth
the hard splene, and openeth the stopping
thereof, & doth away ache of the wombe
and of the side, & helpeth them that haue
the Podagre and the falling euill, and
men with lims and sinewes shronken.
Pouder thereof with the iuice of mint
helpeth against venemous biting, and
pouder thereof fretteth dead flesh, easily
and softly in fester and the wound. The
rote of this hearbe putteth a dead child
out of y wombe, if it be sod with wine.
Hactenus Dioscorides de Aristologia.

Adiungit.

Marsh
partele of
Smallach.

Plinius saith, and Iſid. li. 17. That it is best for women with child: for if it be dronke with pepper and wine, it cleanse the filth of them & trauaile of child, and purgeth the mother, and exciteh and purgeth menstruall blood.

*Additio.

(Aristolochia longa, Rotunda, Clematidis, Pistolochia, Saracenic. These foure kindes are set forth in Dodoneus, called in English, Aristologia, and of some Birthwort, and Hartwort. The second is called rounde Aristologia. The third is called bjaunched. The fourth, long Aristologia: an hearbe good against popson, and against the stinging and biting of venomous beasts. Aristolochia rotunda, both beautifull, cleane, and fasten the teeth, if they be often froted or rubbed with the powder thereof.

¶ Of Agno Casto. chap. 15.

Agnus Castus is an hearbe hot & drie, and hath vertue to keepe men & women chaste, as Plin. saith. Therefore the women of Rome, bled to beare with them the fruite of this hearbe in Dirige and seruice of dead men, when they must needs lye chaste, for common honestie. This hearbe is alway greene, as Dioscor. saith, and Plat. also: and the flower thereof is called Agnus castus, for with smell & vse thereof, it maketh men chaste as a Lambe. And Diosc. sayth and Plat. also, that it maketh chaste, opening the pores, and drawing out, and wasting the humour and moisture feminall: and he saith, that the bzoath thereof helpeth against colde and white droppe, if it be sod with fenel seede, and a litle of Escula. And there it is sayd, that the bzoath of that hearbe sozedrieth superfluities of the mother, and maketh the mouth thereof narrow & straight, and exciteh menstruall blood, and doth away Litargia, the sleeping euill, if it be sod in salt water with Apium and Sage, and the hinder part of the head strongly washed therewith, as Dioscor. saith.

*Additio.

(Agnus castus is a singular remedie, for such as would lye chaste: for it withstandeth all uncleannesse, or the filthy desire to lecherie: it consumeth and

drieth by the seabe of generation, in what soeuer it be taken, whether in powder, or in decoction, or the leaues alone laide on the bed to sleepe vpon, and therefore it was called Castus, that is to saye, chaste, cleane and pure.)

¶ Of Artemisia. chap. 16.

Artemisia, is called mother of hearbs, and was sometime hallowed by men of nations to the Goddesse Diana, that was called Arthemis in Græke, as Iſi. saith. li. 17. And is an hot hearb and drie, and the rotes & leaues thereof accord to medicine, & is good namely against barrenesse, that cometh of moisture, and is nought worthe in hot cause and drie, as Dioscor. saith. It exciteh menstruall blood, and cleanseh and comforteth the mother, and abateth head ache, if it be sod in wine or in water: and bringeth out a dead childe, and the bagge that it is in, and breaketh the stone of the regnes and of the bladder, and drieth away fiends, as Plin. sayeth, and withstandeth euill thoughts, and abateth fete ach that cometh of trauell of going, and thereof is many manner kinde, and it said, that the Goddesse Diana, founde out the vertues thereof, and taught them to mankinde, as Plinius saith and Dioscorides also. And Auicenn telleth other vertues thereof.

(This hearbe is called, Mater herbarum, and Mugwort, where of are foure kindes, especially in a idle huswife, and bawling wife, a proud dame, and a dishonest woman.)

¶ Of Oates. chap. 17.

Avena an Oate, is an hearbe, and the seabe thereof accordeth to the profite of men and of horses, and hath that name Avena, for that it cometh and groweth some after that it is sowen, as Iſidore saith, and hath vertue to relaxe, and against swelling, and to relaxe noyfull hardnesse, and to cleanse off uncleannesse of the face, as it is sayde in Platearius.

Artemisia
Mugwort
or Poute-
vveede.
Dama-
zonium.

*Additio.

*Additio.

(In the spire of the Date is a rare secret, which being put into water, turneth strangely, so that it be understood the manner of the setting: Dat bread is not agreeable for mankinde.)

Of Balsamo, chap. 18.

Balsamum is a tree or a shrub, that neuer groweth passing the height and quantitie of two cubites, as Irido. sayth, and is lyke to a vine, & lyke in leaues to Rue: But the leaues be more white, & chaunge alway, & fall neuer. And the tree is called Balsamum, and the stocke Dilio Balsamum, and the fruit or the seede Carpobalsamum, and the iuyce Opobalsamum. For if the rinde of the stocke be smitten with yron combs, then droppeth thereof noble Opobalsamum. The iuyce thereof droppeth out of the hoales of the rinde, as it were out of dens. A denne in English, in Greeke is called Opo, and it saineth droppes by meddelling of Cypres or of honie. But such as is seined by honie is knowne, for if a drop therof be put in milke, it renneth as cruddes, and if it be meddled with water, it floateth above the water as it were Dile, y is seined with Dile. And if it is seined and put in fresh water, anon it sinketh to y ground, and defileth not a cleane cloth that it toucheth. Pure and very Balme or Balsamum may not be suffered in y hand, if the Sunne commeth thereto. Huc vsque Ildorus, Plinius lib. 12. cap. 17. saith in this manner: Balsamum is set before all other smells, and was sometime graunted but to one lande among all lands, that is to wit, Iudea. And was not had nor found but in two gardenes of the kings. The greater Gardein was of twentye dayes earth or earing: But afterwarde when the Romanes were Lodged, those fields of Balsamum spred into many mountaines and hilles. This tree is more lyke to a vine then to Mirracos, and filleth the mountaines and spreadeth as a vine, without railing and vnder setting of boughes: For the boughes thereof beareth themselves, and the height thereof is within two cubites. It needeth beware that the Tree be not cut

within with yron, and so it needeth that cutting with yron passe not the rind inward into the Tree. For if the Tree be hurt within, then all is lost. The Tree is all medicinable. The chiefe grace thereof and first, is in the iuyce, the second in the seede, the third in the rinde, and the last in the stock. The best of this is sweetest smell, in the greatest seede and most heauie, biting in tast, and seruent in the mouth, and redde in colour. Huc vsque Plinius, lib. 12. cap. 27. Dioscorides sayeth, that there is a manner kinde of Balsamum that groweth about Babylon, where the seauen wells be, and if that manner Balsamum be set in another place, then it beareth neither flower nor fruit. In Summer time the boughes be softly cut with a knife, of boane, or with sheres that be not sharpe, least the Tree were hurt within, and so perish. Under the rinde that is thirled be set violts of glasse to gather therein y dropps that fall. If one drop be done to the rouse of the mouth, it heateth the braine that it seemeth on fire. It hath vertue to dissolve & temper, and to consume & wast, and keepe and saue dead bodies without rotting, forasmuch as it dissolueth and wasteth, as it is saide in plateario. And exciteth mens blood, and bringeth a dead childe out of the wombe, and the Mola out of the Mother, and out of the wombe and breaketh the stone in y bladder and in the reines, and doth awaye the Illiaca passion, and all euills of the head, if it be taken in due manner: And helpeth in seauers quotidian & quartane, and withstandeth venimous biting, and hath these vertues, and many other noble vertues: y were full long to reckon them here all arow: But these shall suffice for this time.

(Balsamita, an hearbe of length and bignesse of a Lilly, with a leafe lyke rue, growing onely in Iudea, and Aegypt, of whose iuyce commeth the precious Balme Oymment.)

Of Sidellio, chap. 19.

*Additio.

Philius saith, lib. 12. cap. 10. that Bidellium is a Tree most named Croth, and is a blacke tree, most like to the Pine in leues and in might. The gumme thereof is most found in use of medicine. For the gum thereof is bright and bitter in tast, and wel smelling. And sweetly the more if it be wet in Wine. Also in the Close Super Genesis, it is sayd, that there Bidellium is found, and the Stone Onickenas. It groweth (as Philius saith) in y^e countries of the East, as in Arabie, India, and Chaldea. Lib. 17. Lidore saith, that Bidellium is a Tree of Inde, and of Arabia, and the Gumme of the tree of Arabia is best, & smelleth well, and is bright, somewhat white and light, not heauie. And is fat and lyke to waxe, and is some made softe, and is bitter with god saunt, and not meddled with flax, nor with earth. And the Gum of this tree is soule and blacke, and countersaied with Gumme, which is not so bitter in tast, from whence so euer it cometh. The substance thereof is gleamic, and stoppeth and draweth. Therefore as Dioscorides saith, & Placius also. It is contrary to the bloodie flure, which cometh of sharpe matter, & is good for them that haue the flure, which is ingendered and commonly because of strong dronge. And also is good against woundes with and without: if they be aointed due by the which: and draweth the stone, and abate the rough, and withstandeth the hurt of creeping wormes and beasts, and chiefly ach of the guts, as Philius saith. And healeth them at the best, that be humme broken, so that the guts falleth in the bagge of the Genitoires, and soundeth well the inner partes. With Gumme of Bidellio, accordeth Vernix, which is called Beemix also. And y^e is called a maner Gumme, and men saie, that it is Gum of a tree hauing vertue to solder, to clarify and to saue. Therefore Painters occupye it most, for it bindeth, as Bidellium doth: but it is of another kinde: for it is cold and dry in the seconde degree: and Bidellium is hot and moist, as it is said in Placarius.

(* Bidellium. Pl. A Tree growing in A-

rabia: also the Gum of the same tree, lyke to Waxe, sweet of saueur, and in tast bitter: D. Cooper.)

Of Buxo, chap. 20. of the same

Tree is called Buxus, and is a name of Crake, somewhat corrupt among Latines, as Lidore saith, lib. 17. For among the Greeks it is called Paxus. And this tree is alway greene: and for smoothnesse of matter it is able to receiue writing of letters and figures to be made on. For a Table of Bore which is wel planed receiveth white colour, & therbyon diuerse letters, and diuerse figures and shapen be written and made, & afterward maye be put away easily and sonen as Lidore saith. All the bitter Tree is called Hec Buxus, and the inner stock, Hec Buxum. Therefore one said on this manner. Hec Buxus crescit, hoc Buxum crescere desit. It appeareth that he woulde meane, that this tree is called Buxus, while it groweth, and is called Buxum, when it groweth not. And is a Tree of sad matter and fast. And the nutrimentall humour thereof is full gleamic, and cleauing together, as Albuma saith in lib. Veg. Therefore the stocke thereof is hard, sad, and heauie, & sinketh in water, as Hebenus doth, and that is because of sadnesse & fastnesse of the stock, which hath no pores where aire might enter, by the which entering it might scete above the water, as Albuma saith. And therefore the leaues thereof be long, greene, & fall not soone, but some & some. And when one falleth, another cometh in his stead. And hath many smal leaues, and thicke, and little fruit or none. The flauing of Bore, for it is colde and drye, stauncheth the flure, if it be sod in pit water, as Dioscorides saith. And dyeth haire, y^e is oft washed in the decoction thereof. The saueur thereof is bitter, as Philius saith, lib. 17. cap. 17. The smell is heauie, & though it grieue the tast, with saueur, yet it comforteth the sight. For it is alway greene, & namely in Summer. In Winter y^e leaues thereof were some deale pale, but they fall not, as Albuma saith. And the cause is of gleamy humour,

that

that is therein, and much fleeling moy-
sure that is in the roote, and therefore
the leaues fall not. When heat commeth
the humour is drawen outward, & then
by working of heat the leaues be gréene.
And when colde commeth, the humour
is smitten inward, and then is great dri-
nesse, & so the colour is yecolow or pale.
And Bore groweth in hot places & sto-
ny, and is therefore hard and sadly war-
red, but the tree within is smooth, & coue-
nable to be planed: And holdeth long
time shapen and figures, which be made
therein: So thereof be made sayre I-
mages and long during. Also of Bore
be bores ordeined and made to keepe in
Muste, & other manner of spicery, and is
good to many manner of other vles, and
necessities, which were ouer noyous and
greatly letting of time to rehearse them
here all arowe: But such as we haue
rehearsed be now sufficient, as for this
time.

(*The leaues of Bore is hot and drye,
and not vlesed to medicine, and is verie
hurtfull for the bzaine.)

Of Balauſtia, chap. 21.

Balauſtia is the flower that falleth of
the Pomegranard, for when the Tree
that beare fruit, the flowers cleaue toge-
thers in a cluster, & fall off the tree some
time. And Whistons take and occupie
them to the vſage of medicines: and they
may be kept and preſerued in great ver-
tue all the winter long. And Dioſcori-
des ſayth, this flower Balauſtia is colde
and drye, and hath vertue to binde & to
ſozdle humours. Therefore it helpeth
& is medicinable againſt the bloody ſure,
& helpeth alſo againſt menſtrual blood,
and hath alſo vertue to ſtaunch ſpuing
and vomiting, if it be ſodden in Wine
ger, and layde with a ſpunge to the breaſt
pit. Alſo powder thereof healeth and clo-
seth and ſoudeth wounds; and Powder
thereof healeth the gums; and cleaſeth
and doth away the rotting thereof: & ſalt-
neſh and maketh ſteadfaſt the rots of the
teeth, & alſo healeth welks of y lips. And
Piſidia, the kind of the ſame tree, doth all
the ſame things, and namely the fruit &

apple of the ſame tree: and the apple ſhall
be taken when it is ripe.

(*Balauſtium, the flower of a Pome-
granard, very aſtrictive and binding.)

Of Beta, chap. 22.

Beta is a comon heard of gardeins, as
Dioſc. ſaith: and thereof is double kind,
blacke & white, & of either the iuyce drop-
ped into y noſethrills, purgeth the head, &
abateth ach of the eares: and amendeth &
doth away nits, & other vncleanneſſe of y
head, & ſpeckles & moles of the face, and
reſſozeth & ſaueth haire: and the leaues
thereof ſhoare & laid to, quencheth y euill,
which is called Sacer ignis, the holy fire,
& ſwageth gréene wounds, & nourisheth
euill humours, if it be oft vſed, as Dioſc.
ſaith. Aristotle ſpeaketh of Beta & ſayeth,
y men may graſſe on a Bete ſtocke, as
men doth on a Canſtocke, & then y Bete
ſtock taketh ſtrength, & turneth into a
tree, as it is ſaide befoze, de natura p lan-
tarum.

(*Beta candida, Beta nigra, Beta nigra
Romana. Bêtes are hot & drye, & abſter-
ſiue, eſpecially the white Bête, y which
is of a moze cleaſing nature.)

Of Ceder, chap. 23.

Cedrus is a Tree, and the Grækes call
it Cedros, as it were Ceomones Dri-
oſticon, that is to vnderſtand, humour
of a burning tree. The leaues thereof an-
ſwereth to lykenneſſe of Cipreſſus, as I-
ſidore ſayth, li. 17. And he ſayth ther, that
Ceder is a Tree with merrye ſmell, and
indureth and abideth long time, and
is neuer deſtroyed with might, nei-
ther with Terredo, that is the Tree
wozme. And for the Ceder indureth al-
waies, thereof be Maſters and other
Timber made, beſonging to places of
kings, and to Temples alſo. The
Gumme of this Tree is called Cedri-
na, and is moſt neceſſarye, and keepeth
and ſatieth Wokes. For Wokes which
be vermiſhed with that Gumme, be
not fret with Wozmes, neither age in
time.

This tree groweth in Affrica, and in

Siria,

*Additiō.

*Additiō.

*Additiō.

Sayd, & namely in mount Libany. Then the Cedar tree is a most high tree, Laby and quene of all other Trees, as Rabanus sayth super Psal. and is most sayre in sight, & alway greene with good smell, & the smell of it drieth away Serpents and al manner of venimous wormes, as he sayth: and it is most swete in fruite. And the Apples of Cedar be great & long, and be of citrine or else of peoloine colour, with a wonderfull smell and most pleasant saour, and hath thre manner of sagours: for in the middle about the graines, the Apples be citrine and sowze, and without swete by the rinde, and meane betwene swete and sowze in the pith of the fruit within. When the Cedar is of many diuerse and great doing and vertues, and also full medicinable & wholesome. For the gum therof is shaped somewhat in manner lyke to a top, and is sharp and feruent. And it burneth and drieth, as Dioscorides sayth: and it wipepeth and cleanseth away dimnesse of the eien. And it slaieth & destroyeth worms of the eares, and it helpeth agaynst the ach of the teeth, and it helpeth against the biting of Serpents. And also it doth away tingling and ringing in the eares, with the iuyce of Hysop. And swageth & abateth the swelling in the talues, & healeth certeine wounds in the lungs. And keepeth & saueh soft flesh from rotting. The Cedar tree anointed with his owne gumme, keepeth and saueh dead bodies from rotting that be laide therein. Also the seede of Cedar abateth the cough, and exciteth menstruall blood, and bringeth out Secundinas, bagges that children be wrapped in, in the mothers wombe: and cleanseth and purgeh the Mother, and softeneth and slaketh sinewes that be thynke with the Crampe, and maketh one to pisse, and cleanseth awaie the grauell in the reines and in the bladder: And Dioscorides setteth many other vertues of Cedar, and of the iuyce and fruit thereof. And Plinius speaketh of a maner Cedar in this wise: A certeine tree is called Modica, & is first brought out of the lande of Medes, and the Grekes call that Tree Agedia or Cedronilla. And hath the name, for it seemeth, that the apples thereof fol-

low the vertue of Cedar, and the saour also, as Idore sayth, lib. 17. And Apples of the same Tree be contrary to venim, as Plinius sayth, and he sayth, that this Tree is full of fruite nigh alwayes: And some fruit thereof is ripe, and some greene and sowze, and some in blossome. And that is seldome scene in other trees. And many men call this tree Assyria, as he sayth.

(There are two sortes of Cedar, great and small. The small fruit is also of two sortes, the one with sharp prickly leaves like Juniper, the other are not prickly at all. The Cedar is hot and dry in the third degree. Read Dodoneus.)

Of Cipresso, cap. 24.

Cipressus is called Ciparistus in Greeke, as Idore sayth, lib. 17. For the head thereof ariseth round and sharpe vpwarde as a toppe, or a Pineapple with the point vpward. And such a point is called Conon, as it were another roundnesse. And the fruite thereof is of such a manner disposition, and hath this name therefore, and is called Conus. And so Cipresses are named and called Conifere. This foresaid Cipres tree hath vertue much lyke vnto the Cedar tree, And is formable and necessarye to edifying and building of Towres and Temples, and for other greates and pompeous edifices. And for because it may not rot, it sayleth neuer, but abideth and dureth and lasteth alwayes in the first estate and condition: and hath a right good saour, & most swetest smelling. Therefore in olde time men vled for to make fire and fume of the branches and twiggess thereof, for to destroye and put away the stench and loathsome saoure of dead carrions, and other dangerous and contagious ayres. Huc vsque Idore.

The Cipres Tree is hot in the first degree, and it is also drie in the seconde degree. The Apples of the sayd Tree, and the stocke and leaues, be according and right necessarye to medicine, as Platearius sayeth: For they be sowze and healing, and soudereth and fasteneth. Therefore they

*Additio.

be necessarie for to helpe against þe flure of the wombe, which cometh for default of the vertue retentive, if it be made in powder, and then receiued in meat or in drink: and is medicinable, and helpeth against the sicknesse, & the passion Illiaca: and helpeth against the discaise and ach of the loynes, if it be prepared and sodde in pit water. And Wine watered with the foresaid water & leaues of Cipres, cleanseth, purgeth, and putteth away the corruption and filth of new woundes, and cureth and healeth the euill, which is called Sacer ignis, called in English, the holy fire: and purgeth and cleanseth sinners, uelung nosethills. And doth alwaye the stench, and stauncheth blading. The seede of the sayd Cipres tree with drie figges, tempereth the hardnesse of the Reume, & stauncheth the flure: and helpeth against the venimous and deadly Poffume, that is called Atrix, and beareth downe the mallice thereof, & letteth the spreading thereof, and withstandeth venimous biting. Dioscorides rehearseth al these vertues of Cypres and many moe. Plinius lib. 17. cap. 33. sayeth, that the Cypres is a tree with many boughs, and hath void knappes in steede of fruit, and hath bitter leaues, and a violent smell, and grievous shadow. Of Cypres is double manner kind, male and female. The female is barren and faire in sight, þe boughs thereof be thicke at the top, and wound together. The boughs of the male be moze thin, and if they be cut, they burgen againe.

(The fruit of Cypres taken into the body, stoppeth the lake and bloudy flure, it is good against the spitting of blood, the decoction made with water hath the same vertue.)

Of Cipro. cap. 25.

Of Ciprus it is written Can. 4. Cipricum nardo, &c. Lj. 12. ca. 26. Plinius saith, þe Cipre is a tree in Aegypt lyke to Olive in leaues, but the leaues be moze greene and moze fatte, with blacke flowres and white seede, swete smelling. And if the seede be sod or confect with Oile, out therof is wzong

an ointment for kings, which smelleth wel, and is most delicious, and is called Ciprus. Also Isidore, hb. 17. & the Glose Super Can. and Plinius meaneth, that the best of the kinde of this Tree groweth in Aegypt vpon the river Nilus, in the region of Canopia: and the second in Ascalone, and the third in Ciprus. And thereof the smell is wonderfully swete. And as he sayeth, to this Tree another Tree is like, which is called Aspalatos, and is lyke to the Rose in floure. And of the root & floure thereof is made a notable ointment. Also he saith, that in euery schrub, where the Rainebove shineth straight thereon, is the same swetnesse of saour and smell, all the while that the Boe shineth there, and if the bove shineth on the same Tree, it maketh the smell & fairenesse of it increase moze then we may tell, & is lyke to a white thorne and hauing the colour of fire, or is redde, & smelleth some deale as Castorium: and some men call it Elzeus Scepter, as he saith there. Hareto Diosc. saith, that Ciprus is a medicinable Tree, of couenable and gluing vertue. The leaues thereof chewed abateth swelling of the mouth. The broth thereof slaieth wormes of the head, & infecteth the haire, if it be washed therewith. The floure thereof sod with vineger, doth alway head ach, as he saith. Ciprus is a tree þe is called Lentiscus by another name. Loke the vertue thereof in littera L.

(Cuparisos, south of the Lentiske tree, cometh the excellent gum or Rosen called Masticke, it is in smal grains, as big as wheat cornes, & it is brought from þe Ile Cyo, it is fayre, cleere, white, byttle, and of a sweet saour.)

Of Cinamomo. chap. 26.

Canel is called cinamum, thereof it is written Ecc. 1. and Exod. 30. And as the Glose saith there, it is a shrubbe that groweth in Inde, & in Aethiopia, & passeth not two cubits in quantite, & is called cinamum, for it hath small stalkes bended with colour of ashes or of blacke colour: and of them when they be broke, cometh breath that is scene. The moze

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*Additio.

*Additio.

subtill and small canell is, the more deere it is, and the more greete it is, the lesse worth it is held. And lib. 17. Ido meaneth, that Canell hath that name Cinnamon, for the rinde thereof is small and round, as a Cane, & groweth on a short stocke with small bzaunches, and when it is broke, thereof commeth a bzeath as it were a mist smelling most sweetly. Super Ecc. 5. cap. 24. the Glose sayth, & Canell is a short tree with good smell and sweete, with colour of Alhes: and is twice so good in medicine as the Pipe. Also lib. 12. ca. 21. Plinius speaketh of Canell, and sayth. That of Canell of Cassia men tolde fables in olde time, that it is found in Birds neasts, and specially in the Phoenix neast. And may not be founde, but what falleth by his owne weight, or is smitten downe with Lead Arrows: But these men doe segine to make things deere and of greete price: but as the truth meaneth, Canell groweth among the Troglodites in the lytle Aethiopia, and commeth by long space of the sea in Ships to the haven of Gellenites. And is a short Tree of two cubites long at the most, and a span long at the least, and hath a stocke of foure or five inches greete, and smelleth not but when it dryeth. For drynesse is lyking thereto, & is most fructuous in Winter, contrary to the kinde of other trees. And groweth among byers & most thick bushes, therefore it is not gathered without great trauel and difficultie. And no man hath leaue to gather therof before & Sun rising, nor after the Sun going downe. And when it is gathered, the Priest by measure dealeth the bzaunches, & taketh thereof a parte, and so by space of time merchaunts buye that other deale. The chiefe goodnesse thereof is in the most thickest and smallest bzaunch, & that that is in the middle of the stocke, is of little value or of nothing, for there is but lytle of the rinde. In the rinde is the most vertue and grace of Canell. Therefore the tops and the ouer partes be best of goodnesse. For in them is much rinde. The Tree within is little or naught worth in comparison to the rinde. Hue vsque Plinius, li. 12. Dioscorides and Pla. meane,

that Canell is hot in the third degree, and dry in the second degree. And of Canell is double manner kind, & is to wit, small and great. The great is lesse worth then the small, and is put in vomitive medicines. And the small is better and more needfull in other medicines. The best is thinne and small, with sharpe biting savour, medled with sweetnesse, with some deale red colour, and with much good smell. And the Canell that is some deale white, is lesse worth. By good smell Canell hath vertue to comfort the bzaine, and hath vertue by fastnesse of parts to fonder and to fasten. Canell hath manye manner vertues, as Dioscori. sayth. For it abateth the cough, that commeth of thicke moisture. Pouder thereof medled with vineger, doth away scabs, and dryeth moisture of the eien meddeled with Colirium, an ointment of the eien. And swageth the swelling of the reimes, and cureth the dropsie, and healeth biting of creeping Wormes, and comforteth the appetite, & exciteth mensruall blood, and openeth stopping, and desiethe meate and drinke, and dissolueth, vndoeth, and destroyeth Postumes. And Canell dronke with Wine, byingeth out Secundinas, bagges that chyldezen be in, in the mothers wombe. And wipe away dimnesse of eien, and succoureth and helpeth in sounding, and in the Cardiacke passion.

(*The Tree of Cinamon is not much vnlyke a Bay tree, especially the leaues, it beareth Berries as doth the Baye tree, but lesse, and white. It is doubtlesse therefore, none other then the barke of a Tree, and is gathered in this manner. Euery third yeare they cut the bzaunches of the tree, of this is great plentie in the Iland of Zaylon. When it is first gathered, it is not yet so sweete, but a moneth after when it wareth drie. The Barke is the onely spice, and the wood is lyke Firre tree very light.)

Of Cassia, chap. 27.

Of Cassia is mention made in Exod. 30. And is a certeine kinde of spicer, with good smell and noble, and groweth

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*Additio.

eth in Arabia, as Isidore saith. And is a rod with a strong rinde and red Purple leaues, as the rind of Pepper, and is lyke to Canell in vertue, but not so mighty in effect and deed. Therof in medicines double weight is taken in stead of Canell, as Isidore sayth. The Glose super Exod. 30 meaneth, that Casia breedeth in watrye places, and groweth strongly, and giueth good smell. Lib. 12, ca. 21, Plinius speaketh of Casia, and sayth, that the tree of Casia groweth fast by Cinamum in fields, and is three cubites long, and his bzaunch is greater then the bzaunch of Canell, and hath three colours. For the first is white, and then redde, and then blacke, and that parte is best, and the white is lesse worth, for it is sone eaten with woymes and holed, and that for it is soft in substance, and for lesse bitternesse and vertue of the rinde. Casia is proued when it is new, by smelling, sauour, and colour. For the noble Casia is some deale swete and biting, sharpe of sauour, and swete and merre of smell, and browne as Pepper of colour, and heauye of weight. And that casia is best that breaketh not sone, but bendeth and foldeth. And another manner of kinde of Casia is lyke to Balsamus of Saba in smell, but it is bitter. And therefore the first, that is blacke, with some deale swete and biting in sauour, and with good smell, is moze praysed among Physitions. Huc vsq; Plinius, ibidem.

Plata and Dioscorides meane and speake of two manner Casia. The one is called Casia fistula, and the other Casia lignea, that is the rinde of a lytle tree, that groweth nigh the marches of Babylonia. And thereof is diuerse manner of kinde. One is like to Canell, and is some deale redde and round, and sadde in substance, and foldeth not when it is broken or beaten, but withstandeth, and hath a sharpe sauour, and some deale swete. And vnneth Physitions vse this manner kinde. The other manner kinde is some deale bitter, with some deale diuerse colours, & Physitions vse this manner kinde.

And that is best that breaketh not sone, but bendeth and foldeth, and hath

Sharpe sauour meddeled with swetnesse with good smell, and hath when it is broken somwhat white colours distinguishinged within, with red medled among, and is sometime seined with medling of the rinde of Capar, but is knowen, for it is some deale bitter of sauour, & hath vertue diuinitine of his subtil substance. Also Casia hath a vertue to temper, to diuide & depart, and hath of his owne qualitties vertue to consume and to wast. And hath by good smell vertue of comfozte, and cureth the rumes and colde causes, and helpeth them that haue the falling euill, and comfozteth the braine, and purgeth the reines and the bladder, and ripeth & bealeth Postumes, and vnscoppeth the liuer and the splene, and the reines, and hideth and doth alwaye the stinke of the mouth, if it be chewed, and exciteth mens struall bloud, and comfozteth and helpeth against soluning and failing of the heart, if a siroppe be made of the ponder thereof, and of roses, and of the boane of an Hart. Huc vsque Dioscorides & Plat.

(*Casia, a swete shrub or hearbe, bearing a spice like Cynamon.)

*Additio.

Of Casia fistula, cap. 28.

Casia fistula is the fruit of a certeine Tree, that beareth long seade, that wareth in passing of time greates and thicke without, by working of heate of the Sunne, and the iuyce within is black and moist and swete, and is medled with certeine white graines within, & diuided with small holes, as it were in the holes of a hony combe.

The best is the greatest & most heauy, for therein is much moisture. And that that is light, and maketh noise when it is moued, that be forsaken. For that befoke, noth voidnesse & emptinesse. Casia fistula hath vertue to make slipper and soft, and to cleanse and to abate wonderfull the stinch of bloud, and to cleanse and pure Cholera and bloud, and to dissolue and destroy Postumes of the throte, and is good for the guttes, and profitable and helpeth against euills of the breast, and bringeth forth new mensstrual bloud, that

commeth of fat humour, & doth alway the swelling of the ropes and guts, if it be broke. Hucvsq; Dios. And though men be to write, & to sound Casia with double S, yet it should be written & sounded with one single S, & so it should be written and sounded Casia, and not Calsia, as Authors tell.

*Additio.

(Casia fistularis, the common Pur-
gation.) And so meaneth Ovidius. 15. Methamo.
Quo simul ac Casias & Nardi leuis
aristas, &c. And so saith Plinius vbiq; & other also.

Of Calamo, cap. 29.

Calamus
Aromaticus,
Calamus
adoratus.

A Certaine cane is called Calamus Aromaticus, thereof it is written Exo. 30. & hath y for likenes of common cane, as Isidore sayth, lib. 17. and groweth in Inde, with knots in many places, with sweete smell, and smelleth wonderfullpe sweete. And if it be broke or cut in many parts, it is like to Casia in saour, with a little sharpe biting saour, as Isidore saith. Papias meaneth, that it hath a feruent vertue. In Glosa super Exod. 30. it is sayde, that Calamus Aromaticus is a manner of kinde of spicerie y groweth beside mount Libani, but where so euer it groweth, it is a manner kinde of spicerie, that is hot and dry in the second degree, as Dioscorides, Plat. and Plinius meane, and is the root of a certaine small tree, or weede, verye lyke to a cane, and hath a great smell, and is hollowe with in, as a cane, and in the holownesse a stick is found, that shoulde be taken out, for it is of no value, but sometime it is leste therein for to haue the more weight. And the same Authors meane & speak of double manner of kinde of such Canes. The one is of P. rha, and is citrine in colour, and the other is of Inde, & is some deale white, and turneth not verye sone to powder when it is broke, & hath a wonderfull vertue of comforting, and so it cometh forth the stomack, whelpeth digestion, namely, if it be tempered with wormes wood, and helpeth against the Cardiacke passion, and against sauning and failing of the heart, with water of Roses. And

Plini. saith, that the smelling Cane is of Inde, & is best when it is somewhat red, full of knots and thick, & when it is broken in many parts, that be full drie, and is medicinable almost as Casia, or Carnell. Loke the vertues of them befoze. It exerciteth mensruall blond.

*Additio.

(Calamus is altogether vnknotone in shops, for that which they vse to sell for Calamus Aromaticus, is no reede, nor no roote of a reed, but is the roote of a certain hearb like vnto the peolow flagge, or bastard Acorus, called (Spanish canes,) the which roote is taken for the right Acorus. The Cane reed is hot and dry, the Aromaticall and sweete Cane, is also hot and drye in the second degree. Dodoneus.)

Of Calamo vsuali, cap. 30.

Straw is called Calamus vsualis, as Isidore sayth, and hath that name of Caleo, es, for it heateth some deale when men blow therein. And properly it is the middle stalk of cozne betwene the roote & the eare. And in the eare the cozne and seede is contained, & hath another name, and is called culmus, as Isidore saith, & is hollow within, and round and smooth without, with some knots, strengthened, and clothed with many leaues, and hilles, thereby the eare profiteth and taketh feeding and nourishing, and if this stalke or strawe faileth, the eare is destroyed and lost with a little blast of winde. This stalke moueth hether & thither, and breaketh full sone, if it be mowed and wagged: and beareth downeward, and is bineth reared or repareled againe.

*Additio.

(With the strawe of wheat they thatch houses, and with Rie straw they commonly make strawen hats, because it is a tough strawe, and will bende pliant.)

Of Calamo scripturali, cap. 31.

A writing penne is called Calamus scripturalis, thereof it is sayde in Psalm. 140. mea calamus scribe, Vclucet scribentis. App tongue is the

Psal. 44.

pen

pen of the writer. And it is called a reed, for in olde time men vsed to write with reede, ere vse of feathers were founde. For as Plinius saith, lib. 16. cap. 34. A reede is good to many manner vses. And among water shrubbes reede is chiefe, and is risedfull in peace and in warre. For in the North Countrie men thetch their houses well with reede, and hang the reede in their dens oft to make them faire and gay, and pleasant. In the East Countries men warre and make them dartes of Reede, and be so long in many Countries that men vse them in stead of speares. And Reede hath a quicke rote, and so if the Reede be cut, then groweth other new, more plentious. And some Reede is full of pith within, and some are all hollow within, which are very meete to make pipes off, but pithie Reeds y are thicke & knotty, accord more to warrours and to fighting men. And there is small reed, that groweth in places that be lesse watric, and hath thinn stalkes, and be full hard, and they haue no pith in manner within, & are smooth and clere without, and not full of knottes, & such Reede is good to write with. And the soze part thereof is cut and sharped, and made able to write, & is somewhat clouen for to giue Inke the better. And the right side of the cleft is somewhat longer then the left side. There is other reed full of sweet pith, and is shredded small, and sod with soft fire in a Cauldron, untill it be thicke, and first it seemeth all touned to foame and to skumme, but after that it hath rested, the most best and thicke falleth to the grounde, and the foame abideth above, & some is feined & is knowen, for the god sprankleth in the mouth, and is full swete. And the euill doth not so, but vanisheth, as it is saide in Place.

Of Capari. cap. 32.

Of Caparis is mention made Ecclesiast. ultimo, and is a weede that groweth in the East, & the rinde, leaues, and flowres thereof accordeth to medicine, and namely the rinde that is in the rote, as Plinius saith, libro. 13. cap. 23.

and the same Isidore sayeth. And as Isidore sayth, libro. 17. the Grækes call it Capparis, for it hath small rounde heads in the toppe. And Dioscorides speaketh of Capparis and saith, that it is an hearbe or a thornie shrubbe spread on the grounde, and is full of vndion, and helpeth against the hardnesse of the spleene about all other medicines, and groweth in harde places and drye, and namely in olde walls, and softneth the wombe: if it be eaten, it exciteth vrine, and speedeth mensuall bloud, and abateth tooth ach, and iuyce thereof dropped in the Eares, slayeth Wormes thereof, and hath many routes good for the sayde things. In Platearius it is sayde, that as some men meane, Capparis is an hearbe, that shall be gathered in the beginning of spring time, and dyed and kept seauen yere in great vertue, and is good and noble, and falleth not to poulder, when it is broken, and is some deale bitter in sauour, & some deale red in colour. The flowres thereof be hot while they be closed, and of no value when they be spread. They be salted, and so kepte to good vse: and haue vertue to excite appetite, and to defie humour in the mouth of the stomack: and be both meate and medicine. This weede helpeth against deafnesse, if it be sod in Oyle, and put in the soze eare. And poulder thereof helpeth against woundes that be festured.

(Capparis, the fruit Capers, which is vsed in Sallet with Mutton, a kinde of sengrene, colde and dry in the third degree, and not farre different from purselane: a help against grosse steame, but let, that sound and whole bodies fed therof, for it hindereth generation.)

Of Cardamomo. cap. 33.

Of Cardamomum is mention made super Eze. And is the seede of a certaine tre, that seedeth in springing time, as Dioscorides sayeth, and beareth knoppes hanging together as it were clusters of vines, and therein the seede is contained. And Cardamomum is double, lesse and more, & the more is called tame,

In Tartaric.

With this common reed they cover houses, & dresse ships.

*Additio.

and the lesse is called wilde. The first is called the better, for it saouoreth better, & the better is some deale red with sharp saour medled with swetnesse, and hath vertue to comfort and to waite, & helpeth therefore against the Cardiacke passion, & against wantlings and indignation of the stomacke, and exciteth appetite, and abateth spūing, and comforteth feeble braine, as Dioscorides and Placarius say.

*Additio.

(*Cardamomum, a spice comming out of Inde, in stede whereof Apothecaries now vse graines. The right Cardamomum is of the colour of graines, but as bigge as Pepper.)

OF Calamento, cap. 34.

Calament is an hearbe lyke mint, thereof holy men in Glosa make sometime mention, and is double, as Dioscorides sayth and Placarius also. One groweth in mountaines, and is the better of the twaine, and the other is as it were tame, and not so dyre as the first. And hath vertue to fasten and to waite, for it is harde and dyre in the third degre, as he sayeth, and helpeth against the rough, and against euils of the breast that cometh of colde, as doth Diacalamentum, which is a confectiō made of flowers and powder of that hearbe, and of other things, and healeth the euill and ach of the stomacke and of the guttes, and it helpeth against the reume and other colde euils, and healeth biting of crāping wozmes & beasts, and draweth outward the venimmes. The iuyce therof done in 6 ears helpeth the sores, and stayeth the wozmes, and it chastiseth lecherie, and helpeth against Lepza, and letteth it, and tarricth and waisteth, and destroyeth superfluitie and moisture of the mother, as he sayeth, and hath manye other vertues, as Arthemisia: but this is sufficient at this time.

*Additio.

(*There bee three sortes of Calamint, each of them hauing a severall name and difference, Corne mint, or wilde Peniriall, Catmynt, & mountaine Calaminte. Read Dodoneus. fol. 247.

Of Carice, chap. 35.

Carix, Hedge, is an hearbe most harde and sharpe, as it is said, and the stalkes thereof is three cornered, & cutteth and carueth the hand that it holdeth, if it be hard drawn there through. And hath leaues that cutteth in either side, & be long sharp as a sword, and hurteth neuer man, but he toucheth it. And it groweth in a marreis place & soft, and yet it sheweth that the substance thereof is hard & haene, and is accounted among kind of rushes, as Plin. saith, & he calleth it a three edged rush, and speaketh therof & sayth, that the root of a three edged rush is of good smell, and of good vertue, as the root of Calamus Aromaticus, but I vnderstande this is not generall, but speciall, as he maketh mention, lib. 12. Of Carix cometh this name Caricum, the place that hedge groweth in, & the place that Willows grow in is called Salicium, a salice, as Isidore sayth.

(*Carex, Hedges or theregrasse, whereof is made mats and Hassocks to sit and kneele vpon, with the said Hedges is made Hambroughs for the necks of horses, in stead of Lether harness, & for other cartage and plough.)

Of Carduo, chap. 36.

Cardus is Crake, as Isidore sayeth, and is a manner hearbe or wad with prickles. The kinde thereof is biting and cruell. Therefore the iuyce thereof cureth the falling of the haire. Dioscorides speaketh of this hearbe and sayeth. That the roote therof sodde in water, giueth appetite to drinkers, and is most profitable to the mother, and therefore it is no wonder though women desire it. For it helpeth the conception of male children, as he sayth.

And Carduus is a male hearbe full of prickles, and in the toppe hath heads with prickles in stalkes. In the which heads the seed is contained, that is black without and white within. The pith and the seed is of vertue of departing, and dealing, and helpeth against

the

*Additio.

Cardus
stellatus.

the stone both in the bladder and in the reins, and groweth in a desolate place, and is eaten of Ases, and troden of beasts, as it is sayde. 3. Regum. 14. capitulo.

Addition

Carduus Libani misit ad Cedrum qui est Libano; dicens, Da filiam tuam, filio meo uxorem. Transieruntque bestiae saltus, quae sunt in Libano, & conculeauerunt Carduum, &c. A Thistle that is in Libano set to the Cedar tree, that is in Libanus, sayeng: Give thy daughter to my sonne to wife, and the wilde beasts that was in Libanon, went and trode downe the Thistle, &c.

And li. 20. ca. 16. Plinius speaketh of Carduus and saith, that Carduus hath leaues with prickles and pricking heads thereon: and the seed and the root may be eaten. And there is one manner Carduus blometh all the Summer continually, & when one falleth, another springeth, and when the leaues be drie, the prickles leaue to prick and sting. Ther is another manner Carduus, that is enemy to cozne, that groweth in earth, as he saith, and hath much seed, and may binneeth therfore be destroyed where it once groweth, but the weathers busily drawe by the moze and rootes. And in drawing by of Carduus, mennes fingers be oft graued with prickles, by these properties it seemeth, that Cardui be Thistles greate and small.

*Additio.

(*Of the kindes of Cardus, Thistles, are diuerse, Carduus Ramptanus, our Ladies Thistle, the leaues greene, and the vaines of the leaues white. Spina peregrina, the Gloabe Thistle, or the Date Thistle. Acanthium, the common fiede Thistle or Cotton Thistle. Leucacantha Carlina, white caroline Thistle. Spina Arabica, the Arabian Thistle. Carlina sylvestra, wilde woode Thistle or Saffron bastard, or Carthamus. Cardus Benedictus, y blessed Thistle, whose operation is hot and drye. Cardus sylvestris, whereof are thre kindes also. Last of all are two sortes of Thistles, called Artechokes, which being eaten rawe and young doe choake the heart, by breeding rawe iuyce and Cholera, but sodden, and with Vineger and Pepper

seasoned, and a good quantitie of swete Butter, the pith so eaten hurteth verie seldome those, who being pampered with daintye fare, haue eaten too much already, of small nourishment, and yet as some write, they stirre by lecherie in women, and diminish the same in men. Whatsoever is else written of y Arthichoke of late is fabulous, yet too good for those that regard no truth. Reade D. Turner. Aetius writeth, that the roote of the Arthichoke sodden in Wine and ozonke, driueth forth sinking vaine. Galen sayth they haue a naughty iuyce, and maketh euill iuyce in the bodie. Phisic. Helyodus, &c. Reade Dodoneus, fol. 523.)

Of Carica, chap. 37.

Carica is a drye figge Tree, and hath that name of plentie. For euery yere it beareth fruite thre or foure times, as Idore sayeth, while one ripeth, another springeth and cometh in the stead, and it is sayde, that if olde men ate oft such figs, they doe away theyr riuels, as he sayeth. Dioscorides sayeth, that among fruite drie figges be the best, and be good in meates and in medicines, and nourish much, and fatteneth and breed much grosse blood, and consoleteth feeble men, and cleanse the breath, and abateth the cough, and cleareth the voice, and swageth the swelling of the iawes, and purgeth the reins, the bladder, and the mother, as Phisick meaneth.

And such figges sodde in Wine with Wormewood, cureth the dropsie, and purgeth the itching of the Cares, if they be stamped or ground with *seyneuey, but and they be too much used in meate, they breed swelling ventositye, and Lice also, as Dioscorides sayeth. Loke other vertues hereafter de Ficcu.

(*Carice is a kinde of figge which groweth onely in Syria, there is the gardein figge with the wilde figge, whose operation are after the soile whereon they grow.)

*That is now called Mustard seed

*Additio.

Of Cimino, chap. 38.

Comin is called Cuminum, and is a seede with good smell, and with pale coulour, as Dioscorides and Macrobius say, therefore Pelsius saith in this manner.

Rugosum piper est, pallentis grana cimini.

This meaning is, that Pepper is riuelled, and the graine of Comin is pale: and is hot and drye in the second degree, and hath vertue to temper, and to depart, and to distribute, and to abate thicknesse of humors, and to comfort digestion, and to abate ventosities and ach of the stomacke: and to do away smelling, and to staunch the fire of the wombe, if it be dipped in Vineger, and first perched and blown into the nozethilles, that it may make a man sneeze, and it stauncheth blawing at the nose, and liuageth and healeth swelling and ach of the iawes, and with Bayes of the Laurell tree, it helpeth colde reume, and dissolueteth and doth away bloudy reume in the eye, if it be well meddeled with clere Ware, and layde oft thereto. Powder thereof well meddeled with Ware, doth away wanne coulour, that cometh of smiting, or other wise, if it be layde oft thereto: but by oft use thereof, the face shall be discoloured. Huc vsque Dioscorides, and Plat.

And Plinius saith nigh the same, libro. 20. capitulo. 16. where he saith, that some Comin is tame, and some is wilde, and he saith, it accordeth to many medicines and remedies, and namely of the stomacke: for it doth away swelling and blowing thereof, and destroyeth ach, and gnawing of guttes and roapes.

(*Cuminum, called Sefeli, as Dioscorides writeth, is of three sorts, the first is called sefeli Masiliense: the seconde, Sefeli Aethiopianum: the third Sefeli peloponnense. The seede and roote are hot and drye in the second degree. The seede dronke with wine comforteth the heart, helpeth digestion, driueth away gnawing and griping in the belly, it prouo-

keth vaine, expulseth the dead childe, and setteleth the Matrice, and is sayde to be good in curing the falling Cuill, so that the disease haue not continued long.)

Of Coriandro.

chap. 39.

Of Coriander is mention made Exodus, verse. 31. and is a smelling seede: and the Grækes call it Corion, as Iisdore sayth, libro. 17. The seede thereof taken in swete milke, maketh men the more prest to serue Venus. But yet it needeth to beware. For without doubt, if men take too much thereof, it breedeth woodnesse and lesing of wit, and is a venimous hearbe to boundes, for it slayeth them, if they eat thereof, as Iisdore sayeth, and Papias. And he saith farther, more, that Coriander taken in meate, heateth and constraineth and hardneth, and breedeth sleepe. And Authoys meane, that it hath compounded vertue. Of the hearb Coriander Macer saith in his booke thus.

Frigida vis herbe Coriandri dicitur esse, Austerque simul quiddam virtutis habere.

That is to say: The hearbe Coriander is colde, and hath somewhat of cruell vertue.

Galen sayth, that by this hearbe oft men destroy moughts, and putteth long Moymes out of the wombe, if it be ground and dronke with wine, or medled with vineger. And this hearbe hath a good smell in it selfe while it is whole and sounde, and stinketh, if it be frosted with handes, the seede thereof is white and small.

(*This hearbe of some is called Coriander, and is colde drye, and a daungerous seede, if it be eaten rawe or vnprepared, it killeth the bodie.)

Of coloquintida.
chap. 40.

Of Coloquintida merition is made 4. Regum quarto, & is a maner hearb, that is most bitter, and is called Cucurbita agrestis, as it were a manner wilde wæde, for the spraye thereof bradeth by the grounde, and is like to the common gourde, & hath round fruite. This hearb stretcheth and spreadeth in hedges, as a vine doeth, and hath much small fruite and rounde, as Isidorus sayeth, libro. 17.

Dioscor. sayeth, that Coloquintida, that is called Cucurbita Alexandrina, is sometime found alone, and then it is deadly and venemous, as is the hearbe that is called squilla, id est, cepamarina and grineth not all thing so much, when it is found with many other, and hath pith, rinde and seede. The pith is best in medicine, and the seede is secundarie, and the rinde is little or nothing worthe in vertue: and so the pith that is white, is good, in which the seede is well pight: & of that that maketh much noise when it is smitten, is little force, and also if it be sowne to powder. It hath vertue to dissolve and to waite, and of his bitternesse, hath also vertue to depart and to deale, and to thirle, and by subtiltie of his substance, it purgeth scume and melancholy, & it is said that it helpeth the quotidian and quartane, and against scabs, if it be given in due manner to the Patient, and healeth sooth ache, and bringeth out wormes of the wombe.

Powder thereof slaieth wormes of the eares, and openeth the hardnesse of the spleene and of the liver, if the iuyce thereof be dronke with fenell. The broathe thereof, openeth the Emoroides, and veynes of blood, and bringeth out menstruall blood, and hath these vertues, and manye other moe, as Dioscorides sayeth, and Platea, and Plinius also.

*Additio. (Coloquintida, is hot and dry in the thirde degree. Without discrete vlage, it is exceeding hurtfull to the heart, the stomacke, and liver.)

Of coccus the most fruitfull tree in calicut, and of all the worlde.

Coccus groweth in the West India, whose fruitfulness and sweetness, Passeth all the trees of the world. It beareth certaine fruites, like unto great Dates or Nuttes, and generally bringeth forth ten commodities: for it beareth wood most apte to kindle fire, and Nuttes very pleasant to be eaten, also cordes or ropes, which maye well serue for saylers. Likewise verie fine cloathe is made of a kinde of gosse lyke wolle, which when it is couloured, sheweth lyke Silke. The wode is the best that maye be founde to make coales. It yieldeth from the sappe, wine, and odiferous water: sooth of the which tree also, as a kinde of Turpentine or Gumme, proceedeth a moisture lyquide as Oyle, and a brittle iuyce, as Sugar hardeneth, and is verie pleasant. One tree beareth manye of these fruites, whereof the greatest are as bigge as a mans fist, supposed the Nux Indica. The cut braunches will droppe as the Vine, a pleasant drinke. Taking alwaye the first rinde or bark, they put it in y fire, where it burneth quickly and with great flame. The seconde fruite vnder the same first rine or rime, is much lyke unto Bomhace or Silke, and is not vnlike to beaten or wrought flaxe. Of the flowers, they make a certaine kinde of cloathe, not vnlyke Silke: of the course tow, or refuse, they make cordes: and of the finer, tacklyng for shippes: so that what serueth not for cloath, serueth for cordes: within the Nut is a lycour swete, whitish and fattie.

This straunge Tree beareth fruite continuallye. They are so greatly esteemed that in their greatest discordes or warre, it is not lawfull for anye man to hurte them, euen in the landes of their Enemies. They lyue but the age of five and twentie yeares.

Addition

¶ Of Croco, cap. 41.

Of Saffron is mention made. Eccl. 4 & Tren. vlt. And Saffron is called Crocus, and is an hearbe, and hath that name Crocus of the Citie Coricius, for there is most aboundaunce thereof, as Hidore sayeth libro. 17. And the hearbe with the flower, hath that name Crocus, but the flower in the which is the most vertue, is called Crocum. And the freshest and newest is best, y is with good smell, long & little, somewhat white, whole, and not broken in gobbets & in peeces, and smelleth well, and couloureth the hands that toucheth it, and is lyght and sharp, and if it be not such, it is knowen that it is olde or wet, and is sometime counterfayted with a thing that is called Crocomagina, for to increase the waight with foyle of siluer ground, but it is espied, if it be slow to grinding, or if it chaungeth his owne smell, when it is sod. Crocomagina is called the superfluitie of spicerie, of the which Saffron Dyntment is made. Huc. vsq; lfid.

Dioscorides meaneth and speaketh of two manner Saffrons. One is called Hortensis, and hath that name of Cardens, for it groweth therein. The other is called Orientalis, and hath also the name of the place that it groweth in, & is best, and shall not be put in vomitive medicines, and it beareth a purple flower with a head as a violet, & in the middle thereof three flowers or foure, & the best thereof be somewhat red, or all red, and the whitest shall be forsaken. Saffron may be kept ten yeare, and is hot & drye in the first degree, and temperate in his qualitie, and therefore it is comfortable, and so it helpeth much against the febleness of the stomack, and sayling of heart, and doth away rednesse of eyen, which cometh of bloud, or of defilyng, if it be ground with roses and the white of an Egge, and laid to the eye, as Dioscorid. 14. also.

And Saffron hath another property, that it is greene all the Winter long in leaues, be the Winter neuer so colde: & in Summer the leaues of it falleth and

fadeth, and withereth altogether, & groweth againe after the middle of Maruest, & then the floures breaketh out of small stalkes, and as Arist. sayth in li. vegeta. Saffron is much lyke to an Onion, and to Ascolonia in roote, neuertheless it is diuers and varieth from either: For the roote of Saffron is continued to the body, and seapeth not as Ascolonia doth, but all the seminnall vertue is in y roote, and all the cloues of Saffron be leane, & the cloues thereof springeth not out at one side, as it fareth in Ascolonia, and in an Onion of Gardeines: but the cloues of Saffron springeth out of the place of generation of veynes of cloues.

And Saffron hath this propertie, as Arist. saith, it hath very rootes, and cleaveth thereby to the earth, and sucketh nourishing and feeding, as Onions and Garlike and other such, & when the head of Saffron is great and ripe, it beginneth to be departed and to be dealed, and multiplied in manye heades, with theyr fell and skins and rootes: and of euerye each groweth a plant, and thereby it is knowen, that in the head or roote is the vertue seminnall, and the vertue of multiplication and preservation of the kind therof. Plin. li. 20. sayth, that Saffron is not soone tempered with honye nor with swete lycour: but it is tempered soonest with wine or with water, and it is best in medicine: for it destroyeth all swelling and boyling, and soze ache of the eyen, namely if it be medled with wine, and is best for the stomacke and lyuer.

He that drinketh Saffron first shall not be dronken, & garlands thereof letteth dronkenness, & letteth a man y he may not be dronken, it causeth slepe, & moueth the head, and exciteth Venus. The flower thereof, done to the euill that is called the holy fire, helpeth and cureth it. Of Saffron is made an oyntment, that is citrine or yeolow, which is called Clogomagon in Greke, and helpeth against running of eyen. The best dieth the teth and the spetle, and poureth botches of the head, and abateth swelling: and cureth the biting of Serpents and of Spiders, and stinging of Scorpions. Huc vsque Plinius.

Additio

(*Crocus Hortensis*, and *Crocus sacarinus*. The English Saffron is most best, both for colour and medicine.)

¶ Of *Cepa*. chap. 42.

Onion is called *Cepa* or *Cepe*, & is an herbe, that hath all his vertue, in the roote and in the seeds, and is therefore called *Cepe*, as *Isidore* saith, for it hath naught but a head. In lib. de plantis *Aristotle* speaketh of the *Onion* and saith, that the *Onion* and *Ascoloma* beareth leaves twice in one yeare, and the *Onion* hath a stalk and beareth seeds thereon, and hath a roote beclipped with many cloues, and hath ther under, other rootes, as though it were hayrie. And thereby the great roote taketh nourishing and feeding, and radicall humors is sent into all the herbe. And in y first yere this herbe profiteth not in the roote, but in the second yeare after that it is sowed, nor seedeth commonly befoze the second yeare, nor beareth seed in one skin as *Garlike* both and other such, but in the top of the stalk the seeds springeth & spreadeth on small stalkes.

¶ Of *Onions* is double kinde, tame & wilde, that *Aristotle* calleth *Canina*, as it were an *Hounds Onion*. This *Onion Canina* hath white flowers towarde heauen, and somewhat graine toward the earth, and such an onion helpeth against postrumes. And the tame *Onion* hath an hollow stalk without knots, and reneweth both toynts and leaues, as *Aristotle* saith in lib. predicto. And *Dioscorides* saith, that the tame *Onion* is good & profitable both in meate & in medicine, & is gleymie and colde of kinde, and namelype that that is euen long, and the red more than the white, and more the dype than the new, and more rawe than sobbe. And both away griefes of the wombe, and abateth stinch of the mouth, and softneth the wombe and maketh meate sauourie. And the iuyce thereof helpeth them that haue the Litargie that is the sleeping euill, and abateth osteache of the eares, if it be with womans milke dropped therein. If it be eaten conenably, it forcherueth and departeth gleymie humours, &

openeth the mouthes of the veynes, and excuteth bzine and mensstruall blood, and bringeth out ventine, and quencheth biting of a mad dog, and helpeth in other venimes by bitings, and clarifieth the skinne and openeth the pores, and excuteth therefore sweate, & maketh it break out, and giueth to y body no nourishing, when it is eaten rawe: and it grieneth cholaricke men, and accordeth to fleuma-like men, & bradeth thirst and swelling: & noieth & grieneth the head with sharpnesse, and to cate too much of them, breedeth madnesse and wodnes, and maketh dreadfull dreames, & namelype if men that be new recovered of sicknesse, cate too much thereof. *Onions* when yee cate them maketh the eien watrye, and grieneth the sight only with sauour. *Huc usque Dioscorides*.

(There be diuers sorts of *Onions*, some white, some red, some rounde, some great, some small, but all of one sauour & propertie, sauing that the one is somewhat stronger in working, then another, &c.)

*Additio.

¶ Of *Sepe Canino*. cap. 34.

Cepe caninum, as it were an *Hounds Onion* is called *Squilla* also, and is found by the sea side. Therefore *Placarus* calleth it *Sepe marina*, as it were a *Sea Onion*, and is sometime found alone, and is then venimous if it be eaten, except the venimune thereof be quenched. Men vse to depart it in manye partes, and plant them in closed Gardeins, and so quench the venimune thereof. And the mallice thereof quencheeth, if it be done a little space in Wine or in Oyle, and so it is put in medicine. This *Onion* shall be cat: and the inner part and the vtter shal be throwen away. For the vtter part is venimous for too much heate, and the inner for too much dinessle: but the middle part is full temperate and according to medicine.

Libro. 20. cap. 17. *Plinius* speaketh of *Onions* & saith, that among the *Crakes* is many manner kinde of *Onions*, & all their smell maketh eien watrye, and the most round are best, and the sharpe and

red are more bitter than the white, and more raw than sod, and is both set and solwen, and beareth no sēde before the second yeare when it is solwen. It beareth sēde, and then the head is corrupt & destroyed. The head commeth of corruption of the sēde that is solwen, and sēding is corruption of the sēde that is solwen, & sēding is corruption of the head. Onion sēde will be solwen in land that is dolue and cleansed of rootes and other hearbes: the sēde thereof is cut and gathered when it beginneth to were black, or it be all ripe. Onions be best kepte in straw, and to keep them without rotting, they must be washed with luke warme hot salt water, and so they dure the longer, and be the better to eate: but to set and to solwe, they be better kept in sacks. And many men hang Onions and Garlike in smoke ouer the fire, & be so kept, for they should not spire and grow. Of Onions and Garlike spireth, though they be not in earth, but it be let by craft and cunning. Also li. 20. ca. 7. he saith, y wild Onions be not full wholsome nor full good to eate, but they be ful medicinable, and healeth dimnesse with the smell, and exciteth most with vncion, and healeth botches, and cureth hounds biting, with honie and with wine, and helpeth against biting of Serpents, and healeth tingling of eares and deafnesse, and helpeth ach of the reines, with Cole greace or with honie, and pourgeth and healeth woundes, meddeled with honie. Huc vsque Plinius.

*Additiō. (*Squills, the sea Onion, the white field Onion, and Bulbus, which some call Lilies of Alexander: temperate in heat and drynesse.)

¶ Of cucumere, chap. 44.

Cucumber, cucumeris, is an hearbe of whom I sid. speaketh, lib. 17. & saith, that those hearbes Cucumers haue that name, for they be bitter sometime, & may not growe swete, but if y sēd thereof be put in swete milke medled with honie. And Dioscorides saith, y the kind of this hearbe is colde, and slaketh the thombe, and helpeth the stomacke, and

succoureth faint heartes with smell, for leaues thereof stamped is medicinable for biting of hounds, & the sēde thereof bzuised and dzonke with swete wine helpeth the soze bladder. Lib. 12. cap. 2. & 3. Plinius saith, that some Cucumer is tame, & some wilde, and the roote thereof is white and grose, & of the iuice thereof, is made an Electuarie, that is needfull in manye medicines.

(*Cucumbers are colde and moyst, in the second degree.)

*Additiō.

¶ Of Cucurbita. chap. 45.

Cucurbita is a name of Greke, and the originall thereof is vncertaine to Latines, as li. sayth li. 17. and Plin. saith the same, that there be many kinds thereof. And some Cucurbita is tame, & some wilde. The tame spreadeth in boughes, and bzaunches, and leaues, as a Vine doeth, and bindeth it selfe with certaine fastenings and bindings as a vine doth, & beareth somewhat white flowers, which spring out thereof: namely against night, it bloweth and beareth blossom without vndersetting, but the fruite thereof sayleth and rotteth, without that it be reared vp from the ground, & rayled with logs, and rods: as it were a vine. Plin. saith: that Cucurbita is colde & moyst of complexion, and temperate in qualities, and is most found in hot countries & lands. Of the sēde thereof solwen, commeth an hearbe, and thereof commeth white flowers, and fruite at the last, full of sēde & of pith, and the rinde thereof is first soft, and then hard as a tree, when it is ripe. The fruite thereof when it is newe, accordeth to meate, and the sēde to medicine. The sēde thereof hath vertue to depart, and to shed hard matter: for the substance thereof is subtil, and helpeth therefore against the stopping of the liuer and reynes and bladder, and is to such as haue the feauer ague, both meate & medicine, roasted or fried, for it purgeth the matter by vaine, and lareth and abateth the heate, and comforteth the sicke. The sēde thereof is gathered when it is ripe, and washed, & dried in the Sun, that it be not corrupt by superfluitie of

moysture,

moysture, and is kept three yeare in a drie place. Huc vsq; plat.

And Plinius saith, that the iuyce of this hearbe, helpeth against the euill that is called the holy fire, & against y^e swelling of eyen, & abateth ache of the eares, if it be milke hot put therein, and powder of the seede thereof, filleth vp hollowe wounds: and ashes of the rinde helpeth against burning. Li. 20. ca. 4. Plin. saith, there is a wilde Cucurbita, as great as a finger, and groweth in stonie places, & the iuyce thereof helpeth much the stomacke & guts, & the palse of the loynes & reynes. The pith thereof with worme wood and salt, doth a way toth acheriuyce thereof heat with vinegar, fasteneth teeth that wag. The substance thereof with out seede, healeth postumes of the face: wine heat therewith, doth a way rases of the eyen: leaves thereof sod and stamped, helpeth wounds: seede thereof dronk with wine, ouercommeth venime, & shall not be eaten, for it breedeth swelling. Li. 17. Lid. saith, that wild Cucurbita is the same y^e Coloquintida is, a maner Withwinde, a well bitter hearb, and springeth in braunches toward the ground, as Cucurbita doth, and hath great leaues with heaume smell, as Cucurbita hath, as Lid. saith there. Alike before De natura coloquintide. It sameth, that the first maner Cucurbita beareth gourds, & that the worst maner cucumber bereth Pinopius.

(The Gourd is colde and moyst in the seconde degre, whereof two kindes are called Pompeons.)

Of Celidonia, cap. 46.

Celidonia is an hearbe with yeolowe flowers, the fruite staineth them that it toucheth, and is called Celidonia, for it springeth or bloweth in the coming of Swallowes, as Lid. saith lib. 17. For a Swallow is called Celidon in Greke. Dels as Lidore saith, it is called Celidonia, because it helpeth Swallowes birds if their eyen be hurt or blind. And Plinius rehearseth the same, & saith, that by the iuyce of Celidonia, Swallowes eyes turneth againe to the first state, if they be hurt or put out, and hath ver-

tues that be noble and good, and dissol- ueth, draweth and wasteth, as Dioscorides saith, and abateth ache, and purgeth the head, and mensstruall bloude, and cleanseth the Mother, and cureth the Scur and Canker of the mouth, as Plinius saith, and Dioscorides, and Placarius also.

(*Celidonia, Salendine, it is called, fig. wort, and Parth Parigolde. The two Salandines are hot and drie in the third degre. The Parth Parigolde is not used in Physicke.)

Of Centauria, cap. 47.

Centauria is a right bitter hearbe, hot and drie in the third degre, & is called therfore the gall of the earth, as Lidore saith: for one that was called, Acheronecentaurus found & knewe first the vertue thereof, as Lidore saith, lib. 17. And thereof is two maner kinds, the more & the lesse: the first hath more greater blossomes and floures, and is of more vertue than the lesse, as it is sayde in Placarius.

And Constant. saith there, that it is said, that the roote of the more is hot and drie in the second degre, and hath some bitternesse with swetenesse, & hath therfore vertue of fastening together, and of the bitternesse it hath vertue of temping and of dealing, and the leaues & floures haue more vertue in medicine, than other things thereof. This hearbe abateth wombe ache, and clereeth sight, and stoppeth the spleene and the reines, and cureth the palsey, and saith wormes of the wombe medled with hony, the roote thereof closeth, and helpeth wounds, as Plinius saith, and Dioscorides, and Placarius also.

Of Daphni, cap. 48.

The Laurel tree is called Daphnis in Greke, and Laurus in Latine, as Lidore saith, lib. 17. and this hath the name

Laurus

*Additio.

*Additio.

*Additio.

Laurus of Laus, praising: for in great worship and praising Conquerors were sometime crowned with Garlandes of boughes of the Laurell tree. In old time it was called Laudea, but afterward D. was changed into R. and the Tree was called Laurus, as sometime ϕ undertide, was called Medidies, as Is. saith. And ϕ Grækes call this tree Daphnes, for it is allway greene winter & summer. Therefore Victors were speciallly crowned therewith, as Isidore sayth: and saith thereto, that the common fame is, that onely this tree is not smit with Lightning, therefore it was hallowed to Apollo, by olde time.

Of this tree speaketh the Maister in history, super illud verbum, Consiluit Isaac Dominum, super Gen. 17. and saith: that Rebecca for trembling of Nations that she had sene in them that perished, she laid a manner Laurell tree that she called Tripodem, vnder hir head, & sate hir vpon boughes of an hearbe that was called Agnus castus, for to vse very Reuelations and sights, and not fantasies.

Lib. 16. cap. 30. Pliny speaketh of the Laurell tree and saith, that this Tree is properly hallowed to triumphal worship of Conquerours, and is had in houses of Emperours and of Bishops, for it worshippeth the house, and maketh it faire. And there is two kindes, one is called Delphica, and the other ciprica. With the Laurell Delphica, the Delphes were first crowned, when they were first Victors. And afterwarde with the Laurell Ciprica the Romanes crowned their victors. And now is many manner kinde of Laurell tree, but they be diuers in greene colour and in greatnesse of leaues, and in likenesse of Bayes, and is a tree of many manner kinde. And Pliny reckoneth thirtene manner kindes of the same tree, among whom he reckoneth one manner kinde, that was hallowed to the great Iupiter, and to Appollo Delphicus. Therefore the lande that beareth Laurell tree, is safe from lightening both in field and in house, and Appollo vsed not to giue ans weres, but in presence of Laurell trees.

And some men supposed, that this tree

was according to the seruice and worship of God, and for that cause it was had in worship in Triumphes and victorie. And it was not lawfull to defile ϕ Laurell tree in vn honest and vnlawful vices, for it should be offered and set vpon Altars to please the Gods therewith.

The Emperour Tiberius Cæsar, in thundering and lightening, vsed a Garland of Laurell tree on his head, against dread of lightening, as it is sayde. Also ther Plinius telleth a wonderous thing, that the Emperour sate by Drucilla the Emperesse in a certaine gardeine, and an Eagle threwe from a right high place, a wonderful white Ven into the Emperesse lappe whole and sound, and the Ven held in hir bill a bough of Laurell tree full of Bayes, and Diuinoz toke heede to the Ven, and solued the Bayes, & kept them wisely, and of them came a Wood, that was called Silva Triumphans, as it wer the Wood of worship, for victorie & maiestic: for afterwarde the Emperour bare Laurell tree in his hand, and a garlande thereof on his head. And afterwarde other Emperours in ϕ same wise shuld be crowned with Laurell tree of the same wood, when they had victorie. Huc vsq; Plin. And Diosco. telleth moze of the Laurell tree and sayth, that it is a tree of seemly shape and of great smell, and is good and of wonderfull vertue, for ϕ greene leaues thereof, that smell full well, if they be stamped, healeth stinging of Bees and of Wasps, and doth away all swellings, and keepeth boies and cloathes that it is among, from mothes & other wormes, and saueyth them from fretting and gnawing. The fruite of Laurell tree are called Bayes, and be browne or red with out, and white within and vntuous. They be round in shape, hot in complexion, and drye in the second degree, with subtil substance and vertue of pouging and comforting, therefore they be profitable to be put in many medicines. Of Bayes is made precious oyle, that helpeth against many euils & colde passions. (*The Bay tree is of some taken for the Lauriell: notwithstanding they are two seuerall trees, & yet the Lauriell is rather an hearb than a tree. Read Dod.)

* Additio.

¶ Of Diptanno. chap. 49.

Diptannus is a medicinable hearbe, & the roote thereof accordeth most to medicines. And the substance thereof shall be whole and not pearced, and sal- leth not to powder when it is broke, and hath vertue to dissolve and temper, to drawe and waite venime, and venemous biting, if it be dronke & laid to the wound, as Dioscorides saith and Platea also. And it is sayd, that it hath the vertue of Triacle in many things, with few things put thereto, & exciteth menstruall blood, and bringeth out the secundine, the bag that y^e childe is in, in y^e mothers womb, and bringeth out a dead childe of y^e mothers womb, and helpeth them that have the falling euill & the palsie, with iuyce of rewe, as he saith.

In Pli. li. 26. ca. 8 it is said, that a Vinde taught first the vertue of Diptannus, for she eateth this hearb, that she may calue easelyer and soner: if she be hurte with an arrow, she seeketh this hearbe, and eateth it, which putteth the yron out of the wound, as Basilus saith in Exameron, and Ambrosius, and the Erpосто super ca. where he speaketh of Vinde calues. Isidore saith, that this hearb groweth in many places, but that that groweth in fat fields, is little worth, and that that groweth in drie places & stonie is best, and a little thereof tasted, heateth the mouth, as he saith. And libr. 17. Isidore saith in this manner, Diptannus is a mount in Creta now called Candie, and thereof this hearbe Diptannus hath the name. Virgil sayth, that a Vinde wounded, goeth about in the landes and seeketh this hearbe Diptannus. This hearb is of so great vertue, that it driueth and putteth yron out of the bodie: therefore beasts smitten with arrowes, eat thereof, and drine the yron out of the body, for this hearbe hath a maner might of war, to drine out arrowes, and darts, and quarrells, as Isidore sayth.

(*Diptani of Candie, wherof are three sorts: the right Diptani is hot & drye like Peneoyall, but it is of subtiller partes, the other not so good.)

¶ Of Draguntea. ca. 50.

Draguntea is an hearbe, and hath that name, for the stalk thereof is speckeled as an Adder, and hath the likenes of an Adder, or of a Dragon, as li. saith, lib. 17. Many men call this hearbe Serpentaria or Colubrina, for it hath a red floure departed and shaped as the mouth of a Serpent, & out of the middle thereof springeth as it were an Adders tongue, sharpe, blacke and round, and in the middle of the floure thereof riseth as it were an head with great eyes and round, first graine, and then red when it beginneth to ripe. This hearbe hath great vertue & might, as Diosc. saith, for the roote thereof dried and made to powder with water of Roses, cleanseth the face, and maketh it clere and of good colour, & healeth the fester with French sope, and dryeth it vp, & maketh the mouth thereof so wide, that the bone that is within broken or rotten may be drawen and taken out at the full, and helpeth the Canker with vinegar and hot lime. Leaves thereof sod in wine, ripeth Postumes and botches. Iuyce thereof helpeth hearing, that is hurt and grieved by cold, and cleareth the sight, and exciteth menstruall blood, and destroyeth the Emoroides, and drieth the nether veynes that run full of blood. The iuyce thereof dronke, maketh a woman haue childe before hir time, & driueth and chalet away serpents with the smell, and a beast that is baulmed with the iuyce thereof, shall not be hurte of a serpent. Huc vsq; Diosc. and Platea.

(*Dragons are of three sortes, Maior, Minor, & Palustris. Their rotes and fruite are hot and drye in the thirde degree.)

Of Draganto. cap. 51.

Dragantum as Plat. & Auicen means, is a manner gum of a certaine tree, of the which tree the kinde humour is hardened by nourishing of heat, or by strengthening of cold, & thereof is treble kinde, for some is white, pure, and clere, & that is best. And some is some deale red and

Ddd.

citrine.

citrine, & that is not so good as y^e white, that hath no earth medled therewith.

The white accordeth to cold medicines, and the red and the citrine to hot, & may be saued and kept fortie years, and hath vertue of cooling, of moysting, & of clearing, and that it hath of colde & of moy- sure: and hath vertue of fastning things together, of the vertue of gum, and help- eth against the euills of the bzeast, in E- lectuaries and sirops, for it moysteth the drie bzeast, and restoroth humour that is lost, and abateth the cough, and healeth chipped chins and whelkes of the lyp- pes and of the mouth, and cleanseth the face, and maketh it white, and helpeth them that haue golwes, and against the blou- die fluxe, as it is said in Platearius.

¶ Of Ebero. chap. 52.

Eberus is a tree growing in Aethio- pia, with blacke colour, & is a plaine tree, and smooth in groping and handling, and is hard and heauie, and so for strait- nesse of pores, it sinketh anone in water downe to the ground, as it is said in lib. Vegetabilium, & is somewhat slower and biting in sauer, and taketh fire anone, if it commeth nigh therto, & maketh a soft & sweet smoke and smel, and sheweth redde colour, if it be scoted on the rinde, & hath vertue to purge, and to comfort, and ther- fore it is put in Collirijs, as plin. sayth & Diosc. also. Collirium is an oymnt, that helpeth eyen. Lib. 17. li. speaketh of this tree Eberus and saith, that it grow- eth in Inde and in Aethiopia, and tour- neth into stone, if it be long beaten. And the tree thereof is blacke, and the rinde is smooth, as the rinde of a Laurell tree, with diuers speckes: but that that hath no speckes is best, if it be light & smooth as an horne. It is oft set by crables, for blacke sights shoud not feare the chil- dren, as Isid. and Virgil say, Plin. prai- seth this tree Eberus li. 12. ca. 5. and saith, that Heberus is the most precious tree, and therefore the Aethiopes offered this tree Eberus, with golde & yuoze to Em- perors, in stead of tribute: & so it is read, that y^e Quene of Saba, gaue such things to Salomon the King. 3. Reg. 10.

(*Heberus a tree, whereof the woode is black as teate within, and beareth nei- ther leaues nor fruite. First booke of kings, and tenth chapter, after Geneua translation.)

¶ Of Edera. chap. 53.

The is called Edera, and hath that name, for it cleaueth to trees, as li. saith: or it hath the name of Edus, a bird, for it multiplieth milke in Goates, that eate thereof, & with that milke kids be fed and nourished. The roote thereof pearceth things that be full hard, and is colde of kinde, and betokeneth, that the ground is of colde kinde, that it groweth in, and is long greene, and hath slower & biting sauer. And 16. li. ca. 33. Plin. mea- neth, that of Yuie is double kinde, white and blacke, male and female. The male is harder in leaues, and moze fat & greaser. The white Yuie hath white fruite, & the blacke hath blacke.

Ofte Poets are crowned with Yuie, in token of noble wit and sharpe, for the Yuie is alwaye greene. And they went crowned with Yuie, that serued in the temple of Liber pater, that is called Bac- chus also, and so this tree was hallowed to Bacchus God of wine, and to Mars. Also therfore the great Alexander crow- ned his knights with Yuie, when they had the victoie of Inde, as Plinius sayth, by ensample of Liber pater, that dressed the Basnets of his men, with stalkes of Yuie. And is a tree that stretcheth much upward, while it findeth a tree or Wall, wheron it may creepe upward, and hath boughs and bzanches and berries, but they be bitter. The shadow thereof is noi- full and grieuous, and strong enemye to cold, & most loued of serpents, & breaketh walls & graues: therfore wonder it is, y^e it was in worship amog men in old time. The leaues thereof be clone to corners, & heauy smel, plaine & bitter, & woymes lurke vnder y^e shadow therof. Also ca. 34. the kinde of Yuie is full wonderfull in knowledge and assaieng of wine: for it is certain, y^e if wine medled with water, be in a vessel of Yuie, y^e wine stacteth ouer y^e bzink, & the water abideth. Huc vsq; Pl.

*Additio.

Hedera.

Dioscorides saith, Juice is medicinable, though it be bitter, and is straining, and healeth the bloudie flux. Juice of it drop-
ped in the nose, purgeth the head and a-
bateth the ache of it. Juice thereof heat
with oyle put in y^e eares, helpeth against
deafenesse. Also Juice is compounded of
contraries, and worketh in contrarie
causes: And therefore, it hath ver-
tue of riping, of drawing and of clean-
sing and of easing: and therefore oft the
leaves thereof be layed to sores. The
Summe therof dissolvieth and tempereth,
and helpeth against the stone. A Goate
bucke fed with Juice leaves, maketh the
moze sharpe blond to breake the stone in
the bladder and in the reines. And ther
is a manner Juice, and deaw falleth on
the leaves thereof, and wereth gleymie, &
turneth to glewe: the vertue thereof is
great, and assayed by Physicke, for smoke
thereof exciteth mensuall blond, and
bringeth out the Secundines, the bag that
the child is in, in the Mother, and aba-
teth the reume, and comforteth the head
and the wit, and helpeth agaynst the
Cough & against the fire of the wombe,
and is profitable to be put in medicines.

(* Juice is medicinable for manye cau-
ses. The gumme of Juice killeth lice and
nits, and being layd too, it taketh awaye
haire. It is unwholesome to sleepe vn-
der the Juice, or in an Juice bush. It ma-
keth the head light and dizzie.)

Of Elitropio. cap. 54.

Elitropium is a drye hearbe, & hath
that name, for it blometh in the shin-
ing of the Sunne in Summer, when
the daye is longest: or els for it beareth
and turneth the lease about with the mo-
ving of the Sunne. This is the Rod-
wort, and is called Solsequium in latin,
as Isidore saith lib. 17. For the flower
thereof vncloseth when the Sunne ari-
seth, and closeth againe when the Sunne
goeth downe. And this hearbe is called
Verruca, for it destroyeth and doth awaye
wartes, if it be dronke or laide too in a
plaister wise, as Is. saith. And Plat. saith,
that this hearbe Solsequium, is called the
Sunnes spouse, and is a colde hearb and

moyst in the second degre, and the iuice
thereof dronke, helpeth against venime
that is eaten or dronken, & helpeth also
against biting of houndes and other be-
nimous biting, if it be brused and laide
to the wound. Also it helpeth much a-
gainst chafing and stopping of the liuer.

(* There are of two sorts, the great &
the lesse, called Tornesol, hot & dry in the
third degre, both kindes of great opera-
tion. Dodoneus.)

Of Eleboro. cap. 55.

Eleborus hath the name of the River
Eleborus, for there groweth much
thereof, as Is. saith. And the Romanes
call this hearbe Veratrum, for it bring-
eth wit that is moued, into good dispositi-
on and health, if it be eaten or dronke:
and thereof is two maner kindes, white
and black, and is called white Eleborus,
for it hath white rootes, & cleanseeth and
pourgeth white and fluxumetick humors:
& the blacke hath black rootes, and clean-
seth blacke and melancholike humours.
Dioscorides and other Authours meane,
that it is a full violent hearbe, and shall
be taken readely and warely, for it grie-
ueth soze and stayeth some, if it be vnrea-
dely taken of any person, and helpeth ne-
uerthelesse against manye euills, if it be
taken in due manner, as Dioscori. saith.
For it destroyeth the seauer quartane, &
slaieth woymes of the eares, & els where,
and ponder thereof helpeth them y^e haue
the falling euil, & them that haue the Li-
targie, the sleeping euil, if it be meddeled
with bread, and stayeth mice if they eate
thereof, as Diosc. saith and Plat. also. Of
the two manner kinds of this hearb, the
white Eleborus is the better, & is hot and
drye of complexion in the fourth degre,
and groweth in mountaines & in moyst
places, & hath leaues like to the leaues of
plantaine, but they be moze long & moze
sharpe in the ende, and the stalke is a cu-
bite long or moze, and the roote thereof
layeth both vplward & downwarde. And
we shall neuer vse Eleborus, but y^e mat-
ter be digested and made readye before
hand, & yet then full wiselye. Therefore
Hippocrates saith, if thou wilt take Ele-

Ddd. ij.

borus

*Additio.

Hellebo-
rus.

*Additio.

Helitropi-
um.

borus, moue thy body, least that thou ouer sleepe: and hath vertue to resolute moyst matter, and to tourne it to ventositie, and thereof commeth stopping of spirites, and death, as Dioscor. saith, and Platea also. And the blacke Eleborus, is much more perillous.

*Additio.

(*Head Fuchsius, Mattheolus, Turnar, & Dodoneus. This is a dangerous hearbe, to cause a deadly sleepe, whereof are two kindes, blacke and white.)

¶ Of Esula. chap. 56.

Esula.

Esula is a tree that is hot in the third degree, as Philosophers meane, and dyed also, as Diosc. saith, and the roote thereof is best in medicine, and of this hearbe is many manner kindes. And the vertue thereof is now in milke, and now in humour, now in seede, and now in the roote. Thereof it is sayd, Lac Anabula parit, Cacaputia semine gaudet: that is to say, Anabula bringeth forth milke, and Cacaputia seede: and Esula helpeth by the rinde of the roote. And so the vertue of the first is in milke, and the second in the seede, and of the third in the rinde of the roote. This roote Esula hath plain leaues, and of this hearbe commeth humors that fretteth and gnaweth, & maketh wheelks arise in the flesh and skinne, and poureth stumatike humours, and helpeth against the Dropsie, and other passions & euills that come of stumatike humours.

*Additio.

(*Pityusa Maior, great Ezula, Spurgo Giant, and Pine Spurge, of two kindes.)

¶ Of Eruca. chap. 57.

Eruca is a white hearb, sometime tame, and sometime wilde, hot & moyst, and softning and opening, and comforteth the reynes, and cureth and healeth the Palisie, and exciteth vrine, & purgeth the bladder and reynes, and is good in meate and in medicine: and Vex loneth and haunteth the flowers thereof, as Plin. saith.

*Additio.

(*Of this hearbe, is found 2. kindes: the one tame, which is common Roc, that most vled, the other wilde.)

¶ Of Enula. chap. 58.

Enula is an hearbe, and is oft called Enula Campana, and thereof is double kinde, the one groweth in gardens, & the other in fields, and hath more vertue in the roote, for the roote shall be gathered in the beginning of Summer, and dyed in the Sunne, that it be not corrupt with moysture, and hath vertue to plaine and smoth, and to cleanse and purge, and to comfort the sinewes, and to consume and moyst gleymie humour, & helpeth wonderfully against colde cough that is cold, and against colde passions and euills of the spirituall members. Thereof it is written in Macers booke:

Enula Campana reddit precordia sana.

The meaning is, that this hearb maketh the breast & spirituall members whole and sound.

*Additio.

(*Inula, and Enula Campana, of some Elecampane, Scabivort, & Horse-hale.)

¶ Of Epithimo. ca. 59.

Epithimum is the floure of Thyme, that is a hearbe, and all the vertue thereof is in the floure: For onely the floure thereof is put in medicines, as Dioscorides sayth, and Platearius also. And hath vertue to purge stumatike humour and melancholike passions, and helpeth against the Quartane and Quotidian, & also against difficultie of pissing, as Constantine sayth, and against stranguria, that is a litle pissing and soft, and against stopping of the liuer, and of the splene.

*Additio.

(Thyme is named of the auncient Grækes and Arabians, Epithimum, Thyme.)

¶ Of Ebulus. cap. 60.

Ebulus is a tree, most lyke to Elerne Tree, both in leaues, and in stalkes, rootes and rindes, in flowers and branches, and are good in medicines, and haue vertue to temper and dissolve, to consume & wast great fleame, thicke and gleymie humours. And the iuyce of Ebulus helpeth against goutes, and shrinking of sinewes of feete and handes, and against the Dropsie that commeth of stumatike cause, & of colde.

And

And helpeth also against swellings and gatherings of euill humors betwixne the skinne and the flesh in euery place of the bodye, whereof and in what place it be gathered. And Ebulus helpeth best against ache and sores, that cometh of strokes, beating and falling: for if the patient be oft washed with broth therof, it abateth both ach and swelling, and giveth might and vertue to the sinewes, & ioynts of boones. This hearbe Ebulus sinketh in smell, & is not kind in sauour, but in working and in vertue. In medicine, it was accounted best among men of olde time, as Dioscorides, Plinius, and Placca meane.

*Additio.

(This hearbe is called Malwort, or Dane wort, and is verry lyke vnto the Elder tre toppes: of some called, Dane wæde.)

¶ Of Ficus, cap. 61.

THE figge tre is called Ficus, and hath that name of fruitfulnessse, for it is more fruitful, than other trees, for it beareth fruite thre or foure times in one yeare, & while one ripeth, another springeth anone or sone. And a figge tre of Aegypt is more fructuous holden, and the stocke thereof done in water, sinketh anone to the ground, and riseth and cometh vp aboue the water, after that it hath lyen in the mudd, against the common course of kinde, for when it is wet, it should by waight of the moisture, abide vnder the water. Before Pythagoras time, Hawkes were fed with figges, and after he brought them to the vse of flesh, that is the stronger meate. It is said, that figs doe away the shriveling of the skinne of the face, or wrinckles on the hands of olde men, if they eate thereof among theyr meate: and telleth that full cruell Bulls become milde anone, if they be tied to a fig tre. And he telleth that the figge tre may be made to beare well fruite, by remedy of a tre, that is called Capricus, rusc vsq; lido. lib. 7. cap. 7.

In libro vegetab. Arist. saith, that the humour of the rinde of a tre, that is as it were bloud in beastes, is white, & mil-

kio in some tre, as in a fig tre, and in a Mulbery tre, that is called Morus, but the milke of the figge tre hath vertue of running together, to make chese, as the floure of Cordei casealis. The humour thereof is full vntuous, therefore the fig tre beareth much fruite, for what is vntuous tourneth into fruite, and what is thin and watrye, tourneth into leanes, which be broad, and clouen, and sharp in the endes. It is sayd that if the genitals be baulned with the iyce thereof, they be moued to lecherie. And such moting is spoken of in the Close sup. Gen. 3. lbi. Fecerunt sibi de folijs ficus perispermata. Arist. saith, that it happeneth, that the fig tre wereth barren sometime for default of humour, and sometime for superfluitie of humour: and in either case needeth medicine. In default of humour, & Cardeiner doth thereto conuenable dounge, & fresh water. And if it be for superfluitie of humour, then he pearceth & tre with nailes, & voydeth the superfluitie of humour, as it is sayd before, De arborum medicina lib. 14. ca. 8. Plinius speaketh al that is before rehearsed of lido. and saith, that & fig tre of Aegypt beareth most, and is like the tre Morus in quantitie, in leaues, and in sight: and beareth fruite foure times in the Summer, but the first springeth and is not ripe: and herto the fig tre of Cyprus is like, and burgeneth and bringeth fruite foure times, but the burgening thereof ripeth not, except they be first carued and cut, that the superfluitie of milke may passe out thereof. And knops thereof cometh forth without leaues in the ende of boughs, and is like to Populer in the roote, and to Olive in leaues, and lyke thereto in greatnesse of the tre. And the fig tre is a tender tre, & feeble, and is therefore sone grieved with strength of colde, & namely when it becometh to burgen or spring.

Also lib. 12. ca. 6. Plin. saith the same: and he saith, that there is a figge tre of Inde, that beareth certaine small apples, and hath many boughs and thicke, that bend so to & grow by their own weight, that they sticke in the ground, & of them spring new branches about & old stock, and maketh so great a shadowe, that

heards come and abide there vnder for succour against heate, winde, and locusther. And the ouermost boughes of this tree stretch vpiward full high; & the side boughes spread wide about the olde tree, as it were growen, and make a great shadow, and the leaues thereof are full broad, and shaped somewhat lyke to a shield, and beareth many apples, but they be small; & passe vnneth the bignesse of a Beane, & be so riped among the leaues with heate of the Sunne, that they are so swete, that it is accounted a miracle. *Hæreto lib. 15. cap. 19. Plin. saith: That there is a tree, that is called a wilde fig tree, and hath another name, and is called Caprificus, & ripeth neuer, but it giueth to other, that it hath not of it selfe: for often Cardeiners make cliftes in the rinde and roote of a fig tree, & graffe thereon grasses of the Caprificus, and by conuenable grassing thereof, the roote is disposed, and receiveth new aire, and good humour, and also might and vertue and greene colour. And so white humoz, that is matter of figs, passeth into nourishing thereof, as it is rehearsed before, in y tree tisse De causa fructificationis arborum & herbarum. Also he saith, that some trees shall be set nigh Trees that beare well fruit, that blasts of winde may be bozne therefrom to the figge tree: and thereto the Southerne winde is better than the Northerne winde, for the Northerne winde grieneth the fig tree more than the Southerne winde. Therefore fig trees thriue the lesse in the North Countrey: for the white humoz thereof is some wasted and remoued, where such wind hath the masterie. Of the effect and doing of the fig tree, touching the rotes, leaues, & rinde, and fruite: loke before In tractatu de Carica, in litera C. There it is openly contained.*

*Additio.

(*Ficus sativa, and Ficus Siluestris. Figges pound with Salt, Rue, and Putmegs, withstandeth all poyson, and corruption of the aire: and this was a secret Preservative, which Mithridates King of Pontus, used against all venime and poyson.)

¶ Of Fraxino, ca. 62.

THE Ash is called Fraxinus, and is a tree that groweth in rough places & in mountaines, as *Id.* saith, and thereof be made shaftes, and speares. Therefore *Ouidius* saith, *Et Fraxinus utilis hastis*, that is to say: Ash is good for shaftes & speares. *Lib. 16. ca. 13. Pliny* saith, that among trees, kinde hath gendered the Ash right profitable, and is a high tree, round and euen, and sharpe vpiward in leafe, & is made noble by praising of *Homerus*, and the speare of *Achilles*, and is in some place so lyke to the Cedar tree, that it beguileth the buyers, if the rinde be away. The leaues thereof helpeth against venime, and the iuyce thereof wounding and broken, helpeth best against Serpentes. And Ash hath so great vertue, that Serpents come not in shadow thereof in the morning nor at euen: and if a Serpent be set betwene a fire and Ash leaues, he will flye into the fire sooner than into the leaues. In Greece y leaues thereof is poison to beasts, & grieneth not other beasts that chewe their cudde, and grieneth not beasts in Italy. It blometh first of twigs spring thereof, and leaueth not the leaues or it beare flowers. And thereof is double kinde, as the *Grækes* tell: the one is long and not knottie, the other is more in leaues, and more harde, and lyke to a Laurell tree. Other men put difference of the Ash, by diuers place that it groweth in. That Ash that groweth in fields, hath more crispe leaues: and Ash that groweth in mountaines hath more thick leaues, and of the leaues some be better than some. *Huc vsque plinius.* And *Plat.* saith, that Ashe is a tree hot and drye in the second degree. The rinde & leaues thereof, with Anise and Marshmumpes that groweth thereon, accordeth to medicine, for it stauncheth the fire of the wombe and spewing also, if they be sod in raine water and vineger, and layd to the stomacke.

(*The lye that is made with y ashes of the barked of the Ash tree, cureth the white scurffe: seeth in the saide lye, the Bramble leaues.

*Additio.

¶ Of Fago. chap. 63.

Beech
mast is
good for
Deere &
hogges.

A Beech is called *Fagus*, and is a tree; & the matter therof is needful in many things. And lib. 17. Isidore sayth, that the Beech is a Tree that beareth mast, and hath that name *Fagus*, for sometime men liued by the fruit thereof, and toke meate thereof. For Page is Greeke, and that is to say eate, as Isidore saith, libro 17. cap. 7. And he sayeth, that the mast of the Beech is combed, closed in a smooth skin, and is lyke to a pent kernell, but the rind is moze soft. The marrow therof is deere to mice, and fatteth Glires, that seemeth wise, and be somewhat moze in quantitie. And this fruit accordeth with Culours and Wartles, and sebeth and nourisheth them. The rind of this tree is full profitable, and namolye among the north Dicks, for therof is made vessel, seruing to diuerse uses and doing, as he saith, cap. 10. Also there it is sayde, that mast therof is full sweet, and nourishing, and feeding. And flesh of beastes that bee fedde therewith is full profitable, and may be sodde and is light. The Tree is not full sadde and fast in substance, but porre and full of hoales, and dureth there, soze not full long, as he saith, neuertheles the substance therof accordeth to many things, as to make shingles, and other things that belongeth to building. And substance of Beech that is cleane & pure, & not eaten with wormes, is most needful to Glasers craft, for of ashes therof with other things, & with blast of fire, glasse is craftely arayed, and lytle fuel is founde that accordeth so wel in euery manner to so wonderfull a worke. The tree is smooth with many pores, & is some eaten with wormes, and rotteth some. And is some clone and set on fire, as Plinius meaneth. And Beech beareth some flowres, as the Tree *Tilia* doth, but not so well smelling. Neuerthelesse Bees haunt the flowres therof, & gather wilde honnie in hollownesse of trees.

(Men doe not gather these Buds of the Beech for mans vse, yet Beech is sweet and good for to eat, and almost as good in medicine, as is the kernell of the Pine apple.)

Of Faba, chap. 64.

The Beane is called *Faba*, & hath that name of Etimology of Greeke, as Isid. saith, lib. 17. And is a manner Codware, & serueth to Potage, & in olde time men used to eat therof. And herof is double kind. One is called a Beane of Aegypt, & the other is the common Beane, which is sometime called *Fresa*, for men gren oft when they grind and breake it, as he saith. And Dios. saith, y Beanes bee solwen both in gardens & in fieldes. The stalks therof ariseth with edges and corners, & is great and hollow with knots, with a lease of leaues in euery knop; and the leaues be broad & plaine, & sound, and narrow in the endes; and Beanes beare white flowres, with red or black specks about in the ends, with good smell. And Bees haunt much the flowres of beanes. And in the stalks bee many coddies, that be thick and long, and distinguished with in, as it were many dens and chambers, in which the beanes be set in theyr own place, departed each from other: And the coddies be first greene without, and white within and soft, and hardeneth litle and litle by heate of the Sunne, and is blacke at the last, and that is token of ripenesse.

Dioscorides and platearius meane, that the Beane is colde and dry, except it be greene, and is then moyst in the first degree, and nourisheth but lytle, if it be eaten greene, and breedeth thick humours and swelling in the ouer parte of the wombe, & greueth therefore the stomache, & breedeth thicke bloud & melancholike, & also thick smock, & greueth the bryne therewith. And beanes cause baine dreames and dreadfull. By seething and roasting thereof, swelling ventositye is abated, but not all destroyed.

He y eateth Beanes continually, hath ach and gnawing in the guttes and in the roapes. Beanes stop the spleene, and make harde the wombe. Beanes eaten with the hulles be harde to desie, and breed much swelling, but the cleane beane when the hull is away cleanseth, and so the cleansing therof purgeth the face, and

cleanseth the lungs if it be dronke, and healeth postumes of the teates and pappes, & doth away moynes and bleariness of eien moyled with roles, & stencheth humours that fall and come to the eien; if it be chewed & layd to the Temples, and stancheth the blood that runneth, if it be sit and laide to a veine that is cut, and stancheth milke that runneth out of breasts, and helpeth them that haue the Podagre and Goutes, if it be sod with sheeps Tallowe, and laide to the soze, and smiteth against swellings and gatherings and Postumes, if it be sodde in Vineger, and layde thereto in the beginning.

Libro. 18. cap. 12. Plinius speaketh of the property and kind of the Beane, and sayth, that among poults that groweth in coddles, Beanes is called the best. And many meddole Beanes with bread come to make y bread y more heauie. Beanes be dampned by Pichagoras sentence: for it is sayd, that by oft vse therof, the wits be dolted, and cause many dreames. Wherofe as other men meane, for dead mens soules be therein. Therefore Varro sayeth, that the Bishoppe shoulde not cate Beanes. Among corne onely the Beane springeth with leaues, and is full in watering of the Bone. And is not sod in sea water, nor in other salt water: & is soluen befoze the going downe of the leauen stars, that be called plades, and is ripe & gathered befoze winter. And loueth most water while it blometh, and brought when it is blossomed, and amendeth the land y it groweth in, in stead of dung. Therefore in Thessalia fields y Beanes grow in, be eared when the Beanes blowe. In many places Beanes growe without traualle of tilling, and namely, in Mauritania, and in the landes of the North Decan: but they be so hard, that bunneth they may be sod. Beanes growe in Aegypt with sharpe prickles, therfoze Crocodiles flye from them, and dreade least their eyen shoulde be hurt with the sharpe prickles of them. Such a Beane is cubites long, with a head as a Popie, and therein Beanes be closed, and that head is red as a Rose: and those Beanes growe not on stalks nor in coddles. The

Geniculatus and stalle therof hath branches and large leaues. And the fruit is somewhat bitter. The root therof is earthen rawe and sod. And is like in quantity to the rootes of the Red, Huc vsque Plinius, lib. 18. cap. 12. And he saith the same chap. 17.

Virgillus inquit, intro. et amurta fabam profundentibus, grandescere eam promittit.

And one sayth, that Beanes grow the sooner, and thrive the better if they be watered in pisse three daies, ere they be sown. Huc vsque Plin.

(Crane Beanes befoze they be ripe, are colde and moist: but when they be drie they haue power to binde. The wild field Beane serueth to no vse for man, that is wholesome, nor scarce good pender for a horse, except with Wheate bran well baked and hard.)

Of Frumento. chap. 65.

Wheate is called Frumentum, & hath that name of Fruendo, vsing in eating: and thereof corne hath his name Fruges, as Isidore sayth. And so the ouer part of the roote is called Frumen, and the sauer of the meate is principallye knowen. It is a propertie of Wheate to haue eyles on high in the eare, & graines and corne in hollowe boales. For in all manner Wheate the stalke springeth out of the roote, and the eare of the stalke inuironed with small holes, in the which the graines of corne be closed. And about the eare groweth small eyles and sharpe, as it were darter, and thereof the eare hath his name Spica, for darter be called Spicula. And these eyles defend the eare, as it were darter, for small Birds shoulde not bite the eare, and take awaie the graines of Wheate, nor other small beasts. And the stalke is compassed with leaues, and hulles succoured therewith, for it shoulde not bend to the ground by weight & heauinesse of the corne in the eare. The stalke is called Stipula, as it were Vslipula, and hath that name of Vlle, burnt. For when it is gathered, some of the strawe is burnt to helpe & to amende the lande. And some is kepte to

*Additio.

fodder

fodder of beasts, and is called Palea: for it
 is the first meate y^e is laid before beasts,
 namely in some countreies, as in Tos-
 cany. And the kinde thereof is colde, that
 it suffereth not. Nowe that falleth to
 thedd, and is so hot, that it compelleth
 Apples, for to ripe, huc y^e que hidoros.
 Many manner of corne is called Fro-
 mentum, as Idore sayth, and Plinio also
 lib. 18. as Wheate, Barly, Rye, & Speale,
 and other such, of whome it shall be spo-
 ken afterward, each in his owne place:
 But in all corne that is called Fromen-
 tum, generally men shall take heed of the
 ground that it is sowen in, and of the
 qualitie of the ground: for some Corne
 thaimeth in one ground, and faileth in a-
 nother, and so dyeth, as Plinius sayeth.
 And so it is to be understode, of other
 corne and lande. Also manner and time
 of sowing must be regarded. For some
 corne is sowne sowen, and some late, for
 Winter seede is sowne sowen, and Sum-
 mer seede is late sowen. And some is so-
 wen vnder sozrole, and some aboue. And
 some Wheate is sowen in certaine man-
 ner, and in time certaine: and Bar-
 ly in other manner and time, and so is
 Speale and Commyn, as Hieronimus sai-
 eth expressly super Esay. And men take
 most heed of couenable time, both in
 sowing and in gathering of Corne. For
 Plinius sayth, libro. 18. That it is done
 better in one time then in another, for
 Corne gathered in the full of the Moone
 is saued from corruption. Also of sayre
 weather and time. Solwe, is Serere in
 Latine, and commeth of sereno ceclo, as
 Idore sayeth. And Serenum ceclo is
 clere Skye in this manner speach. And
 then men shall solwe, and not in greate
 Raine and Stormes, as Virgil say-
 eth, And Plinius sayeth there, cap. 13. If
 the winde be too strong, corne is apay-
 red, and that in three times, and state of
 the corne. When Corne bloweth, and
 when the blossom falleth, and when it
 ripeth. By any euill blast the care sa-
 doth and is destroyed, and loseth the fruit
 and corne. Also too much raine graueteth:
 for then all is lost by colde humour, or
 else it turneth vnkindly into other hearbs
 and superfluitie of leaues.
 Also sodetne and immoderate heate
 graueteth, that is closed in a Clowde, for
 while the humour is drawen into the in-
 ner parts of the rate by strong heat, then
 of hot humour and gleanite, Woymes
 bryde about the rate. And by fretting &
 gnawing of such woymes, the substance
 of the corne is waied. Also in Corne and
 grained woymes bryde about the leaues,
 and destroye the grained of the Corne.
 When the eares in raine weather after
 passing brate bee corrupt and rotten. Al-
 so in passing dyeth. Corne lacketh hu-
 mour, and is so lost for default of non-
 rishing and seeding, or else greene Flyes
 bryde therein, that be called Canthari-
 des, and fret all the thrist of the Corne:
 And sometime many long flies more &
 lesse bryde therein, & destroy euery deale.
 Also in the seede corne needeth cleanness
 and purenesse. For as Plinius saith ther,
 cap. 17. If the seede be touched with
 Gallows, or with grease, it is spilt and
 lost. Also in Corne that groweth, needeth
 busily but bandie, for it needeth y^e Corne
 be cleane waied & cleansed of superflui-
 tie of euill wads. For as he saith there, a-
 mong the best Wheate sometime growe
 euill wads and venomous, as Coele and
 Key, & other such there cometh for cor-
 ruption and mallice of the humour that
 is drawen, or of might of the heate that
 woyleth not sufficiently in all the mat-
 ter. Also there it is said, of corrupt delue,
 that cleauneth to the leaues, cometh cor-
 ruption in corne, and maketh it as it wer
 red or rustie. And among all manner
 corne, wheat beareth the price, & to man-
 kinde nothing is more friendly, nothing
 more nourishing. But herof seeke in li-
 tera s, and seeke de Messe & Segete.
 (*The first and best kinde of wheate,
 after the opinion of Columella, is redde
 wheate: the second is the Spire wheate, &
 the third is called y^e poult wheate, or Su-
 mer wheat: Rawe wheat chewed in the
 mouth is good for to be laid to, against y^e
 biting of a mad dog. Wheat is most no-
 rishing seede for man.)
 Of Farre, cap. 66.
 Far is a manner corne, and hath that
 name, for sometime it was broken in

Canthari-
 des, are
 lög flies,
 y^e be varia-
 ble colour
 red, & ve-
 ry veni-
 mous, in
 operatio,
 & do al-
 so sting.

*Additio.

a mortar, before men had the vse & craft of Mills. Of that cometh Farrago, as Ildore sayth, and is an hearbe that is of Early kind, yet graine, and the fruit thereof breaketh not to ripping.

*Additio.

(Zea, far, Spelt is of two sortes, the one hath commonly two cornes or seeds ioynd together, whereof each graine is in his owne skinne, or chaffe couering. The other is single, and hath but one graine. Spelt is of nature lyke to wheat, but somewhat colder, drawing nere to the nature of Early, and somewhat dryer. The bread thereof is not much inferior to that is made of Wheate, but it nourisheth lesse. Of this graine is none used in England; but in Almanie and Germanie, fol. 131. Turner.)

Of Farina. chap. 67.

Mea is called Farina, and is the matter of bread, and hath that name Farina, of Far. For of Far or corne broken betwene Mill stones cometh meale. Or else that name cometh of Farciendo, filling: for whe meale is made in bread it filleth the womb. Or else meale is properly called Farina, when the corne is well ground betwene Mill stones, & flowe any bran meddeled and not departed. And the flowe of the meale when it is bouted and departed from the bran is called Simila, & Similago. Also it hath another name, & is called Pollen, & Pollis, and thereof cometh Hac Polenta, and Hoc pulmentum cometh of Pul-tes, as Ildore sayth, libr. 20. cap. 7. But some men meane that Polenta is a manner Potage made of the most best and purest flowe, and hath that name Polenta of Polline, that is delicate meale, that flyeth from the mill stone in the mill. And is called Amolum by another name, for it is throwne from the mill stone for the lightnesse thereof, as the flowe is that is called Simila, smal without greatnesse or weight: but Polenta hath other significations, as it is said in Glosa super Iosue. 5. They shall eat Polenta of the same yeare. And Hac polenta is corne sod, piled, and hulled, and shalled with froting of handes, as though it were pil-

led, hulled, and shalled, with beating and stamping in a Morter. And it is called Polenta, as it were Polenta, piled & shalled in a Morter: but what name so euer it hath, meale is good both in meate and in medicines. Whereof bread is made by meddeling of water and baking of fire. Sometime thereof is meate made for seruants, and is called Cibarius, and is not full delicate meate, and sometime flowe bread medled with flowe dough, and some bake vnder ashes, and some is baked, and turned and wend at the fire, and is called Focacius, a Cake: and some is baked in an Oven, and is called Cibarius. In this manner of wise & many other by baking crasse, bread is made of meale, as Ildore sayth, li. 20. And all this manner bread comforteth and nourisheth, and pleaseth mans heart, and restor-eth that that is lost, and giueth vertue and strength to them that traualle: but passing all other, fresh bread and cleane made of wheat, is most friend and accorde to kinde: as Constantine sayeth in Dietis. Meale is ground at a Mill, and sifted with a Sieue, and medled with hot water with flowe dough, & to haue the better sauour, and knead and mould to shape of loaves, & baked afterwarde. And at last after many traualles mans life is fedde and sustained therewith. Also meale is good in medicines when it is medled in due manner with other things, that are according: for meale meddeled with honny, healeth and cleanseth the face of scabs and of welkes, as Dioscorides sayeth. Also meale of Wheate or of Rie sodde with Wine & with grease laid to breasts and teats, healeth and softneth the hardness that cometh in of running of milke, as he saith, and ripeth Postumes and gathering of euill humours, and slacketh sinewes which be overcome, & spilt as it were with the crampe, or thronke, as he sayth.

(Many wayes serueth the vse of flowe, for Masers, Egg-pies, Flawnes or Custards, for the Summer set Shiere Whitpot, and the Kentish Pudding, for Pancakes and Friters, and the dainty Fartes of portingale, Sugar plate, Biskets, Comfits, and Carawes, and last of

all,

Thickned
in milke,
& called
pap for
young
children.

Frumetic

*Additio.

all, the most euilly bestowed in making starch to blase ruffes for fondlings to flie withall, many wayes besides serueth the vse of slowre needfull and profitable.)

Of Fermento, cap. 68.

Slowre dough is called Fermentum, for it maketh paast feruent, & maketh it also arise, as Isidore sayth, libro. 20. cap. 1. Slowre dough is compounded of diuerse vertues, and hath substance and vertue lyke, therefore it hath vertue to heaue paast and bread, and to change and amende the sauour thereof, and to turne into his lykenesse all matter that it is meddeled with, and hath vertue to drawe some euill humours out of the body, as Dioscorides sayth, and to ripe and to open Postumes and Boches, if it be meddeled with Salt: and openeth the pores of the body by his subtilty, and dissolueth & tempereth humours, & is called Fermentum in Latine, & Zima in Greck. And so paast, made onely of meale and of water is called Alima, as it were Sima, without slowre dough, and Sima, slowre dough reareth paast and bread that is meddeled therewith, and chaungeth the sauour, and thirleth & distributeth partes thereof, as it is sayde super Epistolam. 1. Cor. 5.

*Additiō. With Bran also called Gurgings, and the dragges of Ale is made the famous potage in Deuen-shire, called Drouson.)

Of Fumo terre, cap. 69.

Fumus terre is an hearbe hot and drye in the first degree, & hath that name, for it springeth and groweth out of the earth in great quantitie, as smoak doth, or fumositie that cometh of the earth, as it is sayd in Plateari. And the more greene the hearbe is, the better it is. And is of no vertue when it is drye: and is an hearb with horrible sauour & heauy smel, and is neuertheless most of vertue: for it cleanseth & purgeth Melancholia, flemme, and Cholera, and helpeth against y scarbs and dyopsie that cometh of colde cause,

and helpeth them that haue the Pedegre, and stopping of the liuer and of the splene: But this hearbe hath a vice, for it breedeth swelling and ventositie, therefore the ventositie thereof shall be abated with Fenell, that it breede not fretting and gnawing, as Platearius sayeth.

(*Capnos fumaria, Fumeterre, is of two sortes, & of the common sort it is called Femitoze, hot and drye almost in the second degree.)

Of Feniculo, cap. 70.

Fenel is a common hearb, & is of great vertue and might, and is hot and drye in the seconde degree, and hath vertue to temper and to shed, & to open, & to carue and to cut. And that by subtil cause and qualities thereof, as it is said in Pla. The seede, roote, and leaues thereof accorde to medicine. Therof Isidore speaketh, lib. 17 cap. vlt. and sayth, that Latines call Fenell, Feniculum: for the iuyce of the stalk & of the roote thereof sharpeth the sight: and it is said, that Serpents tast thereof, and doth alway the age of their yeares: and y Grecks cal this hearbe Maratrum. Isidore taketh this for certeine speech of Plinius, li. 20. cap. 14. Serpents (he saith) maketh the Fenell noble, and they do away age by tast thereof, and restore the sight, and maketh it sharpe with iuyce thereof, and sayth, that vnderstanding of intwit is arraied therewith, and dimnesse put off. And of the iuyce thereof full good Collirium is made agaynst dimnesse of eyen. Of Fenell is double manner kinde, wilde and tame. The seede therof dronke with wine, helpeth against biting of serpents, and stinging of Scorpions. The iuyce thereof dropped into the eares, slayeth Wormes. And the iuyce thereof comforteth and strengthneth, and hardneth the stomack, & abateth wantebeling, and breaketh the stone, and multiplieth milke in the breasts. The roote thereof purgeth the reines, and helpeth the droppe, if it be sodde in wine, and healeth biting of hounds. Tame Fenell doth all this, but Ipomaratum, wilde Fenell

*Additiō.

worketh more strongly, and both all those foresayde things, as Dioscorides sayeth.

*Additio.

(* Fenell is a most wholesome hearbe, the iuyce mixed with honnye clarified, vnsloppeth the lungs, and cleanseth the liuer, &c.)

Of Ferula, chap. 71.

Ferula is an hearbe, and the iuyce thereof is called Galbanum, as Isidore sayeth, libro. 17. Thereof is mention made Eccle. 24. where is mention made of Storax and Galbanum. There the Glose sayeth, that Plini. sayeth, that Galbanum groweth in Syria, in a certein hill, where plentie is of Ferula. And out thereof Galbanum runneth, as it were Rosen. And libro. 20. cap. 24. Plinius saith, that the seede of Ferula is lyke to Annet, and the leaues and the boughes thereof sodde in Oyle and eaten with honnie, accozteth to the stomacke: but it maketh the head ake if men eate thereof too much. And a pennie weight of the roote thereof dzonk in two Cyates of Wine, helpeth against the biting of Serpents. Iuyce thereof dzonke in ʒ quantitie of a Beane, layeth the wombe. The græne pith thereof doth away filth of the face. The seede thereof dzonken in Wine stauncheth bloud, and helpeth them which haue the falling euill. And the iuyce thereof helpeth clærenesse of the eyen. Huc vsque Placarius.

*Additio

(Of this Ferula, read Dodoneus, 2. bo. cap. 110. fol. 301.)

Of Feno. chap. 72.

Feno is called Fenum, and hath that name, for it is fedde and nourished with flowres. A flowre is called Flamma in some manner language, as Isid. saith, lib. 17. All hearbes and grasse which bee ripe, or molued and dried, may be called Fenum: and namely if it accorde to feede young beasts or olde beasts, for Heye is properly and right conuenient meate to beasts. The Glose super Esay. 40. speaketh of heye and sayeth, that in growing heye is græne and faire, and then beareth

flowres: and afterwarde is dyed with heate of the Sunne, and brought to pouder at last, and so lykelike man loseth fairnesse by passing and dzawing toward age, and after dzaweth to his death, and tourneth at last into pouder. For heye while it is græne and springeth, clotheth and maketh faire, downes and medowes, and maketh men and beasts haue liking to loke thereon: and comforteth the eien with græne grasse and hearbes, and with flowres: and for tender substance thereof, the moysture is some wasted in the hot Sunne. And the hearbe, which seemed as it laughed while it bare flowres, is at ʒ last spoiled and depriued of fairenesse and liking: for it sayleth & dzicth as it wer sodeinly, for heye that springeth & groweth this daye, and is græne, is the next moztowe dead and dyd, and put into an Ouen, as it is sayde in lykenesse of the wicked man in Psalmo. Bee he as heye that groweth vpon a house. Where the Glose saith. The more higher heye groweth, the lesse deeper bee the moyses and rootes, and groweth the lesse, and the sooner dyeth and sayleth. And so Heye is molued, when it is full grown, & is put in the Sunne to drye the better, and is oft raised, tourned, and wended with pikes, forks, & rakes, for it should not be superfluous of moisture appaire by the ground. And is then laden, gathered, and made of heapes into cockes, and at last lead home in cartes and in waines, and brought in to Barnes for diuerse uses and needes: And heye that groweth in somewhat high places, and meanely dyd, smelleth best, and is more better to beasts then other heye that groweth in low medowes, in marreis, and in watrye places, as Plinius sayeth. For in such high places and dyd, the humour that nourisheth is more digested then in lowe places and watrye.

Of Flagello. chap. 73.

The highest parts of Treës bee called Flagella, & haue that name, for they suffer oft blasts and windes, as Isidore saith, li. 17. And some men call the leaues thereof Treës haire, and some call them

Folia, as it were Fila, threads: for Folia in Græke, is Filum in Latine, and thread in English. And that is because in leaues is some beines stretching out in their substance as it were threads. Wherefore among Latines leaues be called Folia, as it were in likenesse of thread. And the knots, out of the which spring leaues, & branches, be called Oculi, as it were eyes: for watry humour and thin, that hath but little vnduositie, is drawn & reared by heate from the roote up to the boughs, & breaketh out in diuers places by sharpest thereof. And cometh as it were out at many eies. And is therby working of the inner heat, & of the aire is without, turned into substance of leaues, as it is said in Commento super librum Vegetabilium Aristotelis. And after the quality of the humour, that hath & maketh the might, for febleness of heate, which worketh in the humour, leaues be diuers in diuers manner wise, as it is said before hand in y^e same booke. *Vbi agitur de diuersitate, quoad figuram variam foliorum.* And before in y^e same booke, in littera A. And they make faire the Tree, and they defend the tender blossom, flowers, and fruit, that it taketh no wrong of strong blastes and stormes of winds: & of weather and showers of raine. Leaues receive the objects of hails and blasts, and shooting of wind & showers, and strokes of raine, as it were a shielde, and defendeth the blossomes and fruit. And leaues moue about with a little winde, for they be light and thinne. But they fall not soone for plenty of gleamite humour till the fruit be ripe that is hid vnder the leaues. Therefore leaues spring and be greene in springing time & in Summer, and fade and wither in harvest time, and fall soone and soone against winter time, and rot on the ground at last.

Also leaues accord to medicines, and be meate to many beastes, as Ipe leaues, which kiddes and Goates eat most gladly, as Isidore sayth. See other properties of leaues before in the same booke, chap. 16.

Flowers (as Isidore sayth, lib. 18.) be called Flores, as it were flowers flou-

ring and passing, for they fall soone, and be soone wasted and consumed. Fewer thelesse in leaues be many manner vertues and graces, of smell, of sauer, of colour, of smoothnesse, of vertue and of might, for they please and comfort the spirites with smell, and the tast with sauer, and the sight with colour, and the handling and tongue with softnesse and smoothnesse. And haue many manner vertues, for they cure many manner euills, and breed with western wind, and saile in the Southerne winde, as Isidore sayth. Leaues beautifie trees, hearbes, feldes, gardens, and woods, with sayre nose, and make them pleasing and looking with sweetnesse that they conceive of the dew of heauen. Therefore Bees that gather honie, visite and haunt flowers because of gathering of hony: when flowers spring, they betoken change of time, and make men haue hope of fruite that springeth thereafter. For flowers come alway before the fruite, & are wont to leane behinde them a hope that fruite shall followe: flowers come and spring and breake out of pure cleane vnduous humour of the stalke of the yerd, and befileth not the yerd, but beautifieth it, and maketh it wonderfully faire. Also oft flowers open themselves in the Sunne rising, & close themselves in the Sun going downe. Many flowers for scarce and thin humour, fall & wither by strong heat that wasteth the moisture therein. Also flowers sometime turne toward the Sun, and open themselves, & spread more & more as y^e Sun riseth higher & higher, as it saith in the hearbe Heliotropia, y^e is called Solsequium also, or Turnsole. And many call it Cicoria, as it is said afore C. And flowers y^e spring too late and in vntime, bode & token failing of fruit that should come there after. For such flowers be soone corrupt by soone colde, or with corrupt aire, or if they spring to nigh winter or haruest, then they ripe not for default of due heate, as Plinius saith, libro. 20. ca. 5. And among flowers be setteth the Lilly, Rose, and Violet, before other, to beautifie crowns of noble men: of whom it shal be shewed hereafter. Flos campi, is a speciall flower, & hath that name, for

Succorie.

Rose campion.

Centurie.

it groweth by it selfe in places that be not tilled neither eared with a share, nor dunged with dirt. And is a little flowre with a small stalk, & the flowre is red as blood. Commonly in y^e flowre be contained & distinguished five leaues, & neither mo nor lesse: the vertue therof is lyke to the vertue of Centaurea, but it is not so bitter of complexion. And though it be lesse in leaues & stalk then Centaurea, yet was it deemed of wise men in old time, no lesse worth in medicine then Centaurea. Centaurea is a full bitter hearb, & is therefore called *serene*. And therof is double kinde, the more and the lesse, and hath swetnesse in the roote, with a manner bitternesse. The iuyce thereof medled with honnie, cleareth the sight, and abateth swelling, and healeth venimous biting, and helpeth against the deadlye Pockume, that is called *Antrax*, and beareth downe the mallice of the venim therof, and letteth the woodnesse of the matter, that it may not passe and spread into the inner partes of the most noble members. *Huc vsque Plinius, vt supra.*

Of Fructu. chap. 74.

Fruit is called *Fructus*, & hath y^e name of *Frumen*, as *Isidore* saith. For *Frumen* is the ouer part of the throte, and there through meate passeth when it is chewed, as *Isidore* saith, li. 7. And therof cometh this name *Fruges*. Corne & fruit of trees and of fields that we vse & eate, is properly called *Fructus*, though we speake vnproperly sometime, and call the brabe of the beastes, fruit. Also it is generally knowen, that the most noble & vinctuous part of trees and hearbes, both in pith and in roote, is often kindly drawn by heat, that blossomes and flowres may passe out and spring in their time, and dispose the springing of fruit. that matter of fruit may be gendered of the foresayde noble part, that is so drawn out of the pith and roote, and that the matter may be nourished and fed with godnesse of humour and of heate, and defended with couering of leaues, and be made perfect by heat of the Sun, and influence of the

vertue of heauen, that the fruite may be taken to y^e vse of meat, whē it is ripe at full. Greene fruit and raw, and not digested, grieue bodie's and make them swel, and namely bodie's of children & of feeble folke, and brade in the wombe long wormes, & other wormes also. And nourish and feed full humours and corrupt, and appaire kinde tast and saour, as it saith in women with childe, that loue most greene fruit that is not ripe, as *Plinius* saith: But god fruite and ripe accordeth both to meate and to medicine, so that euery manner fruit be taken in due manner according, & drinke be taken thereafter in conuenable and due time, as it is more plainly taught in li. *De cibis*. Generally fruit is first grane & indigest, & softe or bitter, but y^e utter heat/comforteth the inner heate, & maketh digestion in y^e flowre humour, & dissolueth it, & the earthy matter therof. And the nearer ripe the fruit is, y^e more swet saour & pleasing it taketh. And fruite that groweth most high in the tops of boughs, and that is most straight afore the Sunne, ripeth most hastily. Token of ripenes is changing of greene colour or earthie into pale colour, red, or yeolow, and chaunging of bitter saour or softe into swet & pleasing saour, and liking to the tast. First, fruit springeth grane, & when it ripeth, heat hath mastery therein, and then fruite chaungeth both colour and saour. And y^e more hardnesse of earthy matter is slackened & softened by might & vertue of heat, and the more mastery moisture of water or of aire hath therein, y^e nearer ripe is y^e fruit. Therefore ripenesse of fruit is assayed, not onely by sight and colour, nor by tast and saour: but by groping & bruising, if the finger denteth in thereto, and findeth it soft, as *Isaac* saith in *De cibis*. And fruit of trees that growe in mountaines be more pure, more saourye, and more wholsome the fruit of trees y^e growe in valleys & in low places. And that is for more swete and more pure, & more temperate feeding & nourishing, that is in mountaines, then in valleys, as *Aristotle* saith. *Loke before de diuersitate arboru quoad fructus circa finem.* And some fruit is first swet and saourye, and af-

ter.

terward bitter and sowre, as Mirabolani, as Aristotle saith. Though such fruit be not of himselfe good to eate, yet with other they be good and medicinable. And swete fruit, as Isaac sayth, is most temperate in foure qualities, and bee moze temperate, and moze moist and hot and moze softning then other. And colde fruit that is sowre and hard, stoppeth and constraineth. Neuertheles it comforteth the stomacke, and exciteth the appetite, specially if it be eaten fasting: but if it be eaten after meat, it comforteth the mouth of the stomacke, and thrusteth togethers & shoueth downward the meat, and laxeth and maketh soft the wombe. And if the fruit be sowre and compounded of watry matter and of earthie, then it quencheth sharpnesse of Cholera, and comforteth the stomack, and dissolueth & departeth thick humours and colde, and sharpeth the watry humours, and giueth to them vertue and might to thirle and to passe into all the body. Unsauery fruite, in which watry moisture hath mastery, is lesse worth then other fruit, and helpeth not the stomack, but breedeth abhominacion & wambling. And if fruite bee perfect ripe, it hath good sauour and merrie smell, if it be not rotten, neither worme eaten, nor infected with euill humours, nor with corrupt aire. And such fruit is best kept, and dureth longest in a cleane place and dry, & namely in hey or straw. And rotteth sone in a moist place or lowe by the ground. Also ripe fruite falleth sone then the graine, and sone by night then by daie: for they be moze heauie when they bee wet with the night dew, and fall the sone. Of speaking of fruit this sufficeth at this time, for much is shewed of fruit before in the same booke, in tractatu de arboribus in generali. Loke there in A.

Of Germin. chap. 75.

Budding is call Germin, and Germin is taken for a budding grasse, as Isidore sayth, and hath that name Germin, of Gerundo, bearing, and thereof cometh Germinacio, for in budding breedeth the humour of nourishing, and the humour and the vertue seminall.

And also kinde heate thyneth and worketh therein, and is of most vertue and might in effect and working, though it be of little qualite in substance. For the vertue of the roote is drawen, and passeth and turneth into the substance of budding. Therefore hearbes accorde best to medicine, while they budde and spring, and haue plenty of humour that cometh from the roote. And so budding is called that that first breaketh out of the roote of an hearbe, or of a Tree. For when kinde heate is comforted, that is closed in the pith of the roote, then the roote draweth to it selfe humour, that is needfull therto, and that is reared and borne bywarde by heate that is closed therein, and dried by aire that is without, and turned into the matter of budding. And so drawing ceaseth not in the roote, increasing and springing ceaseth not in budding, before there bee due perfection, and complement therein. Also heat of heauen thirleth and cometh to the pith of the roote, and draweth to it selfe the parts of the pith that bee most clere and thin, and most vntuous and pure, and fasteneth them together, and bringeth them in by priuie pores of the earth, & ceaseth not to turne them into substance of budding, as the Commentour sayth super librum Veget. And budding taketh and draweth graine colour, that is meane betwene red and blacke by mastery of euen partes that be fire and earthie, for springing & budding of earthie humour and thicke & vncleane, but by medling of parts of aire and of fire, the colour thereof is graine, & is accounted meane colour betwene red & blacke. Of budding cometh the stalk, blossom, flower, and fruit. First spring many flowers, twigs, & branches, clipped together, and kinde maketh them to keepe and saue kinde heate and the substance of budding, for the tender substance thereof might sone bee hurt and greued, but it were defended and succoured from outward noyances by twigs & sprays. It is sone greued with cold aire, as hayle, raine, and with euill infectiue dew. And so against such griefes it is defended & succoured with manie leaues and sprays knit together, as it were with

many garments. And this beginning of buddings is fairenesse of earth, for all greene things, & spring of the earth come of budding, and is signe & token of changing of time, & of coming of neweltye of springing time, and warneth that winter goeth, & Summer cometh with neweltye of fairenesse. And sometime budding of buds be gnawen & fret with flies great and small, and with other worms, and then is no hope of fruit.

Of Gramine, cap. 76.

Gramen is a field hearbe, and hath that name, for it buddeth, as Iliad. saith, all hearbs be gendered of humour of the earth by goodnesse of heate, for the heat of heaven cometh within the earth, & gathereth the most subtil parts thereof, & turneth them into kind of roots, which pight in the ground, closet heate within themselves, and draweth by vertue thereof humour of the ground about to increasing & nourishing of the same roote, and turneth what is like thereto into kind of it selfe, & sendeth the superfluitie to generation of leanes & of branches. And for roots be many fold, that come of the humour, that is drawne by reason of indistincture of the matter, therefore many hearbs & diuers spring of the budding, & grow together, & heale all the ground about, and aray it with greene colour, & with flowres. And the deeper the rootes of hearbes be in the ground, the wider about stalks & leaues of hearbes spring and spread. In the beginning of springing of hearbes, they multiply themselves right fast, if they be not pared and cropt, and helde lowe: and if they be suffered in the beginning to grow too fast, then they spire and set too soone, and lese too soone their fairenesse & greene colour, as Plinius sayeth. And hearbes take diuers qualitie and vertues of the ground that they growe in, and of qualitie of the humour that they be fed and nourished with, as Plinius, Iliac, and other Authours meane. Therefore of humours with contrarie complexions, sometime hearbes and grasse, and all that springeth of the earth taketh varieng and diuerse working and vertue, as Plinius,

Const. Iliac, and others Authours meane. Therefore as the same Authours meane, hearbes of mountaynes and of high places, be thinner and shorter then hearbes of Valleys and of Medes, but these be good and according to sheepe, for they be sweete and wholesome, and meanelly drye. And those that growe in marreys, and in mores be more fat and large. But hearbes that growe in mountaines and high places be best of all. For as Iliac and Constantine saye, hearbes of mores and marreys fed and nourish not best, for they breede watry blood, and dissolue themselves soone from the members, and breede swelling and gnawing and curling in the guts. But in contraries be contrary doings. It is a rule as Iliac saith, & rule is this. Among hearbs if the roote nourisheth, the seede thereof nourisheth not. And if the seede of an hearbe nourisheth, the roote thereof nourisheth not. And grasse cometh of the graine, and is pleasing in sight, and liking to beasts in pasture and meate, & comforteth the sicke in doing, for as in roots, so in hearbes and grasse be many manner vertues, as Pallas saith. Hearbes & grasse loue sterne wether, raine, & great showres, for heate and colour of hearbs need much moisture. Hearbs & grasse grow & spread in wilde places, & fade without in strong cold, & in North wind, and so dry & faile, as Bede saith. And Dioscorides sayeth, a certaine hearb, and specially that that is called Gramen, hath knots and branches spreading on the ground, and broad leaues, and some deale sharp, and the roote thereof is knottie and sweete. Dren and other beasts eate gladly of the hearb, and the vertue thereof bindeth, and also healeth and closeth wounds, and bindeth and stoppeth the wombe, and healeth sores of the bladder and reines, and abateth ach of the spleene. Hounds know this hearb, and eate it to purge themselves, but they doe it so priuely, that pnneth men spie it.

(*Gramen Arundinaceum, the redde grasse: Gramen Marinum, our Ladies quishion: Gramen Parnasi, grasse of Parnassus. Read Dodoneus, fol. 510.)

*Additio.

Of Galbano, cap. 77.

Galbanus is an hearbe, and the iuyce thereof is called Galbanum, and is like in branches to y hearb Ferula: and as Varro sayth, Galbanus is the iuyce of y hearb Ferula, as Isid. saith, li. 18. This hearb is cut in Summer, & iuyce cometh out thereof, y is gathered & dried. Also y best Galbanum is most cleane with many drops, & is like to Thus in colour, w smooth grains, & the graines therof is not too dry, as Pl. & Dios. meane, & is dried in Summer about y stalk. The vertue therof is dry & hot in the third degree, & moist in the first degree. And is seined with pouder of Colophonie, that is called Pirus in Græke, & with Beanes shaled & broken, & the shalles throwen away, & then that pouder & the leaues medled with y best Galbanum is softened and tempered. Acrey Galbanum and pure may be kept long time, & hath vertue to dissolue & temper, to swage, to drawe, to make smooth, and to lare. Smoake thereof awaketh them that haue the sleeping euill, and helpeth ach & stopping of the splene with vineger, & bringeth a dead child out of y mothers wombe, & cleanseth & purgeth the mother, with hony the pouder of Galbanum slaeth long wormes in the womb, smoake thereof constraineth mensstruall blood, and driueth away Serpents & venomous beasts, & wormes, & abateth tooth ach, as Diosc. & Plin. meane, & Plat. also. And there it is sayde, that if Galbanum shall be put into medicine, it shall first be purged of superfluitie, & shal first be molt in a shell on the fire, and then put in water, then the pure Galbanum shall flæte aboue, and the filth, as rind & grauell shall sinke to the bottome. But Dioscorides saith, that Galbanum shall be put in scalding hot water, & what sinketh shall be gathered, & what flæteteth shal be throwne away.

(*Galbanum is also a gum o2 liquoz drawen forth of a kind of Ferula in Syria, called Metopium, gristly o2 crispe, not moist, nor too drye. Galbanum groweth vpon the mountaine Amanus in Syria.

Of Gutta, cap. 78.

Gutta right as Galbanum, is the dropping of a certain tree o2 hearb, & hath another name, and is called Armoniacum. Twigges and branches of this tree o2 hearbe, men of the country cut in Summer time, and the dropping thereof is called Gutta, and Armoniacum also among Philosophers, as Isidore sayth, and Plinius also, the best kinde of this Gutta is most cleane & pure, without medling of earthie matter, and shall be white and fat as Thus, and seemeth if it be broke, shining within and gummiie, as Diosc. & Plin. meane, & smelleth like Castorium. Bitter & sowre Gutta is hot in the third degree, and drye in the second degree, and hath vertue to dissolue, temper, & to lare, as it is said in Plat. A scruple of it dzonk with Drimel, healeth cuils of the splene, and abateth and purgeth smarting, vncleannesse, and filth of the elen, & slayeth long wormes of the wombe medled with iuyce of wormwood, & helpeth againe the goutts medled with hard pitch, & exciteth pisse, and purgeth mensstruall blond, and abateth all swelling and bolning, as the Glose saith super illu. locum, Murra & gutta, &c.

Of Gariophilo, cap. 79.

Clones be called Gariophili, and be perfect fruit with sharpe sauour, and somewhat blacke in coulour, hot and dry in working, and moyst inwardly in drawing, & be lesse strong then other in their qualities, & be the fruit of a certeine tree in Inde, gathered in Summer time whe they be ripe, & be kept drie yere in great vertue and might: and they shall be kept in a place that is neither too drye, neither too moist, for they rot in a place that is too moist, & for drye in a place that is too dry, and be somewhat plaine without, with sharpe sauour and swete smell; and wose some moysture, if y maye be thrust therein. And some be seined with Pouder of good Clones, meddeled with Vineger and Wine with good smell, and thereof they take moysture, and be

*Additio.

vnnethe knowne, for they be moze sharpe without then the other be, therefore that sharpnesse is moze without then within. But these y be feined may not bee kept passing 20. daies. Good cloues haue vertue to comfort by the good sauour of the, & to temper and to waite by the qualities of them, & they comfort the braine & the vertue of feeling, and helpeth against failing of the heart, and comfort well the spirituall vertue, and helpe also agaynst indignation and ach of the stomacke, that cometh of colde ventositie, for they helpe the naturall vertue. Huc vsq; Dioscorides.

*Additiō. (Cloues hath vertue to comfort the sinewes, also to consume and dissolue superfluous humours, they be hot and drie in the thirde degree: sodden with milke, it comforteth the debilitie of nature: Sir T. Eliot. 2. booke. cha. 17. Gariopillus is the clove Silowflowe, and Gariophyllata is Hearbe Bennet, whose roote smelleth as the Clove.)

Of Genesta, chap. 30.

Genesta, Brome, hath that name of bitternesse, for it is full bitter to mans tast, & is a shrub that groweth in a place that is forsaken, stony, & vntilled. Presence thereof is witnesse, y the ground is barren and drie, that it groweth in. And hath many braches knottye and hard, that be greene in Winter, and yelow flowes in Summer, thick wrapped with heauie smell and bitter sauour, and be neuerthelesse most of vertue, as Dioscorides sayth. For the both of y leaues thereof abateth swelling of the spleene, and helpeth against the tooth ach, & straieth menstruall bloud, and stauncheth the bloudie fire. And the iuyce thereof slayeth lice and mites, and the seede thereof is bitter and blacke, and is in long cobs and blacke growen, as it were cobs of Fethes or Pelen, and is good to the foresaid things.

*Additiō. (Genesta, Brome, whereof Besomes are made to sweep houses: Brome flowers mixed with Swines grease, stancheth the paine of the gout, being applied thereto.)

A Graine is the least parte both of the seede and of the Tree, dealed and departed and distinguished in substance. In euery graine is both pith and rinde, in the which pith abideth the cause and reason seminall, that a plant may spring thereof, to multiply things of that kinde, and to saue them in kinde being. And so a graine is full litle of substance, of pith, and rinde, and is neuerthelesse long and mightie in effect and vertue seminal. And as graines be diuerse in kinde, so they be diuerse in figure & shape, in place and disposition. Whereof Aristo. speaketh libro primo de Plantis, and sayeth, That some graine and seede is gendered in plants or cobs, as it saith in Apples seed, and in Fenell seede, or other such. And some is gendered in cobs and hulls: as it saith in Beanes, and in other cob ware. And some beare seede in hard shells, and in cappes without about the shells, as Peas and Peas. And some graines be ordeined in hard coxes within the fruite, as it saith in Apples and in Peares. Graines y be ordeined in cobs & in hulls be diuerse in many manner wise in place, for some be multiplied in coddies, as it saith in Celidonye, which is a good hearbe for the eien, & some seede is inclosed in the cob and hull, as the Beane and the Pease. And some in hull not closed, as Wheate and other such. And some graine is neither in cob neither in hull, as Barly, but the graine is contained to the strawe. And some is double without Inter-close, as it saith in Celidonye, and some is double with Inter-close, as the graine of Nasturcium, Cresses, or towne Cars. And some is double or treble in diuers cells in the cob, as it saith in Mirtus. In the fruit thereof bee three cels, and in euery cell three graynes or foure ioined without Inter-close, and thicke betwene the graines, as in Casia fistula, and sometime thicke and soft Inter-close, as in Cucumer, & Cucurbita. And sometime graines haue the Inter-close of diuerse substance, and of diuers kinde, as in Pomegranades. Therein

betwene

betwene the greynes, there is some interclose sad and thicke, and some small & thin. But as greynes be diuers in substaunce, so they be diuers in figure and shape: for some be round, and some shapen topwise, and some euenlong, and thre cornered with many sides, as it fareth in Ciceris, Cherries. The euen-long greynes seemeth as though they were cloue in one side, as it fareth in wheate, and in other such like. Greynes be warmed and succoured with rindes, skinnes, oz hulls and cods, for to saue the inner pith, and kinde heate. *Huc vsq; Arist.*

¶ Of Gith. chap. 82.

Gith is a manner pulse much lyke to Commyn, and is put in bread to make it swete, and is of blacke colour, as the Glose saith super Esa. 28. And Placeta Aristotile, and Dioscorid. meane, that Gith is an hearbe hot and drye in the seconde degre, and groweth among cozne, with small seede, and blacke, as it were thre cornered. And the seed is tempering and softening, and some deale bitter, and hath vertue to dissolue and consume, to walke and to open the stopping of the splene, & to swage ventositie, and to abate the swelling of Emeropdes, and to staunche the bleeding thereof, and to slaye long wormes of the wombe with bonie. And some meane, that this hearb is Nigella, & the broth thereof slayeth wormes of y eares, if it be luke warme hot dypped therein, if it be sod in vineger, & bryeth postumes if it be sod in wine, bran, and line seede, and Culuer dounge, and so layd therto in a plaister wise: and is accounted good against Lepza, if it be laid to with Radish sod in wine, and a litle salt, and excith mensruall bloud, and cureth bassie bearing of childe, if the woman be smoaked therewith. If Nigella lye in wine all night, that wine dyonke, helpeth against the epill Stranguria, that is small pissing, and ofte against the passion Illiza, and shall not be sod, least it be too violent: for as Constantine sayth, Nigella slayeth, if it be taken in great quantitie.

(*Some learned men, suppose this

Nigella, to be wilde Commyn, it is hot and drye, in the third degre, take heed of this hearbe, if ye goe beyond measure, it bryedeth death.) *D. Turner.*

¶ Of Illice. cap. 83.

Ilex, Ilcis, is a manner Dke, a tree that beareth masse, & hath that name of Eligo, gis, to chose. For as Iliid. saith lib. 24. First men found & chose the fruite of this tree to their meate and sode; be- fore vse of cozne, men lined by such mass in old time. Among trees that beare mass, this maner Dke Ilex, is accounted most worthy and noble. The fruite therof sebeth many Nations, as Plin. saith li. 16. And Ilex is a tree with a great roote & depe in the ground, and most surest and saddest stork, and hath most hardest and thickest rinde, with some manner riuels, and with many boughes and bzaunches, and by reason of many faire leaues and broad, it causeth pleasaunt shadow, and beareth great plentie of fruite and of masse. The tree thereof is durable and strong, & nigh vnable to roote, for storkes thereof layd vnder water, turneth as it were to hardnes of stone, and the longer time they be in such moyste places, the moze hard they be. Therefore such timber is able to buylding of Temples of Gods, and of Palaces of kings. And so for hard and durable matter and kinde of such tree misbeloued men, made thereof Images and matymets of false Gods, as Plinius saith.

(*Ilex, a tree called of some Holme One kinde of it beareth the grains, of Apothecaries called Kirmes.)

¶ Of Iunipero. chap. 84.

Iuniperus is a tree, as Iliidore sayth, & hath that name among the Grækes, for it groweth broad and wide beneath, and narrow aboue, as fire ariseth. For if it take fire, it keepeth and holdeth it long time, so that if coales be raked in the ashes thereof, it quenbeth not within a yeare, as it is sayd. Fire is called Fir, in græk, therefore this tree is called Iuniper.

Melanthis.
um.
Nigella,
or blacke
Poppie.

*Additio.

*Additio.

as it were breeding fire. And some Juniperus is great, and some is little & small, as Isidor. speaketh lib. 17. And either is a rough tree with prickles, and many small leaues and sharpe: and either beareth, but the lesse beareth more fruite than the more, and beareth many graynes small & round, and be first greene, and after purple, or as it were some deale redde, when they be ripe at full. Wherewith this tree is seth greene colour, either fruite or leaues, and is hot and drye in the thirde degree, as Dioscorides saith.

The fruit therof is gathered in spring time, and is kept two yeare, & hath vertue to dissolue, to consume & to waste. The breath thereof if it be sod in rayne water, helpeth against the fire & cometh of sharpnes and strength of medicine, if the patient be bathed therein. Of Juniperus is made, Oleum Juniperi, which is most effective against the Quartane, if the patient take every daye thereof, the waight of a dram in meat or otherwise, and helpeth agaynst the passion Illiaca, if the place be anoynted therewith, and helpeth them that haue the falling euil, and braketh the stone, if it be put into the bladder, with an instrument, that is called Siringa, Siringa is a smal pipe, by the which the medicine is put into the bladder.

Wine in the which fruite of Juniperus is sod, with drie figges, pourgeth the breast, and doth away the cough. Huc vsque Platearius & Dioscorides. Juniperus groweth in stonie places, that is not tilled, and in wildernes. Serpents fly the shadow thereof, as Plinius saith. Therfore men suppose that the fruit therof helpeth against venime.

*Additio.

(The gum that woleth forth of the Juniper tree, is called Vernix. The operation here of the whole tree, is hot and drye.)

Of Ilope. chap. 85.

Ilope is a lytle shorthe hearbe, and groweth among stoanes, and cleaueth by the rote to the harde stoanes, as Cassiodorus meaneth super psalmum.

Dioscorides saith that this hearbe is hot and drye in the third degree. The vertue thereof is in floures and in leaues, more than in the stalke or rote. And in summer when it bereth floures, ye must gather them, and drye them in a cleane place and darke that is not smoakie, and they haue vertue to dissolue, to temper, to consume, to waste, and to cleanse the lunges, and cleanseth and purgeth the breast of all manner euils that cometh of colde, if it be sodde in wine with drye figs, and the wine giuen to the Patient to drinke: and doth away ache of the stomacke and of the guts: washing & bathing with the broth and water that it is sod in, purgeth and cleanseth the mother of superfluitie of humours.

This hearbe Ilope heated in a shell, and laid on the head, abateth colicume, Volam cadentem reprimat, and doth away ache that cometh of ventositie, & is called Hæc Ilopus, and Hoc Ilopus, also. And Authours meane, that the middle syllable thereof is shorthe, and some saye, that it is long. It is sayde in Aurora.

Est humilis petræq; suis, radicibus hærens,

Et vitij Ilopus, pectoris herba medens.

These two verses meane, that Ilope is a lowe hearbe, & cleaueth to the stone by rootes, and is medicinable for euils of the breast, and who that can scan a verse may know, that the middle syllable standeth for a shorthe syllable in the seconde verse. And in Anticlaudianus, Alanus maketh it long, and is made long in three verses that follow.

Se celum terræ conformat Cedrus Ilopo.

And againe another saith.

Pectoris herba cauas rupes incedit Ilopus.

Yet followeth another verse.

Ad pulmonis opus confert medicamen Ilopus.

So it is long in all these three verses, that be here set for ensample therof. And Plinius saith, though that this hearbe be little, yet it was of so great authoritie among men in olde time, that they

suppo

supposed, that they might not be cleansed in their Temples without sprinkling with this hearbe. Also among the Hebrewes, they that should be cleansed and purified, should be purified with a bundle of Hyssope, as mention is made. Exo. 12. & Leuit. 12. & Num. 15. Also the powder thereof helpeth against the dropie, as Dioscorides saith, and cleanseth the body of wan colour, and causeth full faire colour in the face, and abateth tooth ache, & tingling of eares, & slayeth long wormes in the wombe, as he saith.

(*Hyssope, is of two kindes, & it is hot & dry in the third degree. Read Dodoneus.)

Of Iaceros,

There is in Calicut a fruite, which they name Iaceros, the bodie of the tree, is of the bignesse of a pearre tree: the fruite is of the length of two handfulls, and as bigge as the thigh of a man. The fruite groweth out of the bodie of y^e tree, under the branches, and some in the midst of the tree, and some lower. The colour is greene, the fruite not unlike the Pincapple: but with a more finer order of scales: when it is ripe it turneth black. It is gathered in December, it hath the taste of a sweet Gourde, and of a peach, & beareth the relish of many fruites, as reporteth Lewes Vertomannus in fol. 393 cap. 14. lib. 2.

Of Iacinto, cap. 86.

Iacintas is an hearbe with a purple floure, and hath that name of a noble childe that was found dead among purple floures. And the hearbe hath that name of the hap of the dead childe, and is also lyke to a Violet in floure and roote, as heid. saith l. 17. Also there is a precious stone both of the same name and of the same colour, which is accounted among the twelve precious stones in the Apocalips. Iacintus is also the name of a man, of a stone, and of a flower: The proper colour thereof is the colour of aye or of heauen. Purple hath colour of blood or of fire, and Byssus of snow. With these twelve colours, vestments

of Priests were arrayed in the olde Testament.

Of Iusquiamo, cap. 87.

Iusquiamys in Græke, is in English called Henbane, and Camicularis in Latine, and hath that name Camicularis, for in either side of the stalk thereof groweth as it were Crabs heads, as it saith in Pomegranards, as Hidore saith l. 17.

The mouthes thereof be departed & clouen, and haue diuers seedes lyke to Poppie seede. This hearbe is called Insana, mad, for the vse thereof is perillous: for if it be eate or dronke, it breedeth madnesse, or slow lykenesse of sleepe.

Therefore this hearb is called commonly Mirulidum, for it taketh away wit and reason. Hidore saith, that this is a venemous hearbe, and hath blacke seede, red or white, as Plinius saith and Dioscorides: the blacke is worst and venemous, the red is lesse euill, and the white is least euill. Therefore the vse thereof accordeth most to medicine, & hath vertue to constrain and binde, and also to breed sleepe: and those that haue blacke seede, haue blacke leaues, and rough and hard, with Purple floures, with hard leaues, thicke and sad. Those that haue reddest seede, haue white floures, and also bitter floures, and leaues softer. And those that haue white seed, haue white floures & fat leaues & full of iuyce: the hearb is cold in y^e third degree, & dry in the second degree. Therefore it abateth swelling, & bindeth the wombe, and stauncheth blood, and healeth tooth ache that cometh of heat, and abateth hot reume. Huc vsq; Diosc. and Plinius.

And Aristotle in libro vegetabilium speaketh of Henbane seede and saith, that the seede of the Henbane is poyson, and slayeth among the Parthians, and is eaten at Jerusalem: and so by good ground or euill, where it groweth, the mallice thereof and venime abateth or increaseth. Magister in historia sup. Exodum saith, That in the Crowne of the chiefe Bishop, stode a floure lyke to an hearbe that the Grekis call Iusquiamus. And vnder that floure in the vpper side

Henbane.

Leu it. 14.
Num. 19.
3. Reg. 4.
Psal. 51.
Iohn. 19
Heb. 9.

*Additio.

Addition

of the Crowne of Myter was a Circle of gold about the forehead, and the noll and the circle was distinguished in treble order, and upon the circle stood golden flowers like to Plantayne, from the Temple to the Temple. And so in that these hearbes were privileged, that the lykenesse of them were worthy to be set in tokening and figure in the crowne and Myter of the chiefe Priest.

*Additio.

(*Hiosciamus, blacke, yeolowe, and white: the blacke is most hurtfull.)

¶ Of Castanea, chap. 88.

Castanea, the Casteyne tre, is a great tree and an high, and is called Castanea among the Grekes as Isidore saith: for the fruite thereof is double in the lykenesse of Genetall closed in an huske, and be taken out of the shale, as it were by manner gelding. Therefore such Trees are called Castanie in Greke, and haue that name of Castrando, gelding. If this tree is selde, there springeth as it were a woode in the place all about, as Isidore saith. This tree is full profitable, for the stocke thereof is good to building and fuell, and the rinde and the leaues to medicine. And though the fruite on þ tree, be hid in a vile rinde, rough and harde, yet when it is taken out thereof, it is found swete, & namely if it be sod or roasted. Isaac in Dietis saith, that this fruit is hot in the middle of the first degree, & drye in the second, and is swete because of heate, and sourish because of drynesse. But Casteynes breed swelling, if men eate too many thereof, and breedeth also head ach because of fumositie, that is closed therein: but to purge & cleanse this fruite, it must be roasted or sod in water, that the earthy matter may be washed by the fire, and the fruite made lesse harde, and lesse fast, or els that it maye be tempered with softnesse & moistnesse of the fresh water, and then it nourisheth well, and breedeth good humour, and tempereth drynesse of the body and the breast, and namely if it be eaten with Sugar Acata secundum alium librum. And of cholericke and fleumaticke men it shal be eaten with hony, and is good by medicine,

Forth of the olde root springeth young sprigges, which growve to trees and beare fruite.

for it restraineth wambling and spending, and comforteth the gut that is called Ieiuniu. Also a Casteyne tempered with a lytle honnie, healeth at best biting of a mad dogge, or mans biting. Also this fruite made in a Plaster, with Barley meale and vineger, healeth effectually swelling of breasts and of teates. Also the rindes and leaues burnt and made to powder, tempered with vineger, and layed to a young mans head in a Plaster wise, maketh haire increafe, and keepeth haire from falling. Huc vsque Isaac in dietis.

(*Amongst all kinde of wilde frutes, the Chesnut is best, and meetest to be eaten: for they nourish reasonable well, yet they be hard of digestion. Well roasted, and dipped in butter, they nourish best.)

*Additio.

¶ Of Lauro, chap. 89.

The Laurell tree is called Laurus, and is a tree of victorie, and is worthy to be praised in many maner wise. For singular excellencie of grace and of vertue, sometime Conquerours were crowned, with garlands of Laurel tree, when they had the victorie. And the Grekes call the tree Daphnis. Singular properties of this tree we haue set before in this same booke, in litera A. Seeke there, and thou shalt finde.

Of Lentisco, chap. 90.

Lentiscus is a lowe and a medicinall tree, and is called Scinus among the Grekes and Hebrewes by another name, as the Glofe saith super Dan. 13. The iuyce of the leaues thereof healeth lyps, and chinnes and whelkes, as it is sayde there. And is called Lentiscus, for the pricke thereof is blunt and softe and folding, for we vse to call a thing that is softe and plyant Lentus, as Isidore saith lib. 17. Of the fruit of this tree commeth Oyle, and of the rinde commeth Resina, that is called Mastike. And the best breedeth in the Iland Chio, as Isidore saith lib. 16. Dioscorides, Platea, and Plinius meane, that the leaues of this tree be full hot and drye, and so is all the tree, & haue

Mastike.

vertue

vertue to binde and to fasten, and to comfort, and helpeth therefore against spewing, and all manner running of bloud, & of other humour. And the gum thereof that is to say, Mastix, hath such lyke vertues. And this gumme hath the name of Mastigando, of chewing, for with chewing it is made tough and cleaving, and harde as ware among y teeth: so chewed, it cleanseth and purgeth the gums of rotted humours, and fasteneth wagging and loeking teeth, & maketh them white and cleane, and strengtheneth and comforteth the rootes thereof, and cleanseth & amendeth euill breath. This Masticke is gathered in this wise. In the ende of springing time the rindes of this Tree Lentiscus, be cut and slit, and the ground is made cleane, and clothes be spred thereon, least the lycour that falleth shuld fall into the ground: and then the lycor that is faire and clere, and cleane is best: that that is dim, and medled with earth, is nought worth. Mastike cleanseth & purgeth the brain, and causeth to spit much, and comforteth the vertue of digestion, & destroyeth ventositie and windes, & solveth and loyneth together in a wonderful manner all broken things, as precious stones, and other things that be broken, if it be molten on a hot tile or slate. And Plinius and Dioscor. meane, that Lentiscus is a tree w many pricks, and with a deepe roote in the ground, and clouen and diuided in many parts. The fruite thereof is lyke to Myrtus, but the greynes is lesse, and reared within when it is ripe, and within is a manner rough woll, and the iuyce of that woll, stanneth the running and dropping of women.

*Additio.

Of the Masticke tree commeth the gumme Masticke, which is in clere and small greynes, of the quantitie of wheat cornea.

Of Lilio, chap. 91.

The Lily is an hearbe with a white flower: and though the leaues of the floure be white: yet within shineth the likenesse of golde. Dioscorides and Plac.

and most. And some Lily is wilde, and some is tame, and some beareth a purple floure or yelow, and some beareth a white floure, and that is most mightie in working.

The vertue of the Lily ripeth botches and sores, and therefore if helpeth against postumes and botches, if it be stamped with Aukungia Grece. Also the vertue thereof tempereth and softeneth matter. Therefore it helpeth against hardness of the spleene, if the place of y spleene and the side about the spleene be annoynted with iuyce of Lilies well medded, and incorporate with olde Oyle. And vertue thereof cleanseth and purgeth, if powder thereof be medled with Roses, & the face washed therewith: and vertue thereof easeth sores, therefore leaues sod and layd to a sore that is burnt, healeth the sore, & the roote thereof doth the same, if it be brused with oyle, and layd thereto, and vertue thereof tempereth and softeneth hard matter, therefore it bringeth out mensuall purgation: and vertue thereof abateth swelling, and helpeth against postumes that come of swelling ventositie, if the roote thereof be stamped with oyle, and ofte laid thereto. Huc vsque Dioscorides. And Plin. saith, that the Lily roote maketh the floure thereof worthy and noble in many manner wise: for the roote thereof dronke with wine, healeth biting of serpents, & helpeth against y mallice and venime of frogs. And this roote sod in wine, and medled with oyle, helpeth yodagres, and knots of the sate, and maketh hayre growe in places that be scalded and burnt. Also this roote sod in wine and medled with honie, helpeth beyres that be cut. Leaues thereof sod in wine, healeth sore wounds: & sed thereof brayed, is layd to the holy fire: and floures and leaues heale sore botches. Huc vsq; Plin. li. 20. ca. 19. Item in cod. lib. cap. 5. The Lily is next to the Rose in worthines & noblenes, & in a certayne gathering of oymment thereof, is made a noble oymment and oyle, that is called Olem Lihorum, as Olem Rosaceum, is ofte made of Roses. Of the roote thereof springeth a stalke of three cubits long, & in the top of the stalke hangeth a floure

downward that is narrowed by the stalk, and beareth in breadth wider and wider, shapen as a bell, & the floure hath with in as it were small threads that containe the seede. In the middle standeth chilles of saffron, and so nothing is more graciously than the Lily in faimes of colour, in sweetness of smell, and in effect of working, and vertue. The colour thereof is treble, white, redde, and purple. *Plinius libro. 20. capitulo. 9.*

The roote of the Lily hath manye cloues, as the roote of Garlike, as Aristotle sayth in lib. vegetal. and in euery cloue, is vertue seminally, and of each springeth a plant when it is set alone. Seeke more hereof before, in the same, De Alia in litera A. And hereto Aristotle saith that the stalk of the Lily hath many knots, and if the stalk be bended and layd downe, and couered with earth, while the roote is in the ground, and ere the seed break out and vnclouse, then within few dayes, thou shalt finde of euery knot, a small cloue springing, as it were out of the roote, and that is wonder. Also there it is said, that Lily floures be first greene, and afterwards white, and if the stalk be cutt all from the roote, for all the kinde humours of the stalk is closed in the pith, the kinde heate that is in the pith, tourneth to the euery part of the stalk, and maketh digestion in the matter of the floure, and then the floure spreadeth and is white, when the humour is full digested. Therefore it is sayd that Clergiers likened the Lily to mans inwit, that is busie at last to things that euer shall last. And there it is sayd that the Lily hath not the vertue seminally in seed and in roote: and in that the Lily is diuers, & varieth from Lilies and Garlike, and other that haue seminal vertue in diuers places. Hereof loke before, in the chapter of Garlike and Onions in litera A. & C.

Also the Lily stalk with floures new cut, put in a clodde of claye, keepeth the floures fresh long time. The Lily floure smellith full sweete, while it is whole and not broken, and stinketh full soule, if it be broken and frosted with handes.

And the Lily hath onely the flower with the seede in seede of fruite, and all the vertue that the Lily hath in stalk & in roote, is shewed in the head in the flower and in the seede, and the more higher the floure is on the stalk, the more the head bendeth downward: and the flower thereof is plaine and smooth with out, and softe to touch and to handle, round in shap, and liking in sight, with goldish greynes contained within & holownesse of the floure: the which greines dye and colour more than saffron: and these dieng greynes be bozne up with stalkes. And the Lily floure is composed of vi. full white leaues that bee full high together. And is beautified with seauen golden greynes: in the middle whereof is the seede in seede of fruite, & is wonderfully white, & is closed about with benefice of leaues of the flower, that the seede maye be kepte and saued from grening of the colde aire that is without.

(Lilium candidum, there is also the Denge colour, and red purple Lilies, the wilde Lily called Martagon, and Amarillis Hispanorum. Head Mattheolus, &c.)

Of Lactuca, ca. 92

Lactuca is called Lactuca, & hath that name of plenty of humour, as Dioscorid. saith, or els for it maketh ofte milke in women, that nourish and feede children. And in men this hearb with standeth moouing of Venus, & thereof is double kinde, wilde and tame. The wilde we call Serapion, for the backe thereof hath sharpe prickles and teeth as it were a sawe, lyke as Dioscorid. speaketh in his seuententh booke and the last chapter.

Maac in Dietis speaketh of this hearb and saith that this hearbe wild Lettuce, is lyke in shap to the tame, but it hath longer bzaunches smaller and sharper, & lesse greene for scarcitie of moysture: and therefore it is much more bitter and dryer. Therefore many men meane, that it creiteth mensruall blood, and putteth out rawe humours, as Dioscorides saith.

*Additio.

And

And the same Lettuce is cold and moyst,
and temperate; that it passeth not mea-
sure in neither qualitie. Therefore use
thereof accordeth both to meate and to
medicine, and is subtil of substance, and
namely when it is fresh, and is therefore
sane digested, and abateth gnawing and
burning that cometh of cankers cru-
el, and robbers heat, and burning of blond,
and creethly ite, and healeth head ach,
that cometh of cholericke humour, and
fume sicke, and humors both milke in wo-
men, and Semens in men, and this is by
reason of good blood that it receiveth in
perfect quantitie and qualitie, but when
it is olde it is hard, and moysture thereof
withdreweth, and the hearbe is bitter, &
then use thereof breedeth blond at worst,
and appaireth the sight, and maketh it
fayle, and stayeth the feeling, for it stiff-
feleth naturall feeling with coldenesse
thereof. Such Lettuce is most grievous
to such as will get childre, for it runneth
and conioleth the seminall matter, and
namely the seede thereof, if it be ofte ta-
ken in meate or in drinke. Huc vsq; Isa.
in Dietis. Lib. 20. cap. 8. Plinius speak-
eth of Lettuce and sayeth, that a manner
kinde of Lettuce groweth of it selfe with-
out tilling, and that manner Lettuce is
called Capsina, for if it be thowen into
the sea, it stayeth all the fish that is nigh
thereabout. Make thereof with vinegar,
water and wine healeth the Droisie.
The hearbe with the leaves stamped &
sponged with salt, healeth sinewes that are
forset. Another manner Lettuce groweth in
fields, and leaues thereof stamped healeth
botches, if it be laid to them with meale.
And among the Grekes, this manner Let-
tuce is called Isopum, or Esoperum.
The third manner Lettuce groweth
in wodes, and is called Scaucio. Leaves
thereof ground with meale and floure,
healeth wounds, and stauncheth blond, &
healeth rotted wounds. The rote and the
leaves abateth the cuill, which is called,
the holy fire.
Another manner Lettuce with round
leaves & shorte, is called Heracia among
many men. Howkes scrape this hearbe,
and take out the iuyce thereof, & touche

and heale theyr eyes therewith, and doe
away dimnesse and blindness when they
be old. The ioyce healeth all the cuills
of the eyes, and namely if a womans
milke be mebled therewith. And it hea-
leth biting of Serpents, and stinging of
Scorpions, if the ioyce thereof be dronk
in wine, and the leaves stamped, and
laid to the wounde, in a plaster wise,
swageth and healeth all manner swell-
ings.
Also the seede of all manner Lettuce,
with the same, chafeth in sleep, & scames
of lecherie, and suffreth not the body to
be polluted neither defiled, if it be oft ta-
ken in meate, but abstaine thereof, and
so much thereof eaten, grieveth the clea-
nesse of the eyes. Phasius thereto giveth
many other praillings in the same chap-
ter, but this shall suffice at this time.
OF Lappa, chap. 9.
Lappa, the Cleste, is an hearbe with
broad leaues, and thicke about the
ground, and hath in the tops of the sticke
knots with crooked pyckes, that oft clea-
ueth to mans clothes. Lib. 7. Isid. speak-
eth hereof and saith, that this hearb is
called Lappa, because it hath great leaues
dispoled by the ground: & is called phi-
lantropos among the Grekes, for it is
rough and cleaueth to mans clothes and
groweth by olde walls, & is called phi-
lantropos, as if it were louing mankinde,
for it cleaueth to mans clothes, by a ma-
ner affection and loue, as it seemeth.
Thereof is double kinde, sharp & round,
dispoled to the lykenesse of an horse foote,
therefore many men call it Ungula Ca-
balina, an horse hooft: and either hath
leaves with heauie and mightie sauour
and smell, as Dioscorides saith. And li.
20. cap. 22. Plinius saith, that this name
Lappa, is the name of manye manner
hearbes, for it is the name of all manner
Doctes, and be all medicinable, for they
heale smiting of scorpions, nor they smite
not a man, that is baulmed with the iuyce
thereof.
The broath thereof helpeth and also
comfozteth the teeth, if it be like warme
hot helde in the mouth. The seede there,

of healeth mighte cures of the stomack,
and helpe them which cast blood, and
them also that haue the blouie fluxe for
the roote thereof, with wine hypeth the
wombe, but the leanes men with salte
laxeth the wombe. The same dronke, hea-
leth them which haue the stone. All the
beare stamped with Auxengia grece
helpe, against the botch in the breast.
Hug. y. sc. elinus. distilled and pressed

And plate, meaneth, y Lappa, which is called Lappatum, also, is an hot herb and a drye, and hath vertue to dissolve and to temper and to laxe, and to open, & to kinde, and helpeth therefore against itching, and also against scabs wet and dry, and against the shingles, and wasteth the humours betwene the flesh & the skin. And softneth and abateth hardnesse and swelling of Bostrumes, & helpeth against the cold droppe, & against stopping of the splene: and the iuyce therof medled with the iuyce of Rewe, purgeth the braine of superfluitie of sleme, if it be dropped in to the nolethrylles in a bath, or in a hot aye.

5. Dockes and Stortell, Patience, as Ru-
mex, Oxilapathum, satium, &c. Heade
Dod. fol. 557.

Of Lappate. cap. 64.

Lappates is a manner meate made, compownded and confect of certaine hearbs of gardens, as y^e glose saith super Iud. ca. 15. And Alexander Nequam spea keth thereof, & saith, that Lappates cibus est, et olus componet eundem. The meaning is, y^e Lappates is a meate made of hearbs. And other meaneth y^e it is a manner kind of hearbs & of woerts, w^{ch} broade leaues, as a Clete, but the leaues of Lappates be soft, & fat, & plaine, & wonderful ly walled & lapped, & cleauing together with a short caulstock, knotty without, & full of pith within. This hearb accordeth to meate & to medicine, & thereof is good meate made, that may be kept long time, if it be busily compounded and sod with vineger, linapie seed, and hony. And such meat is commonly called Compositum, and hath a singular vertue to withstand

Dionisennesse, as Phimus saith, lib. 2. 9.
 For if it be eaten before meat, it helpeth
 from Dionisennesse, and if it be taken af-
 ter meate in Dionisennesse, it maketh it
 passe away. And the doctrine & teaching of
 Hasis meaneth, if there is nothing better
 for broken bones, & is good for the stomack
 & to the sinewes. Therefore he comma-
 ndeth & biddeth, that this herb be given to
 them that haue quaking & the palse, and
 to them that spit blood, and to children,
 and breedeth plenty of milke. The iuyce
 therof helpeth against venim and smiting
 of Serpents, and namely the seed therof
 helpeth against biting of hounds, as Lid-
 saith, lib. 17.

Of Legumine, cap. 65: old mss

Legumina, Cowvare, & seruesh to por-
tage, hath this name Legumina, of
Legendo, choosing, as it were chose. For
men in old time chose the best cowvare, &
made them wheat therof, and graines that
be some deale more, & greater & thicker
then graines of wheate or of Barly, be
properly called Legumina, & be not gen-
tered in hulls, as wheat, but in rodes, and
be closed therein, as it fareth in pisen, fet-
ches, & beans. And Legumina, cowvare, is
diuers in quantitie, in colour, in figure,
shape, and saour. For among such Cow-
vare, Lupines & beanes be greatest, and
pisen & fetches be meane, tillis & vaches
be smallest in quantity: and be diuerse
in coulour. For some be white, and some
blacke, and some red, and some meddeled
with diuers coulours. In shape they bee
diuers, for some be round, and some bee
euenlong, & some theye cornered, & some
plaine. In saour they differ, for some bee
solwe and hard, and made soft, and good
to eating and seathing. And some bee
bitter of themselves, as Lupines, and bee
made sweet and saoury, with good wa-
tring.

And Codware shall be gathered when they begin to ripe . For they will fall some out of the coddies , and be not well seene when they be shed : as it saith of Lupines, as Plinius sayth, libro. 18. And such codware is in substance, thicke, fast, colde, and drye , and harde to defie, and

*Additio.

is hard to seething, for fast and hard substance, and may not well be sod in pitte water: but to seeth such Codware well, needeth running water of a well or of a streame. Of Codware haystons meat is made, which accordeth to strong men of complexion and of kinde: for Codware of it selfe, is hard to digest, and nourisheth much, and comforteth when it is digested: but it breedeth swelling and ventositie, but the ventositie is abated thereof by medling of things that destroy ventositie, as Comin and Anise, & other such, as Dioscorides saith and affirmeth.

*Additio.

(Codware breedeth swelling, and is to be used of them that can kepe good dyet, for beanes and pease of all sortes, doe breede winde, &c.)

OF Lentis. Chap. 96. **Lentis**, is a manner of Codware, and is seruible to Potage, as Iliod. saith lib. 17. and hath that name, for it is moyst and softe, and namelly in grasse: & of Lens, lentis, cometh Lenticula, the diminutive thereof, and is writ with c, for difference of Lens, lendis, that is a nit, a little head worine, & is writ with d, in the Semitive case, and in all the other, except the Nominative case. Therof one speaketh in this manner.

Lens lendis capiti, Lens lentis conuenit ori.

That is to say, that Lens lendis, is the nit in the head, and Lens lentis, is the till, and accordeth to the mouth. The till is colde and drye, and compounded of contraries, as Isaac saith: for one vertue thereof is in the rinde, and another in the pith and the meale: for it hath in the rinde a manner sharpnesse, by the which it lareth the wombe: but the pith and the meale is soltysh, and comforteth the stomache, and constraicteth and bindeth, and breedeth thicke & melancholike blood, and filleth the brain, with thicke smoke, and is therefore cause of horrible and dreadfull dreames, and grieueth the stomache with ventositie & swelling, and stoppeth all the passages & pores of the body, and breedeth the substance of sinewes and of skynes of the

braine, and is most grievous to the skins of the eyes, for it dissempereth the moysture thereof and sozrieth. And he saith, that it greiveth whole eyes, and then much more it greiveth soze eyes, because that it sozrieth. Of use of this, breedeth in the body most wicked euils and passions, and namelly if that it be eaten with the skin and hulls, and if the body be drye of complexion. But sometime it helpeth them that be hot & moyst. And helpeth them that haue the dyoplie, if it be eaten without the skin, for it breedeth much swelling and stretching of guts, and of skins. Till that is most great & fresh and easie to seething, is best, & that both to meate and to medicine. The malice of Till is tempered if the skinne be put away, and the pith sod in fresh water, and then oyle put thereto, & pepper, Comin, and other such things. Huc vsq. Isaac in Dietis, Plin. saith, lib. 17. cap. 12. that the till loneth leane land more then fat, and drye wether and aire, & all Codware loneth water before the blossom, and drynesse after the bloming.

(Lentills, not common, and is hard of digestion, & causeth dreadfull dreames, it breedeth cankers, leprosie, and madness, yet it is medicinable.)

OF Lino. chap. 97.

Both floure and seede is called Linum, & hath that name, for it is both softe and smooth, and full liking, as Iliod. saith lib. 19. Li. 12. ca. 2. Plin saith, that floure is solwen in grauelly places and plaine, and that in springing time and is gathered in Summer. Floure groweth in euen stalks, and be yeolow floures or blew, and after cometh hoppes, and therein is the sade, and when the hoppe beginneth to were, then the floure is drawen by and gathered all whole, and is then lyned, and afterward made to knots and lytle bundles, and so laid in water, and lyeth ther long time, and then it is taken out of the water, and layed abroad, till it be dryed, and turned and wound in the sunne, and then bound in pretie nitches & bundles, and afterward knocked, beaten and beat,

*Additio.

Fleete of Lin.

ed, and carried, rodde and gnodd, ribbed and heckled, and at the last sponne. Then the thred is sod and bleaked, and bucked and ofte layed to dzieng, wetted, and washed, and sprinkled with water, vntill that it be white, after diuers working and crauayle. And there be manye manner fleres, but the fairest of all, groweth in Aegypt, for thereof is Bissus made right faire, and white as snowe, as Plin. saith li. 19. ca. 12. This flare is not most strong, but thereof commeth most winning, for thereof be kinde vestments made for Priests. Flare is needfull to diuers vses. For thereof is made clothing to weare, and sayles to sayle, and nets to fish and to hunt, and thred to sew, ropes to binde, and strings to shote, bondes to binde, lines to meate and to measure, and shetes to rest in, and sakes, bagges, and purses, to put and keepe things in: and so no hearbe is so needfull, to so manye diuers vses to mankinde, as is the flare. And the seede thereof is hot and moist, or els temperate betwene moist & drie, and so thereof is oyle made, that is moze needfull to other vse than to meate. For Isaac saith, Line seede nourisheth but lettle, and is harde to digest, and grieveth the stomacke, and breedeth much swelling, but it tempereth and softeneth if it be parched, and is the better if it be taken with honie. It helpeth against the cough, and exciseth Venus, and moueth to loue, if it be eaten with honie and pepper, and is good for postumes, for it ripeth them, and swageth and easeth, and maketh thicke humour cleere and thin, and so it dissolneth & destrogeth postumes of the mother, if the patient be ofte nourished with the broth thereof, as Isaac saith in Dietis.

(Of Lin commeth the Linseed, wherof is made Painters oyle, besides sun, & other vses.)

Of Malo, chap. 98.

Malus, the apple tree, is a tree, that beareth apples, and is a greate tree in it selfe, but it is lesse and moze short then other trees of the woods, with knots & riuelled rind, and maketh shadow with

thicke boughs & branches, & is faire with diuers blossomes, & flowres, & is liking with good fruit and noble, & is gracious in sight and in tast, & vertuous in medicine, and the apple is called Malum, mali, but the tree is called Hec malis, & Hec pomus also: and hath that name, for that the fruit thereof is round. And so apples that be most round be called Mala, as Isidore saith, li. 17. For Malum in Grak, is Rotundum in Latine, and rounde in English.

The apple tree is diuers and varieng from other trees of woods: for the apple tree, and namely the tame apple tree, is of double kinde, for the stocke thereof, springeth on the ground, and the grasse thereof springeth of another tree, and is grafted on the stocke, and is so oned by grafting, that of twaine is one compounded, and the grasse so grafted, tourneth al the vertue of the stocke into his owne kinde and qualitie, as Affredus saith, super finem primi li. vegetab. Like before in the same booke in the treatise of grafting of trees, about the beginning.

The apple tree wareth barren, excepte it be pared and shpedde, and discharged of water boughs, & of superfluitie, as he saith. For y^e humour which is dzaiuen fro the root, sufficeth not to bring forth fruit, if it passeth into nourishing and feeding, of barren boughs & branches. Like before de fructificatione arborum, et causa eiusdem.

Of Apples trees is diuerse kindes, for some beareth sowisly fruit & hard, & some right sowze, & some right swete, with a good sauour and pleasaunt. And this diuersity cometh of diuers qualities, of the humours, & of moze soble or moze strong working of heate that is in the root, as it is touched before in the beginning.

Of Malo granato, ca. 99.

Malus Granatus in the Tree that beareth Pomegranardes, and the Tree is the feminine gender, and the fruite the neuter gender, and is called Malum Granatum: for it containeth many greynes within the rinde, and the

round,

Pomum granatum

roundnesse, as Iſi ſaith li. 18. and the rinde thereof is called *Phidia*, and the flower, *Balaustia*, & some of the floures be white, and some purple, and some red as a rose. And these *Pomegranards* be called *Mala punica*, for they came first out of the Countrey of *Punica*, as *Iſidore* ſaith.

The tree is full hard with many knots, and boughes, and braunches, and groweth more in bredth than in length, and may not well alwaie with colde, and so the floures thereof be some lost in hoare frost. And *Arist.* ſayth, that this tree leaueth his mallice, and chaungeth out thereof by craft of tilling. Look beſore in this booke, *De arborum cultura*.

And *Plinius* ſaith, that of this tree is many manner of kindes, but we ſhall ſpeake now of two manner at this time. For as *Dioſcorides* ſaith, and *Iſaac* in *Dietis*, Of *Pomegranards* is two manner kindes: One *Pomegranarde* Tree beareth ſweete apples, hot and moſt, & some beareth ſower apples, colde & drye, and may be kept longer than other: but the ſweete accordeth moze to medicine, for all the tree is medicinall, & the fruit thereof accordeth but little to meat, and so *Iſid.* meaneth li. 17. where he ſayeth, That *Philiſtines* denie, that bodies ſhould be nourished with meate of *Pomegranards*, but they ſuppoſe that it accordeth moze to medicine than to feeding of the body. And all the tree, and namelie the fruit thereof, hath vertue to conſtraine & to binde, to comfort and to ſoften, and to harden and dry thin humours & ſtetting, and to ſtaunche cholaricke ſpewing, and to ſtaunche bloud, as *Iſaac* teacheth openly, and *Dioſcor.* and *Plat.* alſo. If it be taken in conuenable manner and due order, it helpeth againſt all paſſions of the body, both within and without: but ſweet breedeth moze ventofitie and ſwelling, & they doe leſſe quench their thirſt, that be diſeaſed with feauers, and therefore they agree worſe with them that haue the Ague, than the ſower doe. And of ſuyce of the ſolber is a drinke made, y is called *Exizaca*, that abateth the heate of feuers, and deſteth and chaungeth the matter of feuers, and exerciſeth appetite, & eſtogeth wonderfull, and repaireth and

comforteth kinde that ſayleth by reaſon of too great heat, and helpeth againſt chaſing of the lyuer, and againſt the Cardiacle paſſion, and ſailing of the hart. Flowers, fruit and rinde thereof ſlaith old woymes in the wombe, if it be made into powder and dronke, and moſt effectually comforteth and purgeth both teeth & gumbes, and helpeth againſt many other euills, as *Dioſcorides* and *Iſaac* meane. *Pomegranards* helpe in all the aforesaid things moſt effectually, and though they be yelow and diſcoloured and ſowre, yet neuertheleſſe win they be red, moſt, ſoſte and ſauorie, and the greynes be ordeined in their owne celles, by paſſing wonderfull craft, as *Iſaac* ſaith.

(*The rinde or ſed of *Pomegranets* in powder giuen in ale, is good to ſtoppe the ſtre.)

¶ Of Moro. cap. 100.

Morus is a tree, which beareth berries, and the fruit of the ſame Tree, is called *Morum*, a berrie, as *Iſid.* ſaith li. 18. The *Greekes* call this tree *Moron*, & the *Latines* call it *Rubum*, for the fruit thereof is red. Thereof is double kinde, ſame and wilde, and beards in deſart eat the fruit of the wilde berry tree, & leaues thereof ſlayeth ſerpents, if they be thzowen or layd upon them, and *Ambroſe* ſuper *Mat.* 17. ſayth, that the fruit of this tree is firſt white in the floure, and then greene, and then red, and blacke or byolue at laſt, and the moze ripe it is the moze blacke it is, and dryeth & ſmogeth his hands & teeth y eateth thereof. *Plinius* and *Dioſcor.* meane, that *Morus* is a tree, and the ſed thereof layeth the wombe, and the iuyce thereof wrong and dried at the fire, or in the Sun, conſtraineth and bindeth the wombe, and healeth whelkes and ſores of the mouth, & ſwageth and abateth ſwelling of the lyps. The rinde of the roote ſod and dronke, layeth the wombe, and ſlayeth broade woymes therein, the leaues thereof ſtamped and layed in Oyle healeth burnings. The leaues ſod in raine water, maketh blacke haire, & healeth the biting

*Additiō.

Mulberry tree.

The field
Spider.

of Phalangio, and of Aftercops, and ea-
seth the tooth ach, and cleanseth rottings,
and matter of the iawes. The berries
thereof befoze they be ripe, be colde, and
bindeth and comforteth the stomacke,
and the moze they were ripe, the moze
hot they were, and also the moze swete
and moistie, and many thereof eaten af-
ter meate, turneth into corruption, and
griue some both head and stomacke, and
be well digested, if they be eaten fasting,
and nourisheth but full little. Leaves of
high Pulberie trees be great and broad,
and are griued with Walsbags & flies,
and gladly wormes eate thereof, and so
silke wormes be best fed and nourished
with such leaves. All the tree is medici-
nall, and namely the rinde, fruite, leaves,
and rootes: for if the roote thereof be slit,
thereout commeth gum, that helpeth in
diuers passions and euilles, for it laxeth
the wombe, and healeth tooth ache. Huc
vsq; Diosc. & Plin. Of Pulberies is no-
ble drinke made, that we call commonlye
Moretum, Elephants drinke therof, and
be the moze bolde and hardie, as Raba-
nus saith, super li. 2. Mach. 5. ca. And ther-
of is a Lectuarie made, that is called Di-
ameron, that helpeth against the Squi-
nancie and euilles of the iawes & throte,
as Plat. saith.

Additio.
(*The Pulberie tree is knowen, as for
the vertue of the berries, if they be ripe,
they hurt not greatly the stomacke, &c.)

¶ Of Mirto. cap. 101.

Mirtus is a litle tree, & is so called, be-
cause oft it groweth in y sea cliues,
as Isid. sayth. Virgill speket of y broad
cloues of Myrtus, and of the louers of
the cloues of Myrtha, and the Graekes
call it Mirecie. And Whistons write in
their booke, that this tree accordeth to
many needfull vses of women. Huc vsq;
Isid. And Plin. and Diosc. meane, That
Myrtus is a litle tree as it wer a shrub,
and groweth namely by the sea side.
And fruite, flowers and braunches there-
of, accordeth to medicine, and the fruite
thereof is better than the floures, & ma-
ny be kept longer time, & better in heate
of the Sonne than in shadow place, and

the moze fresh the fruite is, the better it
is. And all the substantialls of this tree
haue vertue of soynesse and of binding,
and of his sweet smell hath vertue com-
fortative, & restozeth superfluitie of run-
ning and dropping, by proper kinde ther-
of. And helpeth the vertue retentive, to
hold in the body, and so helpeth agaynst
the reume that falleth to the spirituall
members, if they be sod in raine water,
& the breast washed therewith, and stanch-
eth spewing, if a braunch thereof be sod
with vineger, and laied to the stomacke.
Pouder of this tree healeth wounds ea-
sely and softe. And Plin. sayth, that some
spiritus is white, and some is blacke, and
either is binding, but the blacke y moze,
and is therefore profitably taken against
bleeding, and it moneth byrnie, and helpeth
against venime, and against stingings of
Scorpions, if it be dronke, broath thereof
helpeth against the euill Allopicia, and
falling of hayre, and helpeth agaynst
swelling of eyen, medled with wheate
meale.

Oleum Myrtum is made of the
leaves and bayes thereof, the which oyle
easeth, cleanseth, helpeth and healeth in
all the foresayd things, and clenseth mat-
terie eares, if it be luke warme dropped
therein. Huc vsq; Plin. Super Esa. ca. 41.
Iero. saith, that spiritus hath good smell, &
rotteth not, and spiritus fastneth and re-
stozeth and comforteth wearie members
and lyms, & therfore it betokeneth com-
forters of holy Church, and hath vertue
to swage, ease, temper and to cole, as he
saith Super Esa. cap. 60.

(*The Mirtle tree groweth in Spaine
and Italy about Naples. The berryes of
this tree is good to be given to them that
spet blood or pisse blood.)

*Additio.

¶ Of Myrra. cap. 102.

Mirra is a tree in Arabia, five cubites
high, and is lyke to a thorne called,
Achantum, the dropping therof is grane
with great smell, and is bitter, and hath
therefore the name Myrra, as Isidore
sayeth libro. 16. The dropping that
commeth thereof by it selfe is best, and

dropping

Mirre, a
precious
gumme

dropping that commeth out at chins and
slits that bee made therein, is accounted
lesse worth. The Arabians make fire of
shedding thereof, & thereof is full grie-
uous smoake, but if it be withstood with
other smell of Stozare. For els of such
smoake, men should take incurable sick-
nesse and euills. Best Mirra and most
pure, is gathered among Troglodites in
Arabia, as lli. saith, & Plinius. li. 12. cap.
17. where it is saide, that Mirra is a tree
of fine cubites high, and groweth in
wodes of Arabia. The leaues thereof bee
lyke to the leaues of Oliue, but they bee
more cruple, and haue more pyckes, & is
like in boughes to Iuniperus. Boughes
thereof be carued and cut, and slit in two
times, but it droppeth before it be slit, &
that dropping is called *stacten*, & is best
of all manner Mirra, & is called *Mirra
electa*, *Mirra chosen*. And of Mirra is se-
uen manner kindes, as he saith, cap. 17.
One is called *Trogoditica*, & that is wel
chosen. The second is called *Gelbanitica*.
The thirde is called *Diantrides*. The
fourth *Colaticia*. The fift *Pracena*, and is
called also *Salbana*, and is more thin then
other *Mirres*. The sixt is called *Dura-
tim* & *Odoriferam*, and is more white
then the other. And is seined with Gum
& clods of *Lentiscus*. The seuenth is cal-
led *Indica*, and this is the worst of them
all. And therewith other manner *Mirres*
be seined. *Huc vsq; Plinius.*

And Dioscorid. saith, that Mirra is
dropping of a tree hardened about the
boughs by heat of the Sun, and the best
is citrine and red within, and some deale
bright, and hereof some is small, and
some is great, and is called *Trogoditica*,
and hath that name of an *Islande*, which
it groweth in. And this *Trogoditica* is
hot and dry, and hath vertue to comfort,
and that in gathering and increasing
partes together by his vertue of good sa-
uour and smell, and dissolueth and depar-
teth and consumeth and wasteth euery
the qualities thereof. And so dead bo-
dies be kept safe and sounde when they
be balmed with confections of Mirra.
And Mirra is kept in his vertue nigh an
hundred yeres, and helpeth against all
causes *stomatike*, and against all inoz-

dinate running and dropping, and com-
forteth digestion, and purgeth gleamye
humours, and namelge in the spirituall
members, and it amendeth stinch, and
smell of the mouth, and healeth & dryeth
all euills of the gummes, and healeth and
destrogeth & wasteth whelks of the lips,
and comforteth the braine, and comfort-
teth strongly, and strengtheneth the mo-
ther, and comforteth and wasteth all super-
fluitie thereof, and helpeth conception, &
slayeth wormes in the eares, and fretteth
dead flesh, and breedeth & saueyth quicke
flesh at best.

(*Mirra is also the name of an
herbe, which we call Kixc, with a long
and hollow stalk. *Acade Dodoncus,*
fol. 616.)

*Additiō.

Of Mirro. chap. 103.

*M*irrum is an oymnt made of
Mirra, and of other spicery. By ver-
tue thereof sinewes and other members
of feeling be comforted, and humours in
the ioynts and toes be wasted. By the
good smell thereof spirits of feeling be re-
stoyred & comforted. & slaieth with bitter-
nesse lice and wormes, & letteth breeding
thereof, & abateth stinking sweats, & kee-
peth & saueyth bodyes whole and sounde,
that they rot not.

Of Mandragora. cap. 104.

*M*andragora hath that name, for it
beareth apples with great saueur of
the Greatnesse of the Apples of Macian,
and is called *Malum terre* among La-
tines. And Poets call it *Antropomoros*,
for the root therof is some deale shapen as
a man: the rinde therof medled wth Wine
is giuen to them to drinke y^e shall be cut
in the body, for they shuld sleepe and not
fale y^e soze cutting. Hereof is two man-
ner of kindes, the one is female, and is
lyke in leaues to Letuse, and beareth ap-
ples. That other is male, & hath leaues
lyke to the Bate, as *Isidore* sayeth, li-
bro. 17.

And Diosco. saith, that Mandragora

Not so,
but as it
is coun-
terfeited.

rinde without and bitter, and a swete kernell within. And all manner Apples that be closed in an hard skinne, rinde, or shale be called *puts*, as Pinee, Castanie, and Auellane, and other such, as he saith, and the *put* tree is high and long, with large boughs and knofs, and with broad leaues and sinewy, even long, and sharp in the ends with euill smell and sauour. The shadow therof grieneth them that sleepe there under, & breedeth diuerse sicknesses and euills, but the fruite thereof, leaues and rinde, accorde to medicines. For as Dioscorides saith, the iuyce of *put* tree, of the rinde, of the more *put* tree, breedeth to the quantitie of one Oxagium, helpeth against the difficultie of pissing, and is contrarie to feauers that come with shivering and colde, if it be drinke with vineger. And saith also further, that it dieth & cleanseth haire, and lesseth falling thereof, and hath many vertues and might. The fruit thereof accordeth both to meate and medicine: And there be many manner of nuts, but we speake most touching meate and medicine of the more nuts, that be French *puts*, and of the lesse that be Auellanes. The common *put* is called *Gallica* among many men, and is diuerse in substance, vertue, and shaper. For as Isaac saith in Dietis. The *put* in substance is greene, or new, or ripe. In the first disposition the skinne and the rinde is greene and soft, and bitter, and smorcheth his hand that handleth it hard. And there within is a shell or a shale, & warreth harder and harder, and there within is the nut kernell, that is sauoury and full of wate, and the kernell that is within the shale is closed in the skinne, to saue the tender kernell from colde and hardnesse of the shale. And therefore that skinne is more soft then the shale, and more hard then the kernell, and more bitter soude of them that haue assayed. And the nearer ripe the nut is, the sooner the skinne forsaketh the shale, & cleanseth the faster to the kernell, so that within the kernell may be departed therefrom, but by hot water, or by some other craft, that tempereth that skinne, and maketh it soft. And the greene *put* is kindly lesse

hot and drie then the olde, and groweth therefore the lesse. And is enemy to all venim, if it be with *hew* eaten fasting. And Isaac saith, some *puts* be fresh and new, and some be old, and some be meane betwene both. In the fresh is most moisture, and the meane be more drie, and in the olde moisture is waisted by working of heate that maketh digestion in the humours.

And the olde be generally more vntions. Therefore many thereof eaten, turneth some into cholarike humours, & namelpe men with hotte complexion, if they ate thereof many and oft. For in them it breedeth head ach, and maketh them turne giddy, but they be couenable nourishing to them that ate them temperatly, and be of temperate complexion. For so they be desired well enough. The vertue thereof is knowne by effect of medicine, for generally they kepe and saue the body against venimous things. For by his ventositie it stoppeth veins, in the body, and suffereth not venim to passe to the spirituall members.

Also *puts* evenly led with salt, reu, garlike, and homie medled helpeth in the biting of a wood hound, if some be swallowed, and some layde to the soze without, for it draweth out the venim mightely, and wasteth it also. And nuts stamped and medled with honnye, tempereth wonderfully, and dissolueth cholarik pofumes and flematike also. Also *puttes* stamped and laid as a plaister to the navel, destroyeth pofumes that breed within, as Isaac saith in Dietis.

(Walnuts are of two sorts, the bigger and the lesse, and according to the soile whereon they grow, so is their goodness. The thinnest rinded or shelled nuts, are commonly best and very wholesome, to ate against poison, eaten before greete drinking, staith the head from lightnesse.)

And *puts* be diuersly shapen. For some be round, and some euenslong, and some plaine and continued within, as it fareth in Auellane, and in *putmegges*. And some haue cleftes in the sides, and be distinguished in the toppe, as it were with the shape of a Triangle: as it fa-

*Additio.

reth

reth in great French nuts; in the which generally the shape of the trosse is printed within; as they know well that take heed thereto.

*Additio.

Of late forth of the Indies hath bene brought diuers sorts of Nuts, whose natural properties are not perfectly known; as Nux Indica, Coccon, some in husks, like Beans, some like Kidneys of a browne colour, some round, some square, and some sharpe: which nuttes I haue, but as yet no proper name to giue them.

Of Auellana, chap. 109.

Auellana is a field nut, and a wood nut in comparison to the French Nut. For without craze of Gardeners, it groweth on Vasselles, that be Trees that grow in groaues, as Isidore sayeth. And for they grow in common places, whereas men passe thereby, & pull and gather thereof, they haue woorthely the name Auellana. And Auellana, as Isaac saith, be lesse hot in substance then other Nuts, and more soure, and more salt in substance & vntions. And be therefore harde to beate, and the more slowe to passe out of the body: but when they be desied, they nourish much the body, and they ingender much ventosity, if they be eaten with the small skins. Therefore to take away the griefe, it is good to blainch them in hot water: and helpeth well then against many passions and euills. The skinne thereof medled with hony, helpeth against falling of haire, and maketh haire growe in the body, as Isaac saith, and Constantine also. There is also many diuersities of Nuts, that accord to medicine, as Nux Muscata, Nux Indica, & Nux Vomica, and other such. Nux Muscata, the Putmeg, is the fruit of a Tree that groweth in Inde, in a shale that is hard, and covered with a skinne, as Auellana. And the rinde thereof is called Macis, and is right medicinable. And comforteth namely the heart, and purgeth the spirit of feeling in the bzaine: and he heateth the colde stomacke, and comforteth appetite, and this rinde is somewhat bitter. And the barke thereof is peolow, & hath a sharp saour,

and somewhat bitter: & that that is blacke & earthy, and hath not a sharp saour, is to be forsaken: and the Putmegge taken out of the rinde and of the shale, is inuironed with a thin skinne & plaine. And the more heauy the Putmeg is in weight, and the more sweet in smell, and sharpe in satione, the better it is. And the best is beaue and sound within, and seemeth redde in colour, and falleth not to powder when it is broken, and hath a strong saour and sweete, and it hath vertue to comfort & to heat the stomack: and to consume and wast ventosity: and to heale head ach that cometh of cold. The Putmeg held to the nose, comforteth the bzaine and the spiritvall members, as Plinius, Dioscorides, and Platearius meane.

(The Filbert is better then the harsell nut, and inferiour to the Almonde nut, being new ripe they are best to be eaten, especially with be. d.)

Of Nardo, chap. 110.

Nardus is a little hearbe with pricks, and is hot, and smelleth well. And so among the Graekes, Nardus spica is called Nardostartes, as Isidore saith lib. 17. And thereof is treble manner kinde, Indica, Siriaca, and Celtica, but none groweth in Siria, but in a land hauing many mountaines, that stretcheth to Siria in one side, and to Indie in the other side. The best is smooth and light, browne, and plaine, with small ciles, and dyeth the tongue when it is chewed. And Nardus Celtica hath that name of the Countrey of Gallia, for it groweth therein, & is lyke to Nardus, or to spicis Nardi, but it is more white, and comforteth by good smell, as Dioscorides & Platearius meane. And helpeth against swoynning and sayling of the heart, and also agaynst febleness of the stomacke.

(Nardus, after Doctor Turner, is called Spickenarde, which as he sayeth, groweth in the Indie, and smelleth lyke unto Cyperus: of the which hearbe, it appeareth, the greatest Doubtes are in doubt, it is rare

and

Auellana
Coryllus.
Mollusca
Pontica
Nux.
Preuellina.
Heracleotica.

*Additio.

And the common hearbe some will haue it a rare, others the toppe like unto our common Spike Lavender. I can more of this at large in the second booke of M. I. (libro. 1. folio 62. b.)

And it comforteth the braine, if it be held to the nose. And abateth colde rume, and helpeth against deafnesse & postumes of the eares, and doth alwaye oft-cull smelt of the mouth, & purgeth the gums, and openeth the stopping of the liver and of the spleene. And creiteth menstrua all blood, and cleanseth the mother, and helpeth conception, & breaketh the stone both in the bladder and reins. This hearbe tempereth and softneth, and departeth hard matter, and thirleth and passeth into the inner partes. And helpeth against Palsie of the tongue, and comforteth the sinewes, and wasteth humours that let the tongue. Also it is sayde, that it helpeth against the falling euill, if it be ministred in due manner to the patient: and is ful good to many other things. And out thereof wolseth the Oyle that is called Oleum Nardinum, and is most necessarie to all the foresaid things, and to many other.

*Additio.

(In Dod. is set forth three sortes of hearbes, called Nardus, which is called in English, Valerian, & hath a sharpe leaf, the second, hearbe Benet, the third Al-rabecca, yet suppose I none of these three to be the true Nardus.)

Of Olea, chap. iii.

Olea is a tree, and the fruit thereof is called Oliua, and the iuyce Oleum, as Isidore sayth, lib. 17. But this tree is oft called Oliua, and is a worthy tree, and a tree of peace, as he sayth. For the story of the Romanes meane, & without branches of Olive no messengers were sent to Rome to get peace, nor to profer peace to other men. Remigius sayth, that the worthynesse of this tree is knowen, for in token of reconciliation & peace made betwene God and man, the Dove came to the window of Noes shippe with a token in her mouth, that was a bzaunch of Olive, and of none other tree.

And libro. 15. Plinius sayth, that a

mong the Athenienses, victours were crowned with Olive. And afterwarde the Grekes ordeined, that they victours should be crowned with Oliauer, as he sayth. And the Olive is a faire Tree in croppes, in grent colour, and in multitude of boughs and bzaunches, with whitish bzaunches. And this tree is grane all the summer and winter long, & hath smal leaues with good smell, and harde rinde, and bitter roote, and fat fruit, sauerie and swete. For as Isidore sayth, the Olive springeth of a bitter roote, that is nourishing of light, medicine of wounds, & feeding of the hungrey. For Oyle is put in Lampes to susteine and to nourish the fire, to soze members, them for to heale, and in meate, men for to fede. And also to make meate liking and sauerie, as he sayth. And Oyle is nourishing of fire, & of lycht, remedie of euills and sores, and maketh meate most sauerie and sweet, as Isidore sayeth. Then the Olive beareth fruite, and is medicinall. And leaues and rinde and fruite thereof accordeth to medicine. The Tree thereof is most sadde and fast, and pure and cleane without rotting. And though it be ryght harde without, yet neuerthelesse within the pith, is much humour and fatnesse.

Libro. 15. Plinius speaketh of Oleis, & of Olives and sayth, that many manner Olive trees that beare fruit, thaine not in Countries that be too colde or too hot, but in Countries that drawe more to heate then to colde. Therefore as Plinius sayeth, Cato woulde haue Olives set in hot ground, that is not too fat nor too leane. For heauen comforteth them well, and they lone much the dew of heuen, & faire weather. And if there be much Rayne when they be ripe, then the Oyle is appaired & walked, but if faire wether come some after to temper the thicknesse of the Oyle and liquoz.

And Plinius sayth, cap. 3. That the Olive Tree needeth not to be pared nor shzed with hooke nor with Bill, as vines be, but it is betaken to the Sun, and to the dew of beauen: and is glad in springing time, & beginneth the to blame. And fruite thereof is first gathered about win-

ter,

ter, and when the fruite is gathered, the tillers of Olives be to open the earth about the roote, and to pare away properly the bompes or knobs, and naughtye small sprays of the rootes. And some Italianis vse to fall such superfluous about the roote, the goutes of the Olive tree: and so when such superfluous is awaye, the Olive thriueth the better, and beareth fruit, and is wonderfully amended. And the Olive will not be harde beaten with stones & powles to gather the fruit thereof, as some men do that be vnrady & vnrwise. For such beating toucheth to harme of the tree, & to damage of the next yeare. For it beareth the worse if it be beaten, as Plinius saith.

Of this tree is many manner kinde. And each is known by diuersity of fruit. And Ihdore sayeth, that this name Olea is the name of the fruite of the tree. And thereof is many manner diuersity found, as Isaac saith. For some Olives be tame, & some grow in woods. The tame beareth fruit, sometime ripe, and sometime not ripe, & sometime meane betwixt. And among these fruits of the Olive, the first be earthy, slowe & greene. And the second reddish, or fatimaceous, as Dioscorides saith, and the last sameth black: and y more black they be without, the more ripe they be within, & the more fat and able to yeld Oyle. And Aristotle saith, that it ripeth neuer perfectly on y tree, though it hang on it many a yeare: but to make the perfectly ripe, they must be layd on a heape together, & they must lye so long time, & by pressing the beate may be comforted, & come into the inner partes thereof, and ripe the fruit at full. And Isaac in Die saith, that Olive berres, if they be red, and not full ripe, nor right fat, they comfort well the stomacke, and be binding, and excite appetite, and namely if they be annied with vineger or with sauce. Deier be lesse they be hard to digest, and nourish lesse then other. And the blacke that be as it were ripe, be hotte and temperate, be rowene moist and drye. And nourish much, and sollieth the wombe. For by nature thereof they sette in the stomacke, and come not downwarde into

the place of digestion. And they touch some into corruption of humours, and be the lesse worthy to meat. But they be good in medicine. For if they be stamped and layde to a plate that is burnt with fire, or scalded with water, they haue, that blianes shall not arise, and do beare them downe, if they be risen, and openeth the pores, and maketh the famosity to passe out that is closed in the skinne, of blianes and sweling. Huc vsq; Isaac in Dietis.

Libro. 15. cap. 3. Plinius saith, that berries of Olive appaie not while they be on y tree. For they be the better: for they gather alwaie vertues new & newe, and hang and sit the faster. The Berry thereof is compounded, as he saith, of the kernell, flesh, Oyle, & drasse y is called Amara, and is bitter: and is neuertheless profitable in medicine. And y shales when y Oyle is wyng out, with leaues, be good to nourish fire, and make swine fat, as it is said.

(The Garden Olives are better then the wilde Olives: being greene, they strengthen the stomack, & prouoke appetite to ease.)

Of Okeo, chap. 12.

Oyle is the iuyce of hearbs of Olive, as Ihdore saith. And the more fresh it is, the more noble it is, and the more liue it cometh out of the hulls: the better it is, and the more noble, as Plinius saith, libro. 17. cap. 2. There it is sayd, that Oyle appaie by age. Also there it is sayd, that it rampeth the better and the cleauer out of the drasse in the wynging and pressing, if the Berres be before hande well stamped or grounde with a mill stone, and scalding hot water thowen thereon. By such hot water the fatnesse is departed the better from the drasse: Hulls and drasse sette aboue the water, and be tractelye departed from the water at last.

As he saith, the swifter the Oyle runneth out of the presse or of the wynging, the better it is accounted. For what that is lesse meddled with earthly substance, the more fat and sweet

*Additio.

*Additio.

It is, whereof Papias sayth, that if a man be vnder water with Oyle in his mouth, and spouteth out that Oyle there in the water, all that is in the bottome and hid by the ground is the more clere, and the more clearly some of him (untill he oyle ascend against his eyes, by the force of the water, and so he shall see neuer a whit.)

Kind of Oyle maketh good sauour in meate, and nourisheth light, and easeth, refresheth, and comforteth weary bodies and limbs, and softneth and slacketh harde sinewes, that be thronke or spilt with the crampe. And softeneth and ripeth Postumes that be harde, and namely Lynny Oyle, of Linne seede. Many diuerse Oyles be pressed out of manye diuerse things. And some oyle is simple, as oyle of Oliue, oyle of Puts, oyle of Poppy, oyle of Almonds, of Raphens oyle, of Linne seede Oyle, of Hempe, and of other such. And some oyle is medled and compounded, and thereof some is cold, and some is hot, some is binding, & some is constraining, and some Laxing. For of composition of hot things, is hotte Oyle: and of colde, colde oyle: and of binding things, binding Oyle: and of laxative, laxative oyle: therefore for diuerse causes of euills, diuerse Oyles shall be taken: as in cold causes and matter, Oyle de Bay, Oleum Laurinum, Nardinum, and pulegium, shall be taken: and in hot causes oyle of Roses, and oyle of Violets shall be taken, and other such. Oyle may be so hot, that it shall brede the feaures, if the pulse beintes, and nolethills, and the palme of the hands, and the soles of the feete be balmed therewith, as oyle in the which Lyons flesh is sod, as it is sayd in Compendio Salernitani. Also oyle may be so colde, that it shall stony the member that is balmed therewith, and say it, so that it shall haue no feeling, as it saith of oyle of Mandragora, that is made of oyle, in the which Apples of Mandragora be sodde, or kepte long in. But among Oyles that be so compounded, the temperate Oyles be best, and most indurable.

And of simple Oyles, Oyle of Olive is best both in meate and medicine, and then of nuts and of Almonds, & then

Oyle of popie: But that Oyle is more colde then the other foresaide Oyles, and more dry also, and is most made of black Popie seede, and breedeth sleepe, and helpeth against hot Postumes in the beginning, and against chafing of the liver, as Platearius sayeth. And other Oyles be lesse according to meate, for heauy smell and strong sauour, and be good and profitable to medicine, as Isaac sayth in Dietis. And generally in all Oyle is much aire and lightnesse. Therefore it fleeteth aboue al other liquors, and hath disdain to be vnder other liquors. Oyle soaketh and spreadeth it selfe. And is therefore better kept in glazen vessell then in iron vessell, or in vessell with many holes and pores. Oyle spotteth and infecteth clothes that it toucheth, and maketh them smell thereof alway. Oyle shed in water, fleeteth aboue in rounde drops, and then the water cannot be made all cleane of the fatnesse and sauour of the Oyle. Oyle with sharpe sauour and strong, meddeled with Amurca, or with the dragges, is not good to meate. For such exciteth vomiting and spewing, and corrupteth the mouth of the stomack. And Oyle slayeth Bees, and sottlesse brastles with long and poysonous bodies, if it be shed vpon them, as Aristotle sayth. And vinegar turneth them againe to life, if it be shed vpon them. And cleane Oyle keepeth bright yron from rusting, if the yron be nouged therewith. If the Oyle be corrupt or watrye, & meddeled with Oyle drasse, then it destroyeth & corrupteth the yron that is nouged therewith, as Plinius saith.

Of Oleastro. cap. 113.

Oleaster is a wild Olive tree, & hath that name, for it is like to the Olive tree: but the leaues thereof be somewhat smaller then Olive leaues. And this tree is barren and bitter, and not tilled. And if a graffe of Olive be graffed thereon, it chaungech the qualitie thereof, and turneth it into his owne qualitie, as Isidore sayth, lib. 10. 17. This tree hath double dropping. The one is lyke to Gumme, without anye biting qualitee:

and the other is bitter, and lyke to gum Ammonicum, as Iſidore ſaith. Though this tree Oliſter be a wilde tree, yet the rinde, gums, and branches therof accord to medicine, for the leaues therof be binding, ſolwe, & bitter, & healeth botches of the head & of the mouth with honie. The iuyce of the rinde & of the branches therof, is ſolwe & binding, & ſtauncheth all ſure & running of humours & of blood, as he ſaith. And the gum thereof is good to many things, & namely that is moſt biting. For it cleaſeth & healeth wounds, & helpeth the gums that be gnawen and corrupted, & ſtrengtheneth and comforteth the teeth, and putteth of and healeth the chil that is called Eriſipila, and the holy fire, that cometh of wood Cholera, and gnaweth & fretteth fleſh & bone. And helpeth againſt falling of haire, and dyeth haire, and hideth or tarrieth hoareneſſe of haire, as he ſaith.

(Olives, condite in ſalt liquor, taken at the beginning of a meale, both cheriſh the ſtomacke, ſtirreth appetite, and loſeth the belly, being eaten with vinegar. They which be ripe are temperatly hot: they which be greene, are colder and drie. Sir Tho. Eliot.)

Of Olere. chap. 114.

Cole is called Oluſ, and hath that name of Olendo, ſmelling, for as Iſid. ſayth. Firſt men ate Colles ere they had cozie & fleſh to eat, beſore the ſtoud men ate apples, coles, and hearbes, as beaſts ate graſſe & hearbs, as Iſi. ſaith, libro. 13. And though all y hearbs y grow in the earth be able to be ſod, and accoꝝding to mans meat be generally called Oluſ in the ſingular, & Olera in the plural, yet moſt commonly cole is called Oluſ in y ſingular, & Olera in the plural. The ſtallke & leaues therof grow ſwiſter then ſtallks or leaues of other hearbs, as he ſayth. And y ouer moſt croppes thereof is called time, as it were Come: & the natural vertue of this hearb is namely in the crop therof. And therefore y effect & might of medicine as well of this hearbe as of other is moſt in the crop, as he ſaith. The hearb is cold & dry, & breedeth thicke blood & troublly,

& horrible ſmell, as Iſaac ſaith in Dic. & ſome cole is Summer cole, and ſome is Winter cole. And this hearbe is compounded of contraries, for the ſubſtance is great and hard to deſie.

The wole thereof & iuyce is running and ſometime cleaſing and dꝛieng, and ſometime moiſting and laring in the wombe: But the ſubſtance without the iuyce, is ſtopping and binding. The mallice thereof is withdꝛawen, if it be ſod or boyled in water, and that water throwne awaye, and the cole then ſoden in other water with good ſatneſſe & ſauour, as it is ſayde in Dietis. This hearbe thꝛiueſh by ſetting and plantiſg. For this hearbe is ſolwen, and groweth firſt in one place, and if it be then taken vp and ſet in better land, it groweth faſt, & thꝛiueſh both in quantitie, quality, and in verine. In Summer the tender leaues thereof be eaten with ſmall ſhags, and with other wozmes. And be constrained in Winter with grea froſt and ſmall, and be ſo made the more tender to ſee thing, & the better to eating. For when the heate cometh into the inner parts of the leaues, the ſubſtance therof is the better deſied, and be the more ſoft. And li. 20. cap. 10. Plin. praiſeth ſtrongly the Colewort touching the uſe of medicine, and ſayth, that there is thꝛee manner kindes of coles: ſome with criſpe leaues and good for the ſtomacke, and ſome ſoftneſh ſome deale the wombe. And another with broade leaues and thicke, and is leſſe woꝛthy in medicine.

The third with thin leaues and ſimple, and is more better then the other, and better in medicine. Leaues therof bruſed and laid ſo two daies, healeth wounds of hounds, both new and olde, and that wonderfully. Cole little ſod, lareth, and bindeth, if it be much & greatly ſodden. Cole with ſtandeth wine & dꝛonkenneſſe, and comforteth the ſinewes: and is therefore good for the Paſſie, and for trembling and quaking. And cauſeth abundance of milke for children in their nurſes breasts, and the iuyce therof helpeth againſt venim, and alſo againſt biting of a wode hound, as he ſaith there, and

Serpents flye the smell of cole seed: And he reckoneth vpon many other vertues, the which I passe ouer at this time for noys full sarrieng. And he sayth, that Bractea, the wilde cole, groweth without silling, and hath stronger vertues and working.

*Additiō.

(Colewortes being giuen to kine, causeth them to yelde abundance of milke, and fatteth them in short time: but being in good plight they must be killed, or els they grow to the rot.)

Of Ordeo. cap. 115.

Hordeum
Barly.

Barly is called Ordeum, & hath that name, for it is some drie, as Iliodore sayth: or it hath that name of Ordo, for it hath sometime in the yere fire orders & roles of graines. This coine we call winter beare, and so both Barly & beare be called Ordeum. And this beare feedeth more better beastes then wheate, & is more wholsome to men then euill Wheate or Rye, as Iliod. sayth. There is another kind of Barly that hath two roles of grains in the eare. The third manner Ordeum is called Trimenise. For it ripeth in the space of thre moneths after y it is sowed, as he sayth.

Plinius speaketh of Barly or beare, li. 18. ca. 7. Among coine beare is first sowed, and among many nations right good & noble bread is made of beare or of barly. And among the Grekes is a manner meat made thereof which is called Polenta, and they do wet first this coine with water, & then dry it, & grind it in a mill, & depart the meale from the bran. And Italians grind Barly smal without beating before or watring. Of all fruit barly is most noble in meale, & will not be sowed but in sad land, & dryeth & ripeth some and fast, for the substance thereof is soft: and no seed sameth in lesse danger of corruption. For it groweth swiftely, and is ripe before Wheate, and gathered ere corruption or rotting fall vpon it, and hath soulest strawe among all coine, and vnworthiest stubble. But within is much meale when it is arrayed in due manner, as Plinius sayeth.

And Isaac sayth in Dietis, that Ordeum is colde and drie, and driueth and cleanseth, and hath lytle ventositye in regarde of the Beane, but the Beane nourisheth lesse then Ordeum, though the Beane breedeth ventositye by kind, and such things as make the womb rise and stretch, nourish not alwaye best, as Plinius sayth. And he sayth that many men vse Barlye more in medicine then in meate, but thereof is made both meat and drinke, that nourisheth the body, and comforteth the spirituall members. And of Barly shealed and sodde in water is medicinable drinke made, that Physicians call a Thisane. And this drinke quencheth thirst, and keepeth and saveth health, and chaungeth feuerous heate. But of Thisane looke innermore in li. 16. T.

(This Hordeum hath thre sortes, Politicum, Dyslichum, Nudum, of the which is brewed good drinke & wholsome, whereof some so well like of the tast, that they drinke thre all-oute: the drinke out of the pot, the wit out of the head, and all their moneye south of theyr purse.)

*Additiō.

Of Palma. chap. 116.

Palma is a Tree of victorie, and hath that name, as Iliodore sayth, li. 17. for therewith the victors hand is ornated, or els for boughes thereof be shaped as the palme of the hand, and is a tree noble and famous, alwayes faire & greene, & long time beautified with branches & leaues both in Winter and Summer. And for it endureth and is greene many a day, & long time, therefore by likeness of the Birde Phoenix that liueth long time, the Palme is called Phoenix among the Grekes. And is a Tree that beareth fruite, that is saye and lykelyng, but the fruite thereof ripeth not in euery place, where that it groweth: But in Syria and in Aegypte, often the fruite thereof is called Dactylus, and hath that name for lykenesse of fingers, and the names thereof be diuerse.

For some is called Palmule, & be like to

Mira.

Mirabolanes in shape and disposition, and all diuers in saour. For these haue sa-
uour most swete and pleasant, & Mira-
bolanes haue horrible and bitter saour.
And some be called Thebaci & Nichola-
ni, and some Mutaes, that the Greekes
call Canathos. Huc vsque Iud. And the
Giose super Psalmum toucheth, & palme
is a tall high tree, but not so high as the
Ceder. The roote thereof is rough and
round, and full fast & deepe in y ground,
the stocke thereof is sad and hard, and du-
reth without rotting. The rind thereof a-
bout the stocke is hard and rough, & some-
what prickling, and namely toward the
ground. Therefore it is harde to climbe
thereupon, and to come to the fruit ther-
of. The leaues thereof be long, shapen as
a sword. And though the Palme be hard
and sharpe about the stocke, yet in the
crop it is pleasing and liking to mans
sight in fairenesse and liking of boughs.
And Palme beareth the fruit on high in
the crop of the boughes, and not in the
middle of the leaues, as Plinius sayeth
libro. 13. And the nearer the fruit thereof
is to the Sunne beames, the more fruc-
tuous it is, and also the more swete and
saourie. The Palme groweth in many
Countrys and lands. And beareth fruit
no where else so well, as it doth in hotte
countrys and landes, that are alway in
heate of the Sunne, and in ground that
is milde and sandie, and not full of great
stones. And therefore Iudea, Iurie, is rich
of Palmes, as Plinius sayth, lib. 13. cap. 5.
And he setteth double kinde of Palmes,
male and female: and the male blometh
first, and after the female buddeth and
blometh. And the female beareth not
fruit, but if she be so nigh the male, that
the smell of the male may come with
the kinde to the female.

In libro Vegetabilium Aristo. saith,
whan the seede thereof is sown or set,
it meaneth that the seede of the male and
female be sown or set together, the seede
shall be set twaine and twaine together,
and then of each springeth a plant, and
thereof springeth foure plants, and cleaue
together as it were a net, and be ioyned
each to other by a wonderfull craft of
kinde.

And the female groweth not wel, nor
beareth fruit with the male. And if the
male be seld, then is the female barren
after two dayes out. If leaues and flo-
wers of the male be put about the rootes
of the female, then by comfort of the
male, as it were by comfort of the worke
of generation, y female taketh oft vertue
and strength. And such trees loueth not
moistye places, nor fat and smoakie, but
they loue salt places and sandie. There-
fore it needeth to solwe and spring salt
there as no salt place is, and not fast by
the roote, but somewhat nigh thereto to
waite the superfluitie of the humour of
the ground, as Plinius sayth. In the
South Countrie is a manner Palme,
that is alone in that kinde, & none other
springeth nor commeth thereof: but when
this Palme is so olde, that it fayleth all
for age: then oft it quickeneth and spring-
eth again of it selfe. Therefore men sup-
pose, that Phoenix, that is a bird of Ara-
bia, hath the name of this Palme in Ara-
bia. For he dieth and quickeneth, and li-
ueth oft, as the foresayd Palme doth, as
Plinius sayth there. And he sayth there,
that in Aethiopia be manye manner
Palmes and diuerse, and be not more
wonderfull, for they be not wide know-
en, then they be for lyking and swete-
nesse. Among the which the best be cal-
led Cariace, and be best of iuyce and of
meat. For the fruit thereof is most plen-
tie of iuyce, and so out thereof is noble
wine wrought. Huc vsque Plinius, li. 18.
cap. 5.

Then the Palme is a singular tree, with
a small stocke, & rough in comparison to
the ground that it groweth in, and saye
and liking in boughes and toppe. The
leaues thereof be long and plaine, thicke
& according to diuers vses, as to make
wholes and cups, as Hierom saith. But
yet the side coyners be some deale sharpe.
Boughs of palme be called Elate, & reare
themselves vprward, & be alway greene, &
neuer bend downward: And y middle si-
lable of this worde Elate is long, as in
Cant. 5. Come tue elate palmaru. Elate
or Elates in Greck, is called Abies in la-
tine, & after that maketh the middle si-
lable short.

And it seemeth that another letter meaneth the same wise. Cant. 5. Crines eius sicut Abietis. And so the middle syllable is made short, and not long. The fruite of Palme is diuerse both in shape and vertue, and that by diuersitie of the tree that it groweth on, and also of the ground, in the which the tree groweth, and by diuerse receiuing of the heate of heauen, that smiteth diuerslye on the toppes of Palmes, as Plinius meaneth, lib. 13. The first is, for such Palmes beare fruit seld or neuer: and this is for euill disposition or insufficient heate, as it sheweth in Palmes of Italy, that beareth fruit seld or neuer, and if they beare fruit, the fruit is neuer perfectly ripe, as Plinius sayth. And the second is proued by the foresaid things. For in ground that is cold or too moist, too fatte, or too famous, Palmes thriue not, but fayle of perfect thriste without remedye, as he sayth.

And the thirde is true, for in shadowy places that be not shined with the Sunne beames, Palme may not grow. And if it happeneth that it groweth some where in such a place, yet it maye not beare fruit, and come to worthinesse of Palmes. This is it that Isaac toucheth in Dietis, and sayth, that Dactyl the fruit of Palme is hot and moist in the second degree, and hath diuerse workings by qualities of Countries and lands that it groweth in. For it groweth in colde Countries that is not some hot, and some in hot countries some, and some in meane countreyes and temperate betwene these twaine. And Dactyl the fruit of Palme that groweth in some hot country, where the Sunne is alway, is most sweet and sauourie, and somewhat vntuous for a manner gleannesse, and though it be full sweete and sauourie, and some deale vntuous, yet it may sometime grieue bodies that eate thereof too oft & too much, for it breedeth holning and swelling, and sore ach of the mouth of the stomacke, and of the head, and stoppeth the wayes of the liuer and of the spleene, and so it is not good to vse continuallye all sweete things, for they griene oft both body and soule. And fruit of Palme that groweth in colde countries, that is not full horte,

is not perfectly ripe. And is therefore softer and dryer, and as it were rawe, and nourisheth not some the bodye, but griueth it full sore, for such fruit is harde to beate, though it comforteth somewhat the stomacke, and breedeth oft fretting and gnawing, as hee sayth. And though fruit that groweth in meane hot Countreyes be ripe, yet in them is much superfluitie of watrye moisture, that it maye not be kept ripe; and so it filleth bodies with rawe humour. That is matter of long during feauers, as Isaac saith in Dietis.

Fruit of Palme is compotoned of soft substance, as it were fleshy, and of an hard kernell, as it were stony: In the midst thereof seed is contained. But in Siria and in Aegypt is some Dactylus, fruite of Palme found all without kernell: and such fruit of Palme is called spado, for in the substance thereof is no reason seminall, as Plinius sayth. The more noble and olde the Palme is, the better the fruit thereof is. And the Palme beareth no fruit before an hundred yerres, and then it hath the first perfect and compleate vertue.

And Dioscorid. affirmeth and sayth, that the fruit of the Palme Tree is good and necessarye in medicine, and maketh smooth the roughnesse of Arteries, and it clarifieth and maketh clare the voyce, & most namely when they be right ripe. For the fruit of palme is full soure while it is greene. And Plinius sayth, some of Alexanders knightes were choked with greene fruit of Palme. And so this fruite accordeth not to meate while it is all greene, but onely to medicine, & helpeth against the fire also if it be ordeined in due manner.

(*Palma, a Palme or date tree, of the branches were garlands made for conquerours, or those that overcame. The Date tree groweth in Affrica, Arabia, India, & Siria, Iudea, & all the countries of the East or orient, the fruit is hot & dry, almost in the second degree, eaten rawe, they stop the belly, but sodden, they comfort & restore the liuer and melt, the fruit in shops is called Dactylus.)

Of palmes, chap. 117.

*Additio.

Palmes, is properly a bough, or a branch of a vine. Whereof Isidore lib. 17. speaketh and saith, that Palmes is the softe matter of a vine, and springeth out in new armes, and the branches beare the fruite that groweth therein. The leafe thereof is called Pampinus, by the leafe the branch is defended and secured against colde & heate, and against all wrongs of frost and snow, and other hard weathers that fall. And in some place the leaues be plucked away, for the Sunne should come to the fruite, & ripe it speedely, and to doe away the shadowe, & letteth it riping, as he saith. The vine draweth all vertue & nourishing it hath from the roote, and draweth strongly, because that it hath strong heate, that is closed therein in pores thereof, & draweth much humour that passeth into substance of branches, and the other deale tourneth into matter of knops, of burgeoning of buds, of floures, and of fruite, as Plinius saith lib. 13. Such as the humour of nourishing is in the roote, such it is shewed in branches: and so Compendium Salerni, teacheth to make grapes of diuers colours in the same vine, while a vine is grafted on three branches, that springeth out of one stock of the same vine, & with one graffe slit, in time of grafting is done red colour, & with the other blew colour, & with the third yelow colour. Then each of the graffes springing of the branches of such colour, shall beare Grapes lyke to that it was done therewith in the slit of grafting. But seldome in this Countrey is one vine grafted on another vine, though sometime vines be grafted on stocks or on trees. Therefore ofte fruite is chaunged in this manner: In March, when the humour beginneth to passe vpperward from the roote, the rinde of the vine is barely opened, and when it is open, the colour is put in about the roote, betwene the tree and the rinde, and is then busily kept, that the humour that cometh vpperward from the roote, passe not at the slit: and so the humour that the branch draweth by lytle and lytle from the roote, is chaunged, passing by the colour. And

some thereof is viciuous, and turneth in to the fruite, and the likenesse thereof, leaueth in the fruite.

By the same crafte every plant may be tourned and chaunged in colour and in saour, and some trees, which kindely binde, by crafte be made kindly to lare: and so of the contrary as he saith. And Alfredus saith the same, super li. quinto plantarum. And that as diuers manner of kinde of trees be craftely grafted in the grafting time Isidore speaketh & saith, that of the sprays and branches of the vine, springeth small and little crookes, & by those smal crookes, the branches and sprays beclippeth and compasseth the tree round about, and is kept and helde by thereby, and withstandeth by the helpe thereof, diuers & many manner of windes and stormes, and wethers, that the branches be not shaken and hurled with the winde, and to saue the fruite from perill of falling. The branches springeth and spreadeth wide about, and for the branch is full tender and soft in the beginning, such holding is needefull, till it be strong by benefice of the Sunne. Euery yeare the branches needeth cutting and paring, and discharging of superfluite, to spring and beare fruite the better. The vine that is not cut, spreadeth full wide, and passeth out of kinde, and tourneth into kinde of a wilde vine. The noble vine is knowen by thicke or thinne setting knots: for as Plinius saith li. 20. ca. 15. for thinne setting of knots and farre asunder, is a token of a barren vine: and thick setting of knots, is token of a good vine and bearing. Loke inner De natura vitis.

¶ Of Propagine, ca. 118.

Propago. propaginis, is a young branch of a vine, that springeth of a slip of a vine that is new set in the ground, as Isidore saith. The highest branches of a vine are called Flagella, for they be swagging with blastes of winde, and be set and pight in the ground to make the vine to spread, or to multiply newe vines.

And thereof springeth new plantes and branches of Vines, and these branches be called Propagines, for Propagare, is to vnderstand, to set and plant vines, and put new branches in the ground, that new vines may spring thereof, to make the Vineyard spread wide and large: for Propagare is to say, spread and spring, as Isidore saith.

Also Vine branches bent downe into a gripe of earth, and hid with earth, conceiue vertue of generation, and beareth new branches, and so the vertue of generation that is aboue in the branches, breaketh out some and some, by vertue of heate that turneth outward into the branches. And some of that vertue, is bent downe to the ground, & is medled with earth, and tourneth into rootes, and thereof springeth new branches, and draweth nourishing and feeding of the same rootes, and turneth all into rootes at the last, & feedeth continually the veynes that spring, as y^e mother feedeth y^e daughter, and that that so toke first feeding & nourishing, is by crasse turned & chaunged into the kinde of a nourse: For the branch that first toke feeding of y^e rote, is newe chaunged and become a rote, and nourisheth and feedeth all the branches that spring thereof, as the mother nourisheth the daughter, as Gregorye saith.

¶ Of platano, cap. 119.

Sambu-
cus Palu-
stris, or Li-
costaphi-
los.

Platanus is a tree, and hath that name for the leaues thereof be plaine, broad, and large, for plaine is plantes in Greek, as Isidore saith libro. 17. Volpe Wit speaketh of the vertues thereof, and saith, As a Plane areared Eccl. 14. The leaues thereof be softe and tender, and lyke to vine leaues, as Dioscorides saith. And he saith, that the plane is a colde tree and drye, and the leaues thereof healeth in hot euills, for it destroyeth reume, and hottes swelling of the eye. And the decoction both of rindes and leaues, healeth ach of the teeth, and other bones, as it is said, & hath vertue to heale sharpe and slower euills. And so it is said, that it helpeth to ease scalding & burning, if it be laid ther-

to, with other things that easeth. Boath thereof if it be sodde in wine helpeth against venime. Plinius libro. 12. cap. 3. praiseth it.

(*Plaine tree, is called the Harris Elder, Dple, or dwarfie plane tree, the flow-ers white, the berries red shining. Also Platanus is of another sorte, whereof some grow in England. The fruite of this tree dronke with wine, helpeth them that are bitten of Serpents, the fruit is round, rough, and wolly, of the quantitie of a filbert.)

¶ Of populo, cap. 120.

Populus is a tree, and hath that name of multitude, for of the crop and rote thereof, springeth many boughes, twigs, and branches, as Isidore saith libr. 17. Thereof is double kinde, blacke & white. The white hath leaues on the one side, and grane on the other, and so there be two colours, as it were tokens of daye and of night, for it chaungeth colour in one manner in the Sunne rising, and another wise in the Sunne going downe, as he saith. Also out of this tree, dropbeth Rosen in Italy and in Syria, and Diosco. and other account this Rosen medicinable to staunch blood, & ceaseth sweates and other runnings & drop-pings. Ofte of the crop thereof is Dyntment made, that is colde and stopping, & swaging heate, and exciteth sleepe, and among Philosophers, the Dyntment is called populeon, and is accounted needefull in many colde passions and euills. And also Isidore saith, that Populer & Plane and Withie be softe of kinde, and able to grate and write in, and when suche trees be shred and pared, they spring and spread both in length and in bredth.

(*The Popler tree is of three sorts, the one white, the other blacke, and the third is called Aspe. The Dyntment that is made of the buds, is good against all inflammations, and against all bryusings, squattes, and falles, and against swelling.)

¶ Of rino, chap. 121.

The

The Pine apple tree is called both Pinus and Picea, and hath that name Pinus, of sharpnesse of leaues, for in old time, men called Pinus sharpe. And this tree is called picea, for out thereof sweateth and woleth pitch, as Lidore sayeth libro. 17. In the Ilandes of Germania, of y Pine apple tree commeth dropping and wossing, which is made harde with colonselle or with heate, and so tourneth into a precious stone, that is called Electrum, as Lidore sayeth there. And this Electrum hath another name, and is called Succus, for it is the iuyce of a Tree, and is there named and called Pinus.

Also this tree is good to all thing, that is kept and continued there-vnder: as the Figge tree groweth and noyeth all things that is there-vnder, as Lidore sayeth.

The Pine tree is an high tree, even and light, with many small boales, & is right strong, for therein be many knots, & for the Pine apple tree is right strong, oftentimes thereof be masses made for ships, and is right good timber for edifying and building: but this tree taketh right some fire, and burneth if it cometh nigh the fire, & that is, for because of the plenteous fatnesse, which is therein, for out thereof cometh pitche. The rinde of this tree, is hard and rough with out, but the humour within is fat and gleimie, but this humour is drawen out in Summer, by the heate of the Sunne, and chaungeth and tourneth into Rosin, and this Rosin is first white, and is right blacke, when it is sodde and pitch made thereof, and saoureth full well, and so doth the singake thereof: also by great seething the saour thereof abateth.

This tree beareth many leaues, but they be small and sharpe: and this tree is of greene colour, both in winter and also in Summer. And though this tree be most fattest, yet it groweth in mountaines, & in right drye places, and also stony: & though this tree be of great springing, yet the more it is pared and shred toward the ground, the more it springeth and spreadeth upward toward heauen: and groweth slowly, because of gleimie hu-

mour and thicke, that is some deffed and digested. This tree is spoyled of y rinde, for it should drye the better. Betwene the rinde and the Tree, wormes breede, when the tree beginneth to drie, & these wormes fret and gnaw the tree, & therefore to saue the tree and keepe it, it is accounted a chiefe medicine to take off the rinde, that wormes breed not of corrupt humour that is in the rinde, & betwene the tree and the rinde.

Also lib. 16. Plinius saith, that y Pine tree and Allozen tree, healed with earth deepe vnder the ground, dure & last long time. Pipes and conduites made of pine tree, and laid deepe vnder the earth dure many yeares, and rotteth and corrupteth some, if it lye above the earth in moist places, which altogether hid vnder the ground, by running of water that runneth thereon, it wexeth hard, & dureth in an house long time, & rotteth not some, neither is worime eaten, but if it be corrupt with dropping of raine, but deepe vnder the earth, it dureth and abideth full long time safe & sound without any corruption, and the contrarie is of the Ver, that rotteth anon vnder earth, and dureth best within the house & kept drye, as Plin. saith li. 21. ca. 10.

(Of Pine trees ther are five kinds, as appeareth in Dodoneus Herball, and beareth a kinde of wooden apples, within the which is Rosin: these serue for diuers purposes. folio. 770.)

Of Pine. cap. 122.

Pinea the Pine apple, is the fruite of the Pine tree, as Plini. sayth. And is great and round by the skalle, and sharp at the ende, and first greene, and more full when it is ripe, with coulour, as it were the colour of a Cassane. The pine apple is the most greatest nut, and conceiue in it selfe in skede of fruite many kernells, closed in full hard shales, & be ioyned together in a certaine order, & neuertheles, for none shuld touch other, they be distinguished and departed asunder with skins of the shales, as it were by certaine walls, as it were by wonderful craft of kinde, & be so ordained, for y more greater kernells shuld occupy the more larger place, & y lesse y lesser place.

*Additio.

And

And be so set in most best wise, for the lesse should be in the lesse place, vnder the waight of the more kernells: for the greater end of the Pine apple hangeth aboue, and is fast to the Tree by a stalk, and the sharpe ende hangeth somewhat downward toward the earth. And a Pine apple holdeth fast and close the kernells while it is fresh and new, and not dried of his fat humor by age. And the Pine apple fordyeth, when the glemie humor and fatnesse is wasted, and then the Pine apple all to fall: and so the one parte is departed from the other, and kernell from kernell.

Therefore Dioscorides and Platearius meane, that when the Pine apple kernell shall be used, it needeth to beate easely all the Pine apple vpon coales, & so the double rinde thereof is taken away, the inner and the vtter. And then the kernells be full medicinable, & plaine and smooth, and moisteth, and some deale openeth & cleanseth the spirituall members, and easeth the rough, and helpeth them that haue the Tisike, and be consumed, and increaseth blood.

The rindes thereof be medicinable, and by sowrenesse thereof stauncheth blood, and namely mensuall, and bindeth and stauncheth bloudie fire of the wombe, as it is sayd in Plat. and in Plinius libro. 15.

¶ Of picc. chap. 123.

Pitch is called Pix, and is dropping of the Pine tree, and is made hard & blacke seething on the fire, as Iliod. saith. Of Pitch is double manner of kinde, the one is called ship pitch, for ships be pitched therewith, and chins and crasing of ships be stopped therewith, to keepe that water should not come into y ship: & pitch molten, is called pitch Liquida, & either kinde of pitch is hot and dry, and the hard pitch is compounded in one manner, and the flaking or soft in another manner. And many call this flaking pitch Colophona, or Pix Greca, Pitch of Greece: for in Greece is much thereof found, and either manner pitch is medi-

cinable, and dissolueth and consumeth, & wasteth, and helpeth against stopping & euill of the spleene, and is put in many other medicines and in playsters.

And Dioscorides saith, that Pitch helpeth against venime and venomous biting, stamped with salte, and pitch maketh fire burne lightly, and defileth and smozeth hands by cleaning to, that it toucheth, and namely, if it be molten, & defileth white colour, and white clothes and cleane, and such defiling is vnneth taken away from clothes, as touching the colour and sauour.

¶ Of pyro. chap. 124.

Pirus is the Beare tree, that beareth fruite, and hath that name, for the fruite thereof is shaped as the flame of the fire: for the fruite thereof is great & hard and broad at that one ende, and narrow & straight at that other, as y flame of fire, as Iliod. saith libro. 17. And the tree is called Pirus, and the fruite thereof is called pirum, a Beare, as he saith: and so few Beares weigh heauier than many apples, if they be on a beasts back, as he saith.

And Iliod. in diet. saith. Of peares is double manner of kind, wilde and tame: and of either kinde, the boughes and branches be softer, stopping, and biting. But the fruite is full diuers, for the wilde peares be more softer and earthy, more colde and drye than the tame, & more vnsauourie and hard in the fast, for they be generally more indigest, and accordeth not therefore to meate, but onely to medicine: for it bindeth & stoppeth strongly the flure of the wombe, and stauncheth cholaricke speking, if they be sod in running water, and laid to the neck. And tame Peares graue and not ripe, be softer great and harde, and vnsauourie, and euill to meate, but in seething in fresh water with honny, or with some other sweete thing, the earthynesse and the roughnesse thereof may be somewhat tempered: But yet they be not accordyng to meate, but to medicines.

And tame Peares ripe be colde and drye, and the softer substance thereof,

is medled with watry fweetnesse, and therefore accordyng both to meate & medicine, but they be better accordyng both to meate & medicine after meate then before: for after meate they late and beare downe the meate to the place of digestion, and comforteth the finewes of the mouth of the stomacke. And many peares eaten fasting, breedeth wormes in the wombe, and Collica passio incurable, & fweete peares be moze temperate of complexion, and lesse cold than other, and accordeth therefore the better to them that be colde and drye.

And peares haue this propertie, that if they be sod with toad stoles, they take away from them all grieve and mallice, and namely wilde peares, for they be sulower, as Isaac saith. Powder of ashes of wilde peares dzonke, helpeth against Funges, toad stoles, as he sayth. Alway after eating of peares, Wine shall be dzonke, for as one saith, without wine, peares be venime.

(The drier and mellowe that the peares be, the wholesomer they be: ill to a colde stomacke, but baked with drye & hot spices, they are indifferent.)

¶ Of Pruno, chap. 123.

The Plum tree is called prunus, and Latines call it Prunum, and of that tree is many manner of kinde: but the Damacen is the best that cometh out of Damaske, as Isidore sayth: the fruite thereof, accordeth and healeth the stomacke. Onely of this tree dzoppeth and cometh glewe and fast gum. Whistons say, & it is profitable to medecine, & for to make inke for writers use, as Isidore saith lib. 27.

The fruite of the plum tree, is called prunum, and some is white, & some is blacke, and some is red: but the blacke plum that is somewhat hard, drye & slow, is good for the stomacke, as they of Damaske say, and the colde plum & mozt, when it is well ripe, mozteth and keepeth the mouth, and be given agaynst heats of feauers, and against drye stopping, and binding of the wombe. And Pappas sayth, that prunus and Lentiscus

is all one tree. But the Close sayeth super Dan. that Prunus and Lentiscus is the same tree, and standeth for the same. But sith of the tree Lentiscus cometh not Prunus, Prunus and Lentiscus is not one tree.

(There are diuers sorts of plums, the Damzen, the Apricot, the pear plum, the wheaten plum, the Leuant plum, the white shag, the Bullis, the Sloes, the snages: besides other strange plums that grow in other Countreys, so be unknowne, as in Rufsie, the Yagadens, whereof there are also many kindes.)

¶ Of Papyro, chap. 126.

Papyrus is a manner Rush, that is drye, to kinde fire and lanternes, and is called pabulum ignis, the feeding of fire, for fire is called Pir in Greke. And this hearbe is put to burne in pyckets, and in tapers, and is a greene hearbe and round, and full smooth without, with soft pith, white and dry sucking, full of holes within. The rinde is stripped off vnto the pith, and is so dried, and a little is left of the rinde on the one side, to sustaine the tender pith, & the lesse is left of the rinde, the moze chere the pith burneth in a lampe, and is the soner kindled. And the places whereof such rushes growe, is as marreys and mores, by meades and water breaches: and is called Papyro, papyrionis, as Isidore sayeth.

Of rushes be rushen vessells made, for all thing that is made of rushes, is called Papyrus. And about Memphis, and in Iode, be such great rushes, that they make boates thereof, as the Close saith super Esai. 68. And Plinius writteth it. And Alexanders Noie saith the same. And of rushes be charters made, in the which were Epistles writ, and sent by messengers. Also of rushes be made paniers, boxes, and caskets, & baskets to keepe in letters and other things in, as the Close saith. And Phoinix saith, that the pith of this rush, is good to draw water out of the earth, for it sucketh it kindly, and draweth it to it self.

*Additio.

*Additio.

*Additio.
The Damacen plumme.

Luncus.

There.

Wherof also Ruyter writes, that water is spate
in diu of wine, lib. 3. Plinius speaketh
of a tree and sayeth that in marie p^{ar}t of
Aegypt, it groweth in such a place, and in other places
by the water of Nilus, where the waters
passe not two cubites of height. Trees
of such a nature that grow in those places and
boulders be as great as an arme, and be
easilye mered in the flood, and therof
spunne clothes, passing some cubites of
height. And people of that countrey, use
these rushes to burne in steade of wood.
Of such rushes be made diuers things,
first of necessity in house holds, and ther
of they make and weaue boates & sailes,
and ropes for ships, and also cloathing.
And also they make therof Paper to
write with. Huc vsq; Plinius.

21. *Aggine* kindes of rushes are to be
fennel, *Mentus* the ranble rush; *Lin-*
cus attens, the hard rush and fenne rush;
Hollis *Colicaria*, the bullrush or spat rush;
Sagittaria, in English *Esquiant*, as
reports the Doctor, *Ischoria*, papyrus,
a great rush in Aegypt, growing in fens
of marish grounds; whereat the first pa-
per was made; now it is used for paper
to write or print on. The paper that is
now common, is made of elbe *lynnet*
rags, brought in a mill, and brought to
a perfection, whereon to write on the help
of *linnet*, the best paper of relation; as
the creation of rush, which blisseth at
night, as follows, becometh every vice-
paper is also called *Catena*, of the letters
that therein contained: Spelling the word
come so neere the word *Papirus*, hence
what is called *Papirus* may be the name
of a young *Orasmus* as is known being a
child; as the name *Orasmus* was called
with his father into the Senate, at such
time as it happened *Augustus* and *Brutus*
were to be talked of, where he
came forward, his mother was very con-
fident with him; to know what matter
was handled in the Senate that day;
he being no other thing, and yet loth to
obey the truth said to his mother, they
depaired that it might be lafull for one
man to have two wives. He thinking
it to be true, the next morning, when the
Senate was againe set, gathered toge-
ther the able women, and with admi-

fation of all men, committed to the Se-
 nate; and that with a solemn tale to
 question; that by the same tale it might
 be lawful, for women also to have two
 husbandes. The Senate at first mer-
 railed much at his words: But when
 the matter was declared by the young
 Gentleman, they much praised his wise-
 dome and resolution, and with rebuke
 dismissed the women that followed them;
 selves so foolish, and so curious to know
 that, which nothing appertained to
 them. (OF THIS D. Cooper.)

P

T Aliurus, run so is a thistle most rough
and harp with prickles, and groweth
in rough land vitilled, as Ildore saith
with certaine heades full of certaine
prickes, soule and breaste to touch; for
it grieneth his hand that it toucheth, and
in those heade the seede is contained, &
that is Dureticum, tempering in softe
things, and is good, as Dioscoride saith, a-
gainst venemous biting, & also to breake
the stone. Also this beaerbe hath many
prickes, and woundeth fast that passeth
and treadeth thereon. The stalkes ther-
of be so rough and so full of prickes, that
it suffereth not Asles to touch them, nei-
ther to eate thereof.

This learned Thistle is: *Portia*,
called *Geostrophos*, or *Geostrophos*.
It is the best that comes from
the East: and is the fruit

Chapter 8

Opide is called papauer, and is a drie
ple yeaue, and maketh light men to
sleep, and is double; common: and lowe.
Thereof cometh iurce that Physicians
call Opium by Opion. Of the common,
some is white, and that is colde: and
infecte, and some is blacke, and that is
colde and drie: and some is redde,
And this diuersitie of kinde, is knowne
by colour, white, purple, red, or whi-
tish. And they haue greate venes, as
some say: and therein is he to be
closed, and the seede is vntuous, & there-
of is Oyle made, that is good to diuers
vses. Of the ynce of the leaues and of

fbc

the head thereof Opium is made; that maketh them sleepe that haue the ffeauers, and shall be giuen wisely and warrely, for it is some stopping, and cooling, and slaieng, and namely blacke popie is good & wholesome in medicines, as Plac.

AbibbA

Additio.

(There be 3. sortes of Poppie, the blacke, the white, and the conthion Poppie, which is smallest: all Poppies be cold & dry, almost to the 4. degree, a pro- uoker to sleepe, &c.)

¶ Of Plantagine, chap. 129.

Wey-bread is called Plantago, & is a colde hearb, and is called Arnoglossa in Greek, that is to say, & lambes tongue, as Ild. saith li. 7. for & leaues thereof be plain, & some deale sinewie, as the tongue, and be euenslong with roundnesse. In the middle thereof riseth and springeth one stalk that is strong with corners, and in the top thereof the seeds is gathered, & is in the shape of a mace: & the mitre of & chiefe priest, was shapen to & likenes of this hearb, as & Paster saith in his story super Exo. And namely this accordeth to medicine, for it healeth fore wounds, and biting of wode hounds, and abateth the swelling thereof, and helpeth against the dropsie, and is contrary to venim, and namely to the venim of a Spider. The iuyce thereof, slaieth long wormes in the wombe, and drageth and abateth strong womb ach, and cleanseth & dryeth matter wounds, & abateth running of menstrual blood, & sheddeth & smiteth off swelling of Poppies in & beginning: & Wey-bread chewed, easech & clenseth swelling gums and abateth the swelling thereof, as Dioscorid. saith, that praiseth the vertues of Arnoglossa, in many manner wise.

AbibbA

Additio.

(Plantago maior and minor, Ribwort, and sea Plantaine: these 4. kinds are knowen. Buckhorne plantaine, and Coronop plantaine, and pergrina: these fenerall are rehearsed in Dodoneus, folio. 94.)

¶ Of Petroselinum, chap. 130.

Petroselinum is called petroselinum, & is an hearbe that groweth in gardens, and hath good smell, & hath that name Petroselinum, for oft it groweth among stones and stony places. And of Parsely is many manner kinde, but the best is Macedonicon, of Macedonia, & waite in taste, and with good odour and smell, as Ild. saith, and the vse thereof accordeth both to meate and to medicine, and is an hot hearbe and drye, some tempering, opening, and departing, and diuiding, and consuming, and wasting, and making thin & subtil great humors, comforting the stomacke, & exciting appetite, & be- keth therfore the stone, and bringeth out menstrual blood, and helpeth against the dropsie, and openeth stoppings, of the li- uer and of the spleene, & helpeth against many other passions and euills, as Plin. Dioscorides, and Plac. meane.

Petroselli-
um.
Apium,
Percelie.

¶ Of Piper, cap. 131.

Pepper is called Piper, and is the seed of the fruit of a tree, that groweth in the South side of & hill Caucasus, in the strong heate of the Sun, as Diosc. saith li. 17. The leaues thereof, be like to the leaues of Juniperus, and serpents keepe the woods that pepper groweth in, and when the woods of pepper be ripe, men of that country setteth them on fire, and chase away the serpents by violence of fire, and by such burning, the graine of pepper, that was white by kind, is made blacke and riuely. And of pepper are 3. manner kindes, as he saith: for some pepper is long, and that is not ripe, some is white, and that is not corrupte by fire, nor blemished with fire, and some is black and riuelled without, with parching and roasting of the heate of & fire. And blacke peper is most vertuous, and

Additio.

Wh.

many

may longest be kept in heate, & is stronger than other Pepper, and the more heauie it is, the better it is; and the more new, as he saith, and is sayned new by fraud and guile of merchandise: for they couer the most eldest pepper, and spyrng thereon oare of siluer or of lead, for it should so seme fresh and new, because of the white huske. blue & sque lisd. And l. 6. c. 2. cap. 8. Plinius sayth, that Pepper is made black and rineled, by long burning of the sunne, and that not without wrong done to the pepper: for Pepper should be white by kinde, and wereth, so blacke, by dissempering of heauen, and men of that lande suffereth, that, that it may the better be kept, and the longer time. But Diosco. saith, that Saracens putteth the pepper into an ouen, when it is new gathered, and parcheth & roasteth it so, and taketh so away from it the vertue of gendyrng and of spyrng, so it should not spyrng and beare fruite in other landes. And pepper is hot and drye in the fourth degre, as it is said in Plat. And hath vertue to temper and dissolue, to consume and to wast, and to drawe. And water thereof maketh snelling, & purgeth and cleanseth the bzaine of summatike superfluitie, and fretteth dead flesh, and consumeth and wasteth the web in the eye, and cleanseth the spiritual members of superfluities that be cold & gley, mie, and namely if it be taken with dry figs, and also it hath vertue to heate, and comfort the stomache, and to excite appetite, but the vse of pepper is not profitable to sanguine men, neither to cholericke: for pepper dissolueth and dryeth, and burneth the blood, and breedeth at last meeltrye, and other full euill sicknesses & euils, as it is said in Plat. Also the pepper graine is soule in light, and black without, and white within, hot in sensation, with good smell, little in quantity, most in vertue, colde in deede, and hot in might. The vertue thereof is not selte, while it whole and sound, but when it is chewed or ground.

It were long to reckon all the vertues thereof at full: and though it be right pceious among vs, for the vertue thereof & might: yet for the great plen-

tie therof among the Indes, it is accounted lesse worthy than Pulegium, as Ier. saith, and Isidore also,

(The elder ~~Capiters~~ doe set for the 3. kindes of peper, the long, the white, & the blacke pepper. Pepper is hot & drye in the third degre.)

Of Pulegio, chap. 132.

Pulegium, Bennie royall, is an hearb with full sweete smell, and hath that name of Pululando, spyrnging, as Isido. saith, and is more pceious than pepper among the Indes. And Plate. sayth, that Pulegium is an hot hearbe, and drye in the third degre: and the vertue thereof is in leaues and floures, and shall be gathered when it floureth. And is double: the same, that is called *sambrium*, and the wilde. And either is profitable & medicinal, and hath the vertue to temper and dissolue, consume and wast, & to comfort, and to cast out and destroy venim, & to destroy the cold cough, and to cleanse the mother, & to constrain the gate of the wombe, and to bring out mensuall blood, to comfort the stomack, and to excite appetite, and to abate ventosity, and to swage wonderfully ach of the wombe and the guts, which commeth of colde, & to breake the stone, and to help conception, as Plinius sayth.

(This hearbe taken with honnye, cleanseth the lungs and the breast from al grosse humour: the pouder rubbed on the gums, fastneth the teeth.)

Of porro, chap. 133.

Alexe is called Porrum, and Porrum is a *potone Echraclitum*. For it is declined *hoc porrum* in the singular number, and *hi porri* in the plural. And is of the water gender in the singular, and of the *culin* in the plural, as this verse followeth meaneth.

Dat rastrum rastroz, porrumq; facit tibi porros.

This verse meaneth, that these two nouns, *Rastrum* for a rake, and *Porrum* for a leke, be of the water gender in the

angu.

*Additio.

ch. 132.

ch. 132.

*Additio

ingular number, and Masculine in the plurall number. Also in 1. Num. cap. 11. It is said in this manner.

Porri, cepæ, & allia, in memoria nobis veniant, &c.

*Additio.

(In mentem nobis veniant Cucumeres, & pepones, porrique, & cepæ, & allia. There came into Israels remembrance, the Cucumers, the pepons, the leekes, and the onions, and the Garlyke, that they had in Aegypt, &c.)

This authoritie meaneth, & is here set for an ensample, that this Porrum maketh porri in the plurall, & is so the masculine gender.

*Additio.

Vnset lecke.

Of a lecke is double maner of kinde, one with whole head, and another is called Seckle, and Seckle is called a little knot planted on set: and the lecke with a head is moze, and is taken from place to place, as Isidore sayth libro. 17. The lecke that is called set lecke, accordeth moze to meate than to medicine, and the lecke with whole head againward. And the head is white and full of meate, and compassed about with small skins, and hath in the heather ende many mozes & rootes in steele of haire, and cleueth thereby to the earth, & taketh feeding & nourishing, and the plant springeth out of the middle of the head. In the ouermost ende of the stalke is a head, and in that head the secke is gathered, & each graine of the secke hath a stalke, whereby it cleueth to the plant, & leueth not the first yere, but the second, as it is said in Dio. and in Mac.

Ipoctas vset lecke in many medicines, for he gatti onely the iuyce thereof to drinke against casting of blood: and lecke is good against barrennesse, if young women eate thereof. The iuyce thereof dronke with wine helpeth against biting of serpents, and against every venenous beast. Lecke stamped with honie, healeth wounds, if it be layd thereto, in a plaster wise. The iuyce thereof medled with milke trancheeth the olde cough, and healeth euills of lungs. The iuyce thereof medled with Goates gall, with the third part of honie, like warme hot, dropped into the eare, healeth & ach thereof, and helpeth against deafenesse.

And the iuyce thereof dronke with wine, healeth the ache of the loynes. Leckes medled with salte closeth some, and healeth new wounds, and lareth hardnesse, and soubzeth some breaches. And leckes eaten raw, helpeth against dronkenness, and exciteth Venus, and softtenth the hard wombe, and Plinius saiethe all this libro. 20. capitulo. 7. There he sayeth moze hereof, and saiethe also, that the smell of lecke driueth away Scorpions and Serpents, and healeth the biting of a mad dogge with honie, and helpeth agaynst tooth ach, & saiethe woymes thereof, and bzaedeth slepe, and healeth the kings euill and the droppe. But the lecke hath some vice: for it gendereth swelling and bolning, and grieveth the stomacke, and bzaedeth thirst, and kindeleth and heateth bloud, if it be ofte and too much eate thereof. Plinius saiethe.

(The Lecke is hot and drye in the third degree, of nature like the Onion, but not so strong: they ingender grouse euill bloud, bzaede winde, and cause headie dreames, &c.)

Of Polanda.

Of the fruite Polanda or Apolanda, growing in Calcut, the tree whereon the fruite groweth, is vi. or vii. fote high, and beareth not past foure or fve leaues hanging by certaine slips, euery leafe so great, as will couer ouer about a man from raine, or heate of the Sunne. Forth of the middle of the leafe, groweth a twigge, like the stalke of a beane, which bringeth forth flowers and also fruite, of a handfull long, and as big as a mans arme. These fruites are gathered vnripe, because they ripe best being gathered: they growe clustering, & many, and because of such increase, they are sold there, after the rate of 20. a penny, with many other rare fruites.

Of Quereu, ca. 134.

The Quo is called Quercus, and that notone is declined, Quercus, ius, eus, and is a tree that beareth mast, and is a

fast tree and a sad, and dureth long time with hard rinde, and little pithe within or noue, and there breedeth on the leaues a manner thing lower and blannere, And physicians call it Galla, and beareth fruit which is called Akozne, and therewith Swine and Boies in countries be fatted; and hath a strong roste and crooked, and is full deepe in the ground, and cleueth full fast therto. The rinde is squise and twigs therof be soweth, and so cold and drye, and be good to medicine. And hath the name Quercus, seeking of asking: for therein Gods of Nations gaue answers, as I did saith li. 17. Or els, for theron men in old time sought akoznes to eat, as the Poet sayth,

Mortales primi tu stabanti guttura glandes.

In old time, this tree was halloved to Iupiter, as Ouidius sayth: Men best red akoznes of the broad tree of Iupiter. And Oks grow in mountaynes and in woodes, and namely in the land of Basan, there groweth Oks that beareth akoznes, and passe other trees in hardnes, and in strength, as Ierome saith sup. Amos. ca. 2. And Quercus and Ilex is all one. I like before in the same booke, in li. tera I. The fruite of Quercus is called Akozne, and groweth among the leaues, and no blossome springeth before harbe. And akoznes belong and euenlong with out, full plaine and smooth, some deale bright, as a mirrour, and cleere as the nayle, and so it is sayd in Diet. Akozne be colde and drye, and therefore hard to desie, and vnoobedient to digestion, & hardeneth the wombe, and cometh slowly downe from the stomache, and breedeth head ache, for thick humosities passeth therof out of the stomache to the braine: & are greene in the beginning, and as it were browne red when they be ripe: & they grow in shells shaped round, plaine, and smooth, within the kernell it is full sad, and hath a little skin that departeth betwene the kernell and the shale, and the shale with the kernell & the huske, be full sower and drye, and not well sauoured: but when they be well ripe & rolled in the fire, or sod in fresh water, they be better in sauour, and taketh

better sauour of the heate, and swatnes of h water. And akoznes helpeth against venime: for they stop waies and pores that venime may not passe to the heart, and dryeth rotted humours, and stauncheth and stinteth mensuall floure and running, as Isaac saith in Dietis. The ripe Akozne beaten to pouder and dronke in ale or wine, stayeth the pricking of the spleene, called the stiche: the cup wherein the Akozne groweth, beaten to pouder, and dronke in redde wine stayeth the fire or laske.)

¶ Of Quisquille, chap. 135.

Galls and outcast of corne is called, Quisquille, as it is sayde Amos. 8. cap. And falleth off when corne is cleaned with a sine or with a riddle, and be of no value to mans meate, but they be meate to swine and to sowles, and appaireth corne, if it be medled therewith: and corne hath thereof no profite, but waight onely, neuertheless the greines therof be light, hollow and boyd, & eaten with wormes, & the pith within is wasted, & therefore the hole is boyd & lere, therefore it healeth not h wombe, so much as it grieneth it, & maketh it so ill well.

¶ Of Rosa, cap. 136.

Rosa, the Rose tree, as Plin. saith, is a little tree with prickles, and the most vertue thereof is in the floure, and the second in the leaues, & in the seede, for the tree is medicinable in floure, leaues and seede. And the rose is double: one is tame, & groweth in gardens, another is wilde, and groweth in woods. The rose of gardens is planted and set, and tilled as a vine, and if it be so growen and not sheared and pared, and not cleansed of superfluitie: then it goeth out of kind, & changeth into a wilde rose. And by oft changing and tilling, the wilde Rose turneth and chaungeth into a verve rose, & the rose of the garden and the wilde rose be diuers in multitude of floures, smell and colour, and also in vertue. For the leaues of the wilde rose be few & broad and whitish, medled with little rednesse, & smelleth not so wel as the tame Rose, nor is so vertuous in medicine.

*Addit.

Chaffe.

The

The same rose hath many leaues sette
nigh together, and be all red, or all most
white, with wonderfull good smell, low-
rith in sauer, and some deale biting, with
great vertue in medicine: and the more
they be greener and broken, the better
ouset they be and the better smelling: &
springeth out of a thorne, that is harde &
rough: neuertheless, the rose followeth
not the kinde of the thorne, but the arai-
eth his thorne with faire colour and good
smell: when the rose beginneth to spring,
it is cloed in a kinde with greyness, and
that knop is greene, and when it is wel-
leth, then springeth out harde leaues
and sharpe: in the middle thereof spring-
geth out other soft leaues, and compasseth
each other, and were red, white and lyt-
tle, and when they be full grown, they
spread themselves against the sunne ri-
sing, and so they be tender and feble to
holde together in the beginning, there-
fore about those small greene leaues, be-
neath be red tender leaues and soft, and
be set all about: and in the middle ther-
of is seen the lade small and redolent,
with full good smell, and that lade clea-
neth upon the fruits of the rose: First,
the fruits of the rose is shapen, or the
leaues spring out and spread at the full.
And the fruits thereof is small rounde
knops and hard, with a manner rough-
ness, and fall of certaine graynes that
be first greene, but they are redde, after
that the lade and the leaues be fallen in
haruest, and be soft when they be full
ripe, and were blacke about winter, and
the sauer thereof is biting & some deale
sour, as the sauer of medlars, but they
be not so good to eate, for roughness that
is hid within, and grieveth within his
throat that eateth thereof. The Rose
springeth sometime by sowing, & some-
time by planting, and sometime by graf-
ting, and the rose amendeth by changing
of place, and by cutting and paring. Huc
v. q. Plin. l. 16. cap. 4. Among all flow-
ers of the world, the flower of the rose
is chiefe, and beareth the price, and ther-
fore of the chiefe part of man, the head,
is crowned with flowers of Roses, as
Plin. saith, and that is because of vertues
and sweete smell and sauer: For by

fairnesse they feed the sight, and please the
smell by odor, and the touch by nesh
and soft handling, and withstandeth &
succoreth by vertue against many sick-
nesses and cuills, as he sayth, and accor-
deth to medicine both greene and drie.
Many medicines be made of the greene
leaues of roses, as it is sayd in Plat. For
roses thred small and sod in clarified ho-
nie maketh that honie medicinable with
good smell. And this comforteth and clen-
seth, and dissolueteth & departeth in clean-
sing, and deseth gelyme and scummatike
humours and thicke, and bindeth and
stoppereth with cold water, & laxeth with
hot. Of roses well brused, and well in-
corporate with Sugar, is made Succura
rosacea, Sugar roset, that hath vertue to
comfort and to bind, and helpeth against
the blondie fire, and against sowning, &
against cholartick spewing, and the Car-
diack passion.

Of the rose riped in oyle, is made O-
leum Rosaceum, that helpeth against cha-
sing of the lyuer, if the place of the lyuer
be anoynted therewith, and is needful in
many causes, and helpeth against head
ache of the forehead and of the temples,
if they be baulmed therewith, and help-
eth against disemperaunce of heat, and
ferce agues, and maketh to sleepe. Of
greene roses, Aqua rosacea is distilled
by seething of fire, or of the sunne, and
this water is good for all the aforesayde
things, & is good in Colliries, medicines
for eyen, and in oymtent for Ladies,
for it cleanseth alwaye webs and fowle
speckes of the face, and maketh the skin
tyn and subtile.

Also of drie roses be made many me-
dicines: for the smell of drie roses relea-
ueth and comforteth the braine: the de-
coction thereof in raine water, staunch-
eth all fire that commeth of cold cause:
pouder thereof stauncheth bleeding at
the nose, & drieth and walleth rotted hu-
mour, that corrupteth and grieveth the
gums and rootes, and comforteth wag-
ging teeth, that be in poynt to fall. Pou-
der thereof stamped with saffron, med-
led with the white of an egge, effectually
healeth sore ache of the eyen, and stanch-
eth the humour and the blond that fleeth.

teth and runneth to the heyres of the
eyen, and abateth swelling of the pynge
chole of a woman, and releueth it if it
abate downward. Plinius lib. 20. cap. 19.
toucheth these vertues, and many other
vertues of the Rose.

*Additiō.

(Distilled water of Roses, is neces-
sarie to many bles: the red rose to pre-
serue and to medicine. Dodoneus writ-
teth of ten kinde of Roses, among the
which, the Eglantine rose, and Spurke
rose, peoloyn and white. There is one
rose growing in England, is worth all
these, Rosa sine spina: which royall
Rose growing in hir proper soyle, is
borne by of a well settled stalke, and ar-
med with such thornes, as are apparant
to so gentle a kinde, the leaues of Lilpe
hiew, called the Orient graine, notwith-
standing, subiect to staures of dreadfull
blastes, as all our common Roses be to
tempestuous windes. Zeale constrai-
neth me somewhat to speake of so whol-
some a floure, cherefull in sight, mild in
kinde, and mercifull in iustice, by whose
meanes, as the smell of the rose is com-
fortable to the sense, so much more is
this Rose, for Englandes whole prospe-
ritie, finding so great good by the grow-
ing of so wholsome a flower, it shall be
good for the rest, hearbes of the whole
garden, to take heed of the superfluous
vanitie of their present being, & reioyce
not with the olde weeds in time past,
which growing to all unthankfulnesse,
sayd: Our life shall passe away as the
cloud, and come to nought as the myste
that is drinen away with the beames
of the Sunne, and put downe with the
heate thereof: our name also shall be
forgotten by little and little, and no man
shall haue our works in remembrance,
for our time is a very shadow that pas-
seth away, and after our ende, there is
no returning: for it is fast sealed, so
that no man cometh againe. Come on
therefore, let vs inioy the pleasures that
are present, and let vs cheerfully vse the
creatures lyke as in youth: let vs fill
our selues with good wine & oymment,
and let there no flower of the time es-
cape vs, let vs crowne our selues with
Rose buds afoze they be withered. May

not the buds be so common profites, that
are made by dayly pillage of the Clear-
gie, in abusing the gift of the Quaiestie,
who are neuer suffred to be at rest by one
extreame assault or other, the fare of re-
rages hath almost beggered, the humble
and dutiful subiects. God graunt y biew
of this note to the royall Rose, that the
Cleargie be no more oppressed. Whose
thistles, nettles and thornes, say, let ther
be no faire meddow, but our lust goe
through it, let euery one of vs be perta-
kers of our voluptuoulnes, &c. Let vs op-
presse the poore righteous, let vs not spare
the widow nor old man, let the lawe of
unrighteousnesse be our strength, &c. Let
vs defraud the righteous, and why: he
is not for our profit, &c. Wisdom. ca. 2.)

¶ De Radice. cha. 137.

A Rose is called Radex, and hath that
name of Radius, a beame, for it stick-
eth fast to y ground as it wer by certein
beames, or else it hath y name of Rado-
dis, to haue, for if it be shauen, it gro-
weth no more: then the root is the begin-
ning both of an hearbe, and of a tree, & is
soft in substance with pores, & is rough
& crooked, & is soft & fat in substance for
to take the better incorporation of moi-
sture, & hath many pores to take the so-
ner, & the more humour to send to feeding
& nourishing of leaues & branches, & it is
rough for great drawing of nourishing
& of feeding, & hath the same office in bo-
dies of hearbs & of trees, that the mouth
hath in bodies of beasts, & cleaueth to the
earth by roughnesse, & draweth to it selfe
that y is according of humour, and sen-
deth it by pores as it were by veins to
nourish the plant: and is crooked, for to
cleaue the faster to the earth: and the root
is diuers in shape & in disposition by di-
uers working of heat y worketh in the
substantiall matter of y root. The which
matter is sometime thin & sometime thick,
& sometime mene, as Al. saith in Comen-
to super li. de plantis. For if t he matter
be watry & thin, & strong heat: then the
rote is euenlong, & sharpe in shape. And
if y moisture of nourishing be thicke &
earthie, then the rot is hard & drey. For
such humour is strongly fastned & runne
by vertue of might and heate.

And

And if the matter bee meane, & the heate strong: then the heat draweth like swift from all the parts. And because of equall moving of the partes, the roote is round in figure and shape. If the heat be feeble and the matter gleamie: then the heate may not send by much matter, nor make it spread nor reare, but the most lightest partes thereof, and the most heaviest partes breaketh hether and thether by theyr owne heauynesse and weight. And so therein abideth an euen shape with knots and roughnesse. And the roote is gendered of humour of the earth by the working of heate, and the heate of heauen entereth and commeth therein: and by vertue therof agreable feeding & nourishing is drawen and incorporate there to.

Also of place and disposition of the ground, the roote taketh disposition & complexion. For that that groweth in sweet ground, and meanly drye, and bee nourished with raine water, be better then other, and those that be nourished in soft land and in marreys, where standing & rotten water is, whereof they draw nourishing: and by reason of the malignitye and corruption of water, they be worse then other, and least wholesome in meate and in medicine, as Isaac saith. The roote is hid under the ground out of sight, and sheweth the vertue thereof and working in flowers, fruit, and boughs. The roote lyeth hid under the ground, lieth, & profiteth, and is better and better, & sayleth if it be drawen out of the ground, and dryeth, and so dryeth. For of all the tree or hearbe the roote is a part counted lesse of price, neuertheless as the roote is moother and well of hearbe and tree: so it is of either the nourisher and most needfull sustainer, and the more deepe the roote is put in the ground, the more steadfast foundation it is of hearbs and trees: and though the roote be soft in substance thereof, yet by vertue and subtiltie of kinde heat, it pearceth betwixne hard stones, & commeth into the innermost part thereof. In winter time kinde heat fieth colde aire, & gathereth it selfe to the innermost of the roote, and there it is multiplied to temperatnesse and nourishing of it selfe.

And then in winter time the roote conceiuet and taketh water out of the humour, that is drawen, & sendeth it forth to nourish and to breede the banches and flowres in springing time, & spring that time, and so trees and hearbs that be dry, & as it were dead in winter time, when the humours commeth by to the ouer partes, they quicken in springing time.

Also the qualitie good and euill of the roote commeth by to boughs and twigs. And oft it is shewed in fruit and in flowers, what vertue or vice is in the roots. But oft solowrenesse and bitternesse of humour of the roote is defied by benefice of aire and heate of heauen, that purifieth the matter. And so oft it falleth, that of a bitter roote commeth sweete fruit and flowers, as it fareth of the roote of the vine, of the Nut tree, and of the Olive. Huc vsque Isaac in Dietis vniuersalibus.

Also Aristotle saith, that Trees when they be at a stay & beare no fruites are wont to be remedied in the roote. For the roote is slit, and a stone is put in the slit, & so the thicke humour and the corrupt, passeth out as it were seething, and so cleane humour & pure & new aire is drawen & commeth into the roote. And so the trees be renewed & healed. Also Isaac & Galen saye, that Muscus Atheniense sayd: that each hearb with a roote of much nourishing, hath seed that is not nourishing: as it fareth in Parsneps, & in Rapis, and in other such. And againward, if the seed of an hearb nourisheth, then the roote nourisheth not. And there is a certaine hearbe that approprieth the name of a roote, & is hot and dry, & is like Raphane in vertue, and hath vertue to temper, depur, and dissolue, to consume and wast, and to open pores, and so it helpeth against scauers, which come of colde, and openeth stopping of the spleene, and tempereth hardnesse thereof, and succoureth against the dropsie, and hath harde sauer and solwe, and accordeth more to medicine then to meate, as rape againeward accordeth more to meate then to medicine, and is hot & moist, & nourisheth more then the other hearbs or roots,

Coler
vortes.
Carrets.

as Isaac sayth in Dietis, and maketh soft flesh and swete, for the ventositie and bolning thereof. Therefore it nourisheth the better if it be well sodde, and is hard to desie, if it be rawe and euill sod, and stoppeth the pores and veine. And also it is good by way of medicine: for yuyce of it is good for Podagre soote, and the goutte places be alwaged of sozenesse & ache. Of the seede of the rape, and also of y seede of Raphane is Oyle made, that is needfull in manye vses, and namelpe in Lamps, but yet it was not lawfull to put such oyle in lamps of candlesticks in the house of God, as sayth the Glose super Exod. 27. there it is sayd, with distincti- on it is bidden to offer Oyle, not Ra- phion nor Myrtum, or Martinum, but most pure oyle of Oliue trees, for it was not lawfull to offer other oyle, as it was not lawfull to light fire other then came downe from heauen, &c.

Of Rampno, cap. 138.

The smal
Furze.
Anonis.

Rampno is called Ramp- nus, and is a right hard Tree with knots, boughs, bzaunches, and prickes, for it hath small leanes with full sharpe prickes in the sides, and both harme to his soote and handes that toucheth it or treadeth thereon, and hath soft leanes in the beginning, when it springeth. And the more it groweth, the more sharp be the prickes. The master in Historie super Iud. 9. taketh witnesse of Iosephus, and sayth, Chambrake hath this singu- lar vertue, that it gendereth fire of it selfe, for when the leanes therof fall and be dry, it is sayde that they be full drye with a soft fatnesse. And therefore when there is strong fire in hot Countreys or impression of heate of the Sunne, those leanes that be fallen so, and disposed to inflammation, by a lyttle blast of heate, winde, and drought, are set on fire. And because of that burning, sometime woods and groaues, that be nigh, be wonderfu- ly light and set on fire. And Plinius li. 24. cap. 14. speaketh of Chambrake, and sayth, that among kindes of Trees, the Chambrake is a pricking shrubbe, and hath boughes and leanes with sharpe

pricks, euen and not crooked: and hath in the boughs a manner red hoales, and fruit, in the which is the seede. And hath vertue to drawe the secundinas, that be the bagges that children be whap- ped in the wombe. And is a tree of great bitternesse, both in root and in leanes, and also in boughs and in bzaunches. And is neuerthelesse good and profitable in me- dicine. For of the iuyce of the rotes and of the stalks by decoction, is made a me- dicine, that Physicians call Licium. Some men call it Lucidus, for it maketh clere eien, and doth away webbes and woymes of the eien, and helpeth against blearednesse of the eien: and against other euils of the liuides of the eien, and also against itching of the eien. And healeth and cureth rotted gummes and spitting of bloud. And is good against the running of mensuall bloud of wo- men, and when they haue much of super- fluite of humour in the mother, & clo- seth the mother in the best wise, and also wasteth such humour, as Plinius sayeth. And healeth whelks and pimples of the lips, and healeth the chippings of the tongue, as he sayth.

(The Chambrake, Kest, Harrow, or petty whyn, is ground Furze. The barke of the root taken with honny, prouoketh vryne, and breaketh the stone.)

*Additiō.

Of Resina, cap. 139.

Resina, as Iud. saith, lib. 28. is a drop- ping, which commeth and issueth out by sweating of the trees, as out of y trees of Balsamus, Ferule, Pine, and Lentis- eus, and of other trees & shrubs, which sweateth & loseth out licour. For Resin is Crake, & is as much to say in Eng- lish, to sweate or to wole, as well smel- ling trees of the East landes and coun- tries, as the dropping of Balsamus or of Ferula. The dropping whereof har- deneth and chaungeth into pprecious stones, and into Eleatrum. The first and the chiefe Resina, is Therabintina, and is chiefe and better then other, and com- meth out of Arabia, Iudea, Siria, Ci- presselle, and Affrica, and out of y Islands of the Sea: The second is Lentiscina,

and

and that is called Mastix, and this cometh out of the flayn Hedechio: & this is Resine pinealis, and this is now soft now hard: Huc vsque Ildorus. And only gumme hard or soft is called Resin. Some Resin is soft and flowing, as Resin of Balsamus, and Trebichina, and some is harde, as Mastix, Thus, and Myrra, and other such. And all Resin is first soft, and flowing, and gleamie in the first wosing of the Tree, and abideth alway soft and flowing, and wareth harde with heat or with colpe. And all Resin is good and profitable in medicine, and therefore Resin is put in noble ointmentes and medicines. Like kinde and vertues of all Resins in their owne places.

*Additio.
Resine pituina, Pitch, Resina, Rosin, Resina pini, Resina Colophonis, dyed Pitch, Resina arida, dyed Rosen, &c.)

Of Rubo, cap. 140.

A Bush is called Rubus, and is thick with thornes and of Bygers, and of other shrubbes and pyckes, when it groweth in a place together, as Li. saith. And Rubetum, or Rubus is a name propriety to a shrub, that beareth wilde Berres, which beares eate for hunger. And the fruit thereof is first red, & spreadeth in long branches, small, and round, & some deale thicke, growing with sharp pycks. And these branches be pliant & springing, and bending in it selfe. The leaves thereof be short and elbuen in the side, & some deale sharp, with smal pycks without, which be crooked, and lightly pricking. And thus Rubus is full of pycks fro the ryme up to the toppes, and the pyckes thereof be some deale crooked downward toward the earth, and is sharpe as teeth.

The fruit thereof is first greene, hard, and full of wyde. And then red and some what softe. And is blacke and sweet at the last, when it is ripe at the full. The iuyce thereof is red, and paineth and dieth as blood. And the fruite without is compassed with a full thinn and wearish skinn, and departed asunder. And diu-

den as it were small dens and halleyes, & with a manner roundnesse some deale spright, but it is full of moist meat within, and full of graines, & is a meditinable tree with fruit thereof.

And this tree Rubus is cold and dry, as Placarius saith, and Constant. saith the same. And saith that the crop thereof is some deale sowrysh, and helpeth against hot Postumes and burning, and against rednesse of eien, if the cropes of it be pouened with the white of an egge, and layde thereon. Also iuyce of the stalks and of the crops thereof, mixed in water of barley, helpeth against the bloudy fluxe. Huc vsque Placarius. Of the goodnesse of the fruit thereof, loke before in littera M. de moris agrestibus.

This tree groweth in barren land, and is best to close gardens and vineardes: for the thicknesse of multitude of pycks letteth and holdeth out men and beasts, that passeth forth by of entering, and receiveth hares & other such small beasts. And defendeth foules that make theyr neasts therein, for to prevent their kind gitteth pycks therto to defend it so therewith, as it were swerds. And therefore grieveth & hurteth & pricketh the hands that gather fruit thereof, and suffereth not aduersaries to come there within. And Rubus also is darke and shadowie, by reason of his thicknesse, and letteth the passing in of the sun beame by the thicknesse thereof. And is therefore friend to Adders, & to other creeping wormes. Therefore of Rubus, a bush, Rubetum hath the name, and is a venomous frog, that dwelleth in bushes. Therefore it is not safetie to sleepe and rest highly such bushes, for they be venomous wormes, as the master saith in Historie super lib. Exodus.

Of the Bramble are three sorts. The great Brier that is in every hedge beareth black berries. The long ground brier, whereon groweth a bigger berry black, called the dew berre, which is very good to cole a hot stomack. The smal scratchy brier: these briers be all meditable both leafe and fruite. There is Rubus Idaeus, called the Framboys, Raspis, or hinder Berre, both redde and

white

The br.
ble.

*Additio.

white; these grow in gardens; the iuyce
is good to comfort a weake stomack, and
the berries haue a white smell: the Ita-
lians call it Crispina, Morum, Rubi, &
cxi. Dodoneus in fol. 662) that will

OF Ruta, chap. 141. will be

Rue is called Ruta, and is a medi-
cinable hearbe, and hath that name,
for it is full feruent, and therof is dou-
ble kinde, wilde and tame, and either is
full feruent. But the wilde is moze fer-
uent then that other, as Isidore sayth, li.
17. cap. 11. mo. Theophrastus teach that this
hearbe is contrary to venom, and to ve-
nimonious beastes, for he eateth first Rue,
and balmeth himselfe with the smell &
the vertue therof, before he fighteth with
the Serpent, as he sayth. And the Theo-
phrastus teacheth the vertue of Rue, and ea-
teth thereof, and fighteth afterward safe-
ly, and resisteth on the Cockatrice, and slay-
eth him, as Plinius, Dioscorides, & Con-
stantine saye. And Plinius praiseth this
hearbe in a manner wise passing al other
beardes, libro. 20. cap. 27. and sayth, that
the vertue thereof is hot and dry, and
comforteth the stomack if it be oft dronke,
and putteth a dead childe out of the
wombe, and cleanseth the mother, and
bringeth out filth and uncleannesse ther-
of, and purgeth and cleanseth the mother
full cleane, and wasteth the humour of
Venus, and abateth in males the appe-
tite of Venus, for it kindeleth in them
complexional drynesse, and heat that hath
mastric in them, and by strength of these
qualities the humour is wasted in men,
that is oft the cause of the appetite of
Venus service. And in women that be
colde and moyst, it worketh the contra-
rie by contrarie cause. The breath of
Rue abateth hard toments, and gnaw-
ing of the wombe, if it be dronke. And
the hearbe layed hot to the wombe in a
plaster wise, cleanseth and healeth the
lungs, and the breast, of all moystnesse
and colde, that grieveth in the spirituall
members. And if it be sod in Oyle, it slay-
eth wormes of the wombe, and Rue ea-
ten rawe sharpneth the sight of the ey-
en, and healeth and doth away the dim-

nesse of eyen, and stauncheth and dryeth
bleeding at the nose, if the iuyce thereof
be droped therein. And Rue eaten or
dronke, withstandeth mightelye all ve-
nim and biting of venimous beastes, if it
be stamped with Salt, Oarlike, & pouts.
And healeth wonderfullye such biting.
In the eare and hole the iuyce oft drop-
ped, purgeth the head of fleame, and hel-
peth them that haue the falling Quill.
The breath thereof helpeth and releueth
toothache. And bringeth Paralytike oft
to feeling, and openeth the pores that
were before closed. And destroyeth might-
ely ventosity and wind in the guts, and
abateth all soze ach within: and reu-
er, medled with the water of roses, and
with Comin, cleanseth and healeth blew-
rednesse & rednesse of eien. And the smell
of Rue dryneth and chaleteth away al ve-
nimonious beastes out of gardens: and is
therefore planted about Sage, to drive
away Serpents and Toads which lone
Sage best.

(Ruta Hortensis, and Ruta Silue-
stris, hearbe grace, it is called Eriphion,
and the small Rue, Viperaris, in Shops,
Harmel: Rue is hot and dry in the thirde
degree, the wilde Rue is stronger. These
are good hearbes, and serue for diuerse
cures, the iuyce of Rue dronke with
wine cleareth the stomacke from venom.
To annoint the bodye with the iuyce of
Rue, no venimous Serpents, nor noy-
some flies will either sting or bite the
body: an excellent receite for those that
trauaile into the hotte Indies, and other
places where those are, it killeth flies and
gnats.) Plinius libro. 19. cap. 9. speaketh of
Rue, and sayth: That Rue would be
soluen or set, when day and night be even
of one length, in hartest. And hate the
Winter, daung, and humour, & thriue
well in drie weather. And will be nour-
ished with powder of stones, and with a-
shes. Ashes should be medled with seede
thereof, to destroy the wood canker, and
other wormes.

The Romanes in olde time did reioy-
ce in their wine, that they dranke against
venim and other euills. And vertue se-
minating of rue is in the seed, in y stalk,

*Additio.

in branches, & in roote. For the branches & sprays thereof bended downward toward the ground, taketh roote anone, & dyeth not sone, and taketh friendship with the figge tree.

Insomuch that Kew is neuer in more liking, nor thymeth better then vnder the figge tree, or nigh thereto. Also he sayth libro. 20. That Pythagoras sayd, that supposed that Kew griened the eyes. For Graucurs, Lymnours, and Pain-tours eate Kew because of the eyes, and so sharpe they sight, but beware women with childe, least they eate Kew. For such incate sayeth the childe in the wombe. Kew is giuen against feminall flure, and against the seruice of Venus, and to them that dreameth of lacherye. They that be baulmed with the iuyce of Kew, be not bitten with Spiders nor stong with Scorpions, with Wasps, nor with Wasps, nor infected with the iuyce Cigu, that is venom of venims. Hue vsque Plin. li. 20. cap. 14.

(Cigu, an hearbe, much like our Hemlocke, but hauing smaller leaves; some vse this worde for Hemlocke. The iuyce of it through extreme cold is poison, and therefore the Athenians vled it kill men in common executions.)

Of saltus. chap. 142. Saltus is a wilde place, and wilde trees there growe and spring on high, as Isidore sayth, libro. 14. And he sayth, libro. 17. that Saltus is high thicknesse of Trees, and hath that name, for Trees spring and rise there in height. And saltus and silua be diuerse, for in a worde that is called silua groweth many trees, and more thort and more thicke, and naxer together, then in the wood that is called saltus. And in the wood that is called saltus, trees be more high and great. And so silua is a thicke wood with thort trees, and hath that name silua, of Silen, that is a tree, for many Trees be there in helven and selde and wasted. And Silua, Nemus, and Lucus be all one, and be names of woods, but Sylua commeth of silen, that is wideneite or

wasting, or of Silence, for a worde that is called Silua, is where be wilde places, wastes, and desartes, full of Silence. And the Worde that is called Nemus, hath that name of Numen, that is God, for therein Ido made a maiumet, and soreshaped it in shado of God, and in wodes that be called Nemora Trees be great, and make shadowe with boughes and branches. And the worde that is called Lucus is thicknesse of Trees, and letteth light to come to the ground, and commeth per Antiphraim, by contrary of Lucco, lucco, to shine, and so Lucus is to bee under shade, as it were not shining, as Piscina is a pole or a water without fish, as Isidore sayeth, libro 16. Then Saltus, Silua, and Nemus be wilde places, wast, and desolate, that many Trees growe in without fruite, and also few hauing fruite. And those trees which be barren, and beare no manner fruit, be alway generally more and higher then that with fruit, few excepted, as Oke and Beech. In these wodes be ofte wilde beastes and foules, therein groweth hearbes, grasse, leas, and pasture, and namely medicinable hearbes in wodes be founde. In Summer wodes be beautified with boughs and branches, with hearbes and grasse. In wodes is place of deceit and of hunting. For therein wilde beastes be hunted, and watches and deceites be ordeined and set of hounds and of hunters. There is a place of hiding & of lurking, for oft in wodes thieves be hid, and oft in their awayts and deceits, passing men commeth and be spoiled and robbed, and oft slaine. And so for many and diuerse wayes & uncerteine, strange men oft erre and go out of the way, and take uncerteine way, and the way that that is unknowen, before the way that is knowen: & come oft to the place there theues lye in a waite, & not without perill. Therefore be oft knots made on trees and in bushes, in boughes and in branches of Trees, in token and marke of the high way, to shew the certeine and sure way, to waifaring men, but oft & theues in turning and meting of waies, change such knottes and signes, and beguyle

A caucat, or vvat-ning.

Herba venenosa.

*Additio.

Woodes, Groues, Forrests, & desarts

Nemus, a groue or vwood, seruing for pleasure.

Woodes, Groues, Forrests, & desarts

Woodes

many

many men, and bring them out of the right way, by false tokens and signes: Birds, fowles, and Bees flee to the woods: Birds to make nests, and Bees to gather honnie: Birds to keepe themselves from fowlers, and Bees to hide themselves to make honnie combs pryncely in hollow trees and stocks: Also woods for thicknesse of trees be cold with shadow: And in heat of the Sun wearye wayfaring, and traoueling men haue liking to haue rest, to coole themselves in the shadow. Many woodes bee markis & meares betwene diuerse countries and lands; & departeth them a sonder: And by weeing and casting together of trees, often men keepe and defende themselves from enemies.

(Salix) a forrest, a lathie in a park: of forrest: Wood wherein Bees and other beastes do feed, & shadow themselves from sunnes: on a good one, named so by the

Of Salice, chapter 43.

Willow tree is called Salix; and hath that name Salix for it groweth some and spurteth bywarde after it is pight and set in a place, as Iddore sayth, libro 7. And is a plyaunt tree and softe, and according to binding & fastning of vines, and bite branches, as he sayth. This tree hath no fenite, but onely sate of flowres.

And it is sayde, that the sate thereof is of this vertue, that if a man drinke of it, he shall get no sonnes; but onely barren daughters: Hue vsque Iddore, libro 12. lib. 16. cap. 36: Plinius speaketh of the Willow, and saith, that of willows is diuerse kinde: For some beareth long rodde and high, and beareth great, and thereof be pearches made and ratles for vines: The rinde thereof be long and thicke, and strong, white with in, and growe without: And thereof be made bondes & hopes. And though such Willows be strong, yet they be not so plyaunt as the lesse. And therefore they breake the soner, when they be wouen and banded to make withye, and bonds, and so Willows be lesse and moze smal and plyaunt then other, and passing plyaunt, and be so plyaunt that they beare

not, but they be made stronger with weaning and tounring, as threed is with twining: And therewith men binde wine pipes and Tunnes for wine. And the thirde kinde of Willows is meane betwene the two first, both in plyauntnesse and in quantitie: For it is more plyaunt then the moze, and moze stiffe then the lesse. And the boughes be white when the rinde is away, and plaine & smooth to handling. And thereof be made diuerse needefull thinges to householde, as sholes, seates, paniers, and kippes: And is thicker in boughes and branches, by plashing, shjeding, and parting. And though euery Willow be barren of fruite, yet neuerthelesse they beare well, and be not barren of boughs and branches: and namelye if it be shjedge and pared in due time, as in March: or in Aprill, as he sayth: and he sayth the same, libro 17. cap. 20. Among Trees that be set and planted, willows beare the price: and if they be cut two fote from the ground, then they growe not on high, but spring and spread a broade, and so they maye eff sonce be shjered and pared without a Ladder: and each Willow, the moze boughes and branches it beareth, the neerer it is to the ground: and in passing of time when the willow is right olde, then it falleth and rotteth some and some: and the corruption thereof beginneth within the pith, and there, oft the Willow abideth all boide and hollowe within, though it seeme greene and sayre without: Of it in the hollownesse thereof lyeth venimeus wormes: as Adders and Serpents: and therefore is no safety to sleepe vnder the Willow tree: Hue vsque Plinius. And if the willow tree be vnprofitable in fruit, yet it is full good and profitable in medicine, and is colde and drye, as it is sayde in Placorius, and hath vertue to stoppe and to binde, and to close and sonder, and abate hot feauers, if the iuyce of the leaues thereof be dronke: and powder of the rinde thereof burnt, helpeth against bloudy fire if it be take in drink, and the same powder healeth and closeth wounds withy notches, and the same pou-

*Addreſſe.
to euery
tree, booke
of gail
and lark

*How a
man ſhal
beget ba-
ren daugh-
ters.

Ofiers.

her bronke, and layde in a plaister with
out, both alway quartes, and the braun
ches and leaues therof strong with wa
ter, to leish the airt about feuerous men,
and refresheth and comforteth them, and
maketh them sleepe: thus vsge. plac.

Of Sambuca, cap. 444.

The Elder tree is called sambucus,
or sambuca, and is a little softe tree,
a therof is a certeine symphonie made,
that is called Tibia, and Sambuca also,
as Isidore sayth, libro. 12. in Tractatu de
Musicis instrumentis; and is a tree with
long boughes, and rounde and plaine,
full sounde and sad without, and full hol-
lowe within, and full of certeine softe
pith. And the leaues thereof be plaine,
smooth, and fat, with heauy smell, and the
flowes thereof be full white and small,
with strong smell, and hath double rinde,
The vtter is browne redden, and the in-
ner is greene. And that rinde is ful moist
in deede. And the iuyce thereof accord-
eth to medicine, and beareth flowres
and fruite twice in one yeare, and that
fruit is black, with horrible swel and sa-
uour: and this is therefore vnprofitable
to eate. And the elder tree is hotte and
dry, and rindes, leaues, and flowres ther-
of accord to medicine, as it is sayde in
Platearius, and hath vertue Diuretica,
to temper and soften, to distribute and
to drawe, and to purge steame, and hel-
peth therefore against the feauer Coti-
diane, that commeth of steame. The iuyce
thereof by it selfe, or with honnie, slaieth
long Wormes in the wombe. The broth
of the middle rinde within tempereth
hardnesse of the liuer, and of the splene.
And the same doth the leaues sodden in
Oyle. And the barks and fruit thereof sod-
den with salt water, so doeth swelling
of fiste, if the fiste be baulmed therewith.
The iuyce thereof helpeth against the
dropsie, that commeth of colde, the broth
of the leaues and of the fruite thereof,
sodde in strong Wine, helpeth agaynst
Lepra, that commeth of steame, if it be
used. For it purgeth wonderfullye stea-
matike humour and corrupt, & all such
mours steamatike disposed to corruption.

And wonderfull it is to see in Elder, for if the middle rinde of the stalk, or of the roset be shaven upwarde, then it purgeth upwarde, and if it be shaven downwarde, it purgeth downwarde, as Elium, Diolcorides, and Platearius doe meane.

The common elder is hot and dry in the third degree, especially in the bark, the leaues, and buddees, the tender croys or buddees sodden in broath: or Potage, both open the belly, purgeth flegma and cholarike humours.

There is also Marri's Elder, called *Duple* or *Dwarfe* *Planc* *tree*, spoken of be-
fore.

The graine, berries of the common Elder tree, gathered nere the full of the Moone, and being dized, beaten to Pouder, the quantity of halfe a quarter of an ounce put into white or renish wine, five spoonfulls, dronke fasting, is a rare and speciall remedie to cure the stone Collicke, &c. He that taketh this medicine, must walke halfe an houre after the receit, and keepe god diet.)

Of salinca, chap. 145.

Saliunca is a litle hearbe with sharpe
spickes, as Vgucion sayeth; and
hath that name of saliendo, leaping. For
it maketh them leap that treadeth there-
on: and is called therefore Thauther-
trape in French. For it taketh and
hurteth the softe that treadeth thereon.
And it seemeth that Virgil sayeth the
same, and sayth, that saliunca is among
redde Roses. And hereby it seemeth an
hearbe with a greate roote and a long,
fat and softe, and full of meate: as
the Barneape, and is oft done in Elec-
tuaries, and hath another name, and is
called Iringus, and thereof springeth cer-
taine harde stalkes with corners, and
in the toppes thereof growe certaine
heads with sharpe pzikkes all about, as
it were Speares. And groweth in dry
barren lande and sandye, and some
men call it Scorpio: for it stingeth him
that toucheth the seed thereof, as it were
a Scorpion. And libro. 20. capitu. 7. Plinius sayth,

*Additiō.

that Siliene is a litle short heart with
thicke boughes and leaues, as they were
thrust together, and smell full like
nigh as Wardspice, and cleaueth to the
ground by certayne small rootes, and groweth
in Pannonia in hard places and stony,
and is a hot hearbe and dry, and suffi-
ll in substance, and right tempering
and softening, the roote thereof sobre in
wine, stauncheth spilling, and comforteth
well the stomacke, as Plinius sayth, lib.
22, cap. 10.

Of Staeten, chap. 146.

The dropping of the Tree Mirra is
called Staeten, and is the same that
Mirra is, as the Glose sayth super Ge-
nelis, the dropping of the Tree Mirra
37, and is declined Hæc Staete, huius
staetes, and is founde Staeten underlin-
ble: Isaac 3, where he speaketh de odo-
ribus, speaketh thereof and sayth, Sta-
eten is lacensum that woleth out of
pressing, and is a powne of Græke.
Looke before De Mirra in littera M.

Of Storace, chap. 147.

STORAX, as Isidore sayth, libro. 17, is a
Tree of Arabia, and is like to a quince
Tree. The branches thereof woleth
out by denues aboute the rising of the
Starre Canicula. The dropping there-
of that falleth on the ground, is not
cleane, but if it be kepte with the rinde
of the same. And the dropping that clea-
ueth to the springs and sprays is white
and cleane: and is first made browne
redde, by heate of the Sunne. And some
manner kinde thereof is called Calami-
tes, and is fat and moyst, and full of Ro-
sen. And thereof cometh swete ly-
cour, as it were honnye, with good smell
and merrie, and is fastened together and
hath the same name. For the Grækes
call a drop scirian: and stirax in Græke,
is called storax in Latine, as Isidore
sayth. And the Glose super Eccl. 23,
sayth the same.

Also Storax is the dropping of the
Tree Stirax, and is right vertuous in
medicine. For it is (as Dioscorides sai-

eth) and Plinius) hotte and drye with
glewe substance, and hath vertue to
drawe. And thereof is three manner
kinds: one is called Calamites, and is
good, and the first that droppeth out of
the Tree and woleth: and the other is
called Storax, and is redde, and cometh
out and droppeth after the first, and is
more pure. The third is Storax redde
in colour, soft and flaking, it waite in
smell, lowly in sauer, much and great
in quantitie, and maye be departed and
made rough with handling and knea-
ding in the hand: and that that hath
it waite sauer, is seined: And what is
seined, is knowen. For if it be olde, it
falleth to powder while it is tourned
and wonde, and kneade in the hand, and
falleth in pieces. And if it be freshe and
newe, it wareth some moyst, and clea-
ueth not full fast to the hand, and hath
more swetnesse then it should, the soft
and flaking is not seined.

Among these three manner kinds,
Calamita is of much vertue, and con-
forteth wonderfully the braine. Fumo-
sitie thereof stauncheth all manner run-
ning of reume. And a plaster thereof
made, cleaueth the gummes: and faste-
neth and strengthneth wagging of teeth,
and commaundeth mensural blood, and
helpeth well against coughing and hoar-
nesse: and good Storax is put in violls,
and kepte against Pittes, whelkes, and
pimples of the head, and agaynst manye
other passions and euils. Huc vsque
Dioscorides & Placarius. The fumo-
sitie of Storax purgeth the ayre that is
corrupt, and dyneth awaye all pestilen-
tiall vapour and fumositie, as Isidore
sayth.

(Storax, a swete incense or Gum,
wherof is made Stirax liquide, a strong
smelling moysture.)

Of Sicomoro, chap. 148.

Sicomorus is a nice figge Tree, lyke
in leaues to the tree that is called Mo-
rus, and holdeth the lyknesse of a figge
tree in other things, as the Paister say-
eth in Histories, libro. 27. Sicomorus and
Morus be pownes of Græke.

And

*Additio.

And *Sicomorus* hath that name, for it is lyke in leaues to the tree that is called *Morus*. And this tree is called *Celsa* among Latines: and is much higher and greater then the tree that is called *Morus*. Or else as other men meane, it hath y^e name *Sicomorus* of *sile*, that is a figge tree, and *Morus*, that is folle or niselesse, as it were a sole, or a nice figge tree, as the Glose saith super *Lu. 19*. And *Diosc.* meaneth, that *Sicomorus* is a wild fig tree, and beareth certeine swete fruite, that is neuer ripe at the full, as it saith of the tree that is called *Caprificus*, as *Plinius* saith, lib. 15. cap. 19. The wilde figge tree ripeth neuer: but some men eate such fruit, and so *Dioscorides* sayth, that if the *Sicomorus* be beaten with a stone, it sweateth and floweth out dropping, as it were Gumme, and that is medicinal, for it sucketh venomous biting, if it be dronke, and abateth swelling of the spleene, and both away the ach of the stomacke.

*Additio.

(**Sicomorus* is a great tree, like to the Mulberry tree, the fruite lyke a wilde fig, the fruit groweth forth of the stocke, or bzaunch close by the maine woode. This tree groweth in Aegypt, and in Alkair among the Turkes. Reade *Matheolus*, &c.)

Of spina, cap. 149.

A Thorne is called *Spina*, and is a tree with sharpe prickles, and is as it were armed with prickles against wrongs of them that touch it, as *Isid.* saith. And by likenesse thereof the ridge bone is called *spina*. For the ioynts of the bones in the ridge bone, be sharp as a thorne: and properly to speake, *spina*, the thorne, is the pricke that groweth out of the thorne or of hearbs & trees with prickles, & the pricke springeth out of the stocke or of the stalk, & is great next to the tree & stalk, & sharp outward at the point. Thou maist finde the cause thereof before in the same booke, where it is treated of trees, and of disposition of trees in generall.

Where it is sayde, that it is not the intent of kind, that trees be sharpe with prickles and thornes: But it happeneth

and cometh of unfastnesse and unfastnesse of the tree, by the which colde humour is drawen that is but lytle sodde. And is drawen and passeth by pores and hoales outward, and is hardened by heat of the Sunne, and made a thorne or a pricke, and is made small and sharpe at the ende for scarcitie of matter. And sometime is sharpe, and some deale bending, as it saith in briers and rose trees, sometime the point is areared upright, as it were in Darts. After growing of thornes, is token of barren land and untitled. And it is as it were a generall rule, that all shrubs and trees with many thornes and prickles bee wounde and wreathed together, and compassed and succoured and defended each with other, and fight against them that they touch, and wounde theyr handes, and none of them hurteth other. And for thicknesse it letteth the coming of the Sun beames and of the dew of heauen, to things that be there vnder. And therefore that which is solen nigh, or among thornes, thrieth not commonly. Often handes and feet bee wounded with pricking of thornes, and the ach ceaseth not till the thorne be all taken out of the places that be hurt. And for sharpnesse and pricking vnto thornes be feld or plucked out of the ground without hewe, Bill, Patock, or some other edged tole. And when they be felde or rooted vp, they be bounde in fagots and in heapes, and burnt in Duens and in Furnaces.

Also among thornes often be flowers scene, and also much fruit, but thornes be not softned by softnesse of flowers, but when flowers and leaues fall, thornes abide and be more harde. And for thornes be kindly dry, they be some kindled in the fire, and giue a strong ley, and sparkleth and cracketh, & maketh much noise: and some after they be brought all to naught, as the Glose saith super *Eccle. 7*. The Laughing of soles, is as the cracking of thornes vnder a pot, and that is a vaine thing. *Ecclesiastes. 3.*

But thornes be not unprofitable, but they bee good and profitable to manye manner vses. For of thornes men make hedges and paunces, with which men de-

send and succour themselves and their
d'wne. And thoznes beareth manye good
fruits, and defendeth the fruit. Loke be-
foze de Rubo in littera R.

Of Lignis Sethim.
chap. 150.

Certaine trees be called Ligna Si-
them, and such Trees haue many
prickes, and bee light and rotteth
not, and bee lyke to the white thorne,
and bee called Acharitis in Greke, as it
is sayde vpon Exodus. 25. There it is
sayde, that Sethim is a name of an hill
and of a Countrie, and of a tree, that is
lyke to white thorne in leaues. And
is a most lightest Tree, and rotteth not
nor burneth: therefore it is sayd in Au-
rora.

Ligna Sethim torpent nulla putredine,
iustos

Signant in coelum qui sine fine ni-
tant.

The tree of Sethim sayleth with no
rotting, and betokeneth rightfull men in
heauen, that shine without ende. And
they bee called thoznes of Sethim: for
by might and vertue, and paines and to-
ments men come to the Starres of
God, as Dioscorides and Plinius meane.
And the vertue thereof stoppeth and buy-
deth, and stauncheth blood. The leaues
thereof be rough and whitish, with thoznes
and prickles, and hath purple flowres and
long bzaunches, of the greatnesse of a fin-
ger, and hath in the top of the bough smal
beads with prickles and thoznes, and
full of rounde seeds. And the seede dyon-
ken, succoureth and helpeth rotted mem-
bers.

*Additio.

(Sethim, a tree lyke a white thorne,
which doth neuer rot, whereof was
much of the timber in Salomons Tem-
ple.)

Of sentice. chap. 151.

Heath.

Sentix is a manner tree or an heath
with rough leaues, and fatte and
clow, as Eruca. And hath bzaunches of
two cubites long, and hath that name
Sentir of the place that it groweth in.

For they growe among harde things,
and be not tilled, as thoznes doe, as Ili-
dore sayth. And hath beads as a rough
Thistle, and the roote thereof is redde,
long, and fat, and is medicinable, and hel-
peth sores of burning and of scalding, as
Dioscorides sayth. And helpeth against
inward stopping of veines.

Of sepe. chap. 152.

A Hedge is called sepes, and se-
pes is declined, sepes, pis, and is a
manner closing of bziers, of thoznes, and
trees made. The soules and stalkes be
pight in the ground, and there about bee
wreathed, wouen, and wounde thoznes
and rodde. And so houses and Coyne
be succoured and defended by strength of
the hedge, and is declined hanc sepes, ha-
nus sepis. Thereof is mention made Ecc.
36, where no hedge is, possession is de-
stroyed.

Also about hedges lurketh and dar-
keth venomous wormes, frogges, Ser-
pents, and Adders: And so of this Proune
Sepes, commeth this Proune seps, and is
a name of a venomous Adder, that is so
venomous, that the venomme destroyeth
not onely the bodye, but also it wasteth
and destroyeth the boanes: and so sayth
Lucanus. And meaneth, that this Adder
destroyeth bodye and boanes, &c. And
therefore it is perillous to sleepe vnder
hedges, for dreade of venomous beasts,
that lurke there. Hedges stand in great
heate, and sayle some except they be re-
newed, and while they keepe and saue
other things, they stande in the heate of
the Sunne, and bee wasted themselves
some and some: and at the last they bee
rotted with dygnesse, and burnt in the
fire. Of sepes, an hedge, or of this verbe
sepio, sepis, that is to vnderstand close,
commeth this Proune septum, that is
a place closed about. It is sayde, Intra
septum templi, that is to vnderstande,
within the closing or the clausure of the
Temple.

Of sude. chap. 153.

Sudes, sudis, is an heilsaule or a stake sharpened at the end, and this poune Sudes comineth of sudis, to sow. for a hedge semeth as it were sown with such foules and stakes, for such foules and stakes be cleansed or they be pight in the ground: and the faster they be pight in the ground & more stronge women and wound with rods, the more strong is the hedge. And Sudes is feminine gender, & declined like Sudes, huius sudis, as Hugo sayth, and Ouidius Metamorphoseit. Que coniuncta est homeris ceruix fuisse figitur combusta, &c.

Of Siliqua, chap. 154.

A Codde and an huske is called Siliqua, and is a void thing of Codware, as it were Balthe, or a bladder blown, and chargeth more then it feedeth and nourisheth, as the Gloe saith super Lu. 15. and Hugo sayth, that siliqua is the codde of all manner codware and purging, with the which swine he fed. And Isidore saith, lib. 17. that Siliqua that is thorned among Latines, and is called Siliquam, had such a name among the Graeces, for it is a tree, & the fruit thereof is swete, and a tree is called Xilon among them, and swete is called Liquon among them. And to this sentence accordeth Plinius, lib. 9. cap. 24. Where he saith, that fruit of Siliqua is swete, and a finger long, and an inch broade, and the skinne thereof is eaten. And sayth there, libro. 13. cap. 9. that some men saide, that it is a figge of Aegypt, but that is open error, for it groweth not in Aegypt, but in Syria.

Of Sinape, chap. 155.

Sennie is called Sinapis, and hath that name of Syn, and Napus a Nepe, for it is like to a Nepe in leaues, as Isid. sayth li. 17. And li. 20. cap. 24. Plinius speaketh of Sennie & saith, y among hearbes that Pythagoras praiseth, it is sayde, that he gaue to Sennie the first & chiefe praising, and sayth, that among hearbes Sennie beareth the price: And it is hot and drye

in the fourth degree, and wasteth and purgeth thicke humours and gleemie. And healeth smiting of serpents and of Scorpions, and buer cometh venime of the Scorpions, and abateth tooth ach, and pisseth to the braine, and comfirteth it wonderfully, and breaketh the stone, & commaundeth mensruall blood, and exciteth appetite, and helpeth them that haue the falling euill, and healeth the dropsie, and helpeth them that hate Litargie, the sleeping euill, and helpeth them full greatly: and cleanseth the haire, and letteth the falling thereof: and doth away tinkling and ringing of the eare, and wipe away dimnesse of eyen, and smothereth roughnesse of the lippes, and helpeth Paralitike men: for it openeth the pores, and tempereth and consumeth and wasteth the humour that lareth and smiteth sinewes together, and taketh awaie the pallsie.

Plinius rehearseth this praising and many other, and saith, that the most vertue thereof is in the seed and the seed is lesse in quantitie, and most in might and in vertue: for the seed heateth and openeth, consumeth and wasteth and multiplieth it selfe. Of one little graine cometh a right great plant, and springeth and spreadeth greatly in branches, flowers, and seed. The seed thereof groweth in certaine small cods, euenlong and round, and is kept by defence of those cods vntill they be ripe. The flowers thereof be full yeolow, with good smell. And though all the hearbe in substance be kene & seruient, yet Bees loue best the flowers, and haunt them as Plinius sayth. Neuertheless Bees touch neuer flowers of Oliue. And Plinius sayth, li. 20. ca. 12. that sennie multiplieth so it selfe, that where it is once sown, vnneth the place may be deuiered thereof. And there it falleth once, it wareth greene, and springeth anon, as he sayth lib. 19. cap. 9.

(Sennie brused and ground with vinegar, is a wholesome sauce, meete to be eaten, with hard and grosse meates, either flesh or fish, it helpeth digestion, & is good for the stomack, to warme the same, and to prouoke appetite.)

*Additio.

Mustarde
seede, or
Mustard
seede.

Of semine, cap. 156.

Seede is called semen, and is sown in fieldes to bring forth fruite, though the seminall humour of beastes is called Semen by a manner appropriation, as Isidore sayeth: and sementes is the seede of corne, when it is sowing time, and was called of manye men the Goddesse or the Lady of sowing: And Seminarium is the beginning of euery thing, or a vessel that seede is put in for to sow: But Sementum is profite and winning that cometh of the seede, as Hugo sayth. Hereof be beastes difference in Grecismo, that meane that seminall humour of beastes is called Semen, and grains of corne that be sown in the fiede is called Sementis properly, and Sementinum. And Seminum is the well and beginning of things. And as Plinius libro. 8. and. 24. cap. sayeth, Seede is good kepte one yeare, or two, or thre: and is little worth that is kepte longer time: and the grain that is lowest in the threshing floure is best to seed, & is best seed, for it is heaviest: & that is best, that is most heauie, and most white within. And by qualitie of the land, seede shall be sown thicke or thinne, sone or late, for it must be sown sone in moyst lande, lest the seede rotteth with raine: and late in drye lande, that raine come sone thereafter, lest the seede lye long drye, and vanish, and be lost. And lesse seede shall be sown in fat land, and most in leane land. For in fat land it groweth full fast, and destroyeth it selfe: and one seede oversetteth another at the last by greate multiplication of it selfe. And seede that is sown sone, shall waye thicker then the seede that is late sown. For late seede shall be thinne, lest it drye for thicknesse: and it is cunning to sow euen lyke thicke. For the hand shall acorde with the stepping, and passe away south with the right foote: and seede shall not be chaunged out of colde place into hot, neither againeward. For nothing shall be commanded into the contrary. Of seede sown in leane land cometh thin strawe and small eares, som

time voide: and in fat fieldes, of one roste of seed cometh a cluster of stalkes: and in Barne, when the day and the night be lyke long, the time is contrarie to sowe time, and also in springing time. And men shall not sow in full hoare frost; and that is sooth: for the winter seede is sown befoze the hoare frost, and breaketh and springeth the sequent day. But after the frost, oneth it springeth within 40. daies, Hue vsque Plinius. ca. 20. Then seede is small graine and rounde, and hath in it selfe vertue to multiply and to saue kinde therof. And when it is sown, it swelleth by humour of the earth closed within, & tempereth & maketh subtil the humour and the earth all about. And bringeth it & draweth it to temperatnesse of grains: and so the grains wareth soft and great: and so the small skin of the seed cleaueth and the burgening springeth out lytle and lytle: and the rootes be pight downward in the ground by the which rootes the burgening seede draweth awaye to it selfe feeding and nourishing, and openeth at the last prinelye the earth: and thereof springeth stalkes, twigges, flowers, fruit, and seede. And though the seede is sown, be right little: yet therof cometh a right great thing and an huge. Fowles account seede lost when it is sown: neuerthelesse in better wise it is not kept then by sowing. Also in the seede is the vertue seminall, and kinde heat worketh therein. And humour of nourishing and of feeding is drawne thereto by vertue of heate. So feeding and growing of the seed cometh the stalke, and of the stalke cometh the eare that is called Spica, and hath that name of spiculo, a dart or an eile, as Isidore sayeth, libro 17. For in the eares groweth many eyles that be sharpe as darts. Kinde maketh eyles in the corne eares, to be succour and armour against sodeine rotes & biting of small birds and wormes, as Isidore sayth. After diuerse kindes of seeds the eare is diuerse in figure and shape. For sometime the eare is broad, as it fareth in Barley, & sometime soure edged, as it fareth in Wheate, and is sometime round, as Plinius sayeth and Aristotle also.

Also

Also the eare is in the toppe of the stalkes compassed all about with small kinnes and hulls, and therein the seede is nourished as it were in the mother, and kept and saued until it be ripe: and such hulls springing out first with the graine bee closed, and cleaueth afterwarde some and some, and the graine welleteth and warreth great, and namely in wheat, as it is sayd super libro Aristotelis de plantis. And generally in the beginning by working and rearing of beate, the heads of corne eares be areared upward, but when it ripeth, then it bendeth somewhat downward by heauynesse and weight of the graines. And while eares bee greene, they bee sometime spongy and corrupte with corrupt aire and dewe, and taketh as it were rust thereof: and ripeth the better, if they be spongy with couenable dewe and raine, and haue dewe heat of heauen. And moisture of dew suffereth not the graines to fall out of the hulls, as Plinius sayth, lib. 17. And Constantine, Isaac, and Albuma, meane the same. By goodnesse of the land the goodnesse of the eare is knowen: for in good and fat ground groweth good eare in great quantitie, and fruitfull of graines, and in dry lande and leane againeward, as Plinius sayth.

Of stipula, cap. 157.

Stubble is called Stipula, & hath that name of burning, as it were a thing burnt, for when the corne is ripe and gathered, the stubble is burnt, that the field may be eared, as Isid. saith, li. 7. Or else it hath that name, as Hugo saith, of Stipula, as to beset and compass. And Stipula is properly that strawe with leaues & hosen, that is left in the field after that repers haue reaped the corne with hooks, and gathered it home.

And many men gather this stubble, that is apt to many diuers uses: for some men thetch houses therewith, and some feedeth beasts therewith in stead of strawe and fodder. And some maketh fire therewith, and baketh bread therewith, and seeth meate, as Plinius sayth, libro. 18. cap. 30. Like before in Palea, in littera

P. Stubble is a little thing, hollowe and drye, and is full some sette on fire, and with blowing of winde, as hee sayeth.

Of simila, chap. 158.

The flowre of wheat meale is called Simila, & is chiefe meale of wheate, most cleane, delicate, & liking. Whereof is bread made for noble men of renowne, & that bread is properly called Similago, & is the flowre of most smallest meale, most cleane, & most white & soft: and accordeth to many meates, & also to medicines. Like before de farina in littera R, & de polenta in littera P.

Of scopia, chap. 159

Scopia is a tree, and hath that name of scopando, spelwing, that commeth of scopis, or scopo, pas, and is to vnderstand, cleanse or purge: for therewith houses be swept and cleansed, as Isid. sayth, lib. 17. And many call this tree Birch, & hath light leaues, as the Aspe. For the leaues thereof bee full thin and full light, and moueth and quaketh with a right soft blast of winde. And hath manye hard twigs and braunches with knots, and therewith often children be chastised and beaten on the bare buttockes & loines. And of the boughs and branches thereof be besomes made to sweep and to cleanse houses of dust, and of other vncleannesse: and beareth seed that is void, as it were like huskes or voide coddies, and wilde men of woods and forrestes vseth that seed in steade of bread. And this tree hath much sowre iuyce, & somewhat biting. And men vse therefore in springing time and haruest to slitte the rindes, and to gather the humoure that commeth out thereof, & drinke it in stead of wine. And such drinke quencheth thirst, and breedeth much swelling, as he telleth, but it nourisheth not, nor maketh men dronke. Also the same iuyce kept long in a vessell vnder dung, and chased with the heate of the Sun, corrupteth & rotteth, & turneth into fatnesse, & so it is made an ointment, & by seething of fire many men draw out thereof as it were pitch

And

Simila

Machuet.

Besomes,
& broom-
mes.By this
name Sco-
pa, of
such a tree
the late
Writers
make no
mention.

And though it be right blacke and stinking, yet it is needefull to many diuers uses. Therefore wilde men, in desert use the seede therof, and the iuyce in stead of coyne and of wine, and of Olyue, as Plinius saith libro 15. treating of iuyce of trees.

*Additio.

(*In the booke tituled the Kalender of miles, there is in Macedonia, a notable Citie, in the which three sorts of people inhabit, which at this day is called Scopia, three dayes iourne from Thessalonica, Turkes, Iewes, & Christians: the greatest companies, are Turkes. This Citie standeth not farre from the mount Olympus, &c. Munster in lib. 4. folio. 931.)

Of Stupa, cap. 160.

HArdes is called stupa, & is the cleansing of hempe or of flere, and men in olde time called it stupa, as it were stopping or porring: for therewith chins and cliftes of ships be stopped and porred. Therefore they that aray it to that craft, and make it ready thereto, be called Stipulatores, as Irido. sayth libr. 20. Vbi agit de lanis. for with much beating, beeking and rubbing, Hardes be departed from the substance of hempe & of flere, and is great when it is departed, and more knotie, short and rough, & is therefore not full able to be spun for threed thereof to be made: neuerthelesse thereof is threed spun, that is full great, breuen and full of knobbes, and thereof be made bondes and bindings, and matthes for candles, for it is full drie, and taketh some fire and burneth, and is when it is kindled, it falleth sodainly into ashes, and thereof commeth when it is quenched, bitter smoake, that grieueth both the eye and the nose, and is good & profitable to medicine, when it is well wrought and purged of stalkes, and is good to drye and to heale woundes, and to ease burning and scalding, and to abate swelling of eye, as Plinius sayeth. lib. 20. cap. 10.

Of Taxo, cap. 161.

Alwe tree is called Taxus, and is a tree with benigne and poyson, and is a strong tree and an high, with great boughes plyant and long, of the which the Parthes make bowes, as Irido. saith. li. 17. The Poet speaketh thereof & sayeth that such trees are burnt, and bowes made thereof. The shadowe thereof is grieuous, and slayeth such as sleepe thereunder. The iuyce thereof is too late, the substance thereof keepeth the euill that is called Ignis Grecus, that it shall not quench, as Dioscorides affirmeth and sayth.

(*The Pew tree is a fast wood, wherof, because of the toughnesse, bowes are made for Archers. Alwe or Pew, is altogether venemous, and against mans nature. The birdes that eate the redde berries, eyther dye, or cast theyr feathers.)

*Additio.

Of Tabula, ca. 162.

ABoard is called Tabula, and hath the name of Tenco, to holde: and Tabula is in one signification a meat board, and namely of rich men, as it wer Tenebula, holding mozells, for they holde mozells and vessell, that be set therevpon: and is arcared and set vpon seate, and compassed with a lyst about. And in another manner, Tabula is a plaieng board, that men play on at the Dice, and other games: & this maner of Table is double, and arayed with diuers colours. In the thirde manner it is a thin planke and plaine, and therein be letters writ with colours, and sometime small shingles be plained, and made some deale holow in either side, and be craftely ioyned together, and filled full of vatre, blacke, greene or red, to write therein. And such tables be called Tabulae, for they hold letters that are writen therein. And the more plaine & free is that they be made of, and the more hard & smooth, the better the Tables be.

In another manner, this name Tabula commeth of Tegendo, as it wer a heling or a couering, and is a long shingle and broad, cloue with an are or with

Ingines.

Planckes.

a salve, and such a worde is needefull to couering of houses, for of such worde be tables made, and other buildings crafterly arayed, and be disposed sometime in fighting, with many manner crafter and wonderfull, and that after many maner casting, helwing, denting, and plaining: that such tables and worde may be euen and well ioyned. Worde and tables garnish houses, neuertheless when they be set in soler flozes, they serue all men & beastes that be therein, and be troden of all men and beastes that come therein, & haue gyes or beames lyke farre asunder, and be fastened thereto, and defended therewith, that they ben not crooked to some, when they be ouerset & pressed with stones and other heauye things laid on them. Then they be dressed, helwed and plained, and made conuenable to vse of the ships, of bridges, of hulks, and others, and many other needfull things of buylding. Also in shippes mariners use to a worde, and be ofte saued in perill.

¶ Of Trabel, cap. 163.

A Beame and also a gyes is called Trabel, and is a tre that stretcheth thwart ouer an house, and toucheth the walls in either ende, and holdeth them vp, that they fall not for great highnes, neither for leueng, and is declined like Trabel Trabel, and hath that name of Traho, that is to drawe or to reach, for they reach from one wal to another, and are ioyned and sticked therein, as Hugo saith.

And it needeth that a gyes & a beame be long, strong, and great, and namely in the middle, lest they bend & were crooked, if that they be too small in the middle, and so for dread of bending and of crouching, ofte it needeth to vnderlet them with posts or pillars, for such a thwarte ouer tre, set in that wise, needeth to be vnderlet for succour, that they maye be the better held vp, & beare heauy things that be laid thereupon.

¶ Of Terebinto. chap. 164.

Terebinthus (as Iliad, saith li. 17.) is a tree that sweateth Rosin, and is better than all the other, and the Rosin thereof is called Terebintina, & is right medicinable: for as Dios. saith, & leaues thereof, fruite, rindes and sacle be solerish, and they are gathered as busilye as the ashes thereof, and be contrary to venemous biting. The good Rosin thereof is cleane and bright, and clare, with good sauor and red colour, and hath vertue to temper and moyll, to laxe and to ripe, and is therefore good against hard postrimes and other gatherings, that be in the head, and in the members. And Plin. lib. 14. cap. 7. speaketh of this tree Terebintus, and saith, that in Siria is Terebintus, and thereof is double kind, as the male, and that is without fruite: and female, and that is double: That one hath red fruite of the greatnesse of a fette, and that other hath pale fruite of the greatnesse of a beane, & the fruite hath a merry smell, and is fat in handling and touching, and with much Rosin, and is in Siria a great tree, and the matter thereof is right soft and durable. And when they were blacke and shine for age, then the leaues be thicke, & haue some manner cuds, and therof cometh certaine bealles as it were Gnats, that gnawe and pearce the rindes, and so when the rinde is pearced, thereof woyleth and springeth drops of Rosin. Also lib. 24. cap. 6. Plinius saith, that the rose of this tree Terebintus and leaues sodden in wine, comforteth the stomacke, & helpeth against head ache. Terebintina, that smelleth best, pletheth, both of Siria, and of Cipzelle, that is pure, bright, and whitish, with a manner of rednesse and thicke: and that that groweth in Mountaynes, pourgeth and healeth woundes better then that that groweth in fieldes.

(*The Turpentine tree groweth in Syria, especially about Damascus. The fruite is hotte and drye, prouoketh vyne, and stirreth vp fleshye lust, &c.)

*Additio.

¶ Of

¶ Of Thina, cap. 165.

THina be certain trées most precious, as it were Hebenus, and thereof Salomon made steires and graces & posts in the house of our Lord, and so sayeth the Olose. 4. Reg. ca. 10. vpon that place, a woman brought out of Ophir, vel Ephir, timber of the trées Thina. And these trées Thina rot not, and also they haue prickles as a white thorne, and are round and white, and full cleere as a glasse, or as the nape of the hand, & so therein be images seene, as it were in the naile, and these trées burne not in fire, nor soften in water, as the tree Sichim doth not. And many men suppose, that the trées Sichim and Thina, be one manner tree.

¶ Of Tirso, cap. 166.

The middle stalke of an hearbe or of a tree is called Tirso, and hath that name, for it riseth out of the earth, and springeth vpward, as Papias saith. And is the ouermost part of a plant, tender, most greene, and most soft and saye, & most farre from the earth, and nexte to heauen, most sprong with the death of heauen, and is most full of leaues, & tender boughes and braunches: for in the stalkes is most vertue of hearbes.

¶ Of Tignis, cap. 167.

Rose of trées is called Tigna, & are trees arcared and stretched from the walls vp to the top of the house, & beare vp the couering thereof, and stand wide beneath, and come together vpwards, & so they migh nearer and nearer, and are toynd either to other in the top of the house, & haue that name Tigna of Tegendo, hraling, or of Tegula, slate, or shingle, or laths, for it holdeth vp beling slate, shingles, & laths: the lath is long & somewhat broad, and plaine and thin, and is naped thwart ouer to the rafters, and thereon hang slates, tile and shingles.

The rafters be strong and square and betwen plaine, and be strong and great toward the walls, and smaller and lesse

strong vpward toward the top, and be charged without with slate and tile, or straw & thatch, and be made faire with in with faire gyesse and boards, and are fast ioyned therein, and be called Laquearia, that be boards toynd to the rafters to make faire houses & chambers with in, and he that arayeth the rose with rafters, is called Tignarius, as Papias sayeth.

¶ Of Tritico, cap. 168.

Wheate is called Triticum, and hath that name of Tritura, the thing or treading: for it is the thing or trodde to haue the most pure in the barnes or garners. Or it hath that name, for the graine thereof is ground or stamped and brused that it may be able to be eaten, as Iliad. saith lib. 17. And of wheate is double kinde, one manner kind is red without, and sharpe at either ende, cloyen in the side, and is most white within, and beaue in twaight, & that manner of wheate is best, as Plinius saith.

The other manner wheate is yelow without, and cleere and white within, and is light and not easely broken. Of generall properties of wheate, loke befoze in litera F. de Frumento. Isaac teacheth and sheweth in Dietis, that wheate is diuers by diuersity of ground and soyle, that it is sown and groweth in: for in such land that is fat and wel dounge, groweth fat ranke wheate and beaue of weight, and also moze nutritiue and nourishing, than is the wheate that groweth in leane land and also dry. And so the goodnesse of wheate is known by goodnesse of the ground and land that it groweth in, and againward. Also wheate taketh diuersitie of diuersitie of time, for wheate that groweth in moderate time, is perfect in qualitie & quantitie, and is full of meale and of flour, with right little bran, and nourisheth at the best: and wheate that springeth in imoderate and vncleane weather and time, is vnperfect.

Also wheat is diuers, for some is old and some is new, & some is in the meane: for when it is olde and kept long time,

it is too drye and hard to besee, & nourisheth but little, and then the substance all moisture thereof is some fordrick & abateth by heat of aife, and new wheat that is kept but a little time, for superfluous of moisture and of gleimie earth, is moist and gleimie, salt and hard to besee, and breedeth swelling and ventosity and hurling and hurling in the wombe, and wheate that is meane betwene the new and the olde, betwene the moist & drye is temperate, and is therefore the better, and nourisheth the more, for when the accidentall moisture is waied, heat of the aife tempereth somewhat the substance all moisture. And therefore such wheate is the better, and nourisheth the better, and is well digested, & leaseth gleiminess and thicknesse of earth, and as Isaac saith, wheate is hot and temperate betwene moist and drye, but bread thereof is the more hot, because of heat of the fire and of baking, for the kinde heat thereof is strengthened by accidentall heat of the fire. Also wheate hath this properrie, that it nourisheth better than all other greines, and that because of likenesse of mans complexion, as he saith. Also wheate by driness cleanseth and wasteth, and therefore iuyce of the meale thereof cleanseth and poureth the breast and the lunges, and so doth Tisana made of wheate, as Tisani made of barley, for it cleanseth more than Tisani made of barley, and helpeth against the cough and the bloudie aife. Also wheate sodde with Oyle, and layde vpon an hard postume dissoluet it. Also wheate sod with iuyce of rue, and dissolpeth and softneth running and hurding of milke, if the breast and teates be baled therewith. Also wheate tempered with the iuyce of Venbane, and layed to the sinewes, letteth euill humours, that they shal not fall downward. Also greins of wheate chewed, helpeth against the biting of a wood hound, for it draweth out the ventime, as he saith.

Also of wheat is made oyle that helpeth in manie things, and namely in itching and in scabs wet and drye, and shingles, if it be well froted with a rough cloath: and that is done, for the

vertue of Oyle shoulde the better enter. Also bran of wheate, dryeth and cleanseth more than both the meale thereof: but the bran nourisheth little or els right nought. Also as he saith, wheate fresh and new nourisheth but little, and breedeth sicke and swelling when it is eaten rawe, and also ache in the sides, hurleg and curling, and is some rotted, & therefore often long wormes and other wormes in the wombe be generated of such meate: and wheate rotted nourisheth more, and breedeth lesse ventosity, and stoppeth some, and bindeth, and is most precious, and breedeth swelling and gleimie humour, when it is sod in water. Hue vsque Isaac, in Dietis.

¶ Of Tisana. cap. 169.

Tisana, as the Glasse saith super 2. is barley dried, stamped in a mortar and shaled, and thereof is made that, that accordeth to them that be toothlesse. Also of Tisana such barley is drinke made that is good to them y haue the fevers and other hot euills. Look before De Ordeo in litera O. It abateth and changeth heat, and quengeth thirst, and is decayed Hæc Tisana, huius Tisana, and the middle syllable is long: & thereof Alexander Nequam speaketh, and saith in this manner.

Cortice nudato, Tisanas Ordea dicas.

His meaning is that Tisana is called Barley shaled, and thereof is made a drinke called Tisani, as Isaac saith in Dietis.

¶ Of Tribulo. cap. 170.

A Brier is called Tribulus, and is a shrub with prickles, is more soft than a tree, and more hard than an heard: and thereof is double kinde, the more that groweth by hedges, as Plin. saith libro 21. cap. 16.

The brier is an hard thing, that groweth about closing of townes, & springeth vpward on high, but when it lacketh strength to stretch vpward, then it bendeth downeward to the ground,

and

and hath many teeth and sharpe prickes, and euery braunch thereof from y^e crop to the roote is full; and succoured with sharpe prickes.

The other manner brier is lesse, and groweth in mores and in fieldes; and is lesse in length and in greatnesse, than is the moore brier, and hath smal leanes and round stalkes tender and red, spreadde by the ground all full of sharpe prickes; and beareth white blossomes; and the fruite thereof is first greene, and after ward red and blacke at the last. Serpents, Adders and toades loathe this fruite, and therefore it is not good for men to eate such fruite; and who that will eate thereof, shall chuse that fruit, that is most high from the ground, and is not too ripe, but whole and sound, and not touched neyther bitten nor gnawen with flies, nor with other wormes.

The brier that groweth in fieldes, as Plinius saith, is enemie to ploughes and to fruite, and is quicke and sharpe, and multiplieth it selfe swiftly, and may by and by be destroyed in fieldes y^e they growe in, and therefore it destroyeth and ouersetteth corne, and hurteth soe feet, legs, and hands of them that passe thereby, & touch it, and maketh oft soe men stumblen and fall, and renteth mens cloathes, and gathereth off wolle from sheepe that goe in lease thereby; and therefore this nowme Tribulus commeth of Tribulando, grieuing and working woe: for it grieneth them that commeth ther nigh and doth them much woe.

¶ Of Thimo, cap. 171.

Thimus, is an hearbe with good sauour, & Virgil speaketh so thereof, & saith, that it waite donte sauoureth of it. The floure thereof is called Epithium, and is a medicinable floure, and cleanseth and purgeth melancholy and sceme, and helpeth therefore against the sicknesses called the Quartane, and against diuers and manye other melancholicke euills, and grievous passions.

*Additio.

(Thimum Creticum, Thimum durius, Time of Candie, & common time,

It is hot and drye in the third degree, a medicinable hearbe,

¶ Of Thimiamate, cap. 172.

Thimiamate, is a certaine confection most precious, ordained and made of Onice and of serpen, of Libanus, and of Thus, as it is said, Exod. cap. 30. And hath that name Thimiamate of a good smelling hearbe that is called Thimus, for it smelleth sweetly as Thimus doth, as Isidore saith lib. 4. where he treateth of odours and smells, and such confections should not be made to mans vse: for our Lord had and commaunded that such confection should be offered in the Temple, upon the Altar of Thimiamate.

(Thimiamate, a sweete perfume, of odiferous sauour made of hearbes.)

¶ Of Thure, cap. 173.

Thus Frankincense, is the name of a tree, called Abies Firre, and of the gum that woseth and commeth out thereof. Isidore lib. 17. speaketh thereof and saith, that this is a tree of Arabia, and is great with many boughes, and with the most lightest rinde, to the quantitie of the tree Acer, and thereof commeth iuyce with good smell, and is white as Almonds, and is fat when it is tempered and softened, and burneth some when it is set on fire, & is among vs called Maculus, for it is round shapen as the gendering stones. And the other is plaine & full scabbed, and not so good as the smal, & fained by medling therewith of white Resine or of gum. But it is lyed and knowen, by his owne qualitie: For Thus burneth in the fire, and Resine smoaketh, and Gumme made hot melteth.

The tree that sweateth and woseth Thus, is called Libanus, and the gumme thereof is called Olibanum among physicians, and hath name of a mount of Arabia. But the gum that droppeth of the tree that is called Libanus, is called Olibanum, and also Libanus (as Isidore saith) and the Close super. Eccl. 24. upon

*Additio.

the place Ego quasi Libanus non incius. And some men meane, that Libanus is a tree of Arabia, like to the Laurel tree in leaves, and it beareth fruite twice in one yeare, in springing time, & in haruest: and the gum that droppeth thereof by it selfe, in the beginning of Summer is the better: the which, in Summer when the rinde is slit, is compelled to come out some and some. What droppeth in haruest, is not so white nor so pure, but that that first cleaueth to boughes and twigs. That Thus, is best that is white, fast and sounde, and euen long as the gendring stones, and is called therefore Masculinum. And Thus that cometh out in haruest, or in the beginning of winter, when the rinds be slit, is not like to the other in vertue, nor in colour: for that is white & cleere and bright, and full cleere, with full good smell: and the secondary Thus is thin and scabbed, as Irido, saith before. The Countrey where Thus groweth, is full of mountaines, and hard to come to for high rockes and crags, as the Glose saith super Eccle. And Plin saith all this, lib. 15. cap. 10. Where he saith, that in Arabia is a countrey, and Thus groweth therein, saba is a Province of the same countrey: that beareth most plentie of Thus, and is a lande that vnneth men may come to, for it is closed in the one side with rockes of the sea, and in the other side with mountaines and crags, and so the tree that beareth Thus, groweth without tilling, and loneth clays lande. And the Arabians tell that Thus shall not be gathered, nor the tree thereof pared, but of holy men & religious, that be not defiled by touching of women: in time of gathering: and so they suppose, that mercede shall increase by obseruance of religion. Also he saith there cap. 16. that the first kinde Haruest and gathering thereof is about the rising of the starre Canis, in the most strong heate. For then the rinde thereof is right thin and flaketh, and out thereof wisseth fat some, and is gathered together, and dardened where the kinde of the place asketh: and this is most pure and white: Irido saith before.

And the second gathering thereof is when it draweth to winter, when the rinds be slit, and this cometh out red, and is not pure to the first.

Pen deme that the gumme of the young tree is most white, but the gum of an olde tree is most vertuous: And some deme, that the best gum groweth in Ilandes, and other denie and say, that no gumme groweth in Ilands. Thus is gathered and brought on Camels backs, to the Citie that is called Sabocriam, & there is a gate opened therefore. And it is not lawfull to lead it by another way, and there it is tyed to the God that they worship. There the Priests take thereof, by measure and not by weight: and it is not lawfull to begge neither to sell thereof, before due portion be offered to God: and is assayed by winnesse if it burneth anone to coales, and wereth on light on high, if it hold not together the teeth when it is bitten, but breaketh anon and falleth to powder. Huc vsque Pinus.

And Dioscor. and Platearius meane, that Thus is the gum of a certaine tree in Alexandria, and the best & most pure is called Olibanum Alexandrinum.

And the other is sounde beside Damascus, and is not so good nor so pure as the first, and is hot and dry with wel smelling, right fat and gleywie, and comforyteth by good smell thereof, and souereth, bindeth, and gleweth, and restrayneth & stinteth mightely by vertue of gumminesse teares and running humours, that runne downward from the head, and namely when they runne by the vpper beynes of the face, and namely if powder thereof be layd in a plaister, to the temples with white wine and the white of an egge, and abateth also and stancheth tooth ache of the gumbes. And Thus chewed letteth the running of humours from the head to the spiritnall members, that be the breast and lungs, and helpeth against scable digestion, and slower bolking: And Wine in which Thus is sodden, helpeth, and comforyteth, and cleareth the Mother, and the smooke thereof helpeth greatly to conception.

The Arabians used no such ceremony being Machomites, & no papists

Powder thereof medled with vinegar, lesseth and thinneth soule breasses of maydens, and helpeth busing meddeled with pitch, and abateth ache of the eares medled with wine. Huc vsque Diosco. and Plate. This nowne Thus commeth of Theos, y is God, for it is offered in sacrifice of Gods. And in this manner it is witten, as Isidore saith. Or els it commeth of Tundo, beating or busing, for it is able to be stamped, and is ofte stamped: and the more it is stamped, the more and the better it saouoreth & burneth. And giueth lyght in the Summer, and is then wit without H, Tus. Of Thus set a fire, commeth a god smelling smoake, thapen as a rod, and small beneath, and full mouable, and turning, and crooked with many bendings and winkingys, and moueth towarde contrary sides with most lyght mouing, & spreadeth abroad upward, and shadoweth the aire, and destropeth stench of caryne by god saour thereof, and they leteth and passeth straight to the baine, and comforteth and refresheth the spirit of feeling, and spreadeth into the cells of the baine.

¶ Of Vimine, cap. 174.

Officers
the small

Perly is called Vimen, nis, and is a soft rod, and hath that name Vimen, for it hath much vertue of greenesse, for the kinde thereof is such, that if it be dyed and laide in water, it wereth ofte greene and pliant, as Isidore saith, lib. 17. Of Perly are needful bendes & knitting made to bind by vines, and houpes for Tunnes, as it is sayde before in the same booke in licera S. Loke there, De salice.

¶ Of Virga, cap. 175.

A Rodde is called Virga, and Virga is properly that that groweth out of boughes, and hath that name of Virtus, vertue: for it hath in it selfe great vertue. Or it hath that name of Viror, greene, for the vertue that is hid in the

roote, sheweth it selfe in the greene colour of the rodde.

And Virga is sayde, as it were governing by vertue and might. Witches and Anthantors vscd rods to make serpents as it were bounden. Also Philosophers, Kings and Pastors vscd a rod: and so doth he that meateth, keepeth and departeth fieldes, and threshing flores, and meades, and so doth Ambassadors, messengers and heardees. Also a rod is compounded of thre manner of substance, of the rinde, barke & pith: & is nourished & liueth by the pith: and springeth and is reared up by the stalke, and is conuered and defended from wrong of the vtter aire by benefice of the rinde. For as the Commento; saith super libr. de plantis, a tre hath rind in steed of skin, and stocke or stalke in steed of bones, & pith in steed of veynes. For kind heate that is namely in the pith of the rodde, draweth thereto humour out of y stock and roote, by the bough that is meane. And of the bough the rod springeth, and the kinde heate changeth the grosse matter and thicke and earthy, that is in the humour that is drawen, into the stalke and rinde, and turneth the watrye parte thereof into many twigs and bzaunches, and bringeth the parte that is most vntuous and pure to the vtter parte of the rod, to bring forth thereof, blossoms, floures and fruite: and at the last, both flower and fruit, springeth and commeth of the substance of the rodde, without corruption or defiling of the rodde: for the floure breaketh and springeth pryncely out of the rodde, and doeth neyther defile nor yet vbeautifie the rodde: but maketh it more plenteous, perfect and faire. Also the rod taketh not strength of burgening, neither might of gendring by medling of seminal humour, as men and beastes doe: But a rod taketh such strengthe and might of the beawe of heauen, and of heate of the Sonne. And when a rodde groweth, it springeth alway upward, and holdeth and reacheth the toppe towarde heauen, for to come to perfect nourishing: and the rod is meane betwene the bough and the stocke or roote that concepueth thereof,

and

and betwene the fruite that it beareth, by tenderneſſe of the ſubſtance, the rod is full plyant and bendeth lightly, and ſome toward euerie ſide. Alſo a rod is dye, rough, and knottie without, & ſoſte within in the piſh, and full of humour vnder the rinde: and the more a rodde groweth, the higher it paſſeth from the earth: and the higher it paſſeth byward, the more ſmall and ſharpe it is in the ouermooſt toppes. Alſo, a rodde ſhall ſtretch byright of it ſelfe: but when it is young & tender, and perchaunce happeneth that it crooketh & bendeth downward toward the earth, and is hardened in that crookedneſſe, then it is harde to ſtretch it, and to make it againe euen & right. And ſometime a crooked rod is put in the fire, and by heate of the fire, the ſtiffeneſſe and hardneſſe is tempered & made ſoſte: and ſo the rod is the more eaſely ſtraighted, & made euen and right. Alſo childzen & boundes hate the rod, ſo they be therewith chaſtiſed.

¶ Of Virgulto. ca. 176.

Young ha
ſil ſpring.

Virgultum hath that name of Virga, a rod, as Hugulcion ſaith, and is a place where many rods grow. And Iſidore lib. 17. ſaith, that Virgultum is a bough that groweth of the ſtrength & ſtocke of the ſame tree: but a rod groweth and ſpringeth without meddeling of ſeede, and wereth vile in winter, & pleaſing in ſpring time: ſo then they burge and blome, and if they be cut, they grow againe and ſpring on high from the ground, and the more they grow, the more they ſpring by toward heauen. And ſometime an Herboz is called Virgultum, Viridarium, or Viretum, and is a greene place, and merrie with greene trees and hearbs, as it is ſaid befoze De Orto. Loke in litera O.

¶ Of Vite. cap. 177.

A Vine is called Vitis, and hath the name of Venciendo, binding, ſo it is bound. And Iſidore ſaith, that Vitis hath that name, ſo it hath vertue to take ſome roote and moze.

Vites they be called Vites in the plurall number, ſo they haue vertue and might to binde themſelues together, & be perched and railed and bound to trees that be nigh to them. The kinde thereof is plyant, and taketh and holdeth by ſtrength, and imbraceth what it taketh, as it were in armes: and thoſe bondes by the which it taketh and windeth about trees and ſtalkes, be called Capreol, and haue that name, ſo it taketh & compaſſeth trees, and holdeth them each by other. Theſe be crookes of the vines, by helpe and ſuccour of which, knots & bzaunches of the vine, be helpe to ſuſtaine & to withſtand winde & ſtozmes, that they breake not with blaſts of weather. And be alſo called Corimbi, ſo they be as it were rings and bends, and holdeth things that be nigh thereto, ſo boughes and bzaunches of the vine, ſhould not be ſlaked farre ſo the ſuccoz, and ſhaken, and diſperpled, and hurled with blaſts of winde: but they ſhould ſo come, to beare and ſaue the fruite without perill. And theſe things accordeth moſt to vines, that the earth be opened about the roote, and there made as it were a great hole, that the roote may take moze plentie of moyſture and of humour, and alſo that the ſunne beame may the better come thereto, and worke therein. Alſo vines neede to be cut and pared, and purged of ſuperfluitie & waterie boughs and baine. Alſo vines need ſetting and planting, and thereof cometh young vines, and be called Propagines, and be the firſt twigs that ſpring and ſped of the young vine: and vines need deluing and paring of the ground, with ſhouell, ſpade, or mattocke, to do away ſuperfluitie of hearbes and of roots, that the vine may ſo be the better nourished and comforted.

Alſo vines neede to be rayled, to be the better ſuſtained, and the latine is ſo pitching of poles of rayling, Paxillare, as Papias ſaith, and cometh of Pango, gis, xi, and is to vnderſtand, pitch or ſet ſtakes, as he ſaith. And Iſidore ſaith, Paxillare is to vnderſtande doungeing with dounge, or with fat earth to ſade & to nourish the vine to beare fruite, the

more and the better. Also them needeth Pampination, that is to vnderstand, pulling away of superfluitie of leaues, that the sunne and pure aire may the better come to the grapes. Also that the grapes be not overshadowed by leaues, for then they shal ripe the better, and a vine leafe is called Pampinus, as Isidore saith. By the leaues of the vine, grapes be defended and succoured from heate and from colde, and against all wrongs: and the leaues be taken away, for the Sunne beame shuld the better come to y^e fruite for to ripe it, and be called Pampini, for they hang by boughs and branches that are called Palmities, as Isidore saith libro. 17.

Also them needeth Vindimacion, that is taking away of grapes, and that is done, when Grapes be gathered to make of them wine. And Plin. li. 18. ca. 22. speaketh of the vine and sayth, that when a vine is cut in good time and due manner, it taketh vertue and strength of the cutting, and conceiue matter, of the which springeth and cometh afterward floures and fruite: and but it wer chastised with such cutting, and cleansing and purging of such superfluitie, all the vine shuld were barren: for nothing groweth swifter than the vine, & therefore but the vertue of fruite bearing be saued, the vine beareth no fruite: and in the vine is a kinde, that the vine would rather beare fruite than lye. Wherefore all that is taken away of superfluitie of the matter of the vine, is aduantage to the fruite in paring and cutting time.

The soner the vine is cut, the more water it sheddeth, and the later it is cut, the more plentie it beareth of fruit: so that the cutting passe not due time. Small vines needeth to be some cut, & great vines and strong needeth to be late cut: and the cutting shall be assont between two knots, so that in the other side afoze the knot the kerffe shall passe, and therefore it shall be a flont, & not cuen overthwart, for the rayne drops shuld some come and fall away: for by ofte coming of such drops, & long abiding vpon a plaine kerffe, the top of the vine shuld be grieved and hurt.

And the more small and leane the vine is, the more thereof shall be cut: & when the leaues shall be cut off, the leafe that is with grapes, shall not be remoued, but it be a new vine and young, but the other leaues that be far, for these leaues shuld suppliant the grapes. All those branches that spring out of the vine, in other places than in the knottes, are accounted vnprofitable and ballarde, and shoulde anone be plucked off and rased.

Also cap. 24. he saith, that vines haue a speciall euill, when the branch of the new vine is to some taken away, either too hastily cut in vndue time: or when vines be sprung with euill dew or raine in blooming time: or when new twigs or burgening is appaired with frost or with colde: or when vncunning Cardeiners hurte and wound wrongfully the rootes, and when they strip the rote, or spoyle the vine of all the rote. Among all, y^e vine is most grieved, when strong raine smiteth the twiggess while they blowe: for then falleth both flower and fruite of corrupt aire and corrupte deawe.

And raine gendzeth and breedeth certaine wormes, and Caterpillers and Snayles, that grow and fret burgening and leaues of the vine, & leaueh lightly the vine so spoiled, gnawen and eaten: and this euill breedeth in moyst time, easie and soft. And there is another euill that keepers of vines call A-randum, for of euill blastes of winde, & corrupt raine cometh and breedeth as it were copwebbes, and compasseth and wasteth the fruite, and burketh & grieueth it.

Also the vine hateth Cabage, and all manner Coleworthe, and hateth also Wasels, for when such are nigh to the vines, then the vines be grieved and sicke: and pitrum much lyke to salte, Alome, and sea water, and beanes, and fetches, & namely in the last cutting, be venime to vines, and destroye them. Huc vsque Plinius libro. 17. cap. 2.

And he saith, that among men in old time vines wer accounted among great trees. And in some parts and countreyes

be so great vines, that they make Images, poasts, and stocks of vines: as it saith in the Image & maiumet of Iupiter in the citie of Populonia. And men stye vp vpon a vine to the top of the Temple of Diana Ephesina. Also poasts and pillars made of such vines, dure and last without corruption long time. And in few trees kinde is more durable then in vines, they growe without end, & spring and spread full wide, and maye be laide with railing about houses and townes. And springeth vppward into many countreyes vnto the toppes of Oliues, of Popler, and other high Trees, and compasseth them and holdeth with their armes, as it were by affection of matrimonye. The vine is a good tree and medicinable, both in branches and in fruit. And therof cometh licour, that is better, & passeth the iuyce of all trees. When the vine is cut, thereof cometh dropping most cleane and pure, and that dropping is good and profitable, and put in Colliriis, medicines for eyen. By passing out of that dropping the substantiall humour of the vine is cleansed and purged in the roote. And therfore the vine beareth afterward the more pure fruite and sweete. The leaues of the vine be broade, plaine, greene, and softe within, and some deale rough without, and cloued and ragged in the vtter side and sharpe, and make a great shadowe. And the shadowe thereof in Summer time is full pleasaunt to them that loue to rest there vnder. And the leaues be full medicinable, for they cleanse woundes, and heale full cleanly.

And the leaues sodde in water, abateth feuerous heate, and healeth wonderfullie burning and swelling of the stomacke, if they be layde in a playster wiser and helpeth women with children, and excuseth sleepe, and refresheth and comforteth the braine. The drop thereof oft drunken, breaketh the stone, as Dioscorides sayth: and sharpneth the sight, and doth away blearednesse of eyes. And succoureth against venimous biting, and venimous tranel: and stauncheth the wombe.

Also ashes thereof is good to the foresaid

things, & the ashes thereof medled with iuyce of reu and with Dile, abateth and softneth, and doth away swelling of the spleene, as Plinius saith, l. 24. ca. 1. where he saith, that vine leaues doth away head ach, and swageth inflations. And vine leaues with Barly meale, healeth botte goutes: and helpeth them greatly, if they haue the bloudie fire, if they drinke it. The iuyce thereof with Dile laid to an hairie place in a playster wise, doth away the hair, and namely the dropping that cometh of boughs of y vine. The rinde of y vine doth away warts: and drye vine leaues stauncheth bleeding woundes, and closeth and healeth woundes. Moreover, the ashes of the vine purgeth and healeth some a fester, & abateth ach and shrink- ing of sinewes: and healeth with Dyle stringing of scorpions, & biting of hounds: Ashes of the rinde by it selfe, restozeth & multiplieth haire that is fallen.

(*Vitis vinifera, ripe grapes are hot and moist in the first degree, and the reason, or drye grape is hot and dry, as saith Galen.)

Of a wilde vine called Labrusca. chap. 108.

A wilde vine is called Labrusca, and hath that name, for it groweth in the vtter side of the lande. And this is called Labrusca cometh of Labrum, that is a lippe or bymme, or the vtter most side of the land where it groweth, as Isidore saith, libro. 14. And Labrusca the wilde vine, is lyke a vine that beareth wine in leaues, and not in fruit, for it beareth small fruite or none, and if it beare fruite, it is harde, solwe, and bitter. And oft the vine that beareth wine, passeth out of the kinde, and tourneth into a wilde vine, & that when it is not tilled, neyther digged, neyther shred, neyther pared. And againe warde, oft Labrusca turneth into a vine that beareth wine, and that is by good tilling and due, and by shredding and knitting, as Plinius sayeth. And though Labrusca be not good to meate, yet it is good to medicine. For the roote thereof sodde in raine water, and medled with wine, healeth

men of the droppe, & doth alway wend;
and healeth the cough. And pouder of
the roote thereof, helpeth wonderfully a-
gainst default of the stomacke, as Diosco-
ridus saith. Also lib. 13. cap. 2. Plinius saith in
this wise, Labrusca is called Ampeloe-
sargia in Græke, and Labrusca hath
many leaues, and a rinde full of iuyce of
wine, and beareth some deale red grapes,
like as they were sod: and with iuyce
of those grapes, women purge the skin
of the face, & those grapes stamped with
the iuyce and leaues, be profitably laid to
the euills and sores of loyns, lendes, &
loynes: and the same grapes stamped
with vineger, healeth scabs of men, and
also of soure footed beasts.

*Additio.

(The fruite of the right vine of so-
cond kinde called Labrusca, is also tear-
med Passula de Corincho, in Englysh
Currants: a wholesome fruit, that pur-
geth steame, and comforteth the heart.)

¶ Of Vitulamine, cap. 179.

Vitulamen hath that name of Vitis, a
vine, and is that bastarde plant of
bzaunch barren without fruite, & sprin-
geth out of the roote of the vine, or els
where in the vine, and not out of the
knots. And such bzaunches be vnkind,
and beare therefore no fruite, but they
charge and grieue the vine, and letteth &
taryeth the fruite: for it draweth hu-
mour from the roote to the nourishing of
themselues, that should be drawen to fa-
ding and nourishing of fruite. And ther-
fore they must be plucked & rooted vp, &
done away, least they let the growing of
fruite of the vine, if they growe there
long time, and therefore such bzaunches
be called bastards Vitulamina, that is
passing out of kinde, and not kind bzan-
ches, as it is had lib. Sap. cap. 4. and this
is the letter of Rabanus, and of olde
men, though Austen in lib. de doctrina
christiana, meane, that it were better
sayd, Adulterine plantagine, bastarde
plantings, and that is sayd to vnderstan-
ding of simple men: but the very letter
and god to perfect vnderstanding men,
is Spuria vitulamina.

¶ Of Vinea, cap. 180.

A Vineyard is called Vinea, and is a
place where vines be set and growe,
as Papias saith, and so we call Vinerū,
the place where many vines be set. A
vineyard is busely tilled and kept, & pur-
ged and cleansed of superfluities, & ofte
visited and ouersene of the earth tillers
and keepers of vines, that they be not
appaired neither destroyed with beasts,
and is closed about with walls & with
hedges, and a wayte is there set in an
high place, to keepe the vineyard, that the
fruite be not destroyed, and is lette in
winter without keeper or wayter, but
in harvest time many come and haunt
the vineyard. In winter the vineyard
is full pale, and wereth graine and blow-
meth in springing time and in summer,
and smelleth full sweete, and is pleasant
with fruite in harvest time. The smell
of the vineyard that bloweth, is contra-
ry to all venemous things, and therefore
when the vineyard bloweth, Adders &
Serpents flye, and Toads also, and may
not sustaine and suffer the noble sauour
thereof. A vineyard with graine colour
and merrie, please the sight, and is ly-
king to the smell with sweete smelling,
and saveth the taste with sweetnesse of
saour, and is pleasing to touching and
to handling with softnesse and smooth-
nesse of leaues, and comforteth the tou-
ching therewith, and loueth cleane ayre
and faire weather, as Plinius saith. And
loueth not cloudes, mystes, neither too
much raine, but they loue hot lande and
dye, and meanly fat and sweete, for in
landes that is too fat & moyst, the vine
outraget, and beareth too many, too
great and long leaues, boughes & bzan-
ches and little fruits: and in grauellie
lande and leane, the vine ouer drieth &
fayleth, for they finde not sufficient nou-
rishing.

Also in bitter lande and salte, the
roote thereof is corrupted with maliti-
ous humour that commeth and entreteth
into the substance of the roote: & ther-
fore the vine loueth sweete lande and
temperate in his qualities.

And

And so high maintaines that standeth well in the Sun, be best places for vineyards; for therein is sweet humour and strong heate: the more the vineyard is in the Sunne, the more discrete grapes it beareth. And first the fruite is greene, harde, and colde, and is after ward made sweet by working of the Sunne. For he hids and hides themselves under vine leaues, and gnawes themselves, and free the grapes of the vineyard; and namely when the keepers and wardens be negligent and retchlesse, and it profiteth not that some unwise men doth, that close within the vineyard bounds, that be aduersaries to fores, for fewe hounds so closed, wast and destroye more grapes that many foxes shoulde destroy, y come & eate thereof theuishly, as Isidore saith. Therefore wise wardens of vineyards be full busie to keepe, that no fox nor same hounds, nor foxes come into the vineyard, from fretting & gnawing of flies & of other wormes, a vineyard may not be kept nor saued, but by his succour and help that all thing hath, and pursueth in his power and might, & keepeth and saueh all lozely and mightely, as Isidore saith.

Of Vva. chap. 18.

A Grape is called Vva, and hath that name of Hume, es, to wet & to moist. And so Vva is as it were wet & moist, for it is full of moisture within, as Isidore saith, lib. 17. The grape is compoyned of thre: Of the hul of Glarea, and of Arillis: the hulls be called Vneria, or Terece, therein is Glarea contained, & Glarea is the iuyce and fat humour of y grape. And Arilli be the small graines that be in the grape, and haue another name, & be called Acini, and that word cometh of Acco, es, and shall be sayde, hic Acinus, Acini, as priscian saith in maiore volumine, where it is sayde, that this word Paulini.

Exprime humentes acinos succumque liquentum.

The understanding is, that Acinus is masculine gender: and also that Paulini betokeneth the iuyce, and the grape that

droppeth. But some men meane, it is hoc Acinum. Also Vva is a generall name, both of the cluster and of the grape. For propriety Vva is gathering of many graines together. Racemus is taken for one grain, & Botrus is a cluster of grapes & Racemus is gathering of many grapes that be called Mo. Some in french And Papias & Isidore meane, that Racemus is a part of the bough y beareth grapes, and is a little branch cut off w grapes. And so this word Racemus cometh of Ramus, a bough, as Isidore saith. And Grapes be called Suburbane, for they be sold to be eaten in cities, and fairnes & mery favour thereof pisseth the grapes. And of grapes is many manner kind, for some be Precoque, & haue that name, for they ripe sone, & be before all other ripen by heate of the Sun. And y Grapes call them Lageos, for they hast to ripen, as y hare hasteth for feare: and some be called Purple, for they haue such colour. And some be called Verticarie, and haue that name of greatnesse, as D. Cili haue their name of length. And some is called Stephanice, for they be rounde. And some is called Cetance, for they be red as fire: And some is called Aminee, for they be white, & not medled with red. And some be called Apiane, & beare swete wine, & if they be not gathered sone, they be lost with winde and raine: and be namely destroyed with Was: and haue therefore that name Apiane, of Apes y be Was. And some is called Sulpice, & haue that name of the country that they grow in, and may well susteine and suffer at the best, raine, stormes, and heate: and men say, that the grape Basilea is such, and of such kinde: and some is called Argite, and if they be not gathered first they fall to the ground, or rot with corrupt aire, & humour: and some is called Elbolie and haue that name, for they be diuerse, neither red nor blacke, & haue the name of y colour that is called Elbus, that is y middle colour betweene white and blacke: and there be many other diuersities of grapes. For grapes be diuers in favour, in colour, and greatnesse, and in vertue: but these be y most diuersitie of grapes, as Isidore saith, lib. 14.

And Isaac in Dietis saith, that grapes vary in foure diuers colours: for some Grapes be all white and clere, and full of ioyce, with little hard matter within, and haue thin hulls and small graines. Also some Grapes be all blacke, with thicke skinned, and pith: but the skinned is not full moist, and in these Grapes be great graines. And some be citrine, according more with white then with blacke. Also some be red, and accord more with blacke then with white. The white nourisheth easier, and be sooner defied: & thirleth the veines, and exciteth vyne. The blacke be of harde digestion, but they comfort more the stomacke, & nourish also more when they be defied: and the citrine and red be meane in soluenesse, as Isaac sayeth, the more ripe the Grapes be, the more they are to be praised, and the better they are to nourishing & to gather good blood. And grapes that haue lesse pith then humour, gender better humours then those that haue more pith then humour, but they nourish not so much.

Of Vua immatura. cap. 182.

A Græne grape is called Vua immatura, and is colde and drye, and full of ioyce, and grieveth the rootes & sinews of the teeth with colde, so that they make the teeth on edge: so that it seemeth y they be somewhat frozen: and haue vertue to bind and to stanch cholarike parbozaking and calling, & to quench the heate of the liuer, and also thirst, and to abate sharpnesse of heat, and to drye thicke humours in the eyes, and in the lids: and to abate itching and smarting of eien, as Isaac saith in Dietis.

Of Vua passa. chap. 183.

Reison in the singular number is called Vua passa, and is made in many manner wise. For sometime the skinned thereof is woune and wounde, so that the humour may no more come to the grape from the vine. And so the grape in certeine dayes is fordyed by heate of the Sunne. And this Grape and Reison is

called Vua passa: for they suffer heate of the Sunne: and this is best to eat. And sometime the grapes be wounde in vine leaues, and be bound with thred, for the grapes should not seide, and be put into an Duen, so bound & wrapped after that bread is taken out and be dyed, when the heate is temperate, and be Reisons when they be so dyed. In such manner they be called Vue passe, for they suffer a manner of violence of heate of the Duen. In such manner sometime Vua passa is made in chimneys. Alexander Nequam speaketh thereof and sayth.

Dant vuas passas clibanus fumaria Phœbus.

The meaning is, that Reisons be made in Duens, Chimneys, and in heat of the Sunne. Isaac sayth in Dietis, that Vua passa, that is perfect in sweetnesse, is most hot, and namely if it be blacke, & not to binding nor to softning, but meane in both. And Vua passa then tempereth euill humours, and abateth fretting and gnawing, and namely when they be fat, with much pith and thin skin, with few pepines and graines and small, such Reisons helpe against soze breasts, and cleanse and purgeth the bladder and raines. But such Reisons accord not to the spleen, neither vnto the liuer, if the spleen and the liuer be hard and thicke. And solue Reisons and biting be lesse hot then the sweete and moist, and namely if they be white, and therefore they nourish but little, but they quench heat and harden and binde the wombe.

Of Vino. cap. 184.

Wine is called Vinum, as it wer growing in a vine. Or else it hath that name of Vena, a veine, for drink of wine filleth some the veines full of blood, as Isidore sayth, libro. 20. where he treateth of drink. And strong Wine is called Temetum, for it holdeth the wit, & maketh it oft to do amisse. And wine is called Merum, when it is pure & not medled with water, and is called Bacchus, and hath that name of Liber pater, that was called Bacchus also.

It is sayde that this Bacchus found first wines. For els wine hath this name Bacchus of working & doing; for by strength of it selfe wine maketh them that drinke therof madde and out of their wits, and cause madly on other men. The wozthy-nesse and praising of Wine might not Bacchus himselfe describe at the full, though he were alive; for among all bycours and iuyce of trees Wine beareth the price, for passing all licours, wine moderately drunken, most comforteth the body, and gladdeth the heart, & healeth and saucth wounds and cuils. Whil of Wines heeth Isaac in Dietis vlt. and sayeth, that wine giueth good nourishing to the body, & restoreth the health that was lost; and comforteth & increaseth kinde heate passing all other meate & drinke, & that for likenesse and compaignie that wine hath with kinde: and so Wine breedeth most pure blood, and pursueth & cleareth troublously and thicke blood, & openeth & cleareth the mouth of the veines, & cometh inward by his subtiltie to cleane and to purge the inner partes, and lyghteneth and driueth away darke fumositie, that breedeth and gendereth cleingnesse and discomfort, & strengtheneth all the members of the body, & giueth to each might and strength, and deede and working of the soule sheweth and declareth the goodnesse of Wine. And wine breedeth in the soule, forgetting of anguish, of sorrowe, and of wo, and suffereth not the soule to feele anguish and wo. Wine sharpeneth the wit, and maketh it cunning to inquire thinges that be harde and subtil, and maketh the soule bolde and hardye, and so the passing nobilitie of wine is known. And vse of wine accordeth to all mens ages and times and Countreys, if it be taken in due manner, and as his disposition asketh, that drinketh it.

Also wine accordeth to olde men, for the heat of wine is contrary to their coldnesse. Also wine accordeth to young men, as it were meate. For kinde of wine is like to kinde and age of young men, and is meate & medicine to younglings and to children. For it nourisheth & helpeth their heate that is yet vnperfect,

and consumeth and wasteth and dryeth superfluite of moisture of children. And strong wine cleane and pure accordeth in colde countreys and in winter: And in Summer and in hot Countreys small wine, and well medled is good and profitable. For it moisteneth and coleteth the body because of medling of the matter that is layde, and cometh full sone into the innermost members by subtilty of the wine. Therefore men in olde time called wine the grete Triacle, for they found that wine helpeth in three contraries: For it heateth colde bodies, and coleteth hot bodies, and moisteth dry bodies, and abateth and dryeth moist bodies. Also the heate and drynesse thereof is kinde, and moisture and colde thereof is accidentall, for by subtiltie thereof it beareth water to members that needeth to be coled and moisted, as he sayth. And wh wine take had of these thinges, of the licour, of colour, of saour, and smell. By the substance and lycour of wine, subtiltie and cleannesse is known, and so is his earthynesse & thicknesse. And mealy wine that is subtil, clere, and thynne, is white and clere, and accordeth to the stomack, for it is sone digested, & pearceth and thirleth, & cometh to the veines, & hurteth not nor griueth the wit, neither griueth the sinewes neither the braine. Great wine & earthie is contrary to subtil wine, for it griueth the stomacke, & it pearceth slowly. Of colours of wine be foure manners, white, blacke, citrine, and red: and both white and black be lesse hot then other wine. And white wine is moze moist then black, because of cleannesse and watrynesse that hath masterye therein: And blacke wine is moze drye because of thicknesse & earthinesse that hath moze substantiallye masterye therein, and wines of meane colour are hotter then other, and so wine citrine or of golden coulour, and red wine, be moze hotte then white wine or blacke, and that is as they be farther from white or blacke, and the moze that they be farther from white wine or blacke, and the naxer they be in colour to white and black, the lesse hotter they be.

Of Vino rubro, cap. 185.

Red Wine that is full redde as blood is most strong, and grieveth much the head, and noeth the wit, and maketh strong drunkenness: and needeth therefore to be right well watred. And so if it be watred when it needeth to be drunken, it needeth to be watred as it accordeth & is fawmely to age, time, countries & vsage: and is full good, for it dissolueth and tempereth thicke humours, and cleanseth the wayes of veines of matter & rottenness, and purifieth the blood, and namely if it be rich pureness and cleanness. And accordeth therefore to olde men, in that it comforteth their heartes, and dissolueth & tempereth many colde humours, that be gathered in the bodies of old men: and red Wine needeth to haue biting saour, and swete, and it needeth that the licour be meane betwene thin and thicke, and the odour & smell meane betwene strong and soft: and such wine is more temperate then other to nourishing and to feeding, and turneth some to blood, because of lykenesse that it hath wth blood with licour, saour, and colour. For swete Wine that is full red, helpeth & is right necessary to cleanse and to purge diseases of the breast, & in likewise of the lungs, and tempereth full lightly, and cleanlyeth and wipeth and putteth away vncleanness and gleamous humours. And take hede diligently of the good odour and swelling of Wine: for it manifesteth and sheweth openly, and betokeneth, that the licour is clere and temperate, and cleane from all filths. And maketh best digestion: and gendereth therefore cleane blood and clere, and comforteth and gladdeth the heart, and putteth out thicke smock, darke and troublly. And so Ipoecras saith, that wine with good smell is more subtil and clere then other, and is more light, and is soner defied, and nourisheth better. For kinde sheweth and betokeneth, that working therein is compleate and profitable. And Wine without good smell sheweth that it is ventous and thicke: and is therefore the lesse worth to nourishing, and clarifieth not the blood,

nor comforteth: but breedeth and gendereth great humours and thicke, and troublly smoke, and darke. And Wine with most strong odour and smell, and with so swete saour is worst: for it grieveth most the body, and gendereth worst blood, and giueth to the body noysful nourishing, and namely if the Wine be full blacke. For to such pertaineth and belongeth thicknesse of licour, heauynesse of smell, and sowynesse of saour.

Also Wine that is temperate in y^e foresaid qualities, and is drunken temperately, and in due manner, helpeth kinde, and gendereth good blood, and maketh saour in meate and in drinke, and exciteth desire and appetite, and comforteth the vertue of life and of kinde, and helpeth the stomacke to haue appetite, and to haue & to make good digestion: and exciteth the vertue of out putting, and to poure out the drafte, and quencheth thirst, & chaungeth the passions of the soule & thoughts out of euill into good. For it tourneth the soule out of cruelnesse into mildnes, out of couetousnesse into largenesse, out of pride into mekenesse, and out of dread into boldnesse. And shortly to speak, wine drunken measurably, is health of body and of soule. Huc vsq; Isaac in Dietis, & Plinius, li. 13. ca. 9. where it is said, that kind of Wine and drinke, kindeleth and heateth the guts within, & kaeleth without members that be washed therewith, and to vertues of the boode nothing is more profitable then Wine, if it be taken in due manner and measure, and nothing is worse taken passing out of measure. And so Adromides a clere man of witte and of wisdom, wrote to the great Alexander, to restraine Wine kinde in drinke, and sayde in this manner: King haue mind, that thou drinkest blood of the earth, for Wine drinke vntemperately is to mankind heauye and venime.

¶ And if Alexander had done by his counsaile, truely hee had not slaine his owne friends in drunkenness, as Plinius sayeth. And toucheth there in the same booke, cap. ultimo, and rehearseth euilles and harme that wine doth immoderately drunken, and saith that it turneth wit into

woodnesse, and into euil raises, & into forgetfulness of god. And the drunken mans face is pale, his cheekes hang, his eyes be ful of welks and pimples, and of blearednesse. The drunken mans handes tremble & shake, & his tongue is bounde and knit, and his stomache bolketh and giueth vp in the morrowe tide some foule and abhominable stinking thing, as it were a pit, wherein some dead carren lieth, and feleth and is grieved with fore pricking and aking in the head. And the palet or rose of the mouth wareth bitter by Cholera, that is heate by hot summer moyste of kinde, the throte is tormented with drynesse, burning, and thirst, for this property followeth wine, that vse of drinke breadyth appetite to drinke oft. And wine drunken men fare as the Moynes that sucke blood, for ever the more the wine drunken man drinketh, the more he is a thirst. And to these wordes of Plinius, Isaac sayth in this manner: if wine be oft taken, anon by drunkennesse it quencheth the sight of reason, and comforteth beastly madnesse, & so the body abideth, as it were a ship in y sea without sterne, and without loades man, & as chivalry without Prince or Duke, therefore the drunken man sauoreth the thing that should not be sauoured, and graunteth that should not be graunted: & prayseth y shoulde not be praised worthy in it selfe, and maketh of wise men folles, and of good men, and well willed, drunkennesse maketh euill men and wicked: for drunkennesse is nourishing & cause of euill vice. And drunkennesse falleth oft in man slaughter, and spoule breaking, and in theft. And therefore men that will keepe and rule men, it needeth to keepe them from wine, that they drinke not more wine then is spedyfall to their vertue and kinde.

New wine that is new taken out of the presse or wrong, is called Mustum, & hath that name, as it wer holding Mus, that is earth or fenrie. For Mus in Greke, is called Terra in Latine, Earth

in English, and so earth is called Humus humef. & made moyst. In Must be earthy partes and drasty, medled with watry partes and airie, & vertue of odour and of heate worketh therein, and maketh full strong boyling. For the fire and airye partes moue bpwarde, and earthy partes moueth downwarde, and of such disturbaunce and strife, and contrariety commeth strong boyling, and dureth untill the heate hath mastrie: and departeth the cleane and pure from the vncleanenesse and vnpure: and maketh full digestion. And the strength of feruent Must is so strong, that it breaketh full strong vessels that it is put in: but they be vented, as Constantine sayeth, and Gregorie super Iob. For by venting foame and other vncleanesse is brought vp to the mouth of the vessel by strength of heate, and it casteth it out: and it passeth out alway untill the wine be full cleane purged. And in the beginning when Must is so troden, wrong, & pressed, it is trouby and thicke. And therefore Isaac sayth, that Must dronke, gendereth thicke fumositie and dreafefull dreames, and euill humours: and maketh kurling and swelling in the guts. And new Must is full windy and smoky, for departing and distributing of partes by vertue and might of heat. And so Galen sayth, that new wine hath vertue and might to leade and to bring meate into all the body, and gendereth therefore ventositie and swelling, and abomination or wambling. The longer the wine dureth after wyinging & pressing out of the presse, the more clere it is and pure, & the heate thereof is the more strong and mightie. And while the wine is Must, it refecth not of boyling and seething, nor the earthy partes fall not at the full in theyr place, nor the fiery partes come vp at the full to the place, and so the Must abideth yet vndigested.

And therefore when the wine is stale, clere, and well purged, it is bryght, and good friende to kinde. For then the heate of the same wine is alway comforted, and is alway better and better in smell and sauour, and also in vertue: but if it happed to be appaired by corrupt aire

or by a fustie vessell. For if the vessell in which the wine is kept, be fustie or corrupt, then needes the wine shall be fustie or corrupt. Also oft wine is corrupte by corrupt aire, or by greate dissembling heat or cold. And therefore now wine fozrieth, & now fattereth, & now rotteth all and some: and is then fustie and most enemy to mans kinde: and shall therefore be forsaken as venim, and not dronke. Also sometime most oldest wine is passing in temperate heate, and therefore chaungeth saour and colour. And such wine with sharpnesse, thereof graueth the braine, & the wit, and burneth the substantiall humour by drynesse thereof, and quencheth the kinde heat thereof. And so wine that is not too new neither too old, but meane betwene both, is good. For therein is a good rule, neither too new nor too olde: for such wine is most temperate. Huc vsq; Isaac in Dietis.

Of Vno condito. Chap. 187. **W**ine is made by craft of good spices, rie and hearbes, as it saith of the wine that is called Saluato, and of the wine that is called Rosacom and Carosilatum. And that wine accordeth both in meat and in medicine, for vertue both of spicery, and also of hearbes chaungeth and amendeth this wine, and giueth thereto a singular vertue, and therefore such wines be wholesome and liking, when wholesome spicery & hearbes be incorporated there, in due manner. For vertue of spicery keepeth & sauieth wines, that they be not soone corrupt: therefore such wines with their saour please the tast, and excite appetite, and comforteth both the braine and the stomacke with their good odour and smell, and cleanseth also the blood, and thirleth into the inner partes of the veines & of the members, as Isaac saith.

*** Additio.** Compound wine with spices, is called Ipocheffe, whereof is redde and white.

Of Vno corrupto. Chap. 188. **W**ine that is corrupt, is called

Wine is first sweet and temperate in saour, and is corrupt by long working of the Sunne, or of the aire, and by long boiling, and turneth into some other when it hath no vertue, by the which it may be kept & saued, as Isaac saith in Dietis, ca. de Aceto. For by accidentall heat that passeth ouer & ouercommeth the vertue of kinde, the liquor is made thin. And by boiling and seething of accidentall heat, kinde heat is quenched. And so the wine that was first kindlye hot, is made colde by substance of corrupte heat, and turned into vinegar, and is more drye then colde, for it rotheth moderately in the first degree, and it dryeth strongly in the third degree, as he saith. And so by subtiltie of the substance thereof, and by feblenesse of the coldnesse, it thirleth the body soone, & commeth to the well woyle place: and so neither the iuyce of Pomgranard, nor other soyle liquor hath vertue to thirle and to come into so deepe a place, as vinegar. For the iuyce of a Pomgranard & other such worketh much more roughly in nigh places then in farre. And so who that will abate the heat of the stomacke or of the members and places that be nigh thereto, shall vse more profitably the iuyce of Pomgranards then vinegar. But for to cole places that be faroff, vinegar is more profitable then the iuyce of Pomgranards or of grane grapes, for it hath a diuylie bettre, by the which it commeth & passeth into farther places, therefore it dissolueth and tempereth, cutteth & departeth, and maketh thin, & therefore it dissolueth and departeth milke, which is crudded and runne and fastned in the stomacke if the vinegar be dronke. Also (as he saith there) vinegar comforteth the stomacke, and exciteth and augmenteth appetite, and beareth downe mightely all things that come downe to the stomacke: and helpeth against venim, and also against venimous beasts which stayeth, as Opium helpeth, and Iusquiamde, and Euforbium also. Huc vsque Isaac. And Plinius saith, and Dioscor. also meaneth, that strong vinegar done vpon

pon or bypon the colde grounde, boyleth
and seetheth anone. Also vinger stancheth
the flure of the body & of the wombe, or
running of blood, & dissolueth & lareth if it
find the wombe full, & bindeth if it finde
the wombe lere: & helpeth them y haue
the Litargy, the sleeping euill, & frantike
men also, & cleanseth new woundes, and
suffereth them not to swell: and wipeh &
washeth away the stench of the mouth,
and of the gums, and putteth away the
stinch of the teeth, & maketh them to bee
sone on edge: and stancheth perbaking
and wambling, if the mouth & the other
parte of the thyoate bee washed there-
with, & thowen out againe. And helpeth
deafe eares, & openeth the hearing and
the waies: and sharpneth the sight of ey-
en, and fretteth mettals, & therof are gen-
dered diuers colours, as Serusa of leade,
greene brasse of copper, & Lacurium of As-
ter. And an Egge laid in vineger maketh
the shell soft as a small skinn. Diasts
of vineger helpeth against the biting of a
mad hound, and of the Cokadill. Pluc-
ysque Plinius, li. 23. cap. 101.

Of Vinacio, chap. 189.

After wine that is wyng out
of the grapes is called Vinacium, &
Vinarium also, and is as it were dials
of all the wine. And the small skins and
hulls of the grapes be called Vinacia, and
the pepins of grapes be called Acim: and
hulls & pipins abide when the wine
is cleane wyng out, and gathered, and be
then thowen out. Hereof Gressime
speaketh and sayth in this wise.

Pelles vuarum vinacia die fore tan-
tum.

Ec dicas acinum quod vna cernis a-
cotum.

These beares meane, that skinnes
and hulls of grapes be called Vinacia, &
a pepin is called Acinum. And swine
eat gladly the diasts therof, though they
giue them but little nourishing, for they
do swell moze then nourish in y manner
of wise.

Of Vinaria, cap. 190.

Ec Vinaria, ric, is a celler or a place
where wine is kept in, & the moze
dry that the place is, the better it is to
saue & keepe that that therein cometh in
bottles of wine. Therefore stony places
be digged vnder the ground, & deepe cel-
lers be made to keepe and to saue wine in
them from corruption of hot aire, & the
wine be not made souze therby, neyther
corrupt in any manner.

Of Viola, chap. 191.

Violet is called Viola, and hath that
name for strong smel, as Isidore say-
eth, & therof is thre manner kinds, pur-
ple, white, and meline, that is a manner
white colour that cometh out of the Is-
lands Melos. But all manner Violets
haue leaues cole of kind, and watry, and
therefore vubinding: And so violet sod-
der in water with hony, lareth and soft-
neth the wombe. And also if it be medled
with Sugar, & set long time in the Sun
in a glasse vessel, it lareth the wombe, &
abateth swelling, and chaungeth feue-
rous heate, and quencheh thirst. Sade
therof casteth out conception of women,
and slaieth long wormes in the womb, &
helpeth against chaling of the liuer. Vi-
olet is a little hearbe in substance, and is
better fresh and newe, then when it is
olde, & the slowze thereof smelleth most,
and so the smell thereof abateth heate of
the braine, & refresheth and comforteth
the spirites of feeling, and maketh slape,
for it cooleth & tempereth & moystneth
the braine: and the moze vertuous the
slowze therof is, the moze it bendeth the
head thereof downward.

Also slowzes of springing time spring
first and sheweth Summer. The little
nesse thereof in substance is noblye re-
warded in greatnesse of sauour and of
vertue, as Diosc. and Plinius meane.

Where be two sorts of Violets, the
garden, and the wilde violet, there is a
thrid kinde bearing flowers, as white as
snowe. Of their properties, read Dod.
in li. 2. li. cap. 1. 2.

Of Vimo, chap. 192.

Elme.

Vlme hath that name, for it groweth better in moyst places then in other. And this tree is not at liking in rough places, ne in mountaines, as Ildore sayth, libro. 17. The rotes thereof be put depe into the ground, and draweth and sucketh humour out of the deap guts of the earth, to feed the boughs, twiggess, and branches: And hath many boughes with knots, & maketh with thicknesse of leaues, shadowe to wayfaring men, and is a barren Tree, and accounted of Plinius among Trees that beare most: and hath white flowers swet smelling, as the Tree Tilia, and hath certaine graines, as Cucurbite, but that fruit is vnprofitable. And Bes haunt flowers thereof, and gathereth thereof sweetnesse of honnie: and though the Tree be barren, yet it is profitable to vines that beare fruit, for this Tree reacheth vp and sustenteth boughs, fruit, and branches of vines. And hath a harde rinde and rough, but the Tree within is soft and full smooth, and full able to be grauen therein, as Tilia is, as Ildore sayth.

*Additio.

(*Of Elme trees there are three sorts, the standard Elme, the hoppe Elme, and the Wyck Elme. The first groweth high and is common, the second great & knotted, and casteth of a thinne lease lyke to the hoppe, with a sedge, & beareth branches of a very great bignesse: the thirde groweth as the second, but more graye, and a tougher woode, wherewith in some shieres they make bowes. This woode made into piles and plaukes for water worke, will not rot in a meruaylous time.)

Of Vrica, chap. 193.

The Pettle is called Vrica, and hath that name, for it burneth the booke that it toucheth. And it is of fyre kinde, as Maceo sayeth. And the vertus thereof is full feruent holden and great, and so it taketh that name Vrica, not without cause, for it burneth things that it toucheth. And of Pettles is double kinde: One burneth and biteth and gen-

dereth blynes and itchynges, and hath sharpe leaues and rough, and some deale redde, and rough stalkes with edges, and burneth his hande that it handlieth. And is heauye of smell and somewhat bitter & sotoxe. Another manner of Pettle is that which is called the dead Pettle, or the blinde Pettle. And hath leaues more white then the other hath, and more rounder. And biteth not them that it handlieth, and hath flowres reld red and now white, with full heauye smell and sauour, and each Pettle is medicinable. For the iuyce thereof dronke with Wine helpeth agaynst Collica pascio. And healeth with bonnie an olde cough, and cleareth the lungs, and abateth and swageth swelling and bolning of the wombe. The leaues thereof stamped with Salt, helpeth and cleareth hoarse and soule woundes, and also biting of boundes and of Cankers. The rote thereof stamped with Salt and with Wine, and sodde in Oyle, helpeth agaynst swelling of the spleene. The iuyce thereof stauncheth the blading of the Nose, and stauncheth mensuall blood meddeled with Mirca. The sedge thereof dronke with Wine moueth Venus, and excitet courage, and namely if it be meddeled with honnye and with Pepper. The fresh hearbe sodde, softneth the wombe, if it be eaten. And so Plinius commaundeth to seeth the fresh Pettle when it groweth first in March, and eat it, as it were Oyle, agaynst many euills and sicknesses of the body. But the Pettle is better in medicine then in meate.

(*Pettles be of diuerse kinds, Vrica, Siluestris, Maior, Minor, and Laminum, called Archangell, or dead Pettle, although they be common trades, yet are they very medicinable for many griefes.)

Of Zizania, cap. 194.

Ray is called Zizania, and is a certein hearbe, of the which Ild. speaketh, li. 14. and saith, that Poets call this hearbe Infelix Iohu, vngladdens to kill or trad, for it is vnprofitable & vngladdens, and is feminine gender in the singular, & neuter gender in the plurall, as he saith. And

*Additio.

it groweth among Wheate in corrupt time and drie. And is lyke to Wheate when it is grasse, and maye vnneth be taken therefrom when it groweth first. And it suffeth and griueth the wheate, but it be wisely and warily looked thereto, and departed therefrom with greatesight and warinesse. It shall not be plucked by when it is greene, least men plucke by the wheate in stead of ray, for likenesse that the ray hath to wheate. Therefore it is more wisely done when it is knowne betwene the raye and the wheate, to suffer & let either grow til they be ripe, & then when the raye is knowne by the seed from the wheate, to gather the ray & depart it from the Wheate, & make thereof bundels and kitches, & burne it in the fire when the wheate is in the barne. And ray hath a sharpe strength & working, & some deale venomous, and gendereth swelling & ventositie, and maketh therefore men dronke, & disroubleth the wit, and graueth the head, and changeth sauer of bread, and infecteth bread that it is medled with and put in. And greueth full soone, and slayeth sometime if it be eaten in great quantitie. And it is griuous within the body, if it be eaten, but it is full good in medicine without. For if it be medled with Barly meale, and w powder of Thus and of Saffron, it helpeth conception and birth in womer. And ray meddeled with Brimstone and with vineger, helpeth against scabs wet and dry, and against Iters, and against itching: And if it be medled with Linseed sod with wine, it dissolueth and helpeth Pockumes. And if it be sodde sede, rinde, and rote, it cleanseth rotten wounds, and helpeth also against the fester & Canker, and cures wonderfully mensruall blood: and cleanseth the mother, & disposeth and arayeth, & maketh ready conception, as Plinius and Dioscorides write.

*Additio.

(*Zizania, Lolium, Darnel, and Ray, the meale mixed with birdes grease (is sayd) being bound to the head, cureth the ach.)

Of Zinzibero, chap. 195.

Ginger is called Zinziber, and is the roote of an hearbe, and is hot & moist, as it is sayde in Platearius, and some Ginger is tame, and some is wilde, the wilde Ginger hath more sharper sauer then hath the tame, and is more sadder and faster, and not so white, but it becaueth more soone, and helpeth and releueth agaynst colde euills of the brest, and also of the lounge, and easeth and abateth colde ach of the stomacke, and of the guttes, and putteth out easily winde and ventositie. And if Wine that Ginger is sodden in with Comin, be dronken hot, it comforteth the stomacke, and maketh good and profitable digestion, and sharpeneth the sight, and destroyeth and wasteth the web that groweth in the cie: and that doth much better tame Ginger then wilde Ginger, and the more whiter it is, and the more new, the more sharp it is, and the more better: and Ginger is kept thre yerres in good might & vertue, but afterward it waxeth dry, & wormes eate & gnaw & make holes therein, & rotteth also for moisture thereof. I have sayd therefore, that who that purposeth to kepe Ginger by long continuance of time, shal put Ginger among Pepper, that the moisture of the Ginger may be tempered and swaged by drynesse of the Pepper, as he sayth expressly.

(Ginger heateth the stomacke, & helpeth digestion, but it heateth not so soone as Pepper, but afterward the heat remaineth longer, and causeth the mouth to be moister: being greene & well confected in sirop, it comforteth much the stomack & head, & quickeneth remembrance, if it be taken in the morow fasting: it is hot in the second degree, and drye in the first.)

Of Zedoario, cap. 196.

Zedoarium is hot and drye, and the tame is best: and that is most astrine, thinne, and also long, and sharpe in sauer, and not thirled neyther hoarded. The wilde is whitish, and some what sharpe in sauer. And is good and necessary to the same thinge that Cin-

*Additio.

get is good for: and comforteth the stomack and the body, and exciteth and moueth appetite, as pla. sayth.

Of Zucaro, chap. 197.

Sugar is called Zucarum & Sucara. Also. And is made and issueth out of certaine Canes and Rades, which groweth in lakes and pondes fast by a Riuer that is in Aegypt called Nilus. And the iuyce that issueth out of those Canes or Rades, is called Canna Melis, and of that iuyce is Sugar made by seething, as Salt is made of water. The Canes bee broken and put in a Cauldron, or in another great vessell, and is sodde with easie and soft fire vntill it be come thicke. And first it seemeth that it turneth all to foame; but after that it hath rested, it becommeth thicker and thicker. And the most purest and best thereof sinketh down vnto the bottome of the vessell, that it is sodde in, and that which is saity and foamie, abideth and floateth above. And is lesse of sweetnesse & full of holes, and cracketh not among the teath when it is chewed, but vanisheth sodenly and melteth. And the best & most purest doth contrary: and that that is best is put in a vessell, & wereth all hard and white at the fire and at the Sun. And some is citrine and more hot then the other, & shall not be giuen to sicke men that haue the

feauer ague. And good Sugar is temperate in his qualities, and hath therefore (as Isaac saith in Dietis) vertue to drye & to cleanse, & to dissolue and temper, & to make thin and clere, & to moisten the womb without any fretting or gnawing, and to cleanse the stomack, and to plane & make smooth roughnesse of the breast and of the lungs: and profiteth in clereing of the voice, & doth alway hoarinesse & cough, & restoreth the humour & moisture that is spent & wasted; and it tempereth soreynesse & bitternesse of smelling spicery: and is most profitable & necessarie in medicines & in Electuaries, in pouders & in sirops, as Isaac sayth. But it maketh the wombe somewhat to swell, & namely if it be taken after meate, for all sweet things by kind breedeth swelling. Also Sugar changeth sone & turneth into red Cholera, if it be giuen to cholarike men. For as Sugar abateth and quencth the coldnesse & sharpnes of Cholera: so the sweetnesse as it were contrary thereto, exciteth and whetteth & nourisheth Cholera, as Isaac sayth in eodem cap.

(Sugar is a thing very temperate & nourishing, and where there is Cholera in the stomack, or that the stomack abhorreth honnie, it maye bee vfed for honnie in all things wherein honie is required to be. With Sugar and vineger is made sirop Acetose.)

*Additio.

FINIS LIBRI XVII.

INCIPIT LIBER XVIII.

DE ANIMALIBVS IN GENERALI.



As much as the foresaid treatise is ended and finished, as touching those things that beautifieth & maketh faire the earth, touching their vertues & properties, as of oare, mettall, stones, and things that grow vnder the ground, & of trees, beaibes, & grasse, and woads, which

groweth & springeth out of the earth, of whom mention is made in holy writ: now folloiweth to our purpose to shewe and intreate of the vertues & properties of those things that haue life & feeling. And first in generall, and after in speciall, of all beastes tame and wilde, and of all Wormes that creepe on the ground, that be named in Text and Glose.

And

And all that is comprehended of flesh and of spirite of lyfe, and so of bodye and soule, is called Animall: a beast whether he be airie, as soules that flye: or watry, as fish that swim: or earthy, as beasts: that goe on the ground: and in fieldes, as men and bestes, wilde and tame, or other that creepe and glide on the ground.

And Moses assigneth thre manner of beasts in kinde, tame beasts & wilde, and other that creepe on the ground, as it is written Gen. 1. Whereof Basilys speaketh in Exameron, and calleth tame bestes luments, and sayth, that they be bestes graunted and ordeyned to vse: and to helpe of mankinde. And some be ordeyned to traualle, as horses, Oxen, and Camells, and other such: and some to beare wolle for clothing of men, as sheepe and other such, & some to be eaten, as swine and pigges. Whose be creeping bestes and wormes that passe from place to place by stretching of the bodye, and drawing againe together, and moue and passe upward by such drawing and stretching of the bodye, as the Wormes, Adders, and Serpents. And thre manner kinde is of such, for some draweth by the mouth, as small Wormes that drawe themselves by the mouth, and some drawe so forthwarde by strength of the sides and plyauntnesse of the body, as Serpents, Adders, and Snakes: and some creepe on fete, as Cicutes, and Botrates, that be venomous Frogs, and other such beasts, and be called Bestie, as it were Vastie, wasting.

For they haue kindly kinde of cruellnesse, & reeleth and sheeweth their strength now with clawes, now with strength of hornes, now with teeth, as Bores, Lions, Tygres, and wolues. But commonly some be called bestie, that be not tame but wilde, and be kindly more stirring then tame beasts, and more milde then cruell beasts, as Harts, and other such. And in all bestes is vertue of mouing and of feeling, but in some more, and in some lesse, for as the bloud is more pure and clere, some feele better and haue better estimation and knowing, & be more wittye and wylde.

Therefore it is that the Oxe is slow and stable, and the Ass dull of wit, and horse feruent in desire, and couetous of females, the Wolfe wilde, and not tamed, the Lyon bolde and hardy, the Fore wylde, the hound with minde of friendship, & so of other beasts. And some goodnesse of males of manners in beasts followeth goodnesse either mallice of complection, as Basilys sayth, And Aristotle sayth the same in libro de Animalibus, and sayth, that beasts be diuers in manners, for some be right milde, as the Cow and the Sheepe, and some be right wilde and not tame, as the Tygres & the wilde Boare, and some be right hardy, bolde, and proud, as the Lyon. And some bestes be strong, wilde, and guilefull, as the Wolfe & the Fore, and other such. And this diuersity cometh of diuersitye of vertue, that worketh diuerslye in diuers beasts. For as he sayth, libro. 1. Some beasts haue bloud, and some haue none, as Bees and other beasts with riuelled bodies. But such bestes haue other humour in steade of bloud. And beasts that haue bloud, be more then other in body and in vertue. Therefore it is, that some beasts loue fellowshippe, and goe in company, and are wilde, as Harts, wilde Asses, and Camells: And some flye and boyde company, and maye not dwel together in company, as foules, and birds with crooked cleas, and beasts that liue by pray. Whereunto Auicen sayth, that some beasts be tame, and some be wilde, and some liue in towns, and some in fieldes. And among all bestes, many may not liue alone, as Cranes, Bees, and Ampts, that accorde with man in that. And also he saith, that beasts be diuers in nourishing and in feeding, for onely some eat flesh, as the Lion or the tiger, & the Wolfe, & other such: and some eat flesh, and other meat, as Hounds, and Cats, & other such: and some eat grasse, cozne, & other fruit, as horses & harts, and other such. And Arist. saith, libro. 1. some bestes haue their owne sauour and tast, that them liketh, as Bees haue liking in tast of hony, & few other swet things, as the Spider hath liking & tast in flies, & liueth by hunting of flies: and some beasts hit

Insecti.
Flies with
parted
bodies.

other beasts, as the Lion & the Moulse, & other such: & some gather store of meat & feeding, as the Irchin & the Ampt. And why every beast needeth meat & nourishing it is, as Auicen saith, posture of substance, and heat that dissolueth & wasteth moisture, & hot aire that is about the heart. And so alwaye by working of heat, is wasting and losse of humour: & that that is lost, is needfull to be restored, and that by goodnesse of meat and nourishing. And some beasts take their meate by night, as foules that hate light, and some by day. And Aristotle and Auicen saye, that some beasts be alwaye wilde, and some alwaye tame, as Pan, Mule, & the Goate: and some be some made tame, as the Elephant. Of all kinde of tame beasts, some be found wilde, as a wilde man, a wilde fore, wilde hoxles, wilde hounds, & wild swine. And some beasts be full cruell, readye to reise and to fight, and namely in time of loue, & in all seruice of Venus. In all beasts is appetite of loue liking, and then the males warreth and pleaseth the females, and fight for them. And some beasts do sily & warily, that their hoznes and tuskes be hard and sharpe in that time, as wild swine frote themselves against trees, and their tusks whet, as Arist. saith. And some refraineth them much, and some be right wrathfull and angry & of great memory, as the hound, the Camell, & the Ass: and some haue but feeble memory, as the Estridge & Culuer. And onely man calleth to mind that that was forgotten, as Auic. saith. But many beastes holde in minde things y they see & learne, as Arist. saith li. 1. And onely in man is mindfulness, as the minde is obedient to reason. Therefore li. 11. de Ciuitate Dei, Austen saith, y in vnreasonable beastes is wonderfull redinesse & wit, but in them is no science properly to speake of science: but in them likenesse of science is found, for they haue readinesse of wit, in breeding & rearing of their brood, and in building and making of bowers and dens, in saking and getting of meat and nourishing: In medicine and healing of woundes, in flight and voiding of harme, in boding or changing of time and weathers, of knowing

of loue of their makes. For the Hart loveth the Hind, & the Lyon the Lionesse, and the male beare the female, and so of other.

Also Aristotle sayeth, that in euery beast is a radicall member, that is well & head of all the vertues natural and spirituall, and of feeling. And that member is the heart, or some what els in stead of the heart, of the which rote or heart, as Auicen sayth, beginneth creation, making and shape of all beasts. When an vnreasonable beast is perfectly made & shapen, the face therof boweth toward the earth, that is the originall & materiall matter, whereof it cometh, and onely to man, kind ordeyneth & direct vpright stature, wherein mankinde is wonderfully made noble, and passing all other beasts, as the Poet sayth:

Os homini sublime dedit cœlumq;
videre.

Hind hath given to man an high mouth & vertue to looke on heauen. Therefore Basilus sayeth, that if a man be defiled with lust & liking of flesh in obeing to lechery of the wombe, he is made pere to vnwise and vnreasonable beastes, and is made like to them. Also Basilus saith, that all beasts of the earth be comforted and hearted to gender & to get broode of their owne kind, to multiply after them, by gendering heat that tickleth and pricketh, & that falleth most in springing time, when the vertue of the heate of heauen beginneth to haue masterye of bodies of beasts. And in such forme meaneth Aristotle. And also Auicen sayth, that euery beast that hath Semen, gendereth another beast, which is lyke to it selfe. And therefore to euery beast, which may not keepe and saue alwaye kinde in it selfe, kind giueth it a member, by which it putteth out Semen, & another member, wherein it may be received, as the mother in the female taketh Semen: and this is general in all kinde of beastes, in the which is male and female. For the male is at it were a manner worker & shaper, and the female as it were matter to worke in. Therefore euery female beast hath such a member, called the mother, or els some what els in stead of the mother, wherein

the may receiue semen and bꝛode. And that falleth diuerſly in diuers maner of beaſtes: foꝛ otherwiſe in ſuch beaſtes, which lay egges, than in other maner of beaſtes, which containeth perfect beaſtes within themſelues; as Auicen ſetteth enſample of many, following Aꝛiſtotele. And he ſetteth all beaſtes with blood, as foꝛe beaſtes which haue no blood, & ſaith; that they be alwayes moꝛe noble and moꝛe huge and great in quantitie and in vertue, except a fewe beaſtes of the water and ſea. And he ſaith; ꝑ euery beaſt hauing noble blood, moueth with foure instruments, as vnrational beaſtes, with foure ſete: oꝛ els it moueth and ſtirreth with two handes and with two ſete, as it ſareth in mankinde; and ſome moueth and ſtirreth with winges, and with two ſete, as it ſareth in birds and in ſowles with feathers.

But diuers and manye manner of beaſtes be found, hauing moꝛe ſete than foure, as it ſareth in fiſhes that be called Crabs, and ſmall thꝛagges, and other ſuch. And alſo ſome haue moꝛe winges the twayh, as it ſareth in butterflyes, & in Bees, and in ſome longflyes, and in ſuch is but little blood, which is treaſure of kinde. And therfoꝛe the foꝛe lims woꝛke moꝛe effectually in the fiꝛſt manner, then many lims doe in the ſeconde manner, as in beaſtes the foꝛe lims are moꝛe able and woꝛke moꝛe effectuallye than the hinder: foꝛ they haue moꝛe heat, and moꝛe part of heate of blood of the heart, and be neere thereto. And Auicen toucheth ꝑ generall properties of beaſtes and ſayth:

In ſome manner, ſome beaſtes communeth and accordeth in members, as man and hoꝛſe in fleſh & in ſinewes, and are diuers in many things: Fiꝛſt in qualitie and in manner of ſetting and moouing of members, both of the ſimple members and of the compouned, as it ſareth of the Snail, that hath ſhelles, and of the Iꝛchin, that hath prickes, and man hath none: and the hoꝛſe hath a tayle, and man hath none.

And beaſtes be alſo diuers in quantitie, as many in mouth, and in opening of eyn. The opening of the Dꝛoles

eye is much: and the opening of Eagles eyes is litle.

Alſo the members be diuers in number and tale, foꝛ in ſome beaſtes are two ſete, and in ſome foure ſete: & in ſome be moꝛe ſete than foure, as it ſareth in Spiders: foꝛ ſome Spider hath eyght ſete, and ſome other Spider hath tenne ſete. Alſo in qualitie, colour, figure and ſhape, oꝛ in ſoftneſſe and hardneſſe: as an Oꝛe ſete is full harde, and a mans ſete is full ſoffe. And are alſo diuerſly ſet, as it ſareth in the teates of a Mare, and an Elephant: foꝛ an Elephant hath teates vnder the bꝛeaſt, and the Mare in the flankes, betwene the thighes behinde.

And are alſo diuers in woꝛking, as it ſareth in the noſethrills of ꝑ Elephant, with the which he ſighteth. And are alſo diuers in ſuffering, as it ſareth in the eyn of the Keremouſe, which be full feeble, and in the eyn of the Swallow, which contrariwiſe are right ſtrong, as Auicen ſaith. And be diuers in appetite, foꝛ ſome haue a great appetite and deſire to ſerue Venus, and ſome feeble, as the Elephant and the Turtle: and ſome haue appetite to ſerue Venus with all manner kinde of beaſtes, and ſome onely with beaſtes of their owne kinde: & ſome are continent & chaſt alwayes, as Bees. And ſome be great gluttons, and great deuourers of meate, and therfoꝛe they hunt by night, as Wolues which be called Hahala.

(*Hahala, is no proper woꝛd: foꝛ Lupus in Hebrue, is called Zeeb in Chaldeacke, Deba in Arabicke. Deba and Alebha, is the name of all foure footed beaſtes that haue clauwes, that do ſerape tears and rent, as with teath and biting. In the Siriacke, Dabha, Al-dabha and Dahab, of his furious rauening. Geſner in folio. 717. in his booke of beaſtes.)

And ſome of thoſe rauenous beaſtes ſeek ſode by daye, as the Coſhawke, and the Eagle: and ſome other both by daye and by night, as Cattes.

Alſo in euery beaſt nedeth diuers members to ſerue each other foꝛ diuers woꝛkinges.

And so the bones be needfull to sustaine all the bodie: the gristles be needfull to defend the flesh from the hurting of the bones: and sinewes be needfull to binde and to ioyne members together, and to beare and to lead, and to bring feeling into all the members, and be hard to cutting, and plyant to stretch and to binde flesh, and be right needfull to the Well of lyfe, and for gendering of spirites. The lungs be right needfull for breathing, and for gathering and drawing of colde aire, that it may cole the feruent heate of the heart. The stomack is needfull for the first digestion of meats. The liver is needfull to gendering of bloud: beynes be needfull to beare bloud into all the members of the body. The guts be needfull to beare the drafte and dirte to boyde it out of the body. The reynes be needfull, and the gendering stones, to sauing of kinde: the gall is needfull to comfort digestion: the spleene is needfull to gathering superfluitie of the humour melancholicke: the head is needfull to wits that be therein, to glue feeling and ruling to all the body: the neck is needfull for ioyning of the head and the body together, and to bring meate & drink to the stomacke: the breast is needfull to defend the heart and spirituall members: the armes and handes be needfull to workes and dooers: the sides & ribs to keepe and to saue the kinde members: foote and legs to vnderlet and to moue swifely from place to place: the skin is needfull to keepe and defende all that is within from outwarde griefes and hurts: haire be needfull to saue the skinne: nayles be needfull to keepe the uttermost parts, and also for defence in many maner beasts, & kinde hath wisely ordeined in all beasts somewhat wherewith they may defend them against annoyances and griefes and hurtings. And therefore Harts haue hoznes, and Bores haue tuskes, and Lyons vse clawes in steede of swordes, and so in beasts is no default nor superfluitie. And final beasts that lacke sharpe teeth, and clawes, and hoznes, are defended with ablenesse of members, and swiftnesse of flight, as it fareth in Hares, in Fawnes, and other

such. Also euery beast y gendereth another beast, bath eyen except the Pole, y bath eyen closed within a web, and that web is giuen to the Poale, for febleness of sight: and euery beast that bath eares, moueth the eares except man: and euery beast breatheth, but some by wayes which are knowen, as by the mouth, or els by the nose: and some by ppeue wayes, as by pretty holes and pores, as Bores, and flies, and beasts which glide on the ground: And euery soure footed beast which hath bloud hath marrow, & namely man hath much marrow in comparison to his body, and that is needfull to man, for many and diuers workes, & doings. And euery beast y bath hoznes, is cloue footed with hoznes without, except one beast: that is, an Unicorne, that hath but one hozne in the fore head, and one hose in the foote, as an horse.

(*The Unicorne is cloue footed, as the Stagge, called in Gesner Monoceros. folio. 781.)

*Additio.

And euery hozned beast hath hollow hoznes, except the Hart and the Unicorne: and euery hozned beast is soure footed, with material and hard hozne, except a manner Serpent, which is in the region of Aegypt, which is found hozned, and many call that serpent Serastes. And here I speak of beasts which haue hoznes of kinde of bone: for Snayles haue certaine hoznes softe and gleymie, but they are not properly hoznes, but things giuen to Snayles for helpe and succour. For Snayles be feble of sight, and grope and take their wayes, with those hoznes. And if the Snayle meeteth with any hard thing, anone he draweth in his hoznes: (*At the ende of which hoznes, there appeareth a blacke like the sight of an eye, wherewithall it seemeth they haue some sight,) and then he closeth himselfe within his shelles: For he vseth his shelles in steede of houses and Castles.

*Additio.

Also some beasts haue teeth in either iaw, and some haue onely in the nether iaw, & those which haue no teeth in the ouer iaw, be hozned, for that matter passeth and turneth into hoznes.

And

And no Beast which hath crooked teeth or tuskes, as y^e Boze, hath hoznes, for that matter passeth and turneth into tuskes: for tuskes and hoznes accord not in the same beast. Beasts of prey haue teeth departed and sharpe, that they may the better enter and come to the prey, and bite thereof gobbets and peeces, as Wolves and Lyons. And tame beasts, as the Cowe, and beasts that be made tame, as the Elephant & Camell, haue teeth lyke high and nigh together, as if were one bone, that they may the better cate grasse and hearbes, and bite them the more euen nigh the ground, and no beast hath more rowes of teeth in his mouth than twayne, except certayne fish, that haue great teeth in their iawes set farre asunder, as the teeth of a Sawe, and haue also teeth set within, and with those inner, they gather and holde the meate, least the water shoulde wash it some out of their mouthes, as it fareth in water Wolves, that are Lutes, and in manye other, as Aristotle sayth:

But it is sayd, that in Inde is a beast wonderfully shapen, and is lyke to the Beare in body & in haire, and to a man in face, and hath a right red head, and a full great mouth and an horrible, and in either iawe three rowes of teeth distinguished asunder. The viter limmes thereof, be as it were the viter tymes of a Lyon, and his tayle is lyke to a wild scorpion with a sting, and smiteth with hard bristle prickles as a wilde Swine, and hath an horrible voyce, as the voyce of a trumpe, and he runneth full swift, and eateth men: & among all beasts of the earth, is none found more cruell nor more wonderfully shapen, as Auicen saith, and this beast is called Baricus in Greeke, as he saith. Also libro. 8. cap. 22. Plinius saith, that Helia writeth and saith, that among the Medes is a beast, that is most wicked & euill, which he calleth Mancichora, and hath three rowes of teeth set a rowe, and together in a combe wise, and is lyke to a man in eares and in face, and hath yelow eyes and red colour like to a Lion, with a Scorpions tayle, and stingeth

with bristle prickles, and hath a voyce lyke to the voyce of a man. And if a man singeth to a pipe and to a trumpe, it seemeth that this beasts voyce accordeth with the trumpe and tune melodie. And so this is the same beast, that Auicen and Plinius speake of. Also euery beast that gendeth and getteth a beast, hath two reynes & a bladder, but beasts that laye egges, haue neither bladders, neither reynes: for in birds and foules superfluitie of moysture passeth into feathers and clawes, and in fish, into the shelles and scales: and therefore they needeth no instrument to receiue superfluitie of moysture.

Also euery beast that hath hoznes & no teeth aboue, chaweth his cudde, and hath many wombes, one full great, and another lesse, one long & another wide, & many manner digestions be the cause, whereof such a Beast, hath so manye wombes: for his meate is dreye, and is not right well chewed in the beginning when the beast feedeth, and that is for hast of eating, and for this cause this meate so swallowed, needeth to be chewed againe, and then the meate is drawn out of y^e more wombe to y^e mouth, and so the beast doth chewe it againe. And when the meate is chewed, it is sent to the second wombe, that it maye be there digested: & so to chew is called Ruminare, as Auicen saith, and Ruminare is to chew the cud.

Also libro. 2. cap. 1. Auicen sayth in this manner, I saye that each Beast with fallowe hath fatte braine, and that the beast that hath no fallowe, hath no vntuous marrough: and euery beast that breatheth hath lungs, as fishes haue braunches, whereby they drawe in, and put out water and ayre: and euery beast that hath bloud, hath hart and liuer, and beasts that be without bloud, haue no heart, but haue somewhat els in stee of heart, that is seate and Well of life.

Also all beastes that gender, haue gall, some pryncely and hid, as the Hart, Horse, and Mule, and some openly known and seene. Onely the Dolphin wanteth gall, though he gendeth & breedeth.

And

The beast is called Hanthi. Look in the letter H. following, for this beast his description.

And other beastes that lay egges, haue gall great or small, as fishes and Serpents. Also he saith, that euery Beast that hath blood hath semen: and euery beaſt without blood that gendereth another, hath ſiue wits, except the mouſe with eyen healed and couered, and hath the blackie of the eye vnder a ſkinne: and in ſome beaſts the wayes of wit and of feeling, be preuene and be hidde, as eares and noſethrills in fiſh, which heare as it is well knowen: for they ſpye and voyd ſuſhing and noyſe: they ſnell well alſo, els would they not come to the net, for milke, nor for fleſh roſted. For fleſh roſted, crabs come into wilkes and pitches. Therefore Ariſtotele ſaith, as Auicen meaneth, that the Dolphin, and other manner of fiſh, fall to the bottome ſodainly, as it were in Epilepsia, when they heare ſodaine thundering, or great mouing and noyſe, and be taken as they were dronke. And fiſh ſpyeth and voydeth the place of waſhing and ſlaughter of other fiſh, and the blood of other fiſh, and ſpye and voyd alſo hoarie and vncleane nets, and come gladly into net. And beaſtes with crimping bodies haue ſharpe wit & feeling, though it be priue and hid, as Bees and Antes, that heare and ſnell a farre, and haue liking in certaine odo: and ſnell, and dye in ſome odour of Brimſtone, and of burnt leather, and of burnt Hartes hories: and ſo Bees abide not in places of euill ſnell, but they reſt in places with good ſnell and ſweetneſſe, as he ſaith.

Also he ſaith, that beaſts are diuers in manner of voyce and of crieng: for ſome haue ſtrong voyce and ſharpe, and ſome feeble and lowe, and ſome with little voyce or none, and onely beaſts that haue the woſen of voyce, and lungs and breath, haue voyce. But ſome breathe not, and maketh ſometime noyſe & ſometime an hiſſing. And beaſtes that haue voyce make tunes and melodie, & ſome crye, chitter and ſing, namely in time of gendering and of loue, and they knowe each other by their owne voyce, and call and pray each other to loue. Also he ſaith, that each beaſt, that hath blood and

goeth, waketh and ſleepeth, and euery beaſt that hath eye lyddes, cloſeth them when he ſleepeth: and euery beaſt that layeth egges, maketh ſmall ſleepe.

Also euery beaſt needeth meate and no: riſhing according to his complection, and that is right needfull and neceſſary for ſuſtenaunce and weying of the beaſt, or for the reſtoying of that thing, which is loſt by kindly heate.

But in receiuing and taking of meat and drinke there is great difference: for ſome going beaſtes with complete and even lippes, drinke ſucking, as man, horſe, colwe and mule, and other ſuch: and beaſtes with vneuen lippes, in the which the neather lipp: is ſhorter then that ouer, drinke lapping, as an hound & cat, and other ſuch: and ſo by diſpoſition of euennesse and vneuenneſſe of lippes, ſome beaſts in drinke ſucke, & ſome lappe: and therefore kinde ordaineth wiſely in hounds, and in other lapping beaſts, tender tongue, long and pleaunt, & the tongue is the moze able to lick & to holde the water, and bring it to the mouth. But many ſoure ſoked beaſtes, drinke not but ſeldome, as Conyes, and Hares and other ſuch: for meate of ſuch beaſts is right moyſt, and that moiſture ſufficeth to them in ſtede of drinke, & to bring their meate into the members, & to coole kinde heate. And other beaſts that be full hot and drye, either of complection, or by accidentall heate and drinke, and vſe drye meate or hotte, made therefore drinke to the ſoreſaid things & doings: and this is the cauſe why Culuers and other birds that be not raueners drinke: for they eate corne & graines and other ſuch, and their meate is fatte, hot and drye.

And ſowles and birds of praye, vſe moyſt meate indeed, and drinke therefore but ſeldome, and when they drinke, it is token of ſickneſſe, and that vnkind heat hath paſſing maſterie in them, as Auicen and Ariſtotele meane. And Auicen meaneth, that beaſts with little bodies, be moze ſpye and hardie, and wittie, than other beaſtes with great bodies: as it ſaith in Spiders, Bees, & Antes, their workes be ſo ſighe and ſubrill,

that mans wit may not comprize to doe such woorkes, for in them kinde rewardeth in sleight and in wit, that that seemeth to be withdrawn from them in might and in strength, as he saith.

Also in li. de mirabilibus mundi, circa finem, Solinus saith: that every beast with crooked teath as a sawe, is a Clut-ton, and fighteth: as it fareth of houndes, Panthers, Lyons, and Beares. And the females of such beasts bring forth young, vnperfect and vncomplete, as the Witche bringeth forth blinde whelpes, and the female Beare bringeth forth a lumpe of flesh not deuised by shape of members: and she keepeth that lumpe hot, vnder hir arme pits, as the Hen sitteth on hir egges: and the female Beare, licketh that lumpe of flesh, and shapeth it some and some, untill it receiue perfect figure and shape of a Beare. Also the Panther & the Lions bringeth forth whelpes, but not complete nor perfectly shapen, and euery beast that bringeth forth many young, loueth best the first, and accounteth it most kindly hir owne, and therefore some beasts eat and deuoure their owne byrde, except the first, as some Swine doe oftentimes.

Also he saith, that in all beasts that bring young forth, vncomplete and vnperfect, the cause is gluttonie, for if kinde would abide untill they were complete and perfect, the whelpes would slay the damme with sucking, for immoderate & ouer passing appetite: and therefore in such beasts, kinde is swift to bring them forth some, or to make them some dye, least they shoulde grieve the damme to soze, and such beasts, brought forth in that manner, fight for meate and food, as Auicen saith, and hate each other. Therefore kinde hath ordayned remedie to saue the kinde of those beasts, and ordaineth that such beasts may bring forth many young at once, so that if it happen that many of them be dead and lost in fighting, the kinde of them maye be saved in few & not too many. Therefore the female Wolfe, whelpeth many whelpes, as the Witche doeth. And the Adder that is called Vipera hath twentie young at once, as he saith: and so

for the increase of this Vipera be many alive at once in the wombe, for desire of nourishing they sucke much, & draine of the humour so much, that the damme sufficeth not to sustaine so many in hir wombe: therefore she sayleth and dyeth ere she may bring forth hir kinde at full. Also Aristotle and Auicen say, that beasts with teath toynd together and blunt, haue few increase, and beasts with teath departed farre a sunder and sharpe, and set with many chinnes, haue many young, and much semen, & beasts with little bodies, gender more than beasts with great bodies. And beastes that gender little and haue few of their kinde, haue few teates and diuersly, and set in diuers places. And therefore the Birch hath many teates, and the Sow also, & be beasts that haue many young. Also beasts that vse superfluitie and continuance of the seruice of Venus, haue much shorter life than those beasts that serue Venus temperately and seldeome: and therefore gelded men lyue longer than other, for in them the sinewes are cut, by the which semen shoulde come downward to effect and woiking of generation.

Also in libro de Spermate Galen and also Constantine tell the cause and reason thereof. And Auicen libro de Animalibus affirmeth the same and sayeth, that Sperma is gendered and cometh of good blond and full digested, the which blond is readie to turne and to passe into nourishing of members, and therefore when a man sheddeth that humour seminall, the man is greatly discoloured, and the body more feebled than though he bled soztie times so much: for Sperma is a thing able and made readye to passe into nourishing of members: and therefore when Sperma passeth out of the bodie, kinde fading and nourishing of the members, is taken and withdrawn, and so thereof is great losse of spirites and of vertue in the bodye of the Beast. And so immoderate and ofte gendering is cause of spoiling and vndoing of the body, and so the lyfe is shortned.

And therefore the Elephant lyueth

longest

longest: for he loneth chaltitie, and
vserh lecherie but selborne. Huc vsque
Aristoteles.

Auicenn, and solinus, and Isaac in
diets vniuersalibus, treateth of beasts,
in that they be feeding and nourishing for
mans body: for some beastes accorde to
mans complexion, as Lambe, Bilde,
Sheepe and swine among tame beastes:
hart and hinde, Bucke and Does a-
mong wilde beastes. And some be all
contrary to mans complexion, and that
for great heate, as the Adder Tyros, and
other Serpents: or els for to great cold,
as Spiders and Scorpions. And some
are vnylike to mans kinde, but they be
not all contrary, neither poyson: as Fr-
chins, Hares, and feres, & other beastes
with fleshy of beaute smell, for of suche
beastes, cometh worst nourishing of
mans body. And wilde beastes be more
hot and drye, & leane, than tame beastes,
and that for continuall mouing, and for
heate of the ayre that they be in, and al-
so for drynesse of their meate and nour-
ishing, and therefore their fleshy is more
hard, and harder to digest, and that is
known, for when they beaine, they
fleshy rotteth not so sone as the fleshy of
tame beastes.

Therefore all fleshy of wilde beastes,
is lesse sauoury and nourisheth lesse, than
fleshy of tame beastes, except the fleshy of
wilde Does, that is much more sauorie
than other, and better, and more nour-
ishing. Their bodies be made soft by
mouing, and humours be made small &
thin, and the pores be opened, and hu-
mours that be cause of heauie smell, be
dissolued and amended, and for because of
mouing and of traualle, they be acciden-
tally made more sauoury, for by suche
running and mouing about, they kinde
coloure is tempered: and therefore in
wilde beastes that run and traualle much,
the heauie smell and sauour is taken a-
way, and their fleshy is made the more
tender, for their pores be opened, and the
humours are tempered, that their fleshy
may be the better and sone dissolved, &
corporate into members, and because of
kinde drynesse, their fleshy is the later dis-
solved in the members.

Also some beastes are fed and nour-
ished in moist places and watry, and their
fleshy nourisheth sone, and is sone dig-
ested, but it is sone dissolved of the mem-
bers. And some are fed in moist places
and in drye places, and their fleshy is bet-
ter in keeping and governing of health,
and more accordyng in comfortyng, and
more perfect in during in the mem-
bers.

And other beastes that be made tame
and fed in houses, haue more gloynt &
great fleshy, because of great eating, and
of corrupt meate, and therefore they
fleshy is hard nourishing, and dissolued
slowly both in the stomacke, and in the
liuer: for as Hippocrates saith. We
know goodnesse of kinde of beastes, as
touching nourishing and feeding of the
body, it helpeth to know place & pasture
where they be fed, and aire moyst or
drye where they dwell, and quantitie of
mouing and of rest, and how they are
disposed accidentally or kindly in idle-
nesse or in traualle. And beastes that are
kindly tame, be lesse hot & more moist
than wilde beastes, and therefore their fleshy
is more soft, and the sone digested, for
by great rest and ease the pores be clo-
sed, and the thicke humours be tempe-
red by heat that is closed within, and so
the fleshy softeneth and tendereth. And for
they eat and drinke much, their super-
fluite of humours increaseth sone, and
fatnesse is increased, and therefore the
bodies of such beastes, are much nour-
ishing and sauoury, and passeth sone
into the members and into the byghes.
And for multitude of gleamynesse and
of moysture, such fleshy rotteth sone, and
gendereth superfluite of humours. And
though it fede kindly and much, yet for
passing moysture it is sone dissolved, and
passeth out of the members. And so acci-
dentally it nourisheth the body lesse then
fleshy of wilde beastes. For though their fleshy
of wilde beastes nourisheth but little, yet
for it is hard to dissolve and slow, it ab-
deth longer in the members, in which it
is incorporate. Therefore men in olde
time sayd, that it nourisheth the members
accidentally.

Also in all manner kinde of beastes,

the male is more hot and lesse moist than the female, and therefore flesh of male beasts is more subtil and better feeding than the flesh of females, except Goats flesh, that is better in the female than in the male, for in the female moisture tempereth the drynesse of complexion, and in the male, heate kindeleth or tempereth not y^e kind drynes of the male: & therefore in this manner kinde of beasts, the flesh of the female is better than the flesh of the male, for it is more temperate, and not passing drye, & that though it be fresh or olde, and namely when it passeth not from age of sucking, for then the goodnesse of milke of the female tempereth kinde drynesse thereof. And gelded beasts be meane betwene complexion of male and of female: for flesh of gelded beasts heateth lesse, than both flesh of males, and more than flesh of females: and is digested slower than male flesh, and sooner than female flesh: and are therefore lesse nourishing, and worse than be males, and better than females. And it is a generall rule, that among beasts that be kindly moist, the male is better than the female, and better in perfect age, than in vnperfect age: and among beasts that be kindly drye, the female is much better than the male, and more in vnperfect age, than in perfect age, as he saith.

Also goodnesse of beasts, varieth by diuersitie of age, for beasts that be nigh the age of sucking, be of great moisture and gleyminesse, and also of sodernesse, and therefore their flesh gendreth superfluitie and fleame: but if it be beasts that are kindly drye, as Kotherne, and Goates. And flesh of such beasts, as Calues, is good in such an age, & namely if they be nourished with good milke, and best if they be weaned, for it is lesse moist and gleymic, and of more temperate sadnesse. And in young age, when beasts be full warden, then they flesh is more hard and drye, and namely if the beasts be of drye complexion, and therefore their flesh is more hard to digest: and is better in comforte of the members, and in during more than in ruling of health, as he saith.

And in the fourth age when they be full olde, their flesh is more vnprofitable to meate, and that for double cause: For than kinde heate is nigh quenched, and substantiall moisture is full nigh wasted, and therefore their flesh is full hard and not good to digest, and namely if the beasts be of drye complexion. And it is generall among all beasts and fowles, that while they grow and were: they flesh is better to meate, and better feeding, than it is when it passeth into feeblenesse for age, as he saith.

Also in pasture and feeding is diuersitie, for beasts that be fedde in mountaines, haue better blood, and more subtil and sharpe, for scarcitie of meate. And those that be fed in marreys, haue more great blood and more fatnesse, and lesse heate, and lesse stopping. And beasts that eate grasse and hearbes, as meate, are more voyde in Winter, than in Springing time or in Summer, for in Winter their meate faileth, and therefore they were fat, after the middle of Springing time or before, and wereth much, and their flesh is more sauourye and better because of plentie of conuenable meate.

And beasts that eate smal grasse and hearbes, are more fat from the beginning of springing time to the middle of Summer, and their flesh is then best, for then they finde conuenable meate and good and tender, for then they haue conuenable meate and fode. And other beasts that eate crops, boughs, twigs, & also bzaunches, are good from the beginning of Summer vnto Winter: For then boughes and bzaunches, are both full moist and tender. And so beasts, that eate full smal grasse and drye, are better than those that eate moist grasse and hearbes: and those that eate tender boughes and bzaunches are much better than those that be fedde at home with fruite. And those that eate and drinke lyttle, are better than those that eate & drinke much: for beasts that are fed in fieldes and in mountaines, haue great trauaile and mowing, and are therefore better than those that are fedde at home.

for those that be in mountaines and in fields, haue and drinke moze subtil ayre and dye, because of running about. And so superfluitie of humours is soze, dried, & their complexion is made temperate. And againward, beasts that are fed at home, be found lesse good and profitable in cōplection, for scarcitie of pure aire, and for default of mouing, and for plentie of meate and of drinke.

Also beasts are diuers, for some are fat, and some are leane, and some are meane: for the flesh of them that are fat, is woost to meate, for it grieneth & letteth digestion, for it sterteth about the meate, and maketh the meate to swell, and softneth the roughnesse of the stomacke, and causeth the stomacke to be slubber and gleymie: and therefore to great fatnes dissolueh a moyst stomack by reason of failing of the vertue contentiue, comfoztatiue, and expulsive: and it kindleth and heateth to some an hot stomacke, as fire is ofte kindeled without by fatnesse: and therefore men in olde time had and commaunded, that of most fat beasts onely the red flesh shuld be eaten, and the fatnesse done awaye. And most leane beasts are sinewie and tough, and haue lytle blood and lytle moysture, and giueth therefore lytle nourishing to manns bodie. But beasts that are meane betwene fat and leane are most profitable, for they haue not so much fatnesse to kindle the heate of the stomacke, nor to make the roughnesse of the stomacke slider: nor so much leannessse to cole the stomacke, and to spoyle it of blood.

Also beasts are diuers in chaunging of time, for some beasts haue scarcitie of marrow and of blood in one time, and are full thereof in the contrary time, as it is openly knowen in shell fish of the sea, and in mans braine, and percase in euery beasts braine, as Aristotle sayth, openly in libro de proprietatibus Elementorum. And therefore many wer sicke in one part of the month or of the yeare, y another time be knowen whole and sound, and cleane of all sicknesse in contrary time, as it saith in Lunaticke men and in mad men, and in Caduc men

that haue the falling euill. Whereof seeke moze before cap. de Luna. And so Auicenn speaketh of the Ape and saith, that the Ape is glad or soze by chaunging of times, and namely by the course of the Moone: & also in some season, beasts wer leane, though they haue neuer so much meate, and were fat in sleeping in the contrary time, as Auicenn saith: and he sayth, that Clypes a manner kinde of mice, that moueth not in Winter, but lye as they were dead, and eateth not, were fat in sleeping, and wake in Summer time, and moue themselves against the heate of the Sunne: and he telleth wonderfully of the Swallowes and of other foules, that be found as it were dead in hollow trees in winter time, and quickeneth and waketh after, as it were sleeping they are made strong, and shew themselves strong and swifte in Summer time: and so the female Beare, after that she hath conceived, hideth hir selfe long time in priue places, and taketh no meate that time, as Auicenn sayeth, and Aristotle and Solinus meaneth. Like within cap. de Vrso. Also fish in one month wereth fat, and some afterward were leane: and some wereth fat in the Northerne winde, as fish with long bodies, & some in Southerne winde, as fish with broad bodies: and some in raine time, as Aristotle sayeth. Rayne water accordeth to all manner shell fish, except the fish that is called Roytera, that dyeth in the same daye, if he taste rayne water: and too much rayne water grieneth some fish: for it blyndeth them. And some beasts sometime change and renew themselves, and cast of and chaunge their superfluitie, as Crabbes change their shells, and Hartes theyr hornes, and Goshawkes their feathers. And Isaac meaneth and sayeth, flesh of beasts in which dyneesse & heat hath mastery, is not full good, as Camell flesh, and is not full good in Summer, but Camells flesh is according in winter: and flesh of beasts that be hot and moyst, as sheepes flesh, is good in springing time: and competent in harvest. Flesh that is colde and drye, is not full good, as Goats flesh colde and moyst.

And

And Swines flesh is best from the middle of Summer to the ende, and worst in Winter, and meane in Springing time and in haruest. And so Hippocrates saith, that Swines flesh is good in Springing time, and lesse worth in haruest, and lesse worth in Winter. And Goates flesh is good in Summer, and Sheepes flesh in Springing time: and in the beginning of Summer, flesh of beasts, as it is ordained to mans meate, is diuersly dressed & ordained to mans meate: for as Isaac saith, flesh of beasts is sometime roasted, and sometime fryed, and sometime sod in water with salt. Flesh roasted and fryed is great and dry in feeding and nourishing, and harde to digest, for the moysture thereof is wasted, and then the flesh taketh driness of the fire: and right fat flesh should not be eaten but roasted, so that the moysture thereof may be drawen out of the substance thereof. Sodde flesh is more moyst and more easie to digest, for the water tempereth & maketh it moist: and sometime in the water in the which flesh is sodden, is spicerie put, & thereof is made diuers sauce, and keepeth and sauereth the flesh in his kinde goodnesse, and amendeth it both in smell and in sauour, and maketh it vertuous to destroye and put out diuers sicknesses and euills. And it is necessary to seeth flesh of dry beasts, and to roast flesh of moyst beasts & fat, and to dress flesh of meane beasts betwix these twaine, with diuers manner of sauce, and this dressing is done in many manner of wise: for some flesh of beasts is wholsome, and accordeth to roasting, and is not ful good sod. And then flesh and Goates flesh is better sod than roasted, & Swines flesh & Sheepes flesh is better roasted than sod: for by seething dry flesh is made moyst, & by roasting moyst flesh is dried, and therefore for the moysture thereof, it is good to roast Swines flesh, and for passing driness thereof, it is good to seeth Goates flesh & Dre flesh.

Also flesh of those beasts varieth and is diuers, by such accident and dressing, for Swines flesh roasted, is amended and made better by roasting, and appaired by

seething, and Goates flesh is better sodde, and worse roasted: and so it is to know of other. Huc vsque Isaac in Dietis.

Also beasts are ordained, not onely for meate of the bodie, but also for remedie of euills, and also for many manner of medicines. All kinde of beasts, wilde and tame, going and creeping, is made and ordained for the best vse of mankind, as Plinius and Iohn Damascenus meaneth. But some beasts are ordained for mans meate, as Sheepe, Harts, and other such: and some serue for the seruice of mankind, as Horses, Asses, Oxen and Camells, & other such: and some for mans mirthe, as Apes, Parrots, and Popinays: and some be made for exercitation of man, for man should know his owne infirmities, and the might of God, and therefore are made flies and lice: and Lyons & Tygers, and Beares be made, that man may by the first know his owne infirmities, and be ascard of the second, & haue succour by calling of Gods name. Also some beasts are made to reloue & helpe the neede of many manner infirmities of mankind, as the flesh of the adder Vipera to make Triacle, and the gall of a Bull and of other beasts and fowles, to do away dimmesse of eyen: and an Adders skin sod in Oyle, abateth ache of the eares, and that in wonderfull manner, as Dioscorides sayth in libro Aesculapij, De oculis membrorum virtutibus.

It is sayd, that if he that hath the Emoroides sitteth on Lyons skinner, the Emoroides shall passe away from him, and Wolues slye from him, that is annoynted with Lyons dirte: also there he saith, if the tayle of an old Wolfe be hanged at the Colwes skall, the wolues will not come there nigh: also Dioscorides saith, that Beares eyen taken out of the head, and bounde together vnder the right arme of a man, abateth his seuer quartaine. Also the long teeth of a Wolfe healeth Lunaticke men, as he saith, and so sayth Pythagoras and Plinius also, and telleth, that tame foure footed beasts dread and slye, if they see a

Wolues eye taken out of the head. In libro Viatico Constantine saith, that the haire of a white hound without any blacke speck, helpeth them that haue the falling euill, and keepeth them from falling, if that haire be hanged about their necke: and such a thing saith Pythagoras in lib. Romanorum, and saith, If a ring be made of the hooe of a white Ass, that hath no blacke speckes, and he that hath the falling euill beare & weare that ring, that ring keepeth him from falling. And also he saith, that the gall of a Bull anoynted vnder the nauell, laxeth and softeneth the wombe.

Also he saith, that the tooth of a Serpent, which ought to be taken out of the head while the Serpent is a lyue, and hanged after about him that hath the feuer quartane, that tooth destroyeth his quartane. And if thou besmoakest the house with the lungs of an Ass, thou cleanseest the house of serpents and other creeping wormes. Plin. saith, that these vertues and properties, and many other wonderfull, be hidde in lins and members of beasts, as it shall be saide more hereafter in the kinde and properties of perticular beasts: for nothing is in the body of a beast, without medicine, open, or hid: for the skin, haire, horne, naile, clawes, flesh and blood, be not without remedie, nor the onely dirte.

¶ De Animalibus in speciali. cap. 2

For because the kindes and properties of beasts is shewed in generall, now by the helpe and grace that is sent from aboue, following to our purpose, we shall intreate of the vertues and properties of some Beastes and creeping wormes in singular and in speciall, and that by the order of A B C.

¶ Of Ariete. chap. 3.

The Ramme is a Beast that beareth wool, pleasing in heart, and mild by kinde, as Isidore saith lib. 12. cap. 1. And

is Duke, leader, and Prince of sheepe.

Therefore kinde giveth him great strength passing other sheepe. It is seemly that the Ram that is Duke and sender of other sheepe, be more strong & mightie, than other sheepe: & therefore Isidore saith, that the Ram is called Veruex, & hath that name of Vires, strength, and as it were a man, for he is male & master of sheepe, and is more vertuous and stronger than other.

As Isidore saith, this name Veruex commeth of Vermis, a worme: for the Ramme hath a worme in his head, and for fretting of that worme & itching, the Ramme is excited, & pusseth full strongly, and smiteth full harbe, all that it meeteth: and therefore the Ram is called Ariete also, and hath that name of Ares, that is Greek, and is to our understanding, vertue: for in flocks, the males are called Arietes, for they be vertuous and mightie, to get and gender Lambes, for they passe other sheepe in greatnes of body & of might, & strength and vertue.

Also this name Ariete commeth of Aris, Altars, for as Isidore saith, This beast was first offred on Altars among Nations, and so the Ramme is called Ariete, for he was slaine by Aaron at the Altar, and so by Moses law the Ramme was principally a cleane beast both to sacrifice and to meate: for he was offered couenably for sinne of the people, and is clowd soted, and cheweth his cud, and was eaten indifferently of the people. And as Isidore sayth libro. 12. sheepe were called sometime Bidentes: for among eight teethe that they commonly haue, two teethe be higher than any of the other, and therefore Nations offered them principally in sacrifice to the Gods, as he sayth libro. 8. capitulo. 47.

Plinius speaketh singularlye of the Ramme, and sayth, that it is the kinde of the Ramme in the lussines of his youth for to noye the Lambes, and to followe the Calves that come against him. For he is farre more tractiue and more profitable in age: and neuerthelesse he is more reuell in heart then the Cwes, and

Onium.
In He-
brue Ail,
& Eel.
Caldæus.
Dikerin.
Arabie.
Rab'sa, &
Rab'sa h.

Aries.
Dux est

his

his cruelnesse abateth; if his hoznes bee pearced nigh to the eare. If his righte gendring stone be bound, he gendzeth females; and if the lefte be bounde, hee gendzeth males: and he gendzeth males in the northerne winde, and females in the Southerne winde. And such Rams as haue black veynes vnder their tougs, such Lambes they gender in colour: for if his veynes be black vnder the touge, his Lambe shall be blacke: and if they be white, the Lambes are white: and if they be speckeled the Lambes are so. And Arist. & Auicen meaneth the same. Loke within De Oue.

The Ram hath a fall harde forehead nigh as a hozne, and feeble temples, and somewhat gristly, and therefore for the defence and keeping of the feeble parte, kinde giueth him great hoznes and right hard about the feeble place of the temples, and be crooked and bended as a round shell, but they be somewhat sharp in the endes, insomuch, that they maye defend the head with sharpnesse & hardnesse of hoznes, and withstand enemies, and fighteth with them, with sharpnesse of hoznes, as he saith. For it is not seemly that kinde should leaue the defendour of the flocke without weapon & defence. And therefore kinde giueth him two hoznes bent, as it were circles, to defend and succour his owne head, which is feeble of it selfe, and is the more bolde and hardie against aduersaries and enimes by trust of weapon, by the which hee is strengthened and defended. And therefore he goeth the more boldly before the flocke, and beareth by the head, and pitcheth downe the fote, & treadeth strongly on the ground, and is cloue foted.

His claes be thicke with long haire in the locks, and defendeth himselfe against the iniuries of hot aire or colde, with strong and thicke sell and skinne, and therefore one side of the Rams skinne, by reason of the strength thereof, suffeeth and sustaineth the violent craftes of Curriers or parchment makers, passing other sells and skinnes of other sheepe, and be more able to receiue and to hold printing and painting of diuers colours, as he saith.

And in time of loue, the Ram fighteth for his Calves, and raseth with his hoznes on his aduersaries. And for to push his enemy the harder, he draweth backward, and raseth and leapeth upward, and smiteth with his fiercenesse, and bulbeth with a kinde of violence. And li. 8. Auicen speaketh of Hammes and saith, that Rams, Goates & Bucks, goe much in raine, and hide not themselves in Winter for colde, but they goe sometime out of hot places into colde, & when it raineth, they flye not the raine untill they be dead. And Rams by kind follow Goate bucks, and rest all, till the Heerde take one of them, and make him goe before, and then other follow some. And they dread kindly the thunder, as sheepe do. And if a sheepe be with lambe, and heareth the thunder, she casteth hir Lamb for dread, and standeth for feare. And sheepe with the sheepe before midnight, and after part, and chaunge and turne, from side to side in sleeping. For from Springing time to Haruest they sleepe on the one side, & then vnto Springing time they sleepe on the other side, & hold by their heads while they sleepe, except they be sicke, and they chew their cud sleeping as they doe waking, and if it happen that they stray and go away, they come not againe, but if the Heerde bringeth them againe.

And Isaac in dietis saith, that Rams in youth bee lesse moyst and gleymie then sucking Lambes, and that is because of the age that hath mastery ouer their complexion, and therefore they flesh is better than flesh of Lambs and of Calves, and gendereth better bloud, and namely if they be gelded, for they heate is tempered with accidentall moisture, and so the flesh is of good sauour. But when they passe in age and be full olde, then for age they fayle in heate, but if they be gelded: if they be gelded and passe in great age, then their heate faileth by double cause, for lacke of gendring stones, and also for age. And therefore their bodies be cold and dry as it were a sticke, and be more harde and vnsauourie, in comparison to Goate, Oxen, and other such, that be worst in age.

And the bodies of rams, that be kindly hot and moyst, be more better then bodies of other beasts, that are kindly cold and drye in great age. Huc vsque Isaac in Dietis.

Aristotle and Auicen lib. 6. meane, that Rams and Goate buckes, lyke as other Beastes, haue a certaine proper voyce, by the which they crye and call to them the females in time of gendering and loue. And Rams that drinke salte water, gender before other, and be sooner moued to loue: and when y^e old Rams be sooner moued to gendering & to loue, than the young in due time, that is token of goodnesse of that time in y^e yeare: and if in that time the young Rams be sooner moued than the olde Rams, it is token of a pestilence of sheepe in that yeare as he saith.

¶ Of Agno. chap. 4.

Agnus.
Rebes.

The Lambe is called Agnus, & hath that name of a name of Greeke, as it were milde as Lidore saith. For among all the beasts of the earth, the Lambe is most innocent, soft and milde, for he nothing grieneth nor hurteth, neither with teeth, nor with horne, nor with clawes: and all thing that is in the Lambe is good & profitable, for the flesh is good to meate, and skin to diuers vse, and wool to cloathing, and the dirte to lande, and clawes and hornes to medicine, as Lidore saith lib. 7.

Latines suppose, that this notion Agnus cometh of Agnoscendo, knowing: for passing all other beasts, the Lambe knoweth his owne dam, insomuch, that if she bleate among manye sheepe in a flocke, anone by bleating he knoweth the voyce of his owne dam. Auicen and Aristotle meane, that some Lambes be yened in springing time, and some in harvest time, and some in winter: but those that be yened in springing time, be more huge and great of body, & more stronger of bodye, then those which be yened in harvest and in winter. But in some countries and lands many men set winter Lambes, as for Lambes of springing time, and meane, that onely these beasts

be profitably yened in winter time, as Plin. saith li. 8. ca. 47. and ther it is said, that Lambes which be conceiued in the northerne winde, be better than those that be conceiued in the southern wind, for then males be gendered and conceiued. And Lambes haue such colour in flesh and in wooll, as the Ramme & the Cat haue colour in veines of y^e tongue, for if the veynes be white, the Lambes be white: and if the veynes be blacke, the Lambes be blacke: and if they bee speckled, the Lambes be speckled. In sucking time the Lambe bendeth his knees, and for the dam should giue the more milke, he thrusteth and pusheth at the vnder of his dam, and beseteth the dam with bleating, and sawneth with his taile when he hath found his dam, and beareth vp the head, and sucketh neuer but first it areareth vp the head, & hath small wooll and crispe, and manye maner wise folded in it selfe. Cold grieneth Lambes, and namely in raine weather, and be glad and ioyfull of the company of folke, and be eleing and sozie, & dreatheth full soze, when they be alone. The Lamb hoppeth & leapeth before the flock, & plaieyth, & dreatheth full soze when he seeth the Wolfe, and flyeth sodainlye away: but anone he is assonied for dread and stinteth sodainly, and dare flye no farther, and prayeth to be spared, not with bleating, but with a simple chere when he is taken of his enemye. Also when Butchers bind him fast, he defendeth him not with teeth, neyther with horne, and if he be spoiled either of his fell or of his skinne, he is still an innocent and an harmlesse beast, and whether he be lead to pasture or to death, hee grudgeth not, nor prauncheth not, but is obedient and make, as Plinius sayeth. It is perill to leaue Lambes alone, for they die sone if ther fall any strong thunder. For the Lambe hath kindly a feeble head, and therefore the remedy is to bring them together, and lette them goe together, that they may be the bolder because of companye, and the more hardy.

Of Agno anniculo, ca. 5.

Agnus anniculus is a Lambe of full age of one yere, & is within the space of one yere, the better it is & farther it is fro sucking, for his moisture of complexion increaseth by weaning and departing from milke, & superfluitie of moisture is tempered, namely if it be not yet gelded, as it is said openly in Dietis. And lambs of twelue moneths olde that be found in body, & cleane in flesh, be able to sacrifice and to meat, though they be speckled in flesh & in wooll. For speckles in flesh reprooueth not the lambe, nor putteth him from sacrifice, but if there be scinch and corruption in flesh or in skin within, as the Glose saith super Exod. 7. and super Malac. Hierome saith super Leuiti. that specks and diuersitie of speckled flesh, letteth not sacrifice if the bovie be whole & sound, and without scabs in the skinne. When as Plinius saith, libro. 8. cap. 48. a lamb of a yere old was able & according to the Alters of Gods, and be in vse of the flesh, & in vse of the flesh the lamb, is needfull to mankind, & therfore as bodies of neat be kept for profit of mankind, so it needeth to haue businesse of keeping of lambs and of sheepe. And Diosco. saith, that the lambe hath blacke durt, which shall be dissolued and tempered with vinegar, and made in a plaister: and then he cleanseth away blacke speckes and red of the body, and helpeth the euill that men call the fire, and helpeth and saueeth burning and scalding if it be meddeled with Ware and Dyle.

Of Agna, chap. 6.

A female lambe is called Agna, & is the Hammes daughter, and is lesse in body, and more moist then the male lambe, because of the female complexion, as it is sayde in Dietis. And the flesh thereof while it sucketh is more glemy, because of superfluitie of moisture. And that cometh both of age and of complexion, and hath malkre in the body. Therefore that that is gendered of the flesh thereof is steamatike, and gleamie,

and hard to desie, and vnmet passing out of the members when it is desied, & that is because of glewie and gleamie humour, which is gendered thereof, but it passeth some downe of the stomacke, for slippernesse of the humour, as Isaac sayth. And the flesh thereof is better roasted then sod, for the superfluitie thereof and moisture is consumed & wasted by the strength and vertue of greates fire. And the female lambs be moze simple and moze searefull then the male. For the female hath lesser kinde heate then the male, and be for that cause without hoznes. For hoznes were superfluitie to the female lambs, for default of boldnesse & of the hardynesse they knowe not what to doe therewith, as Auicen sayth. Also libro. 3. Aristotle sayeth, that Lambes haue an euill, that is when they be too fat about the reines, for if the Tallowe conereth the reines, then they dye, and the Tallowe increaseth in good pasture: and therfore Lambes be put out of the pasture, lest they ware too fat. Look with in de Que.

(Sheepe and Lambes haue also the disease of the rot, which happeneth if they change a drie laire, and be brought into fertile or marshy groundes: they are subject to the Tikes, which come for want of pasture, to the cough, and Paggets.)

Of Alce.

A kinde of Deare, called (the Aethiopian Bull) some report that the Alce hath no ioynts in his legges, & therefore doth neuer lye, but leane to a tree. I find no such report in Gesner for truth, he is in colour like the fallow Deare, short & broad horned: This beast is the right Cliche, of whose hide the most best Buffe is made, for doublet and breeches. Those which translated the Bible into English, as it appeareth in the. 14. chapter of Deu. among cleane beasts: this Cliche is named there Chaimois, and Camois in Hebrew is called Zamer: the Pulcouites call him Lozzos, & some haue used one name and some another, because they had no farther knowledge. Gesner in folio. 2 these breed in Hircania, a country in Asia.

*Additio.

Addition

Of Apro, chap. 7.

The bore
Chasir in
Hebrue

The Boare is called Aper, and is a Swine that liueth in wodes or in fields, and is most cruell and not milde, as Isidore sayth, and is called Aper, as it were Affer, for by fiercenesse of his body, he is fierce and cruell, and so among the Greeks the Boare is commonly called Fiagres, that is to vnderstand, fierce and cruell, and is called among Latines Verres, for he hath greate might and strength, as it is sayd there. And Plinius and Auicenn meane, that the Boare is a fierce beast and a cruell, for vnneth hee is tamed and made milde though hee be gelded, though other beasts be moze mild what time they be gelded. Also the Boare is so fierce a beast and also so cruell, that for his fiercenesse and his cruellnesse, hee despiseth and setteth naught by death, & hee resseth full pitcoulsly against the point of the Speare of a hunter. And though it be so that he be smitten or stiched with a Speare through the bodye, yet for the great ire and cruellnesse in heart that hee hath, hee resseth on his enemy, and taketh comfort and heart and strength for to worke himselfe on his aduersarye with his tuskes, and putteth himselfe in perill of death, with a wonderous fiercenesse against the weapon of his enemy, & hath in his mouth two crooked tuskes right strong and sharp, and breaketh and renteth cruelllye with them those which hee withstandeth: and vseth tuskes in stead of a Sword. And hath an hard shield broad and thicke on the right side, and putteth that alway against his weapon that pursueth him, and vseth that brawn in stead of a shield to defend himselfe. And when he spieth perill that shoulde befall, hee whetteth his tuskes, and froteth them against Trees, and assaieth in that while frotting against trees, if the points of his tuskes be all blont. And if he fele that they be blont, he seeketh an hearb which is called Organum, and gnaweth it and cheweth it, and cleanseeth and comforteth the rootes of his tath therewith by vertue therof, as Auicenn saith. And l. 28. ca. 10. Plinius sayeth, that the bzine of the

Boare is medicine for euills of the eares, if it be meddeled with Oyle of Roses. Also his Gall helpeth against the stone, as it is sayde libro. 38. cap. 40. And his bzine is heauye to himselfe, so that hee may not arise, but if hee pisse, but is holden downe as though hee were dead. For it is sayde, that his bzine burneth him.

Also he sayth, that the Gall of the Boare exciseth to gendring. Also he saith lib. 5. That the field Swine loneth well roots, and wroteth and diggeth the earth, and wroteth vp rootes and cutteth them with his tuskes, and wareth fat when he hath rested seuen daies, and namely if hee drinke but little. And the Boare fighteth with the Wolfe, & hateth him by kinde. For the Wolfe lieth in waite for his pigs, and stealeth them full oft. Therefore as he saith, lib. decimo quarto, kind giueth to the Boare tuskes to defende the females and the pigges. For the females be moze seble in themselves then the males, & worse of complexion. For the males be moze bolde and moze mightye then the females, but the female is fierce when she is wroth, and grieteth and hurteth, digging, frotting, & biting, and renting with tath & tuskes. And the Boare hurteth with his tuskes striking vpward. And this is the cause why that he may not hurt him that lieth on the ground. And the female grieteth but little them that stand. And when the Boare is wroth, hee fretteth & foameth at the mouth: and so he doth when hee gendereth with the female. Plinius rehearseth all these fore sayd things, & saith moze thereto, lib. 8. cap. 2. and sayth there, that Egedius saith, that Boares and other Swine be farrowed twised. Also Boares be sharpe and most fierce when they be in loue. For then they bite cruelllye for their sowes, & dig and cratch the earth with theyr clawes, and set by the bzilles, and whet the tuskes, and smite therewith, & shew them the woodnesse of their breasts, with horrible groning and grunting: and eate but little then, but they goe and runne about females, & be therfore right leane. And Boares goe to valleys that be darke, and dwell in wodes, and keepe

there

there they children: and live there by
rotes and fruit of wild trees. And when
they espie the fantes of the hunters, and
rales, and Wolves, they go before their
young. And when they maye not flye,
they put them in perill for they young,
and harden they shields with froating
against trees when they shal fight, & wrap
them in durt, and drie themselves in the
Sunne, and make the durt hard and fast
among the haire, that they may the more
surely beare and susteine the strokes of
their enemies in their fighting.

Libro. 6. Aristotle sayeth, that the
females and Wolves of Boares, when
they haue farrowed, be full sharpe and
cruell, to rent them that come nigh their
young with cruell biting. Huc vsque
Plinius.

And as Isaac sayth, Boares flesh is
more harde and drye, and more cold then
fame Booke, and that is for his continu
all mowing, and for drye meate and for
drye ayre, and for hot ayre that is al
waye within them. For his grease or
fat is more harde, and his flesh more ly
king in eating, and therefore tame Bores
be strongly chased and tied, and also bea
ten before they be slaine, that they flesh
may be the more tender and sauoury be
cause of strong mowing.

And Dioscorides speaketh more of
the Boare and sayth, that his durt dronk
with wine and water, is a singular re
medye for them that cast bloud, and hel
peth sore sides if it be medled with vine
ger, and souereth and strengtyneth bzo
ken bones. Loke within de Porco.

Of Asino, chap. 8.

THE Asse is called Asinus, and hath
that name of Sedendo, sitting, as it
were a beast to sit vpon. For men late &
rode vppon Asses before that they vled
horse to ride vpon, as Isidore saith, libro
17. And is a simple beast and a slow, and
therefore some ouercome & subiect to man's
seruice. Or else this name Asinus com
meth of A, that is not hauing, & Synos, &
is wit, as it were a beast without wit.
And of Asinus commeth Afellus, that is
a lyttle young Asse, that is saye of shape

and of disposition while he is young and
tender, before he passe into age. For the
elder the Asse is, the fouler he wareth
from day to daye, and hairie and rough,
and is a melancholyke beast that is told
and drye, and is therefore kindlye beaule
and slow, and vnlustie, dull and witlesse,
and forgetfull: Heaerthelesse he beareth
hardens, and may away with fradile &
thraldome, & vseth vile meate and litle, &
gathereth his meate among thornes and
thistles. And therefore Aui
cen saith, libro. 8. and Aristotle sayeth
also, small birds that nestleth them in
bushes, thornes, and briars, hate the asse.
And therefore small Sparrowes fighteth
with the Asse, for the Asse eateth the
thornes, in the which Sparrowes make
theyr nestes. And also the Asse rubbeth
and scoteth his flesh against the thornes,
and so the birds or the egges of the Spa
rowes falleth out of the nest vnto the
ground. And when that the Asse reareth
& heaueth vp her head, then by a strong
blast the thornes moueth & shaketh, and
of the great noyse the birdes be afearde
full soze, and falleth out of the nest. And
therefore the bzard birds suffereth them to
leap on the face of the Asse, & bite & smite
and rase to his eyen with their billes.
And if the Asse haue a wounde or a scab
in the ridge or in the side, of pricking
of thornes, or in any other wise, the Spa
rowes leape on the Asse & pecketh with
their bills in the wounds or in the sozes,
for the Asse should passe fro their nestes.
And though such a Sparrow be full ty
tle, yet vnneth may the Asse defend him
selfe against his rase, pricking, and bi
ting. Aristotle sayeth, and so doth Aui
cen also, that the rauens hateth full much
the asse, therefore the rauens flyeth aboue
the asse, & laboureth with his bill to peck
out his eyen: but the dappnes of eyen hel
peth the asse, and thicknes and hardnes
of the skin, for therewith the asse closeth
her eyen, and healeth her sight, and de
fendeth against the rasing and pricking
of fowles: also his long eares and mow
ing thereof helpeth, for therewith hee
seareth smal birds, that rase to peck out
his eyen: also libro. 8. Aristotle sayeth,
that the Beare fighteth with the asse and

with the Bull, because he eateth rawe flesh, & this is the cause why he fighteth with them, so he desireth to eat of their flesh. Libro. 18. cap. xlv. Plinius speaketh of the Asse & sayth, that the smoake of the Asses hose helpeth the birth of a childe, insomuch that it bringeth out a dead childe, and shall not other wise be layde to, for it slayeth a quicke childe if it be oft layde to, and lyeth too long time. And new dirt of the same beast stauncheth blood. wonderfull ye. And his lyuer helpeth against the falling euill of children.

Libro. 28. cap. 10. Plinius sayeth, that the Asses milke and Asses blood helpeth against the biting of a Scorpion. And men saye, y if a man loketh in an Asses eare when he is smit with a Scorpion, anone the mallice passeth. Also all venimous thinges lieth smoake of the Asses liuer. Also in eodem cap. 9. it is said, that the Asses milke helpeth against venimous plaister, and against the mallice of Serpente of quicke silver.

Also li. 9. Asses bones brused & stamped, and sod, helpeth agaynst venimous, if the bzoath therof be dronken: and vrine of the Male asse with Pardus kepeth & saueh and maketh much haire. Libro 8. cap. 44. Plinius sayeth, that the Asse is a beast that maye worke awaye with colde, and breedeth not therefore in colde Countreyes and lands, and so he breedeth not in Pontus: and therefore Aristotle sayth, though the asse be full colde and dry, yet he is full lecherous, but he is not moued to gendering ere he be 30. moneths olde: and though he doe then the worke of gendering, yet he gendereth no bzoade ere he be full thre yere olde: and so Plinius sayth there, that the birth of the asse is most in idleness after 30. moneths, and is lawfull & profitable after thre yere. Also Aristotle saith the same, li. 5. & Plinius saith thereto, that the asse foaleth selde two coltes. When the female shall foale, she lyeth light, and seeketh a darke place that she be not seene, and loueth her foale so much, that she passeth through a fire to come to her foale: and y asse breedeth full soze to passe ouer water, & scrapeth therein: and when she is compelled,

& must needs passe ouer a water or riuer, and wadeth therein, then she pisseth therein: and the asse passeth not gladlye, where he may see the water through the planks, for he hath a feeble braine, and is fone grudged, and breedeth therefore and falleth through the chimes of the bridge into the water, that he saith running there vnder: and the asse drinketh not gladly but of small wells that he is used to, and those that he may come drie footed to: and wonder it is to tell, y though an asse be soze a thirst, if his water be changed, vneth he drinketh thereof, but if it be like the water that he is wont to drinke of.

Plinius li. 28. cap. 7. sayth, that if the female asse eateth Barlye wet in mens struall blood, as manye graines as she eateth, so wet, so many yeres afterward shall she not conceiue. The Mule is gendered betwene an asse and a Mare: but to such gendering are Mares chosen, that passe in age foure yere, and not ten yere, and gender not allwaye either with other. Of this beast is two manner of kind: the one is gendered betwene an horse and an asse, and that other betwene an asse and a Mare. But the one kinde withdraveth him from y other, but if they be sed together in youth with one manner milke. Therefore it is said, that hearbes that desire to haue Mules and burdones gendered of diuers kindes of beasts, vse this crafte, to bring forth young coltes of Mares, and set them in darknesse to teates of asses, and to fede them with asses milke, and such horse colts when they be of age, be moued in time of gendering to gender with asses: also lykewise asses coltes be set to sucke teates of Mares, and be sed with Mares milke, and such colts gender with Mares when they be of age: and so of such gendering betwene an asse and a Mare cometh a beast that was called Nannulus in olde time, but we call a beast so gendered Burdus, and call such beasts gendered betwene an asse and a Mare, a Mule: and libro. 15. Aristotle sayeth, that if an asse gendereth with a Mare that is full fat, the conception of the Mare is corrupted, for coldnesse of the semen of the asse.

For the Semen of the Asse is most cold by kinde, and the matter of them, and the matter of the Mare is hot, & therefore when the hot is meddled with the colde, then the meddeling is tempered, then therof may come conception, and the colt may be saied y is gendered betwene an horse and a female asse: and also likewise the colt y is gendered betwene an horse and a Mare: but the bee of the Asse and of the Mare, that is the Mule, gendereth not, because of colde and naturall completion of both horse and Asse, that hath mastery in the Mule. And therefore the mule gendereth not another beast, as hee saith. Also there he saith, y if an asse gendereth with the same asse afterwarde, hee maketh her cast her colt, & the cause thereof is, as Avicen saith, for coldnesse of the semen of the asse cometh, & corrupteth & destroyeth temperatnesse of the first Semen, for the Semen of the asse is cold in completion, & brought to temperatnesse, by kind heat of y male horse: so when the semen of the female asse y is colde by kind, or by completion, with coldnes of y kinde with female by strength thereof, the first temperatnesse cometh of y hot semen of the horse, & of the colde semen of the asse, & this is the cause why euery female mule is barren, as Avicen saith: for the male asse y is the father of the Mule, is passing cold of completion, and in the Mare that is mother, y is hot, because of the heat of the horses kind. And therefore though the heat of the semen of the mother, that is the Mare, tempereth the cold semen of the asse, so that a beast may be gendered, yet in the beast y is gendered, the coldnesse of the father and mother abideth and hath mastery therein, and disposeth kindly to barrennesse. And there is a manner Asse, that is called Indicus Asinus, and hath an horne in the middle of y forehead, and is whole footed on all foure. For euery beast that hath two hornes is clove footed: and therefore this asse Indicus hath but an horne, for he is not clove footed, as Aristotle saith, lib. 2. But not euery clove footed beast hath hornes, but againeward, if he be horned, he is clove footed, as it saith in the Bul, and in the shepe, Hart, and other such, as

Aristotle saith there. Libro, 7. Aristotle saith, that the Asse, Mule, and horse, eateth fruit, hearbes, and grasse, and be fatted with water, and loue more thick water then clere. And the colt again loueth better clere water then thicke.

Also lib. eodem, Aristotle saith, that for the more part Asses waie sick in one manner of sicknesse that is called Miled, and this sicknesse is first in the head, and then hot steame runneth out at the nose: and if it falleth to the lungs, the asse dieth, & this beast lyeth more colde then all other beasts, and is not found in the Countries of the North. And the ioynts of the ridge boane be more strong of the Asse, & stronger bound with sinewes behind about the reines then before. And therefore the Asses beare more heauy burdens behinde about the reines then before about the shoulders. After euening of the day and night in springing time, the Asse is moued to lecherie, and then he roareth & exciteth the female to loue with dreadfull roying & strong, and draweth in breath and winde, and bringeth odour and smell of the female to his nose, & by drawing thereof his desire of lecherie burneth, as Plinius saith. And the Asse hath another wretched condition knowne nigh to all men. For he is put to trauaile ouer night, & is beaten with flaes, and stiked & pricked with prickles, & his mouth is wrong with a Bernacle, and is lead bether & thether, and withdrauene from leafe and pasture, that is in his way oft by refraining of the Bernacle, & dyeth at last after vaine trauailes, & hath no reward after his death for the seruice and trauaile that he had liuing, not so much that his owne skinne is left with him, but it is taken away, and the carren is thowen out without sepulture or burialls: But it be so much of the carren that by eating and deuouring is sometime buried in the wombes of houndes and wolues.

Of Angue. chap. 9.

ALL kinde of Serpentes and Adders that by kinde may wzappe and folde his owne body, is called Anguis, & hath that

Onager.
This is y
vnicorne,
as some
writers
assirme.

that name, for he hath many corners and angles in such folding, and goeth neuer straight. For as Isidore sayth, libro. 12. Anguis is called Serpens, for he creepeth with priuy paces, but he creepeth wth smal paces y^e he hid with folding & sliding, and withdrawing of scales, & is accounted among creeping wormes, (*whereof came this proverb. Anguis latet in herba. The Snake under leaues, & wth in y^e hart.) For he creepeth on the b^{est} & wombe, as Isid. saith, l. 12. & is called also Colluber, either for he dwelleth in shadowe, or for he glideth with slipper bendings, wth wrinkles, & draughts: for an Adder slideth while he is held. And of Adders is many manner kind: & how many kind, so many manner venim: & how many species, so many manner malice, & so many manner sores & aches, as there are colours, as Isid. saith, l. 12. And as Adders be diuerse in quantitie, so they be diuers in mallice of venim. And some Adders be great and huge, as Plin. saith, l. 8. cap. 16. Magellanes writeth, that in Inde be so great adders, y^e they swallow by both parts and Bulls all whole. And so in Punico Bello, the battell that was besides the riuer Bragada, Régulus y^e Emperour slew an Adder wth Arbalastes & Tormets, y^e which Adder was an hundred and twentie fote long, & the skin & the chake bones therof hang before the temple at Rome, & dured untill the battaile Numantinum. Also in Claudeus Cæsars time in Italy was a Serpent slaine, & in his wombe a whole child was found. And such an adder griueth most now with biting, now with blowing, now with smiting with y^e taile, & now with stinging, now with looking and sight. And there are other Adders, small in body, but they be most greafe in might of griewing. For the Serpent Dipsas, as Isidore saith, is so little, that he vneth is seene when men tread thereon, & the venim thereof slaieth before it be felt, and he that dieth by that venim, feleth no soze: and so the Poet Lucan sayth.

Signiferum iuuenem Tureni sanguinis album.

Torta caput retro Dipsas calcata remordit.

Vix dolor aut sensus dentis fuit, &c.

That is, Dipsas, that Serpent wth his owne white head backward, and bit the young Baneret of Turenis bloud, & vneth he felt biting or soze. So sayth Isidore. Also Tirus is the least of adders, and yet as Aristotle saith, lib. 7. vneth is remedie found against his biting. Also Serpentes and adders be diuerse in disposition, figure, and shape, for some haue two heads, as the adder Amphisibena.

Of him Isidore speaketh in libro. 12. and sayth, that Amphisibena hath that name, for he hath two heads, one in the one ende, and another in the other ende, and runneth and glideth and wthigleth with wrinkles, cozrels, & draughts of the body after either head: and among Serpents, onely this Serpent putteth out himselfe in cold, and putteth himselfe and goeth before all other.

Also lib. 8. cap. 14. Plinius sayth the same, and sayth, that Amphisibena hath a double head, as though one mouth were too little to cast venim. Also some Serpents haue many heads: for some be doubled, and some trebled, and some quaterbled, as Isidore sayth. And Idra is a Serpent with many heads, and such a one was seene in a marreys in the Province of Archadia. And it is sayde, that if one head be smit off, thre growe againe: but this is a fable. For it is perfectly knowen, that Idra is a place that casted by the water, that wasted and destroyed a citie that was there nigh: and in this Idra if the head of y^e streame were stopped, many head streames break out: and Hercules seeing that, burned y^e place, and stopped the wayes of the water: and therefore it is said, that Hercules did kill Idra the Serpent with fine heades, as Isidore sayth, libro. 12. Also Serpents varie and be diuerse in colours, for some be blacke, and some be redde: as the serpent Tyrus, and those be worst, & some be speckled, as the Serpent Scytale shi-
neth with diuersitie of speckles, that all that loketh thereon for wonder of the speckles hath lyking to lōke thereon: and for he is most slow in creeping by a

*Additio.

A dragon

Bragada, a riuer neere to Vtica in Affrike. Regulus was cōsul and not Emperor.

won.

wonder of his diuersitie of his speckles, he catcheth them & he maye not followe in going and in creeping, and the moze diuers he is in coulours and speckles, the worse he is in venime, for his venime is accounted most sharpe and hot. For the same Serpent is so hot and feruent, that in winter time the skimes that he hath chaunged, be feruent and hot, that bee of the body. Whereof Lucanus speaketh and sayth.

Et Seytale sparsis etiam nunc sola pruinis.

Exuias positura suas.

When frost is nigh, this Serpent changeth his skime, as Iliod. saith, &c. Also Ophites is a Serpent painted with diuers speckles, and hath as many manner of wise to noy and to greue, as he hath diuers colours and distinct. Whereof speaketh Lucanus, & saith, that that manner of Serpent Ophites, hath as many manner of burnings and greuings, as he hath speckles and coulours, & is painted with burning speckles. Also Serpents be diuerse by diuersitie of Steele and of place, for some lurke in dens of the earth, & licketh pouder or dust, & sucketh humour of the ground, as Plinius saith. And some be water Adders, and dwell in brymnes of waters, as the Serpent Enidris, that is a water adder, and who so is smitten of that Adder, he swelleth into dropsie. And many men call it Bona, for the hurt of an Dre is remedy therfore, as Iliod. saith, lib. 8. Also Natrix is an adder, and hath that name, for he infecteth with venim each well that he cometh nigh, as Lucanus saith, and saith Natrix infecteth waters, as Iliod. saith libro. 7. Some serpents dwell in woods, in dens, and in shadowe places, and hunt small Birdes and beastes, and sucke the moisture thereof, as Aristotle saith, libro.

14.

And such Serpents and adders lye in awaite for them that sleepe: And if they find the mouth open of them, or of other beastes, then they creepe in, for they loue heate and humour that they finde there, but against such Adders, a little Beast fighteth that is called Saura, as it were a litle Cuete. And some men meane, that

it is a Lizard, for when this beast Saura is ware that this Serpent is present, then he leapeth vpon his face & sleepeth, and cratcherh with his feet to wake him, and to warne him of the Serpent, as Auicen saith. And this little beast Saura, as Iliod. saith, libro. 12. is as it were an Cuete, and when he wareth olde, his eien wareth blind, and then he goeth into an hole of a wall against the East, and openeth his eien afterwarde when the Sun is risen, & then his eien heateth & taketh light.

And some manner serpents dwell in the fire, as it saith of the Salamandra, & Iliod. and Plinius account among venomous beastes. The Salamandra hath that name, as Iliod. saith, libro. 12. for he is strong & mightie against burning: & among all venomous beastes, his might is the most of venime. For other venomous beastes noyeth one and one, & this noyeth and slayeth many at once. For if he creepe on a tree, he infecteth all the apples, and slayeth them that eate therof, & if he falleth into a pit, he slayeth all that drinke of the water. By this venim this beast is contrary to burning, and among beastes, onely this beast quencheth fire, & lieth in the burning fire wout consumption & wasting, and also with smarting & ach, and burneth not in fire, but abateth and swageth the burning thereof, as Iliod. saith there.

And Plinius accordeth therewith at all points, libro. 10. ca. 47. and saith, that Salamandra is like to an Cuete in shape, & is neuer moze seene but in much raine, for he faileth in faire wether. His touch is so colde that it quencheth fire, as Ise doth: and casteth out of his mouth white matter, with touching wherof mans body leseth haire, & what is touched therewith, chaungeth and tourneth into most foulest colour. Also they be diuerse in manner of going & passing, for some creepe and glide away wiggeling and crookedly, and some alway stretch and goe forth right, as Iliod. saith, libro. 17. And he saith, that Cenchris is a Serpent, that bendeth not neither wiggeleth, but holdeth alway right forth, as Lucanus sayeth.

Et semper recto lapsus limite Cenchris.

Cenchris holdeth the way forth right. Also some goe forth & holde by the bodie from the brest upward, as y water adder doth that is called Chelidros; and he insecteth the place that he glideth in: And maketh the sight smoakie, as Lucanus sayth: And this Serpent passeth alwaye forth right, & beareth by the head, for if he bendeth while he runneth, he breaketh anone, as Isidore saith, lib. 12. And Serpents be diuerse in swiftnesse & in slownesse. For some be full slowe of mouing, as the Serpent Scytale, of the which it is spoken of before. And some be so swift and light of mouing, that it seemeth that they flie, as the serpent y is called Iaculus flieth as a dart, & leapeth into Trees: & if he meeteth with any beast, he throweth himselfe thereupon, and slaieth it: and therefore it is called Iaculus, as it were a dart, as Isidor. sayth. Also in Arabia be serpents called Sirene among many men: and they runne swifter then horses, and therefore it is sayd, y they flie: and theyr venom is so strong, y death commeth before biting, and before ach also, as he sayeth. And they be diuers in wicked & euill sleights & wiles, as it saith in the booke of Serpent Scraftes, y hideth himselfe in grauel & sand; and sheweth his hornes aboue to comfort beasts & foules to come as it were to meat by shewing of hornes. And hath hornes like to Rams hornes, and setteth them bare aboue the sande of grauell, & beasts & foules come thereto, and thinke to finde there a Ramme, and finde a venomous Serpent when they haue assayed.

Also Boas is a Serpent full greate in quantity, as Isidore sayth, and is in Italye, and followeth flockes of neate and Bulls, & setteth himselfe guilfully to the vdders of the beasts that be full of milk, and sucketh and slayeth them. And hath therefore that name Boas, of Bos an Dre, or a rother, as Isidore sayth. And many other names and kindes be of Serpents, as Aspis, Vipera, and Draco, of whome we shall speake hereafter.

As Isid. sayth, li. 12. there be as many bitings, as be names of Adders: and ge-

nerally all adders and Serpents, for the moze deale be colde of kinde, & smite not some, but when they be hotte, for when they be cold they touch neyther man nor beast, and therefore their venom is moze gricuous by day then by night, & therefore they sleepe in colde of the night, for they be colde with the night dewe. In winter they drawe themselves in knots, & sleepe; and vnbind themselves in Summer, and be full sharpe in mallice: and so who that euer be smit with venom of serpents, is first assoned, and afterwarde but if y venom be heated within, the venom slaieth him anon. And therefore the venom is called Venenum, for it runneth by the veines, & the mallice thereof passeth into the bodie, & drieth and putteth out the soule of the bodie, and maye not griene, but it touch the blood: and thereof speaketh Lucanus.

Noxia serpentum est admixto sanguine pestis.

Pestilence of Serpents is by medling of blood. And Isid. saith thereto, that all venom is colde, and therefore the soule that is fyre, slaieth colde venom.

Among giftes of kinde that be common to men and to other beasts, the Serpent passeth in a manner of wilnesse & sharpnesse of wit. In Genesis it is read, that the Serpent was moze wily & guilefull, then all other beasts of the earth. Plinius sayth, that the head of a Serpent scapeth and liueth, if it may scape with two fingers of y body, & therefore they put forth all the body for defence of the head. Also he sayth, that al Serpents haue a dimme sight, and loke awaywarde, and no wonder, for their eien be not in the forehead, but in the temples, so y they may rather heare then see. Also there it is said, no beast moueth the tongue so swiftly as the serpent, for it moueth the tongue so swiftly, y it seemeth y it hath thre tongues, yet it hath but one. Also the bodies of Serpents be moist, so that where they glyde and go, they insect the way, and marke it with a manner gleamy humour. For the pale of Serpentes is such, though they haue no fat, yet it seemeth that they creep and glyde with ribbes and folding of scales, and be disposed as plants from the

Genesis. 3

ouer part of the throat vntill the neather wombe. For with scales as it were with nailes & clawes they creep or glide: & with ribs, as it were with legges they do stay. Therefore where euer the Serpent bee hurt in the body from the wombe to the head, he is the more feeble, & lesse strong to glide and to moue and to passe about, so: where that euer the stroke falleth, it breaketh the ridge boane, by the which the mouing and stirring of the ribs and of the feet were succoured and aided and holpen, as Isidore sayth.

Also it is said ther, that Serpents liue long, & without meat, as Aristotle sayth. And they liue so long time, that they put away their olde skinnies, and become young againe, as it is sayd, & the skins of serpents be called Exuvie: for they change them in theyr age, and ware young againe. And therefore their skins so done of, be called Exuvie & Induvie, and haue that name of Exuvie, to doe of, & Induvie to doe on. For they do them of, and take on other in theyr stead, as Isidore sayth libro. 12. The manner of chaunging of Serpentes skinnies seemeth wonderfull enough. For as the Philosopher sayth, the adder sealeth him griened with euill, or with age, and abstaineth and fasteth many dayes, that his skin may so the easier be departed from the flesh: And then he tasteth a certaine bitter hearbe, & maketh him vomit & cast, and so hee casteth out the venomous humour & was cause of his sicknesse, & his default, and batheth him at the last, & moisteneth him in water to temper & to soften the tender skin. And so hee seeketh a straight. cliffe of a stone of some straight den or some other thing, and entereth into a straight chinne or den, and passeth through with a manner violence, and vnloseth himselfe cleanly of the olde skinne, and then he layeth himselfe in the Sonne, and dryeth himselfe, and reconereth a new skinne about the flesh, and taketh might and strength, and seeth more clare, & glideth and passeth & creepeth more strongly, and eateth more sauourlye then hee did before the chaunging of the skinne. This manner of chaunging Plinius rehearseth, and also Auicen. And Aristotle meaneth, that all

Serpents put off the olde skin first vnto the eyes, & then to the necke, and so some and some, and spoyleth himselfe all with in one daye, as Isidore sayth, libro. 4.

Item Isidore saith, li. 12, cap. 4. That Pythagoras saith, that of the marrough of the ridge bone of a dead man, a Serpent is gendered. And Ouidius sayth, & some suppose, that the marrough of the ridge boane of him that is closed in a graue, turneth into an Adder. If it be supposed, it is worthy that it be so, that as death came to man by a Serpent, so by mans death a Serpent shall haue that shall die, as Isidore sayth.

Also libro. 10, cap. 46. Plinius sayth in this manner: We haue heard & a serpent is gendered of the marrough of the ridge bone of a man, surely many priuy things come of priuy, wonderfull, & vnknewen effects of kinde of foure footed beasts. And also Isid. sayth, that it is sayd, that a Serpent breedeth a naked man, & dare not touch him though hee leape on him, when he is vnclouted. And Plinius saith, that a fasting mans spittle is venom to Serpents, and Serpents dye if they tast thereof. Of adders there are many other wonderfull properties and great, & other authoys assigne, specialllye Dioscorides, Aristotle, & Auicen, and I repute it good to plant some of them herein.

Dioscor. sayth, that in Winter time Serpents lurke in darknesse and dens, & their sight dimmeth for long abiding in darknesse. When when they come out first of theyr dens in springing time, they sake dimnesse of sight, and sake feynell, or the rootes thereof, and eat it, and doth awaye blindnesse. And the Snaille is not beguiled of remedy, nor the Tortoise when they haue eate a Serpents guts, for as they take haue that the venomme creepeth and worketh, they sake Organum, and finde by tast thereof medicine against the venom of the Serpent: and Plinius saith the same. Auicen speaketh of the Serpent, libro. 2. in this manner, the verie Serpent drinketh but lytle, and hateth the smell of Rew, & dyeth therefore the while when he hath eaten rew, & may not well lye when he smel- leth rew.

Note the operation

A Serpent eateth gladly flesh, and sucketh gladly the moisture thereof, as the Spinner sucketh flies, and the Serpent swalloweth egges of birds, & their birds on line. And when they haue swallowed them, they bring them to the hinder end, and putteth them out, and suffereth them not abide in the wombe. Also libro. 2. Aristotle sayeth, that the guts of the Serpents be lyke to the guts of foure footed beastes that laye egges, and haue no gendering stones, but they haue wayes as fish, and haue mothers, long and diuided, and theyr bowelles and guts be long by the length of their bodies. And the tongues of Serpents be blacke, long, & thin, and clouen in twaine, and sharpe befoze, and moue out farre therefore, and moue easily. And the wombe of the serpent is long and straight, and is lyke to a large gut. And that gut is lykened to an hounds gut, and hath after the womb a lyttle gut, and stretcheth vnto the out passing of superfluitie, and hath a lyttle heart nigh vnto the neck like to the kidney in sight. And after the heart is that lung, and thers after be subtil partes sinewie and krinkled, and hangeth downward from the heart. After the lung is the liner, long and straight, and there vpon is the gall, as the flesh is lesse and moze, the gall is vpon the guts in Serpents, the splene is little and rounde, and their teeth be some deale sharpe and crooked, and ioyned together, but they be departed as the teeth of a Salwe. And a Serpent hath thirtie ribbes by the number of the dayes of the moneth. And it is sayd, y Serpents fare as swallowes birdes, for if their eyen be put out, yet their sight commeth againe: and the taile of a Serpent groweth againe if it be cut off, as the taile of a ewe. Also Serpents haue egges first within, and layeth them afterwarde, not all at once, but one and one. And of those Egges beastes be gendered, except the Serpents that be called Tyrus and Vipers.

Also Arist. saith, li. 3. Tyrus the Serpent gendereth beastes within, but the hath first egges within, and of the egges beastes be bred within: therefore it is said, y the mother of the other Serpents is

long, after the making of the body. And their mother beginneth in y nether part, and passeth by in either side of the ridge boane, and is diuided in two partes, and hath as it were a wall or interclose betwene the two partes, and therefore the two Egges be set aroine in the mother. And a Serpent layeth not all her egges at once, but some & some. Also lib. 5. Aristotle saith, y in time of gendering Serpents wrappeth and clippeth themselves together, that they seme one body with two heads, as it is knowen to them that haue seme the doing. Also libr. 7. Aristotle sayeth, that a Serpent, and namely Tyrus, when he swalloweth a Birde or ought else, first he areareth himselfe, and afterward restrayneth himselfe vntil the thing that he swalloweth passe inward, and that is for his stomacke is little and smal. And Serpents may liue long without meate, as it is knowen by Serpents that are kept to sell.

Also Aristotle lib. 8. telleth, that the Wassele fighteth against Serpents, & armeth himselfe with eating of Worme, and fighteth namely against Serpents y eate Wice. For the Wassele hunteth and eateth Wice. Also li. 7. he saith, y Serpentes loue well Wine, and be therefore hunted with wine. And also a serpent loueth passing well milke, and followeth the sauour thereof, and therefore if a serpent be crept into a mannes wombe, he may be drawen out with the odour and smell of milke, as he saith, and Dioscorides also. Libro. 14. Aristotle sayth, that Serpents haue that propertie, that they may moue the head backward, resting the body. And the cause thereof is, for the ioynts of the ridge boane be of gristles, therefore they be full plyaunt. And it is needfull to Serpents, that they may bende their heads backward to see their long bodies and smal, or else they might not rule their bodies, but they were holpe by rearing of the head to rule wisely all the body. Also serpents swimme in water by wiggeling and folding of the body, as they crape on the ground. For kinde giueth not to Serpentes for to goe vpon fete, nor on finnes to swimme with, and the cause thereof is the great length of the

body,

A snake.

No difference is here betwene Snakes & Adders.

body, for if they had many feet they should moue full euill: and so they should with few feet. Also if they had many finnes set nigh together, they should moue heuily, & if they were set far a sunder, they were not sufficient to susteine & to beare up y^e other beale of the body, y^e is long & pliant: and therefore what fishes doe that haue fins with drawing and clitching of fins, and foules & birds with clitching & spreading of wings, that do serpents with bending & weigling & pliantnes of body. And some fishes be like to serpents in length, which for the same cause haue fewe or no fins, and swimmeth euently with pliantnesse of y^e body, as Lampyres, Congers, & Eels, and other such. For such manner of fishes be like to Serpents in making, and haue onely two fins before, and the onely pliantnesse of the body in steade of fins and of wings. And craepe therefore vpon the ground, and liueth long time without wafer, as Serpents doe without meat. Also idem in eodem. Serpents haue wayes and guts, by the which sometime superfluitie passeth out of the body, as other beastes haue y^e gender, but they haue no way of vyne, for they be without bladder. Item in eodem, Serpents be found wrapped together, when they come together & to loue. For they haue not a yerde nor gendering bones, for they be without a yarde, for if they had gendering bones, the women should cole for tearing of out passing: and so the seeds were not according to generation. Item idem. In generation of Serpents falleth not errour nor wonderfull shape of y^e kinde, but self, & that is for the shape of the mother, that is long, strait, and strait. And so Egges of Serpents be disposed & set a row, because of length of the mother. These properties of Adders & Serpents, & many other properties & kindes, Aristotle rehearseth, which were so long to rehearse & make procelle of them all arow. But in generall these be sufficient as for this time. Of the common properties of them that be knowen nigh to all men, it shall be treated & spoken off here following in this present chapter in littera A.

Of Aspidē, cap. 10.

A Spis is an Adder worst and most wicked in venime & in biting, & hath that name Aspis, of Aspergendo, springing: for he casteth out stinging venime, and spitteeth and springeth out venime by bitings. For the Grekes call venim Ybis, as Isidore sayth, libro. 12. capit. 4. And it followeth there: Of adders that be called Aspis be diuers manner kind, and haue diuerse effects and dowings, to noy and to grieue, that is to wit, Dipsas that is called Scytula in Latine. For when he biteth, he stayeth with this, l-palis is a manner adder, that stayeth with sleepe. These manner adders Cleopatra layde by her, and passed out of the lyfe by death, as it were a sleepe. Also Nemorrhoeis is a manner adder, and hath that name, for he sucketh the blood of him that he smiteth, and his veines that is smitten of the adder openeth and breaketh, and he bladdeth to death. For blood is called Emach in Greke. Also Piester is an horrible adder, alwaye with open mouth, & casting and shedding venim, as he goeth. Lucanus speaketh of him and saith,

*Oraque distendens audus spumantia
Piester.*

This adder is a glutton, & sheddeth smothering venim with open mouth. He y^e is smitten of him, is rent & slaine with horrible infection of the body, as he sayth there. Also Ceps is an adder that stayeth and maketh a man madde, and when he hath bitten a man, anon he destroyeth and wasteth him: so that by the Serpents mouth, the man melteth altogether: and this Serpent destroyeth and renteth not onely the body, but also he destroyeth with venim and wasteth both bones and sinewes of him, the Poet sheweth in this manner,

*Ossaue dissoluens cum corpore ta-
bificus Seps.*

Ceps slayeth, vndoeth, & destroyeth both body & bones: and ther be many other adders, & the venim of them is so strong, y^e they slay with their venim him y^e toucheth them with a speare, as Auicenna sayth

Pla. 32.
140.

de venenis. Also Isidor. li. 12. speaketh of this manner adder, y^e is called Aspis in generall, & saith, that it is said, that y^e adder Aspis, when she is charmed by y^e chaunter, to come out of her denne by charmes & coniurations, for she hath no will to come out, laith her one care to y^e ground, & stoppeth y^e other with her taile, & so she heareth not the voice of the charming, nor commeth out to him y^e charming, nor is obedient to his saing. Huc vsque Isidorus. Plinius libro. 8. capitulo 24. speaketh of the adder Aspis, & saith, that the members that bee smit of this Adder do swell, and vnneth is any remedie found to heale such biting, without cutting of the partes that bee touched. This speng Adder and venomous hath wit to loue and affection, and loueth his make as it were by loue of wedlocke, and lieth not well without companie. Therefore if the one is slaine, the other pursueth him that slewe that other with so busie weake and vengeance, that passeth thinking: and knoweth the slayer, & reaseth on him, be he in neuer so great company of men and of people, & busieth to slay him, and passeth all difficulties & spaces of wayes, & with weake of the sayd death of his make. And is not let, nor put of, but it be by swift flight, or by waters or riuers: but against his mallice kinde gineth remedye and medicine: for kinde gineth him right dimme sight: for his eyes are set in the sides of his head, and be not set in the forehead: and therefore he may not see his aduersarye forth right, but aside. Therefore he maye not follow his enemy by sight, but he followeth more by hearing and smell: for in this two wits he is strong and mightie, as he saith.

Also Marciānus saith, that this Adder Aspis griueth not men of Affrica and Moores: for they take their childre y^e they haue suspect, & put them to these Adders: And if the children be of their kind, this adder Aspis griueth the not: and if they be of other kinde, anone he dyeth by venom of the Adder. And this Plinius saith expressely, lib. 6. cap. vltimo, and saith, that sometime this beast griueth no men of the land, and slaieth strangers and men

of other lands. And these Serpents spare wonderfully men y^e be borne in the same land. So the Serpent Anguis about the riuer Euphrates, graueth not, nor hurteth men of the lande, nor noyeth them that sleepe, if they be of that lande, and paine & slay busily other men, that be of other nations, what nation so euer it be. Also there Plinius saith, that Aristotle saith, that in a certaine mountaine Scorpions griue no strangers: but they sting & slay men of the countrey.

(* Aspis, is a little Serpent in Affrike, whose sting is not curable, but onely with the water of a stone washed, which they take out of the sepulchre of an auncient king, &c. D. Cooper.)

* Additio.

Of Aranea, chap. 11.

The venomous Spinner is called Aranea, and is a woyme that hath that name of feeding & nourishing of the aire, as Isidore saith, li. 12. and spinneth long threds in short time, and is alway busie about weaning, and ceaseth neuer of trauaile. For he hath oft harme in his worke: for oft his web and his worke is broken with blasts of wind, or els with dropping of raine: and then he loseth all his trauaile.

And Auicen saith, that the Spinner is a little creeping beast with many feet, and hath fire feete or eight, and hath alwaye sexe euen, and not odde. And that is verie needfull, that his going and passing be alwaye euen, as the charge is and burthen. And this is generall in all that haue two sexe or moe, and haue some sexe longer, and some shorter, for diuerse workes that they make. For with some feete they make the thredde small, and drawe it a long, and with some they knit threds together, and right and amende the threds with some, and boue on the web when they will. And among beasts of rounde bodies, the Spinner hath best feeling of touch. For howing in the middle of the webbe, hee feeleth sodeynly a flye that is in the farthest parte thereof. And reaseth sodeynly on the flye, as it were on an enemy: and if hee haue the mastre of the flye, hee win,

deth

beth and wappeth him sily, among the threds of the web, for he should not escape, and falleth first on the head, and sucketh the moysture thereof, and lyueth by such hunting of flies: for such humour of flies is most lyking to his taste, as homie is most lyking to the taste of Was, as he sayth, and Aristotle also.

Also in kinde of spinners is diuersity of male and female, as Aristotle saith, lib. 5. And the female is more of bodge than the male, and hath longer fate, and more plegant, and more able to mouing and weauing. In time of genozing and of loue, the female draweth to hir the male by threds of the web, and thereafter the male draweth the female, and such drawing ceaseth not vntill they be ioyned together, and then the male is set vpon the wombe of the female: this manner is needefull to them for roundnesse of the wombe: and this ioyning together is most in the ende of springing time, and in the beginning of summer, and sometime in haruest, and in the beginning of winter, and spinners are then most grievous, and they biting most venomous.

Also libro. 8. Aristotle saith, That of Spinners be many kindes, for some be small and of diuers colours, and be sharp and swift of mouing: and some are more, and blacke in colour, and they hinder legs be most long, and are slowe of mouing, but onely when they goe to worke of generation. And ofte blacke spinners inhabite by the ground among holes and dennes, and they abide in the web vntill some little beast fall therein, as a flye, that he taketh, and sucketh the moysture thereof if he be an hungred, & putteth then the flye in a certaine place and keepeth it vntill he be an hungred againe: and when he hath sucked all the moysture, he thoweth awaye the other deale, and turneth againe to hunting, and hunteth not ere he haue amended the breach of the webbe: and if one breake the webbe, he beginneth for to amend it about the going downe of the Sonne, or in the rising of the Sun, and then he trauaileth most, for then ma-

ny lyttle woymes fall into the web. And the female bringeth forth hir brood, and the male hunteth and helpeth hir, and she hideth hir selfe vnder the web, that she be not sene of small woymes, and namely when she is great, for because of hir greatnesse she worketh not easely: and the female layeth first eggs, and thereof after ward are shapen small spinners, & the mother setteth them to weaue anone as they be hatcht, and they moue anon, and dispose themselues ther to weaue as they haue learned for to weaue, and hunt in their mothers wombe, and so the young spinner arareth anon nets, that are according to his pray. And a ninner kinde of spinners hunteth a little Cwete, and when they finde him, they begin to weaue vpon him, and all about for to binde strongly his mouth, and leape then vpon him, and sting him till he dyeth.

Item in eodem he saith, that some Spinners are founde in Bee hives, and those spinners corrupt the homie, & sucke the lycour, and they make webbes about the homie combs, and corrupte them. And Auicenna sayth & Plinius also, De generatione Arane, libro. 11. capit. 25. That the kinde of Spinners is woyme of chiefe wondering, and of them there are manye manner of kindes, among whom a certaine manner of kind is called Spalangio. The bodge thereof is little, speckeled, and of diuers colours, with a sting, and is swift in leaping, and most grievous in biting. Another Spinner there is, that is more of body, blacke of colour, with long legges, that weaueth in dennes by the ground.

The thirde kinde there is, which by cunning working weaueth full subtyll webbes. A greates wonder it is howe the matter of thredde that come of the wombe of the Spinner, may indure so greates a worke, and weauing of so greates a webbe. And that is drawen, as men thinke, some and some out of the Spinners wombe, and yet vnmeth it is founde voyde. And it seemeth not to be true, that Democritus sayd, that so much corruption is in the Wombe of the

Arane.

Phalangium.

Atocius.

Spinner, that of his dirte so much matter of thred might be had. Therefore Aristotle proueth Democritus lib. 8. and saith, that he said not true in this point, and his reason is as it seemeth, for spinners and other such round beastes be little of meates for default of blood and of breate, and so he saith, that a spinner taketh not so much meate: but more without comparison cometh of him to weave the web, and then should the superfluitie and dirte, be more than the meate and fode that he taketh, and the superfluitie of dirte, is more than naturall digestion, to due keeping and saving of the beast, as Aristotle saith.

Also Plinius saith the same, & sayth, that they spin threds rounde and long, with moderate fete and clawes, & they stretch the warpe with wonderfull craft from the neather side to the ouer, and drawe and bring out againe the thred thwairt ouer from point to point, and all the straight draughtes with small space between the threds, they couple & knit the threds in the middle lyke farre from the middle point, when the worke is drawen and layd, and then he beginneth from the middle point, and goeth round about with the wfe, and maketh knottes and holes, as it were like farre asunder, and the holes and spaces that be betwixt, be by a wonderfull crafte between the knots, made now foure cornerd, now euentlong, and now round: and the nearer they bee to the middle, the more narrow they bee and straight, and the farther from the middle they be, the more large and wide they be. The sight seeth not, and vnneth the iudgement of reason perceiueth, where by the spinner reyneth thred to thred, & knitteth so fast knot to knot, and reareth himselfe with a wonderfull lightnes by his owne threds that be so small, and vnneth same with mans eye, and yet he passeth in the web swiftly, as though he flew hether and thether, and from place to place.

Also he saith, that as long as the vter threds of the web dure, if it hap that the web be broken in any maner wise, the spinner beginneth at the middle to amende that which is broken, as though

he would holde nothing whole & sound in the webbe, while the middle is not sure.

Also he saith, in spinners be tokens of diuination, and of knowing what weather shall fall, for ofte by weathers that shal fall, some spin & weue higher or lower. Also he saith, & multitude of spinners is token of much raine. Also li. 14. cap. 3. de lesione ficuum, he saith that sometime spinners weau and make webs aboute burgening and buds of vines, and also about flowers and blossomes of Trees, and by such compassing of such Cobwebs, both trees and vines be kept, when they burgen and blome. The biting of the spinner that is called Spalangio, is venemous and staketh, except there be remedie and succour the sooner: but the vertue of Plantaine stayeth the benyeme thereof, if it be laid thereto in due manner, and therefore other woymes, as Cutes and Frogs, that dread the sting of Spinners, defende themselves with iayce of Plantaine, as Plinius saith. Dioscorides and Auicenn in capitulo De venenis, &c. And Macer saith the same.

Aristotle and Plinius meane, that webs of spinners come of their guts, by a manner crafte of kinde: and the web is wouen by most subtil working, and is wonderfully knit in a net wise, and made with most smallest threds, and that for it should not be seene of flies and of other woymes, for the which it is laid, and it should be seene of them, if the threds were great: and cob-webs are made with trauayle and businesse: but it is wonderfully sone destroyed & vndone, for it may not sustaine fire: and spinners dread winde, for by a blaske of winde the cob-web is sone broken and vnknit.

And though the spinner be venemous, yet the web that cometh out of his guts thereof, is not venemous, but is accounted full good and profitable to the vse of medicine. And as Dioscorides saith, the cob-web that is white and cleane, and is not defiled with filth nor with powder, hath vertue to constrainne, ioyne, and to restrayne, and therefore it stauncheth

bloud,

Spiders doe cate of their owne kinde, for I haue scene one Spider fight, and kill another.

blood that runneth out of a wound, and keepeth it from matter and rotting: and healeth a new wound, if it be layd thereto, and withstandeth swelling & tarieth the healing of a wound: & a maner spinner is called *Spalanā*, as *Pli.* saith li. 29 cap. 4. and this spinner is lyke to an Ant, but he is much more of bodye, and hath a red head, & the other deale of the body is black sprong with white specks: and his smiting is more bitter & more soze, than the biting of the serpent *Vipera*, and this spinner liueth most nigh furnaces, ouens and milles: and the remedie against his biting or smiting, is to shewe to him that is bitten or smitten, another spinner of the same kinde, and are therefore kept, when they are found dead. The skinne thereof stamped and dronke, is medicine against biting of the *Wesell*.

Also another spinner is rough with a great head, and the sozenesse and ache of his stinging, is as it were the ache & sozenesse of a *Scorpion*: and by his biting the knees shake and fayleth, and also of the biting, commeth blyndnes and spewng. And another manner spinner is called *Mirmicaleon*, or *Mirmiceon*, which is called by another name, *Formicaleon*, and is like to an Ant, with a white head, and hath a blacke bodye, with white speckes. His biting paineth and aketh as stinging of *Waspes*, and is called *Formicaleon*, for he hunteth Ants, and sucketh the moysture of them, but sparrows and other foules deuoure him, as they do ants. Against all biting of spinners, the remedie is the braine of a Capon dronke in swete wine with a litle pepper: and the congealing of a Lamb with wine, healeth biting of spinners: and the same doth ashes of a Rams clā with honie: also flies stamped, and laid to the biting, draweth out the venimne, and abateth the ache and soze: and ther be other remedies which he reckoneth, but these are sufficient for this time.

And libro eodem, capitulo. 6. he saith: That a long Spinner and white, with small feete, being stamped in olde Oyle, doth awaye the white pearle of

the eye, as it is there sayd.

(* Besides this large discourse of spiders, it hath bene reported, that in Ireland be many spiders, and some verie great, and that being eaten of the Irishmen, haue not perfozmed any shewe of venime: it may be, that the greater poison subdueth the lesse.)

¶ Of Ape. chap. 12.

The Bē is called *Apis*, and is a litle short Ince & with many feete, & among all flies with round bodyes, and so shapen, he beareth the price in manye things, as *Plinius* sayth libro. 11. cap. 6. *Eugenesse* of wit rewardeth him in litlenesse of body, and though he might be accounted among flying flies, yet for he useth feete, and goeth vpon them, he may rightfully be accounted among beastes that goe on ground: and ouer the properties that are set befoze libro. 12. in litera A. other properties shall be set here, the which properties *Plinius* rehearseth li. 10. cap. 6. and saith in this manner: Among all wonders, the wit and sleight of Bēs is wonderfull, by the which wit they gather honnie, and make honnie combes of most swatest iyce and subtil, and most wholesome: and worke and make Ware, that is full good and profitable to the vse of lyfe of mankinde, and lurke and be hid, den in Winter: for they haue no might & strength to withstand the frost & snow, & blasts of Northen wind: and in springing time they go out to bloming beanes to worke & to traualle, & none of them haue leaue to be idle in y time: and first they ordeine honny combes, & make ware houses & cells, & then breed young & make honny thereafter, & bring it together. And they perget the roose of their hines with wose & gum all about, & with iyce of trees that haue vertue of Summe, and strength their hines as well as they may agaynst the gradines and rāses of other small Birdes, and if there be any durte, they breake it off and casteth it off and farre awaye, and they washe the Vines with the foresayd wose and iyce.

*Additiō.

Note.

And

And first for foundation of their worke, they lay and set a certaine peece of bitter sauour: and many men call that Comosim: and make then another peece more swete, and that is the beginning of ware, and many men call that Dulices: & the third time they set more greater matter & thicke, that is the stablishment and fastening of the hony combs, and many men call that matter Propolim: and in these three manner wises, they strengthen, and succour, and defend their hony combs, against colde and other wrongs.

And Bees sit not on fruite, but on flowers, not withered, but fresh & new, and gather matter, of the which they make both hony and were: and when the flowers that are nigh vnto them are waisted and spent, then they sende spies, for to espie meate in farther places, and if the night falleth vpon them in their iourney, then they lye vpright to defend their wings from rayne and from deaw, that they may in the morning tide flye the more swifter to their worke with theyr drye wings and able to flye. And they ordayne watches after the manner of Castles, and rest all night vntill it be daye, till one Bee wake the all with twice buzzing or thrice, or with some manner trumping: then they flye all, if the daye be faire on the morning: and they diuine and are ware before of rayne and of winde, and then they holde them in theyr house, and when they know and be ware before hand of faire weather, then they passe forth to theyr worke with a swarme and compaignie: and then, some gather flowers with their feete, and some water with theyr mouthes, and beare drops together with all roughnes of their bodies. The younger goeth out to worke, and beginneth such thinges, and the elder worketh at home, with flowers that they bring.

First, they charge the fore feete, and afterward the hinder feet, vntill they turne home againe, with the mouth full and fully charged.

And they receiue them that be charged in this manner: three or foure discharge them, as they be ordained at

home, for theyr offices are diuers: For some make houses, and some cleanse and make sayre the Wyne, and some dyesse meate of that that is brought home, and they eate not asunder, least vncleannesse of meate or of worke should be among them: and they make the combs orderly and by lyne, & hang them aboue, with certaine things, that them holdeth, and vndersetteth them that they shall not fall, and putteth a litle honny in the first rowe, and ofte filleth the laste most full.

And the Bees that bringeth and beareth what is needfull, dread blastes of winde, and flyeth therefore lowe by the ground when they are charged, least they be letted with some manner of blast, & chargeth themselves sometime with grauell or with small stones, that they may be the more stedfast against blastes of winde, by heauinesse of the stones. Among them is wonderfull obseruance of discipline and of loze, for one marketh and taketh heed of them that worke not, and chastiseth them anone, and slayeth them that will not worke. Among them is wonderfull great cleannesse, for they suffer no filthe among theyr workes.

And some Bees gather into one place the virte of the Bees that worke, because they shoulde not goe farre from their workes, and throw out their durt at euery, and goeth into their houses & bide still vntill the same Bee that hath watched, flye about and call them to rest, and then they holde all their peace and be stille inlye. Item in eodem cap. 13. Bees doe most equitie and right, and smite all that disroubleth their peace, and all that desire to destroy their honnie. And Bees haue a King, that is not armed with a King, but with Lordshippe and magestie, as he sayth, cap. 18. For if he haue a King, kinde denieth him the vse thereof. For kind wil not if he should be cruell, to the intent he shoulde not be hastie to take wreake, and therefore taketh away from him his speare, and leaueth him vnarmed. And so it is truth, that the Emperour useth not his King. The obedience of Bees is wonderfull aboute the

king:

king: for when he passeth forth, all the swarm in one claster passeth with him, & he is compassed about with y^e swarm, as it were with an host of knights; & is then binneth sene that time, for multitude that followeth and serueth him: and when the swarm of Was be in trouble, he is within, and as it were gonerour, and goeth about to comfort other for to worke, and onely he is not bound to trouble; and all about him are certain Was with stings, as it wer champions, and continuall wardens of the kings body; and he passeth seloome out, but when all the swarm shall go out. His out going is knowne certaine daies before by voyce of the host, as it were araieng it selfe to passe out with y^e king: and so if it should chaunce that y^e king of the Was wing were cut at that time, then the swarme shoulde not passe out of the hie: and when he passeth out of the hie, all the Was profereth them to the kings seruice, and labour to bre next him, and beareth the king on their sholders, if he be weary and overcome with trouble, and if any Be be wearie and faileth, or erreth, and goeth out of the host, then they follow by smell after the king; and where euer the king commaundeth, there the host pitcheth their tents. And all the host is comforted, & hearted when they see the king: and if they lose the king, then all the swarme breaketh, and cometh unto another king: for they may not be without a king.

Drones.

So the Be hives commeth certaine false Was that are called Fuci in y^e plural number, and haue a great wombe, and eate and deuoure hony, & true Was sayeth these false Was when they take them therewith. When springing time is wet and moist, then the brood of Was is multiplied, and if meate sayleth in the Be hives, then they rise and assaile their neighbors, to take from them their hony, and to spoyle them: and the other lead an host against them if they haue a king, and if any Be in the other side, saoureth them y^e rise & assaileth them, then the Was that assaile them, spareth them that saoure them, and smite not at

them, but take them in companye, and defendeth them. For many other causes boasts that be contrarge, v^ydayne them two Emperours with great strife: and the fighting and battaile is all destroyed and disperpled, with thowling of powder and of dirt.

Item in eod. ca. 19. Some Was, are field Was, and some be wode Was and soule to fight, and more wrathfull than other, but they trouble better, and may better alway therewith: & some be tame Was, and some of them be short, diuers & round. And some be long, as waspes, and those are worse than other, but they trouble better, and may better alway therewith, and be rough: and some of these Was are white, and gender home, and make their nestes among cozne: and in the wode, Was gender hony among trees, and sometime in dens in the earth. And to these kinde giueth a sting, y^e sticketh ther he smiteth at one stroke: and some for great wrath and desire of weake stingeth so deepe, that the gutte followeth sodainly the speare, and suche dye soone: and some lose the speare, and liue afterward, and maye not make hony, for their vertue is taken away from them, and lyue to doe profite, or to noye. Was hate stinking & other euill smells, & namely smoke, and flye there-from, & be glad & merry in things with good smell: and be comforted with smell of crabs, if they be sod nigh them. And when they king is dead, then they be woe for sorrowe, and doe for him, as it wer seruice for the dead, and all the swarme of them maketh great sorrow & dole: if the king be dead in pestilence, then they beare meate togethers, and passe not out, but with sorrowfull mone they be gathered on a heap about his bodie, and abate not their sorrow and woe, but they dye for hunger and wo, except the body be taken away. Helth of Was is knowen in their mirth and clærnesse.

Also he sayth, that Was fall into manie sicknesses: for as it is said cap. 20. they wer sicke when their brood faileth, and also sound that reboundeth of noyle is enemy to them, for it maketh them full soze afraid with sodaine noyle.

Also

The long
taper gnat

Also corrupt myst, that corrupteth flowers that they eate is enimie to them. Also spinners be enimies to them, when they come in the hie, and make webs, that grieue them. Also a flye that is like to a Butter flye, that flieth into candles, is enimie to them: for that butter flye eateth were, and leaueth there dirt, of the which dirt cometh Caterpillers, worms that loue well warping other things. Also the great desire of meate griueth them, when they eate too much of flowers: and that hapneth namely in springing time, and they dye all with oyle, as such round beasts doe, and namely if the head be noynted: and such beasts set in the sunne, quickneth againe if they be besprong with vineger. Also sometime they take sicknesse, and cause of sicknesse, when they ouer greedely eating, feele that they honnie is withdrawen and taken away. Huc vsque Plinius.

Anicen lib. 8. cap. 3. rehearseth noble properties and worthy of Bees, & saith that Bees are fed with hony, and lyttle they eate thereof, but they eate honie when they be sick, & go not out of their house. And when they find cleare hives, they make therein houses and chambers of waxe, with fure manner castes: and when the mouth of the hive is too large, they make it lesse with some manner glewie matter, that is blacke with sharpe odor and smell: and first they build the kings house, and that house is lyke an hoale vaulted, and afterwarde they buyld other houses, by diuersitie of the moze matters or lesse.

And onely the males builde they houses, and afterwarde is no working, but to eate and make hony: & first Bees dwell in their honie combs, and passe out when it is time, and flye vprwarde top wise, and come againe and eate honie. And the King passeth neuer out without an hoast: and the males haue no stings, except a few, and then they desire to sting, but they may not: & Bees haue two maner Kings, the one is red, and that other as blacke as a coale, and is twice so much as a Bee that maketh honnie: and the male Bees, are moze

than the females: and the lesse Bees & round, with diuers colours be best: and Bees that are fed in mountaines, gardens and meades, are small and good, and make honnie, like in parts light. Bees that be not good, maketh not honnie euen, nor lyke in parts, but the Bee that cleaueth alway to the hole of the honie, maketh best honie, and els y honnie should be some corrupt, and spinners should gender therein, and destroye the hony. And Bees that make the hony, be asking for double cause: for the defence, for there is fire vertue in the sting, and therefore it worketh greatly to wast superfluitie of moisure, and to amend and keepe, and to saue the honie.

Also ofte into hives come certayne euill flies, and byede there other small flies, that are grievous, and be called Gusanies, that pearce the winges of other: but the very Bees pursue those flies, and fight with them, and will not suffer them to fall vpon their house, and Bees that make hony slayeth the males that grieue them, and euill kings, that rule them not a right, but onely eate too much hony, and that they doe, namelpe when honie is scarce: and small Bees fight with long Bees, when they worke not nor trauel, and are busie to put them out of the hives: and by such out putting the hony is the better, & the moze in quantitie.

There is a manner kinde of Bees, that are called Labion, and these slaye Bees that make hony, and destroy their houses: and that is, for they are wakefull. And when they come into they houses, they pitche themselves into the honie because of eating, and stick so fast therein, that they may not escape, & then the very Bees slayeth them anone. And two dayes befoze that the King passeth out, the other Bees are skillfully warned, and haue knowledge what the king shall doe, that they may be obedient and readie to the king. And when the kings be made, each hath one company, & that companie will haue none other, but him that they first chuse: and if anye other king will be king of that companie, they slay him.

And

And if young Bees that come forth be few, they abide the company of another swarme, and passeth so forth the more surely: and after that the young Bees begin to flye, if they be euen and lyke, then they haue their worke, and help the olde to worke. And no creature is more weakifull, nor more seruēt to take weake than is the Bee when he is wrath: therfore a multitude of the host of Bees, throw downe great hedges, when they are compelled to withstande them that destroye they: honny, passing all other things.

Bees hate dirte and smoake, and labour to deliuer them of their owne dirte when they flye, for their dirte stinketh full foule, & clesse therfore their houses of their owne dirte: & young virgin Bees work better, and make better honny than olde, and smite not so much, nor they smiting griefe not so sore, as doth the smiting of the olde. And Bees drinke, & that is onely cleere water, whether it be sarre or nigh, and drinke not, but they purge them first of their owne dirte. And Bees maketh most honnie in Harvest, and in springing time is best, because of new floures of great purenes. And Bees be pleased with harmony and melodie of sound of song, and with clapping of hands, and beating of basons: & therfore with beating of basons, tinging and tinkling of timbrells, they be comforted and called to the hives. When much honny is lesse in they hives, they were slow and worke the lesse, therfore it needeth to leaue in the hives, honnye meanly, not too much, nor too little. Huc vsque Auicen. li. 7. And he writeth many other properties, in the which he accordeth with Aristotle libro. 8. and also with Plin. libro. 11. Loke before lib. 12. in liera A, there ye maye finde many properties that Aristotle, Seneca, and other Authours write: but this sufficeth for this time.

¶ Of Boue. cap. 13.

The Dre is called Bos, and is called *Bovges* in Greke; and sometime *Tero* in Latine, for he treadeth the earth,

and the dew lappe or fresh lap that hangeth downe vnder his throte, and stretcheth to the legges, is called *Pallaria*, & hath that name of pelle the skinne, as it were *Pellaria*, a hanging skinne or a bagge, and is a token of gentlenesse & nobilitye in an Dre, as Isidore sayth li. 14. And he sayth, that Dren be full mild among their fellows, for one of them seeketh another, with whom he is vled to dray at neck at the plough. And oftentimes lowing proreth affection and loue, when he may not sone finde his fellow. Lib. 8. cap. 45. Plinius speaketh of Dren, and sayth, That he findeth written of Dren of Inde, that are as high as Camelles, with hornes of soure sorte long. And ther it followeth: among beastes that goe backward onely Dren be fed with fodder and with other fode, and it is sayd, that they were fat by washing with hot water. And Dren maye better traualle when they be soaked by the hornes, then when they be poked by the necke. In Syria are Dren that haue not dew laps nor fresh laps vnder the throte, but bunches on the backes: and Dren with straight hornes, be accounted excellent in worke: and blacke Dren with litle hornes be accounted lesse profitable to working.

Drens hornes are more thicker than Bulles hornes: and after the gelding, the Dre increfeth in body and in horns, in might, vertue, and strength: but he is not so bold and hardie as befoze hand, but he is more tame, softe, and milde, and may better alway with traualle, and is more slowe and heauie of going. Also Plin. speaketh of the kinde of Dre, and saith: that after thre yeare, an Dre is lesse fierce than within 3. yerres: and a young Colw and an Dre may be well coupled together. And we haue the Dre fellow in trauel of tilling of land: and this beast was so worthy accounted in olde time, that men would not hurte the Dre, and who that slewe an Dre without cause, should be as sore punished, as though he had slaine his fellowe in earth tilling, as he saith.

The Dre is a mild beast and cleane, not onely to the vse of man, but also to

offer in Altars of Gods: for of Oren be best offerings and sacrifices made, and with offering of them and Sacrifice, the Gods be best pleased. The Dre openeth the land, and earneth with culture and with share, and tilleth fields, and maketh them able and good to beare good corne & fruite. The Dre feedeth with his flesh, and nourisheth: the skin and hide accordeth to many manner vse; and his dirte fatteth the land: his hornes heated or sodden, were softe, and be stretched out and made right and even, and of them be made diuers vessells, toles, and instruments. Of Dre hornes be made tapping and nockes to bowes, to arbalesters, and arrowes to shote agaynst enemies, and breast plates, and other armour, by the which, vnstrong plates of mans bodie, be warded and defended agaynst shot and smiting of enemies. And of Dre hornes be lanternes made: to put off darknesse, and combes to right & to cleanse heades of filth. Also Hunters vse Dre hornes to scare wilde beasts, & to comfort hounds to pursue beasts that take the flight. Also writers and painters vse the hornes, and kepe in them diuers colours at best. Also warriors vse hornes and blow therewith, and comforteth their fellows, both such as fight, and them that flye, and call them to the host with blowing of hornes. Also keepers and wardens of beasts and of Castles and waites, vse hornes, and comforteth each other to wake with blowing of hornes. And the Dre hornes be needfull to all manner of vse. Also that that is in the Dre is needfull to diuers vse, and also his dart is good and profitable, as Plinius sayth, libro, 28, cap. 11. And sayth, that Dre dart helpeth agaynst ach of the toyntes, and is a singular remedy agaynst the dropsie, if the patient be therewith annointed in the Sun. For it consumeth and wasteth humours betwene the skine and the flesh: & wasteth and abateth bolning and swelling of the dropsie. Also libro, 30, cap. 3. Plinius sayth, y there is a little beast like to Searabeus, and is called Bapestris, and this Bapestris bequileth and betrayeth the Dre in the

grasse, and that is (as it is sayde) for the Dre treadeth on him. For this Bapestris lyeth among hearbs and grasse that the Dre loueth, and hideth him therein: and the Dre gathereth his meate, and swalloweth this beast Bapestris, & when this beast Bapestris is swallowed, hee chafeth suddenly the lieir of the Dre, and maketh him break with great paine and sorrow. Herof Papias speaketh and saith, that the necke of the Dre is long and griued with charge of the yoke, & the Dre is griued with the ache of the pricke, with the which hee is so pricked. And the Dre dyeth with wee and sorrowe that cometh of the benigne of that beast Bapestris, when hee cometh into the Dre wombe amongst his meate.

Of Bubulco, cap. 14.

A Dre heard is called Bubulcus, & is ordeined by office to kepe Oren: hee feedeth & nourisheth Oren, and bringeth the to lafe and home againe, & bringeth their feet with a langhals and spinnells, and nelgheth and cloggeth them while they be in pasture and lafe, and yokeeth and maketh them drawe at the plough, and pricketh the stowe with a gad, and maketh them drawe euen. And pleaseth them with whistling and with song, to make them beare the yoke with the better will for lyking of melody of the voice. Oren and hartes loue melody by kinde, as Auicen saith. And this heare driueth & ruleth them to drawe euen, and teacheth them to make euen sorrowes, & compelleth them not only to eare, but also to tread and to thresh. And they lead them about vpon corn to break the straw, in threshing and treading the floure. And when the trauaile is done, then they vnyoke them and bring them to the stall, and tie them to the stall, and feedeth them thereat.

Of bubalo, cap. 15.

The Bugle is called Bubalus, and that noune bubalus is diminutive of Bos,

Bapestris, a flie like a blacke beetle, but hauing longer legs, it lyeth in the grasse, & killeth a beast if he eate him.

Bouis.

Bovis. And the Bugle is called Bubalus for he is lyke to an Ox, & is a fierce beast, and is not gladly tamed, nor taketh gladly the yoke on his necke.

In Affricke be Bugles; and in Germany he wilde Oxen with so long hoines, that y^e thinges whiche are served with drink thereof, so he holdeth so much, as li. loth. And is a beast of great strength, and may not be tamed but with an yron ring put through his noethull, by the which ring he is led about, and is black or red, and is thin haired, with hoines; and his forehead is beclipped with full strong hoines, and his flesh is good, not onely to meate, but also to medicine.

For as Plin saith, lib. 28, cap. 10. Bugle flesh sooth a rosted, healeth mans biting; his marrow taken out of the right leg, doth away haire of the eye lids, and is medicine for euills of eye: his bloude taken with vinegar, healeth wonderful by them that cast blood; his houle with spirita safneth wagging teeth; and Bugle milke helpeth against fretting and gnawing of the guttes, for it softneth them, and easeth with his fatnelle, and helpeth against the bloude flure; and is full good against smiting of serpents, of Scorpions, and against venturine of the Greke, and of the Worme that is called Cere, and healeth new wounds; and Bugle bir: heated, healeth harde po: sinnes, and softneth the mallice thereof: his gall helpeth against dimnesse of eye. Also some wilde Oxen be won: full great, and nevertheless most quiver and swifte, insomuch, that the dirte that they shite in turning about falleth on their hoines, or euer it may come to the ground.

A worm
lyke a
grasshoper

*Additio.

(There are no wilde Oxen, but either Bulls, Buffells, or females of that kinde: this is a fame error, the Author meant the furious Buffell of the greater kinde, called Vro or Tarando, who violently runneth upon any man, to spoyle or destroye him. In the woode Hyrcynia, these Beastes are bredde, not much lesse than the Elephant, proportioned lyke a Bull, the flesh good to eate, with diuers other properties. Head. Gesner lib. 1, folio. 157.)

(*Hyrcynia, is a great wylde in Germany, the which is in bredth nyne dayes iourney, and in length forty dayes iourney, as Caesar writeth. Pomponius Mela affirmeth it to be forty dayes iourney in length also.)

These Bulls hate all thing that is redde; and therefore hunters cloath them in redde, to make these Bulls pursue them, and when the hunter seeth y^e this beast is nigh byn, then he starteth behinde a strong tree, and the Bull in his wrath reacheth with the hoines strongly, and pitcheth his hoines into the tree, & is so helde in the tree by his hoines, and destroyed and shotten downe by hunters darts.

Also another beast is lyke a wylde Bull, and is not so great, but he hath full great hoines and sharp, with whom he throweth downe bushes and trees, & throweth strong Dikes downe to the ground, and at the last, to gather meate, he putteth his head among shrubs, and long rodde, small and tough, that compasseth and wind about the hoines of the beast, and so the beast is tied and held: and then he stricthly and prynceth long therewith, and stricthly against the winding and fastening of the rodde, and is faster and faster bound and holden, and when he hath long striven, yet he maye not deliuer himselfe out of the bondes, but is alway faster & faster bound, then for indignation he loweth full loud, and the hunter beareth his great voyce, and knoweth that the beast is snarled, and fast helde: and then he cometh upon the beast boldly, that is most sharp and mighty, & slateth him with his roole, and weapon, and durst not adventure upon him in great wodes nor in fieldes, but now he dare slay him when he is held among small rods.

Philologus calleth this beast Apuleon: If his words may be belated, it seemeth a wonder, why so strong & so fierce a beast shalweth not his hoines out of shrubbes and rodde that are small: with the which hoines, he so mightely breaketh great trees & strong, and throweth them downe flatte to the ground.

The later
Writers
report no
such
name.

Also there is a manner wyldc Dre-
that Aristotle libro. 8. circa finem cal-
lety bouporicus, and sayth it is a great
Beast, as a great Bull, and is lyke a
Bull, and hath haire upon either side
on the necke, as it saith on the haire of
an horse: and his haire is more softer
than horse haire, and more shorter, and
is haired continually vnto the eyes, and
is some deale redder of cistene, and his
voyce is lyke to the voyce of a Bull,
his hornes are some deale redder of ci-
stene, and he some deale crooked: and in
to either of his hornes, maye halfe the
measure that is called Bos, and hath no
teeth aboue, but is toothlesse aboue, as a
Bull: and his legges be not full haire,
but they be lyke to a speare, and is clo-
uen soled, with two cles in one sole:
and his tayle is short in comparison to
his bodye: and he diggeth the earth, and
reareth him in digging, as a Bull doth,
and hath an harde skinne, and suffereth
well strokes, and his flesh is full sweet,
and is therefore hunted and beaten, and
flyeth, and resteth when he is hunted, &
thymeth dirte foure paces from him, &
doth so for bread, and houndes that run
after him, smell to the dirte: and while
the houndes be occupied about such smel-
ling, the beast flyeth and runneth, and
passeth farre away.

Also libro. 10. Aristotle speaketh of
the wilde cowe and sayth, That when
his time of Calving cometh, manye of
them come about hir, and make of dirte
as it were a wall, and this maner bea-
st hath much dirte, as Aristotle sayth, and
Auerca also.

Of Basilisco, cap. 16.

The Cockatrice is called basiliscus in
Greke, and Regulus in Latine, and
hath that name Regulus of a litle king,
for he is king of serpents, and they are
afraid and flye when they see him, for
he slayeth them with his smell and with
his breathe: and slayeth also all thing
that hath lyfe, with breathe and with
sight.

In his sight, no fowle, nor bird, pas-
seth harmelesse, and though he be sacre

from the temple, yet it is sacre and deuou-
red by his sight. Also he is overcome
of the Crocodile: and men bring the Cro-
codile to the Cockatrice beaust, wherein the
latter is hidde, for the Crocodile and
maker of all thing, lets nothing with-
out remedy: and so the Cockatrice slay-
eth when he hath the Crocodile, and the
Crocodile purmeth and slayeth him: and
the Cockatrice is halfe a tale long, and
hath white speckes: and the Cockatrice
sayeth that that he cometh to the
the Droppin: and that water that he
toucheth, maketh the Droppin, and it is
venemous and deadly. And some men
call the Cockatrice Sibis: for with
bitting he slayeth, ere he biteth or stin-
geth. Huc vique Indorum Sibis capi-
tulo. 4.

Plinius also sayth, libro. 8. capitulo
22. Among the Eripries and Aethy-
opes is a well, that many men suppose
is the head of Nylus, and there belov-
is a wilde beaust that is called Escoble-
ras, and hath a spide body, and nine irat
members, and a great head hanging al-
way toward the earth, and els it were
great noyng to mankinde: for all that
see his eyes, should dye anonie, and the
same kinde hath the Cockatrice, and the
Serpent that is bred in the Province of
Syrena, and hath a bodye in length and
breadth as the Cockatrice, and a tayle of
twelve inches long, and hath a spethe in
his head as a precious stone, and slayeth
away all Serpents with bitting, and he
presseth not his bodye with his bow-
ing, but his course of way is forth right,
and goeth in meane: he dyeth and bur-
neth leaues and heathes, not onely with
touche, but also by bitting and blast, he
rotteyth and corrupteyth all thing aboute
him. And he is of so great venime and
perillous, that he slayeth and wasteth
him y cometh nigh him by the length
of a speare, without tarryng. And yet
the Crocodile taketh and overcomeyth
him: for it pleaseith God, that no kind
of thing should be without pare, for the
bitting of the Crocodile is death to the Co-
ckatrice: and neuerthelesse the bitting of
the Cockatrice is death to the Crocodile, &
is sure, except y wellet eat raw before.

And

And against such venime, as Aristotle sayth and Auicen, first the Wesell eateth the hearb of Kew, though it be bitter, and by vertue of the iuyce of that hearb, he goeth boldly and overcomeh his enemye. And though the Cockatrice be venemous without remedy, while he is alpye, yet he loseth all the mallice, when he is burnt to ashes: his ashes are accounted good and profitable in working of Alkemie, and namely in turning and changing of mettall.

*Additiō.

(The Basiliske or Cockatrice, among creeping wormes is the most pestilent. And among men, the most pestilent minded, are the spoilers of the Clergie with such unconscionable arerages, that many Ministers have bene forced to leaue their lyuings, and go a begging. If the tituled clemencie of the Gospell, be become oppression, God will bring shortly all to confusion. There were no such Basiliskes in Plinies time: By selfe haue bene so plagued, that I speak by experience, and haue to shewe by profe, &c.)

¶ Of Botrace, cap. 17.

Botrace is called Rubeta also, and is a manner venemous frogge, & dwelleth both in water and in lande, as Plinius saith lib. 18. cap. 32. And it is sayde, that he chaungeth his skynne in age, & eateth alway certayne beards, and keepeth and holdeth alway venime, & fighteth against the common spinner, and against the spinner that is called Spalangio, and overcomeh their venime and biting by benefice of Plantaine, and his venime is accounted most cold, and stoneth, therefore each member that he toucheth, it maketh lesse feeling, as it were froze, and is a venemous beast, & comforteth therefore himselfe, at each touching: and the more he is touched, the more he swelleth, and as many speckes as he hath vnder the wombe, so many manner wise, his venimne is accounted grieuous.

And he hath eyen, as though they were fire shyning, and the worse he is, the more burning is his sight, & though

he hath clere eyen, yet he hateth & flieth of the Sunne, and seeketh darke places, and flyeth to denmes, when the Sunne riseth, and his beames shyneth vpon the earth.

This Frogge loueth swete hearbes, and eateth the rootes of them, but in eating, he infecteth and corrupteth both rootes and hearbes. Therefore ofte in gardens is Kew set, that is venime and enemye to Loades, and to other venemous wormes: for by vertue of Kew, they be chased away, and may not come to other hearbes and rootes that growe therein. The Loade loueth stinking places and dirtie, and hateth places with good smell and odour: and so it is sayd, that he flyeth out of the vineyard, when the vines begin to blowe, for he maye not suffer nor sustaine theyr good odour and smell. And libro. tricesimo capitulo. 4. Plinius speaketh of the Loade, and sayth in this manner.

There be right venemous frogges, that are called Rubeta, and liue among bylers and bushes, and the more great they be, the worse they be. And some be browne, and some are reddish, and some pale, and some yeolow, or citrine. And they meane that these wormes Rubeta haue double lyuer, that one is most venemous, & that other is remedie, & is giuen in stead of Triacle against poyson and venime: and for to assay & knowe which is good and which is enill, the liuer is thowen into an Ant hill, then the Antes flye and voyd the venemous parte, and desire and chose that other parte, and shall be taken and kept to the vse of medicine.

And Authours tell wonders of these manner of frogges as Plinius sayeth, and tell, that in the right side of such a Frogge, is a preue boane, that cōleth some deale seething water, if it be thowen therein, & the vessel may not beate afterwarde, but if the bone be first taken out: and Mitches vse that boane to lone and hate: and they meane also, that the seauer quartane is healed thereby. And be that worme neuer so venemous, yet by burning he loseth the mallice of venimne, and taketh most

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vertue of medicine : and ashes thereof helpe wonderfullye to recouer flesh and skinne that is happelye lost , and to make sadnesse and sinnewes, and to healyng and preservation of wounds, if the ashes be vsed in due manner. Take within De Rana, in litera, R.

*Additiō.

(*Buse the Toade, whereof are diuers kindes : some Toads that breed in Italy and about Naples, haue in theyr heads, a stone called a Crapo, of bignes like a big peach, but flat, of colour gray, with a browne spot in the midst, said to be of vertue. In times past, they were much worne, and vsed in ringes, as the forwarning against venime.)

¶ Of Bombace, cap. 18.

Bombax is a worme that breedeth in twiggess and branches of Cipresse, of Ash, of Mulberrie trees, and of Terebintus, as Plin. saith lib. 11, cap. 24. And Isid. saith in this manner, Bombax is a worme of two twiggess and branches : of his weauing is cloathing made, and is called Bombacinum. And is called Bombax, for he is made voyde & cleane while the thred passeth out of him, and in him abideth but aire onely as he sayeth. And this worme hath wonderfull chaunging : for first he commeth forth as a worme lyke a Galshag, that groweth with caule leaues and vine leaues, this worme may not alway with colde, and weaueth webs, as spinners doe : and first he maketh him a place or a house to dwell in, and to defend himselfe against the colde winter, and maketh his webbe with his fete, and draweth his small threds, and kembeth them with his feet, and ordaineth them so, & maketh therof a webbe.

*Additiō.

(*Bombix, a silke worme, the originall spinner, whereof all sorts of silkes, dyed and died into colours, serue mans vse.)

¶ Of Camelo, cap. 19.

Camells are called Cameli, and haue that name of a towne of Græke, as Isidore saith libro, 12. for when they be

charged they bowe and lye downe, and are made to them that charge them. For make and short is called Came in Græke.

Or els they haue that name of Camyr in Græke, that is crooked, for when they take charge vpon them, they bende and crooke the knees. Also Camelles be beasts that beare charges and burthens, and are milde and soft, and ordained to beare charge and cariage of men, and be found in many countreyes and landes, and namely in Arabia, and Camells of Arabia be diuers from Camels of other landes, for a Camell of Arabia hath two bounches in the backe, and a Camell of another Lande, hath but one bounche in the backe, as Isidore saith in eodem.

And libro. 8. capitulo. 19. Plinius saith in this manner : The East feedeth Camells among tame beastes, of which Camells is two manner kindes : For some are of Bactria, and some are of Arabia : the Camell of Arabia hath two bounches on the backe, and the Camell of Bactria hath but one in the backe, on the which he beareth his burthen : and another in the breast, and leaneth thereon. Camells be toothlesse aboue as Oxen are, and chew their cudde, as Oxen and Sheepe, as Isidore saith libro. 12. and is cloued footed, as it shall be sayde hereafter, and is full swift, as Plinius saith, and is therefore good in battayle and warre, and to beare charge and cariage.

And the Camell goeth no more a daye, than he is wont to doe, nor taketh no more burthen than he is wont to beare. And the Camell hateth the horse by kinde, and suffreth thirst foure dayes, and stirreth the water with his fete when he drinketh, or els the drinke doth him no good. And the Camell liueth fiftie yeare, and some an hundred yeare, and wereth mad sometime. Camells be gelded that are ordained to battaile & to warre : for they be the stronger, if they be put from the worke of generation.

Huc vsque Plinius.

Auicenna speket of the Camel in this maner, the Camel he saith moueth first &

right

right foote as the Lyon doth, and onelye the Camell hath a bunch on his backe, & is cloude footed, and hath fells in the clifts as it fareth in a Gole foote, and those clefts be fleshy as y clefts of a Beares foot: and therefore men maketh the shoes, least their feet be hurt that bee tender beneath. And sometime in the Camelles heart is a bone sound, as there is in the heart of an Hart. And the Camell hath foure teates in the two bodders, as y cow hath, and the female Camell boweth herself & goeth on her knees, when she will be coupled with the male. And her talent and desire is strong and seruent in time of loue, & she eateth then but little, and desireth alway to bee assailed of the male, nigh to the place in which she was first assailed. And as Arist. saith, li. 5. it is one propertie of Camells to be solitary & alone in mountains in time of loue, & no man may come nigh to them y time, but the heard alone, and the Camells yard is finely & full hard. Therefore men make bow strings of such yarden. Item ibidem in eodem, Camells haue certaine times ordeined to the worke of generation: the female nourisheth the colt in the wombe 12. moneths, and they ingender not before they be thre yere olde, & rest a yere after louing. Also he saith, libro. 8. that certaine manner of Camells bee gelded, to be the more able to flie: and saith, that such Camells be more swifter then horses, and that is because of large pale and wide, but hereof loke within de Dromedario. Aristotle saith, lib. 9. cap. 17. that the Camell doth not the worke of generation with his owne mother. For in a certaine citie a Camell was beeled with a mantell, & her owne sonne leape on her, and by falling of the cloth that she was couered with, hee knew it was his owne mother, and though hee did the dede, hee leaped doune & slew the man, that him had beguiled. Aristotle setteth this example, and other like of a horse of a certaine king.

Also lib. 11. cap. 37. Plinius speaketh of Camells, and saith, that among foure footed beasts, camells ware bald as men do, & as the Estridge & certaine beasts among foules. Also he saith, that among

beasts without hoznes, the Camelles bee toothlesse in the ouer iawe, & accord therfore in teth with beasts y chew the cud, & in disposition of the wombe, but not in hozns. And Ari. li. 14. saith, y a beast that eateth thorny matter, hath not y wombe as the camell, & an hard hozned beast hath no teth in either iaw, & therefore the Camell hath no teth in either iaw, but onely beneath, though he be hoznelesse. Then it needeth that the Camels wombe be of such disposition, and is like to the womb of beastes that be toothlesse in the ouer iawe. And the making of his teth is like to the making of the teth of hozned beastes. And it followeth there, and for the Camells meate is thorny and hard, it needeth that his tongue be fleshy for the hardnesse of the palat. Therefore kindesteth the palat as the carthy part of teth: and therefore the camell cheweth his cud as hozned beasts do, for his wombe is like to the wombe of hozned beasts, & hee taketh his meate in his first wombe, & all vndigest, and in the second wombe the meat beginneth to desie, and is better desied in the third wombe, and in the fourth wombe is full digestion and compleate, and this diuersitie of wombes is needful for hardnesse of his meat, for he grindeth and cheweth his meate little with his teeth.

And li. 13. Aristotle saith, y the camell hath no gall distinguished vpon y liver, no more then the Elephant hath, for the matter of his liver is full whole & sound, and his blond is kindlye sweete: and in such beastes is no gall found, but if it be found in full small veines, and therefore olde men sayde, that Anaxagoras saith, that Camells be beasts of long lyfe, for they be gallese, and beastes with lyttle galls liue longer then beasts with much Gall. And therefore Anaxagoras sayde, that gall is cause of all sharpe sicknesses, when gall is multiplied vnto the lungs, and shedde to other partes of the bodye. But Aristotle saith, that this is false, for many beasts in whom no gall is found, haue ryght sharpe sickness sometime and euills that slaye them, as it fareth in Camelles that haue the Podagre and phrensie, and by the Podagre their

feet be strained, and this euill staeth them sometime, and bee neuerthelesse without gall, vt dicit ibidem. Huc vsq; Aristoteli. Also in Dietis vniuersalibus Constant. speaketh of the Camell, & sayth, y^e the camell is most hottestt beast of kinde, and is therefore leane by kinde, for the heat dwelleth of all fatnesse of the blood, & therefore the Camell is leane. And Camells milke is more thin then milke of other beasts, and lesse vnduous, and lesse nourishing, and more heating and opening & departing. And milke is nought else but blood, oft sodde, and therefore Camelles milke is salt in saueur and sharpe, & tempereth therefore those humours & maketh them thin. And cow milke is contrarie thereto, & is thicke & vnduous, & nourisheth much. Seeke other properties within de Dromedario.

Of Cameleoperdo, cap. 20.

Cameleoperdus is called Cameleoperdus also, and is a beast of Aethiopia, as Isidore sayth, libro. 12. and Plinius libro. 8. cap. 30. And hath the head of a camell, and the necke of a horse, and legges and feet of a Bull, and speckles of the Perde, and is a beast besprong with white speckles distinguished with bright colour and clere, and is called Cameleoperdalis, for he hath the head of a Camell, and speckles of the Perde. And Plinius sayth, that this beast is more worth in sight then in fiercenesse, and is so milde & soft, that he had almost the name of a sheepe. As he sayth, this beast was cleue to meat by Moses lawe, but not to sacrifice, for he is cloie footed as a Bull, and cheweth his cudde as a Camell, and therefore it was lawfull to eate thereof, as it is witten Deut. 14. 22.

*Additio.

(The Aethiopians call this Beast Nabis, his necke lyke a Horse, his feet lyke an Ox, and his head lyke a Camel, spotted redde, very lofty before, and low behinde.)

Of Camelon, cap. 21.

Camelon is a lyttle beast with diuerse colours, and his bodye chaun-

geth full soone to diuerse colours, as hee sayth. Also another beast there is founde, that taketh also chaunging of contrarie colours, as Isidore sayth there. And Auicen meaneth, that Camelon and Stelid the Lusard, is all one: for he shineth as a starre, and chaungeth colours. For it is a fearefull beast, with lyttle blood, and chaungeth therefore colours. And is foure manner diuers: he hath the face of the ewe, and sharpe clawes and crooked, and the bodye sharpe, and an harde skinne, as the Crocodile. And libro secundo Aristotle sayth, that the Camelon is a beast lyke to the Ewe in body, and his sides bee euenlong to the neather partes of his wombe, as it were a fish: and his ridge boanes bounch by wards, as it were a fish: his face is as it were a beast compowned of a Swine & of an Ape: and his tayle is full long and small at the end: and his feet be crooked, as it were a little Ewe: and each of his feet is departed a twaine, and the comparison of one foot to another, is as in comparison of the thombe of a man to the other deale of the hand: and each of those two partes is diuided in fingers: And his clawes be like to the claws of a bird: and all his bodye is rough and sharpe as the bodye of a Bardon: His eyes be deepe, great, & round, and contained with a skinne, lyke to the skinne of the body, and that skinne couereth the eyes. And he turneth and casteth off his eyes hether and thether. And chaungeth his colour when his skinne is blowen, & his colour is somewhat blacke with black speckles therein: and this diuersitie is in all his bodye, & namely in the eyes, and also in the tayle, and is full heauie in mouing and soule of colour in his death, and what is in his bodye is but of little flesh, and hath but little blood, but in the head and in the ende of the tayle where he hath little blood, & also in the heart, & in the veines that come therefrom: and also hath blood about the eyes, though it be right little. And the braine is nigh the eyes, and if the bodye be departed in two, it abideth in his working by spirite thereof: and a lyttle mouing abideth about the bodye, and is splenenesse, and dwelleth

in denues, as an Ewe. Huc vsque Aristotele.

And lib. 20. vice simo. octauo. Plinius sayth, that Camellion is a beast like to the Crocodile; and baryeth therefrom onely in crediditelle of the back, and in longnesse of the tayle. And no beast is accounted so fearefull, as the Camellion; & they geth therfore his colbar. His most might, and strength is against the kinde of Col haukes: for he draweth them, and they flye to him, and he taketh them wilfully to other beasts to be deuoured. And Democritus sayth, that if his head and his throte be set a fire with taken wynde, it maketh both raine and thunder: but Plinius scorneth this saying. As for what beast, so euer it be, it is accounted among cleue beasts. Super beas. Aristoteles sayth, that in sicknesse he fognoth himselfe soft and milde though he be cruel. And it is said, that the Camellion liueth onely by aire; and the Wole by earth, and the Hearing by water, & the Cricket by fire; as these beastes meane.

Quatuor ex puris vicant ducunt ele-
mentis. *lib. 2. de animalibus*
Camellion, Talpa, maris Hales, & Salamandra.
Terra, sicut Talpa; flammæ pascunt Salamandra.
Vnde sic Hales scribit; et Camellion.

The Camellion feedeth on Flies, and taketh them with the sodaine slipping forth of his tongue, which is long and rounde, and may not be kept aboute fourteene dayes without putting forth in the aire.

Of Caprea. cap. 22.

The wilde Goate is called Caprea, & hath that name of Carpendo, gathering. Wherof Ildore speaketh, libro. 12. and sayth, that they be called Capri & Capree, for they gather bryanches & twigs: And some men meane that they haue y name, as they climb vpon hard crags: and some meane, that they haue that name of noyle that they make with their legges: and so wilde Goates be called Capri, for they are most sharpe. The Greeks call them Dorkoi; and they dwell in high mountaynes, and for hun-

ters come a farre. And those same be called Ibices, for they goe upward into high places, as it were. Wydes, so high, that vnieth they be seene with mannes eyes, as Ildore sayth, libro. 12. And he sayeth, that those beastes dwell in high Rocks, and craggies. And if they perceine some time, that they be pursued of men, or of wilde beastes, they fall downe headlong out of the high craggies, and save themselves harmelesse from theyr owne burnes. And he calleth also Dume, or Damule, as Papias sayth: Like within in lettera D. de Damule. *lib. 2. de animalibus*
Also this beast Caprea, the wilde Goate, is most swift in running, most light in leaping, most sharpe in sight, most sweete in tast, most tender, & wholsome to meat, & most busie to gather his owne meat: for the Goate knoweth diuersity of hearbs, of trees, of twigs, of bryanches, & of sprates, which they eate and seke themselves of by sight, tast, & smell. Also Plinius sayth, that the Leopard drinketh milke of the wilde Goate, and boieth so from and we.

Of Capriolo. cap. 23.
Apriplus, as Auicenna sayth, is lyke to Hynulusian Wynde calfe; and this beast chaungeth not his teeth, and when one may perceine that he hath greates teeth, then it is token of long life, and also of long continuance. And this beast Capriolos hath right sayre and pleasant eyes, and also sharpe. Also libro. 8. Aristotle affirmeth & sayth, that these beasts Capriols haue wit when they be wounded, and seke the hearbe Pulegium, & erinuin; and eate thereof to draw out the rowres out of theyr bodyes, if they sticke therein. By busynesse of running & swiftnesse of mouing his fleshy is discharged of superfluitie of moisture, and his fleshy is so made the more tender, & the better to digest, & the better of sauour and smell. For the heuie sauour thereof is taken away, as Constant. sayth. To get meate, this Capriolos climbeth vp from high places, to more high places, and knoweth by smell betwene wholsome hearbs & unwholesome. And he cheweth his cud, and is clowd scoted, and defendeth himselfe in

Pennie
royall.

woods

*Additio.

woods and lands from hunters and their
boundes; not with his claws, hoines,
and teeth, but onely with his witte of
sight. And so when he is pursued in
valleys & in felles, he taketh his course
and flyeth into high places and mount-
taines. In the mountaynes of Iudee be
some Caprini; that eateth hearbes with
good smell and favour; and in theyr felles
be certayne hollownes, in the which cer-
taine humours be gathered; and by
death possimes; the which possimes first
be ripe, and then broken with mouing
and with froting, and thow out of the
body with small haire leaues. And the
substance that is contained within the
skinne, is best of smelling; and most
precious among spices; and most
profitable and vertuous in medicine, as
Dioscorides sayth; and Plinius also; &
that we call commonly Moricium.

Of Capra, cap. 24.

The Goat is called Capra, and hath
that name of Carpendo, gathering,
as Caprea hath the name of the same, for
he gathereth the ouermost ends of bran-
ches and of leaues; and eateth them, as
Hidors sayth. And Plinius li. 8. ca. 1. spea-
ket of the Goat, and saith: That a Goat
eyne many kids at once; and but felde
four; and goeth with kid fine moneths;
as an ewe doth. Also Goats were bare-
ren by fatnesse before thre years; & gen-
der lesse profitably, and in age after foure
years; and conceiue in Nouember, and
eyne in March or in Aprill, when trees
and branches spring; and haue not all
hoines, but some haue; and in them the
growing of knots is token of yeeres. Ac-
chelaus meaneth, that the Goats breath
at the eares, and not at the nose, and be
feld without seauer, and therefore both in
Goates & shepe is the moze feruent and
hot working of generation, as he sayth.
And we meane not, that Goates see lesse
by night then by day, and the Goat hath
under the chin a beard that is called A-
mmom; and if a man dialve one out of
the flocke by the beard, the other be al-
nied and beholde. And also the lambs hap-
peneth when one of them biteth a cer-

taine hearbe. Their biting is most de-
struction of Olive, for with lyking they
make the Olive barren, and for this cause
they were not offered to the Goddess
Minerva. When the Sunne draweth to
glabe, Goates cate not in pasture to-
gether, but turne away their faces each fro
other and lye downe; and in other times
those y be turned each fro other eat to-
gether in pasture; & tourne the face each to
other. Huc vsque Plinius.

And Aristotle li. 3. sayth, that in ma-
nye landes Goates haue milke without
conceiuing; but they take Petites and
froat the boders therewith, and then com-
meth first out blood, and then as it were
matter, and good milke at the last; not
woyse then the milke of them that cineth.
Also libro. 6. Goates line ten yere or a
ri. and be woith of gendering until their
last age. And sometime the Goate hath
two kiddes at once, if they haue couena-
ble meat, and namely if the Goate bycke
be well fedde. And if she conceiue afore
the Northwinde, she eyne males; &
if she conceiue afore the Southern wind,
she eyne females. And he telleth, that
they turne y face Northward, when they
shall gender. Also li. 7. there he sayth, that
Goats & shepe cate hearbs, but they bite
hearbs vnto the root, and be fedfast in pa-
sture: And Goates passe sove from place
to place, & take onely the ouermost ends
of hearbes and grasse; & conceiue better
after that they drinke salt water. And
when goats be moued after y vnder time
they drinke the moze water; and when
they cate salt before that they drinke,
then shall much milke drop out of theyr
teates.

Also libro. 8. cap. 3. In Goates and
shepe is lytle wit; insomuch that vn-
neth they can goe to a felde so hies, or
come againe, but they be lead & brought
again. And if a man take a Goate, and
reare him by lodeincke, then the other
reare them also, and beholde him sadlye.
And the vse of Goate & of shepe is ned-
full to mankind, for they fede the hun-
gry with milke and with flesh, and cloath
the naked with fell and with Tallow, and
amende the lande with vrine and with
durt. And nothing is in the Goates body,

but

Of Cane, cap. 25.

but it is good and profitable to vse of meate or cloathing, or else to needfull vse of medicine. For as Plinius saith, libro. 33. cap. 16. Serpentes bee chased and driven away with ashes of Goates hornes, and with their Tallow burnt. And by remedy of Goates hornes diuerse manner kinde of venim is overcome, and superfluitie of dead flesh is fretted, and freche flesh and new is gendered, and passing running humours be stanchd, and by helpe of them rotted woundes fretting and gnawing haue remedy, though they be cankered or festered. With new Goates skinner woundes be holpe and healed. Goates blond medled with mery and sod, excludeth poyson and venim, biting of creeping wormes, and smiting of scorpions be saued and healed. The hot lung of a Goat laid to a venimeous biting draweth out the venim, and abateth the ach and soreness. His gal putteth away dimness of eyen, and fretteth webbes and pearles, and sharpneth their sight, & cleareth the eyen. A Goats liver roasted, helpeth against Lepra, if it be oft taken in meate: and his dirt helpeth many sicknesses & cills: For as he saith, Goates dirt helpeth them that haue the Podagre, if tallow of the goat buck be medled with & iuyce of Iuic. And Goates vyne heated & dropped like warme into the eares, healeth eares that ache. He setteth these properties and many other medicinable properties: and so Plinius setteth a thousand remedies. And hereby may bee shewed a meaning that one sayd in this manner: Each wonder, that it is not sayde, that it healeth the feauers. And hereto Aristotle sayth, that a certayne beast sucketh Goates milke of the udder and teats, and then the milke is destroyed and wasted, and the Goate wareth blinde thereby. Of the Goate loke more within in li. 1. de Hircis.

(Ibide is commended to be a nourishing meat, & here is to be noted, that of all beastes, the younger from a quarter of a yeare of age, untill a yeare and a halfe, the flesh is most nourishing, only Pigge and Teale, the one at thre weekes, the other at a moneth or fere weekes olde, before which time not wholsome.)

A Hounde is called Canis, and toke that name of Cricke, as Irido. saith. For an hound is called Cenos in Grak, & some men meane that he hath y name Canis, of loude barking, as he saith. Nothing is moze busier & wittier then an hound, for he hath moze wit then other beastes. And houndes knowe theyr owne names, & loue their masters, & defend the houses of their masters, & put themselves wilfully in perill of death for their masters, & run to take prayes for their masters, and forsake not the dead bodie of their masters: and houndes pursue y sote of pray by finell of bloud, & loue company of men, and may not be without men, as Iri. saith. And there it is said, that oft houndes gender with wolues, and of that gendering cometh cruel houndes, which some men call Licela. Also oft the Indians teach bitches, and leave them in woodes by night, because Tygres should line them and gender with them, and of them come most sharpe houndes & swift, and be so strong, that they throw downe cruell beastes, as Lions. Huc vsque Irid. li. 12. cap. secundo.

Libro. 8. cap. 40. Plinius speaketh of the hound, & sayth, that among beastes that dwell with vs, houndes and horses be most gracions. We haue knowen when y houndes fought for their Lords agaynst threnes, & were soze wounded, & that they kept away beastes and foules from their masters bodies dead. And y an hound compelled the slayer of his master, with barking and biting to know ledge his trespass & fault. Also we reade that Garamantas the king came out of eriling, and brought with him two hundred houndes, and fought agaynst his enemies with wonderfull hardynesse. Also Iasons hounde of Cilicie would take no meate when his Lorde was slaine, and so he dyed with greate hunger and sorowe.

Also we read y Celius the Senator of Placencia, was defended by an hound y was ouerset of men of armes, and was not wounded till the hound was slayne.

So Sabinus hound forsooke him not neither in prison nor in death, but abode with the dead body with dolefull and sorrowfull noyse, and howling, & a man gaue the hound meate, and the hounde toke the meat, and he would haue put it in his mouth that was dead, and when the dead body was throwne into Tyber, the hounde leaped and swam in the riuer to holde vp the dead body, and ther came much people to see and behold the kindnesse of the true beast. Houndes haue mind of full long wayes, and if they lese their masters, they goe by far space of lands and Countries to their masters houses. The crueltie of an hound abaseth to a meeke man. In hounds is great wit & businesse in hunting, for by winde and by smelling, and also by water, they pursue and followe beasts that run and flye, and findeth theyr sorrowes and dens, and warneth thereof by sute and by barking: Of Egges and hounds cometh so strong houndes, that they overcome Lyons and Elephautes: as greate Alexander made a pzoofe by the Hounde that the king of Alania did send to him, first in his pzenence he overcame a Lyon, and then an Elephaunt was brought to him, and when the hounde sawe the cruell beast, his haire stood vp in all the body, and barked fiercely first, and then raised craftely, and fought so long with the Elephant, that he drewe him downe to the grounde. After the age of a yeare a hounde gendereth, and the Bitch goeth with whelpes in her wombe foure score dayes, and whelpeth blinde whelpes. And the more plentie they haue of milke, the later they take theyr sight.

Also they neuer take theyr sight after the xxi. day, nor before y seuenth day: Some saye that when one is whelped alone, the ninth daye he seeth, and when they be twaine, the tenth day, and when they be thre, the thirteenth day, and so as they be mo whelped in number, the moe dayes is theyr sight tarried. And that whelpes is best that hath last his sight, or that that the mother beareth first to the couch. Huc vsque Plinius, libro. 8. cap. 41. ther be reckoneth many other things,

Aristotle libro secundo sayeth, that Houndes chaunge no teeth, but it bee by chaunce two, and the lesse they bee, the whiter teeth they haue & the moze sharpe. And thereby men haue knowledge betwene the young hound and the olde, for olde hounds haue black teeth and blunt, and young houndes the contrarrie. Also there, libro. 5. he sayth, the male houndes be rather moued to the worke of generation then females. And grey houndes gender rather then other hounds, as he saith, li. 6. And this female goeth sometime with whelpes in the wombe the first part of the yere: that is. 40. daies, and her whelpes be blinde. 12. daies, and then the male cometh not at her, but in the first moneth after her whelping. And some grey Bitches goe with whelpes in theyr wombe. 73. daies, and that is nigh the first part of the yeare, & her whelpes be blind 17. daies: and so the soner the whelpes bee made perfect in the mothers wombe, the soner they haue their sight, when they be whelped and come into the worlde. And the males are soner moued to the worke of generation. For when they begin to heaue vp the legge for to pisse, and that is after 6. or 7. moneths, when they were strong. And greye houndes haue this propertie, y they may gender moze when they be in trauaile, then when they be in rest. And the female may liue ten yeare, and the male liueth shorter time then the female, and that is for the trauaile of the male, and so it fareth not in other. For the male liueth longer then the female, as he saith ther. And other hounds, as wardens of houses and of cities, liue longer, for they liue sometime. 14. yeres, and sometime 20. as Homerus saith. Also li. 8. When hounds be sicke, they eat the roote of a certayne hearbe, and casteth and taketh medicine in that wise. Also li. 8. Plinius sayth, that an hounde that hath filled him of euil meat, eateth an hearbe, and by perbaking and casting he purge eth him.

(*The wonderfull operation of nature among brute beastes, declareth as rare effects in their kind, especially when they fort themselves by contraries. The Pastie Bitch to the Dogge Moulse,

the

*Additio.

the Bitch, to the Beare, and such lyke, not many yeres past (at the place of all good rule) Darriffe Garden, was a Bitch, y being lund with a male Beare, brought forth a mixed kinde, betwixt both, of so fierce a stomacke, and with all so strong, that untill he was cut off from the game by pence meale, he coude not be made to vnfasten his biting. Of olde time there was in the stable of Gereon, a notable dogge called Cerberus, that kept his cat-tell: also in the Temple of Aesculapius was a dogge, that beuoyaged the Thiefe which robbed the sayd temple, called Caparus, there are many dogs of y like kind, and in a manner comon: the triall wherof is among tyed by dogs in ware-houses, backe sides, or gardens, that in y day are very quiet, and in the night fierce: and among all the rest, the mangrell cures, which serue to keepe the bottles & bags, with bittell, of ditchers and bedgers, will bee soner killed of a straunger then beaten off from their masters apparell and victualls.)

Of Canicula, chap. 26.

THE Bitch is called Canicula, and is called mother of Houndes, and in her the mother is euenslong set in the length of the wombe, and hath many teates sette in two roies, eyther alsoe other, endlong the wombe. Which teates waxe greate in time of conception. And the Bitch whelpeth many whelpes at once, but alwaye blinde: But she loueth them most tenderly, and defendeth them with barking and biting: and if the whelpes goe out of the couch ofte, the Bitch fetcheth them agayne, and beareth them in hir mouth betwixen hir teeth, without anye biting or grieuing, and beareth first home the best and the fayrest, for him she loueth best, and giueth him first sucke, and stretcheth to him the teate, as Aristotle sayth, libro. 5. In time of generation and conception seven daies the Bitch deliuereth her of vncleane matter, and then wareth sicke, and the mother in her appayreth and hath no will to worke in generation, but lyeth and voydeth, but after purgation she

kindeleth the better, and whelpeth the more liuely. And after the whelping she casteth out much steamatike humour and thicke, and therefore then her bodie is cleane, as hee sayth. Also in Bitches, milke is sounde many dayes before the whelping, and soner in greye Bitches then in other: and first the milke is thicke, and thinne afterward, and is good and comenient after whelping, and comonly Bitches liue lyttle time for great traualle and running about. And when the Bitch desireth for to pisse, she reareth not by the legge as the male doeth, but bendeth her downewarde behinde, as it were sitting. And the Bitch is lesser in bodie then the male, & more smaller and more feeble in might and strength: and most best to nourish and bring vpp the whelps, and more soft and mild in heart, excepte it bee when she nourisheth her whelpes, and is more able to bee taught then the male, and more nimble in bodie for plyauntnesse of members, and more swifte. But for feeblenesse of sinewes she dureth lesse in course and in running. Gentlenesse and nobilitye of hounds and of Bitches is knowne by length of face and of the snoute, and by breadth of the breast, and by smalnesse of the wombe and flanke. And a gentle hounde is small about the reines and flanke, and also in the wombe, and is broade before about the breast, and hath long eares and plyaunt, and long legges and small, and that is needfull, to bee the more swifte in course & in running, & his tayle is more long and crooked then the talles of other houndes, and hath lesse flesh then a dogge and shorter haire, and more thinne and smooth. For if hee were too roughe and hairie, he shoulde be too hot in course and in running: If hee were too fleshy, hee shoulde be ouerset with flesh and run the worse: And if the taile were long downe betwixen the legges, it shoulde let greatly the course and running. And also by hanging downe of the taile hee is accounted fearefull and not hardye. Also gentle houndes be cruell and fierce in pursuing and in taking of wilde beastes, and bee full milde and soft to men and to tame beastes.

The gray
hound.
The blud
hound.
The bea-
cle.

And if it happen sometime that he reaseth
against straunge men; anone he reaseth,
and withoweth the reaser. Also gentle
hounds when they take an hart or an
hare, they deuoure not anone the beast
that they take, but keepe the pray to their
hounds, and holde them content with the
howles and other vile parties, as bloud
or other such, for they portion and part,
and though they haue no parte of the
praye of one beast: yet for all that they
spare not to pursue and take another.

De alijs proprietatibus canum.
Chap. 22.

Hounds haue other properties that
be not full good, for hounds haue con-
tinuall Palisone, that is immederate ap-
petite, and be sometime punished with
hunger, that they were rabbish and mad:
for hounds haue sicknesse and euilles,
halonnesse, squinacye, and madnesse, as A-
stotle sayth, libro. 7. And all beastes that
be bitten of a mad hound, were made,
except men alone, that scape sometime
by helpe of medicine. And Constan. sayth
in Vitiis. li. vlt. that an hound is kind-
ly cold and dry, and blacke Cholera hath
mastrie in him. And if Cholera be much
rotted and corrupt, it maketh the hound
madde. And this falleth most in earnest
and in springing time. And other hounds
slepe and voyde the madde hound, as pe-
silente and beuim: and he is alway ex-
cited, as if were an outlawe, and goeth a-
longe wagging and rowling as a drunken
beast, and runneth yauing, & his tongue
hangeth out, and his mouth driueleth and
foameth, and his eyes be ouertourned
and reared, & his eares lie backward, and
his taile is wrinkled by the legges and
thighes: and though his eyes be open,
yet hee stumblith and spurneth against all
thing, and barketh at his owne shadow.
Other hounds dreade him and fle and
barke against him. And no hounds come
nigh the bread that is wet in the bloud
of the wounde of his biting. And those
that be bitten of him, dreame in theyr
sleepe dreadfull dreames, and be afearde
in sleeping, and that commeth of rotten-
nesse of corruption, and be wroth and a-

stonied without cause, and take and be-
holde aboute, though nothing arriueth
thou: and if this euill increaseth, then they
begin to dreade and haue abhorrati-
on of all drink, and then they dreade water,
and barke at howles, and dreade to wa-
ter, that they fall for dreade, and such dis-
eases. Cures and remedies looke before
libro de Morbis, cap. de Veneno. Libro
29. Plinius sayth, that vnder the houndes
tongue lyeth a Worme that maketh the
hounde madde, and if this worme be ta-
ken out of the tongue, then the euill cea-
seth. Also he sayth, that the violence and
biting of a madde hound is so much, that
his vyne griueth a man if he treadeth
thereon, and namely if hee haue a Botch
or a wound. Also who that thoweth
his owne vyne vpon the vyne of a mad
hound, hee shall anone feele soze ach of the
neather guts and of the londs.

Also an hound is wrothfull and ma-
licious, so that for to aspeake him selfe, he
biteth oft the stone that is throwen to
him: and biteth the stone with great mad-
nesse, that he breaketh his owne teeth, and
griueneth not the stone, but his owne teeth
fall soze. Also he is guilefull and decei-
table, and so oft he sickleth and sawneth
with his tayle on men that passe by the
waye, as though he were a friende, and
biteth them soze, if they take no hede
backewarde. And the hounde hateth
stones and rods, and is bolde and hardye
among them that he knoweth, & busieth
to bite and to seare all other, and is not
bold when he passeth among straungers.
Also he is couetous and gluttonous, and
eateth therefore oft carren so grabely, &
he perbraketh and casteth it by, but after-
ward when he is an hungred, he taketh
again that he cast by in soule manner.
Also the hound is eniuous, and therefore
Auicen saith, he gathereth hearbs pri-
uely, by whom he purgeth himselfe with
perbraking and casting, and hath enye,
and is right sozre if any man knoweth
the vertue of those hearbes: and is also
euill apaide, if any straunge houndes and
vnlknowne come into the place there hee
dwelleth, and dreadeth least he should seare
the worse for the other hounds presence,

and fighteth with him therefore. Also hee is conerous & scarce, and busie to lay vp & to hide the reliefe that he leaueth. And therefore he commeth not, nor giueth flesh and marrow boanes, that hee maye not deuoure to other houndes, but layeth them vp busily and hideth them vntil he hungreth againe. Also he is vncleane and lecherous. And so, li. 6. Aristot. saith, that houndes both male and female vse lechery as long as they be aliue, & giue them to vncleannesse of lechery, y they take no diuersitie betwene mother and sister, and other bitches touching the deede of lechery: and therefore offering of the price of an hounde or of a Bitch was accounted as vncleane by the law of Moses, as offering of y price of a common woman: for such wretched persons serue in al lechery as houndes doe.

Also an olde hound is oft slowe and heauy. And so lib. 7. Aristotle saith, that houndes in age haue y podagre, & few of them scape that euill, and therefore they sleepe in day time vpon dunghills among flies and other wozmes, and be then soze griened with flies, that be about they: bleared eyen, and about they: scabbed eyen. And though they bite and pearce sometime the houndes eares, yet for slouth he taketh no comfort and strength to chase and driue them away: but vnneth when they flye agaynst his face, hee snatcheth at them with his mouth, and busieth to bite them with his teeth. And at the last the scabbed hound is violentlye drowen out of the dunghill with a roape or with a whippe bounde about his necke, and is drowned in the riuer, or in some other water, and so hee endeth his wretched lyfe. And his skinne is not taken of, nor his flesh is not eaten nor burped, but left finallye to flies and to other diuerse wozmes.

Of Catulis, cap. 28.

Whelpes be called Catuli, and bee the children of houndes. And Catulus is a nowne diminutive, & so is Catellus also. And by a manner vnlle vse the yding of other beasts are called Catuli, as li. say, ch. 12. And generally these whelps bee

whelped blinde touching perfect doing of sight: for houndes whelps be whelped with sawing teeth though they be full small. And all beasts that haue teeth like a saw and departed, be gluttons, and fight, as the Hound, the Moulse, the Lion, y Panther, & such other. And all such beasts gender vnperfect broodes, as it is said before hand, in eodem li. de Animalibus in generali. And in all beasts that bringeth forth vnperfect young, the cause is gluttony, for if the shuld abide vntil y whelps were compleate and perfect, they shoulde slay the mother with strong sucking: and therefore it needeth that kind be halfie & spardfull in such beasts. Loke before in cod. lib. For as Solinus saith, whelpes of houndes were in most wo:ship among men in old time. As Plin. saith, li. 29. ca. 9 sucking whelps were accounted so pure & so good to meat among men in old time, y they offered such whelps to please their Gods in steade of other beastes. And nothing was accounted better & more profitable against poison & venim. And yet to this day Autho:rs commaund to take such whelps wholsomely against venimous bitings: for such whelps opened & layd hot to the biting of Serpents, draw out venim, & abate the age, and maketh y soze members whole with remedies laid therto, as he telleth. And as he sayth, such whelps the sooner they bee whelped, the later they haue their sight, and the nobler milke they be nourished with. The more sower they receiue perfect sight, and yet while they be blinde, they loue their mother, and know her with voice and with odour, and seeketh her and her teates: and if it happen that the mother withholdeth the milke, they bite her teates with the sharpest teeth, and compell the mother to giue more largelye milke. And when they be an hungred they cry and whine, and sake their dammes teates. Also it is sayd, that they sucke in the same manner of order, as they lay in the Bitch. And the whelp that is best and strongest the mother taketh first to sucking, and loueth him best, and comforteth him. And meate shall bee with - drawne warilye and wisely from hunting houndes, least they ware too fat by too much meate, for

by too great fatnesse they take slouth, and be the slower to their praye and to running. And though they be melancholyke beasts of qualitie and of complexion, yet they be nimble and swifte by disposition of members, and be gladde and merry, and play much, and that is because of theyr age. And when they be weaned from milke, they be able to be taught to hunting, and also to playeng, and to keeping of beasts, and to defend them from Wolves. And houndes that be ordeyned to keeping of houses shoulde be closed and bound in a darke place by daye, and so they be the stronger by night, and the more cruell agaynst Theues, for the office of such houndes is to rest, and to sleepe by daye, and to wake by night, and to goe about courtes and closes agaynst Theues. For the hound is to be blamed, that waketh and barketh and goeth about by daye, and sleepeth and biddeth himselfe, and barketh not by night. Also that hounde is an euill hound, whether he be young or olde, that keepeth and wardeth sheepe, and defendeth them from Wolves by daye in pasture, and strangleth and biteth them by night in the folde.

Of Castore .cap.29.

A beauer

Castor is a wonderous beast, & liueth and goeth in land among foure footed beasts, and swimmeth vnder water, and dwelleth with fish that swimme therein, and hath that name Castor, of Castorido, gelding, as Isidore sayeth, libro 12. for their gendering stones accorde to medicine, and because of the same stones they geld themselves when they be ware of the hunter, & bite off their gendering stones, as hee sayth. Cicero speaketh of him and sayth, that they raunsome themselves with that parte of the bodye, for the which they be most pursued. And Iuuenal sayth, that they geld themselves and lose theyr stones, for they desire to scape. And the Castor is called Fiber also, and is called a sea hound of Pontus. Huc vsque Isidor. Of Castoris Plinius speaketh, libro. 11. capitulo. 3. In Pontus hee sayth, is a manner kinde of beastes, that

dwelleth now in lande and now in water, and maketh houses and dens arrayed with wonderfull craft in the brinckes of riuers and of waters. For these beastes liue together in flockes, and loue beastes of the same kinde, and cometh together and cutteth rods and stiches with theyr teeth, and bringeth them hoame to theyr dens in a wonderfull wise, for they laye one of them on the grounde by right in stead of a head or of a day, with his legs and feete reared vpward, and lay & load the stiches and wood betwene his legges and thighes, and draweth him home to their dens, and unlade and discharge him then, and make them dwelling places right strong by great subtiltye of craft. In theyr houses be two chambers or thre distinguished, as it were thre cellers, & they dwell in the ouer place when the water ariseth, & in the neather when the water is away, and each of them hath a certeine hole properly made in the celler, by the which hole he putteth out his taile in the water, for the taile is of fishy kind, he may not without water be long kept without corruption. And the beast is wonderfull and wonderfully shaped, for his taile onely is fish, and all the other deale of his bodye hath the kinde of a foure footed beast, and is shaped as a little hounde, and his hinder feete be as it were the feete of an hound, & therewith he goeth principallie in the lande, and his two fore feete be as it were Cose feet, & therewith he swimmeth principallie in water. His skinne is full precious and hath teeth longer and shorter as a hound, and is not swift of moving, for his legs be full short. And Castor hath two gendering stones that be greates in comparison to his little bodye, and we call these stones Castorca. And of these stones Plinius speaketh li. 32. ca. 3. and sayth, That the Castor biteth off his gendering stones that we call Castoria, and that least he be taken of hunters. And Sextinus, a most diligent sercher of medicine, denieth this: For he saith, that those gendering stones cleaue so nigh & so fast to the ridge bone, y they may not take them from the beast, but his life is taken also. Also plat. sayth the same, and Dioscorides also; that that

beast

beast is not so wary nor so witty, that he could helpe himselfe in y manner. And that is known all day in Castoris that he found in diuers places. And so this that Isidore and Phisilogus tell of their gelding, shall not so be vnderstood of the common Castoris: But of some other beast y be like Castores in gendering stones. And very Castorium is not seined, helpeth against the greatest euill of the bodye, as Plinius saith there, & namely if y stones be of a Castor that is not too young nor too olde. And Castoria these stones be chosen in this manner: for they be double, & hang by one string, and coupled by one sinew, for such may not some be seined. And many men take y bladder of a beast, and fill it full of Castoris blood, and put thereto a little of y Castor to haue sinew, & a little pepper for to haue sharp sauour: and bindeth the necke of the bladder, for it should seme a sinew, but it is impossible y two bladders shoulde hang by one neck: and therefore y Castorium is best, y is double, & hangeth by one sinew. And y Castorium is best that is meanly sharp in sauour. For if it be too sharpe, & as it were earthie, then it is seined, & namely if it haue not sinewes mixed, as Dioscorid. saith. And so good Castorium is meanly sharp of sauour & glewie, without strong or salt sauour: for with Sal aromaticum oft Castorium is seined, as pl. saith there: The more fresh & new Castorium is, the better it is, & the more vertuous in medicine. And it is a token that it is not seined, when the stones haue certeine skins y cleave essentially thereto full of vntuous fatnesse, and may be kept seven yeares in greate vertue, & shall be put in medicine without the bitter skin, and shall be weighed in due manner: and hath vertue to dissolue and temper, to consume & to waite, and to abate euill humours, and namely to comfort sinewy members: and so Castorium helpeth against many sicknesses & euills, for it accordeth to them y haue the falling euill, and helpeth against colde euills of the head, and doth alwaye restore pale of the tongue, and restoreth y speech, if it be onely tempered in moy: Cure vnder the tongue, & helpeth against vntersall & generall palsie of the body,

if it be sod in wine with Rew and with Sage. And oft in meat & in drinke, excitet, moueth, & comforteth the brain, and maketh to sleepe: and therfore the Litarigike man, y hath the sleeping euill, is awaked therewith, & prouoketh and causeth sleepe, if the head be anointed therewith, & Oleum Rosaceum, and helpeth against strong venim, & against the venim of scorpions, & of the serpent Cerastes, & of the Serpent Prestor, as Plinius saith, lib. 8. cap. 3. Also his vyne helpeth in all the foresaid things, as he saith, and excitet mensurall blood, and helpeth conception, and many other doings, & his grease is most effectuell and vertuous in Dintments.

(The Better is a greate deuourer of fish, as is the Diter.)

Of Ceruo, cap. 30.

The Hart is called Ceruus, & hath y name of Cereleon in Græke, y is an hore, as Isid. saith, l. 12. And he sayth there, that harts be enemies to serpents, which when they see themselves grieved with sicknesse, they draw them with breath of their nosethrills out of they dens & the mallice of y venim overcome, they are repaired with sucking of them. And they taught first the vertue of the hearb Diptannum, for they eat thereof, & cast out arrowes & arrow heads, whē they be wounded of hunters: and they wonder of noise of pipes, & haue liking in accord of melodye, & they heare well when they areare by the eares, & beare downe the eares when they swim & passe riuers & great waters: and then in swimming the stronger swim before, and the feebler lay their heads vpon the loines of the stronger, and swim each after other, and may the better indure with trauaile. Huc vsq; Isid. And plinius saith the same wordes lib. 8. cap. 34. And there he sayth moreover, that y hart is a most pleasing beast, and runneth wilfully and sieth to a man when he is ouer set with houndes: and when the hinde shall calue, she shunneth the lesse wayes and pathes, which be troden with wilde beasts, whether they be common or priuy waies. After the ri-

*Additio.

Diptanie
or Diptā.

DE ANIMALIBVS IN GENERALI

ling of the starre Arturus, the hinde conceiuet, and goeth with calfe eight moneths, and calueth sometime two at once. And from the time of conception the females depart and goe alwaye from the males, but the males leaue not raging of lecherie, but ware cruell, and digge vp clots and stones with their feet, and then they snouts be black vntill they be washed with raine. And before caluing the females are purged, & they vse certeine hearbs, by the which y calfe is the better held within the womb: and she is the easier deliuered when she calueth: and after the caluing y female eateth two manner hearbes, Camum & Sisolis, and cometh againe to her calfe: and so when she hath taken of y myre of y hearbe, she giueth her calfe sucke, and maketh her calfe vse to run and to make him ready to flie, and leadeth him into an high place, and teacheth him for to leape, and then the male is deliuered of the desire of lechery, and eateth busilye: and when hee seeleth himselfe too fat, then hee seeleth dennes and lurking places, for hee dreddeth damage & harme by heauinesse of body: and when harts runne and flie, they continue not their course, but look anon backward: and when men come nigh to them, they seeke succour again of running & of flight. And they heare the cry of hounds, when their eares be reared vp, and then they flie fast, and perceiue no perill when the eares hang downeward, and be so simple that they wonder of all thing, and be astonied of new sightes. And so if an hore or a Bugle come to themward, they beholde him so earnestly, that they take no heede of a man that cometh to shoote at them: and when they swim ouer the sea in heards, they passe forth in euen order and help each other, and come to the land, not by sight, but by smel. And because the Hart is an horned beaust, among beaustes the Hart hath this propertie, that hee chaungeth his hornes euerye yeare in springing time, and then hee is armourlesse. He seeleth him by day a priuy place, and hideth him vntill his newe hornes grow againe, & vntill he hath hornes and armour: And when he casteth his ryght horne, for enuie hee hideth it, and is for

rye if anye man haue medecine thereof. The age of Hartes is known by auntlers and times of his hornes, for euerye yeare it increaseth by a time vntill seauen yeare, and from that time it groweth all alike. And so the age may not be known thereby, but the age is known onely by the teeth. And the Hart hath few teeth or none, and hath no tines in the neathermost parte of the hornes, but before the forehead stande out the lesse tines. And if they be gelded afore they haue hornes, afterward groweth on them no hornes, and if they be gelded after that the hornes be growen, then they lose neuer they hornes. And while hee is hornelesse, hee goeth to meate by night and not by daye: and he putteth his hornes in the beate of the Sun to make them sadde and harde, and froateth them afterwarde agaynst Trees softly, to assay the strength of them: and doth alwaye the itching that he seeleth therein, by hardnesse of the rinde, and when he seeleth his hornes strong, then he goeth openly to meate and to lese, and sometime hee froateth them against a tre that is compassed with Iuie, or with Wrathwinte, and their hornes be snarled and fastened in it, and be sometime so taken. The hart is contrary to Serpentes, insomuch that Serpentes flye and boyde the odour and smell of burning of an Hartes horne. His ruenning is good agaynst all biting of Serpentes, and the Hart liueth ryght long time, passing an hundred yeares, as it was known by Hartes that liued in Alexanders time, and that were taken an hundred yeares after his death, on the which Alexander had in his time marked with cheines of golde. The hart seeleth not the euill of the seauers, for hee is succoured with medecine agaynst the euill. Huc vsque Plinius libro. 8. capitulo. 38.

Aristotle and Auicen meane, that the Hart is a beaust without gall, but onelye in the guttes, and hath therefore bitter guts and stinking, and therefore hounds eate not his guttes, but if they be passing soze an hungred. Also libro. 2. Aristotle saith, that some men think that the Hartes gall is in the lounge, but that is

Called y
brovie
Antlets.

He meaneth Camamell & Spearwort, the names are barbarous,

also vild commin.

false, as Auicen saith, but he hath a manner moisture like to the moisture of the gall. Also he sayth, that the Harts blood, and Hares blood coniealeth neuer, but it is alway thin and flating against kind of all other beastes, and no beast chaungeth hornes, but Ceruus alone. And here it seemeth, that he calleth Ceruus both Hart and Bucke. And Harts hornes be found within, and be therefore heauy; but he changeth them not for heauines, and hath foure great teeth in the one side, and foure in the other, and he grindeth therewith his meate: and two other great teeth, as it were tuskes, and the male hath greater than the female, and bendeth downward, as Auicen saith.

Also libro octauo Aristo. saith, that some men suppose of the Hart, that he is among all foure footed beastes, vsing the word, most ready and wise, and the Vinde calueth nigh a waye; that other beastes spareth for comming of men, and flyeth the light of the Sunne with hir Calfe, and seeketh thicke places & darke, as dens and caves of stones, that haue but one entering: for there they maye fight with other beastes, for as he saith, Harts fight each with other with strong fighting, and he that is overcome, is right obedient to the victor, & they dead most the voyce of a foxe & of a Hound, and sometime the Hart hideth himselfe, least hunters finde him, and slay him for his fatnesse. And he sayth there, that the Hart is hunted in this manner: a hunter whistleth and singeth, & the Harte hath liking therein, and another hunter tolleth him inward, and shoteth at him, and slayeth him: and when the Hart is areared, he flyeth to a riuer or to a pond, and if he maye swim ouer the water, then he taketh comfort and strength, of the coldnes of the water, and escapeth the hunters. And the Hart roareth, cryeth, & weepeth when he is taken. Also when the hounds followe him, if he findeth double wayes, he runneth not forth right, but now hether and now thether, and leapeth thwart ouer wayes, and a side halfe, and then he purposeth to take a mightie large pace, and starteth with contrary leapings and startings, that it

be the harder for the houndes, to finde and to followe his chase by odour and smell. Also as he saith, & Vinde hath great trouble and payne when she calueth, and that is knowen by bending & croking of the body, and by ruthfull crying, and therefore she eateth of the hearbe Dragantea to be deliuered of hir Calfe the more easely; and when she hath calued, she eateth sodaynly Secundina, the bagge that the Calfe is in, in & mother, ere it fall to the ground, and the secundina is accounted ventime, as he sayeth. Aristotle libro. 8. rehearseth other properties of the Harte, which Plinius rehearseth also. And li. 28. Pl. saith, That when the Vinde feleth heauinesse, she swalloweth a stone, and is holp by vertue of that stone: and the same stone is sometime found in hir entrayles when she is dead, and it is accounted, that this stone helpeth wonderfully women that goe with childe, and so doth the boane found in hir hart, as he saith: & that bone that is found in the heart of an Hart, is passing profitable against many euils of the body, and is medled in all noble confections, as Dioscorides saith, and Constantine also.

(*The pissell of the Hart dyed into powder and drinke, is good against the Collicke and stopping of water. Giue the boane of a Harts heart, ground, to a barren woman in drinke, and thou shalt see the glory of God. Gesner fourth of Galen. There is a stone of great valew against poyson, called the Beswar stone, which as Gesner writeth, when the Hart is sicke, and hath eaten manye Serpents for his recoverie, is brought into so great a heate, that he halseth to water, and there couereth his body, vnto the very eares & eyes, at which time, distilleth many teares, from the which, the sayd stone is gendred, &c.)

¶ Of Ceraſte. cap. 31.

Ceraſtes is an horned Serpent, as Isidore telleth li. 10. and hath hornes in either side of the head, crooked & wrinkled as the hornes of a Ramme: and he hydeth all his body in grauell and sand,

Tarragō.

*Additō.

and onely leaueth his hoznes vncovered: and foules see them, and think that they be wormes, and lyght vpon them, & intend to fede themfelues therewith, and then the false and guylefull serpent, taketh sodainly the foules ere they be ware.

Also this Serpent lyeth in alwaight, in wayes and in priuie places, and sueth both men and hozles, that passe vnwarely by the wayes, and slayeth them with priuie biting. And the Glose super pen. cap. Genes. sayth, as it seemeth, that Ceraustes is a manner kinde of Serpent, so malicious and venemous, that if onely his venime toucheth an hozles hose, it slayeth both hozle and man. And therefore wher we haue, Fiat Dan sicut Coluber in via, Ceraustes in semita; other letter hath, Fiat sicut Coluber in via, & sicut Regulus in locato. Other men meane, that Ceraustes is a manner Serpent, most venemous, and most malicious. Loke befoze in litera A. De Aspide, for there is mention made of Ceraustes.

*Additio. (Ceraustes, a Serpent with a verie lyttle bodie, and hoznes crooked lyke a Ramme.)

¶ Of Cornu, cap. 32.

COrnu an hozne, as Arist. saith. lib. 3. is of the kind of a bone, and is moze softer than a boane, and is moze harde than griffells, as howes and clawes of beasts: and all such may be bathed and made softe with fire, as he sayeth there, that the colour of hoznes, and of soles of beasts, is after the colour of the haire of the body of the beast. And so if that the skinne be blacke and the haire also, the hoznes be blacke, and so of other colour. And hoznes are given to beasts to defend them with, in sted of armour and weapon, and are therefore set in the ouermost part of the head, that they may alway be ready to withstand wryngs and enemyes.

And all hoznes be voyde and hollovv within, except Harts hoznes, that be hard and sound within, & haue many tyndes and auntlers: and no beast chaungeth

his hoznes but the Hart alone, and so it seemeth that Ceraustes is the name of the Hart, and of the Bucke, and of the Roe bucke: and the Hart chaungeth his hoznes each yeare once, and hideth that one, so that vnnethe it may be found. Therefore it is sayd 3. Prover. So there as the Hart casteth his hozne. Libro. 8. it is sayde, that the hoznes be faster ioyned to the skinne than to the boane, and therefore Arist. saith, that some beasts moue the hoznes as well as the eares, in the countrey that is called Aufrage, and Auicen saith the same, and Aristotle sayth so of this lande that is so called, and the same matter is matter of hoznes & of howes: for smoake that passeth by vapours, and is resolued by heate of the heart, is matter of howes and of hoznes, as Const. saith.

And therefore beasts hauing much abundance of smoake, that is resolued & departed by the right strong and seruent heate of the heart, and conuayed, and brought out vnto the bittermost partes of the bodye, by vertue of heate: suche beasts haue great hoznes and strong, & namelye if this smoakie matter be not too subtil, and tourneth not to haire: or if it be not too thicke and earthy, and tourneth not into teeth and tuskes. And therefore Aristotle saith at best, libro tercio, capitulo de dentibus, that beasts with teeth and tuskes in either iawe, haue no hoznes, as it saith of Elephants and Bozes.

Also all foure footed beasts with teeth in either iawe alone, and be clove footed haue hoznes, and chewe their cudde, and haue two wombes, and some haue moe wombes, as it is sayde befoze hande, and so pluralitie of hoznes follow the clefts of the fote. Therefore the Asse of Inde, that is called Alinus Indicus, hath an hozne alone, and is foure footed, as Arist. saith and Auicen also. And there is so great affinitie betwene howes, claes, & hoznes, that Aristotle commaundeth to annoynt with Oyle and other medicines betwene the hoznes, a Colv that hath soze ache in the clae of the fete. Of profit and godnesse of hoznes it is treated befoze in litera. B. de Boue.

*Additio.

(*In the olde time was made of hoznes (beaten flat) armour for men, of diuers strange fashions, shields and targets, and the endes of manye weapons armed therewith. Hozne is applyed to many good vses.)

Of Cunneyes in generall,
newly added.

AS for those small beasts, breeding in warrens, Parkes, or closures among vs, according to the soyle where they breed, so are they of goodnesse in flesh. The skinnies are a good furre, especially the blacke, mixed with white haire, called siluer haire. There is brought forth of Turkey, Cunnies called Porcello Indico, because their haire is short as a Pigges haire, and reddish: more lyke the Rats of Indie, than Connyes. Peter Martyr in his description of the new Ilandes, writeth of thre sortes of Cunnyes, whereof I suppose ours are the best.

¶ Of Crocodilo, ca. 33.

Crocodi-
lus.

CRocodilus hath that name of yelow colour, as Isidore sayth, and is a foure footed beast, as Isidore sayth, libro. 12. capit. de Piscibus, and dwelleth both in water and in lande, and is nigh twentye cubites long, & is armed with great teeth and clawes, and his skinne is so harde, & he regardeth not though he be strongly beaten on the backe with stones, and resteth in water by night, and by day in land, and layeth egges in the lande, that are greater than Gose egges, and the male and female keepeth times & houres: and a certaine fish hauing a creast lyke to a sawe, renteth his tender womb, and slayeth him: and it is sayd, that among beasts onely the Crocodile moueth the ouer iawe, all this Isidore sayth. And Plinius libro. 8. ca. 16. sayth, in this manner, The Crocodile is a beast, & dwelleth in the riuer Nilus, & among beasts of the land he is tonguelesse, and onelye his ouer iawe moueth, and his biting is venomous: his teeth be horrible, & strongly shapen as acombe or a saw, and as a

Bores tuske, and no beast that cometh of so lyttle beginning, wereth so great as the Crocodile, and is a beast nourished in great gluttonie, and eateth right much, and so when he is full, he lyeth by the brinke or by the cliffe, and bloweth for fulnesse, and then there cometh a little bird, which is called Cuschillus among them, and is called king of foules among the Italians, and this bird flyeth before his mouth, and sometime he putteth the bird off, and at the last, he openeth his mouth to the birde, and suffereth him to enter. And this bird claweth him first with clawes softly, and maketh him haue a manner lyking in clawing, and falleth anone aslape, and when this bird Cuschillos knoweth and perceineth that this Beast slappeth, anone he descendeth into his wombe, and with sticketh him as it wer with a dart, and biteth him full grievouslye and full sore.

The Crocodile is right softe and full tender in the wombe, and for that cause he is some ouercome of such fishes, which haue sharpe pricks and creastes growing on their backs on high. And for this cause Plinius sayth, that this grim and most horrible beast followeth & pursueth them that slye, and is dreadfull to them, and he sleeth Serpentes, and hath dimme eyes while he is in water, and seeth so sharply when he is out of water: and he hideth him in winter, namely foure months, and cometh out in springing time, and groweth still, all the time that he is alyue, as it is sayde. Huc vsque Plin. lib. 8. cap. 26. Philosophus saith, that if the Crocodile findeth a man by the brim of the water or by the cliffe, he slayeth him if he may, and then he weepeth vpon him, and swalloweth him at the last. And Plinius sayth, that of his dirte is made an oyntment, and with that oyntment, women annoynt their owne faces, and so olde women & riuiled, some young wenches for a time: and the Crocodile eateth gladlye good hearbes and grasse, among whom lurketh a litle serpent, that is called Enidros, and is enemy to the Crocodile, & hideth him priuely in the grasse, and wrappeth

himselfe

Enhydri-
a water
Snake, or
Adder.

himselfe therein, and so while the Crocodile eateth grasse, he swalloweth this serpent, and this serpent entreth into his wombe, and all to renteth his guts, and slayeth him, and commeth out harmles. Also Isidore saith the same libro. 12. and sayth, that the same worme lyeth in a wayte on the Crocodile when he sleepe, and then wrappeth himselfe in sen, and entreth in betwene his teeth, and commeth into his body. And hereto Solinus saith, that the Crocodile lyeth in awayte on certaine small birdes, & bzaed among the grasse of the riuer Nilus, the which birdes flye into the womb of the Crocodile, for heate of the Sunne, and eateth the wormes of his wombe: and so that fierce beast is cleansed and purified of wormes, and his skin is so harde, that vnneth it may be pearced with a sword, and so dwelleth in lande by day, and in water by night: for the water is hotter by night than by daye, for the water holdeth the Sunne beames, and be moued, and so the water is hotte, and this Beast hath no tongue, stretching outward to make voice therewith, but he hath a lytle tongue within as fish haue for tast of saour, as Solinus sayeth, and Aristotle, and Avicenna also.

*Additio.

(*The Crocodill, an ill beast bred in Egypt, lyuing partly in water, and on land, in fashion lyke a Dragon, but with very small eyes, long teeth and sharpe: he moueth onely the vypper iawe, and hath great & strong nayles or clawes, his skinne is vnpearceable, scalpe and browne coloured: he deuoureth man & beast comming by Nilus. There hath bene scene of them twentie fote long, or after some 22. cubites. Of late yeares, there hath bene brought into England, the cases or skinnes of such Crocodiles to be scene, and much money giuen for the sight thereof, the policy of strangers, laugh at our folly, either that we are too wealthy, or else that we know not how to bestow our money.)

¶ Of Colubro, cap. 34.

A Adder is called Coluber, as it wer Colens vmbra, dwelling in shadowes. Or els he hath y name Coluber, for he lybeth and wiggeleth in slipperye draughts and wyndicles, and in stonie passing: for all that lybeth while it is helde, is called Lubricum, as Papias saith. The Adder Coluber flyeth y Hind, and slayeth the Lyon, as Isidore sayth, & he eateth Kew, and chaungeth his skin, and loueth hollownesse of woode and of trees, and drinketh milke busely: and he hurteth and griueth with the teeth, and with the tayle, and sheddeth venim, and lyeth in the Sun vnder hedges, and sucketh bitches, eateth flies, and lycketh powder. Loke befoze De Angue. And Plinius lib. 30. ca. 4. saith, that the greace of the water Adder Coluber, helpeth against the biting of the Crocodile. And if a man haue with him the gall of this Adder, the Crocodile shal not griue him nor noy him: and that most ioperdous and fearfull beast dare not, nor maye doe against him in no manner of wise, domage nor griefe, which beareth the gall of the sayd Adder.

(*The Adder is not much vnlike the water Snake, onely the head flatter like a Petwete, the skinne more browne, and at the tayle a hard tippe, lyke a spur of a young Cocke, and is verye venemous.)

*Additio.

¶ Of Damula, cap. 35.

D Amula and Dama also is a wilde Goate, as Papias saith. And libro. 12. Isid. saith, that the wild Goate is called Damula, and is a fearfull beast, and dare not fight, & so cannot defend him but by flight, and in stæde of armour and weapon, this wilde Goate hath ablenesse & lightnesse to runne and to fly. And Marcianus sayth.

Dence tuetur Aper, defendunt cornua Ceruum.

Imbelles Damæ, quid nisi præda sumus?

The Boze defendeth him with tuskes, and the Hart with hoznes, and we wilde Goates fight not, what be we but pray?

The

Taragon.

The wilde Goate loueth mountaines & woods, and eateth medicinall hearbes & grasse, with good smell, and gathereth and biteth roys and stalkes of twigs, and of and of branches, and when he is wounded, he eateth Dragante, and taketh so the hurt out of the bodie. The blonde thereof is medicinall, as Blin saith lib. 28. for it softneth sinewes that be shroole, and doth alway ache of the ioynts, and smiteth any puttel out betime. Serpents hate and slye the wilde Goate, as may not suffer the breath of him, as he saith. This Goate is most sharpe of sight, and swift of course and of running. Loke before in eodem; De Caprea agrestis. *¶* Of Dromedario. cap. 36.

Dromedarius is an heard and keeper of Dromedes, and Dromedus is a manner kinde of a Camell, as Isid. saith lib. 12. And he saith that Dromedus is a maner kinde of Camell, and lesse in stature than a Camell, and is much swift of course and running: and hath therefore the name Dromedus, of swift running, which is called Dromos in Greke, and the Dromedus goeth an hundred miles and twentie and more in one daye, and the same beast cheweth his cud, as an Oxe and a Camell, and so Dromedarii be masters of Dromedis, properly to speake, as Papias saith. But the Glose super Esa. 60. saith, that both Dromedarius and Dromas is accounted a beast lesse than a Camell, and much more swift. And Madian and Ephra be countreyes beyond Arabia, and therein be many Dromedaries, and be gelded in youth to be the more able to runne, as Auicen saith, lest they be letted of their running, by desire & liking of females: and are so swift by reason of long pace and large, for they haue most large pace, as Aristotle saith, and Auicen and Plinius libro 4. and also for great heate: for it is the most hottest beast of kinde complexion, and so strong heate confuseth and wasteth in him all vicioussitie and fatnesse, and suffereth him not to be overcharged with much fleshy and fat-

nesse. Also for ablenesse of members, for his legges be long and small, and full of sinewes, and is therefore light and able to mouing, and strong to continue course and running, and is a light beast for scarcitie of meate, for it is not a beast of much meate, but is sufficed with lytle meate, and scarcely eateth heye, and rinde, and loueth well the scoones of dates, and is content with them at euen after right long iourneyes. As Plinius saith, his blood is full hot, sharpe, and thin: therefore milke of Dromedaries is full thin, and sleeking, more than milke of other beasts, as Constantine saith, & lesse nourishing, and more heating, and more departing thicke humours. Loke before De Camelo, that hath nigh the verye same pproperties that this beast hath.

¶ Of Diplade. cap. 37.

Dipsas and Diplades is the feminine gender, and is a Serpent that is called Sicala in Latine, and hath that name Sytula for it that he biteth dyeth for thirst, as Isidore saith libro. 12. And such Adders are subtil and small, and vnneth they be sene when men tread on them. The venom of them slayeth or it be felt, so that vnneth he salety sojernelesse that shall dye, and is a manner kinde of Serpents, as it is sayde before De Aspid, Loke there.

¶ Of Dracone. cap. 38.

The Dragon is called Draco, and is most greatest of all Serpents, as Isidore saith lib. 12. The Grekes call him Draconta, and ofte he is drawen out of his den, and raiseth vp into the aire, and the aire is moued by him, & also the sea swelleth against his venime, & he hath a creast with a lytle mouth, and draweth breath at small pipes and straight, & reareth his tongue, and hath teath lyke a saw, & hath strength, & not only in teath, but also in his tayle, and grieneth both with biting & with stinging, & hath not so much venom as other serpents: for to

the ende to slay any thing, to him be-
nigne is not needfull: for whom he fin-
deth he slayeth, and the Elephant is not
sure from him, for all his greatnesse of
body, for he lurketh in the waye, where
the Elephant goeth, and bindeth & span-
neth his legs, and strangleth and slayeth
him. The Dragon breedeth in Inde and
in Aethiopia, there as is great burning
of continuall heat, as Isidore saith li. 12.

Plin. li. 8. ca. 13. speaketh of the Dra-
gon and saith, that the Dragon is rr.
cubites great, and breedeth among the
Aethiopes. Ofte foure or fife of them,
fasten theyr tayles together, and rea-
reth vp the heads, & saile ouer sea, and
ouer rivers, to get good meate. Also cap.
12. he saith. Betwene Elephants and
Dragons is euermore fighting, for the
Dragon with his tayle bindeth & span-
neth the Elephaunt, and the Elephaunt
with his fote, and with his nose throw-
eth downe the Dragon, and the Dragon
with his tayle, bindeth and spanneth the
Elephants legges, and maketh him fall:
but the Dragon buyeth it full soze, for
while he slayeth the Elephant, the Ele-
phant falleth vpon him, & slayeth him.

Item ca. 14. The Elephant seeing the
Dragon vpon a tree, busieth him to break
the tree to smite the dragon, and the dra-
gon leapeth vpon the Elephant, and bu-
sieth to bite him between the nolethys,
and assaileth the Elephants eye, and
maketh him blynde some time, and
leapeth vpon him some time behinde,
and byteth him, and sucketh his
bloude, and at the last, after long
fighting, the Elephant wereth fable for
great blindnesse, insomuch, that he fal-
leth vpon the Dragon, and slayeth in his
dieng, the Dragon that him slayeth.
The cause why the Dragon desireth his
bloud, is coldnes of the Elephants bloud
by the which the Dragon desireth to cole
himselfe, as Ili. saith super illum locum
Leuitic. 14. Attraxerunt ventum sicut
Dracones, They dzele winde as Dra-
gons.

There Ierome saith, that the Dra-
gon is a full thyristic beast, insomuch,
that vnneth he may haue water inough
to quench his great thirst: and openeth

his mouth therefore against the winde,
to quench the burning of his thirst in
that wise. Therefore when he saith ships
saille in the sea in great winde, he lieth
against the saile, to take ther cold wind,
and ouerthroweth the ship sometime for
greatnesse of body and by strong rase a-
gainst the saile, and when the shipmen
see the Dragon come nigh, and knowe
his cunning by water that swelleth a-
gainst him, they strike the saile on one, &
scape in that wise.

Also Solinus saith, that Aethiopians
vse Dragons bloude, against burning
heate, and eate the flesh against diuers
euills, for they can depart the venime
from his flesh: and he hath venim on-
ly in his tongue and in his gall, & ther-
fore they cut off the tongue, and throw
away the gall, in which the venime is
receiued: and so when the venim is ta-
ken away, they vse the other deale of the
bodie, both in meate and in medicine.
And it seemeth, that Dauid toucheth
this, where he saith: Dedisti eum escam
populis Aethiopiae, Thou gauest
him for meate to the people of Aethi-
opia.

Also Plin. saith, that for might of the
venime, his tongue is alway areared, &
sometime he setteth the ayre on fire, by
heate of his venime, so that it seemeth
that he bloweth and casteth fire out of
his mouth: and sometime he bloweth
out outrageous blafles, and thereby the
aire is corrupted and infected, and there-
of cometh pestilent euilles, and they
dwell sometime in the sea, and sometime
swim in rivers, and lurke sometime in
caues and in dens, & sleepe but selde,
but wake nigh alway. And they deuour
beasts and fowles, and haue right sharp
sight, and see therefore their pray a farre
out of mountaines, and fight with biting
strokes and stinging, & setteth him most
on the eye and nose of the beast that he
sighteth with.

Therefore Plin. saith li. 8. That he
griuech most the Elephant in the eye
and in the mouth, and maketh him ofte
blinde, so that sometime the Elephaunt
maye not eate, and dyeth therefore in
that wise.

Also of the Dragon Arist. speaketh lib. 7. and sayth, that the Dragons biting, that eateth venemous beastes is perilous, as the Dragons biting that eateth Scorpions, for against his biting vnneth is any remedy or medicine founde. Also lib. 28. Plinius sayth, that all venemous beastes fyre and voyd the greace and fatnesse of the dragon: and his greace medled with honnie, cureth and healeth dimnesse of eyen. Also lib. 7. Aristot. sayth, those fishes dye, that are bitten of the Dragon.

(*Of the wonderfull greatnesse of Dragons and how manye sortes hath bene, and of the mischiefes they haue done, read the Chronicle of the Dwyne.)

¶ Of Equo. chap. 39.

Horses are called Equi, & haue that name for they are ioyned and coupled in cartes, or in Chariots, euen, and not odd, and they be also coupled in shape and in course. Also the horse is called Caballus, and hath that name of his hollow foete: for he maketh there with a caue or a pit in the ground there he goeth, and other beastes haue no suche foete, as Isidore saith lib. 12. And among many men the horse is called Sonipes, for he soundeth with his foete. And horses are ioyfull in fields, and smell batayles, and be comforted with noyse of trumpets, to battaile and to fighting: & be excited to runne with noyse that they know, and are sorie when they be ouercome, and glad when they haue the masterye, and so feleth and knoweth theyr enemies in battaile, so farre forth, that they arise on their enemies with biting and smiting: and also some know theyr owne Lords, and so getteth milnesse, if their Lords be ouercome: & some horse suffereth no man to ride on his backe, but onely his owne Lord, and manye horses wepe when their Lords be dead: and it is sayd that horses wepe for sorrow, right as a man doth, and so y kind of horse and of man, is mixed in Centaures, such beastes. Also ofte men that shall fight, take euidence and diuine gesse what shall befall by sorrowe, or by the

ioye that the Horse maketh. Horses of Persia, or of Cicilia, liue long time, fiftie yeare and more: and horses of Gallia, of Inde, and of Spaine liue lesse time. And hereto Isidore saith, that old men meane, that in gentle horses, noble men take heede of foure things: of shape & of fairnesse, of wilfulnesse and of colour. Of shape, that he be strong and sadde of body, and according to strength & might and height, and length, and breadth, that the side be long; and some deale small, that the loynes be great, and the thighs round and large, and broad breasted, and all the body full sad, and full of browne, and the foete dreye, and hofe hollow and sad. Fairnesse is knowen by lytle head, and the skynne cleauing nigh to y bone, if the eares be little and sharpe, if the eyen be great and the nolethills large, if he beareth by the head, if the maane be thicke, and the tayle long, and if the hofe be well pight and round. The wilfulnesse is knowen, if he be bold of hart, and swifte of fete, if y members quake: it is token of strength, and if he be some areared, and riseth some from great rest: or els, if he be some stunted in swifte course and running. The colour is knowen, for the colour in them, is now red, now blacke, now white, and now graue, and now diuers, and now speckled. The diuers colour beautifieth much or disfigureth an horse, and is a token to know strength and will of a horse: but to pursue by order, and to make procelle orderly, it were long. Huc vsque Isidorus, libro. 12. Libro. 7. capitulo. 43. Plinius speaketh of the Horse, and saith: That the Horses of Scythia fight for their Lordes, and escheue to ingender with their owne damme, for in them is a manner knowledge of kintred. And Aristotle speaketh hereof libro. 8. and sayth, that a King of the North hadde a very fayre Mare, that soaled him a very fayre horse: and the king would haue had some Colte gotten of the same horse of his owne damme, and couered his face: when the Mares head was vncouered, anone the horse knew hir, and fled, and fell downe from an high place, and dyed for sorowne.

Also in company of Mares, the horse goeth moze gladly with the mare colts, than with his damme, and be glad with the noyse of Symphonie and of a trumpet, and starteth and reareth on his enemies, and bodeth warre and fighting, & weepeth for their friends and Lordes: and these horses are accounted best, in warre & in battaile, that thrust the head deepest into the water when they drink, for he meaneth, that such horses bee not let in running with heauinesse of vaine. Also lib. 28. cap. 9. he sayth, that the gall of an horse is accounted among venim, and therefore it was not lawfull for Idolatrous Priests to touche the horse: his fresh blood and raw is venemous, as the blood of a Bull: the Horse foame dronke with Asles milke slayeth venemous wormes. Also Aristotle and Auicenn meaneth, that the horse casteth his teeth, and the elder he is, the whiter are his teeth. Also libro. 5. Aristotle saith, that the male horse lyueth xxv. yere, and gendereth from thre yere to xxv. And the Mare liueth longer, and gendereth to xl. yere: and when the horse beginneth to gender, then his voyce is greater, and so fareth the Mares also, and they loue the woike of generation moze than other beasts, as he sayth libro 5. Also lib. 7. he saith, that sometime horses haue the podagre, and lose the soales of theyr feete, and then groweth new: and the signe hereof is quaking of the right gendering stone, and horses that be fed in houses, haue an euill that is called Illiaca passio, and the token thereof is, that the hinder members crimpleth together, and be constraind, and this horse is tyed from his meate, and if he be let bloud he shall be holpe. And also an horse hath shynking of sinewes, and the token thereof is, that all the veynes be straight vpon the head and the necke, and it grieveth him for to goe. Also horses gather venim, and haue another euill in the mouth that is called Foren, and the token of this euill is, that that matter falleth to the roose of the mouthe, and his breath is hot, and this euill is without remedy, except it heale by himselfe. And sometime an horse is mad, and the token

token thereof is, that his eares bend toward the necke, and this euill hath no medicine. And the horse hath sicknesse in the bladder, and the token thereof is, that he may not pisse, and also he draweth his loynes and soles. Also an horse is bitten grievously with a flye that is called Mugelis. The biting of that flye, grieveth full soze both Horses & Mules: for he maketh to rise theron both blains, and whelkes, and oftentimes horses dye by venime thereof. And the horse knoweth his neighing, that will fight with him, and hath lyking to stand in medes and to swim in water, and to drinke troublous and thicke water, and if the water be clere, the horse stampeth and stirreth it with his foot, to make it thicke. Huc vsque Arist. lib. 6.

¶ Of Equa. cap. 40.

The Mare is called Equa, & that name cometh of the name Equus. And li. 7. Arist. saith, that if a Mare being with foale smelleth the snuffe of a candle, she casteth hir foale. Item, Idem Mares go in lase together, and if one of them dye, and leaue hir Colte aline, another Mare feedeth and nourisheth him, for the kind of Mares loueth beasts of the same kinde. Also libro. 8. cap. 42. Plin. saith, That a Mare foaleth standing, and loueth hir Coltes passing other beasts: and if a Colte leaseth his damme, another Mare feedeth and nourisheth him, and loueth him as it were hir owne. Also he sayth that in the forehead of the Colte breedeth a blacke skinne, of the quantitie of a Sedge, and the Mare lycketh it with hir tongue, and taketh it away, and receiveth neuer the Colt to suck hir teats, except it be first taken away. And Plin. calleth that skinne Venereum amoris, for women that be witches, vse that skinne in their charmings, when they will excite a man to loue. Also Aristotle saith, that the Mare is proude, and hath loye of hir mane, and is sorie when it is shorne: and when hir mane is short, hir lyking of lechery is quenched: as though the vertue of loue, were in the mane.

Afilus,
the horse
flye.
Hirudo, &
brent flye
or leache.

Also

Also lib. 8. Arist. saith, that a Birde that is called Ibis, fighteth with the horse, because the horse driueth hir out of hir pasture and louse, for Ibis is fable of sight, and hath a voyce as an horse, & when he flyeth aboue an horse, he sto- nieth him, and maketh him aye, & slay- eth him somtime.

*Additio.

(*That is a fable, for the birde is but of the bignesse of a Snype, and a ve- ry filthy and stinking bird.)

¶ Of Poledro, ca. 41.

A Colte is called poledrus, and Pul- lus equinus, also: and is a Pares sonne, and hath that name while he suc- keth. And li. 7. Arist. saith, that in his fothead when he is foaled, is found Ico- nemor, that is called also, Amoris vene- ficium, and the Mare licketh it off with hir tongue, and taketh it away, and by- deth or eateth it: and women Witches haue prouerbes thereof as he saith. Also li. 13. he sayth, that the hinder part of the Colte is moze than the former part, and when the Colte wereth, the former part wereth upward, and therefore in manye horses, the former part is higher than the hinder: and therfore while he is a colte he maye touch his head with his hinder foote, and maye not so when he is of age: and all the while he is a Colte, he loueth his damme with wonderfull great affection, and followeth hir, where euer she goeth, and if it happeneth that he loseth hir, he presently neigheth. The Colte is not lyttered with strawe, nor curried with an horse combe, nor arayed with trapping, and gaye har- nesse, nor smitten with spurs, nor sadled with a saddell, nor tamed with bridle: but he followeth his dam freely, and ea- teth grasse, and his sexe be not pearced with nayles, but he is suffered to runne hether and thether freely, but at the last he is set to worke and to traunple, and is helde and tyed, and lead with halters and with raynes, and taken from his damme, and may not sucke his dammes teates, but he is taught in manye man- ner wise to goe easely and softe, and as Arist. saith li. 18. he is set to cartes, chary- ots, and chaires, and to trauell and bea- ring of horsemen in chivalry.

The silly horse colte is foaled to diuers happes of fortune: for li. 16. saith in eod. libro, that horses were sometime hallo- wed in diuers vsage of the Gods: for chariot horse were ordayned and hallo- wed to the Sunne, for soure chaunges of the Sunne in one yere. In Springing time, in Summer, in Haruest, and in Winter, the which times chaungeth by vertue of the Sunne. And certe horses were halloved to y^e Mone, that is seene in double time by night and by daye.

Therefore they that worship y^e Mone, couple alway two horses, a white and a blacke: and thre horses that dyetw in one carte, they halloved to the Gods of hel, for fiends dyetw to them men in thre a- ges, in childhood, in youth, and in age. And these men coupled togethers horses of diuers colozs, and durst not well cou- ple togethers past seauen horses at once, and lykened that number to the seauen starres, by the mouing of the which sea- uen starres they supposed generally that the world is ruled: or els to the num- ber of seauen dayes, for by the passing about of the seauen Circles, they saye, that this lyfe passeth and endeth: and describeth therefore wonderfully the co- lours of horses, as I sid. sayth there. For they halloved red horses to the fire, or to the Sunne: and white to the Aire: and browne to the earth: and blew to the Water and to the Sea. And they rode red horses in Summer, for then all thing heateth: & white horses in win- ter, for then all thing whiteth by colde & by frost: and graye in springing time, for then all thing wereth greene: and browne and blacke in Haruest, for then all thing dryeth, & sayleth as it were, of the first fairnesse. And also ther he saith, y^e they halloved red horses to Mars, that is named God of battayle & of warre, or for the banners of the Romanes wer dyessed with redde silke, or for Mars had ioye and lyking in bloud. And they hal- loved white horses to the West coun- trey, or to the sayre weather: and greene to the flowers of the earth: and blew to the sea and to the water, for water is blewish of coulour: and they halloved yelow horses, and horses of diuers co-

Red.
White.
Browne
or baye.
Pale or
mouse
dunne.

lours and purpured, to the Raine-bowe, that they call Arcum, for the Raine-bow hath many colours: and this cured doing men vsed sometime by procuring and inticing of fiends, about the Elements of the world, as Isidore saith. Therefore this world is to be dispised, for manie hath fulfilled the lykenesse of Sathanas. Huc vsque Isidorus libro. 8. And now at the last, take heede of the horse colte: for the going and pace, hard or losse, easie or vneasie, that he vseth in youth, vnneth he may leaue it in age.

*Additiō.

(The Irish Hobbie, and the Genet of Naples, the Coursers of Tartaria, & the Englysh stoned horses, are the foure principall & best kindes of horses in the world: the Flemish Mare for the breeding.)

Of Elephante. cap. 42.

The Elefant is called Elephas, and Elephantus also, and hath that name of Elphio in Græke, that is to saye, an hill, and that for great quantitie of his body: but the Indies call him Barro, & therefore his voyce is called Barritus, and his teeth are called Ebur, and his snout and wrote is called Promuseis, or Proboscis, for therewith he bringeth his meate to his mouth, as Isidore saith, libro. 12. and sayeth, that this Beast is sharpe in wrath and in battayle. Upon these beasts the Medes and Perles, vsed to fight in towres of tre, and therewith shot out darts, as it were out of towres and Castles. These beasts haue wit and minde passing other beastes, and goe in feare in their manner going, and voyd & flye the Houle, and doe the dede of generation backward: and the female foaleth in water or in wood, and leaueth hir foale where she foaleth, because of dragons that be enemies to them, and spaneth them and slaieth them: she goeth with foale two yeares, and gendereth not but once, & he lyueth three hundred yeares, as Isidore saith li. 12. And li. 8. ca. 1. Plin. saith, that among beastes the Elefant is most of vertue: so the vneith among men is so great redines found. For as he telleth, in the new Spaine they come together

in great companies, and bath and wash them in a riuer, & come so together in the new of the Spaine, & lowte each to other, & turne so againe to their owne places, & they make the young go before in the turning againe, & keepeth them busily, & teach them to do in the same wise: and when they be sicke, they gather good hearbs, and ere they vse the hearbs, they heaue by the head and looke vp toward heauen, & pray for help of God in a certaine Religion: and they be good of wit, & learne well, & are easie to teach, inso-much that they be taught to knowe the king, & to worship him, and busseth to do him reuerence, & to bend the knees in worship of him. Also ca. 5. it is said, that if Elephants see a man coming against them that is out of the way in wilderness, for that they wold not afray him, they will draw themselves somewhat out of the way, & then they stint, & passe little & little before him, and teach him the way, & if a dragon come against him, they fight with the dragon, & defend the man, & put them forth to defend the man strongly & mightely, and doe so namely when they haue young foales: for they dread the man seeketh their foales, & therefore they purpose first to deliuer them of the man, if they may more safely save their young, & keep them the more warily. Also li. 8. ca. 6. Alway they goe together, & the eldest leadeh the company, & the next in age helpeh in the doing. When they shal passe ouer a riuer or a water, they send the young before, lest the foales were let by coming of the more Elephants, & so they might not passe conueniently. Also among them is a strange shamefastnes: for if one of them be overcome, he is overcome, & setteth the voice of the victor, & they doe the dates of generation in priuy places, when the male is five yeres old, & the females yore, & that but in two yeres, as he telleth: & in these two yeres, but onely five dates, & selbome the sixt day, as he saith: and be full perillous in time of generation, and namely the wilde Elephants, for they throw downe houses and stables of the Indians, and therefore the Indians hide that season their tame female Elephants.

And Elephants be best in chivalrie

when

when they be tame; for they beare towers of tre, and throw down scaffolds, and ouertorne men of armes, and that is wonderful, for they dread not men of armes ranged in battayle, and dread and feare the voyce of the least sounde of a Swine. Also cap. 40. with forhead and snoute he throweth down high palmes, and eateth the fruite thereof. Also betwene Elephants and Dragons is perpetual wrauth and strife: for that one hath enmie at that other, for great might and strength, and for quantitie of body, and the Dragon louth to drinke the Elephantes bloude, to cole his burning heate, for that bloud is most colde, as it is sayde before in the same Booke, where he intreateth of the Dragon. Like there.

De naso Elephantis.

Chap. 43.

ARistotle lib. 1. and Auicen meane that the Elephants nose is long, and strong with bolning, and harde as an horne: and he vseth his nose in stead of an hand, and thereby he taketh meate & drinke, and putteth it in his mouth, and so the Elephant hath two pappes in the breast, and strong tuskes in the mouth, and his tongue is full litle in comparison to his body, and is seene within: & is but seldome seene without, but when he lycketh his lippes after meate and drinke, and in him is found but one gut: folded and wrapped in manye manner wise: and that gut is in him in steede of stomacke, and thereafter is but one other by the which his dirte passeth out, and hath a great lyuer, foure times so greete as the lyuer of an Ore, and hath a litle mylte & splene in comparison to his body, and that is as Auicen sayeth, for in him Melancholia that humoꝝ passeth in to nourishing. Also li. 7. Arist. saith, that when he is gendred, fath be gendred in him. With his snoute and nose he wrogeth vp trees, and breatheth there: with when he swimmeth, and casteth out water: and that harde snoute Calceus is made of hard gristles. And when the Elephant sitteth, he bendeth his feet:

and may not bend foure at once, for he uinelle and waight of the body: but he leaneth to the right side or to the lefte side, and sleepeth standing, and he bendeth the hinder legs right as a man. Also libro. 5. the male gendereth at the fiftie yeare, and the female at the tenth, and vnto fortie yeares, and resteth after that she hath soaled thre yeares, & after that she hath conceited, she toucheth not the male, and goeth with sole in hir wombe, two yeares: and when the soale is soaled, it is lyke to a Calse of two or thre months olde. Also lib. 6. the Elephaunt hath sicknesse that cometh of ventositie and of winde, and by that sicknesse, he may not pisse nor shite. And if he eateth earth he dyeth, but if he be vled thereto, but sometime he swalloweth stones: and hath also ache in the ioyntes, and there-against helpeth drinke of colde water, and grasse and hearbs plunged in hony, for these two things letteth aye of the womb: and when the ache is so soze, that he may not sleep, his holders must be balmed with oyle and hot water, and thereby he is holpe: and the same doth Swines flesh rolled, laied and bound to the shoulders that aketh. And if he hath yron in his body, Dyle is giuen him to drinke, and the yron is drawen oute by drinke of Dyle: and if he may not drinke Dyle, medicines are sodden in Dyle, and giuen him to eate. Also libro. 8 he saith, that the male is moze of body and moze bolde and hardie then the female, but the male is tamed by beating, & when he is beaten he is obedient while the hunter sitteth vpon him, and when the hunter lighteth downe, his foze feet be bound vntill he be tame. And in the same booke in littera F. it followeth, that he is moze able to be tamed, & moze obedient then all other wilde beastes, and hath moze wit, and feleth colde in winter, and colde winde, and is a beast that vseth much waters and riuers, & dwelleth beside riuers, and wadeth in water vnto the chinne, and swimmeth: but he may not dure long in swimming for he uinelle of the body. And Elephantes be without Gall, as Aristotle sayeth libro. 14. but they be accidentally cru-

ell and fierce, when they bee too sone angred, or if they be wine dronken, to make them sharpe to fight in battaile. Also 11. 18. Aristo. saith, that no beast lyueth so long as the Elephant, and that his completion is lyke to the ayre that he dwelleth in: and so it needeth that he goe with foale two yeares, for greatnesse of the foale, that may not be perfectly, and complete shapen in lesse time.

*Additio.

(The Elephant, of all foure footed beasts, and next vnto man, is most of perseuerance. When the Indians bring them to the warres, they put great pack-saddles on their backs, such as in Italy they vse for the great Mules. These they gird with two chaynes of yron in steede of girths. Upon these saddles, they place little Turrets or Cages made of woode: every Turret containeth threemen, betwene the Turrets sitteth an Indian on the backe of the beast, and speaketh to him in his language, which the Elephant vnderstandeth and obeyeth. Seauen men are placed vpon one Elephant when they goe to warres, and all armed with coats of fence, and targets, bowes, lances, darts, and stings: and to the snout or trunke of the Elephant is fastened a sharpe sword, of two cubites in length and of a handfull broad, wherewith he fighteth also. The Elephants are of great strength, the females more fierce than the males. The two great teeth, are growing forth of the vpper iaw, in height fourtene and sixtene handfulls high, two yards, and two yards quarter, and sometime seauen foote and six inches of height. Lewes Vertomannus 3. lib. of Persia, chap. 6. &c.)

¶ De Elephantibus.

chap. 44.

Of Elephants Solinus speaketh and sayth, that he keepeth the course and order of the starres: and Elephants in wering of the Moone goe to Riuer, and when they are besprong with lycour, they salute and welcome the rising of the Sunne with certaine monings, as they may, and then they tourne againe

into woodes and landes. Their youthe is knowen by whitenesse of teethe, of the which teeth, that one is alway working, and that other is spared, least he should be dull with continuall smiting and rubbing: but when they are pursued with hunters, then they smite both together, and breake them, that they be no longer pursued, when the teeth be appayzed and deyled: for they know, that they teeth, are the cause of theyr perill.

They gender seldome, and then they wash themselves ofte in running water, and tourne not againe to the flock, before the washing and bathing. They fight neuer for females, nor knowe not spouse breache: and if they fight in any case, they be full busie to helpe them that are hurte and wounded in the middle among them, and defend them more than themselves. And when they be taken, they are made tame and mild with Barley: and a caue or ditch is made vnder the earth, as it were a pitfall in the Elephants way, and bulwares he falleth therein, and then one of the hunters cometh to him, and beateth and smiteth him, and pricketh him full sore: and then another hunter cometh and smiteth the first hunter, and doth him away, and defendeth the Elephant, and giueth him Barley to eate: and when he hath eaten thre or foure times, then he loueth him that defended him, and is afterwarde milde and obedient to him.

And if it happeneth, that he swalloweth a Worme that is called Camelion, he taketh and eateth of wilde Olive Tree, and is so holpe agaynst the venimme. His wombe is softe, and his ridge is harde: and therefore when he fighteth with the Unicorn, he putteth forth the backe agaynst him, least he sticke him with his horne in the softe belly. He hath little hayre, and no bristles, and large eares, long and thinne, and hanging downewarde. And hee releeueth and smiteth therewith full sore, when he is wroth agaynst the Dragon that hee hateth full sore: and no wonder.

for the Dragon desireth to drinke his blood when he may. And the dragon as saileth him neuer, but when the Elephant is full of drinke, that he may take the more plenty of the weary Elephants blood, when he is full of moisture within. Huc vsq; soli. that setteth many other properties, the which Plinius rehearseth before.

Of oedem. cap. 45.

I have read y in Physiologus booke, that the Elephant is a beast that passeth all other foure footed beasts, in quantitie, in wit, and in minde. For among other doings, Elephants lie neuer downe in sleeping. But when they be wearye, they leane to a tree, & so rest somewhat. And men lye in a waite to aspy their resting places priuely, for to cut the tree in the other side: and the Elephant cometh, and is not ware of the fraud, & lea- neth to the tree & breaketh it with weight of his body, and falleth downe with the breaking, and lyeth there: and when hee seeth he may not help himselfe in falling, he cryeth & roareth in a wonderful manner, & by his noise and crieng commeth sodeinly many young Elephants, & reare up the olde, little and little, with all their strength and might: and while they a- reare him with wonderfull affection and loue, they bend themselves with al their might and strength. Elephants hate the worke of lechery, but onely to gender of springing. And so it is sayde, that when vertue of lone pricketh the Elephants of Inde, the female goeth before Eastward, and the male followeth her untill they come to a priuie place, and there the female in some wise getteth Mandragora, and eateth first the fruit thereof, and then her male eateth oft the same, and gendereth with her, and shee conceiveth, as it is sayd. But for greatnesse of the foale, the female beareth long time the foale in the wombe, but in time of foaling she feedeth and nourisheth her foale in waters, and in Islands, for dread of the Dragon, least he should swallow the tender foale, or lead him away: and while the dam travaileth in foaling, the male defendeth

her with all his strength and might. Also there it is said, that the Elephantes bones burnt, chase and drive away Serpents and all venomous beasts. Also there is another thing sayde, that is full wonderfull: for he sayth, that among the Aethiopians in some countries Elephantes be hunted in this wise: There go in the desert two maydens all naked and bare, with open haire of the head, and one of them beareth a vessel, and the other a sword: and these maidens beginne to sing alone, & the beast hath liking when he heareth their song, and commeth to them, and licketh theyr breasts, and saileth a sleape anone for liking of the song, and then the one maide sticketh him in the throte or in the side with a sword, & the other taketh his blood in a vessel, and with that blood people of the same countrie dye cloth, and doe colour it therewith.

(*Iuoze comforteth the heart, & helpeth conception, syluus sayeth, we must take heede that it be not counterfeited, with the bones of other beasts. Iuoze is cold and dry in the first degree.

The shauings of Iuoze with pure honnie, taketh away the spottedes in the face. The powder of Iuoze burnt, and dronke with Goats blood, breaketh the stone in the kidneies and bladder, without all perill. Gesner in fol. 436.)

For the better vnderstanding of Elephantes, in what coast they most abound, I haue forth of Ortelius (set vnto a common view) the Empire of the Abissines, or of Presbiter Iohn, as followeth.

The Empire of the Abissines or of Presbiter Iohn, whome the inhabitants of Europe doe call Presbiter Iohn, is surnamed of the Moyses Aticlabasi, of his owne people, that is of the Abissines, he is tearmed Acegue & Neguz, y is Emperour & king for the proper name (as among vs is given by the parents.) They seme also euen as the manner is, among y Romane Bishops, to alter their proper name in comming to the Empire,

*Additio.

This is added.

for he which in our age entered into the league of friendship with the king of Portugale, was called Antoni Tingil, which name when he came to the Empire, he chaunged into David: This Presbiter Iohn, is without doubt to be reckoned among the greatest Monarchies of our age, as he, whose dominions stretcheth betwene the Tropikes, from the red sea, almost to the Aethiopike Ocean, and to describe somewhat more diligently, the limits of his Empire: on the North side he hath Aegypt to neighbor, which is vnder the Turkes: on the East side it stretcheth out to the red sea, and in parte to the gulf of Barbary: on the South it is fenced, by nature with the mountains of the Mone, but on the West it is limited with the kingdome of Manegogue, with the kingdome of Nubee, with the riuer of Nilus. By these written limits it seemeth to comprehend, the Aethiop of the antients, surnamed vnder Aegypt: The Countreyes Trogloditica, and Cinamoniphera, and a parte of the innermost Affrica: These regions at this day are distinguished with many diuerse names, as the Table doth shew, all the inhabitants call themselves Abissini, they are of a browne colour, and Christians, as it appeareth by the letters of the foresayd David, written to Clement the seauenty, of whose manners, kinde of lyfe, and religion, I haue gathered these fewe lines out of the iourneyn booke of Fraunces Aluaretius, imprinted in the Italian tongue.

There is in this Countrey a great number of Monestaries of both kindes, and in the Monestaries of men there entereth no woman, nor living creature of the feminine kinde. The Monkes for the most parte, doe fast bread and water fiftie dayes, for among them is great scarcitie of fish, namelie in the innermost partes of the lande, for although the riuers be full of fish, yet they giue not themselves to fishing: Some of them at that time of they fast, doe scarcelye fast bread, but onely live by hearbes. There are among them, which during the time of they fast sleepe not, but sitting in the water by to the chin.

They say Masse, they goe in procession, with Crosse and Sencers (as the Romish Apostates doe) the Monkes weare long haire, the Priests not so, none of them weare shoes, not anye of them with shoes, no not the laye men canne goe with shoes into the Church: They keepe Saturne day, & Sol day, holy dayes: all be circumcised, yea, the very women, they are likewise baptised. In the name of the Father, of the Sonne, and of the holy Ghost, but not vntill they be fortie dayes olde, they which live not so long, dye without Baptisme: All that are baptised, doe receiue at that present the holy Eucarist, hauing much colde water cast vpon their mouths, that the children may the easilier swallow it downe, and the names which are giuen them are significant: They saye that they were turned to the christian religion by Quene Candace, of whome mention is made in the Acts of the Apostles, assembled together at Hierusalem, all the contents wherof they doe most studiously obserue: The common people doe commonly keepe two or thre viues, without breach of lawe, according to the wealth they haue to keepe them, but such the Church men driue out of their temples: it is also lawefull for them to make diuorce. The Gentlemen doe make great daintie of rawe Cowes flesh, dipped in bloud, as it were in anye broath or Potage.

In all the kingdome of Presbiter Iohn, there is no vse of Copper coyne, but in stead thereof they way pure & unwrought golde. Moreover Salt (but this is in vse, not onely in those Countreyes, but also almost through out all Affrica,) serueth in the waye of bartering or exchange: The same presbiter Iohn in some places doth pullishe yron in forme of Pelletes. But Pepper is in so great price amonge them, whatsoever a man will buy, he may easilye redeme for it: These Countreyes haue well nere all kinde of Beastes and Birdes, as Elephants, Lyons, Tygres, Lynxes, Badgers, Apes, Parrets, and Harts, and this is contrary to the opinion of the auncests, who denieth that in Affrica be

death

deff this beaft namely the Elephaunt: but for the fpace of fire yeres, in which Aluaretius made abode in thefe quarters, he writeth, that he faw neither Beare, Connie, Goblefinche, nor Eucloe.

Locufes are a peculiar mifchieuous plague in thefe quarters, whose number fometimes groweth fo great, that they feeme to darken the Skye, fpoiling now this, now that province, in a manner of Gnimpes, that they deuoure all they come in harueft, they feede vpon leaues, and barks of trees, and they fo fpoyle the fieldes, that oftentimes the inhabitants are compelled to leave their olde dwelling, and fo want of fode, to goe to other places.

There is in this Countrey a Citie called Caffumo, fometimes the feate (as it is fpecified in the Cronicles, of quene Saba, which they faye was called Maqueda) and they faye moreover, that the had a fonne by king Salomon, named Meilech, they are perfwaded, that this Citie was after inhabited by Quene Candace, but it is beft for the Reader, desirous of thefe things, to reade Fraunces Alueretius, who hath diligently fet forth thofe things which hee obferued in his Embaffage. Let him read alfo a little booke of Damian A-goes touching matters of Aethiopia.

Of Hedus, cap. 46.

A Kidde is called Hedus, and hath that name of Edendo, eating, and is little and fatte, and his flefh is of good fauour, as Idore fayeth, libro. 12. his kindneffe byrneffe is tempered, by moyftneffe of the age, as Idore fayeth in Dietis. And fo the Kidde is better and more according to digestion, and namelie the male, for his flefh nourifheth well, and breedeth good blood, and hath ftrong heat by benefice of the age, and therefore Kid flefh for temperatneffe thereof is good and wholefome to them that recouereth out of fickneffe, and is according to mans kinde, and namelie to them that liue delicately in ease and reft. And his tallow is more long and rough

then is Lambes Tallow, and his flefh is better and more obedient to digestion for temperatneffe thereof in moyfture and in heate. And the Kidde hath full sharpe fight and fimple looking, and looketh aside, and knoweth and feeketh his damme with bleating, as Plinius fayeth, libro. 8. capitulo primo. And it is fayde, that his lycour eaten helpeth and healeth dimneffe of eyen in them that be called Noctilupi.

Alfo libro. 28. cap. 10. hee fayth, That fkinnes of Kidde healeth venimous bitings, if they be layde therefo all hotte, and Kidde Tallow burnt, driueth away Serpentes with the fmell thereof: and the fkinnes of Kidde be vfed to heale woundes, his bloud helpeth agaynst venimous, and his ruening helpeth againft venimous glew dronke or eaten, and alfo agaynst bloud of a Bull it helpeth, if it be dronke. Huc vsque Plinius. And is a mild beaft, and noyeth not nor fighteth, he chaweth his cudde, and is cleane, & was ordeined to facrifice in olde time, he fhippeth and leapeth, and is ful fwift, and fat within and fethie, and tough and leane without, and eateth and gnaweth stalkes, twiggies, and branches, and lo- ueth fpecially leaues of Iuie and of fack shrubs.

(They are not to be paffured in Orchards and gardens, nor to be fedde among coppies and frith, for they will fpoyle the young fpringes, and kill the flockes: boyde and barren foyles are beft.)

(To make pomatum, mixe Goales fat with the folt of five apples, fiped in rofe or fweet water, and cloues ficked in the apples, put therto Camfiri, and make thefe in an Ointment, and annoint thy face, it maketh the face faire, fmoeth, and without fpois. Alfo to cure the ftopping of bloud, y cometh out of the stomache, drinke Goats bloud. Gef. in fol. 317.

Of Eruca, cap. 47.

ERUCA, the Palmyrag is a woyme with many feet, & breedeth in cole leaues and in vine leaues, and fretteth and gnaweth twiggies, branches, fruit, and floweres, and hath that name Eruca of Erodendo, gnawing, for hee gnaweth

leaues

*Additio.

*Additio.

Caterpillar fome time take for the canker yvorme, which hath alfo many feete.

Called
also a
Palmer.

leaves of trees and of hearbes, as Isidore sayth, libro. 12. Thereof Plautus maketh mention and sayeth, that this euill beast and wicked is enmye to the vine leafe, and wappeth himsele in the vine leafe and cleaueth thereto, and lieth not away hether and thether, and as a flie doth that is halfe fedde, and leaueth the leaues, but this Malszagge abideth vppon twiggess and leaues, and wasteth them all with gnawing and biting, and is slow in creeping. Huc vsque Isidorus li. 12. Libro. 8. Plinius sayeth, that the Malszagge is rough, as it were hairie. For in crops of trees, when he hath gnawen the branch, and destroyed the greines therof, he weaueth certeine webs of his owne guts, as the Spinner doth, & wappeth himsele in those webbes, and keepeth his shewd Semen all the winter long. And he layeth certeine egges, of the which cometh other broode of that kinde in springing time when trees bourgen, & by multitude of them, trees be grieved & lose their fruit, & so doth Iuie & tender hearbes. And the Malszagge is a soft worme & full of matter, distinguished with diuerse colours, shining as a Starre by night. And hath many colours and soule shaped by day. And is not without some pestilentiall venime, for when he creepeth vppon an hotte member of a man, he scaldeth the skinne, and maketh welkes arise, and chaungeth his shape, as Bombe doeth that maketh silke, and this Eruca loneth the shape of a flying Worme, for he taketh thin wings and broade, and flyeth by hether and thether freely in the aire, & as many colours as he had first in the body, so many diuersities he sheweth in priue wings, and such a flying worme is called Papilio. And Isidore sayth, libro. 12. papiliones he called small fowles, and he most in fruit, as apples, and breedeth therein Wormes that come of their stinking filth, as Isidore sayeth. For of Malszags cometh and breedeth Butterflies, and of the durt of Butterflies left vppon leaues breedeth & cometh againe Malszaggess, & doth lesse harme in gnawing & fretting when he flyeth, then when he creepeth. And papias sayth, that Butterflies be small flying flies, that

The silke
worme.

Butter-
flies.

come by night when light is kindeled in Candles, and labour to quench the light of the Candles, and so they be burnt in the fire of the candles, & sometime when they laboꝝ to destroy light of other beasts, they are punished and hurt in their own bodies.

De Faunis & Satiris. ca. 48.

Certeine beastes be called Fauni and Satiri also, and be meruaylous beasts wonderously shapen, hauing the lykenesse and also shape of mankinde, but they be not full perfect of reason of mankinde, nor indued perfectly with natural wit. And so they be not taught to speake by craft nor by kinde, but they haue beaustiall wit, & be stubburne and cruell with beaustiall appetite, & such beasts be full lecherous, insomuch that they slay women in the dede of lecherie, if they take them walking in woods, and be called Satiri, for they may not haue inough of lechery, as Isid. saith, and though such beasts vse not reason of mankinde, yet they be like to mankinde in voice and in manye dedes, as Isid. saith, li. 11. de Proteris. And there he sayth, that Satiri be somewhat like men, & haue crooked noses, & hornes in the forehead, and like to Goats in their feete. Saint Anthony saw such a one in the wildernesse, as it is said, & he asked what he was, and he answered Anthonic, & said, I am deadly, and one of them that dwelleth in wildernesse: and misbeloued nations deceived by diuers errors worship such beasts that be called Fauni, Satiri, and Incubi. Satiri be called Fauni and Fatui also, & some thinke, that they be wilde men, as Isidore sayeth in eodem cap. and these wonderfull beasts be diuerse, for some of them be called Cenophali, for they haue heads as hounds, and leme by the working beasts rather then men, and some be called Ciclopes, and haue that name, for one of them hath but one eye, and that in the middle of the forehead, and some be all headlesse and noselesse, & their eien be in the shoulders, and some haue plaine faces without nose, thilles, and the neather lippes of them stretch so, that they haue therewith their

The Flie
called a
millers
thombe,
& gnats,
whereof
are di-
uers sorts

faces

faces when they be in the heate of the Sun, & some of them haue closed mouths in their breasts onely one hole, & breath and sucke as it were with pipes and veines, & these be accounted tonguelesse, and vse signes and becks in stead of speaking. Also in Scithia be some with so great and large eares, that they spreade theyr eares and couer all their bodies with them. And these be called Panchios, Pan is Greeke, and is to vnderstande all. And an eare is called Ochi in greke, and some be in Aethiopia, and goe stouping looking to the ground - warde as beasts, and may not reare themselves vp right, and these be called Arabice, & other be in Aethiopia, and each of them haue onely one foote so great and large, y they shadow themselves with the foote when they lye gaping on y ground in strong heat of the Sun, and yet they be so swift y they be likned to hounds in swiftnesse of running, & therfore among the Grekes they be called Synodopes. Also some haue the soles of theyr feet turned backward behinde the legges, and in each foot 8. toes, and such goe about and stare in the deserts of Libia. Also in Scithia be beasts with shape of men and feet of horses, and such wonderfull beasts be called Lamine among many men, as Paschasius sayth super Trenos. Isidore reckoneth many other such beasts wonderfullly shapen, lib. 11. and hee gathereth and taketh all of Plinius libro. 6. & 7. and also of solinus.

*Additio.

(*Fauni were named of the Poets, Rusticall Gods, and monstrous beasts, lyke vnto men, and Fanesij, people in the North part of the world, whose eares be so great, that with them they couer all theyr bodies.)

Of Femina. cap. 49.

The female is called Femina, and hath that same name of Femur, that is to vnderstand, the thigh. For in these parts betwene the thighes is distinction and great diuersitie betwene the male and also the female. And also this name cometh of Fos, that is fire, for the female hath fyre vertue, whereby she is vehem-

mently moued to loue: In all kinde of beasts, the female is moze feruently desirous of loue then the male, as Isidore sayth, libro. 6. And Aristotle telleth generall properties of the same female, libro. 8. and saith, that the females be moze feeble then the males, except the Beare & the Leopard, for their females be moze hardy & strong then the males, & females be moze light to learne, and to be taught then y males be, & moze busie about their byrd & young, and moze mild. Loke befoze moze hereof lib. 6. cap. 1. de puella, for there thou shalt finde much of this matter. And generally the female is moze wrathfull then the male, and fighteth therfore sone against the male. And li. 8. Aristotle setteth an ensample of Foca, for that beast dwelleth and bideth allway in one place, and the male strueth with the female, vntill the one of them slaieth that other, & the female is lesse steadfast and lesse true to her owne male, then o therwise. And Aristotle setteth ensample of Sepia, for when the female is smitten, the male helpeth and succoureth her. But when the male is smitten, the female chalet him. Also libro. 5. Aristotle sayeth, that in gendering of byrds the female is as it were matter, and the male is forme & shape, and of both cometh Semen, and of medling thereof cometh the creature: & therefore I say, that male and female be as it were principall of generation. And the male is a forme and a shape, and the female is matter. Therfore it is giuen and graunted to y male to get and gender another, & the female gendereth and conceiue of another then her selfe. Also generally y female is moze vnstedfast in kinde, and moze changeable then the male, and that cometh of feeble heat and of strong cold humour that is moze plenty in the female then in the male, & therefore in women, and also in some soure footed beasts is menstrual superfluity, as hee saith, but in one kinde of beasts the female hath that euill, so much and so oft as the woman. Of these conditions and other of females good & euil, loke befoze li. 6.

(*Women be weak, yet iracundus: cold, yet moze lecherous: men are moze strong,

DE ANIMALIBVS IN GENERALI

no lesse vicious, moze hot, nare to phrensie, betwixt both, no greater amitye, and in both wanteth not superfluitie. Vesper in the defence of nature & generatiō.)

Of Fetante, cap. 50.

In all kinde of beasts those that gender oz go with bꝛod, is called Fetans oz Parentes, & so Fetans, fetantis, & pecus, dis, haue one manner meaning, & so it is sayd in holy writ, De post fetantes accipit eum. And so this Fetans hath a proper member, in the which he conceiueth & nourisheth, & beareth the bꝛod y is called Fetus, and bringeth it forth into this world: and to dispose & bring forth y bꝛod, revolutions & going about of y ouer circles of heauen, influence of stars worketh & helpeth, as Arist. sayth, lib. 18. in fine. Kindly, he sayth, the tearme and time of generation compleat shal be by revolutions & passing about of stars. Of this proces & matter, loke besoze libro. 6. cap. de Muliere parente, &c.

Of Fetu, cap. 51.

Fruit, bꝛod, and birth of the wombe of the woman, and of each other female beast is called Fetus, and declined Fetus, tus, tui, and is properlye called Fetus while he is in the wombe, in the which it is susteined and nourished, and brought to perfect shape of lims and to lyfe. And so Isidore sayth, libro. 12. that it is called Fetus, for it is yet nourished and succoured in the wombe and in the bagge, in the which the childe is in in the mother, and cometh out with the childe, when it is borne, and conteyneth him. And is called Secundina, and hath that name as it were the second mother, for that is in the mother, and the childe is therein, and followeth the child when it is borne, and the mother dyeth, if it happen in anye wise, that this bagge Secundina abideth within, & cometh not out with the child. And of Fetus, females that conceiue and vse to beare children and bꝛode, haue the name, and be called Fetose, as it were oft ful of Fetus, going with child, oz with bꝛode, as Isid. sayth. Of the same wombe

Fetus be diuerse, and namelye in Sexus, that is by diuersitie of male & female, but in those in the which kind goeth out of kinde, as in Hermophroditus, for in such a one is found both Sexus, male and female, but alwaye vnperfect, as Isidore sayth, li. 12. Of Fetus and bꝛode, loke besoze, lib. 16. There is treated de hominibus generatione.

Of Ficario, cap. 52.

In one signification Ficarius is he that gathereth & selleth figges, and in another signification, Ficarius is taken for a wild man y liueth by figges. And so it is taken in Ier. where it is said in this manner, Dragons shal dwell with nice Ficarijs. There the Glose sayth, y it is to be vnderstood with mad men. And yet in another signification Fatui ficarij be called Fauni & Satiri, that dwell betwene wilde figge trees and other trees, and be hairy men, & such be called Onocentauri, and other beasts wonderfully shapen, of whom Isaac speaketh, li. 14. And Isidore speaketh of them, li. 9. cap. de Proteritis. loke besoze in the same booke de faunis. And they be called so nice figge gatherers and beastly madde men, for though they be wonderfully shapen, yet they accord in some things in shape with mankind, & in other things with other beasts, & passe out of the shape of mankind. Such beasts be called Fatui Ficarij, as it saith in Apis, Lamij, & Sirenis, & Meremaidens, & other such be Ficarij, for they haue lining by fruit, as the wild men hath, & neuertheless they be soles, for they lack vse of reason, & therefore the letter of the old booke is allowed, y sayth in this manner, Cum fatuis ficarijs, for Sicarij be certain guiltfull theues, that slew men vnware with short swordes, as Aioth that slew Egion the king, which that was most fatte, with a short sword that hung in the right side, and such a sword is called Sica, as it is sayde Iudicum. 3. Such theues be not now in Babylon that is destroyed, and is no place for men to dwell in, but for beasts wonderfully shapen, as Hierome sayth super Elay. But it might be said, that Ficarij be si-

Both
kinds in
one male
& female
of anye
sex.

carij.

carij, for a figge is called Sica in Greeke, and Ficus in Latine, and hereby the first exposition should abide: but by the meaning and understanding of Latines such men wonderfully shapen be moze verely called Ficarij, then Sicarij, as it is said before, where it is spoken and shewed de Faunis & Satiris.

(*A Chapter of small substance.)

De Formica. cap. 53.

THE Ant is called Formica, and hath that name, as it were bearing crumbs and graines of corne. Here Ouid speaketh and sayth.

Grande opus exiguo formicas ore gerentes.

It is a great worke to see the Ants beare great graines in little mouths. Where else it hath y name Formica, as it were bearing crumbs or graines of corne that they gather, and biteth of the ends of the graines for they should not grow, sleight and businesse of them is much, for they make prouision and gather store agaynst time that cometh: for in Summer they gather store, by the which they may live in Winter, as Isidore saith, libro. 12. and they gather wheat, & way not of Barij, and when the wheate is wet, that they gather to a heape: then the Ants doe all the wheat out into the Sun, that it may be dried againe. And it is sayde, that in Aethiopia be Ants of the greatnesse of a bigge Dog, but not in shape as dogges: and diggeth up golden grauell with their feete, & keepe it that it be not taken away. And pursueth anone to the death them that take it away, as Isidor. sayth, li. 12. cap. 1. de Minimis animalibus. Also Solinus speaketh of Ants and sayth: that Antes be full litle, and be neuertheless moze lile & busie then many great beasts: for they make purueyance wisely for themselves; whereby they maye lyue in time to come afterward. And they lyue in company, and make heapes and hills, in whom they inhabit themselves in: and gather graines busily and properly, & put them in their inner closets full warily, that they be not taken away with foules, nor spide and shed with winde nor with

weather, and maketh them prily wayes even & straight to the houses that they dwell in, and the moze wiser Ants stand in those wates, for the unwiser should not goe out of the waye, and when they be ouerset in theyr houses to be taken, then shed they venomous water vppon men: And therefore it is commonly sayd, y bee pithy. And that water burneth his hand that it toucheth, and breedeth therein itching and smarting: for they haue that water in stead of weapon and armour. Huc vsque Solinus, libr. 11. capitulo. 31. Plinius sayeth, that Antes commeth their traualle each to other, and sake and gather theyr owne meate: But Bees be better then Antes, for Bees make good meate and profitable, and gather and doe it together. The Ants gather great burthens, which be moze greater then theyr owne bodies. And so they reconer reward of littenesse of bodye, in the greatnesse of vertue, and beare theyr charge & burthen with biting. And if it be so great, that he may not beare it in his mouth, then he tourneth him and busieth him to drawe it forth with his hinder feete: They take greete charge of their common profite, and haue therefore season and winde. And they shale the graines, that they do together, because they shuld not growe agayne & ware graine corne: And gather busily graines that be shed, that they be not lost: and in entering they breake the greater grains, that they maye the moze easlye bring them into their place of purueyance. And they worke by night in the full of the mone, and cease of worke in the chaunge of the mone. And because they bring and fetch theyr meate out of diuerse places, they haue certaine time giuen to the to know ledge each to other, and then is most gathering of them and meeting. And among them when they meeke, is as it were a manner treating and talking and busie as king and spyeng. And they come agayne by wayes that they treade, and chose such wayes y be among stones. And Antes be small and straight about the wombe, as though they were grede in the middle: and growe and haue winges at last as it were flies, and

they haue stings as y Bee, but very smal where with they sting.

Arr.

chaunge

change so and tourne into small Volatiles, flying wormes. Also capitulo. 32. It is sayde, that in Indie be right great Antes with hornes, that keepe golde and precious stones with wonderfull couetousnesse and desire, but the Indians stele them in Summer time, when the Antes be hidde in hilles for stronge burning heate, but the Antes flye after them busse, which take alwaye the golde: and wounde them after, though they flye the Antes riding on swift Camells, in them is so wicked fiercenesse for loue in gold. Aristotle libro. 8. speaketh of Antes, and sayth, That in Antes is wit of smelling right as in Bees. And the Ant hateth all stinking things. And so if a man be smoketh the house of the Ant with brymstone, or with wilde Origanum, or with an Hartes horne burnt, the Antes will forsake & leaue their houses: and though the Antes liue in companye, and be attendant each to other, yet haue they no king, as Aristotle sayth, libro. 1. and Salomon sayth the same, Proverb. 6. The Ant hath no Duke nor commaunder. There the Glose sayeth, of such a lyttle beast without Prince, and by reasonable leading of kinde, maketh purueyance for time that is coming: much more thou that art made to the Image of God, and called for to see his blisse, and art holpen with so great myserie, and hast our Lorde Duke and leader. Therefore thou shouldest here gather fruit, by the which thou mightest liue afterwarde in blisse. Like the Glose of the wit and businesse of Antes. That Authours praise here before, Aristotle alloweth it, libro. 8. where hee sayth, that the working of Antes is knowen to them that take heede: For Antes goe alway by one waye, and laye downe theyr meate, and trauaile also by night in the full of the Mone: But Ants haue some properties y be not full good, for they hurt and grieue rootes of trees, by whom they make their neastes: and defile theyr handes that touch them, and flye by to the toppes of trees, and gnawe and defile burgenings, flowres, twiggies, and bryanches thereof. And bite and eate the fruit, and make hoales therein. And noy and grieue men, but they helpe

Beates. For Plinius saith, libro. 8. That when Beates be sicke, they sicke Antes and deuour them, and heale themselves in that wise. But in some cause Ants egges be medicinable. Look in the last booke de Ouis.

(*Formica, an Emmet, Ampt, & Pismire, whereof some be red, & other black, and also in some soiles are bigger sound, then in low places.)

De Formicaleone, cap. 54.

Formicaleon, that beast hath y name of Formica, and of Leo, for as Isidore sayth, libro. 12. It is a beast with the lykenesse of an Ant, and of a Lyon, and is a little beast, and enemy to Ants: for he cometh thenshly into their place of purueiance, and eateth their cozne, and so by waisting of theyr meate he is cause why the simple Antes dye needes at last: and this Formicaleon is eaten of other beasts, as Antes be, and may not defend himselfe by his owne strength, & is a manner kinde of Spider. Look before de Aranea in littera A.

De Fucus. cap. 55.

Fucus, ci, is the name of a Drane, that is more then a common Bee, and lesse then an Hornet, and hath that name Fucus, for he eateth the traualle of other, as it were Fagus that commeth of Fagin, that is, eate, for he eateth that y he traualleth not for, for he maketh no honny, but he eateth the honnie of other Bees. Whereof speaketh Virgil and saith.

Ignauum fucus pecus a presepibus arcet.

That is, the Drane driueth cowardly beasts, & chaleteth them from cribs. So saith li. li. 12. ca. 12. Of these dranes or bees Plinius speaketh li. 11. ca. 12. & saith, that in Bee hives is the more plenty of honny because of company of such Dranes: and such Dranes be without sting, as it were vnperfect Bees, and be seruantes to the very Bees: and very Bees commaundeth them to worke, and singeth, & punisheth without pity the Dranes that be slow in working, and also in breeding.

*Additio.

A Drane or Dore.

for it is certaine y the moze multitude is of such Dranes, the moze I warines be bred, and when honnie beginneth to bee ripe, they dzine the away from the honie, and punisheth them and chaseth: and bee not sene but in springing time. And such Dranes make roial habitations & large, & disseuered to the masters and commanders of Bees, and haeth them, & maketh them seemely passing other, & such dwelling places and cells be all fire cornered. And though the Dranes susteine so many trauailes, yet vnneth they be suffered to eate of the honey, but as much as they eate, they eat it by steth, vt dicit Plini.

De Grife, cap. 56.

GRifes the Gripe, is a beast with wings, & is foure footed, and breedeth in the mountaines Yperboreis, & is lyke to the Lyon in all the parts of the body, & to the Eagle onely in the head & wings, and is strong enemy to the horse: as Hugutio saith, he taketh by the horse and the man armed, as the Glose saith super Deut. 14. And Gripes keepe the mountaines, in the which be Gemmis & precious stones, as Smaragdus and Iaspis, and suffer them not to be taken from thence, as Ili. saith, li. 14. ca. 3. And in some countries in Scythia is plenty of gold and of precious stones: but for great gripes men dare not come thether openly, but seld for fiercenesse of Gripes: There is best Smaragdus & Christall: & the Gripe hath so great clawes & so large, that of them bee made cups that bee set vpon bowdes of kings.

*Additio.

(There are common Gripers in England, that deuoure moze men by vsury, then al the Gripes in India, the fetchers of golde.)

De Glire, cap. 57.

GLires bee lyttle beastes, as it were great Wico, and haue that name Glires, for Glire make them fat. And Glircere is for to ware, as Ildore sayeth, and hee sleepeth all the Winter vnmoueable, and resteth as though he were dead, and quickeneth again in Summer time,

as he sayth, libro. 8. cap. 57. Plinius speaketh of these Glires, and sayth, that they dwell gladly in woods, and loue their fellows that they know, and strue & fight against other, & they loue their fires with great mildnesse & pitie, and feed and serue them in their age.

(It is reported by Andrew Theued, that in the Indies are Battes berge great: and by L. Vertomannus, that hee saw Bats bigger then Eagles, fierce and venomous.)

*Additio.

De Grillo, cap. 58.

GRillus is a little beast, as Cirogrillus is, feeble and mightlesse and thersuith, and venomous with prickles and pikes, and is lesser then an Archin, as the Glose sayeth, super Leuiticum. 40. And hath that name of the sound of his voyce, as Ildore sayeth, libro. 12. This beast goeth backward, and salueth and diggeth the Earth, and worketh by nyght, and is hunted with an Ampt tyed with an haire, and throwen into his den: and the poulder is first blowen away, least the Ampt hide her selfe therein, and so he is drawne to lone of the Ampt, as Ildore sayth.

De Hinnulo, ca. 59.

The Hart Calfe is called Hinnulus, and hath name Hinnulus, of Innuendo, beeking, and nodding, for he is hid by beekes and signes of the Vinde, as Ildore sayth, libro. 12. and is a fable beast and loth to fight, as Damula is, and hee is most sharpe of sight, and swift of course and of running, and the Vinde hideth him in caues and dens, and in places that bee shadowe, and teacheth him to start and to leape ouer byers, thorns, and bushes, as Plinius sayeth, libro. 8. cap. de Ceruis. Woke before in lettera C. His flesh is tender and good to desse, for hee is oft mouing and stirring aboute, as Constantine sayth, & Isaac in Dietis. And if he be gelded ere his hornes grow, his flesh is the better and the moze temperate in dyntesse and in heat, as he saith, And if he be gelded while he hath hornes,

Art. ii.

then

then he chaungeth neuer his Hornes, as Aristotle sayth libro.8. and Plinius. Also the Hart Tasse is contrary to the serpents in a wonderfull wise, for he is appointed with his selwet or in his blood, shall not be touched of any Serpent that day, as Plinius sayth, lib.38. And his ruening is chiefe medicine in venims, as he sayth.

De Hirco, cap. 60.

The Goat bucke is called Hircus, & is a lecherous beast, alwaye feruent to the dede of lechery, as Lid. saith lib. 12. And his eyen looke thwart ouer to lechery ward, & hath that name therefore: for Hirci be the corners of the eien, as he sayeth: his kinde is most hot, insomuch that his hot blood softeneth and carneth the harde Adamant stone, that neyther fire nor yron may overcome, as it is said there. This Goate bucke is called also Capet, and hath that name of Capio, to take, for he labourerth to take croppes of trees: And the Goate bucke beginneth to be moued to gender after one yeare, as Aristotle sayth, li. 6. and the male that is first gendered, is more great and more fat then those that be gendered afterward. Also libro. 7. he sayth, that some Goate Bucks haue notable hugeness in eares, as some Hammes haue in theyr tailes. For some haue in bredth more then the bredth of the hound. And the Goate bucke hath a long beard & a small taile, & long downe to the earth, & many & strong and great hornes, and rough woll and hard, with stinking smell, and hath much fatnesse, and namelye within about the reines, and then he dyeth lightly, excepte the fatnesse be with-drawen. And the more fat he is, the lesse semen he hath, and gendereth the lesse, as he sayth, lib. 8. And then he doeth the dede of generation but seldome. And therefore wise hearde, sayeth them, ere they doe the dede of generation, or else suffer them to be leane, and maketh them be leane, and though he seme leane without, yet sometime he is full fat within, and it oft happeneth that the Goate bucke is wonderfullie shapen, as Aristotle sayeth, li.

bro. 8. for sometime it happened that a Goate Bucke was seme with hornes in the legges, and that was wonderfull to see. And among all fleshy of beasts, fleshy of Goate Buckes is worst, hardest, and worst to desie, as Isaac sayeth in Dietis, and namelye when the Goat buck is right olde. The skinne of the olde Goat bucke is better and more stronger then the young: but the odour and the smell is more, and the fleshy is worst, and if he be gelded, his fleshy is the more moist and tender, and lesse harde to desie, and lesse euill to be eaten. Also libro. 28. Plinius sayth, that Democritus sayeth, that the Goate Bucke is neuer without the feaues. And the blood of a Goat buck, that is fedde with Iule, breaketh wonderfully the stone both in the bladder and in the reines, as he saith: and his horne burnt, seareth & chalet away Serpents, & healeth seauers & cankers, & fretteth away & cleanseth Polipus, superfluitie of fleshy in the nose. The liuer of the Goat bucke helpeth agaynst biting of the madde houndes. His gall clareth the sight, and fretteth away the webbes of the eyen: His vyne meddeled with his gal helpeth leprous men, and both alwaye scales and scabs.

(*Diuerse authoys affirme, that the hot blood of a Goat bucke, dissolueth a flint stone into softnesse.)

De Hiena, cap. 61.

Hiena is a cruell beast lyke to the Woulfe in deuouring and gluttony, and releteth on dead men, and taketh their carcasse out of the earth and deuoureth the. And therefore hath y name Hiena, of hiando, for desire he releteth to his praye with open mouth and voyce. It is his kinde to chaunge Sexus, for he is now found male and now female, and is therefore an vncleane beast, as Lidore sayth, and cometh to houses by night, and seareth mannes voyce as hee maye, for men should thinke that it is a man. Libro. 8. cap. 30. Plinius speaketh of this Beast, and sayth, that in Hiena is eyther kinde, for it is sayd, hee is one yere male & another yere female. And the byingeth forth

*Additio.

her brinde without male, as the common people suppose. And Aristotle denieth that. And hath the necke of the adder Vipera, and the ridge of an Elephaunt, and may not bond but if he beare all the body about. And heards tel that among stables he seyneth speach of mankinde, and calleth some man by his owne name, & renteth him when he hath him without, and he kenneeth oft the name of some man, for to make hounds run out, that he may take & eat them. And this beast hath endlesse many manners & diuers colours in the even, & full moueable eyes & vnstedfast, and his shadowe maketh houndes leane barking & be still, if he come nere them: and if this beast Hiena goeth thrice about anye beast, that beast shall sint within his steps. And this beast gendereth with a Lyonesse of Aethiopia, and gendereth on her a beast that is most cruell, & followeth the voice of men & of tame beasts, & hath many rowes of teeth in euery side of the mouth. In Affrica be many Hienas, & many wilde Asses and Fibries, & many other beasts wonderfully shapen. As Plinius sayth, this beast Hiena breedeth a stone that is called Hiena: and what man that beareth it vnder his tongue, he shal by vertue of that stone deuine and tell what shall befall, as solynos sayth. Also lib. 28. Plinius sayth, that Hiena hateth the Pantera. And it is sayd, that if both they skinned be hangd together, the haire of the Pantera shal fall awaye. This beast Hyena dyeth the hunter, and draweth toward the right side, to occupy the trace of the man that goeth before: and if he cometh not after, he telleth that he goeth out of his wit, or els the man falleth down of his horse: and if he turne against the Hiena, y beast is sone taken, as Pagitians tell. Also as he sayth, this beasts gall is full medicinall, and helpeth most against dimnesse of eien: and also witches vse the heart of this beast and the licour in many witchcrafts, as it is sayd there. And Aristotle li. 7. sayth, that the quantity of Hiena is as the quantity of a Wolfe, & in his neck is haire, as in the necke of an horse, & hath haire vpon all the length of the ridge, and beguileth and deceiueth

men, & radisheth and scaleth them, and taketh houndes and deuoureth them, as gladly as men, and diggeth burials and graues, & eateth the fleshy of dead bodies that be in them.

(Of this Hyena Plinie maketh mention in his 8. booke. chap. 30. A beast lyke a Wolfe, with a mane like an Horse, which comming in the night vnto shepherds houses, will counterfeite mannes voyce, & by harkning learne ones name, and call him forth to the end to deuoure him. Gesner is doubtfull whether there be any such beast, yet hath he set downe, from other Anthozs.)

Of Hiricio, cap. 62.

The Irchin is called Hiricus, and is a beast couered with prickes, hard and sharpe, and his skinne is cloased about with pikes and prickes, and he cloaseth himselfe therewith, and defendeth himselfe therewith all about, for anone as he knoweth and feleth that anye thing cometh after him, he areareth by the prickes and wappeth him therein as a clew, as it were within his armour: and is a beast of purueyance: for he climbeth vpon a vine or on an apple tree, & shaketh downe grapes and Apples. And when they be feld, he walloweth on them, & sticketh his prickes in the, and so beareth meat to his young in that manner wise, as Ili. saith, li. 12. And for roughnesse & sharpnesse of the prickes & pikes, he is called Hircenacius or Hircius, and hath as Aristotle saith, li. 1. pikes in stead of haire: and pikes haileth him as the haire of other beasts, and be his weapon and armour: for with them he stingeth & pricketh and hurteth him that taketh or toucheth him. Also li. 3. Aristotle saith, y some Irchins dwell in woods, & some in other places in land, & some in water, & lay many eggs that be not eaten. And Irchins haue but lyttle fleshy, and this is the propretie of him, he hath beneath head and mouth, and outpassing of superfluitie aboue, for he taketh his meate beaneeth, and hath therefore an hoale in the other side, and the superfluitie is in the ridge aboue, and the Irchin hath fise teeth within

*Additi5.

Echino.

Hedghog

When he
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stone.

the mouth, and hath amonge the teeth fleshy parts in stead of the tongue: & his wombe is departed in fine parts, & therein is much superfluitie. And there is a manner kind of Echins with a white shell & white pikes, and layeth many egges. Also the Echins hath feeble hearing, more feeble then other beasts with hard shells, and that goes on foure foete. Also libro. 5. wilde Echins gender standing, with back turned to backe: for in that part, in which superfluitie passeth out, there they touch themselves in generation. Also there l. 8. it is said, y often it sameth, that in Echins is wit and knowing of coming of winds, North or South: for he maketh a den in the ground, when he is ware that such windes come. And so sometime was one in Constantinople, y had an Echins, and knew & warned thereby, that windes shoulde come, & of what side, and none of his neighbours wist inwhereby he had such knowledge & warning. Also l. 12. he sayth, that the Echins hath also as many wombes as teeth, and in these wombes breedeth five egges better then other, and the egges of some be much and greate, and some be lesse: for some be better to sating and desiring then other. Also l. 19. Echins haue a little body and many pikes, that occupie more place then the body, and the cause of many great prickes, & the littleness of the body is, for feeding of the body passeth into nourishing and growing of pikes, because of scarcity of heat, & for the meat is not well desired, & therefore in his body breedeth much superfluitie, & that superfluitie passeth into nourishing & feeding of prickes. Huc vsque Arist.

*Additio. (H. strix, is the Bozcapine, like vnto the Wedghog, but more stronger armed with prickes, and bigger bodied.)

Of Herinacio, cap. 63.

The
common
Wedghog

Herinacius is that same Cirogrilus, & is a little beast with prickes, and dwelleth in dens, and is lyke to the Echins, but he is accounted more then he. Lib. 8. cap. 38. Plinius speaketh of him and sayth, that he walloweth vpon apples, as the Echins doeth, which sticke

thereon his prickes, and he beareth them into hollownes of trees. And beside the Apples that he beareth on his backe, alway he beareth one in his mouth: & when he is hunted, he cloaseth him rounde as a ball, for nothing should him touch for his pikes and prickes, and when he feeleth not to scape, then he casteth from him pissing most venomous, & that pisse griueth himselfe first, if it cometh in any wise on his back, or on his prickes, for by such moisture of that pisse, his back smarteth and griueth, & also the prickes of his backe fall away. Therefore he knoweth not, y he is thereby the sooner taken, by the which he casteth for to griue other: Therefore there is a craft to hunt such a little beast, when his urine is all spent and wasted, for then his backe is hurt or broken, and his prickes and pikes be loose and fall, and he may not flee, for he knoweth by the smell kindle, in his urine is strength of venom, & spareth therefore his urine. For he doth not alway nor sheddeth his venom, ere the last neede of taking compell him thereto. And though this beast be little, yet when he breedeth he constraineth himselfe so fast, that vnneth he may be opened and straightened, sauuing the skinne. Therefore he is put in hot water, and so he openeth himselfe, as it were suddenly, when he feleth the heate: And he is bounte and hanged by the hinder foete, and is so hanged and slayne with hunger, other wise he maye not be slaine in good manner, to haue good and profite of his feeble skinne, & though the little body of the beast be not full necessary to vse of mankinde, yet his skin y is so picked is needfull to men, that if there were no pikes and prickes, softnesse of flesh in beasts were idle to mankinde. For with such a beasts skinnes, clothes be cleansed & picked. And it is said, that this beast Herinacius hath this property, that after y he is charged with Grapes or with apples, if any apple or grape fall out of his pikes in any maner wise, then for indignation he throweth away of his backe all the other deale, and oft turneth agayne to the tree to charge him agayne with new charge.

OF Iuuenca, cap. 64.

Iuuenca or Iuuenca, is a young
Stoer or Bullocke that is able to
be yoked to draw at plough, as Iddo
saith: or els it hath that name Iuuen-
ca, for in old time such a young Stoer
was offered to Iupiter, and not a Bull,
as he saith: and is a lecherous Beast,
because of youth, & is therefore ouerset
with a strong yoke to make him calke &
tame, and is pricked with a pike, and
compelled to follow euen and foweright,
the steps and foyes of Dren. Iuuenca,
such a young Stoer, is ofte able to the
coupling and tynning of Bulles, for in
that age such a Stoer is tynned to the
Bull to draw. The young Cowe is
made fat in lase and in pasture, to be
slayne of a Butcher, for diuers wile of
mankind. Hir flesh is more dyce and
more fat, than þe flesh of sucking calues,
for she is to geue without feeding of milke,
and is more tender, and more hot and
moyst than the flesh of an olde Dre, for
of an olde Cowe, for yet she is nearer the
age of sucking, than those that are of
more age, as it is sayd in Dietis.

OF Leone, cap. 65.

Leon in Greke, is called Leo in La-
tine, a King in Englysh, and is cal-
led Leo, King, for he is king & Prince of
all beasts, as Iddo saith li. 12. And some
Lions are short with crispe haire and
maane, and these Lions fight not: and
some Lions haue simple haire of mane,
& those Lions haue sharp & fierce harts,
& by their fozheads and taitles their ver-
tue is known in the best, and their fed-
fastnes in þe head. And when they be be-
set with hunters, then they beholde the
earth, for to drede the lesse the hunters,
and their gins, that do beset them about,
& he dredeþ horse & rushing of wheles,
but he dredeþ fire much more: & when
they slepe, their eyen be open, and when
they go forth or about, they heale & hide
their foyes and steps, for hunters should
not finde them. And it is suppoled, that
the Lions whelp, when he is whelped,
sleepeth thre dayes and thre nights: &
it is sayd that the place of þe couch trem-

bleth and maketh by rozing of the fa-
ther, that waketh the whelp that slep-
peth. It is the kinde of Lions, not to be
wroth with man; but if they be grieved
or hurt. Also their mercie is known by
many and oft ensamples: for they spare
them that lye on the ground, and suffer
them to passe homeward that be pzo-
uers, and come out of thzaldome, and
cate not a man, nor slaye him, but in
great hunger, as vsq; Idd. li. 12. Li. 8.
ca. 17. Plin. speaketh of the Lion & saith,
that the Lion is in most gentlenesse and
nobilitie, when his necke and shoulders
be healed with haire and maane, and he
that is gendered of the Parde, lacketh
that nobilitie. The Lion knoweth by
smell, if the Parde gendereth with the
Lionnesse, and releteth against the Lion-
nesse that breaketh spousheod, & punish-
eth hir full foz; except he wash hir in a
rill, and then it is not known to the
Lion. And when the Lionnesse whelp-
eth, hir wombe is rent with the clawes
of hir whelpes, & whelpeth therfore not
oft. And Arist. saith as Plin. saith, that
the Lionnesse whelpeth first fine whelps,
and afterward foure, and so each yere
lesse by one, & wereth barren when she
whelpeth one at last: and the whelpeth
whelpes euill shapen & small, in quanti-
tie of a weasel in þe beginning. And he
saith also, þe whelps of vi. monthes maye
brieth be whelped, & whelps of 2. mothes,
may brieth moue: & the Lion heaueth vp
his leg when he pisseth, as an holid bath,
& the vyne that he pisseth, stinketh right
foule, and when he eateth once inough,
afterward he is meatlesse 2. dayes or 3.
And if he nedeth to slye when he is ful,
he risseth vp his meate into his mouth,
and draweth it out with his clawes, to
be in that wise the more light to runne
and to slye. The Lion liueth most long,
and that is known by working or wa-
king of his tath: and then in age he re-
seth on a man, for his vertue and might
faileth to pursue great beasts & wilde:
and then he besiegeth Cities, to ransack
and to take men: but when the Lyons
be taken, then they be hanged, for other
Lyons should drede such maner paine.
The olde Lyon releteth woody on men,

and onely grunteth on women, and re-
sorb seldome on children but in great he-
ger. By the tayle the holoness & heart
of the Lyon is knowen, as the Horse is
knowen by the eares: for when the Li-
on is wroth, first he beatech the Earthe
with his tayle, and afterwarde, as the
wroth increaseth, he smiteth and bea-
teth his owne backe: and out of eache
wounde, that the Lyon maketh, with
clawes or with teeth, runneth sharp and
lower blond, as Isido. saith. Also in per-
rill the Lyon is most gentle and noble;
for when he is pursued with houndes
and with hunters, the Lyon lurketh not
nor hideth himselfe, but sitteth in fieldes
where he may be seene, and arayeth him-
selfe to defence, and runneth out of wood
& couert, with swifte running & course,
as though he would account vile shame
to lurke and to hide himselfe. And he fe-
deth himselfe not for dread that he hath,
but he dreadeth himselfe sometime, onely
for he would not be dread: and when
he pursueth man or beast in lands, then
he leapech when he reacheth on him: and
so when he pursueth man or beast, he
seeth to leape, and so doeth he not when
he wardeth & flyeth. When he is wound-
ed, he taketh wonderfull heed, & know-
eth then, that smiteth him first, & reacheth
on the smiter, though he be in neuer so
great a multitude: and if a man shote
at him, the Lyon chaiceth him, and shoo-
eth him downe, and woundeth him
not, nor hurteth him. When the Lyon
dyeth, he biteth the earth, and teares fall
out of his eyes: and when he is sicke,
he is healed and holpe with the blouge
of an Ape, and he dreadeth greatlye the
crowing and the combe of a Cocke: and
he is a right kinde beast, and knoweth,
and loueth him that doth him good, as it
sayde in ensamples, that Plinius setteth
there, *Huc vsque Plin. l. 8. ca. 12.* And l.
2. Arist. speaketh of the Lyon and saith,
and Auicen saith also, that y^e Lion hath
a necke as it were vnmoueable, and is
full grimme, and hath entrailes & bow-
ells as an hound, and moueth alway first
with the right foote, and afterward with
the lefte foote, as the Camell doth: and
hath lytle marrow in his bones, & his

bones be so hard, that by smiting of them
togethers, fire springeth out thereof. Al-
so bl. 6. the Lyon hath many cleftes in
his fete, and gendereth therefore blinde
whelpes, as the Hound doth, & the wolfe
also: for he hath sawie teeth, and gen-
deth therefore vnperfect whelpes, as hee
sayth, and Solinus also, that saith, What
the Lyon breedeth, when he seeth or bea-
reth a whelp beaten. His whelpes are
borne blinde, as y^e whelpes of all beasts,
that haue the fete departed, be whelped
vnperfect because of gluttonie. He hi-
deth himselfe in high mountaines, and
espiech from thence his pray, and when
he seeth his pray, he roareth full loud, &
at the voyce of him other beasts dread &
faint sodainly, and he maketh a circle all
about them with his taile, and all the
beasts dread to passe out ouer the line of
the Circle, and the beasts stand astoni-
ed and asfearde, as it were abiding y^e hell
and commandement of theyr King. When
the Lyon passeth rough places &
hard, he clyncheth in his clawes, and
draweth them toward the fote, for then
he vseth in steele of a sword, and hideth
them therefore within softe places and
fleshie, that they be not hurte, nor made
blunt: and he is ashamed to eate alone
the pray that he taketh: therefore of his
grace of free hart, he leaueth some of his
pray, to other beasts that follow him a
farre, as he saith: and is so hot of his
complection, that he hath alway the fea-
uer quartane, and hath kindly this euill
to abate his fiercenesse, and his flesh pas-
seth in beate, and is therefore grievous
to eating, as he saith, and Plin. libro. 28.
And his flesh is good in medicines, in
many manner wise, and his greace is
contrarie to venimme, so that who so be
anoynted therewith, shall not dread that
time biting of Serpents, nor creeping
wormes. Also his greace medled with
Oleo rosaceo, keepeth and sauieth y^e skin
of the face from wennes and bices, and
keepeth whiteness, and healeth burnings,
and swageth swelling of eyes. His
gall medled with water, sharpeneth and
cleareth the sight, and helpeth against in-
fecting euills, and against falling euills:
his heart taken in meate, destroyeth the

greater quartane. Huc vsq; Plin. li. 28. cap. 8. And the Lion is hunted in this wise: one double cane is made one fast by that other, and in the seconde cane is set a Whitehe, that cloaseth full sone, when it is touched: and in the first den and cane is a Lambe set, and the Lyon leapeth therein when he is an hungred. for to take the Lambe. And when he seeth, that he may not breake out of y den, he is ashamed, that he is beguiled, and would enter into the second den to lurk there, and falleth into it, and it cloaseth anone, as he is in, and letteth him not passe out thereof, but keepeth him fast therein untill he be taken out and bound with chaines till he be tame. This toucheth Ier. super Ezech. cap. 19. super illum locum, Miserunt eum in Cavam, &c.

*Additio.

(The Lion among the Hebrewes, as sayeth David Kimhi, hath diuers names, according to the degrees of his age. The first name is Gur, the second Kephur, the thirde Arieth, in the fourth Labi, in the last Laish. Gur, signifieth the whelp of euery beast, yet most commonly for excellencies sake, he is put for the Lions whelp, as Stymnos is among y Græks. Kephur, a little elder. Arieth, in the second chapter of Naum the Prophet a Lyon. Labi a Lionesse, Cepharim young Lyons, and Gur a Lyons whelp, are all contained in one Period. The Lion drinketh seldome and litle: the Lyon is sayd of some in watching to shut his eyes, which sleeping he openeth: herupon the Auncients did paint vpon their Temple gates a Lion, for a badge or signe. If one sit vpon a Lions skinne, the Emroydes will goe from him.)

¶ De Leena. cap. 66.

The Lionesse is called Leena, and is a right lecherous beast, and loueth alwayes the deede of lecherie, and is therefore more cruell than the Lyon, & namely when she hath whelpes: for she putteth hir selfe in perill of death for hir whelpes, and for defence of them, she dreyeth not nor spareth the shot of hun-

fers. And she whelpeth moe whelps in the first whelping, then she doeth afterward, for by sharpnesse of the clawes of hir whelpes, hir mother is grieved, & hurt, and so from yeare to yeare, she wereth barren, as Aristotle saith. And Plinius sayeth in this wise, as Isidore saith lib. 12. Beasts with sharp clawes, may not ofte whelp, for in them y mother is grieved and hurt within by mowing of the whelpes, and therefore the Lionesse may not abide whelping, untill the perfect complishment of hir young, but she delynereth hir of hir whelpes, & whelpeth ere hir young be perfect and complete, and is compelled thereto by great ache and sozenesse, and seruent lecherie. The Lyonesse meddeleth in lecherie with the Parde, but after the deede of lechery with y Parde, she dreyeth the Lion, for y Lyon knoweth such a fowle medlyng by odor & smell, but if the Lyonesse be washed of the sponse breaking in a riuer ere she come to the Lyon, as Plinius saith. When he knoweth that she is guiltie, he punisheth hir anone, & therefore she lyeth anone, and commeth not to hir make, but if she be first washed. There is a litle beast that the Lion and the Lionesse dreyeth wonderfully, and that beast is called Leonzeufones, for that beast beareth a certain venime which slaieth the Lion and the Lionesse. Therefore this sayd beast is taken, and afterward burnt, and the fleshy is sprong with the ashes, and layd and set in meeting of wayes, shall slay and destroy the Lions which eate thereof, as Isid. saith lib. 12. cap. 1. Auicen saith, that the Lyon is a beast of great gluttonie, and coueteth and desireth much meate, and is a deuourer of meate therefore without chewing, and casteth vp therefore the meate that he eateth, and eateth it afterwarde, and he eateth right much, so that he is heauie by meate, and fasteth afterward by the space of two daies and two nightes, and voydeth not his dirte but once in two daies or in thre, and his dirte is dye without moysture, and stinketh right fowle, and so doeth his vyne.

And also out of his wombe issaeth &

commeth

commeth an euill smell, when it is cut and opened: and his breath stinketh, & is right infectious and contagious, & infecteth other things, and his biting is deadly and venemous, and namely when he is wode: for the Lyon wereth wode as the Hound doth, as Arist. sayth & Auicen also. And is cruell and wode when he is wroth, and biteth and grieveth him selfe for indignation, when he is wroth, and gnasheth with his teeth, and namely when he hungrerh, and spieth and lyeth in a wayte, to take beasts, which passe by the waye. He hideth himselfe in pene caves, and reareth on beasts vnware, and slayeth them with his teeth & clawes, & breaketh all their members, and eateth them peece meale: & if he see any come against him to take away his pray, then he beclippeth the pray, and grunteth and smiteth the earth with his tayle, and if he commeth nigh him, he lepeh on him, and ouercommeth him, and turneth to the pray. First he drinketh and licketh the bloud of the beast that he slaieth and renteth and haleth the other deale him meale, and deuoureth and swalloweth it.

¶ De Leopardo, ca. 67.

Leopardus is a beast most cruell, and is gendered of a Perde and of a Lyonelle, as Ili. saith li. 12. For as Plin. saith, the Lion gendereth with the Perde, or the Perde with the Lionelle, and of such gendering commeth unkinde Perdes, as of an Horse and of a she Asse, or of a Mare and male Asse is gendered a Mule. As Ili. saith, the Leopard is a full reeling beast and head strong, and thirsteth bloud: and the female is more cruell than the male, as Arist. saith, and hath diuers colours, as the Perde hath, and pursueth his pray startling and leaping, and not running: and if he taketh not his praye in the third leape or in the fourth, then he skinteth for indignation, & goeth backward, as though he wer ouer come, and is lyke to a Lyon in bodye, tayle and feete, but in shape of the head, he is lyke to the Perde. And he is lesse in body than the Lyon, and therefore he dredeh the Lyon, and maketh a caue

under the earth with double entering, one by which he goeth in, and another, by which he goeth out: and that caue is full wide and large in either entring, & more narrow and straight in the middle, and so when the Lyon commeth, he flyeth and falleth sodainly into the caue, and the Lyon pursueth him with a great rage, & entereth also into the caue, and thinketh there to haue the masterie of the Leopard, but for greatnesse of his body, he may not passe freely by the middle of the den, which is full straight: and when the Leopard knoweth that the Lyon is so let and helde in this straight place, he goeth out of the den forward, & commeth againe into the denne in the other side behinde the Lion, and reareth on him behinde with biting and with clawes: and so the Leopard hath ofte in this wise, the masterie of the Lyon by craft, and not by strength, & so the lesse beast hath ofte the masterie of the strong beast, by deceit and guyle in the denne, and dare not rage on him openly in the feldes, as Homer saith, in libro, De pugnis & Astucijs bestiarum, Lib. 8. Arist. speaketh of a beast that is called Ferculio, and Auicen calleth that beast Leopardus. A beast sayth Ari. that is called Ferculio, eateth sometime venemous things, and seeketh then mans dirte, and eateth it: and therefore Hunters hangeth suche dirte in some vessel, on a tree, and when the Leopard commeth to that tree, and leapeth vp to take the dirte, then the hunters slay him in the meane time while he is thereabout: & the Panther doth the same, & the Perde also, as it is sayd ther. Also Plinius speaketh of the Leopard and saith, that sometime the Leopard is sicke, and drinketh wilde Coates bloud, and scapeth from the sicknesse in that wise.

¶ De Lepore, ca. 68.

The Hare is called Lepus, as it were Leuipes, light soote, for he runneth swiftly, and is called Lagos in Greeke, for swiftnesse in running. And li. 12. Isidore sayth, that euery swift beast is fearefull and fighteth not, and hath no

manner kinde of armour no^r of wepon, but onely lightnesse of members and of limbs, & is feeble of sight as other beasts be, that close not the eye lids in sleeping, and is better of hearing than of sight, namely when he reareth by the eares. His eares be full long and pliant, & that is needefull for to defend the eye, that be open, & not defended with couering, no^r with heling to keep them fro gnats and flies great & small, for against no^r full things, kinde giueth remedy to creatures, as Auicen saith. And therefore kinde giueth to the Hare lightnesse and pliantnesse of limmes, and swiftnesse of course and of running, to keep him from houndes & other beasts that pursue him; and kinde giueth him long eares, against gnats and flies, that grieue oft and busily his feeble eye, as he saith: & kinde giueth much haire vnder his fete, that the haire of the fete maye defende the flesh thereof from hurting in running, & for he should by lightnesse thereof in no wise let the fete in running: and therefore Arist. saith li. 3. that the Hares fete be hairie beneath, & that is seldome seene in other beasts. His hinder legs be longer than the former, and that is needfull to reare the body when he flyeth: & when he runneth against an hill, he is harder to take, than when he runneth downward toward the valley, & that is for shortnes of the fore legs, for because of lownesse of the fore part of the body, he falleth some when he runneth downe the hill, and may not continue euently his course and running, & for he saith, that he shall fall when he runneth and flyeth downe a hill, he runneth therefore aside and a slant by the hill side, and reareth the former legs as he may, toward the highnesse of the hills side, and ofte beguileth the hounds that him pursueth, and scape in that wise. And li. 8. ca. 55. Plinius speaketh of Hares and saith, that many kindes be of Hares, for some are more in quantitie, with more great haire and rough, and more swifte of course and of running, than those that be called Cuniculi, and so here this name Lepus, is the name of Hares and of Conies: for Conies be called Parui Lepores, small

Hares & feeble, & they dig the earth with their clawes, and make them bowers & dens vnder the earth, and dwell therein; and bring forth many Rabets & multiply right much. And in some Woodes of Spain, be so many Conies, that sometime they wast and destroy corne in the felde, by the which they cause hunger in the Countrey and lande: and Rabets are so loued in the Iland Balearis, y^e those Rabets be taken and eaten of men of the countrey, though the guts be vnneth cleansed. And it followeth there, y^e Archelaus the Autho^r saith, that as many dens as be in the increasing of the Conies, so many yerres they haue of age. In the bodye are so many hoales, as the Conies haue yerres. Therefore it is said that they gender without males, & haue both sexes, male and female: therefore many men suppose, that the Conie gendereth and is gendered without male, as he saith: and such Conies be so plentiful, and bring forth so much broode, that when they bring forth one Rabet or moe, anon she hath another in hir wombe, and is a profitable beast both to meate and to clothing, and to many manner medicines, for his ruening helpeth agaynst venime, and stancheth the flix of the wombe, his blood abateth ache & smarting of eye, as Plinius saith, and Dioscorides also: and in no beast with teeth in either iawe, is ruening found, but in the Hare, as Arist. saith: and the elder the ruening is, the better it is, as Plinius saith.

(*Hare & Conie maketh grosse blood, it dyeth and stoppeth. Conie maketh better, and more pure nourishing, and is sooner digested than Hare. It is well proued, that ther is no meat more wholesome, or that more cleane, firmelye, and temperatelye nourisheth, than Rabets.)

¶ De Lince. cap. 69.

Linx, lincis, is a beast, and hath that name, for he is accounted among the kinde of Volues, that is a beast like to the wolfe, and his backe is diuersly speckled as the Darde, & his vyne changeth and tourneth into a precious stone, that

Not so.

*Additio.

is called Ligurius, & that precious stone is also called Linx, lincis. And this beast Linx hath enuie, & is sozie that it should tourne to the vse of mankinde, and hideth his vyne vnder ground when he pisseth, but there it is the soner hard, & turneth into stone, as Plin. saith li. 8. ca. 39. and Isid. 12.

De Limace, cap. 70.

Limax is a worme of slime, and hath that name Limax, for he breedeth slime, or of slime, and is therefore alway foule and vncleane, as Isid. saith lib. 11. And it is a verie slowe worme in moving, and beareth an harde shell on his backe, and closeth him therein, and is an horned worme, & hath two small horns befoze the mouth, and when he seeth any grievous thing, he draweth the horns anone into his shell, and closeth himselfe in the shell, as it were within an house. And such wormes are gendered principally in corrupt aire and raine: and he creepeth, though it be with slow pace, & cometh by to the tops of trees, and biteth and gnaweth the buds and fruite thereof, and where ever he creepeth or lyeth, he leaveth after him a gleamy froth and stroke of vncleanness.

*Additio.

(In Italy they vse to eate Snayles, which custome is vied in England because as the Philosophers haue made many beleue) being well cleansed in salt & vineger, they be in Sallets restorative: Snayles be as good, for from whence they had the one, is the custome of the other to be eaten.)

De Lupo, cap. 71.

The Wolfe is called Lupus, and hath that name, as Isid. saith, as it were Leopos, for he hath vertue in the fete, as the Lyon hath, and so what he treadeth with his fete, liueth not: and is a rauinous beast, and desireth and coueteth blood, and slayeth him that he may finde in woodes of raine. But handmen speake of him and say, that a man leseth his voyce, if the Wolfe seeth him first: therefore to a man that is sodainly still

and leaveth to speake, it is sayd, Lupus est in fabula, the Wolfe is in the tale: and certainly if he know, that he is seene first, he leseth his boldnesse, hardinesse, & fiercenesse. In all the yeare, Wolfes do not the deed of generation but xii. daies, and he may not dure with hunger long time, and deuoureth much after long fasting. In Aethiopia are Wolfes with haire and manes in the necke, and are so speckled, and haue so many diuers colours, that they lacke no manner colour, as he telleth, Huc vsque Isid. li. 13. cap. 23. Plin. saith the same, and saith also, that Wolfes of Affrica be slender & lyttle: and those that are bred in colde countries and landes be lesse of bodies than other, and moze sharpe and fierce. Libro secundo. Arist. saith, that in Indie is a Wolfe that hath thre rowes of teeth aboue, and hath fete like a Lyon, and face as a man, and taylor as a Scorpion, and his voyce is as it were a mans voyce, and dreadfull, as a trumpe: and the beast is so wise as an Harte, and is right fierce and cruell, and eateth men. Also lib. 6. Arist. saith, that in time of generation, Wolfes are full cruell and fierce, and be woze when they haue whelpes, as the females of hounds. Also lib. 7. Wolfes haue sawie teeth, & eate flesh, and not grasse, but when they are sicke, for then they eate some grasse or hearb for medicine: for when the wolfe seeth himselfe too full, he seeketh a certaine hearbe and eateth it, that he may cast up that that he hath eaten. Also li. 8. when they dye, they beare with them their whelpes, and eate Origanum, and chew it when they go out of their dens to whet and sharpe their teeth therewith. Also he saith, that the Wolfe is a full euill beast when he eateth, and resteth much when he hath no hunger: he is full hardie, and loueth well to playe with a childe, if he may take him, and slayeth him afterward, and eateth him at y last. And Homer saith, that the Wolfe is a full wakefull beast, and flyeth from the sight of the fire. And it is said, that if the Wolfe be stoned, he taketh heed of him that throweth the first stone, and if that stone grieneth him, he will pursue him

the hearb Mageru.

that

that hurt him : and if it grieve him not, and if he may take him that throweth that stone, he doeth him not much harme, but some harme he doth him, as it were in wrath, and leaveth him at last: and the elder the wolues be, the worse they be, and greue men, for they may not hunt beasts because they be olde, and by reason that their vange teeth be weked; and they liue long time, and the age of the wolfe is perceined in the teeth, for they are constrained in age. And ther he saith, that there is double manner kinde of wolues: for some be as it wer round, and some long, and those be more rough of haire and thicke and more bolde and hardie of hart, & the entrailes of wolues be right feeble, and take sone corruption when they be wounded, & the other deale of the bodie suffereth many strokes, and hath great strengthe in the necke and in the head. Also woundes of they biting are euill, for venime cometh of them, and these woundes be heled, as the biting of a mad hound, as Aristo. saith. Also lib. 12. he saith, y the wolues mouth openeth most wide, & hath most strenght in his mouth, and that Beast is a great glutton and deuoureth much. Also lib. 7. Auicen speaketh of the wolfe, and saith: that the wolfe desireth kinde to eat fish, & eateth the filth that fishers throw out of their nets: and when he findeth nothing to eat, that the fishers leaue, then he goeth to their nets, and breaketh and renteth them. Philologus speaketh of wolues and saith, that their vertue & strenght is in the breast, & in the claws, and in the mouth, and less in the hinder parts. And the wolfe may not bend his neck backward in no mouth of the yere but in Maye alone, when it thundereth: and hath a cruell warinesse, so that he taketh no pray of meate nigh to y place where he nourisheth his whelpes, but he hunteth in places that be far thence: and when he goeth by night to a ffold for to take his pray, he goeth against the winde, for hounds shoulde not smel him. And if it hapneth in any wise, that his foie maketh noise, treading vpon any thing, then he chaffeth that soie with hard biting. His eyes shine by night, as

lanternes, and as Solinus saith, he beareth in his taile, a locke of haire that exciseth lone, and doth it away with his teath, when he dreadeth to be taken. The wolfe dreadeth greatly stones, so that if a man take two stones, and smite them together, the wolfe loseth boldnes and hardinesse, & flyeth away, if the noyse of the stones cometh to his hearing. The wolfe whelpeth blinde whelps, and loueth and nourisheth them full tenderly, and eateth earth when he is soze an hungred and findeth none other praye, and hideth him in grasse, bushes, and shrubs, and in leaues, to rauish and take Coates, that gather leaues and crops of Trees, and deceiue the shepe more with guile and wenchings, than with might & strenght, but when he hath the mastery, if he be suffered, he biteth and slayeth all the flocke, and the part that he may not deuoure, he burieth and hideth vnder the earth, and diggeth and taketh vp a part when he is agayne an hungred. He infecteth the wol of the shepe that he slayeth, and maketh the cloth lowse that is made of that woll, as Isidore saith. Also Arist. saith, that all the kinde of wolues is contrarie and aduersarie to all the kinde of shepe: and so I haue read in a booke, that a string made of a wolues gut, put among harp strings made of the guts of shepe, destroyeth and corrupteth them: as the Eagles fetters, put among Coluers, pilleteth and gnaweth them, if they be there leste together long in one place, as he saith. Loke before De Aquila.

De Mulo. cap. 72.

A Mule is called Mulus, and hath that name of Molendo, grinding, for he is vnder the yoke of Wakers, and draweth about millstones, as Isid. saith libro. 15. And the Iewes tell, that Ana Esaus nephew, made first Asses and Mares, for to haue first against kinde, the kinde of mules bred and gendred as he saith: and therefore the Mule followeth the kind of the Mare, and is more than an Ass, & fairer, and swifter: but he is more slow, fouler, and lesse than an Horse, and so

Proued,
and is a
rare and
wonder-
ful secret.

the mule is a barren beast, and neuer thelesse a noble beast to trauaile, as Plinius saith lib. 8. ca. 44. And these beasts, the Mare and the Ass, desire neuer to gender together, except they be together in youth, and sucke together while they be coltes: therefore Heards put and set their coltes to sucke Asses, and Ass colts to sucke Mares, when they will haue such beasts gendered betwene beasts of diuers kinde as he saith. Also he saith: that wine drinking is forbidden y^e Mule. Of wilde Asses and Mares, are swifte Mules gendered, with hard fete and able to runne, and haue great riuels in the body, and are wilde in heart, and neuer thelesse gentle: and those that be gendered betwene a wild Ass and a Mare, passe all other. Libro septimo Aristotile speaketh of the Mule and saith, that the more water that the mule drinketh, the more good his meate doth him. Also li. 14. the Mule hath no gall openlye seene vpon his liuer. Also lib. 21. he saith, for the mule is gendered betwene the Ass and the Mare, he gendereth not, for the kinde of either of them, of the Ass and of the Mare is colde, and so the coldnesse of the sire and of the dam hath masterie in the mule that is gendered, and therefore the mule is barren, and nothing is gendered of his seede, by reason of passing colde that hath masterie on him. Also, there it is sayd, that it hapneth, that bodies of Mules be great and huge, for menstruall superfluitie passeth into nourishing and feeding of the body, and the blood that needeth not to kinde, passeth out with vyne, & therefore y^e male mules smell not to the vyne of y^e female mules, as other beasts do that haue houes: and the other deale of superfluitie passeth into increasing and greatnesse of the body. Therefore the female mule conceiueth but by hap and full selde, and the male Mule for he is the more hot, because of the male kind, gendereth sometime in some countries and lands, and that but by hap, but what he gendereth is straunge and occasion, as he y^e is gendered betwene an horse and an Ass, and is woorthye that such a one be barren, for he is gendered against kind. Huc vsq; Arist. li. 16.

Isaac in Dietis saith, that moles flesh is woyle to nourishing and desing than Asses flesh: his dirt stamped and burnt: stauncheth bloud, if it be tempered with vineger, as Dioscorides saith, and the same dirte helpeth against stinging of Scorpions, as he saith.

(* Musmouc, a kinde of great shepe very white, the which sometime bred in the North Isles of Scotland, as Hector Boetius affirmeth, of the bignesse of a Bucke, hoyned round and bending: of forme betwene a shepe and a Goate, strong and swifte. Read Gesner in his additions. fol. 10.)

*Additio.

De Mure. cap. 73.

The Mouse is called Mus, & is a little beast, as Isido. sayeth, and hath that name of Homus earth: for he breedeth and is gendered of humors of the earth, for earth is called Mus and Homus. Also the lyuer of this Beast wereth in the full of the Mone, lyke as a certaine fish of the sea increaseth then, and waneeth againe in the waning of the Mone: and mice are called Sorices also, for they fret and gnaw things as it were a saw. Huc vsque Isid. lib. 12. And libro septimo Arist. saith, that the mouse drinketh not, and if he drinketh he dyeth: and is a gluttonous beast, and is therefore beguiled with a little meate when he smelleth it, and will taste thereof. His vyne stinketh, and his biting is venemous: and his vyne is contagious, and also his taile is venemous accounted. Also lib. 8. cap. 38. Plinius speaketh of mice & saith, that some mice are wittie, and gather meate into their denues, and hide themselves in denues in winter time, & their palate is perfect in taste, and also their nose in smell. In harvest the male and female gather corne, and charge eyther other vpon the wombe, and the male draweth the female so charged, by the taile to his denue, and dischargeth hir, and layeth by that stusse in a place in the denue: and then they goe againe to trauaile, and gather eares of corne, & the male layeth himselfe on his owne

backe,

backe, and his female chargeth him, and taketh his taile in hir mouth, and draweth him so home to the denne, and so they beare their burthens and charge, & chaunge course, & sties, and times. Also he saith, of Mice is diuers maner kinds, for some mice liueth in houses, & some in fields, & some in banks & byms of waters, and some depart the yeare atwaile in sleeping, for they sleepe halfe the yere, as Cires doe, which be a certaine maner of Mice, as Plin. saith. And though Mice be full grienous & noyfull beasts, yet they are in many things good & profitable in medicines: for as Plin. saith lib. 29. cap. 7. Ashes of Mice, with honye and with oyle dropped into the eares, doth away ache and grieve: and if any worine entreth and commeth into the eare, the chiefe remedie is the gall of Mice tempered w wine, dropped warme into the eares. Dioscorides sayth, that Mice durt bzused with vineger, cleanseth that euill Alopecia, and keepeth and sauieth the head from falling of haire. Also that durt stamped with wine, and taken in drinke, softneth the wombe wonderfully. His new skint laid all about the heale, healeth and saneth kybes & wounds therefrom.

*Additio. Many be the kindes of Mice, as in Gesner is expessed, the field Mouse: the Farie with a long snoute: the sleeper, that is of a dun colour, and will runne on the edge of a sword, and sleepe vpon the poynnt.)

De Mustela, cap. 74.

The Wesell is called Mustela, and is so called, as it were a long mouse, as Isid. saith li. 12. for long is called Telon in Greke, this beast hath a guileful wit, and nourisheth hir kittons in houses, & beareth them from place to place, and chaungeth place and dwelling, for hir nest should not be found. The Wesell pursueth and chaseth Serpents, and hateth and eateth mice. And of Wesels is double manner kinde, one dwelleth in woodes, and is moze than other. And the Greks call it Locidas, and the other goeth about in houses. And their opinion is false, that meane, that Wesells con-

ceine at the month, & hitneth at the care, as Isid. saith li. 12. The wesell is enemie to Sparowes, and lyeth in awaite for them and other small birdes, and swalloweth vp their egges: and if the Wesels kittens fall by any hay in chins or in pits, and be hurt or dead, the Wesell healeth them with a certain hearb, & reareth them from death to life, as Plin. saith, and eateth Helwe, and bawmeth hir selfe with iuyce thereof, and reareth then on the Cockatrice, and assaileth and slaieth him without any dread bololy, as Plin. saith li. 8. ca. 22. There it is said, that the vertue of wesells is death to the Cockatrice, for God and kinde will, that nothing be without a help: the wesell knoweth some of the Cockatrice, and goeth into his den, and slaieth him there, and is a beast that sleepeth much, and wereth fat with sleepe, as the mice doe, that are called Cires, as he saith. Also li. 29. ca. 1. he saith, that y wesell is of double kind, tame & wilde, & either hath gall y helpeth much against Adders: for their pene chole stinketh right foule, & stinking things is contrary to adders & serpents, and we meane, that their flesh helpeth against venim. A wesel burnt to ashes, is helthfully done in medicine, & helpeth against Litargie, y sleeping euill, & so if a man fall into Litargie the sleeping euill, by venim of an Adder, the ashes of a wesel tempered with drops of water, dissolueth and destroyeth y strength and might of y sleepe, as he saith: & ther it is said, y powder helpeth against fessers, for kind y is mother of all, gendzeth nothing without great cause, as it is sayd. Li. 8. Arist. saith, y the wesell fighteth against serpents, for either eate mice, & is a swift beast of moving, & pliant of body, & full slipper & vnstable, & wise in smell, & hath a red & a white wombe, & chaungeth colour: for in some countries sometime of y yeare all his skinne is white, except the tayle. His biting is malicious and venomous, and his byme stinketh as the urine of the mouse.

(*The Wesell Ictis and Mustela, a metuailous stinking beast if he be pursued. Furunculus a little therse, also a Wesell.)

*Additio.

DE ANIMALIBVS IN GENERALI

De Migali. cap. 75.

Viuerram
in Hebrue
Oach.

A furet is called Migale, & is a little beast, as it were a weasel, and is a glutton & guilefull, and a rauenier: for w^h guile he rauisheth what he will eat afterward, as the Glose saith. sup. Leu. 11. For dyed he saineth himselfe mild, when a man commeth nigh him, but he biteth anone & sheddeth venimne, as it is sayd ther. Arist. speketh of this beast Migale & saith, that he hateth hoxses & mules, & grieneth them, & lieth specially in await on a mare that is with foale, & fighteth against Serpents, and armeth him with rewe, as he saith.

*Additio.

(*The Ferret is a common enemie to Conies, and is vled of the euill disposed to rob warrens in the night, with pursnets and hayes.)

De Murilego. ca. 76.

A Cat.

The Cat is called Murilegus, & Musio, and also Cattus, & hath that name Murilegus, for he is enemie to mice & to rats, and is commonly called Cattus, & hath that name of rauening, for he rauisheth mice and rats. D^r els he hath that name Cattus of Cata, that is to see, for he seeth so sharply, that he ouercommeth darknesse of the night by shining of the lyght of his eyen, and the name Cattus commeth of Grek, and is to vnderstand slye and twittie, as Is. saith li. 12. And is a beast of vncertaine haire & colour: for some Cat is white, some red, some black, some sleeked and speckled in the seete, and in the face, and in the eares, and is most like to the Leopard, & hath a great mouth, and sawie teath & sharp, and long tongue & pliant, thin & subtile, & lappeth therewith wh^{er} he drinketh, as other beasts do that haue the nether lip shorther than the ouer, for because of vneuenness of lips, such beasts sucke not in drinking, but lap and lick as Ari. saith & Plin. also: & he is a ful lecherous beast in youth, swift, pliant & merie, & leapeth & raseth on al thing y^e is before him, & is led by a straw, & plaieth therewith: & is a right heuie beast in age & full sleepe, & lieth sily in waite for mice, & is ware where they be, moze by smell than by sight, & hunt-

Chilba

eth & raseth on them in priuy places: & when he taketh a mouse, he plaieth therewith, & eateth him after the play, & is as it were wilde, & goeth about in time of generation, among cats. In time of kind is hard fighting for females, & one scratcheth & renteth y^e other grievously with biting & with clawes, and they make a ruthfull noise & gasful, when one profereth to fight with another: & is a cruell beast when he is wilde, and dwelleth in woods, & hunteth then smal wild beasts, as Conies & Hares: and falleth on his owne seete when he falleth out of high places, & vneth is hurt, when he is thowen downe off an high place. His durte doth stink ful foule, & therfore he hideth it vnder earth, & gathreth therupon couering with seete & clawes: & when he hath a faire skin he is as it wer proud therof, & goeth fast about, & when his skin is burnt, then he hideth at home, & is ofte for his faire skin, taken of the skinner and slaine.

Called catervauling.

(*The propertie of cats is to climbe trees for birds, as also to kill mice: and being nere warrens, for sake the house & become wild, prating on rabbits & birds.

*Additio.

De Noctiluca, cap. 77.

Noctiluca is a litle beast, w^h seete and with wings, & is therfore sometime accounted amog Volatiles, & he shineth in darknes as a candle, & namely about y^e hinder parts, & is foule & dark in full light, & infecteth & smiteth his hand that him toucheth: & though he be vnseene in light, yet he flieth light, & hateth it, & goeth by night, and is contrary to another litle one that is called Lucipeta, that riseth gladly on light, as Isid. saith, lib. 12. cap. de minutis volatilibus, &c.

The Glowworm.

Of Odonta.

In the yeare of the world. 3640. or thereabout, Alexander y^e great entring India with a great army, amog diuers strange assalts amog wild beasts & serpents, a beast of a strange kind appeared greater then an Elephant, armed with three hornes, in his forehead, & hauing a head of a blacke coulour, like a horse, the Indians tearme y^e said beast Odonta, & when he had dyonke, he beholding the tentes, sodeinlye sette vppon

the

the Souldiers, with great violence, neither was he driven backe with the heat of the fire that was before him. At the overthrow of the sayd strange & fierce beast, 36. souldiers were slaine, and 53. haubenets or swordes of that time were quite marred, and with much adoe, at length, the beast being deadly wounded dyed. Lucostenes de l'rodigijs in fo. 99 in the Cro. of the Dome. fol. 66. Bat.)

De Onagro. cap. 78.

ONager is a wilde Ass, as Isid. sayth, and such Asses be greafe and wilde in Affrica, and untamed, & goeth about in desert place: and each of them leadeth a company of females, & they haue enuy to the males when they be soaled, & bite off their gendering stones, & the females haue ware thereof, and hide theyr male soales in priuy places. And Plin. sayth, li. 8. Betwene wilde Asses and tame asses be gendered most swift Asses. And is a free beast at large, and not tamed, & lecherous: and hunteth oft mountaines and wodes, & though hee be of himselfe a beast that sighteth not nor graueth, yet by benefice of running and of lyghtnesse he ouercometh in desert both the Lyon and the Wolfe: and is a beast that maye well awaye with thirst, and suffereth it long, and abideth untill he maye drinke that is couenable for him. And of him Phisologus speaketh and saith, that in the 25. daye of March, this beast roareth twelue times in that day, and as oft in the night: and by his roaring the euennesse of the day and night is knowen among the Affrikes, and he saith, that alwaye he roareth as manye times in the daye, as there be houres in the day, and also in the night. And so wode men in mountaines of Affrica, in the which be many wild Asses by the number of their roarings they account the diuersitie of the day and of the night. This Beast is wise and wittie, and enuious in smelung, and so when he is feruent in loue, & wotteth not where his female is, he goeth about and styeth vppon an high rocke, and openeth his noethrilles, and draweth in ayre and winde, and know-

eth and perceiveth by the wind and aire where his female is. And oft in mountaines he fetcheth good hearbes and grasse, and hee loueth them well, and seeketh them with businesse in high mountaines, with trauaile, and roareth for ioy when he findeth therein greene grasse and hearbes, but when hee knoweth that hee is hunted by men or by beasts, he flieth: and hateth greatly the company of men, and loueth well desert places and wilderness.

De Onocentauris. cap. 79.

ONocentaurus, as the Glose sayth for Esay. 9. is a beast of a strange forme, and is gendered betwene a Bull and an Ass. For an Ass is called Onos in Greke: and so it is a beast lecherous as an Ass, and stronge necked and noyled as a Bull. But Phisologus meaneth otherwise, and sayeth, That Onocentaurus is compounded of the shape of a man and of an ass: for he hath shape of a beast from the nauell downward. It seemeth that Plinius accordeth here, to libro. 7. cap. 3. where he sayeth, that wise and wittie kinde maketh to vs gameful things and wonderfull, to shew his might. And in the same chapter he setteth example of many wonderful shapen beasts, which be in Indie, as of Faunis and Satiris and Onocentauris, and of other such, which hee calleth beastes, and seineth somewhat the shape of mans kinde. And other meane, that Centauri were called Horse men of the Countrey of Thesalon, which pricked vp & downe on horses, and therefore some of them seemed that horse and man were one bodye, and so they accounted, that Centauri were then seyned, as he sayth, lib. 11. where he speaketh of beastes wonderfull shapen: and Centaurus in Greke, is Homo in Latine, in English, a man, and this name Centaurus is compounded with Onos and Centaurus, and so Onocentaurus hath that name, for the halfe thereof hath the shape of a man, and halfe of an Ass, as Onocentaurus is a beast wonderfull shapen, in whome is accounted the kind of man and of an

horse, as Isidore saith.

*Additio.

(*As auncient men spent their time in writing of follyes, to make the common people wonder at that they knew not themselves: so in the last discovered Indies, the barbarous people seeing a far of the Spaniards on horsebacke, hauing neuer scene such a sight before, supposed they had bene monstrous deuourers, as in very deede they so proued, but in another forme, then the simple and naked people, at the first toke them.)

¶ De Orix, cap. 80.

Theo.
Orix.

ORix, as the Glose saith super Esay. is an vncleane beast, and not according to sacrifice: and the seuentie translated and made this translation, Quasi Beta semioceta: & all other translated in this wise, Sicut Orix illaqueatus, as Orix is snarled: and Orix is called Tho in Hebze, and is accounted in the lawe among vncleane beastes, and is a beast lyke to a water mouse, or to certayne mice which are called Oires, & haue for name, for sleeping maketh them fat, and they sleepe all the winter long, and laye egges vnmoueable as they were dead, & quicken againe in Summer, and so Orix is a beast like to such mice: and it seemeth that the letter of Isa. toucheth the same, and accordeth with Plini. that saith in this manner: In Aegypt they call a beast Orix, that standeth against the starre Canicula and the rising thereof, the seuenth daye before, in the beginning of Summer, and beholdeth on the starre as he would worship it, and that he doth when he is awaked after long sleeping. And this nowne Orix is decayed Orix, cis, after that it is said Sorex, cis, and Onix, cis, and such other. But Iouenall meneth, that Orix is a certain bird, that is most fat, and he blunteth & dulleth the knife with his fatnesse, as he saith lib. 3. there he saith, that olde Orix blunteth yron, and there by the meaning of this place the Expositors meane, that Orix is like to an hen of Affrica, or such an Hen, and so it is sayde after Briton, Orix, gis. And after the rule of Grecismus, the nowne that endeth in ix, shall

giue the Genetive case in cis, or in gis, as Fex, cis, Lex, gis, except Nox, Nix, Senex, and Suppellex, and therefore it is sayd, that Orix is that beast, that is accounted in lawe cleane to eating. Deuteronomium, 14. there it is sayd in this manner: Thou shalt eate Orix & Cameleopardalus, but it is accounted vncleane to sacrifice. And libro. 8. capit. 3. de Animalibus somniferis, Plinius saith in this manner: Wilde Goates be shapen in many manner likenesses and shapes, for among them are some called Illices, and be wonderful light, and leape downe of high rockes and craggies, and fall upon their owne hornes. They are great and mightie, with the hornes they heads be charged: and some be Origes, and their haire groweth and stretcheth toward the head, against the kinde of other beastes: and some be called Dame, and some Pigrasti, and many other such, and come of mountaines, and from beyond the sea, and so for to speake, Orix is a wilde Goate, and in this signification it is not taken in Esa. there he speaketh of beastes that men do dreame off in euill slees and dreames, for it accordeth not to the proportion and comparison: For Aristotle saith, that euery wilde Goate is wakefull by kinde, and slepeth but little, and is sone awaked, for it is a fearefull beast: and so Orix is taken for a beast in Deuteronomio, and for another in likeness in Esa. as many men meane.

(*Orix a certaine wilde beast in Affrike. The latter writers are in doubt, what this Beast should be, some suppose a kinde of wilde Goate, some the Unicorn, some the Rhinoceros, &c.)

*Additio.

¶ De Oue, cap. 81.

A Sheepe is called Ouis, and is a softest Beast, and beareth wool, and is vnarmed in body, and pleasing in heart: and hath that name Ouis, of Oblatio, offering: for men in olde time offered sheepe in sacrifice, and not Bulls, as Isidore saith libro. 12.

And some of these beasts are called

Biden-

Bidentes, as it were with two teeth, for among eight teeth two passe the other. And Nations bled them most in sacrifice, as Isidore sayeth. Or else they be called Bidentes, as the age meneth Quasi biennes, as they were of two yeares old: for of that age they were, when they were chosen to sacrifice: but most verily they haue the name of two stouping teeth, with the which they be yaned. And li. 7. Aristotle speaketh of sheepe, and saith, that they conceiue and yane vntil 8. yeares. And li. 7. if sheepe conceiue toward the Northen wind, they conceiue males. And if they conceiue toward y Southern winde, then they conceiue females. And such as the veines be vnder the sheepes tongue, of such colour is the lambe when he is yaned. Look befoze de Agnis & Ariete. And whē old sheep be moued to generation in certeine time ordeined, the shepheardes say, that it is a good signe in them: And if young sheep be moued so, they tell y it betokeneth pestilence among sheep in that yere.

Also libro. 8. Aristotle sayth, that sheepe conceiue in drinkeing water, and therefore heardses giue them Salte to eate, to make them drinke the moze, and to conceiue the moze faster, and to kepe them the moze safe and whole without all kind of sicknesse. And also in Haruest they giue to them Cucurbitas, such hearbs, & salt them to make much milke in their teates. And sheepe conceiue with Willes and salt: if sheepe fast thre daies and eate afterward, then they ware some fat. And colde water of the North is good to them in Summer, & warme water of y South is good to the in haruest: and meat helpeth them in the end of the daye & of the night: for by farre wayes and long trauaile they ware leane, and heards know which of them maye dure in Winter, for vpon some is found fle, & vpon some no fle is founde, and some of them be seble and may not shake off the fle. And sheepes flesch y is nourished in watry places is euill, as flesch of other foure footed beasts is, that be nourished in places that be right moyst and watry, and those that haue long tailes maye wasse away with winter, then those that

haue broade tailes, and those that haue little Woll and crispe, may worst away with Winter. And Woll of sheepe that a Wolfe eateth, is infected, & the cloth that is made thereof is lousie. Also libro. 8. he saith, that in sheep is lesse wit and vnderstanding the in another foure footed beast. And Thunder groweth them, and if one abide alone, & if it be in the euentide, it may happen that she shall cast her lambe for drede. Also li. 8. ca. 67. Plinius sayth, that thundering maketh solitary sheep to cast their lambs. The remedy and helpe thereof is, to gather & bying them together into one flocke. Look befoze in this same booke, in littera A. where he treateth de Ariete & Agno.

(*Of sheepe, their Woll is a singular benefitt in a common wealth, especially the Cotseil woll for finenesse. And in Bartholmes time, the Staple for Woll, was not so well husbanded as it hath bene since. The increase of pasture for sheepe, hath so much decreased the tillage of corne, that vntill it be restozed againe, there wil grow a poze common wealth: the moze sheepe, the derer the woll, the flesch, and the sell: the moze sheepe the derer corne and graine, beside, Waxe, Butter, Egges, & Cheese: Pastures consumes tillage, the want of tillage breeds beggars, decayes villages, hamlets, & vpland townes. It is better to want Woll then corne, sheepe then men, but excelle & prodigallitie, which cannot alway with measure, hath brought this England to great penurie: it is espyed where it wanteth, but not wanting where it is espyed, much lesse regarded.)

De Panthera, cap. 82.

Panthera, as Isidore sayth, libro. 12. hath that name because hee is friende to all beastes saue the Dragon, for him hee bateth full soze: Or because he hath ioye and lyking of beastes of his owne kinde, and maketh all that hee taketh of one lykenesse. And Panthera is Craike, and is to vnderstande, all. And is a Beast painted with small rounde speckles, so that all the kinne

*Additō.

Gourdes.

without seemeth full of eyes by diuersitie of speckles blacke and white, and red, as he sayeth. And as Isidore saith, this beast whelpeth but once, and the cause thereof is openly knowen: for when the whelpes ware strong in the dammes wombe, and be strong to come into the world, they hate the damme and rent her wombe with claws, as it were y womb letted their whelping and coming in to the world: and therefore the damme letteth passe and whelpeth them, constrained and compelled by so greivance of the wombe. Therefore Plinius sayth, that beastes with sharpe claws maye not oft whelp, for the whelpes moue within and hurt the damme. Huc vsq; Isidore, libro. 12. Physiologus speaketh of the Panther, and sayeth, that he hateth the Dragon, and the Dragon sleeth him: And when he hath eaten inough at full, he hideth him in his denne, and slepeth continuallye nigh thre daies, and riseth after thre dayes and crieth, & out of his mouth cometh right good aire & sauour, and is passing measure sweete: and for the sweetnesse all beastes follow him. And only the Dragon is a feard when he heareth his voyce, and flyeth into a den, and may not suffer the smell thereof, and faileth in himselfe, and loseth his comfort. For he thinketh that his smell is verbe venime. And libro. 8. cap. 18. Plinius speaketh of the Panthera, and sayth: that the Panthera and the Tigre be most dressed with diuers speckles and diuers colours: and some beastes love of theyr owne coulours, as Lyons in Siria, that be blacke with white specks, and be like to Panthers. And all foure sort of beastes haue liking to beholde the diuerse colours of the Panthera and Tygres, but they be a fearde of the horriblenesse of theyr heads, and therefore they hide their heads, and toll the beastes to them with sayrenesse of the other deale of the body, and take them when they come so tolled and eate them: and though he be a right cruel beast, yet he is not unkind to them that helpe & succour him in anye wise, as Plinius setteth an ensample of one, that deliuered and holpe vpp a Panthers whelp, that were fallen into a ditch, and

the Panther lead him out of the wilbernesse with glad assemblance, and sauoured on him, and thanked him right busily, as it seemed.

De perdo. cap. 83.

The Perde is called Perdus, as Isidore sayth, & is the most swift beast, with many diuers colours and round speckes, as the Panther, and reaseth to blood, and dyeth in leaping, and varyeth not from the Panther, but the Panther hath more white speckes, so sayth Plinius libro. 8. Also libro. 5. Aristotle sayth, the Perde when he is sicke eateth mannes durt, because of medicine. Hunters hang that durt on a tree, and goeth by to it: & the hunters slay him, and is lecherous, & gendereth with the Lyonelle: Of that bastard generation cometh Leopardus. Loke before de Leena. The Perde is cruell when his whelps be stolen, as the Glose saith super Ose. 13.

De pilosis. cap. 84.

Pilosi, as the Glose meaneth super Esay. 13. be beastes wonderfully shapen to the lykenesse of men, & be called wilde men. And lib. 8. cap. 5. Isidore sayth: that pilosi is called pvide in Græke, and Incubi in latine: of Incubo, mans going in sometime with beastes: and haue that name Incubi, of Incumbendo, doing the dede of generation, and oft they couet wommen ouer measure, and do with them the dede of lecherye, and men call them Demones Galliducij such manner fiends, for oft they doe such uncleannesse. And one of them is called Incubous, and the Romanes call such an one Faunum Ficarum. Also Papias sayth, that pilosi be called panites in Græke, and Incubi in latine. And their shape beginneth with mens likenesse, and endeth in the lykenesse of beastes in the vpper parte. And the Glose sayth super Esay. 34. the same. But another Glose saith, that Pilosus is an Ape, and is a beast wonderfully shapen, rough and hairie, shapen as a man, in many pointes. Loke hereafter de Simia.

De Pigargo. cap. 85.

Pygargus
The Roe
bucke.

Pigargus is a cleane beast to meate, as it is said Deutro. 14. and is an horned beast, as a Goat bucke, & is lesse then an Hart, & greater then a goat bucke: and is like to the beast y^e is called Hireocercus, but is much lesse then he. Alike with de Tragelapho. And he chelweth his cud, as the Goat bucke, & is cloue footed as an Hart, and is a wilde beast, and of great swiftnesse, and dwelleth in woods and in desert. And Hugucion saith, that Pigargus is a little lotwe bird, and that name cometh of Pige, that is lotwe. But in Deut. it is taken for a four footed beast, y^e is like to the beast that is called Hireocercus, as the Glose meaneth there. And this name pigargus hath no aspiratiō in the first syllable, & so it shall not be written with H, but some men write Phigargus, and doe amisse, as it is knownen by bookes that be diligently corrected.

De pigmeis. cap. 86.

The cubits were
in those
daies at
least twy
foote.

Pigmei be little men of a cubite long, and the Grækes call them pigmeos, and they dwell in mountaines of Inde, and the sea of ocean is nigh to them, as Papias saith. And Austen saith in this wise, that pigmei be vnneth a cubite long, and be perfect of age in the thirde yeare, and ware old in the seauenth yere, & it is said, that they fight with Cranes. Lib. 7. ca. 3. Plinius speaketh of pigmeis, and saith, that pigmei be armed in yron, and overcome Cranes, and passe not theyr bounds, and dwell in temperate land vnder a merye parte of heauen, in mountains in the North side. And y^e same is, that Cranes pursue them, and pigmei armed, ride on goat bucks with arowes in springing time, and gather an host, & come to the sea & destroye their eggs and birds with all their might and strength, and doe such voyages in thre moneths, and except they did so, Cranes should increase, and be so many, that pigmei shuld not withstand them, and they make them houses to dwell in of feathers, and with the pens of Cranes, and of shells of their

egges, as he sayth, and saith also, that Aristotle meaneth, that Pigmei lyue in Denies.

(*All the later writers affirme this to be true, they are in the vntermost mountaines of Indie.)

*Additiō.

De Porco. cap. 87.

The Swine is called Porcus, as it were Spurus, vile & defiled, as Isid. saith, li. 12. for he frotheth and walloweth in dirt and in fen, and dineth in slime, and fouleth himselfe therewith, and resteth in a stinking place. Horatius saith, that a Swine is friend to fen & to myrre places: and therefore Swine be accounted foule and vncleanly, and we call the bzi. sties of Swine Setas in latine, and Shew makers call them Bissles, & soe therewith, as he saith: and some swine be tame, & some wild. And among the tame, the males be called Boares & Barowes: and be called Verres in latine: for they haue great might and strength, & the females be called Sowes, & Sues in Latine: for they digge and wote & seeke meate vnder earth. And the wild male Swine bee called Bores, Apri in latine, as it were fierce, as Isidor. saith, lib. 8. cap. 51. Plinius speaketh of Swine and sayeth, that they be farrowed toged, and the males gender not passing thre yere, a Swine dieth, if he leaeth an eie: and a swine may liue. 15. yeares, or 20. yeres. And Swine haue many sicknesses, & hold their heads aside: and when they be sicke, they wallowe in fenne and in puddles, and lye moze on the right side then on the lefte side, and ware fat in fortye dayes, and fat sooner if they suffer hunger thre daies in the beginning of the feeding. Swine loue each other, and knowe each others voice: and therefore if any drie, they cry all, and labour to helpe each other with all their might. Tame Swine knowe their owne houses and home, and learne to come therto without guide and loadsmā, as he saith, and grunt in going and in lieng and in sleeping, and namely if they be right fat. And Swine sleepe faster in May then in other times of the yere, and that cometh of sumosity that

stop

stoppe their braine that time: And in Summer though there be great resolution of humours, there is greatesse wasting thereof and dieng by passing heat of the Summer: and there is no great generation of fumosities & is cause of sleepe: and therefore they sleepe not in Summer, as they doe in springing time, as Auicen sayth. In Haruest and in Winter humours be sad and fastened together by colouresse of the aire, & compasseeth them without. And therefore few fumosities be resolved in that time for passing cold that fasteneth the humours in the body, as hee sayth libro secundo. Aristotle sayeth of Swine, that Swine chaunge not theyr teeth, & the male hath more teeth then the female. Also libro. 3. Aristotle sayth, that the Boare leapeeth on a Sow after eight moneths, and the Sow farroweth after one yeare, and what the Boare gendereth within the first yeare, it is full fertile. Also the Boare hath no vsage, that if he gendereth first with one Sow, then his pigges of the second Sow be fewer in number, & lesse of body: when a young Sow farroweth first, her pigs shall haue but small bodies: & if the Sow bee right fat, her milke is the more scarce after the farrowing: and pigges that bee farrowed in Winter be best, and they that bee farrowed in Summer be worst: and those that be gendered in youth, be better then those that be gendered in age. And the Boare when he is fat, may gender in euerye time of the day, and of the night, and namelye earely in the morning tide. And libro. 6. When a Sow farroweth, shee giueth her first pigge the first teate: and when she desireth the dæde of lecherie, she suffereth not the male to leape vpon her, vntill her eares hang downeward. And Barly is full good meate for Swine, when they shall gender, & namelie if it be sodden. Also lib. 6. Swine haue three manner euills, one is called Brancos, & is a postume in the eare and in the iawe, & oft in the feet, and the flesh about that place is corrupt, and the corruption passeth some and some into the flesh that is nigh thereto vntill it come to the lungs, and stuffeth then the spirit, & the Swine dieth, and this euill increaseth so

deinly. And Swine heards, when they know first this euill, cutteth off his member, in & which this euill is in: and may not be healed without cutting. And swine haue another euill, that is ach and heauynesse of head, and of this euill the most part of Swine die. Another disease that they haue, is flure of the wombe, & hath vnneth any remedy, for it staieth in three daies. And when Swine be great, it doth them good to eate Berries: and also bathing in hot water delighteth them. And they be let blood in the veine vnder the tongue. Also diuers meate fatteth Swine, and some meate maketh them to swell, & some gendereth flesh, and some greace & fatnesse. And hogs both male and female haue liking to eate akornes: for it tempereth their flesh, but and Sows eate much thereof, it maketh them cast theyr pigges, as it maketh sheepe cast theyr lambs. And many other things Aristotle telleth of them. Loke before de Apro, & loke after de Sue.

(*The flesh of wilde Swine is much better & whollomer, because of their stirring to and fro, then is the flesh of the tame Swine.)

De Pediculo, cap. 88.

A Louse is called Pediculus, and is a worme of the skinne, and hath that name of Pedibus, the feete, as Irido. sayth lib. 12. And grieueth more in the skinne with the feete and with creeping, then hee doth with biting, and is gendered of right corrupt aire & vaporous, that sweate out betwene the skinne and the flesh by pores, as Constantine sayth in Viatico. Oft as he sayth, lice and nits gender in the head or in the skinne, and come of purgations, which kinde casteth out, and maketh them fast betwene the flesh and skinne vpon that place. And expositours say, that some lice gender of sanguine humour, and be red and great, and some of fleumaticke humours, and they be softe & white, and some of cholarike humours, & be citrine, long, swift, and sharpe: some of melancholike humour, and they bee couloured as ashes, and bee leane and slow in moving. And where great mul-

titude

The dizel
The me-
fill.
The lou-
fie.
The mad

*Additio.

titute of Lice is in a bodye that is right full and corrupt, it is oft token of general corruption, as of Morphea, or of Leptra, as hee sayeth. Against the greiuing of lice, oft washing, combing, and medicinal cleansing of the head helpeth, for as Constantine sayeth, quicke Siluer with ashes of willowes, slayeth them, & namely if they be gendred of hot humour, & so doth Lead burnt with oyle and vineger, & if they be gendred of cold humour, then helpeth Scaphisagra & Auripigmentum, with oyle and vineger, & so doth sea water, and water of salt Melles. And as there be diuerse kinde of beastes, so in the be diuerse manner of lice, as it fareth in hogs, his louse is called Vlia, and hath that name because he burneth, for where hee biteth, the place burneth so, y^e blaines arise there, as Isidore sayth, lib. 12. And the leaner that a louse is, the sharper the biteth and greueth.

*Additio.

(*A louse is a loathsome vermin, yet was he king ouer Pharao and Herod, to the great terror of the enimies of God: there be many that haue the lousie euill, and cannot be cured, which commeth of the fluxe of the reines and slegma.)

De Pulice, cap. 89.

THE flea is a little woyme, and greueth men most, and is called Pulex, and hath that name of Puluis, powder, for it is namely fed with powder, as Isidore sayth, libro. 12. And is a little woyme of wonderfull lightnesse, and scapeth & voydeth perill with leaping, and not with running, and wareth slowe, and sayleth in colde time, & in Summer time it wereth nimble & swift. And though it be not accounted among beastes that be gendred, and knowen among beastes by medling of male & female, yet he multiplieth his owne kinde by breeding of p^otes: for they breede certeine nexts in themselves, and of that commixion or comming of p^otes, many fleas do come of one flea. And the flea is bred white, and chaungeth as it were sodeinlye into blacke coulour, and desireth bloud, and biteth and pearceth therefore, and stingeth the flesh that hee sitteth on, and sucketh the

thinnest parte of humours that bee betwene the skinne and the flesh, and maketh in that parte of the bodye, in the which he sucketh, a blondie token, and doth let them that wold sleepe with sharpe biting, and spareth not kings, but a little flea greueth them, if he touch theyr flesh. And to fleas Woyme wood is benim, and so be leaues of the wilde figge tree, as Constantine sayeth. And Coliquintida, a woede that is lyke to a wilde pep, helpeth against fleas, if it be stamped and medled with water, and sponged in the place there as many fleas be: and so doth Woyme woode leaues, for as it is said, they die by smell & sauour of woyme wood: and by swiftnesse of leaping, they be the worse to take, & they bite full soze against raine.

(*A stuttysh kept house breedeth fleas, and lodging next to stables of horses: also the horse byrnie breedeth fleas, his dung falling vpon his taile, breedeth Snakes, his flesh, Waspes.)

*Additio.

De Rinocerote, ca. 90.

RINOCERON in Græke, is to meaning, an horne in the nose, and Monocerone is an Unicozne, and is a fierce or cruell beast, and hath that name, because he hath in the middle of the forehead an horne of foure fote long, and that horne is so sharpe and so strong, that he throweth downe all or pearceth all that he reacheth on, as Isidore sayeth, libro. 12. And this beast fighteth ofte with the Elephaunt, and woundeth and sicketh him in the wombe, and throweth him downe to the ground. And the Unicozne is so strong, that he is not taken with might of Hunters. But men that write of the kinde of things, suppose that a maide is sette there as he shall come, and she openeth her lappe, and the Unicozne layeth thereon his head, & leaueth all his fiercenesse, & sleepeth in that wise: and is taken as a beast without weapon, & slaine with darts of hunters. Huc vique Isidorus, libro. 12.

Gregory super Iob in Moraliis saith hereto, that Rinocero the Unicozne is a wilde beast by kinde, and maye not

be

The Rinocerot is one, and the Unicornie another

be tamed in no wise: and if it happen that he be taken in any wise, he may not be kept in any manner: for he is so impatient and so angry, that he dieth anon. L. 8. ca. 21. Plinius speaketh of the unicorn and saith, that he hath an horne in y^e middle of the forehead above the nose, and is enuie to the Elephants, and froateth and fileth his horne against stones, and sharpeth it, and maketh it ready to fight in that wise. And in the fighting he assaulteth the Elephant on the wombe, for he knoweth that that is the soft place of the Elephants body. His length is as it were the length of an horse: but his legs be much more shorter, and his colour is bay. And as he meaneth, libro. 8. cap. 22. There be many kinds of unicorns, for some be Rinoceron, and some Monoceron and Egloceron. And as he saith, Monoceron is a wilde beast shapen like to the horse in body, and to the Hart in head, and in the feet to the Elephant, and in the taile to the Boare, and hath heavy lowering, and an horne strouting in the middle of the forehead of two cubites long. And they denie that this beast may be taken aliue. And Egloceron is a manner of Unicorn, that is called Capricornus in latine, and hath that name of Egla, that is a Goat, & Ceros that is an horne: And is little a beast like to a Bid, with an horne that is full sharpe in the middle of the forehead. Also Plinius saith there, that in Indie be one horned Oren, with white speckes and bones, and with thick hooves as horses haue. And in Indie be some one horned Asse, as Aristotle, Auicen, and plinius say. And be called one horned Asse, because they haue one horne in the forehead, betwene the eares, and be called Asini Indici, Asse of Indie, and the other part of their bodies be like to the bodies of wilde Asse, and such an Asse is called Monoceros, and is lesse bolde and fierre then other unicorns, and hath this name Monoceros, of Monos, that is one, and Ceros, that is an horne. And this name Rinoceron is declined, hic Rinoceron, ge. huius Rinoceronis. Also Monoceron is declined, Monoceron, is. Also we finde Rinoceros, & Monoceros, and is then declined Rinoceros,

Rinocerotis, in the Genitive case, and so of other.

(*The Rhinoceros in Aethiopia, a perpetuall enimie to the Elephant, he is not so high as the Elephant, armed ouer with shells in stead of haire, so y^e nothing can easily pearce the same: euen so is the little beast, called of the Affricans Taton, of Gesner Zibeti, in fo. 20. at the end of his booke of birdes, &c. Which armed case I haue to shew.)

De Rana, cap. 91.

THE frogge is called Rana, and hath that name of noise and crieng of his voice, for he cryeth greedely, and maketh much noyse in the marreys where he is bred, as Isidore sayth, libro. 12. cap. tercio, de Piscibus. And some frogs be water frogges, and some be of meeres and of marreys, and some be called Rubete, of whom it is spoken befoze in littera B. de Buphone: & some be called Calamite, for they dwell among reeds that be called Calami, & other among shrubs and in reedie places, and be but little and greene, & dumbe without voice. And some be called Agredule, and be small frogs, and dwell both in lande and in water, & haue therefore that name Agredule.

And ther is a manner frog that maketh an hound still and dombe, if he cometh in his mouth: But many men deny this, as Isidore sayeth, libro. 12. And libro quarto, Aristotle saith, that the frogge hath his owne tongue, & the further part of the tongue ioyneth to his mouth, as though it were bound thereto, as the vter part of the tongue of a fish, though the hinder part and inner of the tongue be loose and slacke toward the wosen: and therefore the frog hath his owne voice, and that voyce is called Coax, and maketh not that voyce but onely in water: And properly the male in time of loue, when he crieth for the female, for euery beast that hath voyce crieth in time of loue, and the frogge multiplieth his voyce when he doth his neather iawe some deale in the water, and striketh the vpper iawe, for by the strength of striking of the two iawes, his eye shineth

*Additio.

as a Candle, and namelye by night : for he gendereth more by night then by day, and all fish nourisheth and feedeth his brood, except the Frogge, as he saith li. 7. When he is first shapen in water, the frogge seemeth all head, with a manner string, hanging as it were a taile, & afterward is spread abroad in the manner of a womb, & then the taile is away, & then groweth faster: and he is shapen & turned into a foure footed beast. All frogs, except the Toad, and Rubeta, moue more, and passe by leaping more then by going, for the olde Rubeta leapeth but seld. Then the Frogge is watry and mozish, crying, and slimie, with a great womb, and speckled there vnder, and is venomous, and abhominable therefore to men, and most hated, and both in water & in land he liueth.

De Salamandra, ca. 92.

Salamandra, as Isidore sayth, libr. 10. cap. 67. is like to the Crowt in shape, & is neuer scene but in great raine, & sayleth in faire wether, and his song is crying: and he quengeth the fire that he toucheth, as Ice doth, & water froze: and out of his mouth cometh white matter, & if that matter touch a mans body, the haire shall fall, & what it toucheth, is corrupt and infected, and tourneth into foule colour. Also salamandra is a manner kind of an Crowt or of a Lizard, and is a pestilent beast, most venomous. For as Plinius sayeth, libro. 29. cap. 4. salamandra infecteth fruit of Trees, and corrupteth water, so that he that eateth or drinketh thereof, is slayne anon. And if his spittle touch the foot, it infecteth and corrupteth all the mans body, and though he be so venomous, yet some beasts eat him in stead of meate. Of all beasts, onely the salamandra liueth in fire, as he saith, & quengeth the fire. And a certein kind of salamandra hath rough skinne and hairy, as the skin of the sea Sele, of the which skinne be sometime girdles made to the vse of kings: The which girdles when they be full olde be throwne into the fire harmelesse and without wem purged, and as it were re-

nued: and of that skinne be tongues & bonds made in lampes & in Lanternes, that be neuer corrupt with burning of fire. Loke before in A. de Anguam diuersitate, & there thou shalt finde of this woyme.

(*Salamander, a beast in figure like a Lizard, full of spotted: being in fire it quengeth it, and is not burned.)

De sanguisuga, ca. 93.

A Water leche is called sanguisuga, and is a water woyme, & hath that name for he loneth and sucketh blond, & lieth in a wait vpon them that drink, and when he falleth to the saws, or cleaueth to any place, he sucketh & drinketh blond, and when he hath dronke ouermuch, he casteth it out againe, and sucketh newe blond yet againe, as Isidore sayth, lib. 12. and is a woyme with some part browne colour, distinguished with some deale red strakes, & is soft of body euenlong, and plyaunt, and his mouth is thre cornered, and in his mouth is a pipe, with the which he sucketh blond: and he sitteth vpon venomous things, and therefore when he shall bee set to a member because of medicine, first he shall be wrapped in nettles and in salt, & is thereby compelled to cast out of his body, if he haue tasted any venomous thing in warme water. And in hot time he applyeth & setteth himselfe some to a member for to sucke. A horse lech.

De Stellione, cap. 94.

The Lizard is called stellio, & hath the name of his owne colour, for it is a litle beast painted on the back with shining specks, as it were stars. Ouid speket of him, & saith, y he hath a name according to his colour, for he hath diuerse shining specks in the body, & shine as stars, as Isidore sayth, lib. 12. And he saith, that the Lizard is so contrarie to Scorpions, that the Scorpions dread & lose comfort when they see the Lizard. Li. 8. plin. saith, that the Lizard liueth most by dew: And though he be a fayre beast, and faire painted, yet he is right

*Additio.

Note

benimous. For as Plinius sayth, lib. 29. cap. 2. the worst medicine is made of the Lizard: for when he is dead in wine, he couereth their faces y^e drinke therof, with vile scabs. Therefore they eschew to put him in medicine, and Dintment, y^e haue enuie to fairenesse of Trumpets. His remedy is, the yolk of an egge, hony & glasse: the gall of a Lizard stamped in water, assembleth together weels, as it is sayd. And the Lizard is a manner kind of Cuts, & creepeth, & is foure footed, & cloue footed, with fingers departed as it wer in manner of an hound, & therewith he creepeth & climbeth vp to tops of houses, and in the chimnes of Welles there he maketh his denmes, and chaungeth their skins in age, as the Serpent doth, as he sayth, and lurketh in winter in dens and chimnes, and his sight dimmeth, & in springing time he commeth out of his den, and seetheth that his sight faileth, and chaungeth his place, and seetheth him a place toward the East, and openeth continually his eien toward the rising of the Sun, untill the humour in the eye be full dyed, & the mist wasted, that is cause of dimnesse in the eie. And super Prou. cap. 30. the Glose meaneth, that the Lizard is the most swift beast, & is not feathered neither panned, but only by ablenesse and swiftnesse of feet hee creepeth & climbeth vpon the top of the house and the wall.

*Additio.

(*Stellio, is not the Lizard, but like in body, and hath spotted in his backe, lyke starres, and is venomous. Lacertus is the Lizard of greene woyme, and not hurtfull.)

De Serpente. cap. 95.

The Serpent hath that name Serpens of Serpere, to crepe, for he creepeth with priuy paces and glidings, & goeth not nor steppeth openly, but creepeth wth priuy puttings forth of scales, as Isido. saith, lib. 12. Here I make no processe of this kind, for before in littera A, cap. de Angue, all his properties be declared & shewed at full, but it noyeth not to set here shortly some of his properties that be knowen. Io. de sancto Egedio speak

eth of the Serpent, and sayeth, that hee dreaddeth a naked man, and leapeth on a man that is clothed. Spettie is venom to y^e serpent, for spettie of a fasting man is venom to him, the Serpent fighteth for his head, for therein is accounted the place of the heart. His flesh is accounted colde, for he is of colde kind, he glydeth on y^e best & on the wombe, & that is said for he goeth not forth right, but creepeth, & renneth himselfe euerye yere, & liketh moistie places, & loueth filthy places and shadowe, and he loketh aside, & not forthright, and stingeth also aside, and the teeth be dented inward, & crooked, & so he bendeth when he smiteth. The serpent hideth Lepra, & is eaten for to heale that euill y^e it be not knowen: and bleth not to turne & wind y^e tongue, for he moueth it alway, & that by strenght of venom. The serpent fasteth & suffreth hunger long time, & stoppeth his eares, because he wil not heare the inchanters coniurations. And is hunted with wine, & he bisseth before he biteth, & slaieth all that he biteth, & is enemy to birdes, for he slaieth them with his blowing: and taketh againe that thing that he casted vp, for he taketh againe the venom that he casteth.

De Simea. cap. 96.

The Ape is called Simea in Græke, & hath that name of a flat nose. And so we call Apes Simie, for they haue flat in the nose, and soule and riueld in the face. We call them Simeas, and giue them that name for likenesse of reason. For that he in many things counterfeiteth the deeds of men, but this is false, as Is. saith, li. 12. And there he sayth, that Apes haue knowledge of elements, & be soze in the full of the spone, & be merie and glad in the new of the spone. And when y^e Ape hath two whelps, she beareth y^e that she loueth best in hir armes, and that other on her shoulder, & when she is beset, then she must needs die, and may not beare both the whelps: then she is compelled to throw away y^e that she bare in her armes, and is charged with that other that sitteth on her shoulder, &

A Munky
A Babien
A Marme
set.

is the moze slow to run and to flye, and is therfore y^e soner taken with y^e hunter. Of Apes he 5. manner kinds, as he saith, of whome some haue tailes: and ther is an Ape with a taile, & that Ape is called Cluna amōg some men: and some he called Cenophe, and be like to an hound in the face, & in the body like to an Ape. Also some be called Spinge, and be rough & hairie, with strouting paps and teats, and forgetteth some wilfulness: and some be Satiri, pleasing in face, and merrie mouings and playengs, and resteth but little. And some be called Calatrices, & be unlike to y^e other, nigh in all manner points, for in the face is a long beard, & haue a broad taile, as Isidore saith. And Phlo. saith the same, li. 8. cap. 54. There he saith, y^e kinde of Apes is next to mans shape, & be diuerse, and distinguished by tailes, & labour wonderfully & busily to do all thing that they see: and so oft they shew themselves with shewes that hunters leane in certeine places sily, & be so taken the soner: for while they would fasten the thong of the shewe, & wold put y^e shewe on their fete, as they see y^e hunters doe, they be oft taken with hunters ere they may vntwile the shewe, & be deliuered of them. Also Plinius saith ther, that the kind of Apes loue wel their whelps, for same Apes that be in an house, sheweth her whelpes that she whelpeth, to all men that be therein, & haue liking to be stroked, and knoweth them that comforyeth and pleaseth him, and maketh them good chere. Huc vlg. Plinius. But cod. li. cap. 22. he saith, that in Indie be Apes white in all y^e body: and those Apes be hunted & taken with Bears of Inde. And li. 2. Auicenn saith, that the Ape accordeth in shape with a man, & in haire with a wolfe: & some apes haue evil manners & catches, & their teeth be as it were hounds teeth, & haue malicious biting: and namely those that haue tailes, and some be rough and all hairie before, except the face, & such haue teeth as a man, & haue other things as a man, and reddish eyen & sharpe, and paps and teats, in the breast, and handes, fete, and fingers, and toes, and may goe and steepe on two fete, for they haue soles in theyr

set as a man hath, & so hath few beaſts except a man, and namelye. ſoure ſorted beaſts, as Aristotle ſaith. And y^e female Ape is like to a woman in the ptyuge choſe, and the males yarde is like to an hounds yarde, & his entrailes be like to a mans entrailes. Huc vlg. Auicenn. And Aristotle ſaith, y^e ſome ſoure ſorted beaſts cometh to mans kinde, as the Ape. There he rehearſeth all y^e ſore ſaid likeneſſe. The Ape is a beaſt wonderfully ſhapen, but he hath ſome likeneſſe of mankind, and is learned and taught, and ſo he is taught to leape and play in diuers manner wiſe, and is an vntamed beaſt, and malicious by kinde, and is tamed and chaſtiſed by violence wth beating, and with cheines, and is refrained with a clogge, ſo that he may not runne about ſeely at his owne will, to abate his fierceneſſe and outrage. And the Ape eateth all manner of meats & vnclane things, and therfore he ſeketh and lo- keth woymes in mens heads, and thow- weth them into his mouth, and eateth the. The Lion ſoueth Apes fleſh, for by eating therof he reconereth, as it is ſaid when he is ſore ſicke, as Isidore and Plinius meaneth. Like beſore de Leone in littera L.

De Sirena. cap. 97.

The Mermaid is called Sirena, & hec Siren, Sirenis, is a ſea beaſt wonderfully ſhapen, & draweth ſhipmen to perill by ſweetneſſe of ſong, & ſo this noune Sirena cometh of Siren, y^e is to vnderſtand, draught or drawling, as Hugutio ſaith. The Gloſe ſaith ſuper Eſa. 13. G. that Sirene be Serpentes with creakes. And ſome men ſay, that they are fiſhes of the ſea in likeneſſe of women. Papias ſayth, that Sirene be great Dragons ſheng with creakes, as ſome men ſuppoſe. And Isidore ſaith li. 20. where hee treateth of wonders, in this wiſe, ſome men ſeine y^e ther are thre Sirenes ſomedeale maidens, and ſome deale ſowles with claws and wings, and one of them ſingeth with voyce, and another with a Pipe, and the third with an Harpe, and they pleaſe to ſhipmen with likeneſſe of

Sirene, is the ſwifte courſe of water, y^e vvhathoeuer cometh within y^e violence of it, is carryed away.

Thoſe are Harpie, & both feyned.

long, that they drave them to perill and to shipwacke, but the truth is, that they were strong whorres, y^e drave men that passed by them, to pouertie & mischiese. And it is seined, that they brought them to shipwacke. And Isidore lib. 12. saith, that in Arabia be serpents with wings, that be called sirens, & run moze swiftly, then hoxses, and doe lye, and also it is sayd, that they lye with wings, and theyr venim is so strong, that death is felt sooner then ach or soze. And Philosophus speaketh of sirens, and sayth, it is a beast of the sea wonderfully shapen as a maie from the nauell vntward, and a fish from the nauell doone ward, and this wonderfull beast is gladd and merie in tempest, and sadde and heauie in sayre weather. With swetnesse of song this beast maketh shipmen to sleepe, and when she seeth that they be a sleepe, she goeth into the ship, and vanissheth which she may take with her, and byingeth him into a drye place, and maketh him first lye by her, and doe the dede of lecherie, & if he will not, or may not, then she slaieth him and eateth his flesh. Of such wonderfull beastes it is wrytten in the great Alexanders story.

*Additio.

(The nature of diuerse fishes is to pray vpon man, as the Conger, the Macrell, and the Crab or Hopler: my selfe in the yere. 63. sawe the experience, and as for the Spermaide, that is the sea fish, shapen appere after diuerse formes, that some grete head imagine to be lyke a maide, as the Hunk fish, the Frier, and Hippotamus, wherein is a kinde of resemblance, but farre from proportion.)

De scorpione, cap. 98.

Scorpion, as Isidore sayth, lib. 12. is a lande woyme, with a crooked sting in the tayle, and hath that name Scorpio in Greke, for it stingeth with the tayle, and sheddeth venim in the crooked wound. And it is his propertie, that he smiteth neuer nor hurteth neuer the palme of the hand, as he sayth: And this manner scorpion cometh of Scorpio that is I wet, and of Pogo, is, that is to

seine, for before he seineth pleasant. By likenesse of the woyme Scorpion a bush of thornes, & of byers, & knotted braunches of rodde be called stinging. Also a signe in heauen is called scorpio. For when the Sunne is in that signe, we see first stinging of colde. Therefore Horace sayth.

Maturina parum tunc cautos frigora ledunt.

The moztow cold grieneth but litle. Also an arrow that is venimed is called scorpio, for when it cometh out of the bow vnto a man, & hitteth him, it sheddeth venim, & for that cause it hath that name Scorpio. And of al these it is said in this bearse following.

Scorpius est signum, vernisque, sagitta, flagellum.

The effect of this bearse is said before. And Plin. li. 11. ca. 26. speaketh of Scorpions, & saith, that they bying forth small woymes, shapen as egges, & breedeth feruent & right pestelentiall venim, as serpents do. And the venim of Scorpions noieth & grieneth thre dayes full soze, & afterward slaieth with soft death, but it be holpen & succoured the sooner. And y^e Scorpion smiteth maidens with deaths stroke, when he smiteth & stingeth them, & women also: But he smiteth not men so soone, & grieneth most & noieth in the moztow tide, those y^e they finde in theyr wayes, when they cō out of their dens, or if it happeneth y^e they shed venim by any smiting. The Scorpions taile is alway redy to smite & sting, & ceaseth in no moment of grauing or noieng, if he haue any occasion or cause: & hee stingeth and smiteth a flout, & sheddeth in the smiting white venim. Apoderus is autho^r, & describeth many maner of greuous scorpions by double colour, some haue stings, & among these scorpions the males be most grienous, & namely in time of loue, and these scorpions be smaller and longer then other. And of them all the venim is most greuous a litle after the midst of the daye, in the great and feruent heate of the Sun, and also when they thirst, and haue certeine knots or riddels in the taile, and the moztow they haue, the venim is the woztow, and they

haue

haue sometime such knots fire or seven. Apolodius meaneth, y in Affrica some Scorpions haue feathers, and those be full gracious: and because of winning, Inchanters gathereth venime of diuers landes, and labour for to beare these winged Scorpions into Italy, but they may not liue vnder henen within the country of Italy: But such Scorpions be sometime same in Italy, but they be not gracious: And in Scythia they smite blacke Swine, so that they die soone; but they bath the in water after ward. To a man smitten of y scorpion, ashes of scorpions burnt, dronke in wine, is remedy. Also scorpions drowned in oile, helpeth & cureth beasts that be stong with scorpions. The Scorpion hurteth no Beast that hath any blood, & some Scorpions bide & bring forth a leane young scorpions. And it is sayd, that the Scorpions eateth them sometime, but one of them that is most lie leapech on the thigh of the Scorpionesse, and sitteth there safe & sure from the stinging of the taile; and from the biting of the mouth; and this killeth the hee, and worketh the death of his young; and kinde ordeineth this provision, for such a pestilential kinde should not multiply to much. Huc vs- que Plinius, libro. 11. And Aristotle lib. 7. sayth, that some Scorpions doe eate some venomous things, and haue the worse venime, and so Dragons doe eate Scorpions, and those be worst. Against stinging of Scorpions be many remedies, as it is sayde before in libro de Venenis, where it is perfectly treated.

*Additio.

(*) In Italy are many Scorpions, they are much lyke a Cricket, but more browner, venomous, & hanteth in clifts of rocks, and beds, and be quicke in running.

De Sue, cap. 99.

A Sow is called Sus, and hath y name of Subigendo, vnder woting & digging, for she routeth, & diggeth the earth to gether meate & sode, & ouerturneth & wroueteth, that shee may come with the earth to mowes & roots. And Plinius saith

lib. 8. cap. 51. that the young Sow concei- ueth against the euennesse of the day and night in springing time, and farroweth sometime 20. pigs at once, but she may not reare them nor bring them vp, and eateth all sometime, except the first. For she loueth him best that cometh out first of her wombe; for he is most kinde to her. And shee giueth him alwaye the first treat, as Plinius sayth. Solinus and Aristotle li. 6. meane, that the sow is an vncleane beast, & a right greate glutton, and she eateth & deuoureth gluttonously, all manner stinking things & vncleane, and roueteth and desireth baths, fennes, and puddles, and resteth hir selfe therein, & wareth fat. And Aristotle saith lib. 7. she wareth fat, and namely in resting. And the seventh part of her meat turneth into chaire and blood, and into other such. And the Sow wareth leane after y she hath farrowed, for the meat that she eateth turneth into milke, by the which her pigs be nourished and fed, and the Sow wareth fierce and cruell; when she hath pigges, and fighteth and putteth her selfe in perill for her pigges against the Wolfe. Like the other properties of this sayde beast in littera P. before, de Porco, & in this same booke in littera A. de Apro, where they be more largely treated and spoken of in diuerse things.

De Tauro, cap. 100.

The Bull is called Taurus, & is neither rother nor gelded, as Isid. saith. And Taurus is a name of Greke, & so is Bos also. And as hee sayeth, libro. 12. Bulles of Indie be red, and swift, and cruell, & their haire is turned in contrary wise, & such a Bull bendeth his necke at his owne will, and putteth off darts and shot with hardnesse of the backe, and is fierce, and is not overcome, and when he is tyed vnder a figge tre, hee loseth and leaueth all his fiercenesse, and is sodeinlye sober and softe, as Isidore sayth libro. 17. Like before de Ficu, in littera F. and is a proud beast and headstrong, and his most strength is in the necke, in the hoznes, and in the pottle.

Plinius speaketh of the Bull, libro. 8. cap. 45. and saith, that the gentleness of the Bull is knowen by sight, & by sterne face, and full eares, and in hoznes, and in shape disposed to fighting: al his manace standeth in his fore feet, with the which he diggeth the earth, and throweth it vp among beasts. He bleth specially such casting and throwing of earth, & comforteth him therewith, as he saith. And Aristotle lib. 2. saith, that the Bull hath a round liuer, lyke to a mans lyuer, and eateth alone before time of generation, & of loue, but then he commeth into company of kine, as he saith, lib. 7. And fighteth then strongly against other. Also in codein, Bulls be fatted with grasse, hearbes, & corne, which breedeth ventosity, & also they be fatted with Pelsen & Beanes, and other such, & if thou doest cut & slit his skin, so that it areare some what from his flesh with blowing with a pipe, & giueth him afterwarde to eat, then he fatteth, & is made fat with sweet meats, as with Figs and Grapes, and Keysons. Also lib. septimo, Bulles be in contrary manner & doing to hozses: for they couet not to drinke water but it be colde and clere. Also lib. 7. it is sayde, that Bulles doe fight for theyr kine, and he that hath y^e mastery, and is victor, leapeth on the female: and when he is faint and feeble by much doing the dede of generation, then he y^e was overcome, commeth & fighteth with hini, & he that hath the mastery leapeth on the female, as it were making ioy of the mastric. And Bulls vse the woꝝke of generation after one yere, & perchance after 8. months, as kine do. Loke within following in this same booke, de Vacca, in littera V. Bulls before that they bee gelded, be fierre and pꝛoude, but when they haue lost theyr gendꝛing stones, they be soft as females and mild, and fight not, and ware in boꝝde, and fatten, and be made milde and soft with yokes of ploughs. Loke within in littera V, de vitulo castrato. Also lib. 11. in fine it is saide, That Bulles haue stronger sinews & strings, or brawnes, then Dren: for in the gelding all the members of the body soften, & therfore in the hart of y^e Bul oftentimes a bone is found:

That is,
when hee
is hide-
bound, or
cloung.

Then cal-
led Oxen

as in the hart of an Hart. Also Pl. li. 8. cap. 22. saith, that some Bulls be wilde, fierre, and sterne, and be moze in quantitie & greatnesse then other Bulls, & moze swifter, and those Bulles be red in colour, and black in the eyes, hauing theyr haire ouerturned, and groweth towards their eyes: & they haue mouable hoznes & moueth them one after another in fighting. And haue ridges & backes as hard as flint, so that they may not be wounded. And he hunteth all wilde beasts, and may not be taken but in deepe pits and caues, & be alway fierre when they bee taken, & destroy themselves, & die for indignation.

De Tragelapho, cap. 101.

Tragelaphus is called Hircocerus also, & hath that name Tragelaphus of Tragos, y^e is a goat bucke, & Elephos, that is an hart, as Isid. saith, lib. 12. And he called Tragelaphi among y^e Graeks: and some be of the kind of an Hart, and haue rough eares as Goat buckes, and rough rhins with beards. Aristotle li. 2. speaketh of them and sayth, that some wilde beasts haue crooked hoznes, as Hircocerus, y^e is called Tragelaphus also, & hath soles in the feet: & his body wayeth to the quantity of an hart: and this beast beareth downeward his face, and hath hoznes lyke vnto an Hart Calfe. (*Tragelaphus, whose name is not cominon, is like a Goate, but he is not bearded, his hoznes are bending moze compasse then the Goat, headed as a Ram, both in forehead and eares, white as a shepe, seing his byest is blackish, bending necke, as the Dære. The learned haue named this beast Tragelaphum, this beast is wholsome to eat, y^e hide and hoznes for sundꝛe purposes. Gesner, who supposeth it a kind of dære, in folio Appendix. Addition or remnant of collections, 20.)

De Talpa, cap. 102.

Apole is called Talpa, and is a little beast somewhat like vnto a mouse. Of this beast Isidore speaketh lib. 12.

and

*Additio.

and saith, that he is damned in everlast-
ing blindnesse and darknesse, & is with-
out eyen, and hath a snout as a swine,
and diggeth therewith the earth, and ca-
steth vp that he diggeth and gnaweth,
and eateth mores and rotes vnder the
earth, and hateth the Sunne, and flyeth
lyght, and may not lye aboue the earth,
and hath a blacke skinne, hairie, softe &
smooth, and most short legges, and broad
soled, deuided or parted with toes, as if
were an hound. And Arist. speaketh of
the Mole in this wise: every beast that
gendereth a beast like to himselfe, hath
eyen, except the Mole, that hath no eyen
scene without, and who that listeth the
skinne subtilly and warely, shall finde
within the fores of eyen hidden: & some
men suppose, that that skinne breaketh
for anguish & for sorrow when he begin-
neth to dye, and beginneth then to open
the eyen in dieng, that were closed ly-
uing. Hereto Plin. saith lib. 10. cap. 49.
that the Mole heareth better when he is
bealed with earth that is a thicke Ele-
ment and deafe of kinde, and if he heare
a man speake, he voydeth and flyeth far
away.

*Additio.

(*The Mole or Want hath eyes, but
they are very small, wherewith he seeth.
In the end of Maye he leaueth open his
earthing, and will sometime come so far
there, that he is taken or he can recouer
the same.)

De Taxo. cap. 103.

Badger or
Graye.

The Bocke is called Taxus and Me-
lus also, and is a beast of the quanti-
tie of a ffore, and his skin is full hairie
and rough, and is called also Melota.
And the Glose saith vpon that woide,
Circueunt in melotis, &c. Ebre. 12. Of
this beast that is called Taxus and Me-
lota also, Plin. lib. 8. cap. 39. saith. In such
beasts is wit and sight, and holdeth in
the breath and blowing, stretcheth the
skinne so holding their breathings, when
they be hunted and chased with hunters
dogges, and so they finde sleight and ma-
ner by such strouting out of the skin to
eschew and put off the biting of those
hounds that so do pursue and follow to

nope them, and also for to slay them: and
in like wise put they of the smiting of
hunters: these beasts know when trespess
shall fall, & maketh the therfore dens vn-
der earth, with diuers entrings, & when
the Northerne winde bloweth, he stop-
peth the North entring with his rough
taile, and letteth stande open the South
entring, chaunging his hoales, as the
winde altereth. In the same dens they
make prouisions, and gather them store
of meate against winter: and sometime
if they lacke meate, they take sheepe in
steede of meate, as he saith: for they be
of those kinde of beasts, that hide them-
selues in winter, and line most parte by
sheepe, as it is sayd befoze of the Mole.
And as Phisilogus saith, there is a ma-
ner kinde of Bockes, that gather meat
with the female against winter, & laieth
it by in his den, and when cold winter
commeth, the male breedeth least store of
meate should faile, and refraineth the fe-
male, and withholdeth hir meate, and
suffereth hir not to eate hir fill, and shee
saineth peace, as it were following the
males will, and commeth in on that o-
ther side of the den, & openeth hir iawes,
and eateth and deuoueth and wasteth
the meate that is gathered, vntwitting
to the male. Also he saith y these beasts
hate the ffore, and fight oft times with
him, but when the ffore seeth, y he may
not for roughnes & hardnes of the skin
griue him, he saineth him as though he
were sicke & overcome, and flieth away,
and while the Bocke goeth out to get
his pray, the ffore commeth into his den,
and defileth his chamber with vrin and
other vncleannes: & the Bocke is sque-
mous of such foule things, & forsaketh
his house that is so defiled, and getteth
needfully another dwelling place.

De Tigride. cap. 104.

Tigris is the most swiftest beast in
sight, as if were an arrow, for y per-
sians call an arrow Tigris, & is a beast
spotted with diuers specks, & is wonder-
full strong and swifte: and the River
Tigris hath the name of this beast, for it
is the most swiftest of all floudes.

And in the more Hircania breedeth manie beasts of this kinde. Huc vsq; Isid. And Hæc Tigris, dis, is the name of the riuer. Loke befoze De fluminibus. And Plinius speaketh of the Tigers & sayth: that beastes of that kinde come out of Hircania, and are brastes of dreadfull swiftnesse, and is namely knowen when he is taken, for the whelpe is all glemie and sinewie: and the Hunter lieth in a waite and taketh away the whelpes, & flyeth some awaye, on the most swifte horse that he may haue: and when the wilde beast commeth, and findeth the den boyd, & the whelps away, then he riseth headlong, and taketh the foze of footing of him that beareth the whelpes away, and followeth him by sinell: and when the hunter heareth the grutching of that beast that runneth after him, he throweth downe one of the whelpes, & the Tiger bitch taketh the whelpe in hir mouth, and beareth him into hir den, & layeth him therein, and runneth againe after the hunter: but in the meane time the hunter taketh a ship, and bath with him the other whelpes, and scapeth in that wise: and so she is beguiled, and hir fierekenesse standeth in no stæde. For as Plinius saith lib. 6. cap. 19. the male careth not for the whelpes. And he that will beare away the whelps, leaueth in the way great mirrours, and the damme followeth and findeth the mirrours in the waye, and loketh on them, and seeth hir owne shadowe and image therein, and thinketh that she seeth hir young therein, and is long occupied therfore to deliuer hir whelpes out of the glasse, and so the Hunter hath time and space for to scape: and so she is beguiled with hir owne shadow, and she followeth no farther after the Hunter to deliuer hir young.

De Tinea, cap. 105.

Amoth is called Tinea, & is a worme of clothes, as Isid. saith, & hath that name, for he holdeth the cloth that hee is in, untill he be within, and eateth and gnaweth it, and is gendered of corrupti-

on of cloth, when the cloath is too long in presse and thicke aire, and is not blown with winde, neither vnfolded in pure aire. And this worme eateth y^e vnter part of the cloath, and wasteth it so sily, that it is not knowen ere it be harmed, and though he be a sensible beast, yet he hideth himselfe within the cloth, that vnneth he is seene. Mothes hate & flye bitter things and bitter smells, and come not lightly in the cloth y^e is sprung with such things, and therfore leaues of the Laurel tree, of Ceders and of Cipres, and other such, put among cloathes in hutches, saueith clothes and also books from corruption and eating of mothes, as Constantine saith. Also a manner scab of the head is called Tinea, for it holdeth and cleaueth fast to the skinne. Thereof loke befoze lib. 5. De capitis infirmitate.

De Tereidne, cap. 106.

Many wormes are called Tereidnes in Greke, for they pearce and eate trees, as Isid. saith li. 12. and are gendered of corrupt humours, that abide in trees vnder the rinde and in the sap and pith, and be gendered namely in trees that are selled or planted in vndue time, as he saith: and that namely in the full of the Moone, when the moisture is much in bodies by vertue of the Moone, & is not defied for superfluitie thereof, nor ruled by kinde, and therfore such superfluitie must needs turne into wormes and corruption. Loke befoze De effecta Lunæ lib. 6. The worme Tereido is a little worme of a tree, and is most softe in substance, and fretteth, gnaweth, and wasteth most hard Trees, and maketh thereof smaller powder than anye syle might make. Loke hereafter De vermiculo.

De Testudine, cap. 107.

Asnayle is called Testudo, and is a worme, and hath that name, for he is heald in his house, as in a chamber, as Isid. saith li. 12. And there are foure manner of snayles, land snayles, & sea stonde

That is y^e scurfe or scall.

snayles

Snailles, & femie snailles that lye in mar-
reyes, and riner snailles, and some men
suppose though it be not so be beloned,
that the ship goeth slower, if he beareth
the right foot of the snaille, as li. sayeth
lib. 12. De Testudine autem quare su-
pra, in litera L. de Limace.

*Additio.

There is
the pen-
nile of
the snaille
like
a shell.

(The Snaille hath no feet at all, but
he meaneth the sea Tortoise, because he
carieth his shell vpon his backe.)

De Tortuca, cap. 108.

The Tortoise is accounted among
snailles, for he is closed betwixen most
hard shells, in the which he closeth him
when any thing grieveh him: and of
Tortuca is double kinde, that one dwel-
leth in riuers, and that other in lande.
And Tortuca of riuers is faste and is
venemous: and the lande Tortoise dwel-
leth in houses & in woodes, and is cleane
and good to eating, but it is horrible and
foule in sight, and layeth egges as an
Hen, but they be more pale and lesse in
quantitie, and is a foure footed Beast,
with foure small feete, as a frogge, with
a little head as a serpent, and hath hard
shells, and many foule specks. And their
flesh that dwelleth in woodes be medici-
nable, and hath vertue to restore, & hel-
peth therfore for Dislikes and Etikes, &
for them that be consumpt. Arist. lib. 8.
speakeh of the sea Tortoise and sayth,
that he eateth all thing, and his mouth,
is stronger than any other beasts mouth,
for if he take a stone in his mouth, he
brokeh it, and he cometh out of the
water to the brinke, & eateth the grasse
and hearbes, and when he tourneth a-
gaine to the water, he goeth vpon & swim-
meth, so that his backe is dreye with the
sunne, for it is not easie to him to bee
depe in water. Also lib. 3: a beast that
hath scales, feathers, and shells, hath no
bladder for scarcitie of drinke, for super-
fluitie of drinke passeth into the fethers
and into other things, except y Tortoise:
for his lung is most fleshy and blondy
like to the lung of a Cowe: & the lung
of the wilde Tortoise is more than he
should be, for his body is contained in a
thicke shell, and is not onely dissolved

therfore but in flesh, and therefore in
the Tortoise is a bladder to receiue su-
perfluitie, but the bladder is full lytle:
& in all beasts that haue bloudie lungs,
is a bladder, & therefore onely the Tor-
tuse among all beasts with hard shells,
hath bladder and raines.

De Vacca, cap. 109.

The Cowe is called Vacca, and hath
that name, as it were Boacta, as Li-
dore saith libro. 12. And is an increasing
beast: for Aristotle saith libro. 6. The
Cowe is moued to the deede of kind af-
ter one yeare, and perchaunce after eight
months, and the Cowe goeth with calfe
nine months, and calueth in the tenth
month. If they range without a heard,
they were wilde, so that hearbes maye
not tame them: and the desire of kine
is knowen, by swelling of the twisks,
and by their continuall lowing: for kine
lowe when they be a Bulling, and leape
on Bulls and follow them, & stand with
them. Also in eodem he sayth in y end:
Men meane, that a Cow goeth ten mo-
neths, & if she calueth before that time,
the Calfe liueth not, nor his claes be not
full complete, and commonly she calueth
one Calfe, and perchaunce twaine: and
the female lyueth commonly xv. yeares,
and the males also: and when they be
gelded they be the more strong, and may
liue xx. yeare. And the Cowe hath good
milke after the caluing, and no milke be-
fore, and if they haue any milke it is li-
tle worth, or nothing of value: and when
a Cowes milke is first crudded, it is
made as it were tough, and that falleth,
when it is medled with water: and a
yeareling Cow cometh seldome with
a Bull: and when the kine doe often
calue and haue many Calues, it is a to-
ken as men meane, that in winter shall
be much raine: and kine lyue in com-
panye, and be ofte lost, if they goe out
of companye, for then wilde beasts eate
them. Also among all beasts, the males
haue more stronger and greater voyce,
except kine, that haue more greater
voyce than Bulls.

Also he saith, that y Cowe hath more

stronger

before
tuskes,
vwith the
vwhich he
breaketh
a sunder
that he
biteh.

It must be
a soft stone
The Au-
thor mi-
stake this
Tortuse,
It is Lu-
pus mari-
nus, com-
monly cal-
led of the
fishermen,
a Cracke
stone, for
he hath
in his
mouth, 7.
rowes of
teeth, and

stronger
and they
be heated,
they maye
be bowled
toward each
side, and
when they
haue
loze sette,
it is medicine
theresore
to annoynt
them
betwene
the hornes
with
oyle and
pitch, and
other
medicines.

Stronger hornes, and more knottie than the male, but they are not so great: But and they be heated, they maye be bowled toward each side, and when they haue loze sette, it is medicine theresore to annoynt them betwene the hornes with oyle and pitch, and other medicines. Also he saith, that hine lone to drinke cleere water, and drinke vneth or neuer, trou- bly water & thicke: and haue the po- dagre, and die of that euill, and the to- ken thereof is, when they beare downe their eares and eate not, as he saith.

The fat Cowe shunneth the yoke, that she was vsed to beare last, or she was fat: she lyeth in hir owne dirte, & wer- eth fat, and the more she is forborne and spared of traualle, the more slow she is; and when she is strong with a great fle, then she raseth by hir taile in a won- derfull wise, & startleth, as she wer mad, about fields and plaines.

The brer,
or stoute
flies.

*Additio.

(*The Cowe hide is not so good for shoe soale leather, as is the Dre.)

De Vacca agrestis. cap. 110.

Sometime a Cowe is wilde. Of such a Cowe Auicen speaketh and Arist. also and say: that in the lande of Parthua is a Cow, that hath haire in hir necke, as an Horse, & is of the quantitie of an Hart, therefore many men call that Cow, Equicervus: and such a cow is without horns, & dwelleth in moun- taines and in woodes, and hath faire ey- en and is sharpe of sight. And sometime such a Cow hath hornes, but they be lit- tle, as the hornes of an Hart calfe, and bend backward, as the hornes of a Goat- bucke: and in hir heart is a bone found as in the hart of an Hart, and that bone, when the bloud warmeth, tickeling mo- ueth the sinewes and substance of the heart, and is the cause of mouing a beast to toye and to lyking: and so by suche tickeling areareth sodainly the head, and leapeth swiftly, and startleth about.

Also li. 8. Arist. saith, that beasts y maye not haue helpe of hornes, haue other ma- ner helpe and succour of kind, and kind giueth switnesse to Harts and to wilde- hine that haue crooked hornes, and may

not for greatnesse defend all the bodye, and theresore kinde giueth another helpe to the wild Cow that helpeth hir great- ly, casting of dirte, with the which she noyeth hounds that come nigh hir. Also other hounds that finde such dirte, occu- pie them about the smell thereof, untill the beast that may not fight, is fed and escaped perill. Hereof loke before in li- tera B. de Boue and Bubalo, y is a wild beast.

De Vitulo. cap. 111.

A Calfe is called Vitulus, and hath that name of Virore etatis, spring- ing of age, as li. saith li. 12. for when he is calued, anone he riseth by his own vertue, and seeketh the Cowes bodder, & sucketh anone, and he is licked with the Cowes tongue, & cleansed of all manner filth that commeth with him out of hir wombe. And the Calfe when he is cal- ued hath a certaine blacke specke in the forehead, and Witches meane, that that specke or whelke eriteth loue, but the Cowe biteth away this specke out of the Calues forehead, and receiueth him not to hir teates, ere the foresayd venime be taken off and done away. And Ari. sai- eth the same of the Mare, & of hir colte, and Auicen also. Loke before in litera E. de Equa. The Calfe loueth his dam, and knoweth hir louing, and folloiweth hir, and busbeth with his forehead y vnder that he sucketh, and getteth so the more milke of his dam. And when he is full, and hath wel sucked, then he is mer- rie and glad, and leapeth and startleth leaping about: and goeth not out of his dams fores. Also li. 8. Arist. saith, that Calues be gelded after one yeare, and if they be not gelded, then they shall be lit- tle of body: and a Calfe is gelded in this manner. He is throlwen downe to the ground, and the skinne is cut and slit, & the gendzing stoness be cut out, and the strings thereof be areared upward, and the sinewes also, & the caruing is bound untill that the bloud passe out: and som- time there gendereth a postume in that place, and then they burne that one gen- dzing stone that is cut off, and put the

ponder

A Seale.

They
snarle as
a dogge,
& do not
lovve.

pouder thereof vpon the postume, and so the place is saued. Also in the sea is a beast lyke to the Calfe, and is therefoze called the Sea calfe: and this beast calueth on the land, and gendzeth as an yound, and calueth neuer more than twaine, and he feedeth his whelpes with teates, and byingeth them not to the sea untill the eleuenth day, and then he teacheth them to swim, and they are euill to slaye, except they be hit in the heads, and they loue as a Calfe, and be therefoze called Calues, and becke and make signes to men with voyce & with semblaunce with most discipline. No beast sleepeth faster than these, and with the fins that they vse in the sea, they creepe on the lande, in stede of feete, and haue rough skins and hairie as calues haue, and when the skinnes be salne off, they hold the kinde of the Sea, for the haire thereof ariseth when the sea floweth, his right fin hath a milde vertue, for it gendzeth sleepe, if it be laid vnder the head. Huc vsq; Plin. li. 8. ca. 7.

*Additiō.

(*Very simply did the olde Authoꝝ write of the nature of things, the cause was, they lacked varietie of wordes, to expresse their mindes.)

De Vrsu, cap. 112.

The Beare is called Vrsus, and hath that name, for with his mouth he shapeth his whelp, and so he is called, Vrsus, as it were Orsus. She whelpeth before hir time, as Isido. saith li. 12. For Auicen saith, that the Beare bringeth forth a peece of flesh vnperfect and euill shapen, and the dam licketh the lumpe, and shapeth the members with licking: and thereof is written.

Hic format lingua foetum, quem protulit vrsus.

The Beare shapeth with hir tongue, the broode that she breedeth and bringeth forth. And this vnrpe whelping maketh, and then he gendereth the thirtie dayes, and thereof commeth harte whelping and euill shapen. The Beares head is feeble, and his most strength is in his armes and in the loynes, and therfoze he may stand thre daies, as Isid. saith li. 12.

cap. de bestiis. Or els this name Vrsus commeth of Vrgendo, to thrust & constrain that thing that he taketh. Lib. 8. cap. 37. Plin. speaketh of Beares, & saith, that their gendring is in the beginning of winter, and gender not as other foure footed beastes doe, but they gender both lieng, and then they depart a sunder each from other, and goe in dens and cyther by themselves, and whelpeth therein the xxx. dayes, and the whelpes be not moe, than five, and be white and euill shapen, for the whelp is a peece of flesh little more than a spousse, hauing neither eye nor haire, and hauing claws some deale bourging, and so this lumpe she licketh, and shapeth a whelp with licking: and so men shall see no where beastes more seldome gender nor whelp than Beares, and therfoze the males hide them and lurke fortye dayes, and the females aray their houses foure months with boughs fruite and bzaunches, and couereth it, for to keepe out the raine with soft twigs and bzaunches. The first fortye dayes of these dayes, they sleepe so fast, that they may not be awaked w' woodes, and that time they fast mightely: and the greace of a Beare, helpeth against the falling of the haire. And after these dayes she sitteth vp, and lyueth by sucking of hir foete, and imbraceth the cold whelpes, and holdeth them close to hyr bzeast, and heateth and comforteth them, and lyeth groueling vpon them, as birds doe. And it is wonder to tell a thing, that Theophrastus saith, and telleth, that Beares flesh sod that time, vanisheth if it be laide vp, and is no token of meate found in the Almerie, but a little quantitie of humour: and hath that time small droppes of bloud about the heart, and no manner of bloud in the other deale of the body. And in springing time the males goe forth and be fat, and the cause thereof is vnknowen, namely, for that time they be not fatted with meate neither with sleepe, but onely seauen dayes.

And when she goeth out of hir den, she seeketh an hearb, & eateth it to make soft hir womb, that is then hard & bound, than hir eye be dimmed, and therfoze

namely

That is
not so.The yōg
Bear hath
at his feet
only that
hee lyeth
round as
an hedg-
hogge for
certaine
dayes.

namely they labour to get them honnie combs, for the mouth should not be wounded with stingings of Bees & bléed, and so reléue the heauinesse & soze ache of their eyen: his head is full feeble, that is most strong in the Lyon, and therefoze sometime he falleth downe headlong vpon the rockes, and falleth vppon grauell, and dieth sone: and as men saye, the Beares braine is venemous, & therfoze when they be slayne, their heads be burnt in open places, for men shuld not taste of the braine, and fall into madness of Beares. And they fight against Buls, and take them cruelly with the month, and hangeth on them by their scate and hoznes, and draweth them with waight downe to the ground, and renteth & slayeth them with biting: and no beast hath so great sleight to doe euill déedes, as the Beare. Huc vsque Plin. libr. 8. cap. 37. And Arist. speaketh of the Beare lib. 7. & saith that the Beare eateth all things, for he eateth fruite of trées, when he climeth vpon them, & breaketh Bees hives, and eateth honie, and Bees grieneth his eyen, and stingeth his tongue, and draweth and chaseth him away sometime. And eateth Crabs and Antes for medicine, and eateth flesh for great strength, and fighteth with Hartes & with wilde Swine, and with houndes, & with Buls, and throweth them downe to the ground, and goeth vpright against the Bull, and ofte holdeth the hoznes in his soze scate, and ouercommeth him, and is an vnpacient beast and wrathfull, and will be aduenged on all those that toucheth him. If another touch him, anon he leaueth the first, and reeth on the seconde, and reeth on the third: and when he is taken, he is made blinde with a bright baile, and bound with chaynes, and compelled to playe, and tamed with beating, and is an vnstedfast beast and vnstable, and vnlesse, and goeth therfoze all daye about the stake, to the which he is strongly tied: he lycketh and sucketh his own scate, and hath liking in the iuyce thereof: he can wonderfullie climbe vppon trées, vnto the highest tops of them. And ofte Bees gather honie in hollowe trées, and the Beare findeth honie by smell, &

goeth vpon the place that the honie is in, and maketh a waye into the Tree with his clawes, and draweth out the honie and eateth it, and commeth ofte by custome vnto such a place, when he is an hungred: and the Hunter taketh heed thereof, and pitcheth full sharpe hookes and stakes about the foot of the tree, and hangeth craftely a right heauie hammer or wedge, befoze the open way to the honie, then the Beare commeth, and is an hungred, and the logge that hangeth theron high letteth him, and he putteth away the wedge with violence, but after the remouing, the wedge falleth againe and hitteth him on the eare, and he hath indignation thereof, and putteth away the wedge fiercely, and then the wedge falleth and smiteth him harder than it did befoze: and he strineth so long with the wedge, vntill his feeble head doth faile, by ofte smiting of the wedge, and then he falleth downe vpon the pickes and stakes, and slayeth himselfe in that wise. Theophrastus telleth of this manner Hunting of Beares, and learned it of the Hunters in the Countrey of Germanie.

De Vrfa. cap. 113.

The female Beare is called Vrfa, and is a Beast most cruell, when hir whelpes be stolne, for she is right busie to saue hir whelpes, and therfoze she licketh them busilye, and giueth them sucke, and nourisheth them, and putteth hir selfe ofte forth with all hir might, against them that would take away hir whelpes. And she departeth from the male when she hath conceived, and commeth not in his company, till the whelpes be perfectly wopen, as he saith. And she hideth hir selfe in time of lechery, and is ashamed to be seene in the time of loue: also then the male spareth the female, & commeth not to hir, till she hath whelped, as Ari. Plin. and Auicen meane. Also lib. 73. Beares licketh not drinke: as beasts doe with sawie teeth, and sucketh not, neither swalloweth, as beasts doe that haue continuall teeth, as sheepe and me: but biteth the water, & swalloweth it.

De Vulpe. cap. 114.

A Fore is called Vulpes, and hath that name, as it were wallowing sette aside, and goeth neuer forthright, but alway in by wayes, and with fraud, and is a false beast and deceivable: for when he lacketh meate, he saineth himselfe dead, and then folowes come to him, as it were to a carren, and anon he catcheth one and deuoureth him, as Ili. saith lib. 12. The fore halteth alway, for his right legges be shorter than the leste legs: his skinne is very hairy, rough, and hot, his taile is great and rough, and when an hound weneth to take him by the taile, he taketh his mouth full of haire, & stoppeth it. The fore doth fight with the Brocke for dens, & desileth the Brockes den with his urine and with his dirte, and hath so the mastrie ouer him, with fraud and deceit, and not by strength. The fore inhabiteth himselfe in holes and dens vnder the earth, and slealeth & deuoureth more tame beasts than wild. Arist. saith li. 8. The Hart is friend to a fore, and fighteth therefore with the Brock and helpeth the fore. Betwene the fore and the Brocke, is kindely wrauth: and often the fore ouercommeth the Brock, more by guile, than by might and strength: and is a right gluttonous beast, and deuoureth much: and he gendereth blinde whelpes, as both the Lyon and the Wolfe, as Arist. saith libro. 16. For as Solinus saith, in all beasts that gender brood incomplete, & cause is gluttonie: for if kinde suffered them to abide vntill they were complete, they should slay the dam with sucking: and therefore kinde maketh them not to be full complete, least they should slay their owne kinde by gluttonie and great desire of meate. The fore is a stinking beast and corrupt, and doth corrupt ofte the places that they dwell in continually, and maketh them to be barren: his wombe is white, and the necke vnder the throte, and his taile is redde & his backe: his breeth stinketh, and his biting is some deale venemous, as Plin. sayeth. And when hounds do pursue him, he

draweth in his taile betwene his legs, and when he seeth he may not scape, he pisseth in his taile that is full haire and rough, and swappeth his taile full of pisse in the hounds faces & pursue him, and the stench of the pisse is full grievous to the houndes, and therefore the hounds spare him somewhat. The fore saineth himselfe tame in time of neede: but by night he waiteth his time, and doth shew dædes. And though he be right guilefull and malicious, yet he is good and profitable in vse of medicine, as Plin. sayth lib. 28. cap. 8. For his greace and marow helpeth much against shynking of sinewes, as it is said: his bloud is accounted tempering and dissoluing, and departing harde things, and is good therefore to breake the stone in the bladder and in the reynes, as it is supposed. Plinius setteth there other opinions of great men, of properties of fores, of whom I force not to make mention: but he saith, that if a man haue vpon him a fore tongue in a ring or in a bracelet, he shal not be blinde, as witches meane. (The lyuer of the fore is sayde to be good to restore the lyuer in man or woman: his smell is a great helpe against the Palsie, therefore he is tyed nere the lodgings of the diseased.)

De Verme. cap. 115.

A Worme is called Vermis, and is a beast that ofte gendereth of flesh and of hearbs: and gendereth oft of Caule, and sometime of corruption of humours, and sometime of medling of male and female, and sometime of egges, as it well appeareth of Scorpions and of Toxtiles and Cintes, as Isidore saith lib. 12. And the Worme is called Vermis, as it were Vertens, turning and winding: for the worme turneth and windeth toward many sides, for the worme neither creepeth nor glideth as serpents do, but the worme draweth and haleth his body in diuers places of the body, with many diuers draughts, as Isidore saith: and wormes come out of their dens in springing time, which is called Ver, as he sayth.

*Additio.

Caterpillers,
Cankers,
& Moaths

Marvell
wormes.

Gut
wormes
& bots.

Eate
wormes
used for
baite to
take fish.

Of Wormes be many manner diuerse kindes, for some be water wormes, and some be lande Wormes, and of those, some be in hearbes and in Wortes, as *Polthragges*: and other such, and some in Trees, as *Teredines*, tree Wormes, and some in clothes, as *Moaths*, and some in flesh, as *Paggots*, that breede of corrupt and rotted moisture in flesh, and some in beasts within & without, as long wormes in childrens wombes, and those long wormes be called *Lumbrici*, and those other that be not long be called *Ascarides*, and *Chirones*, hounde wormes, and lice and nates in heads, & all such wormes breede and gender of corrupt humours in bodies of beasts within & without. And there be other wormes of the earth which be long and rounde, soft and smooth, as *Anglitwitches*, and males doe hunt them vnder earth, and with *Anglitwitches* fish is taken in waters, when fish hookes be baited with such wormes in steede of baite.

And *Constantine* saith, such wormes helpe agaynst the Crampe, and agaynst shrinking of sinewes, and also agaynst biting of Serpents, and agaynst smiting of Scorpions: And among Wormes some be softlesse, as Adders & Serpents, and some haue fire sate, and some be full euill and malicious, and enemies to mankinde, as Serpentes, and other venomous wormes: and some wormes be round of body, and hath no sinewes nor bones great nor small, neyther gristles, neither bloud, and all such dieth if they be annointed with Oyle, and do quicken againe in vineger, as *Aristotle* sayeth. And some wormes gender and be gendered, and some be gendered and gender not, as the Salamandra, and in such Wormes is here of male and female. And in these diuerse manners and in many other Wormes be diuerse, both lesse and moze.

De Vermiculo, cap. 116.

Vermiculus is a right little Worme, and this Worme Vermiculus is a Worme diminutiue and commeth of this Worme Vermis, and oft such small

wormes be found in trees and in fruite, as it is sayde, secundo Regum. 24. Dauid was lykened to the tender Tree Worme, which is called *Teredo*, or *Terebucca*, and is soft in kinde, and yet it pearceth and gnaweth verie hard trees, and nothing is moze harder then he when he toucheth, and there is nothing moze softer then he when he is groped, as the Close sayth there. Then specially lande wormes doe breede of Earth, of leaues, of fruit, and of trees, and do come out of the earth, when winter is passed away, in springing time. The Worme doth hate & also doth boide salt things, & toucheth not those things which be annointed with some bitter things, & with strong smelling, & doe eat linnen clothes, and the Moath doth eate and gnaw, and is the occasion of destroyeng and wasting of wollen clothes, and destroye that cloth, namely that is made of the Wooll of such sheepe which were bitten with *Volues*, for the Wooll of that sheepe that is bitten of a *Woulse*, gendereth Lice and Moaths, as *Aristotle* sayth, libro. 8.

(Lice commeth also of that cloth that is trained in the wooll, with the fatte or greace of an horse or of a swine, & therefore y^e Mothen clothes worme of a sweating body, doe breede lice in. 12. houres. And *Plin.* li. 10. saith, y^e the little worme is soule & soft, & round, & his bitter partes be small, & the middle great, and biteth a tree priuely, and wasteth it, and passeth drawing himselfe moze with the mouth then with the feet, & is vile, pliant, & soft. In al worms is a kind of touch & of tast, as *Plin.* saith li. 11. ca. 71. And therefore they hide theselues when they perceiue noise, & haue knowledge betwene saours: and wormes forsake bitter & salt, and loneth and sucketh that thing that is sweet, and so some taketh what them needeth, with teeth, and some with clawes and snouts, and some pearceth with a sting, & some sucketh, licketh, and swalloweth, and casteth vp and eateth, & no lesse diuersity is in the seruice of the feet, to take, to diuide, and rent, to beare downwarde, and to wey, and he ceaseth not to digge the earth, as *Plinius* saith, lib. 10. ca. 71.

*Additio.

De Vipera, cap. 117.

Vipera is a manner kinde of serpents that is full venemous. Of this serpent Ild. speaketh lib. 12. and saith, that Vipera hath that name, for she bringeth forth broode by strength: for when hir wombe draweth to the time of whelping, the whelpes abideth not couenable time nor kinde passing, but gnaweth and fretteth the sides of their dam, and they come so into this world with strength, & with the death of the breeder. It is said, that the male doeth his mouth into the mouth of the female, and spitteth the semen, and she wereth woode in loking of increase, biteth off the head of her male, & so both male and female are slaine, for the male dieth in gendering, & the female dyeth in whelping. Of this serpent Vipera be made pastres which are called, Troisci Tiriaci, of the which is made Triacle, that is remedie against venim. Li. 8. ca. 40. Plin. speaketh of this Adder Vipera and saith, that he hideth himself only in chins and dens of the earth, and other Adders and Serpents hide themselves in hollow stones and trees: and this Adder Vipera sustaineth and may beare hunger long time in a strong winter, and cometh to the den under earth, and casteth first away his venime, and doth sleepe there untill Springing time come againe. And when the pores of the earth open, then by heate of the sunne, this Serpent Vipera awaketh and cometh out of his den, and for his sight is appaired by the long abiding under the earth, he seeketh the roote of fenell, or the hearbe of it, and washeth his dim eye with the iuyce thereof, and taketh of the hearb to recouer his sight which he hath lost. And Tyrus is a maner serpent that is called Vipera also. Of him Aristotle speaketh lib. 8. and saith, That Tirus right as the Crocodile, hideth him in winter, and doth after ward off his skin that is betwene his eyes, and they that know not the doing, weene that he is blinde, and then he doth off the skin of his head all in one day: and his slaieng and passing out of his skin, is as the

passing out of a childe of the mothers wombe, and he is by that manner renewed, and putteth away, and is so delivered of his age. Moreover, in the same booke, in the ende thereof it is found, that it is sayd in this wise: Great Serpents are this serpent Tirus though he be little, and all his body is rough, and when he biteth any thing, all that is about the thing, rotteth anone. And one little serpent called Tirus is found in Inde, and his biting is so strong, that against it no medicine can be found. Ambrose in Exameron saith, that among all Serpents, the kinde of Vipera is worst, and when he would gender, he woveth a Lamprey that is called Murena, and cometh to the brink of the water that he thinketh Murena is in, & calleth hir to him with hissing, and exciteth and woveth hir to be clipping, and this Lamprey cometh anon: and anon as the Adder Vipera saith that she is ready, he casteth away all his venime, and goeth then and beclippeth the Lamprey: and when the dede is done, then he drinketh and taketh again the venim which he had cast away, and so tourneth againe to his den with his venim. Also lib. 39 cap. 1. Plin. saith, that this Adder Vipera swalloweth a certain stone, and some men knoweth that, and openeth slyly the serpent, and taketh out that stone, and bleth it against venim. Also if the Dragon or the Adder, which is called Aspis, biteth a man or a beast, the head of the Adder Vipera healeth him and saucth him if it be layd to the wounde. And againe ward, the flesh of the Adder Aspis oftentimes healeth and saucth him, that the Adder Vipera singeth, & draweth out the venim, which the Adder Vipera did shed in the wounds.

Addition.

The Vipera is spoken of in the 28. of the Actes of the Apostles. Of all kinde of Serpents most dangerous, as appeared by the men in the Ile of Miletum, now called Malta. When they sawe the Vipera hang on Pauls finger after the shipwracke, they sayde: Surely this

Addition

man is a murderer, whom (although he haue escaped the danger of the Sea,) vengeance will not suffer to liue. But when they saw him to haue no harme, the viper shaken off, they altered theyr mindes, and said, he was a God. Also in the thirde of the Euangelist Mathewe, Christ called the Pharisees & Sadducees the generation of Vipers. There are in England, as venomous serpents, called

Timiopolze, Ingrossers and Regraters of Markets, that buye much cozne & victuall together, to make a dearth to the great hurt and hindzaunce of the poore sort, I praye God to send a Paule to lessen some of these, not onely to burne or hang them, but to banish them for euer, that they payson no moze so fertile a soyle.

FINIS LIBRI XVIII.

INCIPIT LIBER
DECIMVS NO-
NVS.

DE COLORIBVS.



Draimuch, as the properties be expressed of spiritual thigs and bodelye, both of simple and compownded, as is sayd before, now at the last of some accidents that followe the substance of bodely thigs, by the help & grace of our Lord, here we shal treate of, and first of Colour, secondly of Odour, and thirdly of Sauour, and lastly of Licour. Colour is called in Latine Color, & hath that name, as Isi. saith in li. 18. for it is made perfect by heate of the fire, or by clernes of the Sun: or els it hath that name Color of Colendo, dzieng & cleansing, for colours be dzed and cleansed to make them full subtil and clere, and also cleane: and colours commeth of kind, or are made by crasse, but hereof loke hereafter De coloribus. Aristotle in li. Meth. saith, that colour is the uttermost part of a clere thing in a bodye that is determined, for the utter part of a bodely thing, that sight sheweth, is the diuersitie of colours, that it taketh by kinde

of medling and mastrie of Elements in a bodye that is compounded: For when a clere thing and bright, medled by actual ioyning of light, shineth vpon the utter part of a clere bodye and bright, then colour sheweth and presenteth that utter part to the sight. And therfore secundo de Anima, Arist. saith, that colour chaungeth in sight, and giueth there to a likenesse by working of lyght: for light is the perfection of clere things & bright, for it bringeth the kinde of colour that is medled in a body kindly by mastrie of some elements, to chaunging and daude of perfection of the sight: For though colour be essentially and kindly a medled body, yet hath colour no might to shew himselfe, but by light that shineth actually thereupon, and so alway to shew himselfe, colour needeth light, but light to shew it selfe needeth no colour, as colour needeth light that shineth in daude, to print thereby the qualytic of the colour, in the line of the sight. Therefore some men meane, that the reason of thinges sene, is rooted and shapen in lyght, that is, expresth their beantie by the lyght: for if light lacketh and faulteth, the qualytic of colour is not sene.

Coulour.
Odour.
Sauour.
Licour.

But in daede colour is in darknesse, as the Commentour saith De Anima.

There he treateth and sheweth of changing and likenesse of colour and of the sight. And light maketh not the colour, for the colour is indeed by matterie of some element in a body that is medled: but light shineth without open colour, & in the same space and the place that the colour is in, and disposeth the place, and giueth his shape, by the which it may receiue the likenesse of colour: and so light disposeth likenesse in the space, by the which diuersitie of colour cometh to the eye, where the iudgement is of colour. Therefore in daede colours abide in darknesse, as the Commentour sayeth openly. Therefore the Author Perspectiue saith li. i. ca. vltimo, That light needeth not to sight of colours, but in one of two causes: for without light the shape and likenesse of colour spreadeth not in the aire, or though it be in darknesse spreade in the aire, yet it worketh not in the sight: and so light needeth not to the being of colour, but onely to the shewing thereof. And though colour be not, sene nor perceiued in darknesse, yet neuerthelesse colour is not idle in darknesse, for continually the matter is perfect, which he is within: and though colour be not sene nor perceiued in darknesse, ye shall vnderstande, that that is not for the default of colour: but the default is in that thing, that should receiue and take it: for disposition lacketh, that needeth in such receiuing and taking. Then if Authours tell, that in any place colour is not in daede without light, it shal be vnderstood and knowen, of the daede of sight, and not of being: then light arayeth colours and maketh them first sene and knowen in theyr own kinde, and maketh them not first in being, & this I vnderstand of light that shineth without vpon things: for by vertue of the light of heauen cometh vnto sene into the inner parts of things, and gendzeth colors by help of soure qualities of elements. When they be gendzed & be in kind, then cometh light that we see, & maketh them clere & noble, & sheweth them to the sight and to the eyes.

De Materia coloris, cap. 2.

A clere thing well terminated, is the matter of colour, and that onely or namely thing that is moyst: for drye & earthie is not clere, insomuch as it is drye: and fierie drought cometh not downe from his sphere and place of the fire, nor is found here beneath among vs: for onely forme of fire, is gendered of might of some element, of the which a medled body shall be made, as it is sayd in li. de generatione. Then such a clerenesse hath thre materiall diuersities, for the matter is thin, or thicke, or meane: If it be meane, then there is much moze moisture of water than drynes of earth, & passing by moisture of aire sailing from by airie moisture. Or els it is airy much chaunged by the thing that is dry & earthie, yet so that it passeth grossenes. And if it be thin and small, then it is moyst & changeth to the matter of aire, or els it is moyst & airie, & changeth to thicknesse and drynes of earth, so that it passeth not & goeth not beyond meannesse of earth.

De generatione coloris, chap. 3.

Then in the matter of clere colour, drynesse hath the matterie, or moisture hath the matterie, or the matter is meanly drye and moyst: and if drynesse hath matterie in the matter, then by working of heate hath the matterie, then is white colour gendered, for heate maketh the matter thin, and spreadeth and departeth the parts thereof, and maketh them subtil, and gendzeth clerenesse & brightnesse. And in this wise Arist. speaketh in li. de Animalibus 19. and saith, That white colour is gendered of scarfitie of humour in drie matter by matterie of heat that worketh and maketh the matter subtil or small, as it fareth in members & in bones burnt, and in other such. And if colde hath matterie, & worketh in dry matter, then is blacke colour gendered, for cold gathereth & constraineth the parts of dry matter and fasteneth them together, & maketh them sad & dimme. And dimnesse is not onely priuation of

Abb. iii.

light,

As light maketh not the colour: so the color being of himself, is nothing without light.

They abide the same that they be, but not discerned what they be.

light, but also of colour: for clærnesse is diuerſitie both of light and of colour: for clærnesse, is a certaine condition of things that are ſene, and then the matter is determined bye, that needeth to the generation of white colour, & right ſo blacke colour is generated. When if the matter be moyſt, then the heate which hath maſtrie generated blacke colour: for heate burneth and alſo waſteth the moyſt partes, and altereth and founneth the moyſture, which paſſeth out, into blacke ſmoke, as it ſareth in wood, which is greene and moyſt: for out of the ends thereof, commeth blacke humour when it is burned. Herof Ariſto. ſpeaketh in libro. Meth. and ſaith, that in pores of things that burneth, is ſeable humour that may not withſtand the heate of the fire, nor is ſodainly ſtuffed, but it rather nourisheth and feedeth the fire: and ſo it is ſooth, that fire worketh principally in moyſt things, & that moyſt things is cauſe of black colour. By working of heate, it maketh ſubtil humour, and moiſture of water and of aire paſſe out of the matter, and then thus leaueth earthy matter and thicke, therefore it needeth that blacke colour be generated. Quarto li. Meth. Ariſto. ſaith, that ſubtil kinde of earth and clærnesse of water, & kinde of aire maketh whitenesse in quicke ſilver, the contrary hereof generated blacknesse in the dye matter that leaueth by working of heate in moiſt matter. And ſo lib. 19. Ariſto. ſaith, that blacknes generated in the eye becauſe of multitude of moyſture, for heate worketh kindly in moyſt matter, and maketh therein digeſtion, and ſaſtneſh and driereth it, and leueth there blacke at laſt.

De generatione coloris albi. ca. 4.

And if cold hath the maſtry in moiſt matter, then is white colour generated, as it ſareth in ſnowe, in hoare froſt, and in hoarſnes of the haire, and of other things, and alſo in ſtumatike humors: for though colde gathereth moiſt matter together, yet it is not as dryneſſe gathereth moyſt matter together, for moyſt matter when it is clere, is more able

to take noble colour. Therefore moyſt matter preſſed, is arayed and made to ſpreading and ſeparation of parts: and dye matter ſareth not ſo, therefore moiſt matter is more ready and preſt to take clærnesse than dye matter, although it be by wzinging and preſſing & opening: therefore cold may better ingender white colour in moyſt matter, than dye. And ſo Ariſtole is to be underſtood in libro 19. there he ſayth, that white colour is generated of aire, in the which is ſome watry moyſture, & that becauſe of working of colde. But the Commentour ſayth, that whitenesse is generated of clere fire, meddeled with a full clere element, and ſightie, that is to underſtande, of clærnesse, that Ariſtole calleth whitenesse, by a paſſing manner of ſpeech, and in that manner ſpeech it is ſayde, That whitenesse is generated in the cloudes, by ſhining of beames in them, if the cloudes be clere & thin, and ſo the flame of the fire ſeemeth white ſometime, when the aire is clere & ſubtil, in the which the burning of the fire ſhineth: & ſuch whitenesse, is not properly whitenesse, but it is ſo called in a paſſing manner of ſpeech. But we may amplifie of the Commentours worde & ſaith, of fire, becauſe of clere matter, that is proper matter of whitenesse, and not becauſe of working thereof, and the word that he ſayth, ſhall be underſtood of fire, that is the matter of colour and not of working. And in that wiſe it is to underſtande, as the matter, and not the working, nor the making thereof, nor the ende wherefore it is made.

De colore mediorum generatione. cap. 5.

Betweene whitenesse and blacknes are many meane degrees following the maſtrie of qualtyes that be actiue and paſſiue, working and ſuffering, as they be more ſtrong or ſeable, and that in many degrees: for the more maſtrie drynes hath, with the more difficultie it is made ſubtil, thin and bright, and the harder it is to make it clere, and to take white colour: for a dry thing is ſadde and thicke.

The

The lesse mastrye dyynesse hath, and the moze mastrye y heat hath, y better it taketh white colour and the soner. Also the moze dyynesse there is, and the stronger heat, y moze blacke colour is byed. And cometh of fatnesse of the parts, & of great dimnesse, and of pziuation of clærnesse, & of superfluitie of fatnesse of y clære matter, & so it fareth of moist matter: for the moze mastrye of moist matter y is pziportional to burning, so that heate hath the mastrye, the moze smoake there is & dimnesse and blacknesse: and the moze the mastrye of moisture is, so y the mastrye of colde increaseth pziportionallye, so whitenesse increaseth: and if moisture hath great mastrye, and heate but lytle mastrye, then blacke coulour shall abate. Also if moisture hath great mastrye, and dyynesse and heate lytle mastrye, then whitenesse shall abate. And if moisture hath some mastrye, & heat hath moze mastrye, then may great blacknesse be gendered. But sometime heat gendereth whitenesse in moist matter, as it fareth in the white of an egge, y is sod: and sometime heat worketh in greene wood & moyst, & leaueth white ashes after all y burning, but y colour is not very whitenesse: for alway there is a token of euill terminated matter, as it wer the ouermost of a clære chyzell, & that is knowen, if the ashes be separate & departed, though this clærnesse stretch not into all y body in actual clærnesse & compleat, & so it is not verie whitenesse. And so y whitenesse leaueth therfore feblenesse of heat y doth work, so that kinde colde hath mastrye within. Also some white egge is sod, and is not touched with fire, but a shell oz a vessell is betwene, for if no vessell be betwene, then shoulde blacknes be gendered in the matter. Also heat working in moist matter, gendereth first blacknesse, and smoake. Also mastrye of moisture gendereth dyynesse in matter y it worketh in. And so dyynes that it gendereth therein, maketh a new chaunging, and gendereth a new coulour in making the dry matter subtil and thin. And heate gathereth together things of one name & one kinde, and maketh therfore thicke and sod, and dimme: yet drye matter hath some pzi-

perthe, by the which he may make some matter stretch and spread, though it gather & dwale together in the beginning because of mastrye, yet after y gathering it maketh the matter y is gendered subtil and thin, if the matter be dry oz stable pight, & that is sene: for sometime dyynesse worketh in moist matter, & putteth oz dwaleth out the moisture. But cold is not ordeined to make matter that is subtil and thinne, for colde standeth in daede of making thicke, as in pziupall working and daede, for colde gathereth both thinges of one name and kinde, and also thinges of diuerse names and kinde.

Of hot and colde, cap. 6.

If heate worketh meanelye with other qualtyes in drye matter, then is nedeby meane coulour gendered, for heate maketh subtil and thinne to gender whitenesse: and colde doth the contrary, and gathereth the matter, and maketh it fast and thicke to gender blacknesse. Then when they worke both like in euerye place and pointe, is gendered both whitenesse and blacknes. Then of them two, nedes must one coulour be compounded, that is neither white nor blacke, and this coulour hath moze of blacke then of white, for drye matter is lesse disposed to white coulour then to blacke, and that for pziuation of clærnesse, and for kinde dimmes, and is moze disposed to thicknes then to thinnes, and moze to abide and to be thicke then thinne. Also if they worke, namelye together in moist matter, then they gender coulour y hath moze of white then of black, for matter in y which moisture hath mastrye, is moze disposed to white coulour then blacke, and y because of clærnesse: & is moze disposed to receiue y working of cold then of heat: for his working in moist matter putteth out & waiketh y moisture, but cold working therein kepeth onelye and saueth it in his owne kind, by way of fastning of partes together. And alwaye if y matter be meane, y coulour is alway meane: and if y working in heat in such matter hath

the mastry, then is gendered a colour that hath moze of blacke then of white: For moist matter chaungeth soner into blacke, then dry matter into white: as it fareth by moist matter and dye, that is departed a sunder, then heate gendereth soner blacke colour in wet woode and greene, then whitenesse in lime stones: and so of other such. And if colde worketh by mastry in meane matter, then the colour must be mene compounded moze of white then of blacke: For moist matter is moze disposed to whitenesse then dry to blacknesse, or to anye other colour, for in moisture is the matter of clerenesse, that is proper matter of colour, and not in dye matter, inso much as it is dye. And in some working, namely in one wise moist matter is moze obedient to the qualitie y^e worketh. For it may wel be for priuation, if kind fastneth & hardneth that is in dye matter. And though dye matter be disposed of it selfe to be fast and hard, yet it is not so well disposed to be fastned & hardened, as matter y^e is moist, as it fareth in stones, though the matter be fast and hard, yet they take not anone moze fastnesse and hardnesse of cause that worketh in them. We see in many things y^e cold breedeth some white colour, as in snowe, and that is not so well seene in ensample when colde worketh in dry matter, and if he worketh meanly together in meane matter, then must the colour needlesse be meane, and euen the middle colour betwene the uttermost colours that be white and blacke, and if the mastry be onely in one qualitie, that worketh onely in the matter, then the colour is compounded, and hath moze of the one, and lesse of the other. And if the qualtyes that worketh, be euen, and the qualtyes that suffereth also, then the colour hath the aire like much, as it is knowen by the foresayd meaning. And so there be two uttermost colours, which be white and black, and five meane colours: & it seemeth that the colours may not be distinguished in moze diuers kindes, as it is declared by this definition, y^e is made of contrary members without defaulte, and without superfluitie. And also Ari-

stotle beareth witnesse, that there be onely five meane colours, and the member thereof and suffisaunce may be taken in the foresayd matter, and also by combination of white and blacke in theyr generations of colours. For if white and blacke be euen lyke much in the composition of a meane colour, then the colour is euen the middle colour betwene white and blacke, and euen lyke farre from the extremityes, as is redde colour. And betwene white and redde may not be but two colours, one nere the redde, and the other nere to the white. Also betwene redde and black be two colours, one according with the redde, and the other with blacke. And so no meane colours maye be betwene white and blacke. For betwene white and red may be no firme colour, but a changeable, as a Carnation colour, a flesh colour, and a shadow to either of these, for euen farnesse hath alwaye respect to the uttermost parts: but if there were such a colour, it should haue thre quarters of white, and one of black. For halfe the red colour is of the one quarter of white, & of one quarter of black. In the same wise betwene blacke and red, may none be of eue quantitie, for it must haue thre quarters of black, & one of white, and so were the equall onely by somewhat and by seeming, and not beery euen farnesse.

(He meaneth, that every simple colour mixed, both in the moze, or the lesse, make light or darken, his proper ground.)

Of colours in generall, what they be. chap. 7.

Aristotle rehearseth these five meane colours by name, & calleth the first Yeolow, and the second Citrine, and the third Redde, the fourth Purple, and the fifth Greene, so that betwene white and red, the yeolow is toward the white, and the citrine toward the red, betwene blacke and redde, purple is toward the red, and the greene toward the blacke. These names be otherwise called in Greeke, for Purple is called Kyanes in

Greeke,

*Additio.

The shadows of colours from the fire action, which who so vnderstandeth not, shall be a simple painter, and a vvorle limner.

Græke, and yeolowe is called Karapos; but of names of Græke is no charge; but we take heed to Latine names. And the cause of the foresayde colours may be knowen, for yeolowe hath more of white then of blacke and redde. And such colours is in leaues when they fall in Winter: or in haruest. Citrine and Purple compasseth the redde colour, for eyther of them hath more of redde then of white: or of blacke, but Citrine is farther from blacke then is Purple, as Aristotle meneth, in secundo de Somno & Vigilia; wher he speaketh of corruption of these colours, and turning into blacke. And he sayeth, that Citrine passeth by Purple into blacke. And therefore Purple must be betwene redde and blacke, and Citrine betwene white and blacke, & of all this it followeth, y^e græne must be set toward the black, and so the cause is knowen of the ordinaunce of these fine meane colours, as Aristotle meaneth.

Of the opinion of them which would have light, to be of the substance of colour, cap. 8.

Some men deeme or suppose, that light is of the substance of colour; and they saye, that colour is in cleane and clere matter, and clerenesse hath these diuersities, for clere matter is cleane and pure, and not earthie, or vn- pure and earthie. And light is diuided in foure manners: for light is clere, or dimme, litle, or much: but I call not light great nor much, though it shine in a greates place, and much; but vertuall light gathered in a litle place, or in a point; is called much light, and greates light as when an hollow mirrour is set in the sun-beame, and the light falleth on all the mirrour, and reboundeth into the middle thereof, and gathering and rebounding of y^e light in y^e mirrour be- stoweth clerenesse of Glasse, and bright- nesse of the Sunne, a fire is kindeled; and burneth full soone, or speedely. And so if y^e same or y^e matter be put therein,

it burneth speedely, & is set on fire then, if there be much light and cleane in pure matter and clere, as Albumasar sayeth. And if the light be litle & dim in clere matter, and not full clere, but some deale and dim, then blacknesse must needs be gendered, and this expoundeth the word of Aristotle, and of Auerrois, that meaneth, that blacknesse is priuation of clerenesse, and so to speake in this wise, he followeth, that there be seauen colours that stretch from white, toward blacke. And this is knowen, and three thinges maketh whitenesse, brightnesse of light, and plenty thereof, & purenesse of clere matter. And while meane colour maye abate, then in this wise is generation of three colours, if one abideth alone, the other two abate: and so of white cometh 7. colours, & stretch from the white toward blacke: also from black to white stretcheth 7. And by this consideration colours be 16. two principall, blacke and white, and 14. meane, for 7. stretch from white toward blacke, & 7. from black to- ward white, & in the stretching, the first 7. abate in whitenesse, & the other 7. abate in blacknesse, & meeteth in the middle. In euery meane colour, be as it were endles meane degrees of deep colour & of light, as they be farre from white or blacke or nigh thereto. Then know thou hereof, that colour is a propriety or a qual- ity leste in the uttermost parte of a clere body, & cometh of kinde of med- ling of qualities of elements: medled to- gether in a meddeled bodie, the which is by light presented to the eye and to the sight. For without meane light, col- our chaungeth not the eye, nor maketh therin likenesse nor shape, but yet colour may be seene by it selfe, as Aristotle saith 2. de Anima, for the default is not in the colour, but the default and vnnight is in the eye, which colour is not seene in deede without light. Wherfore Philoso- pher; that helde Pythagoras teaching, cal- led colour Epiphania; that is euerses- ming, or imagined. For it is the utter parte of a cleere bodye that is termi- ned; or else colour is in the utter part therof, & is there most properly a sighty bodye, that taketh colour and giueth

Of seauen
colours.

Of 16. co-
lours mixt
& compoūd

Colours
are made
apparent
by light,
therefore is
light cal-
led y^e mo-
ther of
colours.

Item

and

and letteth passage there throughe of
lyght, and of sight is here called a clere
body termined, Perspicuum termina-
tum, but some such letteth all passage of
sight, so that nothing is sene there
throughe: as boystrousnesse, stones, trees,
and mettall, and thicke leather, and other
such, and some letteth some deale passage
of sight, and not fully all, as Wine and
other lycour of diuerse colour that is
sene within and without. But the same
kinde of colour in some things is with-
in, that is without, as it fareth in the
white of an Egge, and in the broken
Glasse that is coloured, as it is sayd in
libro de Sensu & Sensato, cap. 7. But
many things bee of one colour with-
out, and of another colour within, as it
fareth in blacke Pepper, and in Apple
graines. And many things dyeth and
coloureth things without, and not with-
in, as it fareth in painting. Also redde
cloath dyeth the bitter part of water, if
it bee layed therevnder: And so it is
knowne, that colour is the vtermoost
parte of sight where clere things bee, as
it is sayde in libro de Sensu & Sensa-
to. Also as in a clere body, not termined,
as in ayre, the presence of lyght maketh
white colour, and his absence maketh
blacke colour and dimme, so that some-
what of lyght shineth therein, so that it
bee not as tyghtlesse, as it is sayde, libro
de Sensu & Sensato, capit. 8. And so in a
clere body that is termined is very co-
lour, and in a body that is not termi-
ned, is not very colour, but as it were
colour, as it is sayde in the same booke.
Also meane colours bee gendered in
theyr owne diuersitie, and by diuers pro-
portions. Also if one is in proportion
that conteyneth all, and the thirde parte
of all, and the halfe deale, or by other
proportions: And if they bee by propor-
tion, then they bee againe proportionall
by steadfastnesse of abiding in the mat-
ter, and also by clerenesse of the matter,
as it fareth in Consonancijs, as it is
sayde there, capitulo octauo. B. Also they
bee gendered by proportion and conso-
nancie, and accorde of colour, when the
colours bee sayde and lyking. And the
more proportionall they bee, the more li-

king they bee, as it is sayd there. And o-
ther men meane, that meane colours
be gendered by vnder setting and lateng
of the vtermoost colours, that be white
and blacke, when the more sightlye cou-
lour is laide aboue the lesse sightlye, or
the lesse sightlye aboue the more sightlye,
as it fareth in painting: as the Sunne
seemeth white whe it is sene by himself,
and of another colour when he is sene
throughe a Clowde, as it is sayde there,
cap. 8. Also colours bee not sene by
passing out of beames that come out of
eyen, but by continuall multiplication
of colour, in the space and place be-
twene the thing that is sene and the
eye, and by spreddeing thereof to the ey-
en: For feeling is made by touch, as it
is sayde there, capitulo octauo. Also cou-
lours that be lyke farre a sunder, maye
seeme meane colours to them that be
farre therefrom, though they bee not
meane colours: For no parte of a thing
may be sene vnder the vtermoost cou-
lour, as it fareth in cloath of diuers cou-
lours, as it is sayde there, capitulo. 8.
D. Also meane colours be gendered by
lykenesse of gendering of meddeled bo-
dies, meddeled with simple bodies: that
for meddeling of colours, followeth
the meddeling of Elementes by chaun-
ging and turning into the forme and
shape of a meddeled body: as a meane
body is gendered of the vtermoost bo-
dies, so is meane colour gendered of the
vtermoost colours, as it is sayde there
capitulo octauo: Also every meane co-
lour is gendered by white and blacke,
that seemeth more pyuation of white
then colour, as darknesse is pyuation of
lyght, as it sayde, libro 10. Methe, cap. 3.
B. Also it needeth not that vniyte of kinde
followeth vniyte of likenesse of colour, as
Albumalar sayth in Differentia. G. 10.
Also furthermoze, the deede of cou-
lour is to print lykenesse in the sight by
wozking in deede of light. For by light
might of colour is brought to wozke in
deede, and to print lykenesse in the eye,
that the eye may take that lykenesse and
decide of that thing that is sene. Also
meane colour well proportioned pleseth
and comforteth the sight: but the vter-

most colour febleth and griueth the sight, as Aristotle sayth. For greates whitenesse ofte sheddeth the spirite of sight, and dissolueth the eye, and maketh it water: And to great blacknesse gathering the spirite, and making thicke, and rebounding the sight, maketh it dim, as it fareth in them that bee long closed in darke places, that see little or right naught, when they be suddenly brought into the light.

Also the colour of that thing that is coloured, sheweth the complexion thereof and kind: For whitenesse and white colours in bodies that be froze, be not but in cold substance, & black colours againeward: For colde maketh moyst things white, and dry blacke, and heate maketh wet things blacke, and drye white, as Aristotle and Auicen meane. And therefore whitenesse, that is the daughter of colde, is token of mastery of steame and of colde, and of moisting and fluxing humour: and blacknesse is token of melancholike disposition & of dry humour, that hath mastery in the body: and is sometime token of great burning of humours, and of chaunging & turning to kinde melancholy, as it shall be sayde hereafter. Also by the better colour the inner qualities of things be knowen. For as Auicen saith, colour is qualitie that is made perfect by light, for colour is in might in a darke body, and passeth into working & deed by light that cometh thereupon from without, & that is knowen in this wise: for euery medled body hath somewhat of fire and might, and hath of fire somewhat of light, for the fire hath light by kinde, but that light is hid in darke parts, and is so onely in might, as heate of Brimstone & of Pepper: and the potentiall heate of them passeth not into working & actuall heat in deed: But in better qualitie y is like to the inner qualitie. Potentiall light that is in a medled body and darke, passeth not to worke in deed by the coming of outwarde light.

Also colour scene within, declareth the might and feblenesse of the fire that is hidde in might in a medled body, and thereby the vertue and working

thereof is knowen proportionally. Diversity of colour exciteh kindly the sight of the lookers, to loke and wonder thereon, as Plinius sayth. libro octauo, and Auicen also. And so he sayeth, that euery beast, be he neuer so fierce, wondereth of the durtie & fairenesse of colour in the Panther. Also euery mans face is made most beautiful or unbeautiful with colour. For ordinate colour & fayre, is complexion of fairenesse, when it anwereth due to the making & composition of members and limmes, as Auicen sayth. And Austen saith, that fairenesse is kinly shape of body, to pleasing colour, and againeward. For vile colour and unseemly is right soule in a body. Also colour is token of Accidents and of passions of y soule, for soderne palenesse and discolor is a token of dread: for y heat being drawn inward to the parts of the body, in the face is scarcitie of blood, & so the face is discoloured. Also soderne rednesse in the face, is token of shame or of wrath. And that is because heate cometh outward, and bloude maketh the skinne redde without: and busieth to put off shame and wronge. Also colour fermineth and stayeth the body that it is in, for excepte colour be in the body, the substance thereof is not knowen to the sight. Also colour maketh fayre the matter without, and hideth defaultes that be there within, and so compounded colour, meane betwene white and blacke, layed in order by kinde, as Auicen sayeth, without vpon a body, hideth and couereth infirmitie that is in the matter accidentally, epper by kinde, as Auicen sayth.

Also colour accordeth or agreeth to the light, as the Daughter to the Mother, and followeth light in deed: For with greates light colour increaseth, and with litle light colour abateth.

Addition.

Lightnesse or brightnesse is the cause of clerenesse, which is a separation from darknes or blacknes, wherof proceedeth y original action, established by Iehoua, in y first diuiding of the day and night.

The

The cause of brightnesse is fire, (an incomprehensible substance) yet because it taketh part, with Earth, Water, and flowres, stones, shells, bones, ayres, mettals, and whatsoeuer (so miraculously spread,) to expresse such a varietie of colour, as mans reason had bene farre to seeke, had not the onely benefite of the grace giuer bestowd the same: in the vitall bodies, by bloud, in flowres, seeds, rates, and berries, by ioyce, as by this diuision of foure times thre which maketh twelue, appeareth, fire, yeolowe: Aire, bliswe: Water, greene: Earth, blacke. To the first Or, which is golde, Orcment, which is Earth: Masticot, which is ashes. 2. Laake, Carmilion, red Lead, 3. purple, Violet, Purry, 4. Smalt, Bile, and Indian, all colours increasing, from blacknesse to brightnesse, is the spirit of fire: the rest that decrease from brightnesse to blacknesse, in the spirit of the earth, wherein also consisteth a miraculous ordinance, teaching earthly Philosophers to discern the Animall, Vegetall, and Minerall, the lyfe, the flesh, the death, of euery substance gendered: simply growing, and multiplied by vapour, as aire, dew, or waters: flesh to death: trees to withering: stones, to wearing, dissoluing, or consuming: To grow from the spirit of death, singular, and plurall, from the Adiectiue to the Substantiue: Few Philosophers haue studyed howe, being contented by the singular parte, to speake plurall things, but not by the plurall part to speake singular thinges, which is the cause that men be so prudent in earthie matters, that there is little left for spirituall vnderstandings, in studyng for colours to please the eye, they forget those colours that beautifie the soule, which are, for fire, lone: for aire, faith: for water, hope: for earth, charitie: for voyce, truth: for person, chastitie.

De Colorum mutatione.

Cap. 10.

Colours doe chaunge in bodies for many manner causes, as it doth in fruite, grasse, hearbes, and other things

that growe in earth: For first fruite is greene when it groweth, as it fareth in berries and grapes, then they ware red, & pale, or blacke at last: this changing of colour cometh of diuersitie of kinde heate, or of heat of the Sunne, that doth seeth the substance of fruite in diuerse manner of wise. For first the working of heat is feeble & soft, & vninsufficient to dissolve & depart the earthie matter to make it spread, & therefore in the fruite without, is greene colour, & vndigested, & earthy, but kinde heat wareth stronger by heat of the Sun, and worketh therefore the more strongly, & so the heat for strength thereof leaueth red colour in the fruite without, and at the last when the fruite is compleat & ripe, & the soure humour & earthy defied, then of burning cometh blacke colour in the fruit without. For the heat bath mastery, and dissolueth and doth seeth, & defiecth the earthynesse, & taketh as much as needeth, and turneth it into substance of fruit, and wasteth the other deale, or putteth & bringeth it to the vpper part of the fruite, and such fumositie cast out, for it is earthy, infecteth and maketh the fruit blacke or yeolow without, as it is said super li, Vegetabilium commento. For such colour becometh of themselves working & kind of cold, & be oft gendered in things that be full hot, & cometh of the same cause, that is heat, that bath mastery within, and doth put out earthy and watry fumositie, as Alphredus sayth super Aristot, de Vegetabilis & Plantis. Also in beastes is chaunging of colour, now in the skinne, now in the eye, now in the eare, and now in the nailes. For colour of the skin is gendered in two manners, as it is sayde in Ioannico, for it is gendered and cometh sometime of humours inward, and sometime of passions of the soule. Also chaunging of colour in the skin cometh of inner things: sometime by hot humours, and sometime by cold, for it happeneth, that hot humours both compownd and simple, cooleth and becometh colde, and also colde humours or coled heateth, and according thereto the colour in the skinne is wont to varie, for when the colde humours ware hotte,

white colour turneth into citrine or into red. And when hot humours doth coole, then red colour doth change to white or pale, and so of other it is to be understood. Also chaunging in the skin cometh of passions of the soule. The red wareth pale for anguish or for dreade, for in dreade the heart closeth, and heate that is in the viter partes draweth inward, & therefore the viter partes ware pale. Also the pale wareth red for wrath, for in wrath the heart openeth and draweth wreake, & the heat passeth sodeinly from the inner parts to the viter parts, and so the blood heateth, and is betwene the skin and the flesh, and so red colour is sodeinly gendered. Also in men of the nation of Maures, the blacke colour cometh of the inner parts, & whitish colour in Almayns and Dutchmen, for y^e countrey Mauritania is the most hottest countrey in Aethiopia, in y^e which Countrey for greafe heate the blood is burnt betwene the skinne and the flesh, and maketh all the members black. And so hee that first dwelled in Aethiopia, was made black. But afterward by continuall heat of the Sunne such blacknes sprang into all his offspring. And of blacke father and blacke mother cometh blacke children. But in that place onely the father and mother be continually burnt with heate of the Sunne, and therefore in temperate countries & lands y^e be somewhat cold, swart coloured men getteth children temperate in colour, as Macrobius, Aristotle, & Auicen meane. And contrariwise the Almaynes and Scots, that dwell in colde countries, for in them colde stoppeth the hoales and pores without, and the heate is drawne inward, and therefore the skin is white without. The Commentour telleth al this super Ioh. & Aristot. toucheth the same. Also colour of skinne chaungeth, and nameli of the mans skin, by many occasions, somtime for euill complexion, as it fareth in melancholike men, & for too great passing heat, as it fareth in cholericke men that be citrine of colour, and for heat of the Sun & drynesse of aire, as it fareth in wayfaring men & in shipme, & for spreading of corrupt humours be-

twene y^e skin & flesh, as it fareth in Morphea & in Lepra, and for stopping of the liuer, or for distemperate qualitie of the gall, as it fareth in the Yanders, that is chaunged of kind colour into foule colour and unseemly, as Constantine saith. And for continuance of solution of the skin, as it fareth of the pefells, Pocks, wounds, botches, and burning. Also in haire is diuers colour, for by quality of samositie, that is resolved of the bodye, colour of haire is diuers, for of seame cometh white haire, of blood red, & of kind melancholy yeolowe, & of Cholera adusta, black, & of the default of kind heat cometh hoare haire, as it fareth in old men. And when hozenesse beginneth in the root of the haire, then it cometh of much steme, & when it beginneth in the viter end, then it is a token that it cometh of default of kind heat. Loke before in Tractatu de Capillis.

Of coulour in the eies, ca. 10.

Hereafter take heed of colour in the Eyen, for as Iohannicius sayth, colours of eien be (four) Black, Whitish, changeable & yeolow. The diuersitie of these cometh of clærnesse of the spirit of the sight, or of dimnes therof, or of scarsette of y^e chrystalline humour, or of depnesse therof, or of superfluitie of whitish humour, or disturbance therof, or of scarsette, or of superfluitie of humour of the Curtell y^e is called Vaa. For if the humour chrystalline be scarce in quantitie, or hid within, & the whitish humour that is called Albugines falleth, or is disturbed, or if there be much blacke humour in the skinne and Curtell that is called Vaa. If all these or some of them come together, then is blacke colour gendered in the eie. And whitenes cometh of contrary cause, but yeolow colour & diuers colour cometh of thinges that maketh white & blacke, but in yeolowe is somewhat moze blacke then white, and in diuerse is somewhat moze white then black. But hercof sake before in Tractatu oculorum. In the nailes colour is knowen, for the colour thereof shall be white and clære, as a mirro, when this

Special to
kens to
knowe the
complexions.

Err.

colour

colours chaungeth into swaroz pale colour, then it is a token of diuers passions, as it is said in Tractatu de Vnguibz.

Of colours perticular. chap. 11.

Now it followeth to speake of perticular colours, and first of white, that is the chiefe fundament and ground of meane colours. Whitenesse is a colour gendered of much clere light, and pure matter & clere, as Algasel saith. And so the moze pure the clere matter is, & the moze clere y light is, the moze white the colour is, & the lesse medled with black, then y materiall cause of white colour is clere & pure, without medling of earthy draks, now dry & now moist. The cause of working & making white colour is cold & beat, for if driness hath the mastery in working therein, the white colour is gendered, for thinning and subtilling of partes of the matter, and for clering by vertue of might and heat, as it saith in Lime and in burnt bones. And if the matter be moyst in substance, and colde hath mastery in working therein, then white colour is gendered, as it saith in snow & in dew. Therfore white is gendered of aire that is some deale watry, as Aristotle saith, lib. 19. de Animalibus, and that by working of colde, for colde maketh moyst matter white, and drye matter blacke. Also white matter is gendered of chinning and speading of ayze, as it saith in skumme: and therfore hot water gendereth white haire, and a hot braine is cause of baldnesse, for white cometh not but of vapourable aire and watry that is in the members. And for white cometh of hot ayze and vapourable, therfore beasts be white vnder the wombe, as Ari. saith, lib. 19. de Animalibus. White hath vertue to shed the sight, & to shed y visible spirit if it be too white, and maketh the eie watry and to drop, and is the ground of all colours, & the meane colours be grounded in no other colour better then in white. And the moze white the ground is, the faster the colour cleaueth and abideth, that is laid therebpon, whether it be white or

black: and so whitenesse belongeth & apperteineth Candor, Albor, Pallor, Liuor, or Flayor. In one meaning Flauum & Luuidum is all one, as Aristotle saith in cap. de Sapore. And he saith, y Luuidum is Flauum, for hee followeth the kinde of white. Whistions doe assigne many other maner colours about white, as watrie colour, and milkie colour, and Karapos, that is whitish or palish, and be diuers as the matter is diuerse, in which they be rotted, thick or thinne, as it is sayd in libro de Isaac, Theophile, Constantine, Egid. de vrmis. Candor, is passing whitenesse, and hath in it selfe much light in forme, and much purenesse & clerenesse in matter, for blasing of brightnesse, y dreseth matter that is without, that is clere & pure & printeth likenesse in the sight, without greening of the eye, & comforteth the sight to behold thereon with a manner liking: such whitenesse is called Candor, y is first sene of whitenesse, by doing of lyght, without corruption of the sight, and is called Candor, for the vttermoost whitenesse is not sene with eie, for it voideth y dome of sight, for nothing may be sene vnder the vttermoost colour: for the vttermoost colours be vnseene by themselves, for clerenesse thereof, as it is said in li. de Sensu & Sensato. cap. octauo. Then that that is first sene of whitenesse is termed Candor.

De colore glauco siue flauo.

cap. 12.

Salowe is gendered of whitenesse, drabing some deale toward red, & is gendered, as Ari. meneth, in matter y is some deale temperate in comparison to grene colour. For (as he saith) grene colour in trees chaungeth into yeolow in haruest time, when in leaues is much matter moze moist then the matter yeolow, & the thicke parts wasted some and some by working of heat, & not all destroyed, though cold hath the mastery. And cold y hath mastery in meane matter, gendereth needely meane colour: And because colde may better chaunge moysture then drynesse, it gendereth meane colour, that hath much of white, as yeolow colour,

Salorve.

as the Commentour saith super Arist. de Plantis, in fine. Therefore he saith, y some tress be greene in Summer, & pale in winter, as Bore, for Bore hath gleaming humour, and much thin moisture in the root, and the leaues therof fall not, but when heat comineth, the humour is drawen outward, and heat workeeth and maketh greene colour, & when colde comineth, the humour is smitten inward, & leaueth much driness of earth, and then the colour is peolow, & so in comparison to grene colour, in y which is moze moist matter, he saith, that peolow hath moze temperate matter.

De Pallido colore. cap. 13.

Pale.

Pale colour is gendered of the same causes, but the cold is lesse strong, and the whitenesse draweth moze toward blacknesse, and is gendered in moze thick matter. When palenes is a mene colour: & beginneth from white, & passeth out of kind toward blacke. Also pale colour is happely gendered, & cometh of dread of right great businesse, & of great trauaile, and of other causes, by the which blood is drawen inward, and then the bodye is pale & discoloured without, for scarcitie and lacking of blood, as it saith in them which doe sleepe too much, and in slumberous men, and in men which do trauell for loue, which burne in great loue, and the heart is thereupon, and the spirits passe out thereof: and for to feede and restore them, kind bringeth in heate of the vtter partes, & so by withdrawing hot blood, the skin is discoloured without, as he saith.

Palliat omnis amans, hic est color aptus amanti.

This bearse meaneth, that euery lover is pale, and pale colour is couenable to the lover. For the same cause, they that be pained with hunger, or with great businesse and trauaile, be pale, for spending and wasting of hotte blood.

*Additio.

(And also that in gilding of Plate, through the force of quick siluer, the vapour whereof coaleth the blood, & dyeth the body.)

De Rubco colore. cap. 14.

RED colour is euen the middle colour betwene white and blacke euellike farre from other, and is in the part of a clere body by incozpozation of clere fyre light and pure to the generation of this colour. Colours do come togethers of clerenesse of matter, & fyre light, & accordyng meanes betwene white & black, but fyre light duffeth the cleane parts y be medled, & maketh them thin & subtile. The colour accordeth moze in blasing with white then black, & therfore deep red sheddeth the light, as clere light doth, & gathereth not the light as blacke doth. Therefore Drapers y sell cloth hang red cloth before the light, for y rednesse shuld dazell the spirit of sight, and that men that see other clothes of other colours, shuld know the woze the very colours. Red colour is a general token of mastery of heat in a medled body, though hee be sometime found without in a bodye that is kindly cold, as it saith in the red rose that is kindly colde and drie: but for the rose is full of subtile substance, the kind colour that he hath of composition staeth the mastery of cold, & cometh outward, and findeth the vtter partes subtile and moist to receiue chaunging, & chaungeth them without into red colour, and that doing is namelye lykened to working of fire.

No policy
but plaine
subtily.

De Colore croceo. cap. 15.

BETWENE Saffron colour and Punice and Citrine, is little diuersitie, as by abating of whitenesse, & some deale medling of increasynge of blacknesse, and by somewhat of strength of heat, & feblenes of cold. And the moze such a colour in subtile matter and clere is radicate, the moze it shineth & appeareth, & the moze grosse and earthy the matter is, the lesse bright it is. And such a colour betokeneth might and temperate heat, and not passing, insomuch y it belongeth to the betokening of colour: but by diuers dispositions of substance, it betokeneth diuers dispositions of sicknesse or of health, and

Xix.ii.

diuers

diuers completions and states of the body, as it is said in li. lla. de Vrinis. For Citrine colour in thin substance in the vaine of a child of cholarike complexion, betokeneth y^e he is whole & in good point. In a fleshylike body or melancholike, it may token diuers sicknesses & euills, as Egidius saith in his beares, in Tractatu de Vrinis, cap. 13. in this wise.

Est multis tenuis citrina referta figuris.

Flumaticum iuuenem vel quem niger afficit humor.

Condemnat tricham duplici, &c.

And such colour betokeneth diuerse things and contrary by diuersitie of the substance that it is in.

De Colore croceo, ca. 16.

Saffron colour dieth and coloureth humours and licours moze then citrine, and betokeneth passing heate & distemperature of blood in the licour by medling of cholera, as it saith in them that haue the Jaunders, their vaine hath yeolowe spume, & they haue yeolow eyes, & their skinne is foule and citrine. Most hottest birds of complexion and cholarike, as birds of pray haue their vtter parts yeolow of colour, as their feet and bills. And that cometh of right much cholarike & hot humors which kinde casteth into the vtter parts, and they haue therefore such colour. Look before de morbis, cap. de Ictericis, there it is treated moze largely.

De Colore minio, ca. 17.

Yeolow colour that is called Minius, is called also Coccinus & Vermiculus, and draweth much toward red, & belongeth therto, & shineth blasing as fire, and hath in himselfe much brightnesse of fire, and much clerenesse of matter, therefore the colour is right bright and blasing. The matter of this colour is earthy, & is digged in the cliffes of y^e red sea, y^e dieth and coloureth, & maketh red all the sea, that it floweth into, so that the sea of y^e ouer Aegypt taketh rednes thereof, & is called the red sea. In these veines

of y^e earth be red precious stones found. This earth is first dized & pured at the best, & then ground smal betwix stones, & tempered with the white of an egge: & by this painters & wryters do get & win much good, soz therewith they limne, adorne, araye, and make, beginning and ending of sentences, & of beares and capitall letters. And is sometime sharped wth a certaine herab y^e is called Coccus, and then y^e colour is bright and blaseth as fire, & hath the name of that iuyce, and is called Coccus. And diers of cloath vse this colour much moze then wryters do. Also in olde time men vled to sharp this colour with y^e blood of a certein woyme, as purple is sharped with blood of a shell fish. And soz such sharpening with the blood of a woyme, y^e colour was called Vermiculus in olde time, as Isid. saith, in Tractatu de coloribus. And is a colour that cleueth fast and abideth, when he is layde to the matter, so that if a man purpose to shaue or to wash it out of the Parchment, vnneth shall he shaue or wash so fast, but somewhat thereof abideth after all the shauing and washing.

De Colore Puniceo, cap. 18.

Citrine colour is next to the redde in the one side, as purple is next therto in the other side. And citrine hath moze of the redde then of the white, or of the black, and is nêrer to the white then to the blacke, and the purple againeward, that is next to the red, and nêrer to the blacke then to the white, as Aristotle saith, Secundo de sompno et Vigilia: Where he saith, that citrine passeth by Purple into blacke, and Purple is nêrer then red to the blacke, and in the sea is citrine shell fish founde, that is small and little, and is cut at the end, and then cometh thereof redde droppes, which be kept, and with these droppes is Purple dyed, and redde colours mastred, and so blood is gathered in great quantitie, and kept in vessels of Dyers, and done with colours, and therewith is purple silke dyed, of the which cloath is wouen, & thereby is shewed wealth & ioy

of

Crista gal
linacea.
Yeolow
Rattell.

of Kings, as Gregory saith super Cant.
cap. 7.

De Colore viridi: cap. 19.

Greene colour is gendered and bred
by working of heate in meane mat-
ter, in the which moisture hath somewhat
the mastie: as it saith in leaues and
in hearbes, and in fruit, & also in grasse,
therefore the colour is gendered: & hath
much of blacke, and is not fully blacke
of medling of light whyle, as yelowe is,
and of such blacke in a maye bodye
without greene colour is gendered, when
the heate which worketh in the matter,
may not waite the moisture: neither
saith it at the fall, to turne all and fully
into blacke. And so greene colours, in
grasse, hearbes, and fruit, is a signe and
token of rawe humour and indigested,
which is knowen, for the greene colour
in hearbes and trees turneth into yelowe
in harvest time. For in leaues & hearbes
is much moyst matter and thicke, which
is wasted some and some by the work-
ing of heate: and is not all without heat
in the matter bozne by, though that cold
hath the mastery. Therefore some trees
be greene in springing time & in Sum-
mer, and be pale in harvest, and in Win-
ter. For heate of springing time com-
meth, and beareth the humours out-
ward, and then the humour taketh heat
and is made greene, but when colde com-
meth, it smiteth the humour inward,
and there is much drynesse, and the co-
lour is yelowe, as the commentor saith
super li. de Plantis, in fine. Also greene is
a meane colour gendered betwene red
& blacke, & that is knowen by passing of
red Cholera into unkinde melancholy, &
is black, by meane of unkinde Cholera &
is rusty & greenish, and is found greene:
Greene colour is most liking to y sight,
for continuing togethers of fire parts & of
earth. For brightnes of fire y is in greene
is temperate, & pleaseth y sight, & dimmes
of earth & blacknesse, for it is nigh most
black, gathereth meanly the sight, & com-
forteth y visible spirit. Therefore no co-
lour is so liking to y sight as greene co-
lour, as it is knowen in the Smaragdus,

a stone that most comforteth their eyes
y grate in mettall & in precious stones,
as Isidore saith in Lapidibus preciosis.
Leaues, trees, grasse, & hearbes, and other
that grow and spring of the ground, be
greene by mastery of earthy parts, in the
which they be grounded, as in matter, &
by fire vertue, as by cause y worketh &
distilleth earthy matter, and maketh it
subtil and thin, and draweth outward
the subtiltie thereof, & dyeth the hearbs
with such colour without, and not with
blacke or with red, but with greene. For
blacke tempereth the shedding blasenelle
of red, and clerenesse incorporated in y
black maketh it meane & temperate. The
greene is gendered by mastery of earthy
parts & fire. And though fruit, hearbes, &
grasse be greene, yet greene blossomes or
flowres, be solo or neither found, and that
is for subtiltie of y matter of flowres,
in the which if the mastery partes be
water & airtie, the colour shall be white,
& if the watrye and airtie partes hath the
mastery, y colour is red, & if watry partes
& earthy haue the mastery, the colour is
bluish or bluishly & if airtie partes & ai-
rie haue euen much mastery, then might
the colour be greene or black, but y mat-
ter of flowres is so thin & subtil, that it
taketh no such meddeling, and therefore
flowres be not greene generally nor black.
Then greene colour is meane betwene
red and blacke, and comforteth the eyes
to loke thereon, and resteth and com-
forteth the sight. Therefore hartes and
other wilde beastes love greene places,
not onely for meate, but for liking of
sight: therefore hunters cloth their selues
in greene, for the beast loveth kindlye
greene colours, and dreadeth the least
perills of hunters, when they loken upon
greene, as Gregory saith.

De Colore luido: cap. 20.

Aline colour is gendered in watrye
and earthy partes, that haue mastery,
for such colour is gendered in thinges
that haue colde humour and thicke, as
it saith in Lead and in certaine stones,
but Lead is white by kind, though it be
war without, & of lead is white colour

made that is called Cerusa, as the Com-
mentoz saith. 4. Meth. Wan colour is
token of mastery of cold, & therefore wan
colour in vyne is token of quenching of
kind heat & of death of beasts, as Egidi-
us saith, & sayth, that wan vyne betoke-
neth dead members & humour, & many
other euills, & it followeth the euill, Par-
uus enutriticus, & Medius, & the falling
euill also, Ashites, Sinochus, breaking of
veines, the pose, euill of ribs, of lungs,
& sicke, that quencheth heate because
of wan colours.

De Colore liuido malo, cap. 21.

Wan colour is euill in men and in
beasts, for it betokeneth mastery of
cold, which quencheth kindly heat, & be-
ginneeth for to slay kindly heat: or els it
betokeneth superfluitie of melancholye
bloud, which defileth all the skin with-
out: or els it betokeneth anguish & passi-
on of the heart, which draweth inwarde
the heate of bloud, as it fareth in those
persons, that bee enuious or wrathfull:
Or else it betokeneth soze falling or smi-
ting, which corrupteth and increaseth the
bloud betwene the skinne and the flesh,
as it appeareth by the y be all so bobbed
& beaten, in whom the humour betwene
the skin and the flesh is corrupt by ma-
lice, & corrupteth and infecteth the skin,
as the Expositoz saith befoze, super. a. ca.
li. de Hæ. Vulus liuore, &c. It betoke-
neth falling of spirits & of kind heat, and
scarfittis therof, as it fareth in those per-
sons, which haue the droppe & Etike, &
in those which doe consume and wast,
as Egidius sayth. And betokeneth also
Colvtes in the ioyntes: for the Colvte
is full soze for tendernes of sinewes, in
the which it is in. for spirits & humors
doe gather to that place, and be the lesse
hot, and the place is the worse coloured.
It is not expedient and needfull in this
wozke to rehearse all the causes of wan
colour, but only to make mention of those
things that our soze fathers haue treated
at full, & most largely. And I remem-
ber, that wan colour betokeneth god:
but greene or blacke tourneth into wan

by working of kind, & then out of wan-
nesse into red or citrine, then it betoke-
neth that kinde hath the mastery of the
infirmite and euill, as Egidius meaneth.
If it be first wan, and after ward red, the
kind of the braine riseth, & the strength
is recovered.

De Colore Indica, ca. 22.

The colour Indicus & Venenus is
blisw colour, and passeth wan con-
lour in fairenesse and brightnesse, & hath
moze of water & of airc medled & ioynd
with earthy parts, then hath wan con-
lour, and such is the colour of heauen, for
mastery of airc in a clere body without,
as it fareth in Sapphires of y East lands
& in Iacints: also such colour is in A-
zure, but hereof looke befoze in y treatise
of gemmes & pzeious stones, and of the
stone Lasurus.

De nigro colore, ca. 23.

Blacke is priuation of white in clere
matter, as bitter is priuation of sweet
in moyst matter, and so it seemeth that
white is the first well of colours, as sweet
is the first well of saours, as Aristotle
saith in li. de Sensu & Sentato. Blacke
colour is not but priuation of clernes.
Blacknesse is gendered of scarce light, &
incorporate in clere matter that is dim
and darkish and vnpure: therefore black-
nesse gendereth y spirit visible, & smiteth
it againe, and greeneth therfoze the sight
and maketh it dim, when the blacke is
too blacke, as it fareth in them y be long
in prison, which see little or naught when
they come out of prison. Black is some-
time grounded in moist substance & hot,
for heat y hath mastery bloweth a moist
body, as it fareth in wet wood that bur-
neth sometime in dry substance and cold.
for cold hath the mastery, and blacketh
dry substance, and whiteth the moist
substance, as Aui. saith. Also sometime
blacke cometh of colde, & that is a to-
ken of death, and sometime of heate, and
that is a token of burning. And therfoze
blacke vyne may be taken of diuers dis-

India, a
deepe
blivv

*Additio.

Blacke of
3. sorts,
Sable,
Semy,
mixt.

Mixt.

That is
blacke &
blivv.

positi.

positions and contrary, as Egidius saith: and betokeneth sometime solution of the quartane, and betokeneth health, & betokeneth sometime burning and death, as it saith in the feare Acut. And Egidius saith, that blacke byrne betokeneth euill and solution of the quartane, death and burning: and scarfe humour black and fat, and sinking betokeneth death, and some colours accordeth to y^e worke of painters: and some thereof byrdeth in veynes of the earth, as Sinopis Rubrica, Melium, Auripigmentum, and other such, and some be made by crafte.

De sinopi cap. 24.

Sinape,
Laakes.

Sinopis is a red colour, and was first founde in the Ilande Pontus, besides the Citie Sinopis, and hath therfore that name, as Isidore saith lib. 44. Whereof is thre manner of kindes, red, lesse red, & meane betwene them, twayne, as he saith, and is called Rubrica, for it is next to red sanguine, as he sayth, & byrdeth in many places, but the best cometh out of Pontus, and is therfore called Pontica.

De sirico pigmento, cap. 25.

A golden
colour to
paint
with.

Siricum is pigmentum, and thereof is made the colour that is called Pheniceus, therewith the chiefe and principall letters of booke be witten, & is founde in the clifffes of the red sea in y^e countrie called Pheniceus: and this colour is accounted among fained colours, for it is sometime made of Cinopis and of Sandix, medled and wrought craftely together, as Isidore saith.

The gold
ycolor.

De Minio colore, cap. 26.

Vermilio.

Minimum is a redde colour, and the Crakes found the matter thereof in Ephesus: in Spaine is more suche pigment than in other landes, as Isidore saith.

De Cinobrio, cap. 27.

Cinobrium is called Cinabarin among the Crakes, and hath that name of Draco and Barro, the Dragon, and the Elephant. Auicen saith, that it is a Dragons blood, for Dragons winde and wrappeth their tayles among and about the legs of Elephants, and the grim beasts falleth to the ground, & the Dragons dye and be slaine in that wise, and the blood that the Dragon bleedeth, dyeth and coloureth the earth, and all that is dyed is Pigmentum, and red powder, as Isidore saith.

(*Cinereus is also an ashy colour, after a blacke.)

De Prassinio, cap. 28.

Prasin in Crake is greene, and thereof is a colour made greene as a lake, the best groweth in Libia Cerenence, as Isidore saith. Crisocania is the beyne of prasin, of greene colour, & hath that name Crisocania, for gold is found therewith, as it is sayde, greene groweth in Armenia, but better groweth in Macedonia, and is digged and mined among mettall of brasse, and the defending therof is token of siluer and golde, for the beyne thereof, hath compagne of kinde with such mettall.

De Sandaracha, cap. 29.

Sandarach groweth in Topasion, an Ile of the red sea, and is of red colour, and smelleth as bymstone, and is found among mettall of gold and of siluer, and the better it is, the more redde it is, and smelleth more of bymstone. Though cerusa is toasted in an Ouen, to tourne into Sandarache, the colour thereof is red, and if it be euen toasted and medled with Rubrica, it tourneth into Sandix.

(*A bright redde colour, dyed of Painters, and found in veynes of golde and siluer: some call it redde Arsenick, there is another kinde of it, made of Ceruse burned.)

A colour
made of
Dragons
blood.

*Additio.

This
greene
groweth
of the
rust of sil-
uer that
vvith co-
meth of
brasse is
Verdigreke

*Additio.

De Arsenico, cap. 30.

Arsenicum, is called Auripigmentum, for the colour of golde, and is gathered in Pontus among golden matter, and is most pure, and passeth into golden colour, and those that haue small beynes be most pale, & accounted worst. Whereof loke befoze In tractatu de venis, & Auripigmento.

De Occa, cap. 31.

Occa breedeth in the Ilande Topasion, there sandarachia is founde, and is sometime made of Occa burnt red in new crocks well stopped and luted with new claye, & the more it is burnt in the chimney, the better it is, as Iliodore saith.

De Indaco, cap. 32.

Indicum is found in caues in India, spight in lime, with foame cleaving to lime, and is faire & alrie with wonderfull medlyng of purple and of blew. Another kinde in office of purple is cleaving foame that workmen doe gather & distill it, as Iliodore saith.

*Additio.

(The best India which is a deepe blew, is the onely ground for granes, besides his owne exchaunged colours by mixture.)

De Attramento, cap. 33.

Inke.

Atramentum hath that name, for it is blacke: the kinde thereof is needfull to the common vse of painters: and is accounted among fained colours, and is made of soote in many manner wise, vpon burning coales. Painters meddle glew and water to make it shine the more bright: and some stampe coles of olde woode with glew, and doe thereto: some burne dyalls of blacke wine, and doth thereto: and is made in many other wise, as Iliodore saith. And with Attrament inke is tempered and mastered and hath many vertues, as it is sayd in Platear. Loke befoze De Venis terra, libro. 15.

De Melino, cap. 34.

Melinus is a white colour, and the matter thereof is founde in the Iland Melos, that is one of the Cyclades, and therefore the colour is called Melinus, as Iliodore saith: and for great fatnesse of the Painter both not vse this colour, as Iliodore saith.

De Scibio, cap. 35.

Stibium is a fained colour made of Cerusa, and of other things meddled therewith. Women paint their faces therewith.

(*Coucharella, with gleare cleansed from the corruption, is the onely colour to make an olde soles faire, and a young soles soule.)

*Additio.

De Cerusa, cap. 36.

Cerusa is gendered and cometh of vapour of strong vinegar, effused and shed on thin plates of lead, and laid vpon white Sarments: Cerusa is called also the floure of lead. In the same wise is Verdigre made, that is called Calcantum, & some call it Viride Grecum, and cometh of vapor of strong vinegar shedde vpon plates of brass. For vinegar corrupteth the brass without, and turneth it into ruste, and thereof cometh greene colour, that fretteth dead flesh.

De purpura, cap. 37.

Purpura hath that name of purenes of light, for the matter thereof is gendered in countries that be nere and beshined with the Sun. This colour is mastered and amended with bloud that dyoppeth of certaine shell fish, when they be cut or carued, as Iliodore saith libro. 19. cap. de Tincturis. There be manye other colours, both simple and composed, that both Painters and Dyars vse: but these are most noble that be now reckoned, and of them it shall suffice for this time. Of all these Plinius treateth

teth

teth libro, 25. cap. 14. vsque ad 33.

The order of colours to limne with, after the accustomed skill of this latter time, not vnprofitable for Painters and stainers, Being newly added,

The nature of the Italian is to be curious. The Frenchman subtil, & therefore many times, although they work be far worse then the Englishman is, they obtaine reuerence when the other goeth without cut. The Dutchman for imagination & oyle hath proued singular, his shift is to be tedious and long, saying his work, & thereby it may seme both charitable and laborious. The Englishman oftentimes marreth all or maketh nothing.

Whereas of late yeares, two booke concerning the reuining of the Arte of Limning, hath been set forth: and as I iudge, more of good will from the Author, then of approued experience, I doe therefore take vpon me, so farre as I know in mixture of colours to make manifest (yet not the verie skill) of some priuate colours, because the nature of many men will make of a small pease a munkes hode, with such a grace of curiositie, as if there were buried in one craftie pate, the whole knowledge of painting to so faire an exercise, in ancient time the onely exercise of Princes & noble Maicesties, by & with the which, they set forth Pappes, frontiers, Cities, Ilands, and Paine grounds, the order of Battailles, by sea and lande, the fashion of Engins, weapons and fights, to auoid idlenesse was they deligbt. But the enemye of all Arts and Sciences, enuieing so great a knowledge, found pleasure so profitable to hunt after a new affection, that in the meane while Limning was forgotten, with many more exercises, now harde to finde: notwithstanding, whereas Bartholome speaketh somewhat, I haue thought good to adde therunto, so much as may encourage the well disposed, as my selfe haue proued, and as some haue learned, that by the sayd skill attained, they adde a touch the same: prouided alwayes, that there can be nothing so plainly set forth, how willing or prompt soeuer the minde be, as one houres teaching, to an whole weekes practising: without both, hard-lye will be attained any cunning at all.

First of all, there must be a knowledge of those colours which haue bodies, and of those which haue none, which are earths and soppes.

Secondly, you must haue a persuerance of the fire grounds, which are called the colours of the twelve signes, as thus.

The first and the seauenth, is of colour white: the eleauenth and twelfth, græne: the third and second, yeolow: the fourth and tenth, redde: the fifth and ninth, sawney declining: the sixth and eeght, blacke declined.

Next followeth varieties, for the effectes, called the colours of the seauen Planets, and these shewe how to knowe the Compoundes from the Simples.

Sable. Saturne. Sable, blacke and darknesse, which is shadowes to set off euery proportion.

Vert. Iupiter. Græne of all sorts, mixtures called variables and shadowes.

Gules. Mars. Redde and all his mixtures.

Or. Sol. Golde with all fierie colours, yeolowes, and their mixtures.

Argent. Venus. Serius, white colour, and his shadowes.

Sanguine. Mercury. All changeable colours bodiless, as græne vpon golde, &c.

Vmber. Luna. All pale mettals and colours, the ground is also silver.

Colours with bodies.

Sable blacke, of the same of Linseed Oyle, gathered from the match of a Lampe.

Cole blacke of burnt Quozie, or Sea cole, also Lampe blacke.

Inkie tempered with Indian, is best on parchment.

Græne Wyze, wherof you shall haue seldom good, the Apothecaries be too cunning.

Verdigrease, this colour must be ground with the iuyce of a sower Lemmen, but to haue him verie bright of himselfe, grinde it with fasting spittle, which will alaye his fatnesse: not a grosse and lubberlye spittle, but clere as the Chissall, from a sounde and whole bodye.

Verditer

DE COLORIBVS

Verditer must be grounde with clere water, and so must all other colozs first. Varmilan, Red, Red Mercurie, Laake, Rubet called Red botle and Rosset. Dymment, Pasticot, yeolow Dker, Dker of Rufsie, and common Dker. White lead, a white of burnt bones, and Egge lyne, which must be ground as $\frac{1}{2}$ Tier digrete. Spalt, Timber and Red Lead, Sinaper toppes: all other with bodie, that is as many as are earthie, must be ground, but not all alyke, noz after one fashon.

Colours without bodie.

Which are all sozts of saps, yeolow, greene, blew, and red, of Saffron, of Berries, of flowers, and of Toznesalue, Litmouse, and flurrey, which thze colours very few haue skill to keepe theyz first beantie, as also the beantie of Rosset. These thze are priuate coulours, which to make holde vpon mettall, is the olde arte of lynning, prouided that the Rosset which is of late vsed in England, is not to be vsed in lynning. Also in statting of colours, and sweetening of shadowes, there must be a perseuerance betwene the colours of elements, of mettalls, of earth, of flowers, airie, earthy, fierie and watric. Also, that no prepared coulours stonde long vnoccupied, soz too much moysture deads the colours.

A shure ground to lay on gold, either on paper or parchment.

Grinde white bolue with egge lime first in water, and being setteled one day mix the same with gum water, not too thicke, so done let the same drie: cut your leafe gold to the proportion for the place: then with your pencill dipped in olde glere soften ouer your ground, and presently lay on the golde, which being drie, you may burnish.

Another ground.

Grinde Bole armoniacke with Arsenicke which is a poyson, and therefore it must be taken hede of, and settle it on your parchment, as the ground aforesaid with glere, this is as good. To laye on liquid golde, let white lead and gum water be your ground, and therewith maye

you laye your gold as heye, and imboffe it as you will. If you write therewith, vse none other gum water then Dragagant.

Mettalls.

Golde leaues oz leafe Golde, siluer of the same preparing. Shell gold & siluer, oz liquid gold to be layde with the pencill. Auro musicum is for a ground, Timber is his shadow, oz softe well prepared. Chistall grownd with Bole armoniacke is the strongest ground for any golde vpon parchment: vse no glew noz iuyce of Carlyke, noz syze in any wise.

Mixtures.

Blacke and white maketh a russet, white and blew an ashe colour, red and white a Carnation, Laake and Wyse a purple. Toznesalue and Laake maketh a deepe scarlet, blew and greene maketh a violet, Vermilion and white Serius, a flesh colour. Mixed blacke and white, red and white, blew and white, whereof are thze principall variables, & sozth of these thze, proceed nine mixtures, proper to the Art of Lynning.

The manner to keepe your colours faire.

They must be refined from their drosse if they be soule, by letting them often settle in fayre water, after they be grownd, pouring away the soyle, and refreshing the colour, which being done, put thereto gum water of one moneths refining. All sozts of Wyse, if they be not counterfait with sand oz glasse, may not be grownd, but blanchied in water vntill the Wyse settle lyke a paffe close and smoth together, then put to it gum water, none other than of gumme Arabicke.

Also euery generall colour, especially Wyse, must be first layde thin, and after enriched as the beantie of the counterfalte requireth.

For entermixing of colours, that the sweetening of them maye appeare after the lyse, it must be done while the colours are moist, oz before they be too drie.

Inkes to write with.

Vermilion onely grownde with water, & after setteled with gum water: even so, of Pasticot, yelow: of Floure de luce, greene: of Litmouse blew, of Brazil, redde. Unto Brazil and Coucha- nela, you must adde Allome water, well prepared, but not to any of the rest of the colours, because it quickeneth lyps and killeth earths.

I doe here omit to make particular colours that serue to common painting, because the difference is great betwixt the well handling of them, wherein is neither Dyle nor syze. Onely this is sufficient to attaine the skill, if it be well considered, which telleth what must be had, and how it must be vled. Exercise must teach the ignorant the varietie of colours, and thy purse the price, then shal laborious diligence manifest thy skill, which once attained makes fayre books, and good report, which is the best end of the toyle in this present lyfe.

The end of the Addition.

They that dye well and cloth be called Dyars, as Idd. sayeth: & he that pictureth Images and likenes of things is called a Paynter. A picture is called Pictura, as it were Fictura, feyning. The Image is sayned, and is not sothnesse, and is called Fucata, and hath that name of a certaine fained colour that is layde thereon. And some pictures passe in colour, in quantitie and in shape, very bodyes: and sometime while they busie to augment troth, they bring forth leasings, as he doth that painteth Chimera with thre heads, such a fained beast. The Egyptians found first Paynting: Mans shadow was purtrayed and traced, and drawen with draughts & with lynes, and after paynted with simple colours, and afterwarde with diuers colours: so that crafte increased and found lycht, and distinguished diuers colours: and labouring the manner of paynting of shadowes of men.

And now Paynters draw first lykenesse and lynes of the Image that shall be painted, and paynteth then with diuers colours, and holdeth the order of the crafte, as Iddore sayth lib. 18. capi. de picturis.

(But many be painted, as Paynters that on rotten woode is sette gape colours: so lyke wise vpon manys loathsome bodyes sowle and scabbied, be wrought gorgeous cloathing. But if mans eye first saw him selfe befoze he seeth others, he would be ashamed of that sowlenesse which he reproveth in others.)

De Odoribus, cap. 38.

After Colours, it followeth to treat of Odours and of Smells. Odour is a smoakie vapour resolved of the substance of a thing: and is drawen and passeth by the aire to the braine, & chaungeth the sense of smellyng: For Odour chaungeth the sense of smellyng, and printeth the lykenesse therein, as colour chaungeth the sight, and sound the hearing, and savour the taste. For it is proper to the wit of feeling to receiue printing of things that they sale, & to haue lyking therein, and comfort if they be meane, and to be despised thereby and destroyed if they be the uttermost, as it is sayd in libro de sensu & sensato.

Then Odour is the propertie of a thing that is perceined and felt by fumositie. To make odour perfect and knowen in the limme of smelling, foure things needeth at the least: Heate resolving and departing, subtil matter obedient to the heat that dissolueth and departeth: and the qualitie of the fumositie that is resolved, printeth his lykenesse in ayre that beareth it forth: and the ayre with the lychtnesse and qualtye of fumositie commeth sodainly to the finetie of smellyng, and presenteth thereto the lykenesse of the vapour of the fumositie, that is printed in that ayre: and if it be lyke to the complection, it pleaseth and comforteth the braine wonderfully, and infecteth and displeaseth it, if it be not according.

Perfumes

Therefore

Therefore smelling things that be proportionate to kinde, helpeth it and comforteth, and for the contrary cause sinking things annoyeth and grieveth it. Also heate that resolneth, maketh odour cold, that constraineth and bindeth, and letteth odour, and fordoeth it: for cold moeneth toward the middle, and suffreth not subtil vapours to passe and spread in the Ayre, and therefore the dounge Hill sinketh not in Winter as in Summer. Also subtil matter and obedient to the heate, that resolneth is cause of odour, and the contrary is of thicke matter: for thicke matter withstandeth and letteth shedding and spreading of odour, as it fareth in a stone: for cold is cause of kinde fastnesse and hardnesse thereof, for the stone smelleth not sweet nor stinking, as Avicen saith. The third disposition of aire, helpeth most to smell and odour, for if aire be subtil and thin, it receiveth some the matter of odour, that is fumositie, that passeth forth in vapour: but for it is subtil and thinne, that fumositie may not long time abide therein. The contrary is of thicke aire, that receiveth not so some such fumosity and vapours, good and euill: but when they be receyued, they maye not so some passe out of thicke ayre, as they may out of clere aire and thin, as he saith.

*Additio.

(*The cause of infection is, when the subtil aire pearceth and cannot go speedely backe againe, because of a groser aire which stoppeth.)

The fourth disposition of the lim of smelling worketh principally to daeme of odour, for if the finewe of feeling in the which the smelling is, be euill disposed, or of euill complexion or hurte in any wise, or stopped with corrupt humours, then the sense of smelling is amisse, or all lost. The first is seene in Melancholike men, and in other euill complexion that loneth stinking places, and voideth them that smell sweete and pleasaunt.

The second is shewed in them that are maimed, that haue the finewes hurt of smelling, and smell not therefore. The third is shewed in them that haue superfluitie of flesh growing in the nose, and in leproous men, that haue the nose stop-

ped with euill humours, and smell not well, nor know bneeth betwene sweete & stinking. When fumositie that commeth of the substance of a thing is the matter of odour, and so by diuersitie of fumositie odours be diuers.

Isaac in Dietis distinguisheth three manner of fumosities. One manner fumositie is still in the ayre, and as it wer without mouing, as fumositie that commeth of a stone, that declareth not the completion of positie, and by pzenence of odour: but priuatiue and by absence of odour it sheweth, that a stone hath thicke substance and colde.

Another fumositie moueth swiftely in the aire, & that commeth of heate that tempereth the substance and resolneth: and if the substance be pure and clere, the odour is full good and sweete, as it fareth in Myrrour, in Muske, and in Amber: and if the substance be vncleane and medled with many filthes, then the odour is euill and horrible to kinde, and this odour is deuised and departed in twaine, heauye and stinking. Heauye odour commeth of heate that is kindly in a thing, that beginneth to appaire and to take corruption, as it fareth in fish that is long kept without salt.

The thirde fumosity is meane, and resolneth and tempereth him by meane, and that of cleane substance and pure, or of vncleane or vnpure: If it commeth of cleane substance and pure, then the odour is meanly good, as it fareth in Apples, Violets and Roses: and if it commeth of vncleane substance and vnpure, then the odour is some deale stinking, as it fareth of Aloes, Wormwood, and Brimstone.

Also good odour commeth by working, and resolneth the more subtil parts and pure, & ayre beareth the smoke thereof to the braine, and stinking odour and heauie commeth by working & heat that dissolueth thicke parts and corruptions, and for this default that commeth of working of heate, all thing with smell & odour is accounted both among Authours. For many things be colde in substance, as it fareth of Vineger, Camphora and Rosa, and that is for purenesse of sub-

stance,

stance thereof, & the more pure the subtil parts thereof be resolved and shed in the aire, by working of heate. Swete odour and stinking be the two uttermost odours, well smelling and stinking: and though a certaine odour be founde, even the middle odour betwene, & euery farre from either by it selfe, by reason by the inwit, it is neuer perceived indeede by the inwit of smelling. Herof Isaac speaketh in Dietis, and sayth, that neuer the wit of smelling, perceiveth middle odours, as fish perceiveth neuer the middle colours, for fish have no lids, and therefore the spirite visible is alway shed, and is not sufficient to perceive the middle colours. And the same reason is of odours, as he sayth, for y nostrills be alway open, and the spirite of smelling is shed, and therefore they are the more feeble, and may the worse perceive the middle odours. And heanie smell is not even y middle odour betwene swete odour and stinking, for heanie odour is contained vnder stinking odour, and are not diuers, but as the one stinketh lesse & the other more, & be of y same kind, as lesse white and more. Therefore if twaine of the uttermost odours swete & stinking, be medled together in euery proportion, in such a medling, is no medled odour evenly farre from either uttermost odour that is perceived by the wit of smell, for the wit of smelling perceiveth first swete, and thanneeth then stinking odour: for swete odour is pleasing to the smell, and stinking odour is grieuous thereto. And of the 2. uttermost odours is not one euery medled odour betwene those twaine, that is known by the wit of smelling: And Isaac saith, that good odour cometh and passeth sooner to the spirite of smelling, than euill odour. It is true: for the substance of good odour, containeth in it selfe vertue of kinde heat, which cleanseth the thicknes thereof, and maketh it subtil and lyght, that it may with a blast of aire, the sooner come to the bryne. But euill odour may not so, for working of kinde faileth in the matter thereof, and therefore superfluous of thicknes abideth therein, congealed and fastened, and is

therefore hard to be dissolved and departed to passe to fumesitie, and maye not so soon thirle and come to the spirite of smelling, that lurketh in deepe places of the bryne: and the her maye sooner come and thirle subtil and spirituall fumesitie, than thicke and earthy.

De Effectu odoris. cap. 39.

About the effect and doing of odours be many opinions, for men of olde time sayd, that the substance of things were known by odours, as well as by saouours, & they sayd, that soure things were known by odour, & sharpe things also: but they were beguiled, for he meaneth, that smelling hath the same doing, as touching and groping. There is no wit of feeling, without touch or groping ioyned thereto, therefore the smell perceiveth not pinching and biting, but the wit of touching y is medled in the lym of smelling, as the eye closed seeth the biting of Collirium, that is a biting oymment, by touch and not by sight. And other meaned, that no knowledge of things may be had by odour: for he saith, colde things smelleth right well, as Roses, & some hot things smell right naught, as Pepper. He supposed, that things might not be known by smell and odour in no wise, but these were beguiled: for good odour cometh of whole heat, or of perticular heat, for some things be simple substance, & some compounded, for if a thing is simple of substance and smelling, that smell cometh of whole heat, for all y thing is hot, as it saith in Apulle. And if the thing be compounded and smelleth, then the odour cometh of perticular heate, for the heate of some parts therein be hot and drie, and breedeth rednesse and odour. Therefore if Roses be put in hot water, the drie partes be resolved, and redde colour is lost and odour also. But the meaning of other is allowed, that meane, y things be known by odour, but not so well as by saour, for to the tongue cometh fire branches, in the which, is much of spirituall things.

And thereby the thing that is tasted, may be perfectly known, but to the lim of smelling one bzaunch commeth alone, and thereby commeth but little spirite, that may so perfectly know the kinde of a thing. Also for the thing y is smelled commeth not but a certaine subtil fumositie medled with aire, that is drawen therewith to the lim of smelling, and so by that fumositie the spirite knoweth not so well the kinde of things, but all the thing that is tasted within and without is layd to the lim of tasting: therefore a thing is more verelyer known, by saour than by odour. Then consider hereby, that odour is the propertie or qualitie of a thing, the which qualitie is perceiued and known by smelling, as Isaac saith: for of the thing that is smelled by working of heate commeth a certaine fumositie, and is medled with the aire, as it were a certaine spiritual medling, and chaungeth the aire, and printeth his likenesse therein betwene the nostrills, in small peeces of flesh, hanging as heads of breafts, as the spirite of feeling, and taketh the print and likenesse of the fumositie, and commeth to the bzaine, and presenteth the print and likenesse to the soule. Also odour maketh the body known, in the which it is in, and the aire with the which it is meddoled, and printeth his lykenesse in the spirit of feeling, and sheddeth it selfe abzoade in the aire, and pearceth inward, and commeth to the bzaine by blast or by drawing of aire, and wasteth humors by heat thereof, and francheth noysfull running, & relaxeth the spirites by purenes thereof, and comforteth by vertue the feblenes of the heart, and chaungeth the ayze into his owne lykenesse, and putteth off stench and rotted things, and maketh it vnknown, and comforteth the wit of smelling as well in beasts as in men: for fish loueth good odour, and hate those things that stinke, and so doe Wers. Aristotle saith, that Ants flye and voyd odour of bzimstone, and only venemous wormes and beasts hateth good odour, & those things that smell well. And so the odour of relve, is noxious to serpents. And Botraces suffereth not the odour of

vines when they blow. Botraces be venemous frogges.

De Fecore. cap. 40.

Sinking is vapour resolved, and commeth of corrupt things, and infecteth the aire, and displeaseth and corrupteth the spirites of smelling: for as good odour feedeth and comforteth the spirite of smelling, so steneche displeaseth the spirite: for as Isaac saith, fumositie that commeth of a thing of euill complexion, is not according to the spirit of feeling, for in a body with euill odour be corrupted humors, for the kinde qualities thereof be out passed: Therefore, such odour is contrary to the complexion of mans body. And so horrible odour witnesseth corruption of the substance, and commeth either of unkinde heate, or of corrupt moysure, for when unkinde heate maketh the humors boyle, then it is cause of rotting and stench: and the nourishing of them, breedeth in the stomacke corruption, and full euill rottennesse, of the which commeth most euill fumositie that grieveth the head. When onely corrupt moysure is the cause, then is not gendered stench but heauie odor, and for heauie odour, all such hot things is vnwholesome sode: but it grieveth lesse then sinking things and rotted, as Galen saith. And this is scene in fresh fish, and smelleth heauily while kinde heate is therein, and stinketh when kinde heate is away, and when fish is sodden, by wasting the superfluitie of corrupt moysure, heauie odour is taken away by heat: so by seething, flesh is amended, not onely in odour, but in saour. And so then stench witnesseth corruption, and sheweth default of kinde heate, and infecteth the aire, & corrupteth the spirite of feeling, and excitet spewing & swambling, and breedeth head ache, and disempereth all the complexion, and is horrible and displeasing to the wit of feeling. Therefore fish flyeth and voydeth olde stinking pits and wells, & commeth into fresh and new, as Aristotle sayeth: also stinke is grienous to Wers, as he sayth.

And

Badger or
Graye.

And the Foxes durt stinketh soule, for he commeth into the Brookes den, and defileth it with dirte, and driueth the Brocke out of his denne in that wise, as Plinius sayth, and ouercommeth him so with stench, which he may not overcome with might and strength. Also stench infecteth the spirites and sinewes, and chaungeth them out of kinde disposition into unkinde disposition, as it fareth in Leprous men: their stinking bzeath, both infecteth and corrupteth whole men. Also stench slayeth the brade of beastes in the dams wombe: therefore Aristo. saith, that a Mare shall cast hir colte, if she smell the smutte of a Candle. Also, stench may be so strong, that it may bee cause of sodaine death, for some serpents stinke so foule, that they slay sodainlye with stench, those that doe smell them, as the Cockatrice slayeth with the sight both men and beastes that he saith, as Auicenna saith. But sometime it happeneth, that stench helpeth: for some stinking things be put in medicines, as Aloe, Galbanum, Brimstone, Asa foetida, and other such, which accord to medicines in many causes, for because of likenes by heauie odour, they draw together rotted humours, that be disposed to stinke, and parteth them out of the body. By likenes stench is horrible to kinde, therefore in presence of stinking medicines, they gather themselves tohollye thereagainst, to overcome their enemies. Also stinking medicine is occasion of out putting of stinking things, for when one stinking thing is taken, another stinking thing is put out therewith. Also stench of wood burnt, or felte burnt, or of a Coates-house burnt, is wholsomly done to the hofelyills to awake him y hath the Litargie, the sleeping euill, as Constat. sayth, for the spirites hate stench, & flieth therefrom into the inner partes of the bjaime, and by gathering and comming of them, kinde is holp against the euill, & defileth therefore the sooner the matter of the poosome, that is cause of y false sleep, as he saith. And in the same wise, in causes of the mother, when it is areared too high, and presseth the spirituall members, then be stinking things wholsom-

ly done to the nolethills, & well smelling to the neather partes: for kinde speth stench, and commeth to the Mother, and salethe god odour beneath, and bzaweth thetherward, and bringeth so with him the Mother downward in due place. And though no god odour be contrary to the other, yet some stench is contrary to another stench, for stench of garlike is contrary to the stench of a dounge hill. Also where they doe all stinke, the stench of one is not felt, for one stench swalloweth another. Of things with god smell and odour loke befoze in Tract. 17. De herbarum speciebus & plantis.

De Sapore, cap. 41.

Sauour is perceined and knowen by taste, for as coulour is knowen by sight, so sauour is knowen by taste: and is the properrie of a thing, and prosereth it selfe to the dome of the soule, by the way of taste, for it is a propertie that is perceined onely by the tast. This I tell at the beginning, y Philosophers damie otherwise of the principles of saours, then Philistons doe: but of that strife I force not at this time: for we search onely Diuerstie, Cause & Working of sauour, as it belongeth to Holy wit to take some dark meaning of properties of saours, and therefore of the other, we force not at this time.

De Saporibus, cap. 42.

Then sauour is properly perceined by the tast, and by the presence thereof in the lim of tast, the wit of tast is pleased or displeased. And Isa. saith in Die. of saours be eight diuers: sweet, vntuous, salte, bitter, sharpe, sower, lesse sower, & yet lesse sower, & some reckon herewith, werisly sauour, and to account in this wise, saours be nine: but werisly is vnproperly called sauour, for it is saourles. Fiue hereof pertaine to heate & to hot completion, sweet, vntuous, salte, bitter, & sharpe. The other belong to colde, and to colde completion: sower, & lesse sower, and meane sower and werisshnes. Two things make sower completion, &

Diuerstie
Cause, &
Working

Of tasting

Py.ii.

substance,

substance, and substance is treble, thick, thin, and meane. Also hot complexion & moyst in the second degree, with thicke substance, maketh swete sauour, and hot complexion, and moyst in the end of the second degree, with subtil substance, maketh vntuous sauour, and is accounted subtil in passing, for it passeth some into fumositie, and hath thicknesse in vnde, and stoppeth therefore, and hath potentiall subtiltie in substance, & passeth swiftly therefore. And hot and drye complexion in the end of the second degree, with meane substance, maketh salt sauour: and hot and drye in the third degree, with thicke substance maketh bitter: but complexion hot and drye in the fourth degree, with thin substance, maketh sharpe sauour, and so fine sauours be grounded in heate. But colde complexion and drye in the seconde degree, with meane substance, maketh biting sauour, such as is in roses. And colde & drye in the second degree with subtil substance, maketh swete sauour: and complexion colde and moyst in the first degree, with meane substance, maketh sweetish sauour, such as is in the white of an egge: and so three sauours be whitish of subtil substance, sharpe, vntuous and sower: and three be of thicke substance, sourish, bitter & swete: & three be whitish of meane substance, biting sauour, salt and vntuous.

De dulcedine & eius effectu. ca. 43.

Swete sauour is gendred and cometh of temperate heate, and of thick substance, & swetnesse laid to the tongue, openeth moderately, and heateth moderately, and moysteth moderately, and the thicke substance entred moderately & openeth the pores, and abideth in long time. The soule hath liking in temperatenes, and so kinde hath more liking in swetnes than in other sauours. Also nothing is so temperate and so nigh according to the euen complexion of man kinde, as swetnesse of sauour, and therefore the complexion of mankind, that is nigh to the euen temperatenes, hath liking in swetnes that is like thereto.

To make swete sauour, foure Elements come together, but not all alike much, for the fire and ayre passeth the other, and so of fire cometh heat, & of ayre cometh moysture. The which two, heat & moysture be needful to all generation of things: for temperate heat working in moysture, heateth and tempereth the moysture and humour, and clenseth the earthy humour, and maketh the substance soft: and so the fire and earthie parts increase, & the moysture waxeth thicke, and so thicke substance is gendred, in the which swete sauour is grounded, and so swete sauour without them of biting and sharpnes, passeth all other sauours as Isaac sayth. For the kinde thereof is nigh to blood, and gladeth therefore and clenseth and moysteth the lim of last temperately, without trauell of kinde. Swetnes is sometime cleane and pure, and containeth meanly foure qualities, as it fareth in Sugar: & is sometime medled with gleimie things and thicke, as it fareth in Dates: and is sometime medled with biting sauour, as it fareth in Honie. The first swetnes is most according to kinde: but it happeneth sometime that it noyeth kind, when kinde taketh more then it may desire, for ofte in y wise swetnes is cause of some stopping, for superfluitie of sweet things is gleimed in the pores. Also swete things softene the members, & washeth, dryeth and clenseth and nourisheth lytle by kinde, but happely it softene, for moysture maketh matter soft, and heate dissolueth and tempereth, for the matter that was thicke, is now made soft, and draweth out and clenseth swete things, and nourisheth lytle by kinde, for they be thicke in substance and may not for thicknes come into the pores: and also it stoppeth the mouths of the veynes, and saileth appetite full some: but it happeneth that they nourish much, for they be lyke to the complexion of mankind, and friends thereto, and be therefore taken in great quantity: for that they be thick in substance,

heate,

Whitish
of subtil
substance

Whitish
of meane
substance

Sweete
sauour.

heate working therein, gendereth much blood. And sweetnesse medled with gle-
me matter, nourisheth much: but it
happeth that it breedeth manye grie-
uings in the body, as Isaac saith. For
sweetnesse breedeth and draweth some to
rotting, and breedeth swelling, and hur-
ling and hurling in the wombe, and ex-
citeth some and mooueth discontinuall fe-
uer, or els increaseth cholericke swell-
ing. When cleane sweetnesse and pure,
and not infected by medlyng of another
thing, is among all sauours, most plea-
sing to the taste, and friend to kinde, and
most lyke thereto, and refresheth in the bo-
dy the things that is lost, and most com-
forteth feeble vertues and spirits, & nour-
risheth specially all the members: for
Isaac sayeth, that sweetnesse is the pro-
per sauour of nourishing, if it be stedfast
and abiding in the members, and passeth
not some out of the members: and no-
thing nourisheth, that is not medled with
sweetnesse, and so sauours, that be con-
trarie to sweetnesse, be contrary to the
completion of mankinde, and nourisheth
thereto little or right nought. Of med-
lyng of contrarie sauours, cometh a
meane sauour, in the which is some
sweetnesse hid, and because thereof, that
meane sauour is according to kinde, and
nourisheth the body, as it saith in dy-
uersa saures, and also in pigmentes, in
whom be contrarie things: and so sweet-
nesse is head and well of all lyking sa-
uours, as white is head and well of all
colours, as it is sayd in lib. de sensu &
sensato. And thereto is sayd, that black-
nesse is priuation of white & clere mat-
ter, as bitternesse is priuation of sweet-
nesse. For sweetnesse is friende to the
spirituall members, for it easeth them, &
both away all roughnesse thereof, & clea-
reth the voyce, and cleanseth the wosen
of superfluitie, and openeth the pipes &
wosen of the lunges and of the breast, &
purgeth away all uncleannesse of the wo-
sen and of the throte, and destroyeth the
dose and superfluitie of humours about
the spirituall members, and bringeth all
the lyana of the spirite and of life in due
state and disposition, and abateth all the
swelling of aquinancie, and wasteth

stuffing moisture in the members. By
occasion, some sweete things breed ma-
ny euils in the body, for they be vici-
ous, and breede swelling: for when the
sweete resolution, by heat is more than
is the incorpuration of the moisture re-
solved, or at the least the wasting, of ne-
cessitie there must be much superfluitie &
vapour gendered, and so the place must
needes stretch by the vapour, and there-
of cometh swelling, ache, and hur-
ling: and for the same cause, sweete
things make feeble appetite, for because
of thicke substance they fill anone the
voyce stomacke, and stop the waies, and
also they increaseth red Cholera: for be-
cause they be hot, they excite hot hu-
mours, & grieue therefore them that haue
euils that come of full hot causes. Also,
it breedeth rotting and corruption, for
when passing heat dissolueth much moi-
sture, and may not all desic nor wast it,
then must needes remaine corrupt mat-
ter. Also they stop the spleene, lyuer and
raynes, and that is, for they stoppe the
small pores of those partes with theyr
thicke substance, or for thick parts with
their thicke substance desire more be-
cause of sweetnesse, than they may desic
or wast: and therefore those partes are
stopped with superfluitie of humours that
is drawen thereto, and is not desicd nor
voyded otherwise. Also for the same cause,
sweete things breede the stone both in
the bladder and reynes: for when be-
cause of sweetnesse those parts draw to
themselves humours that be lyke, then
the moyst thinne parts passe out with v-
ryne, or be wasted by strength of heate,
and so, when more is drawen then is e-
nough to kinde, it behoueth that the su-
perfluitie be either put out by strength
of kinde, or els that the thicke thereof,
abide therein, and the thicke is dyled &
hardened with heate, and rotteth some &
some in passing of time, and turneth at
last into hardnesse of stone, as Isaac saith
openly. And withstandeth euils of the mo-
ther, and so herof followeth, that sweete
things by kinde be good & profitable, but
some things be and some sweet, and yet
they graue and slay.

De Sapore vinctuoso, ca. 45.

Fattie sa-
uour.

Vinctuous saour is gendered & com-
meth of heate and of moysture in
subtill substance, & therefore vinctuousitie
laped to the tongue, openeth & dissolueth,
and subtill substance entreth full some,
and for the heat thereof is but little vn-
temperate, the soule maye take & swet-
nes thereof, and hath most lyking therein.
In the gendering of vinctuous saour, is
more of fire than of other elements, and
after fire is most of aire. Then the more
working of heat in moyst matter dissol-
ueth the more, and cleanseth & putteth:
and so the watric partes and earthie a-
bats, and fire parts and airie increase, &
so thereof commeth vinctuous saour.

Vinctuous meate abateth appetite, & bred-
deth wambling, for when it is taken in
the stomacke it is resolved and departed
into fumositie, and cometh byward, for
it is of airie substance, and filleth and
stoppeth the mouth of the stomacke, and
abateth appetite, and breddeth wambling.
Also vinctuous meate flecteth about, for
the lightnesse thereof beareth bywarde,
for it is full of fumositie, and letteth al-
so digestion, for it stoppeth the roughnes
of the stomacke, & annoynteth with vnc-
tuositie: and so the meate that is taken,
passeth out rawe without digestion, for
it maye not be sod: such meate with
vinctuousitie is swete, smooth, and slender,
and passeth out therefore without diges-
tion. Also such meate nourisheth but li-
tle, for it stoppeth some & mouths of the
veynes, and litle is taken thereof, & what
is taken thereof, is some wasted, for his
subtil substance: & kindleth also of heat, for
fire nourisheth not, but by meanes of aire,
& vinctuous things passe some into sub-
stance of aire: & so vinctuous things that
haue more water, pertain lesse to & mat-
ter of aire, as it appeareth by Swines
greace, that feedeth lesse & fire, than doth
sheeps greace or tallow, for the Swines
greace hath lesse of aire, & more of wa-
ter, then sheeps greace. Also vinctuous
meate nourisheth feuer heat, and therefore
flesh is forbidden in feuer Acu. for dyed
of fatnes & is medled therewith, & feedeth

and exciteth & leuorous heat. It stoppeth
also & spleene & the liuer for actual thick-
nes thereof, for such meate is some dyatwen
because of swetnes thereof, and thicknes
thereof stoppeth some the pores. Also such
meate is cause of head ach, for much fu-
mositie filleth the head, and stretcheth
the tender skins of & byaine. Also vnc-
tuuous meate easeth the spiritual mem-
bers, as it fareth of butter, but some vnc-
tuuous things grieue & best for dyines &
is therein, as it fareth of oyle of nuts, for
such haue not pure vinctuousnes. All such
things lesseth & easeth sores without the
body, & softneth hardnes, and ripeth wo-
rsumes and botches, and gendzeth mat-
ter by moysture thereof: for it dissolueth
and tempzeth more then it wasteth.

De Sapore salso, cap. 46.

Salt saour commeth of heat & dyines
in meane substance, for passing heat &
dyines openeth many pores & holes: for
dyines with heat lareth some & vnbinder,
eth, & constraineth & bindeth w colde, &
therefore much substance thereof entreth
into & pores, & for & parts be greatly de-
parted, & much substance entreth & com-
meth therein: therefore & soule hath no li-
king in & pcesence of it, but hath dysli-
king thereof. In Salt saour be 4. elemets
in certaine ppozition, & not euen like
much of all, for fire & earth haue & ma-
strie but moderately, & of moderate fire
commeth moderate heate, & of moderate
dyines & moderate heat, commeth mode-
rate boyling & seething of moysture: and
so & watry places and airy be dissolued,
& turned into meane fire parts: and by
moderate dyines & substance moderately
dyeth, & so therefore liueh hot substance
by heate. Salt things cleanseth and tem-
pereth and departeth moysture, if they
be taken into the body, and biteth & sto-
macke: and the guts being so bitten, be
moued to put out moysture & is dissol-
ued. And salt things, cleanseth and softe-
neth hardnes of flesh: for by heat & dyi-
nes thereof, they depart the salt super-
fluitie of moysture, and so they mollifie.
Also softe things harden softe substance:
for with heate and dyynes thereof,

Gnawing

they

they consume the superfluous moisture. And so the airy parts be the more fastened. Also they purifie the substance of a thing, and so consequentely conserue it: for salt thinges, insomuch as they bee salt, dissolue and departe. And therefore rottenesse gendered in some case, is wasted and destroyed by heate and drynes of saltnesse. Also saltnesse hath much of earthy matter, as it is sayd in Dietis, & hardneth therefore flesh, and maketh it the lesse disposed to corruption, as it is sayde there, and doth alway also scabbes and superfluities that be in the body and in the skinne without, and that wasting the superfluitie of humours, that are betwene the skin & the flesh, and cleanse: so y^e skin of superfluities: & abateth also the swelling of dropfie, and that for the same cause aboue sayd. And it dryeth and wasteth all superfluitie y^e is gathered in such place: And helpeth y^e biting of a mad hound, or of other venomous wormes & beasts, and draweth out all the venom: therefore it is good to wash such wounds speedely with salt water, for it draweth out the mallice & the venom, as he saith. Also salt flesh is best watered & tempered in salt water, and the saltines is not better drawne out of the flesh, then by watring in salt water. And I thinke, y^e that is for likenes, by y^e which salt water draweth out y^e salt of flesh, & what is therein like to it selfe, because of accidentall & kind heat y^e hath mastery in salt water. Also salt hardneth in fire, & melteth in water, & is destroyed in no wise, & no wonder. For if that saltnesse & hardnesse is made by drynesse, the softnesse & the melting thereof is made by moisture, as it is in y^e melting of salt, but greace is made fast and hard by fraying and by colde, no wonder then though it melt by heat. Whereof loke before in. li. 15. de Venis terre. ca. de Sale.

De Sapore amaro. ca. 47.

Bitter saour commeth of heat in the third degree, and of drynesse in the second, and thicke substance, & so heat with drynesse maketh great departing, & so the instrument of tast is græued, & the saour

is bitter, græuous, and contrary to tast. In the composition of this saour, be foure elements in a certaine proportion. But herein fire & earth haue y^e mastery, but there is more of fire then of earth: and so of great mastery of heat commeth greate boiling, and so the watrye partes and airye be the more dissolued & made fyre and earthy thicke, but for the drynesse hath meane mastery, the substance abideth thicke & not made thin. And by working of drynesse and of heat, bitternesse is grounded therein, and all bitter thinges græueth to the tast more then any other thinges with simple saour, for it maketh more the parting and dealing, & though bitter thinges haue lesse heate then sharpe thinges of saour, yet it maketh more dissolution and departing in the tongue, and græueth more by pressing & thrusting. Also bitter thinges purge Cholera, for they be like thereto in completion: or for in Cholera be many pores that take the bitter thinges, that maketh the Cholera flæting and thinne and wosing, and byingeth it out in that wise. Also bitter thinges exciteth appetite, for it putteth out Cholera that is often gathered, as a thing that is light about the mouth of the stomacke, & febleth the appetite. And also thicknes of bitter thinges helpeth thereto, for they hold down the meat in the ground of the stomack, & so the ouer partes bee voided, and as keth meat. Also bitter thinges vnscoppeth the spleene and the liuer, for with heat it openeth the pores, and dissolueth and beareth downe the humours that be dissolved with thicknes, & putteth them out. Also bitter thinges be contrary to worms, and flæth long worms in the wombe, and no wonder: for such worms come of corrupt steame, and liue also by steame. And it græueth y^e spirituall members, & neuertheles both by sharp substance, & by great drynes they bee made smothering & softing. Also bitter thinges saueth the bitter thinges, for if they bee tempered with some licour, they haue those thre, that needeth to conseruation and sauing, they wast as much as dissolue, and enter deepe in the thing, and lieth in thicke substance, and hardneth the thing, & ma-

Fire hard
neth salt,
& water
melte it
Cold free
feth tal-
low, and
hardneth
it, & fire
doth so-
deinlye
melt it.

heth it the lesse passible. Also it helpeth colde Couts and the palle, dissolving & wassing the matter; and dryeth colde scabbes, and openeth also the wayes of the bladder and of the reines, and breakeheth the stone, and comforteth the mother, and exciteth and bringeth out menstruall superfluitie. And though it greaue the tast, yet it is more needfull to many other things then is sweet things.

De sapore acuto, ca. 48.

Sharpe sauer commeth of heat and of drynesse, that is in the fourth degree in subtile substance, and thereof commeth right great opening of pores and departing of parts, & entreceth for the substance thereof is subtil, & commeth and heateth the kin of tast with sharpnesse thereof. In this sauer be foure Elements, but not all alike, for there is more of fire & of earth then of other Elements, and is therefore sharpe & hot because of mastery of fire, and full drye because of earth, of great mastery of heate commeth greete boyling, and turneth these parts of earth and of water into fire partes: And the fire partes be sharped, and great drynesse maketh the substance dry, subtil, & thin, & so sharpe sauer commeth of great mastery of heat & of drynesse in subtile matter. And thinne things with sharpe sauer biteth, and be full hot and dry, and maketh dissolution & departing, for subtil substance commeth into the partes and departeth them a sunder, and therefore there is biting and fretting. All such things fret and dissolve, for by qualite and by substance it dissolueth and departeth parts from parts, and entreceth depe within, and it comforteth the vertue of appetite, for it wasseth superfluitie in the members: And so when the pores be voide and cleansed, because of the boylance the appetite is the stronger. Also with sharpnesse it pricketh and biteth the sinewes of feeling, and exciteth appetite in that wise. Also such biting things nourish but little, for of great heat and drynesse commeth sooner burning then digestion, and therefore it nourisheth lytle. And be also by their completion contra-

ry to kinde, & be therefore abhominable. And so kinde desireth them not, but putteth them of.

De Sapore acetoso, cap. 49.

Sowre sauer commeth of colde and drynesse in the second degree in subtile substance. And a sowre thing layde to the tongue, draggeth & thirleth by qualities. And so sowre sauer commeth of two contrarie workings. In this sauer be foure Elements in certeine proportion, but not all alike much: There is meane coldnesse, and of meane mastery: Of earth commeth meane drynesse: Cold beareth downe the heate, therefore the heate maketh but little boyling, and resolueh some, and wasteth the partes of fire and ayre, as the more subtil parts, and dissolueth the parts of earth and of water, and maye not wast and consume them at full, for the fire is lytle. And so thicke parts be made subtil and not wasted and consumed. And so colde and drynesse haue the mastery in subtile substance, and thereof commeth sowre sauer. Sowre things make good appetite, for because of colde and drynesse it moueth towarde the middle, and so it beareth downe the meate to the ground of the stomacke. And so the mouth of the stomacke is voide, and seeketh the boydnesse, and desireth meate. For desire is working compowned of vertue of kinde appetite, and the vertue of feeling. Also sowre things lareth the full wombe, and stoppeth the voide wombe, for if subtile substance and sowre findeth much moisture in the stomack, it carneth and cutteth it, and maketh it thinne, and so able to steere and to passe out of the stomacke. But if the stomacke be voide, it findeth but lytle moisture. And sowre things dryeth it with drynesse, and bindeth it with colde. All such things openeth stoppings of the splene, and of the liuer, for it openeth and carneth and departeth humours in the pores, not by qualite, but by subtile substance. Also such things greeneth the spirituall members, & maketh them stretche with coldnesse, and rouge with drynesse. And if

they be put in the body without, they smite againe hot humours, & so it doth in legges swollen, for with holding of menstrual blood or Emoroides, swageth and abateth some, if they be washed in hot vineger. Loke of this matter before in Tractatu de Aceto, li. 17. in the treatise of vines and of wine.

De Sapore Pontico, cap. 50.

SApor Ponticus is sowzish sauour, and is ingendered and commeth of colde & drynesse in the third degre in the substance that is thicke, and such thinges layd vnto the tongue, constraineth & bindeth, and the substance entreth and fastneth the parts, and that sauour is called Ponticus. In this sauour that is called Ponticus be foure Elements in greates vneuenesse, for water and earth haue the mastery, and fire and aire be ther vnder of great mastery. Of water commeth strong cold, and of earth commeth great drynesse. Therefore there may not be transmutation and chaunging, for there is default of heate and of humour: And so for colde and drynesse haue there the mastery, the substance must needs be boytous and thicke, of mastery of colde and of drynesse: this sauour Ponticus hath this property, as I sa. saith: for sourenes w liking sauour is the more liking, & with vnlking sauour the more vnlking: and the cause is, for if sowzenesse with swete things and vntuous cometh into y pores, it maketh the swetnesse abide there the longer time, & the lyking is the faster therein, & abideth there long time: and so it fareth of vnlking sauour, and therefore it is, y euer the nether the bone, y sweter is the flesh, for the bones be melancholike colde and dry, and flesh in his kinde is sanguine and swete, and so there is sowzenes & swetnes medled, and that for the more liking. Also therefore Warts flesh is liking, and Mothers also, for sowzenesse of complexion of the beast medled with swetnes of the flesh. And the contrary is of wormewode & of Fumiteri, for if bitternes be medled with them, as Aloe & other then they be, the more bitter they be, & græueth the tast y

more, and sowzish things exciteth appetite, and lareth after meat, and the cause is, for they beare downe the meat, as it were a presser or a wench, and stoppeth & bindeth before, for they constraineth & binde the sinewes, and stop the wayes with thicke substance, & with colde and drynesse, & so meat that is taken is held & maye not passe with their thicknesse, and stoppeth the spleene and the liuer, and breedeth passions, Colica passio, & Illiaca passio, and stoppeth the guts with their thicknesse, & letteth out passing of durt and of fumositie, & græueth also the spirituall members, for they make them rough and dry, and stauncheth casting & spuing, if they be layd to duely without, and abateth hot swelling, and stauncheth blæding, and limiteth the sinewes, and maketh the teeth on edge.

De Sapore Stiptico, cap. 51.

SApor Stipticus is also a sowzish sauour, & commeth of cold and of drynes in meane substance. In this sauour be 4. elements in a certeine propoztion, but not all like: for water & earth haue mastery therein, but not so much as in other sowzish sauour that is called Ponticus. Of water commeth cold, & of earth commeth drynesse, & colde abateth the heate, & therfore the heat maketh but litte boiling, and the substance is some deale resolved, but not wasted, but some deale fastned by drynesse, and for drynes may not all fordie it, nor wast all, ther leueth meane substance, and is diuers, and other sauour then Ponticus y cometh of the same causes, though it be more strong in thicke matter. Therefore this sourishnes that is called Ponticus, as I sa. saith, y letteth onely leuen diuers sauours, accounted Stipticus, vnder Ponticus. And he meaneth, that Ponticus is more sowze then Stipticus, and so they be not diuers of diuers kind, but onely that one is more sowze, & the other lesse sowze, and therfore either acordeth with other in working, but the one worketh lesse, and the other more.

De Sapore insipido, ca. 52.

The ninth saour is called wearishnesse or vnsaourinesse, and that may be sayde in two wayes, *Privative* and *Positiue*: *Privative* is called vnsaourie, if the saour therof may not be knowen by the tast of the saour, as the saour of water is not knowen by the tast, for great vnlykenesse thereof to the lier of tast, for water is simple in comparison to the tongue, and taketh foure things in his composition: *Positiue* saour is called vnsaourie, that is not knowen by the wit of tast, passing the first degree toward a stronger saour, as the white of an Egge, of the which the substance is meane, and heat and coldnesse passeth not disemperately the first degree: Such wearish things be Gourds, Citrons, Melones, and other such, that be more vled in medicine than in other meat, and nourisheth but little, for they haue no lyking saour, but their substance is fleeting, and abateth thirst with moisture & colde, & quencheth Cholera, and heat, and increaseth Fluxus, and breedeth Fevers Cotidiane, & fessureth or excite all other feamaticke cold and moyst passions. Wearish saour cometh of colde and moysture in meane substance: Therin as in other be foure Elements, but not in euen proportion, for water & aire haue the principal mastery, and earth the secondary mastery: When for strong colde and meane drynesse, the dry parts and ayre be chaunged into watry parts and earthy, but for mastery of moisture withstandeth, that the substance may not come to the drynesse of earth, & substance leaueth meane with mastery of colde and of moisture, that is because of this saour, that is by a mistle vse called vnsaourie. Of simple saour and of diuersitie and kinde thereof, this shall suffice for this time. All this is taken of Isaac, of Galen, and of Constantine, authors of medicine. And some saours be compounded, as colours be meddeled & odours also. And these saours worke diuersitie by diuers composition, for it worketh one wise in standing thinges, &

other wise in fleeting things: other wise in hearbes and trees, and other wise in men & in other beasts. Whereof it is treated before in booke of kindes & properties of thinges, and of bodies with soule and without soule: but of licours, in the which saours be grounded, I holde it good to fulfil that that lacketh in the other booke.

De Liquore, cap. 53.

Licour is fleeting and is gendered by digestion in hearbs, trees, and grasse, & also in bodies of beasts, and is wyong & thrust out of medled bodies by violence and also by strength, and not that euery humour is called licour, but onely y^e humour, y^e which cometh by craft or els by kinde out of hearbs, out of trees, and out of bodies of men, and of other beasts. In lyke wise as milke and vyne issueth and cometh out of beastes, and wine and Oyle cometh of trees, and honnie cometh of flowres, and Sider of fruit, Ale of Corne, and some wofe cometh of worde, Crabs, and of Carnades. And among these licours, some be simple, and some compounded: Compounded be those that be collect & made of diuerse things medled together. And those be simple that liue and abide without anye meddeling, right as they came first out of the substance. But no licour is so simple as water, for it abideth in purenesse of Element. All other licours and humours be made of the foure Elements, but those that be not meddeled with other be called simple, in the which simple qualities of Elements haue the mastery by the first composition and making, and be first purged and cleantied of drosses of earth, by kinde or by craft. And by diuerse meddeling of licours and of qualities of Elements, that haue the mastery, licours haue diuers completions, odours, and saours. For licours, in the which heate & moisture haue the mastery, be most sweete: And these, in the which heat & drynesse haue the mastery, be most bitter: in which is heate with drynesse, are most sharpe: in the which colde and drynesse, be most soure and

Balsami-
nus,
Oyle of
Balme.

softly; but in the which cold and moi-
sture haue the mastery, be worlly and vi-
savoury, as it saith of Peisone, & other
such. And some licours by drawing of
heat of the Sun, cometh when y rinds
be slit, as Balsamus and Terebintina,
& Lacrimis, that is first cleansed by heat
of the Sunne, and fastned and turned in
to the substance of Piere. And some li-
cour is pressed and wrong out of fruit of
trees, as wine, oile, and other such: and
some by great craft and burning in cer-
tain moysture, y cometh at endes of cer-
teine woode, while it burneth, as doeth
Colophonia, and Gally, Pitch, and some
Oyle of the tree Iuniperus, & other such.
And some cometh of iuyce of hearbes,
as Apium & Aloe, and other such that
be dried with heat of the Sun or of fire.
And some cometh of the dewe of hea-
uen, and falleth on floures, and bee fast-
ned there aboute, and made by crafte of
Bees, as honnie. And some cometh of
veines of the earth, as water of Salte
wells, and water Nitum and Allome, &
other such. These differences, properties,
and causes of licours be sufficiently trea-
ted and shewed before, lib. 17. de herbis
& Arboribus, & earum Succis. And lib.
16. de Venis terre, & lib. 8. de passioni-
bus aeris, where it is treated of the kind
of Panna and of honnie, that be accoun-
ted and gendered of the ayre: neither the
lesse of honnie somewhat shall be sayde,
and also of Milke and of Whey and of
Butter, that be milked of vdders and
teates of beastes, of the which it is not
much spoken of before. *De Melle. cap. 34.*

Honnie is called Melle, and hath that
name (as Isidore sayeth, lib. 20.) of
Mellisse in Greeke, as much to saye in
Engliss, as Bees, for the Greekes call
Mellisse, Bees, for by wonderfull craft
of kinde, Bees arayeth hynnye, that is
first made of dew of the ayre, & is found
in leaues of Herbe. Wherefore Virgil
sayth: *in odorem. canis. hinc. a. d. n.*
Protinus aer mellis coelestia dona.
And The heauen giueth honnie to the
aire. And so yet in Inde and in Arabia
honnie is founde in boughes and in
leaves, hanging as it were Salt, as bee

sayeth. And generallye all honnye is
swete. But in Sardinia honny is bitter,
for therein is full much Wormewode,
and Bees liueth thereby. Whistons tel,
that treate of kind of things, and name-
ly Galen, y honie is vnprofitable meat,
and grieuous to childezen and to young
men, in the which is much heate, and ac-
cording to full olde men and cold, with
wine and with hot meates. *Huc vsque
Isidorus, libro. 20. capitulo. 1.*

Also honnie is most swete lycour,
by medicinall craft gendered of most pure
matter, but by heate of the Bees that
gendereth the honie, by medling of some
hot thing with honnie, therein is sharp-
nesse meddeled with swetnesse. The
swetnesse of honnie is moze hotte and
lesse moyst then other swetnesse, as I-
saac sayeth. When honnie hath much
heate and ayre, and lesse of earth, and of
water, and much drynesse both of fire
and sharpnes also, and lesse cold humors.
Wherefore honnie is termed hot and
drye in the end of the second degree: But
for the substance therof is nigh meane &
temperate, honny cleanseth much, & wa-
sheth, and maketh subtil and thin, and
carueth with heat thereof, and departeth
thick humours in the body. And for hon-
ny is hot, it is nigh sharpe, and pricketh
therefore the guts, and moueth them to
put out drafts and dirt. Also such swet-
nesse is the swetnes of hony, with much
sharpnesse and heat, and stoppeth not the
waie of the spleen and of the lyuer so
much, as both swetenesse that is cleane
& pure, and without medling of other sa-
uour, as Isaac saith in cap. of foure di-
uersities of swetnesse and saour. Also
for honny is such & temperate, honny is
much according and friend to kinde, and
liketh it selfe much to the members &
stancheth with thicknesse grieuous run-
nings, and straineth pores & holes that
be too wide, and kepeth and laueh well
temperate kind, & letteth humours that
be ready & disposed to y sure. Neuerthe-
lesse, yet hony laeth grieuous humors.
For honny hath contrary dispositions of
matter in the which it worketh, for it
hardneth matter that is soft, & softneth
and departeth matter that is harde.

As

As Isaac sayeth, Honnie, keepeth and sa-
ueth and clenseth and tempereth bitter-
nesse, and is therefore put in conserva-
tiues, and clenseth medicines to temper
bitternesse of Spicery, as it is sayde in
Antido. N. But rawe honnie not well
clarified, is right ventous, and breedeth
curling and swelling in the wombe, and
turneth some into euill humours, and
stoppeth by his gleaming the liuer and
the splene, and kindleth Cholera, & breedeth
the feauer that is called Diurna,
and stretcheth and haleth the body vnder
the small ribbes. And greeneth them y
haue the euills Collica passio, and Hili-
aca passio. When as Constantine sayth
and Isaac in Dietis, honnie hath diuers
working, for some honnie is wholesome
and keepeth and saueh health, and lar-
eth in some disposition, and breedeth euil
humours and venime. And the more red
it is, the more hot it is and sharpe, and
departeth the more, and thirleth & clean-
seth. And the more white it is, the lesse
hot it is and sharpe, and the more sweet
it is, and more pure, and with good smell,
the better it is. *(Additio.)* *(Plinie)* although in his 11. booke of his
naturall hystorie. Chap. 8. he writeth y
honnie is gathered of the flowres of all
Trees, and Sets of Plants, except Soot
rell, and the hearbe called Chenopode,
(which some call Goosefoot) yet he affir-
meth that it descendeth from the aire: for
in y. 12. chap. of the same booke he writ-
teth thus: This cometh from y. ayre
at y. rising of certeine starres, and especia-
lly at y. rising of Sirius, and not before
the rising of Vergil, which are y. sea-
uen starres, called rhades, in y. Spring
of y. day, for then on y. leaues are found
a fat dew y. tasteth swete, and is clame-
mie, which after is become corrupt, &c.
This is y. mill dewe, which Waxes take
least of, and is gone by y. heat of y. Sun,
or euen the Waxes die abroad, plinie here-
in knew much, but not all thinges, and
they are not wise y. will leane so much
vpon plinie, as if there were no better
knowledge found thence his time.
Of the Elementall ayre proceedeth the
originall of honnie, and is gathered by y.
Waxes from flowres and hearbes, & from

the Trunke of y. Trees is distilled y. moist
and thin licour (and not vomited) y. cla-
mie substance gathered vpon y. smallest
legges, and so brought to y. hinc, & there
wrought by such arte, as passeth euery
dreaming skill to surmise.)

OF Hunnie.

Honny is of great quantitie in north
regions, as plinie writeth in y. 11.
booke of naturall Hystories, & 13. chap.
as in some places of Germanie, honnye
is found in such quantitie, y. there haue
bene same honnie combs of eight foote
long, and blacke in the hollowe part, &c.
Honnie as well in meate as in drinke,
is of incomperable efficacie, for it not
onely cleanseth, altereth, and nourisheth,
but also it long tyme preserveth y. vn-
corrupted, which is put into it, insomuch
as Plinie sayth: Such is the nature of
Honnie, y. it suffereth not the bodyes to
putrifie. And he affirmeth, y. he did see an
Hippocentaure (which is a beast, halfe
man, and halfe horse) brought in honnye
to Claudius y. Emperour, out of Aegipte
to Rome: and he telleth also of one Pol-
lio Romulus, who was aboue a hundred
yeares olde, of whom Augustus y. Em-
perour demaunded, by what meanes hee
liued so long, and retained still y. vigour
or liuelynesse of body and minde, pollio
answered, y. hee did it inwardly with
Head, (which is drinke made with honie
& water) & outwardly with Dyle. Democri-
tus was also of y. same opinion, a great
Philosopher, and being 100. yeares olde,
& 9. prolonged his lyfe certaine dayes
with the enapouration of honie. Aristotle
writeth of this excellent matter,
most wonderfully wrought, and gathe-
red by the little Bees, as well of y. pure
dew of heauen, as of the most subtil hu-
mour of swete and vertuous hearbes,
and flowres, be made licours commodi-
ous to mankinde, as Head, Matheglyn,
and Drimell, Head, is made of parte of
honnie, and foure times so much of pure
water, and boiled vntill no skumme doe
remaine, is much commended of Galen,
drinke in Summer for preservng of
health. It cleanseth the brest and lungs.

Addition

*Additio.

Matheg.

Matheglin, which is most used in Wales, by reason of hot hearbs boyled with honny, is hotter then Mead, and more comforteth a cold stomacke, if it be perfectly made, and neyther too new, nor too stale. Drimell, is where the one parte of Liniger is put, double so much of honnye, foure times so much of water, and that being boyled to a third part, and cleane skimmed, is good to cleane the stomacke of fleame, or matter undigested, so that it be not red cholar, &c. Sir Tho. Eliot. chap. 22. fo. 35. in his booke, The Castle of Health.

De Fauo. cap. 55.

The honnie combe is called Fauus, and hath that name of Fouendo, nourishing and succouring, for honnye medled with ware is called Fauus. For in Cells made of Ware by a wonderfull craft or skill Bees gather honnye, and keepe and succour the lycour therewith. And so the honnie combe is called Fauus, as it were Fouus or Fouens, nourishing, comforting, and succouring, for the honnie combe comforteth and succoureth the honie therewithin. Or else it hath this name Fauus, of Fauor, for it is full fauourable and lyklyng to the tast, and to eate. Therefore Ildore sayeth, that Fauus commeth of this word of Greeke Fagin: for honnie is moze eaten then dronke, Fagin in Greeke, is to vnderstand, Eate. But some men doe call Fauus, honny wyng out of the ware, & purged at best, in the which the tast findeth much sweetness. A certaine beast is called Melota, and hath that name for it longeth and desireth honnye: and so this name Melus and Melota also, commeth of this name, Mel, honie, as Hugutio sayth. Also the Beare loueth honnie most of anye thing: And he breakeith trees, and climbeth on trees for loue of honnie combes, and not without peryll, as Aristotle sayth, libro. 18. For sometime among honnie depe in the hie, breedeth certeine small Wormes, as it were Spiders, and doe spin and weaue and make webbes, and haue the mastery

of all the hie, and therefore the honnye rotteth and is corrupte. Also they: honnye is good when it is taken out of new ware, for honnie that long abideth in olde ware, wareth redder, and the corruption of honnie is lyke to the corruption of wine in flakets, & shall therefore be taken in time. And honnye is good when it is lyke golde, as he sayth. Also hee sayth, that Bees doe sit on the hie and sucke the superfluitie that is in the honnie combes. And if they did not so, the honnye should be corrupt, that is in the combes, and Spiders should be generated. They sit on the combes, and doe keepe busily that those Spiders haue no mastery, and eate them if they find them, and should els all die.

De Mulso. cap. 56.

Mulsum is drinke made of Water or of Wine, and honnye meddeled together: And the Grekes call that drinke Mellicratum, as Idromel, that is made of the iuyce of Apples, and of honnye meddeled: And Rodomell, that is made of the iuyce of Roses, and honny medled.

De Medone. cap. 57.

Meth is called Medo or Medus, as it were Melus, and is drinke made of honnie and of water well sodden after the best manner. And breedeth swelling and curling in the wombe, and hard gnawing, if it be rawe, and the honny not well pured, and soasmuch as it commeth some into fumositie, it cometh vp to the head, and greueth it with diuerse euills. And if it be well sod and stale, it is lyklyng to the tast, and cleareth the voyce, and cleanseth the wosen and the throate, and the pipes of the lungs, and gladdeth and comforteth the heart, and nourisheth and fatneth the bodye, but to them that haue soze luyers and splenes, and the stone, it is lesse accordyng, for it stretcheth and stoppeth the wayes, and it is ordered with Mirta or Ruscum, and with other hearbes of good smell & odour, to be moze whole.

Mirtus,
knee
holme, or
Butchers
broome.

some and the better smelling, and to endure and last the longer.

De Claretto, cap. 58.

Claret is made of wine and of honnie and swete spicerie: For good spicerie is grounde to small powder, and put in a linnen bag that is faire and cleane, with honie or with Sugar, and the best wine is put vpon the spicerie, as who maketh lye. And the Wine shall be oft put thereon, vntill the vertue of the spicerie bee incorporated into the Wine, and be clarified. And so Claret draweth of Wine might and sharpnesse, and holdeth of the spicerie good smell and odour, and boyleth of the honnye swetnesse and savour.

*Additio. (*The olde kinde of Hypocrasse.)

De Pigmento, cap. 59.

Pigmentum, as Hugution sayth, hath that name as it were Pilis mentum, quod sez in pila est contusum, that is, beaten in a mortar, of the which spicerie by Pigmentarie craft, is made lyk king drinke and Electuaries, and so they that sell and grinde spicerie, and make confections thereof be called Pigmentarij.

*Additio. (*A blancher of drugges, whereof are made speciall tastes of powder, perfumes and Wines.)

De Oximel, cap. 60.

Oximel is called so for honny, for the matter thereof is confect of honnye and of vineger: For first vineger is sodde with necessarye herbes and laring roots: and then the Vineger is strained and cleansed, & then is put thereto pure honny & cleane clarified at best. And is sod again on easie fire & soft, vntill it be thicke: & is purged with the white of an egge tempered with vineger, & put to the Drimell, when it is a little sod, for the egge draweth to it selfe al the filth of honny, & maketh it fleet aboue: then the Pigmentaries or the Lech skimmeth away the filth warily with a feather, & then the Drimel is put

Looke in the chapter of honie for these like compounds

Garblers, of perye culners which counterfeit phisicke.

in a cleane bore. And Drimel is given wth hot water to defieging & softning of harde matter, & to open pores, & to temper stopping. In medicine might lightly be of peril, but it were prepared to bring out the matter sone, & if digestion be before taking of Drimell. No such doinges by right, such crafte of water and of Sugar with diuers spicerie is made a sirop. Now fretting and laxative, now rosius & stopping, now compounded, and now simple.

De Cera, cap. 61.

Ware is the drasse or drags of honny, & within the substance thereof Bees gather the licours of honny medled with the drasse of ware, as Aristotle saith, li. 8. Therefore who that will keep honny in his purenesse, shal depart it by time from the substance of Ware. And ware hath this property, that among all drasses of licours, it floateth aboue, and sinketh not to the bottome when it is hot, but cometh vpward & floateth aboue, and that maketh the parts of fire & of ayre, that hath the mastery therein. And so Ware molten in water beareth downe y^e water & floateth aboue, for therein is much lightnesse of ayre, and moueth vpwarde because thereof, and the more new ware is, y^e better it smelleth, & is the more pure & y^e better to worke, & the more able to take impression & printing of diuerse figures & shapes: and both figures printed and letters written therein dureth & lasteth the longer time, and such Ware is called Virgins ware. Also Ware is good and needfull to many doinges, for it is good in medicines and in diuers ointmentes and confections: For it heateth & resolue, tempereth, openeth, ripeth, & draweth and wafteth vapours: And is also good to feeding of light, and therefore ware serueth on temples & on Alters of Gods, and on tables of Lordes: and cerueline doings and vsages be called Ceremonie, & haue y^e name of Cera, ware, or of Cereis, ware tapers, for in y^e Ceremonies of y^e temples, ware tapers were offered, & yet be, as Hugution saith. And so they y^e serue in churches of ware candles be called Ceroferarij, as they y^e ser-

It was in times past before matins and Idolls.

ueth

Sextines
of Saint
lubbers
light.

meth in halls of kings and of Bishoppes be called Primicerij, as he sayth. Also letters be sealed with ware cloased & patent: And priuie is hidde vnder Ware, & priuiledges be confirmed with Ware. Tables be filled and dressed with ware, simple or coloured, and therein be letters & diuers figures or shapers written or planed by the office of pointills. And for diuers vse linnen clothes be ware: And ware keepeth & saueth bookes fro raine & fro water, for ware is some deale vntous, & sucketh in moisture, & suffereth it not to perishe, & fall by the boales of leared cloth. Ware melteth and fapeth in heat, & hardeneth in colde, & cleaueth not to wet things and rough. And therefore scales be wet, for y ware shuld not cleue to the letters and printes thereof.

De Cereo, cap. 62.

A Ware taper is called Cereus, & hath that name of Cera, Ware, for it is made of ware, as Ili. sayth, li. 20. Ware of speaketh one, and saith in this maner. Hic cera nocturnos prestabo cereus ignis.

Subducta luce altera sum tibi lux, &c.

As he saith, the meaning followeth, for vse of Tapers serueth to see by that light other things that be in darknesse. For in the Taper be three things, the matter, & vse, & disposition and shape, and the matter is treble, as Ili. saith, the ware, wike, & fire. The wike is made of hempe thid, & the ground and fundament of the Taper, & the ware compasseth the wike, and findeth & nourisheth the fire y is lyght, & is end and complement of either. For it worketh in the ware & in the wike, and turneth them into his owne likenes: and things of diuers kinde haue with themselves wonderfull & most couenable vniue: The shape & disposition thereof is round & long, & great at the end. The vse thereof is to stand on a Chandelier, and to be holde and bozne before Lords.

(A Chandelier was long spires of wood wheron y taper stood, whereof some were made of brasse, hanging on chains in the halls of magistrates, & some with sockets for lesse Tapers.)

De Lacte, cap. 63.

Milke is white licour & swet, gendered of bloud by working of heate in teats & paps of beasts. As Ari. saith li. 18. Milke is bloud sod & defied, and not corrupt: For when the childe maye not for greatnesse be fed by the nauell, then kinde ordaineth him milke of mensstrual bloud, that commeth of the paps and teates, and is there digested and sod: and taketh white colour of the whitenesse of the kernels of y teats and paps, as Constantine saith, libro. 19. For milke and mensstrual bloud be all one kind: therfore kind maketh milke to feed the childe without y wombe. Therfore shall not milke be before birth time, nor much thereafter, but it happeth against kind. For in y time digestion of milke is compleat in beasts, y haue one time ordeined to bring forth their brode. But in women is diuersity, therfore milke must needs be good after 6. moneths. And milke is swet when it is well digested, and that is needfull for meat of beasts y is swet, for all beasts meat is not but swet & well digested, as he saith, li. 18. Also li. 6. Ari. saith, that no beast y laieth egges, hath milke, nor teats and paps, & in every milke is a thin part & watry: and a thick part is called chafe, & the moze thick milke is, the woze chafe is therein. And milke of beasts y be toothlesse aboue, renneth, and milke of beasts with teath in either iawe, renneth not, nor tallow of such beastes: And milke of such beasts is swete and thin, as Camells milke, and Pares milke, and Asles milke. Also he saith there, y in some countries the people abide not conception of Goats, but frote their teats & vorders with nettles, & then first commeth out bloud, & after as it were matter, and at last commeth good milke, not much woze then the milke is when they haue yened. No milke is in the teats of men generally, though it semeth y it happeneth otherwise: some hearbs haue white humors, as Tirmallus, & some trees also. The fig tree hath humour white as milke, as Ari. saith ther. Milke of beasts renneth, & among all beasts, the Bitch

The Sow
Thistle, &
y Spurge,
vwhereof
are seuen
sundry
kinds, ha-
uing a mil-
ky iuyce
& biting.

bath thickest milke, except hares & sows, & is most thicke in farrowing time, and wareth thin afterward, as Ari. saith, li. 6. in sine. The Cowe hath no milke before calving, and hath good milke after. But when it is first congealed, it is as it were a stone, and that happeneth when it is medled with water, as he saith. Also in 9. he saith, that when a child is nourished with hot milke, his teeth springeth the sooner: and after cleansing, womans milke multiplieth and increaseth. Some women have milke onely in the head of the teate, & some in other places of the teate. And when the milke hath not good digestion, then it congealeth, and the breasts hardeneth, for all the breasts bee right soft. And if any haire cometh therein, there falleth a great sickness y^e is called Pilosa, and the ach ceaseth not ere y^e haire cometh with y^e milke, or rotteth, & cometh out in that wise. And while the milke cometh & renneth, menstruum all blood is not generallye found. And some welch woman bleedeth menstrual blood, when her blood is right moist, & much when children sucketh, and be fed with much thicke blood that haue the cramp. If the nurse haue much multitude of milke, oft it noyeth and groweth. And a black woman hath much better milke, and more nourishing then a white woman. And Isaac in Dietis rehearseth such properties of milke, and many other, and sayth in this wise.

Milke is generally divided in three manners, for some milke is sweet & new milked, & other is soure & olde milked, or meane betwene both. The sweet is most saoury, & friend to blood, & nigh thereto, and tourneth some into blood, and is therefore good nourishing of blood. And is compoyned of three substances, that be diuerse in vertue & in working. One maketh thin and cleanseth, the second is thicke and stoppeth, the thirde maketh soft and thinne. Farthermore the substance of whey is watrye, and maketh thinne the Chese, the Chese is cold and thicke and stoppeth, therefore creame is vertuous and soft: And so milke with watry substance thereof is sharp, & tempereth and softeneth thicke humours, &

washeth and biteth the wombe and the guts, and laxeth and putteth out, and thirleth y^e veines. And openeth the stoppings of the liuer and of the spleen, and namely of the milke of Camells. And such milke helpeth them y^e haue the dropsie, as he saith. And there it followeth also: Cow milke and temperate, in his three substances, cleanseth the members with his watrynes, and withstandeth venim, & moisteth y^e members as butter, & beareth meat wth his chese from the mouth of the stomack to y^e ground thereof. Also milke is commended, for it nourisheth well the body, & turneth into likeness of blood, if it be taken temperately & in due time after cleansing of y^e body: and if it be taken into a body y^e is not cleansed, or in undue time, is tournd into euill humours that it findeth, and increaseth them, and is resolved and turned into hot fumosities, and is so cause of head ach, and if it find matter of feauer, he kindleth the feuers heat, if it finde the kinde heate feeble, then it sowreth some, & is soure in that stomacke, for when there is much humour and little heate, then is bredde sourenesse or rotting of flemme: therefore milke shal not be oft taken, but the body be temperate, and the stomacke void: for if the body be cleane of rotted humours & Cholera, & the milke is well digested, it nourisheth well the body, & maketh good blood, & much flesh. And moistneth the body without, & maketh the skin sayre and tender, as he saith. Also hee sayth, it accordeth to them y^e drinke milke to be fasting, and eate the milke hot and new milked, and they should not eate ere the milk be defied. Also it needeth to beware of too great traualle & mouing, until the milke come downe into the place of digestion, & be defied. For of vnorinate mouing and trauell, cometh too much heate sodeinlye gendered. And by such heat the vntuosities is resolved and turned into euill fumosities and grauous, & the thicke part leaueth vndigested, and breedeth many manner corruption, as he saith. And chosen milke (as he saith) shall haue foure qualities, colour, odour, smell, and saour. The colour must be white & clere, without any yelow, red, or wan.

Growing
of haire in
y^e nipples
of the
breast.

Good odour without heauy smel: The licour meane betwene thicke and thin. And a drop thereof put on the naile, abideth continual, and droppeth not away. And such a drop is shapen broad beneath & sharpe aboue. The sauour is good, if it be not medled with bitternesse nor with saltnesse. And among these diuersities of milke, womans milke is accounted kindly most temperate, for all milke followeth kindly the completion and kinde of the beast y it commeth of. And for the completion of mankind is most temperate and moze nourishing: therefore it easeth most smarting in the corners of the eien. And all that is said befoze of goodnesse of milke is found in the same discourse.

De Lacte Cameli. cap. 64.

Camells milke, by hot completion of the beast, is moze hot then other milke, and moze thin & lesse fattie or creamy, & lesse nourishing and is tempering, and openeth stoppings, & helpeth them therefore that haue the droppe, that commeth of stopping. The Camell is most hot of kind, therefore heat by waiking of blood, draweth out the vntuostie: for milke is not else but blood of sod: And Camells blood is salt and sharpe, and therefore it departeth humours, and maketh thicke humours thin. See befoze de Camelo, in Tractatu de Animalibus.

De Lactu vaccino. cap. 65.

Cowes milke is contrary to Camells milke, for the Cow hath not so much heate to drawe the fatnesse out of the blood, & therefore hir milke is full vntuous & most nourishing. For cow milke nourisheth moze then shapen milke, though sheeps milke be moze hot then cow milke. And the cause is (as he sayth) for though the Cowe milke be not so hot as sheeps milke, a litle fatnesse sufficeth to Cowe milke, and that fatnesse abideth in the milke, and passeth in the substance of Chese, and the milke nourisheth therefore the moze, for fat substance nourisheth moze then the substance of the Chese, for it is moze hot & moze moist,

& nere to the heat of blood, & turneth sooner into blood. And as men of olde time tell, things y turneth soonest into blood, nourisheth soonest, as it is sayd ther. But yet fat milke nourisheth better then fatnesse y is moze hot, for milke hath thin watry moisture, that softneth & entereth into the inner parts of the body, but fatnesse by it selfe stisseth aboue for y ayze that is therein, & maketh running, & hardneth by thicknesse of his substantiall moisture, and therefore colwes milke percelth & thirleth by watrinnesse thereof, and commeth into the inner parts, & maketh kind heat by fastnesse thereof, & groweth not much kind by scaritie of chese, but helpeth and susteineth, as he saith. Milke is vled in one manner of nourishing, for then it is vled with his three substances together. And otherwise to cleansing & to abate heat, for the whey is separated fro the creme, & other wise to moist, and then y fatnesse of Butter is vled. And the vse of milke is taken by thinnesse, thicknes, & meane betwene, as he saith ther. Milke is knowen in substance & in working: in substance, for y milke is best y is next to the completion of mankind, as womans milke, and y nere it is milked, the better it is, & the moze effectual against venim, & against the euills of the bladder and of the reines, and against greuaunce of the lungs, if aire cometh not therto, or changeth y vertue thereof, after it is milked. When milke in working is knowen, when the creme & the Butter is parted therfro & the Chese also. Then y whey is moze watrye & sharpe, as it fareth in Camells milke, that is lesse nourishing, and helpeth them neuertheles y haue the droppe, and that by watry heat and thin licour. Cowe milke is most thickest milke, and lesse thinne and watrye then other, and lesse sharpe, and moze Buttery, and nourisheth well therefore, and best agreeing to the stomacke, and comfozteth and coleteth the heate of the lyuer and of the stomacke, and maketh the bodye fat and huge, and healeth frettings of the guts and of the mother, and is the better and most wholsome, if the most deale of watrinnesse be consumpt & wasted by stones of the riuers that be heate sry hot, and

*Additio.

then quenched therein.

(*The new milke unscummed of his
creame, is wholsomest.)

De Lacte Caprino, ca. 66

Among the foresayd differences, Goats
milke holdeth meane: For after wo-
mans milke it is accounted most tempe-
rate in thre substances, therfore it help-
eth much against wounds & euils of the
lungs, & of the bladder & reines, if it bee
taken with Sugar. And whey departed
from the cheese & from y Butter, is most
drieng & cleansing and abating Cholera:
and much Goats milke drunk by it selfe,
runneth & curdeth sone in the stomacke:
& therfore because it shuld not griene the
stomacke, it is tempered with a litle ho-
nie & salt, & then it curdeth neuer, but vn-
curdeth if it begin to curd in y stomack.
And for Goats liue by dry meat and by
ends & crops of boughs & of bzaunches,
their milke is the lesse watry, & moze bi-
ting, & according to the stomacke: For of
diuers pasture commeth diuers milke,
for beasts that liue by fresh grasse & ten-
der, haue watry milke & thin, that grie-
ueth the stomacke. And those y eat lara-
tine hearbs, haue biting milke, and pic-
keth sinewes, and noyeth and lareth.

De Lacte Ouino, cap. 67.

Shepes milke is moze hot and drye
then Cowe milke, with lesse Butter,
and moze Cheese, and nourisheth there-
fore the lesse. And is not so according to
the body as Cow milke, & that is known
by beaue odour and smel. For as Gal.
sayth, Shepes milke hath moze heauye
smell then Cowe milke, and is therefore
fleamatike, and nourisheth moze then
Goats milke, and lesse then Cow milke
doth, and is also lesse temperate then is
Goats milke.

De Lacte Asinino, cap. 68.

Asles milke is temperate and nour-
ishing, and restozeth, but it lareth the
wombe, and softneth and moisteth mem-
bers that be hardened by drynesse & with

heat, and helpeth the bzeast, and abateth
the rough and straightnesse of the bzeast,
and helpeth the wounds of the bladder
and of the reines.

De Lacte Caballino, ca. 69.

Mares milke is much like to Ca-
mells milke in thinnesse, in sharp-
nesse, and in colour, and helpeth in Wo-
stumes of the mother, and exciteth men-
strual sure, if the cause of the menstrual
bloud be hot and dry. This milke hath
that pproperty, that none other milke hath,
as Isaac affirmeth.

De Lacte Porcino, cap. 70.

Sowes milke (as Isaac sayeth) is thin
and watry, for by coldnesse thereof it
abideth vnsof and vndigested, and help-
eth therfore little or naught, if it be ta-
ken for medicine. And if it be taken for
meat & sodde with iuyce of Barly, it bze-
deth al. & gendereth god nourishing and
moist, as he saith.

(*In the former yeres of olde age,
for want of better knowledge, manye
bled to seede of the flesh of vncleane
beasts, and bled their milke, which bet-
ter practise since, haue omitted.)

*Additio.

Qualiter se habet lac tempore
partus, cap. 71.

Milke of beasts that be nigh y birth,
is thinne and watry, for humours
be gathered in beasts in time of birth, for
the mouth of the mother is closed, & the
milke is medled with watry humours, &
is therfore greuous y time, & cause of
spuing & bolking, & softneth roughnesse,
& slippereth y roughnesse of y stomacke,
& lareth the wombe, & is hard to desie &
solwys, & runneth & curdeth in the sto-
macke, & bzadeth full euill sicknesses &
diseases, & smiteth the bzaine with sumo-
sitie y commeth therof, & is cause of head
ach and of stench of the teeth and of the
bzeath, & so if milke be too much corrupt,
or too much taken thereof, or if it be ta-
ken othertwise, or in other seasons the it
shoulde, it bzadeth many soze sicknesses &

euills:

euills: and nourisheth euill humours, and spozeth & corrupteth good humours, and helpeth and rotteth the stone in the bladder and reynes, and kindleth & lighteneth vnkind heate & feuerous. Also it infecteth the teeth and the gums, & breedeth full euill pimples and whelkes and scabs in children, and exciteth stopping of the liuer and of the splene, and of the reynes, and grieneth the stomack, and putteth out meate, by slippernesse, ere it be defied, and lareth so the womb. Corrupt milke breedeth these humours, and manye other euilles: but of good milke and euill, this sufficeth at this time.

*Additio.

(Milke, is compact of three substances, Creame, whereof is made Butter, Wheye, and Craddes. The most excellent milke, is of a woman, Cowes milke next, and Goats milke. Whosoever hath any appetite to eate or drinke milke, to the intent that it shall not arise in his stomacke, let him put into a vessel, a few leaues of Mintes, Sugar, or pure honie, and thereto poure the new milke, & so drinke it warme from the Cowe. Sir Tho. Eliot, fol. 33. in his Booke called, The Castle of health, cap. 20.)

De Sero, cap. 72.

Wheye is the watry parte of milke, departed from the other parte by running and curding, for running ioyneth together the partes of cheefe and of butter, and departeth therefrom & whey that is thin and watry. The effects and doings thereof is rehearsed before, and hath also vertue to cleanse and to wash away rottings and matter, for it washeth the guts, and clenseth their wounds of matter, and purgeth the breast, and quencheth thirst, and abateth the sharpnesse of red Cholera, and doeth alwaye wet scabbes and dyse, and vnstoppeth the Liuer and the splene. Loke before In primo secundum Isaac, there it is spoken of.

De Butiro, cap. 73.

Butter is made in this wise, & cream is gathered in a cleane vessel, & is long beaten with an instrument of tre, that is made therfore, the which instrument

Butter is called Butirum, & hath that name of Imbuendo, moistning & bawming, as Hugucion saith, for by the fatnesse thereof and moisture, butter moisteth those bodies which he toucheth, for butter is the flower of milke, and is full hot and moist, with mastery of aire, and therfore it is right fat: for Butter is kindly hot and moist, gleyning and fat, and nigh according to the complexion of mankinde as Isaac saith, and so Butter ofte eaten moisteth the stomack, and lareth the wombe, and namely if it be fresh and new. Therfore men in old time, lyked butter to oyle medled with fatnesse: and sayd, that who y wold take it, it would helpe him to spet, & cleanse the breast and lungs, and namely if ther be a postume therein, for it ripeth & tempereth and cleanseth the superfluities of the breast, and namely if it be eaten w Sugar or with honie: but then it ripeth the lesse, and helpeth the more to recovering, as he sayth. And he saith ther, that Butter is contrarie to venimne, and maketh the members moyste: and washing thereof softneth the roughnesse of the eyen, and purgeth and cleanseth the eyen, and ripeth and breaketh the postumes, and helpeth wonderfully the wounds of the lunges, and in lyke wise the thyoate and of the breast, and abateth fretting of the guts and of the reynes, and softeneth and slaketh sinewes that be assonied or thronke, or destroyed with the Crampe, as he saith. And Auicen sayth, that butter taken into the body, is a singular helpe against venime, if he that is poysoned, melteth butter in hot milke, and drinketh thereof a great quantitie: for the saltines ther stoppeth y waies, so y the venime thereof may not sodainly come to the heart. Also Butter dratweth all the venimne to it selfe, and maketh it cleane together, and bringeth it out of the body, by perbaking and spewing, as he sayeth.

Butter is made in this wise, & cream is gathered in a cleane vessel, & is long beaten with an instrument of tre, that is made therfore, the which instrument

In a Charne.

In some
shires.
they beat
the creame
in a payle
vvith the
flar of the
hand, and
so bring it
to butter.

is round and broad, with an hole there in: and the creame is beaten and stirred therewith, and by that stirring, kinde heate is excited and comforted in the substance of milke, and thereby all the fatnesse is gathered together, and floateth aboue, and the whey that is thin & watry, with chesie part sinketh dovne to the ground, as it were giuing the ouer place to the butter, as to the moze noble part and worthye, and then the Butter that floateth aboue, and is gathered and kept in a cleane vessell, for diuers vses, and needfull: and the moze fresh and new the butter is, the better it is: the moze sauerie it is, the moze liking it is to the taste. Fresh butter is fleeting and soft, but kinde heate hath moze masterye over the moyst partes, and wasteth them litle and litle, and maketh the butter some deale harde, and butter feedeth well, and nourisheth well, and maketh potage fattie and sauourie, and is therefore ofte put therein in steede of greace and of oyle, and is some deale salted, that it may the better be kept, and that his potentiall moysture may be tempered with the drynesse of the salte. For it is moze liking to the taste when it is meanly salt. And when butter is olde, the sauour thereof appaireth, and the odour also, and turneth into heauie sauour and smell, and is grievous to the taste, and is not then worthy to make fat and sauourie, but it is good to diuers medicines and oyntments: for often it happeneth, that thing which accordeth not to the throte, accordeth to some medicines.

*Additio.

(Butter is also nourishing, and profiteth to them, which haue humours superfluous in the breast, or lungs, & lacketh riping and cleansing of them, specially if it be eaten with sugar and honie. If it be well salted, it heateth and cleanseth the moze.)

De Caseo. cap. 74.

Cheese is called Caseus, and hath that name, as Ildore sayth, of Carendo, lacking or being without, for Cheese is wong and pressed in a chesie fat vntill

the wheye be pressed out, and departed from the watric substance of milke. And so cheese is called Caseus, as it wer Carens, lacking: for sometime cheese is drye and not hauing lycour & moysture as he sayeth. But Hugution saith, that this nowne Caseus commeth of Cadendo, falling: for it falleth and passeth awaye sone, and flydeth out between the fingers of the Deye wife, and cheese is the drastes of milke, for as Isaac sayth, the chesie substance of milke is colde & thicke, and hard to desie, and right euill of digestion, and also passeth slowly out of the stomacke, and it accordeth and belongeth moze to stopping than to laxing, and is heauie to the stomacke and to the lyuer, to the reynes and also to the spleene, and namely if the thicke places be disposed to be stopped. Farthermoze cheese breedeth and genbreth a stone in the reins, and so for because of these three euill accidents, Constantine sayeth, that Cheese vniuersally and most commonly is euill, but soft is least grievous, therefore Isaac maketh distinctio of cheese, & saith some is fresh & new, & some is olde, & some is meane betwene the twaine. New cheese is fresh, and ingendereth not euill humours, & hath yet therefore some sweetness and moysture of the milke, and is therefore the moze easie to desie, & nourisheth the better, and laxeth the moze the wombe, and namely if it be not salt, for saltnesse taketh away both sourenesse and sweetness: for too salt cheese dryeth too sone, and grieveth the stomacke. And saltlesse cheese is most nourishing, and moysteth the bodye, and breedeth much flesh, but it grieveth the stomacke, and turneth sone into fumositie, if the stomacke be hot: and tourneth into sourenesse, if the stomacke be colde. Then if it be meanly salt, it is the better to desie, and grieveth lesse the stomacke, & sowreth sone without salt, and kindleth the bloud.

De Caseo veteri. cap. 75.

Olde cheese is sharp and drye, & thicke to nourishing, and hard to passe out of the stomacke, for if the moysture of the

the

the milke be away, sharpnesse and drynesse of the renning bath mastery therein, and so it is not but thicke and fast: and therefore the superfluitie of the body is not made subtill therewith, as it is with other things that are subtil in working, and so grieveth the body in two manner wise: for corruption thereof, and thicknesse of working, maketh the superfluitie thicke, and corrupteth & grieveth the stomacke, for by the sharpnesse of the renning it is contrary to all other things, that helpe in other maner, and tourneth them into worse nourishing, for if it doth finde thicke humors in the body, it gendereth and breedeth the stone in the bladder & in the reynes: for it vniteth humors hot and thicke, and maketh them full hard: Therefore old cheese is to be eschewed, and forsaken: for it helpeth not, nor feedeth, nor is obedient to digestion, neither gendereth nor breedeth good blood, nor moisteth the body, nor exciteth vrine: but it sozozeth and bindeth moisture, that it doth finde. Also the olde cheese is harde and drye, with many holes and pores, because of drynesse, and breaketh sone, and hath neither fatnesse nor moisture, but grieveth the body: but cheese sad and rosted, is not so euill, as cheese with manye eyes and hoales, for soundnesse of substance is token of fatnesse and of moisture: & cheese with too many eyes and holes, is ill, both new & olde. But Dio. saith, milke cheese moisteth the womb, & old bindeth & namely if it be sod, or if it be take out of water and roasted, and namely if it be before meate taken, for it stoppeth with thicknesse the way of the stomack, and suffereth not the meate to passe in to the guts: and cheese eaten after meate thrusteth downward the meate, as it were a presser, and shoueth it to the place of out passage. Meane cheese eaten after meate, thrusteth downward the meate: as it were betwene new and old, nourisheth much, for good sauour and thicknesse thereof, for it hardeneth swiftly by kinde heate, and the more mastery kinde heate in it hath, the more strongly it hardeneth, and cleaueth the faster to the members. Huc vsq; Isaac in dietis.

Diosc. and Arist. li. 3. F. meane, when much cheese is in milke, it is the more meate. And Diosc. sayth, that cheese is contrary to venime, for it stoppeth the wayes of the veynes with thicknesse, & moisture, and suffereth not the mallyce of the venime to come to the heart: and fresh cheese layd hot thereto, draweth out the venimous biting, and in token hereof, if cheese be layd to the biting of a mad dog, or of a serpent, all the whitenesse of the cheese tourneth into wan colour: and cheese helpeth also against the venimous postume that is called Antrax, & against other venimous postumes, if it be cat, or layd to without: and accordeth to medicine in many causes, as he saith.

(* Antrax is also a swelling, which riseth like a hyle, & is called of some, an Alder, very aking, hot, and corrupt.)

De Coagulo, cap. 76.

Renning milke is made thicke in the maies of certaine beasts, & by vertue thereof, milke of other beasts renneth and curdeth, and the Butter and Cheese gathereth together, and the Wheye is departed therefrom. And li. 3. F. Arillo. sayth, that the more thicke milke is, the more cheese is therein, and renneth the sooner. But milke of a beast which is toothlesse above, renneth: and milke of a beast with teeth in either iawe, renneth not, nor his greace. Also he sayth there, that milke renneth by renning & milke of figges: when the milke of figges is gathered in wall, and the wall then is wiped with a little milke, and that milk is put in other milke, and so all the milke renneth. Also ther, renning is not found but in wombes of beasts that sucketh & cheweth their cuddes: In them which haue teeth above and beneath is no renning found, but in the Hare and in the Connie. The elder that the Rennings is, the better it is, and helpeth against the sore of the wombe, and namely the renning of the Connie and of the Hart, as Arist. sayth. Also li. 6. he sayth, that milke renneth by renning, for renning is milke in the which is a speciall heat, and helpeth therfore and sustineth the milke,

A felon,
or vncom

* Additiō.

A fresh
cheese.

And al o-
ther cau-
ses that
thickneth

Of Renet.

milke, as the semen of the male sustai-
neth the menstruall bloud of the female
in the mother, for the kinde of milke, &
of all bloud is all one, as he sayth there,
cap. de Caseo. Isaac speaketh of renning
and sayth, that he which renneth by ver-
tue of his sharpnesse, and of heate & dry-
nesse, which hath mastrie therein, & wa-
sketh the moysture thereof: and though
that renning be in all chesse, yet y^e sauoz
thereof is lesse felt in new chesse & greene,
and that is for much wet and moysture.
And renning is found in the mawe of a
sucking beast, which both chew his cud,
and is medled with salte, and after ward
dried and hardened in smoke hanging o-
uer the fire, and a little thereof is tem-
pered with a little milke, made luke
warne, & medled with the other milkes,
and so geth renne, and curdeth together,
all that may be renned: and so in the
substance of renning, is such a vertue
hidden, as is hidden in the Semen of
the male, as Aristotle, Auicen, Isaac,
and other doe meane. And in shewing,
and treating of the properties of licors,
this that is sayde, shall suffice at this
time.

**Additio.* (Chesse by the whole sentence of al
Writers, letteth digestion, and is enemy
vnto the stomacke, also it ingendzeth ill
humours, and breedeth the Stone. The
chesse which both least harure, is softe
chesse, reasonably salted, which some men
doe suppose, nourisheth much. S. Tho-
mas Eliot.)

Of the vertues of diuers things,
as humours and licour: Chap. 77.

In humours, licours, and other
things be certaine vertues, of whom
some we shall set here shortly: for by
diuers complexions and vertues, y^e haue
mastrie in diuers things, diuers manner
of working is found, as the vertue of o-
pening, of ripping, of cleansing, and of o-
ther doing. The vertue of opening wor-
keth by heate, and dryeth in subtil sub-
stance, as it saith of Onions, or of
iuyce of Larkes, of Allomine, and
other such confectiions thereof, openeth

the mouths of the veynes, and eriteth
the Emoroides, as Con. sayth. The ver-
tue of spreading, worketh by heate and
moysture, for heat thirleth and commeth
into the substance of a thing, and dissol-
ueth moysture that is obedient thereto,
and maketh open and spres, as it saith
of Hockes, and of Eldern rindes, and o-
ther such that may stretch and spread, if
they be sed in oyle, as he saith. The ver-
tue of stopping, worketh by colde and
moysture, with softe substance and sad,
as it saith of Dragantes, of the white of
an egge, and of Psillium, for these fill the
pores, with cleaning and fast substance,
and straineth and bindeth with colde.
The vertue that maketh thick, worketh
by colde and moysture, as it saith by
Mandragora, that maketh y^e skin thick,
if it be layd thereon, as he sayth: for by
colde it bindeth the more thin partes of
the moystures, and so the moysture com-
meth to the middle, and maketh y^e sub-
stance more fast, and so the more thick,
and worketh by heate and by moysture:
for heat wasketh the thin parts, and then
be the earthy parts the more thicke.

The vertues that maketh harde, work-
eth by colde and drynesse, for every quali-
tie draweth toward the middle, and ma-
keth all the substance the more harde,
and worketh sometime by colde and moi-
sture, and bindeth the moyst partes by
cold, as it saith in frost and ice, & some-
time by heate and drynesse, and fastneth
the earthy parts, and maketh them hard
in that manner wise, as it saith in sen-
or softe earth, and in burnt tyle. The
vertue of opening worketh by heat and
drynesse with thicke substance: for heat
rareth & moueth the more subtil parts
outward, and the thicke parts and drye
commeth to the middle, and so all y^e sub-
stance is made vneuen, and that same
vneuenesse is cause of roughnesse.
Also colde maketh roughnesse in moyst
water, binding and drawing the viter
partes to the middle, and letteth the thin
parts to spread themselves outward, and
therefore the other partes, in the which
colde hath the domination and mastrie,
be both rough and sharpe without, and
by diuersitie of matter, which receiveth

impression and working of heate and of colde, be diuers conditions and properties, and medling of things gendered kindly, either happely, as it is knowen, and as Auicen and Constantine doth mean, and as it is openly sayd before in y^e treatise of the qualities of Elements, and the vertue of softnesse nourisheth by heat and by moysture also: and that by heat that spreadeth the moyst parts, and departeth and deuidenth parts from other, as Dialtea doth, which Dialtea is moist, and somewhat hot, and openeth meanly by the heate thereof, and maketh the humours soft and flaxing by passing moysture of it, and maketh soft in y^e wise, other things that be softened by heate that hath mastery ouer the watry part & earthy, and turneth them into earthy parts, as it fareth of the earthy vapours and watry, that be drawen by in y^e aire, and turned into soft drops of raine, and now of dew, now of hayle, and now of snow, as the Commento^r saith super 4. Meteor. Also it is knowen, that vertue of heate softneth hard things, so that the parts cleaueth scarcely together in great working of heate, as it fareth in ware & in other things that melteth, for vertue of fire hath mastery ouer y^e parts of water and ayre that be therein. The vertue of riping and the vertue of digestion worketh by vertue of heate and by moysture, and the vertue of withholding by colde and by drynesse: and the vertue Expulsiua, of out putting, by colde and moysture, the vertue of appetite worketh principally by heate and by drynesse, and the vertue of drawing, worketh by heate and drynesse, as it fareth in Diptamo, Serapino, and Stercor columbino, and other such. The vertue laxatiue worketh by the same vertues, but it worketh more strongly, and so some things that draw late also and be feruent, as Seamonis, &c. And worketh by colde, and thrusteth downward, & maketh slipper by moysture, as it fareth by Prunes,alone, and Thamari-des, &c.

The vertue of riping worketh by heate and drynesse, and so doth the vertue of drawing, as it fareth in Cantha-

ridibus, and in Flammula, and in other such, that be full hotte, and gendereth full sone in the flesh, whelkes and blaynes.

Of other such vertues it is shewed before, in libro quarto, De proprietatibus Elementarium qualitatum, libro septimo In Tractatu, De Remedijs Morborum.

De Putredine, cap. 78.

Rottenesse is corruption of substantiall moysture, and cometh of scantie of kinde heat by abundance of other heate, for vnkinde heate in working of moist matter, that is not ruled by kind, maketh it rot, as it is sayde, super libro Meteororum. For all that is earthy & cold rotteth later then the thing that is hot, as Aristotle sayeth. Also the thing y^e is hardened by colde, rotteth slowly, as it fareth in Ise & in y^e Chyistall stone, & that is feruent and hot, rotteth slowly, as Aristotle sayth, for the heat that maketh it feruent is more strong, then the heate of the ayre, or heat that cometh in the other side, & suffreth not therefore it selfe to be overcome nor chaunging made against the thing that is feruent. And all that moueth rotteth more slowly then that thing that moueth not, as Aristotle meaneth: For of mouing cometh heate that saueth & keepeth kinde heate. Also all that runneth rotteth more slowly then y^e that runneth not, as hee sayth. For accidentall heate that cometh of ayre, that conteyneth it, is more scabier then the kind heat, that is of mouing or of running, & suffereth not it selfe sone to rot. Also a mightye body rotteth lesse and more slowly then a lyttle body, as hee sayth, for if the body be hot, therein is more kinde heate to withstande the cause of rotting. Also if the body be colde, kinde coldnesse thereof withstandeth better the accidentall heate that is cause of rotting in a greate body then in a lyttle body, as it fareth in the sea, as Aristotle sayth. For Sea water when it is departed rotteth sone, and it rotteth neuer, whiles it is whole & not diuided.

And

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arteres,
&c.

In Doue
dounge.

Venerus
flies.

And in lyke wise it fareth of other waters : for water departed from a great river rotteth anon, and therfore worms breed therein by rotting. The cause is, for kinde heate maketh departing therein, and departeth the thin from the thick, and the earthy parts from the partes of water and of aire, that is departed from the thicke, the same heate gendereth wormes and other beasts, & y is it that Aristo. saith, for kinde heate departing, maketh them abide departed, and touneth them into kinde of beasts, and that by rotting, by might of strong heate that is therein, as the Commentour saith. Stinking things be grievous to the tast, and abhominable to the stomacke, and maketh wambling, and be heauy of odour, and of enill sauour, and of foule colour, and defileth the hands that them toucheth, and be contrary to y complexion of mankinde, and breedeth sodaynlye corruption in whole men : but they be meate and nourishing to Serpents, and to wormes. And things that be disposed to rot, they rot y soner if they touch a thing that is rotted, and corrupt and rotted members corrupteth whole members. And though they take no spirites, they depyne and take away the spirites of members that be nigh thereto : and a member that beginneth to rot, may not be healed, but he be cleansed at full of rotting and of matter, & so rotted members be not profitable, but they cut off or burnt, or throwen away. There be other vertues, by the which kinde worketh, as the vertue of nourishing in hearbs, and grasse, trees, and beasts, and the vertue of gendering in menne, and in other beasts, both two footed and foure footed, and the vertue of gendring of egges in some crawing beasts, and also in birdes and foules. But of the vertues of gendering and nourishing, and of other vertues, that serueth them, it is treated at full before in li. 4. De generatione hominis, and in li. 18. De generatione Animalium in generali, therfore of them we leaue to speake at this time. The vertue of gendring of egges, is in round beasts and in long and plyaunt, as Serpents, Spiders and Scorpions,

and in other such : and in fish, as in Crabbes, and Lopfers, and in other endlesse many : and in foules & birds, and in other two footed beasts. Libro. 5. Aristotle saith, That no two footed beasts, gendereth not beasts, but man alone.

(*Being two footed, by a wonderful conception, not Egges, but y same shape and forme of the male and female: except those people, which are called Celinetide, which doe trauaile with egges, and hatch swyth childzen. Read Lucosthenes, de prodigijs.)

¶ Of Egges and their properties, cap. 79.

Then first in the foresayd beasts, the Semen is shed in small parcelles or drops that be small, softe, & moyst, and whitish, and be fastned, and touned and chaunged into little bodyes, and are called Oua, Egges in English, for because that they be moyst, and full of humour within, as Isido. saith lib. 12. G. Some moyst thing hath moyst humour within, and some without, as he saith. Some men meane, that this Polvne Cuum, cometh of a nowne of Græke, for they call an Egge Oluan, and put therto this letter L.

Some Egges be conceived in anye winde, but they be barren, except they be conceived of treading or by working of the male, and thirled with seminall spirit, as he saith. And some men meane, that egges have such a vertue, that a tree that is anoynted with them, shall not burne, nor cloth that is anoynted with them, as he sayth, and if they be medled with lyme, they glew the parts together of broken glasse. Then Egges are first gendered, and take then a shape, and lyue by heate of the Pother, as Isidore sayth lib. 3. And 5. Aristotle saith, That foules, and fish, and serpents laye egges, but the egges be full diuerse in goodnesse and malice, in quantity, substance and qualitie in figure and in shape.

Foules and birdes laye egges generally in the ende of springing time, and

A good note in y alteration of nature.

*Additio.

Alcedo, a little bird that layeth eggs on the sea sandes: when she layeth, be the sea neuer so troubled, it becometh sodainly calme, until she young be hatched. Of colour purple mixt with white, her neck long & small: her bill green, long & slender. Bigger than a sparrow.

in the beginning of Summer, as Aristotle sayth, libro 5. except a Sea foule that is called Alceon, for that fowle layeth eggs in the beginning of Winter, and sitteth on brood fourtene dayes ere the birds be complete, and vii. dayes before the beginning of winter, and vii. dayes thereafter, as Simonides saith. And Idore libro 12. speaketh of this fowle, and saith, that in the cleft of a ponde of Ocean, Alceon in Winter maketh hir nest, and layeth eggs in seauen dayes, and sitteth on brood, and while she sitteth seauen dayes, the seate is easie and softe and the weather still, seauen dayes the sea is easie and milde: for kind helpeth in that wise to bring forth fowles of kinde. And Pliny, Bassil, & Ambrose in Exameron, meaneth the same. But other foules lay eggs twice or offer in a yeare, as Swallowes, but the first egg be corrupt because of the winter, and the latter be complete: and as Aristotle saith there, same foules laye eggs all in summer, as Culuers and Hens, and namely if they be well fed, and in an hot place. Also Aristotle saith libro 6. that some fowles laye eggs all the yeare, except two moneths, July and December, as hens, some of them lay twice every day, and that that layeth much dyeth sone: and sometime the Culuer layeth tenne times a yeare, and layeth but few at one breeding. And some lay many eggs, as the Hen: and some fowles with crooked clawes laye fewe eggs, and some laye in the neasts, and some in hollow trees, & some in holes and dens of the earth, & some in fields, and some in roches and rockes, and some in grauell or in sande as the Ckridge, that sitteth not on brood in neasts made of boughs of trees, and some in stones, and some in crags, and some in marreys, and among reede, as water foules. Aristotle saith lib. 6. that eggs of foules breedeth hard without: and some be of 2. colors, citrine within, and white without. And eggs of riuer foules be diuers, and other then eggs be of foules that be fed in drye land: for citrine therein is more than double to citrine of eggs of foules that be fed nigh the brinnes and brims of waters.

Also eggs be diuers in colour: for Culuers eggs be white as hen eggs. And eggs of marreys foules be yeolow, and some be as they were paynted, as a Sperhaukes egge: and eggs be diuersly shapen, for some be sharpe, and some are broad, and the broad doth come out first, and then the sharpe. Of the long eggs with sharpe endes doth come males, and so of eggs with roundnesse in stede of sharpnesse, cometh females. And in hot countries and lands eggs be layde in dounge in heate of the Sunne, and of them cometh Chickens and birds, as in Aegypt, and in certaine places in hot feathers, as in a certaine Citie, a god dzinker laid eggs vnder his pillow, and sayd, that he continued dzinking, untill the time that Chickens were taken out of the eggs. Also sometime eggs be put in hot vessells, and chickens are hatchte therein, as he sayth there, but the semen of the male is receiued in the Mother, & medled with the semen of the female. First, the eggs seemeth white, and afterward red as blood, and then yeolow, and then by working of kinde, the yeolow abideth in the middle, and the white is thereabout, and cometh out when it is complete, and turneth then out of the soft into hardnes: for in y^e out going it is fastned & made perfectly hard, for eggs be yeolow while they are in the womb, and wrapped in a little skinne that is white, and be hard when they be complete and shapen, and that hardnes is the shell. In fastnesse of an egge, y^e shell hath the same office, that the bag that y^e child is conceived in, hath in the body of the childe, but for great heate he hath mastery in the body of the foule: the shell then hath such a bag and that is needefull for sauing of the softe matter and moyst that is therewithin. And manye foules lay winde eggs, as Hens & Cate as Ari. saith ther li. 2. and that cometh of superfluite of seminall humors, that are passing in the body of a female: and winde eggs be little & vnauerie, & moze moyst than other, & without hard shell, & chaunge not though it be layed vnder a Hen, but the yolke & the white abideth and chaungeth not, & such eggs be founde

in Hens, and in Calse, in Pehens, and in Culuers. The chicken in the egge is sooner complete and shapen in Summer than in Winter. In summer, hens eggs openeth in 18. dayes, and in Winter in 25. dayes: and if it thundereth as y^e hen doth sit on brood, the egges be corrupt, & so they be, if they be ofte handlede with folkes hands. Also olde hens laye in the beginning of springing time, and young hens egges be smaller, and lesse then o^rther olde hens egges: and the Hens egge is full sharpe the xi. daye after the treading: and some foules in treading, kepe not scres of male and female, but the female treadeth the female, and the male treadeth the male, as Partridges & Culuers, and of such treading cometh stinking odour, and the egges become barren, as winde eggs, and no chickens shall come of them noz birdes, as Aristotle sayth. And in the hens egge after thre dayes of sitting on brood, be tokens sene of the Chicken, and then cometh by the peolow, toward the small ende to the place in the which the egge beginneth to cleaue, & there is sene, as it wer a drop of blond in the white of the egge, and is the beginning and matter of the heart, as it is sayd before in the treatise de generatione pulli, loke there. Also of an egge with two yolkes cometh 2. chickens, & these yolkes be departed atwain by a lytle web, as Aristotle saith ther. And foules that eate flesh laye but once a yere, except the swallow, that layeth egges twice a yere: and the Eagle layeth thre egges, and throweth away the third out of the nest. Huc vsq; Aristot. li. 6. A. and sitteth on brood vpon y^e eggs, thirtie dayes. Lib. 17. he saith, that foules lay eggs with hard shels, but if there fall occasion of sicknesse, Also foules y^e gender much, lay oft winde egges, & so doth not foules wth crooked clawes, noz foules wth good sight: for in foules wth many eggs, is much superfluitie, & the superfluitie of foules with crooked clawes, passeth into clawes, feathers, and wings, and therefore their olone bodies be some deale hard, sharp, and leane, and layeth therefore not many egges, noz treadeth much: and for fatnesse and heate of the wombe, the

foules laye ofte. Also birds lay manye egges, and tread much, as it saith of some hens, the lesse they be, y^e moze eggs they lay, for the meate of them passeth into the matter and generation of egges. Also winde egges be not in fowles of good sight, for in them is but lytle superfluitie and scarce, and therefore they laye but fewe egges: and winde egges be moze than eggs according to generation of Birdes and chickens, and be lesse in quantitie, for they be vncomplete, either for they be so many, and be not full lyking to eate, for in all thing what is digest, is moze sweete and farre moze lyking then what is vndigest. And some foules be made full of egges when they smell the males o^r heare theyr voyces, for they eate much, and haue much superfluitie and heate, and haue therfoze the moze stronger appetite, and sheddeth sooner the semen of generation, and layeth egges ful sone, for by vertue of heat, that superfluitie passeth sone into the kinde of egges. Also foules be gendered and come of egges, when the female sitteth long on broode, and heateth the eggs, and for the chicken in the egge may not be complete and perfectly shapen without meate and nourishing, therfoze kind setteth meate in the egge within: & for their feblenesse, egges need heating and comfort of heate, therfoze egges be sone complete in hot time, for hot time helpeth digestion & generation. The white is the matter of the chicken, & the yolke is his sode and meate, and therefore the white and the yolke be ioyned by a lytle web for diuersitie of kind of the white, as it were contrarie to the kinde of the yolke, and therefore the yolke is fastned in colde wether, and is moist afterward when it is made hot, and the white freeth not in colde, but it is moze moist, and is hardened when it is roasted, and wereth in generation thicke of y^e Chicken, for it is the matter thereof. And the Chicken taketh meate of the yolke, and that by the nauell: and then is much yolke, for it is moist by heate, and shall be moist, and founneth sone into nourishing. Huc vsque Aristoteles libro. 16.

Isaac in Dietis speaketh of eggs, and saith, that egges of birds that be whole and temperate, be good meate and noble: and egges of fat birds nourish more, & be more saucory, and also egges of them that are troden of y male, for they haue more heate than those that be gendered without treading of male, and also Eggs of small hens, for in them is much heat. Generally the kinde of egges is temperate and meane, and right according to the complexion of mankinde, but the white is more colde than the yolke, and worse to desie, and namely if the egges be of old foules, or not troden of males. The yolke is temperate and softe, according with heate, and is therefore y better to desie, and comforteth the members and abideth long therein. The nourishing of egges is diuers, for the Egges of some foules be temperate, as egges of the Partridge and of the henne, and are good to digest, but they passe some out of the members, and be therefore better to ruling of good helth, than to comfort the members: and egges of great birdes be hard to digest, and not full good nourishing, as egges of ostriches, of Geese, and Pheennes, that be euill nourishing, and hard to desie, and heauie of smell, and namely if the beasts be olde, or not troden with males: but when they be digested, they abide long in y members, & are therefore better to comfort the members, then to ruling of good health. Eggs of small birdes be most light, and of old birdes most heauie, and of meane most temperate, for therein is more temperate heate and lesse moysture, and be therefore good to rule good health, and also to comfort the members: and the more newer egges be, the better they be, and the more older they be the lesse worth they be, and vary and are diuers by crasse in foure manner wise: for they be roasted or sod, or burnt in imbers or in hot ashes, or they be fryed. The roasted be more thicke and worse to digest, then those that be sod: for y fire wasteth their substantiall moysture and maketh them drye: and y roasted & burnt vnder hot ashes, be worse than the roasted vnhatched and bare of coles, for heat

of fire in ashes compasseth them, & suffereth not y superfluitie of humosities passe out thereof: and those that are roasted about the coles, sweate out the humosities, and be made pure, and cleane, and thick: but those that be sod in water are better than those that be roasted, for moysture of the water is contrary to the hot fire that worketh to drye y moystures thereof, and be therefore the lesse drying and coling kinde heate. And those that be sod whole in the shells be worse, for the shells without be hard, & holde there in the superfluitie of humosities, that it may not passe out in vapour, and therefore they breed ventosities and swelling, and heauinesse of the stomacke & of all the wombe: and heate of water cometh temperately into egges y be broken and sod in water, & tempereth the thicknesse and the fatnes of them, and taketh from them euill smell and odor, and they be therefore better than other, but one lye the yolke is more drying and fastening: and the hard yolke is drying, and hard to passe out of the stomacke, & thirleth slowly the veines, and comforteth much when it is digested, and grieveth the stomacke and the guts, if it be vndigested, and mende and rare yolkes some deale fastened, be lesse drying, and better to desie, and cometh some into the veines, and moysteth the best, and comforteth the members but little, and are meane betwene softe and harde in their working and passions. And fryed egges be worse than other, for if they bide in the stomacke, they turne some into humosities and corruption, and corrupteth all the meate that they finde therein, and breedeth heauines in the stomack, & worse disliking than other eggs, namely if they be fryed in yolkes, and some be meane betwene roasted eggs, and eggs broken & sod in water. Huc vsq; Isa. Also eggs be good, not only to meat, but they be needfull in many manner medicines: for they moisten & ease & smoth y best & the throte, & comfort y members, & restore & help y vertue of generatio, & helpeth burning & scalding, for of yolkes of eggs roasted, is made y best oyle, for burning & scalding. Also yolkes of egges help

the venemous Posome, that is called Antrax, for a raw yolk of an egge medled with salt, healeth that posome, as Const. saith. The white of an egge swageth and abateth heate and swelling, & stauncheth running moisture, and helpeth in the hot goute and podagre, and be most greuous, when they be rotted and corrupt, and corrupteth the humoures, and breedeth with them wamblyng and perbaking, and be lightye cause of death.

*Additio.

(Egges of Pheasants, Hens, & Partridges, be of all other meates most agreeable vnto nature, specially if they be new laid. If they be rare, they do cleanse the throte and bzeast: if they be hard, they be slow in digestion, but being once digested, they doe nourish much: meane betwene rare and hard, they digest conveniently, and nourish quickly. Egges well potched are better then roasted. Egges fried are ill to digest, and corrupt other meates in the stomack. Egges supped warme befoze any other meate, they doe heale the grieve of the bladder, and reynes (made with grauell) also sozenes of the chokes and throate, and spetting of blood: and they be good against Catarrhs, or stilling out of the head into the stomacke. Sir. T. Eliot.)

De ouis Aspidum. cap. 80.

The egges of Adders that are called Aspides, be lytle and round, verye peolow, slymie, and stinking within, and most venemous, and clusered togethers with certaine sinelwes and strings. The venime thereof is most slayeng, & there against is no remedie found, as Plinius sayth. And as he saith, it happeneth sometime, that a venemous Frogge that is called Rubeta, findeth the egge of such an Adder, and sitteth on hzod thereon, and of such breeding commeth a worme that slayeth with blast and with sight, as doth the Cockatrice. The worme that sitteth so on hzod, and bzingeth it forth, seeth first all y benim of his matter & venime: for when it is first hatcht, he beholdeth and seeth him that bzingeth him forth, and slayeth him in that wise,

as he sayeth. It seemeth that Isay. 69. toucheth this matter and propertie, when he sayth, that who that eateth egges of such an Adder shall dye, and what is confect and nourished therewith, shall turne into such an Adder. Ther y Close saith, that of the egges of Alpidis commeth a Cockatrice, and of the venemous Jewes shall come Antichrist: And of the wicked Papist the Diuell.

De ouis Araneæ. cap. 81.

Spiders egges are manye, and they be small and wan, with small speckes and departed asunder, and be venemous, softe and gleymie, and if it happeneth by any cause, y they be lost, y spider seeketh them again, & bereth them in hir mouth to hir web. And of an egge, commeth endles & many spiders, and so lytle and small, that vnneth they be sene, and yet anone as they come out of the egge that they were in, they begin to weane subtilly, that it is wonder that so lytle a Beast hath so much wit and vertue of kinde, Loke befoze, de Aranea li. 18.

De ouis Aquilæ. cap. 82.

The Eagles egges and the Goshawks egges be few, for they passe but sel-dome threë egges, and ofte the Eagle thzoweth the third out of the nest, for she sitteth not glably on bzode, as Aristotle saith libro 5. And putteth in hir nest a pzeious stone with hir egges: and Witches deeme or suppose, that that stone helpeth against the thunder, and meaneth that the Eagle putteth y stone in hir nest with hir egges to saue them from the thunder, as Plinius sayth.

De ouis Ancerinis. ca. 83.

Geese egges be great and hard to desie, and are harder to hatch, and later complete then be Hens egges.

De ouis Anatinis. cap. 84.

Dukes egges are moze than Hennes egges: but they be not sauourie, nor nourish so well as Hens egges.

De ouis Alande, cap. 85.

Larkes eggs be little and small & speckled, and are laid vnder a clot, and be ofte there eaten with wormes and weills.

De ouis Bubonis, cap. 86.

Owles egges be small and speckled, with hertill shells, and be wearish, with much white & lesse yolks. Thoughe hunteth by daye, & eateth Owles egges, and the Owle eateth & Thoughe egges by night, and fighteth therefore alwaye either with other, because of their egges, as Aristotle saith li. 8.

De ouis Corui, cap. 87.

Ravens egges be many as Ari. saith, and onely the female sitteth ther on brood: and the male bringeth meate all the meane time, and throweth awaye some of the egges, for they be so many: and the Raven layeth egges and sitteth on brood in the middle heate of summer, against the kinde of other foules & birds. And so Petronius saith, the Raven laieth egges when the fruit is ripe.

De ouis Cigni, cap. 88.

Swans egges be many, great, and euen long, with hard shells, & not with right good saour and be heauie of smell, and moze hard to desie than Gese egges.

De ouis Cocadilli, cap. 89.

Cockadills egges be moze then Gese egges, and the male & female sitteth there on brood by certaine times, now the male, and now the female, as Plin. saith, li. 18. And these eggs be venemous, and as it were matter within, and are grievous both to smell and to taste, and poyson and venim to eate.

De ouis Columbe, cap. 90.

Culuers egges be lesse then hens eggs, white and round, and some deale euen long, saoury and hot, and wel nozishing. The Culuer laieth two egges, & of the one cometh a male, & of the other a female, & the male sitteth on brood on them by night, and the female by day, as Ari. saith li. 6. And the Culuer layeth ofte in

a yeaere, for she layeth ten times in one yeaere, and namely in hot countries and lands, as in Egypt. Like befoze li. 12.

De ouis Colubri, cap. 91.

Adders egges be round and full matter, pale and waine, softe and full of matter, venemous and stinging.

De ouis Draconis, cap. 92.

Dragons egges be greatest, and moze longer than Crocodills Egges or Estridges Egges, as Plinius saith. The Dragon hath Eggs within and not without, for the egges be hatcht within the mother, therefore the Dragon hath not so many Egges as other Serpentes haue, but Dragons egges be moze bloudy and great, & full of matter venimous and stinging.

De Ouis Herodij, cap. 93.

The Gersaulcons egges be smal with diuers colozs, and euenlong, as the Goshawks egges or sperhaukes egges, and they be few, for all foules with crooked clawes be of strong sight, and of scarce moisture and of superfluitie, and therefore they be of few egges, as Arist. saith, li. 17.

De Ouis Formicarum, cap. 94.

Antes egges be full little and small, whitish and rounde, and taketh increasing without the bodie in a hot place, and moulde, until they be full and compleate, and if in any wise they be removed or shed, the Antes gather them, and beareth them againe to their neasts: and they haue good smell, and be medicinable, as Plinius saith, therefore Beares eateth Ants egges, and healeth and saueth themselves, as Plinius saith.

De Ouis Grois, cap. 95.

Ranes egges be meanelly greate, pale, hard, & vnfaourie, heauie of smell, with vnkind saour, & they be hard to desie.

De Ouis Griphis, cap. 96.

Griffons egges be greater and harder then Egles eggs, & moze heuy of smell, and of saour, & moze hot & dry in qualitie, and lesse in number & tale, for the

Cocatrix,
is a kinde
of serpent
& piacth
& whoore
with men
on whom
is hatched
Meretrix.

Doues
eggs.

layeth neuer passing twaine, & is of hard sitting on brood, as Ari. saith.

De ouis Gallinarum, cap. 97.

Eggs be moze temperate then other egges, and moze according to the nourishing of mankinde, as it is said befoze hand: but winde eggs be vn-
savourie and not full good meate to nourishing. Whereof loke befoze in this same booke, and also li. 12.

De ouis Hirundinum, ca. 98.

Swallowes egges be many, for as Ari. saith, small foules lay many eggs, & no foule that eateth flesh, layeth twice in one yere, except the Swallow, which layeth twice and breedeth twice some yere, and sometime the first eggs be corrupt by winter, and the latter eggs be complete, & bringeth forth birds, as Ari. saith, li. 6.

De ouis Cancrorum, ca. 99.

Crabbe be first gendered betwixen y^e shel and the wombe within, betwixene the Tayle and the back, then they come out and be gathered vnder the taile, and ther they swell and were round, and wereth vntill they be complete, and be lost, but they be besprong with semen of y^e male.

*Additio.

(The round spawne of the Crefish, and of the Prawne, groweth as doth the Crab and Lobster.)

De ouis Locustarum, ca. 100.

Lyes egges be gathered within, & be many, and right small, & when they be shed vpon hearbs, twigs & branches in corrupt aire, hot and moyst, of them cometh endless many flies.

De ouis Lacertarum, ca. 101.

Eggs be like to serpents egges: but they be lesse in quantitie, & moze gleymie. And be venemous, but they be lesse venemous then serpents egges, as Plinius saith.

De ouis Milui, cap. 102.

Kites egges be few and smal, & yelow and speckled, and moze earthy & dry then egges of other wilde foules, ful vn-
savourie, and worse of smell and of odour.

De ouis Merguli, cap. 103.

Dukes egges be small & many, hot, & speckled, and somewhat white, & much lyke to wilde Duckes egges.

De ouis Nisi, cap. 104.

Sperhaukes egges be small, and also speckled, and hot and drie, & sometime the Sperhanke layeth winde eggs, when she is too fat.

De ouis Coturnicis, cap. 105.

Cirleues egges be like to rauen's eggs, and they be accounted right good against the falling euill, as Plin. saith.

De ouis Onocrocali, ca. 106.

Moethumbles egges be like to Gese egges, but they be lesse & moze vn-
savourie, and worse of smelling, & white, and moze harder to be defied.

The gulls
eggs cormo-
rant, or
Allens
eggs

De ouis Pauonis, cap. 107.

Pheas egges be great, with harde shells, & the Pohen sitteth 30. dayes on brood vpon hir egges, & hatcheth then: and she layeth 12. egges or lesse, & hideth hir eggs from the male, for he breaketh them, if he may finde them, as Aristot. saith.

De ouis Percidis, cap. 108.

Partrich egges be lyke to Culuers egges, in temperatnesse, complexion, and in greatnesse: and Partridges steale each others egges, but this fraud hath no fruit: for when the birds be hatcht, & hereth y^e voice of hir owne hen, then they forsake hir, that late on brood vpon y^e egges, and cometh to the same hen, that layed the egges, as Iliad. saith.

De ouis Passeris, cap. 109.

Sparowes egges be full litle & small, and the Sparowes layeth & breedeth twice in one yere, & namely if y^e first eggs be corrupted or lost by some chance. They be most hot & maketh the regnes arise, and creiteth the seruite of Venus, & so doth the baine of Sparowes, as Const. saith.

De ouis Quisquile, cap. 110.

Quailes egges be litle & round, and lesse than Partriches Egges, and

be

be more then Larkes Egges. And the Quale is a litle bird, and is called Quis-
gona, and hath that name of the voyce,
it is a fleshy bird with many feathers,
and is lesse of sight then a Larke, & ly-
eth vnder a clot as the Larke doth, & oft
the wassell destroyeth her egges, & she lat-
eth in diuers places, the male sitteth on
some of the eggs, & the female vpon some,
& reckereth but litle of the birdes, when
they be hatcht.

De Ouis Riuatricis. ca. 111.

Riuatrix is a certaine venomous Ser-
pent, that infecteth water, and her
egges be lyke to the egges of an Adder,
that is called Coluber, and they be lesse
& more speckled, and be worse and more
venomous. The serpent Riuatrix sitteth
on her egges nigh waters, and welles,
and infecteth them, and corrupteth with
kill wicked venom. Of this Serpent Lu-
can speaketh and saith, that Riuatrix de-
stroyeth waters. Like more hereof lib. 17.

De Ouis Serutonis. ca. 112.

Stridge eggs be greatest, round, and
fall white, with harde shelles and
wearish saour & heavy smell, when the
time commeth that the shall lay eggs, she
heaueth her eien to the cluster of the 7
starres: for she laieth not but in the ri-
sing of that constellation: And so when
that starre is seene, about the moneth of
July, she maketh a pit in the sande, and
layeth egges therein, and conereth them
with sand, and leaueth them there, and
forgetteth anone in what place she layed
them, & commeth no more there: But the
heat of the Sun in y^e sand heateth them,
and bringeth forth birds of those egges,
and when the shell is broken, the Birde
commeth out: the mother knoweth him,
& feedeth and nourisheth him, which she
forsoke while that he was in the egge.
Stridges eggs be hanged in churches for
the rarenesse, for that they be so greates
and selde seene.

*(Of late used to be set in silver, and
curiously gilt and wrought, cups made
to drinke out of.)*

De Ouis Turturis. ca. 113.

Turtles egges be lyke to Culuers
egges, but they be some deale lesse, &
the Turtle laieth two eggs in springing
time, & layeth no more that yeare, but if
the first egges be corrupt, as Arist. sayth
li. 17. and laieth and breedeth on stickes,
as the Culuer doth, and may laye and
breeds vntill the fiftenth yere, as Ari-
stotle saith expressly.

De Ouis Vpue. cap. 114.

Lapwings eggs be like to Partridges
egges, but they be lesse, and more harde
and more soule to the sight, and more vn-
saourie to the tast, with worse odour
to the smell. And y^e Lapwing layeth and
sitteth on brood on dirt sheren, and vn-
cleane things, and he telleth, that these
egges be good for witches and euill de-
mones, and helpeth to their euill doo-
des, as Plinius sayth li. 30.

De Ouis Vulturis. cap. 115.

Vultures egges be greates as Eagles
egges, and few, for it is harde for her
to sit on brood on her owne egges: These
egges be browne and speckled, with hard
shells, and euill smell, and heavy saour,
and sometime she casteth out some of her
egges, as the Eagle throweth away some
of her egges, for she may not easily feede
her birdes, as Ildore sayth. Of Egges,
and of the manner of egges, and of their
qualities and diuersitie, this shall suffice
for this time.

*Of the number of waights and
measures, and first of equall
paise and sound. cap. 116.*



The foresaid propertyes
of things, it seemeth mee
good at last to set somewhat
few & light, of the prop-
ties & diuersities of num-
bers, of measures, of
waights, & of soundes. For as Ili. saith, li. 3.
The reson of numbers is not worthy to be
despised, for in many places of holy writ
it shineth how much mastery and secreste

is in reason of numbers, for it is not sayde in idleness; thou hast made all in number, weight, & measure. Sap. 11. For the number of fire that is perfect, and made of his owne partes; betokeneth the perfectnesse of the world. And so it is to understand of other numbers. And nothing we may know and learne without perference of skill of numbers, for thereby we knowe houres and times, when we dispute of the course of moneths. While we knowe the space of yeares that cometh about by number, be taught that we be not harmed in accounts; Take away (as he sayth) number and tale, and all things be lost. Doe away compot. and accounts, and all is full of blindness and bumbling. And no diversitie is betwene other beastes and men, that knoweth not the reason of calculating and of accounts, as Isidore sayth there. Also in the beginning of Arithmetike it is said, that it is never known, what is a Triangle, without the number of three, nor a Quadrangle, without the number of foure. And so it is known that nothing is known by the Science Mathematicke, without number, as he sayth there. Also (as he sayeth there) a number is a multitude gathered by off taking of one, for one is the rote and mother of numbers, and one is not manye, one cometh not of another number, but one is the beginning and well of all numbers, and thereof all numbers come and spring. For one is the rote of multitude, and of multiplication, and is most simple and worthy, and most vertuous of all, which bee contained thereunder, as Aristotle sayth, and Avicen li. 1. cap. 2. For one is more and rest and well of multitude. One containeth all under it selfe, and all things be therein, as in the taker, as he sayth, Cap. 34. For the property of one is to take multitude and to give thereto being, and to be in all partes thereof, and containeth simply, as it is said, libro. 4. cap. 2. And soasmuch as one is the well of all things, the more a thing nigheth to one and unitie, the more it nigheth to veritie and truth, as he sayth, cap. 2. For one is, as it were the forme, and two the mal-

ter. And therefore the nearer the one is to the other, the more he passeth from doublenesse, and nigheth to simplenesse. And the more he nigheth one, the sooner doth multiply the number. For being is not before one, as it is said, lib. 2. cap. 9. And one is not others but by the matter, for he sustaineth and withholdeth all things, as it is sayd, li. 5. cap. 31. One and unitie is so praised among wise men, by many meane, that one and unitie is the soule in number, that cometh of one & of unitie, and meane; that one is the beginning of all things, that is continuall and discret, as Avicen sayth, lib. 3. ca. 11. Also one is praised, for he cometh of none other, and all other numbers come thereof, & be brought thereto, as to their proper head and well of them, as he sayth. Also for simplenesse one is not divided nor departed, as he saith, capit. 3. Most truely one is that that is not departed in deede nor in understanding, & such one is beginning and well of number, as he sayth. Also he sayth there, that in one is no multitude, and that is to understande, of the first unite and simple, to the which all things be reduced, be they never so diverse, for one is saide in manye manner of wise, as it shall be known hereafter. Also for perfectnesse, for all particular things, which is perfect each in himselfe, be perfect when they be reduced into one. For all wholenesse and perfectnesse belongeth to one and unitie, as it is sayd, de Caelo & Mundo. cap. 21. Also for singular dignitie, for one by it selfe hath a singular being, as it is said in libro Methe. cap. 5. And therefore Alg. sayth super. 3. Meth. cap. 15. That the cause of one and of unitie is one essentially and first noble & passing worthy. One or unitie is taken in manye wise, as Alg. sayth. Some one is simple, and some one is by somewhat that belongeth thereto. One simple is one, that may not be departed in deede, though he may be departed atwaie, as a tree and a member, in the which the parts be fast together, and be not departed atwaie. One by somewhat that belongeth thereto is sayd in many manner wise, as in one gender, as man, and

The cart
maketh a
vay by
dravving,
and the
ship by
sailing.

Ore, and Horse. One in speciall kinde, as Sortes and Plato: One in accident and qualitie, as Snowe and Cerusa, and other white things. One in likenesse of doing, as the Carter and the ship men: One in subiect, as swete and white bee in one substance and body. In principio Phi. cap. 5. Aristotle sayeth, that some one is one in accident or subiect, as when two accidents be in one substance and subiect, as colour and savour. And one by it selfe is sayd in many wise, as one in continuance, that ioyneth together, and endeth at the middle. And one in speciall kinde and shape, as Sortes and Plato. In mankinde one in generall kinde, as man. And Ore in general kind of beasts, and one is diffinition. And one that may not be departed, as a pointe: and one in number, as singular, and one in simplicitie, as being, & one in al wholenesse and perfection, as is a circle. And one in matter, as all bodily things. Bernard distinguisheth nine manner wise of one and of unitie ad Eugen. ffor unitie is naturall and gracious, & is constituted bypon eyther. Unitie naturall differeth foure maner wise. One is a unitie by assembling of diuers & distinct things, as many stones maketh one heape. And some unitie is bynding and coupling of diuers parts, of the which is one made, as members be in one bodye. Some bee ioyned of male and female in gendering of childe, and so wife and husbānd bee one, when man and woman bee twaine in one flesh. And some by ioyning of diuerse kindes in one person of gendering & birth, and in this unitie the body and soule be one man: So the gracious unitie hath foure diuersities. The first is mightie, by the which vertue man is stable in himselfe: and not departed in his owne soule. The second is assenting, when by charity many haue one soule & one bodye in our Lord. The third is liking, when y soulle is all according to God almighty, and forsaketh not God, but pleaseth him with all his might and power, & is one spirite with him. The 4. doth make vs digne & worthy, for thereby Gods son taketh our earthly kinde, to the unitie of the second person in trinitie, by that uni-

tie God and man is one: The unitie that passeth other unities, as the unitie of the trinitie in three persons and one God, & this unitie must be sole & singular without pere, so that therein may be stinting, state, quiet, and rest of all unities. Whereby it is knowen, that holynesse & perfection belongeth to one & to unitie, as Aristotle sayth. 5. Phi. And what is not whole & perfect, is not vniuersally called one, as he saith. Those that haue one matter, be one in number: and those that bee one in matter, be one in number. And those that be in one forme in generall kinde, hath one generall name in kinde, as a man is Animall, an Horse is Animall, and of other beasts. But one and unitie that is the well of numbers, is not one in matter but in number, as Aristotle sayeth, and is most simple, and hath the first doing, and all other thereby. In all kinds one is head & wel, that is particular therein, as white in colours, and in Neumatibus soundes, as it is saide, Meth. 10. cap. 3. And therefore the one unitie of number, of the which commeth, and to the which are resolved all numbers, is the figure and likenesse of y unitie of our Lord God. ffor as it is saide. 4. Meth. ca. 3. the first in generall kinde of substance & vndivisible is the first manner everlasting, that is God, cleane of all matter, which is not onely the first beginning as Motor, but as the forme and end, and last act, and in him is no might medled that may be chaunged. And so of him y is one God in substance commeth all creatures effectually, as by example, as all numbers commeth of one unitie, as of y head & well, & to him all be referred, as to the chiefe ende, as all numbers be dealed by y first unitie, y beginning and end of all things maye be one, that is God, that is blessed for evermore. Amen.

De Dualitate, cap. 117.

If one be put to one, then commeth twaine, & that number is after one first principall, & well of numbers. And holdeth the secondarie place, as Isidore sayeth. And this number is called

Bina-

Binarius, and is called Infamis among some men, for by the number of twaine we be departed from one. And so this number is token of diuision and departing. But Aug. in 6. Musice saith, that if this number be to blame, for he passeth first from one, then he is praising, for he commeth of one, and nigheth 02 is first before the number of thre.

De Ternario, cap. 118.

THE number of thre is called Ternarius, and is gendered of one put to twaine, and is most holy among numbers, for therein is found the likenesse of the holy Trinitie. For as the first vnitie of the first principall representeth one, so Ternarius presenteth the Trinitie of persons in God. For by generation the Sonne commeth of the Father, and by procession the holie Ghost commeth of the Father and of the Sonne. Also Aristotle taught to worship the glorious and most high God in the number of thre, as it is said in li. de Cælo & Mundo, cap. 2. For every creature crieth and preacheth the holy trinitie, that is thre persons, and one God, that made all creatures, in number, weight, & measure, as it is sayd Sap. 11.

De numero Quaternario, ca. 119.

One put to thre maketh foure, and the number of foure is called Quaternarius, and hath y name of Quadrate, figure & square, as Iliid. saith. Quadrate shape and square is most steadfast and stable, and betokeneth therefore most the stableness of all holy Church, and steadfastnesse of a chrissten soule in vertuous science and loze, that he knoweth with all Saints, what is length and breadth, hignesse and depnesse, &c.

De numero Quinario, cap. 120.

Of one put to foure maketh the second odde number, that is the number of fve, & is called Quinarius, which among odde numbers in Binario distant from Ternario in the second, and oft betokeneth those that put somewhat to the

science and loze of the faith of the Trinitie. And neuerthelste though they be taught by the sayth and by the lawe, yet they be held with the fve nice maidens, and the fve yoke of Dren going amisse, for they be yet tangled with the voluptuousnesse and liking of the fleshye wits.

De Senario, cap. 121.

One put to fve maketh the number of sixe, the which is called Senarius, & is the first perfect number, of the even partes thereof taken all together, they make the same number & summe, that is not found in a number beneath ten, but in the number of sixe, no2 in the number aboue ten beneath eight and twentie. Therefore cap. 18. Boetius saith, that the number of sixe is a number that followeth vertue, for he passeth not in superfluitie, no2 faileth in lack of default, but holdeth the meane betwene even parts, and hath no superfluitie no2 default: For in the number of sixe, halfe deale is thre, and the thirde twaine, and the first is one, and sixe times one maketh sixe, and twice thre maketh sixe, and thrice twaine maketh the same number: And therefore in holie writ this number betokeneth perfection of grace and of vertue.

De Septenario, cap. 122.

One put to sixe maketh seauen, & this number is called Septenarius, and is the third among odde numbers: And betokeneth increasing of seauen manner graces that alway increaseth and profiteth in them, that holde the sayth of the most holy Trinitie.

De Octonario, cap. 123.

One put to seuen maketh the number of eight, that is called Octonarius. And commeth of two even partes, or of two numbers of foure: Or of two vneuen partes, or of two even partes and odde, of fve and of thre, and betokeneth the passing ioy and blisse in heauen, that

they

they shall haue that haue here the sea-
uen manner gifts of grace. Their euen-
nesse of minde shall aunswere to the
good dedes, and bueuennesse of ioy and
perticular comfort, to the euennesse of
torments and woe. For ioye of spar-
tires shall passe the ioye of confessours,
so that they be lyke in other thyngs. And
the ioye of virgines the ioye of wedded
folke, as one starre passeth in clærenesse.
1. Cor. 15. And for euen and bueuen dedes
that here be done, and for bueuen ioyes
it is said, that diuerse mansions & dwel-
lings be in the fathers house of heauen.
Ioh. 15.

De Nonnario, cap. 124.

O added 02 put to eight maketh
the number of nine, & is called Non-
narius, & is compouned of thre thre, &
is next to ten, & is but one betwene the,
& befokeneth the blisse of the thre Ierar-
chies of Angells, of the which each hath
accord and likenesse of the holy trinitie,
and be nêrer to God then be other cre-
tures.

De Denario, cap. 125.

The number of ten passeth nine by
one, & is ende, bound, and meare of
all simple numbers, and first of all the
compouned: And is woorthy to present
our Lord Christ God, that is Alpha &
Omega, beginning & ending, & not onely
beginning and ending of al simple crea-
tures, but the ioy and blisse of Angells &
of men. Also the number of ten is the first
meare of numbers, & no number passeth
ten, but ten be put thereto: And ten times
ten maketh a perfect number, that is an
hundred, & passeth from the left side to y
right, as Bede saith. Whereof it followeth
y some number is Digitus, & some Arti-
colaris, and some Cōpositus: each simple
number beneath ten, is Digitus, & ten is
the first Articulis, & the next is twenty,
& then thirtie, forty, & so forth. Composi-
tus is compouned of Digitus, & of Arti-
culus, as eleuen, twelue, & thirtene, &
so forth vnto thientie, that is the second
Articulis, & so forth, thirtie, and fortye,

untill an hundred, and ten hundred ma-
keth a thousand, and therein is the dig-
nitie of the number of ten known and
noted. For without oft taking of tenne
cometh not a thousand. Number taketh
greatnesse & quantities, & many diuisi-
ons be of numbers, for some number is
euen & some odde: the euen number may
be departed euen in two, and two, foure,
six, and eight: Some number is odde,
that maye not be departed into euen
parts, for the one is more & the other is
lesse, as in thre, five, & seauen, and other
such. As Isidore saith, the euen number
is diuided in this wise: Some is Par, &
some is Impar: That number is Par, y
is departed in euen nũbers, alway vnto
one, that is vndiuisible: In this wise the
halfe part of foure & sixtie, is two and
thirtie, & the halfe thereof is thirtene, and
halfe thereof is eight: and halfe thereof is
foure: and halfe thereof is two, and the
halfe of that is one, and is indiuisible, &
singular. Impar is the number y maye
bee diuided euen in twaine. But either
halfe doth remaine odde, as sixe, tenne,
fourtene, eightene, two & twenty, thir-
tie, fiftie, vntill as such numbers bee di-
uided, euen in two cometh a number,
y may not be diuided euen in two. Im-
par is the number that maye be dealed
or diuided euen a sunder, and eyther
halfe thereof also may be dealed euen a
sunder, but such euen dealing cometh
not fully to one, as it saith of foure
& twentie: The halfe thereof is twelue,
another halfe thereof is sixe, & the other
halfe thereof is thre, which may not be
diuided euen a sunder, & so y euen diui-
ding cometh not fully to one. Impar is
an odde number, which cometh of mul-
tiplication of odde numbers, as sixe and
twentie, and nine and fortye, which bee
odde numbers, and compouned of euen
numbers & odde, and cometh of multi-
plication of the numbers that be odde, as
seuen times seuen amounteth to the nũ-
ber of nine & fortye, and sixe times sixe
maketh 36. Also some euen number is
superfluous, and some Diminutus, su-
perfluous is the number, y hath partes,
that make a greater number then it
selfe, as it saith of y number of twelue,

that

that hath five partes, the twelfth parte is one, six is twaine, the fourth is thre, the third foure, and halfe parte is six. And one, two, thre, foure, and six, maketh sixtene, that passeth by foure, and so of such number.

De Numero diminuto, cap. 126.

THE partes of a number Diminutive being accounted, maketh a lesse number then it selfe, as it saith of the number of ten, y^e hath thre partes, the tenth part is one, the fifth is twaine, and the halfe is sixe: And one, two, and sixe, maketh eight, that is much lesse then tenne. And the number of eight is such a number, and so be many other that cometh not fully of their own parts, as the number of sixe hath thre partes: the first part thereof is one, the third is two, the halfe is thre, and two, one, and thre, maketh even sixe: These numbers be perfect, sixe, eight, and twentie beneath an hundred, foure scoze and sixtene beneath a thousand, and sixe scoze, and eight & twentie beneath ten thousand: and these perfect numbers end alway in sixe or in eight, and that alway the one endeth in sixe, & the other in eight, as Boetius sayeth. Thou shalt seld finde perfect numbers, and they are sone accounted, for they bee scarce & compounded in a full stedfast order. And superfluous numbers & diminutive be vnozdinatly disposed and compownded of no certaine end of numbers. Uneuen numbers be divided in this wise. Some be simple, and some compownded, and some be meane. The simple haue no even part, but onely one other unitie, as y^e number of thre hath only the third part, and sixe onely the fifth, and seuen onely the seauenth. Such a number hath but only one part. But here he speaketh of y^e even measuring part, which is so often taken, y^e it maketh even the same number. Compownded numbers be not onely by one, but they be also compownded of other numbers, & cometh of multiplication of other numbers: pine, sixtene, one and twenty, and sixe & twentie, for we say, thrice thre, & seauen times thre, and thrice sixe, and sixe times sixe. The

meane numbers seemeth some deale both simple and compownded in some wise, as nine, & sixe, & twenty. For in comparison to some number of nine, is the first vncopownded, for therein is no comon number, but onely one, & is the second and compownded in comparison to sixtene: For in nine & in sixtene is another comon number then one, as the number of thre, for thrice thre maketh full nine, and thrice sixe maketh full sixtene.

De secunda diuisione totius




Numeri, cap. 127.

AND numbers be departed and dealed in another manner wise: for euery each number is taken by himselfe, & with compariso, as one, two, thre, foure, sixe, sixe, and such other. A number is taken with comparison in this manner wise: the number of foure is double to the number of two, and conteineth oft two, and sixe is double to thre, and eight to foure, and ten to sixe: and thre is treble to one, & sixe to two, & nine to thre. And y^e like great numbers be those that conteine like many, as two to two, and thre to thre, & ten to ten, an hundred to an hundred. Uneuen numbers be y^e moze and the lesse, as thre and two, and seure & thre. And generally the moze and the lesse in comparison be vneuen either to other, & the moze number conteineth the lesse, and somewhat moze: as foure conteineth thre, and somewhat ouer. For in foure is one & thre, and so of other. The lesse number is conteined in the moze, & is taken in comparison thereto, with some part of it, as thre to foure, & is conteined in foure with two parts thereof. A number y^e is called Multiplex conteineth the lesse number twice or thrice, or foure times, as two conteineth twice one, and is double thereto, & thre is treble to one, & foure is quatreble to one, & so of other. The number Submultiplex is oft conteined in y^e moze number, as one is twice conteined in two, and thrice in thre, and foure times in foure, sixe times in sixe, and so of other. The Superticularis number conteineth in comparison all y^e lesse number, & somewhat ouer, as thre

containeth two, and one moze that is the halfe part of two. Also foure containeth thre, and one ouer, that is the third part of thre, and five containeth foure & one ouer, that is the fourth part of foure, & so of other. The number that is called sub-superparciens, containeth the lesse number, & two parts, thre, foure, or mo parts of the lesse number, as five containeth thre, & two parts ouer, that be two: and seven containeth foure, & thre partes ouer thre one, & nine containeth five, & his other partes, foure times one. The number subsuperparciens is contained in the moze number with some partes thereof, two, or thre, or moe, as thre is contained in five, and two parts thereof, & five is contained in nine with foure partes thereof, and so of other. subsuperparticularis number is contained in the moze number with the halfe part, or the third part, or the fourth, or the fifth, as two to thre, thre to foure, foure to five, & so of other. The number Multiplex Subsuperparticularis containeth y lesse number oft, & some part thereof, as five containeth twice two, y maketh foure, and one part thereof, as nine containeth twice foure and one ouer. The number Multiplex superparticularis containeth oft the lesse, and some parts thereof. Also foureteene containeth twice seue, & some partes thereof, as eight containeth twice thre, & some partes thereof, & sixteene containeth twice seuen, & some part of it: & two & twentie containeth twice nine & some thre partes. The number submultiplex Superparciens is oft contained in the moze number, with some partes thereof, as thre is twice contained in eight, with two partes thereof, and foure is twice contained in eleuen, and thre partes thereof, as Isidore sayth.

De tertia diuisione totius Numeri, cap. 128.

Numbers be diuided in the thirde manner, in this wise. Some discret and some contained. A discret number is contained in discrete vnities, as thre, foure, five, six, & so of other. A nuber containing is he, which ioyned with vnities

is conteyned, as thre is vnderstode in greatnesse & in quantitie, and this number is diuided in Lineal, Superficial, & in Solide. The number Lineal beginneth at one, & is witten lineally vnto endlesse. And so Alpha is witten for designation of lines. For among Greekes this letter betokeneth one. The number superficial is witten not only in length, but also in bzeadth, and is conteyned in length and in bzeadth. A thre cornered number, and foure cornered, & five cornered, and round, and other such, be alway witten and contained in length and in bzeadth: Therefore heere be figuras set for ensample: For the cornered nuber is o, deined in this wise,  and the Quasdrant in this wise.  And five cornered in this wise,  The circle number is made thus, O The number Sphericus and Circularis commeth of a number that is multiplied by it selfe, and oft by the number that commeth thereof, and turneth into it selfe in a circle wise, and maketh a spere all rounde, as five times five times. For this circle multiplied by it self all about, maketh a spere al round: for five times five and twentie maketh generally an hundred & five and twentie. The number solidus, (*solidus, it was among y Romanes diuersly taken, sometime for a coine of Basse conteyning 12. smal peeces. A shilling, sometime it was taken for Dragma in siluer, as Pri. Eldra. 8. & secundi eiusdem, 7. solidus aureus, in the time of Alexander, was two drams of gold. After in y time of Iustinian, 6. of them made an ounce, they being of the weight of our old noble:) is contained in length & bzeadth and deepnesse to them that be simple, proposed simple to kinde, and many manner diuisions & numbers to be vnderstod & known, as I finde in the wordes of Isid. for his wordes I follow at full. Whereof it followeth, & is openly knowne heere by, y vnder diuersitie of numbers be diuersly hid diuers vnderstandings and meanings of holy writ, the which is inspired by the holy Ghost. Therefore, as Boetius sayth, libro quinto, capitu. primo.

Among the science Pathematike, wise

*Additio.

men shall most take hede of the science of numbers. For the loze of Arithmetik passeth all other to helpe to knowe all thinges of kinde, of the which Philosophie must treate: For without number is not a letter ioyned to a letter, nor syllable to syllable in right order, neither Subjectum knowne from the Predicatum, nor the conclusion in Silogismus is distinguished from the premises, nor the first meane and lesse, nor of the third and fourth. Therefore (as Boetius sayeth) the science of numbers passeth all other sciences. For without thre is no Triangle, nor Quadzangle without foure, and so of other. And so it fareth in Musicke, for accordis Musick hath names of numbers; as Boetius sayeth. As it fareth in Diatesseron, in Diapente, and in Diapason, and in other Consonants, and accordis of Musicke, y hane no name without number y comineth befoze. And the course of starres is not knowen, and rising nor passing, nor diuersitie of time ruled, but by helpe of number. Also all y is made is shaped by reason of numbers, as he sayeth. Also the ensample in the wit and thought of the maker, was reason of number: And by certaine number thre orders of Angells be distinguished. By thre & seauen, vertues & might of all reasonable things & of spirituall wits be distinguished. And the Clementes be fastened by vertue and science of numbers. And so for to speak, all thing vseth coniunction of numbers both spirituall and corporall, both of heauen & earth. And numbers haue composition among themselves, as Boetius sayeth. For in y substance of numbers is found euen and odde, that maketh all number by certaine might of God, for they be diuers & contrary, and comineth neuer thelesse of one gendering and well, that is one, and be ioyned in one composition without meane, and in lykenesse of proportion. And so it appeareth well that euery number is odde or euen. The euen number may be dealed euen a twaine, and leaueth not one, but the odde number is it which may not be dealed euen a two, without one odde. Or else by Pythagoras loze, the euen number may be

dealed vnder the same dimension, and in least and in most. In least diuision & most greatest number, as if thou dealest an hundred in fiftie, & fiftie is y most part, and fiftie is the least diuision, for it is diuided but once, and there maye be no lesse diuision then in two parts. For the more an euen number is diuided in many parts, so much the greatnesse is diminished. As it fareth of a tree y is hewen in many parts: but the number of diuisions is alway more. And the cause is (as he saith) for a great quantitie may be diminished, diuided infinitely. But a number increaseth & wareth endlesse. Therefore y diuision of an euen number is most in continuall quantitie, & lesse in number & discret quantitie. The odde number is kindly diuided in two partes, more and lesse. The euen number is sometime dealed in two euen parts, and sometime in vneuen more & lesse. And when the number is dealed euen in two, if the one part be odde, the other is odde also, and if the one part be euen, the other is euen, as when eight be dealed in foure and foure, & twelue in sixe & sixe, and so of other. And if one of euen diuision be odde, the other is odde also, as when vi. is dealed in thre & thre, and ten in five and five, & fouretene in seauen & seuen. And so in euen diuision is not euennesse meddeled with oddenesse, nor oddenesse with euennesse, but onely in the number of two, that is prince of euennesse, and taketh not euen diuision. For it is compownd of twice one, and of the first euennesse of two. And if y euen number be dealed in two parts, more and lesse, if the one part be euen, the other is euen, and if ten be dealed in eight and two, or in sixe and foure. Also if sixe be diuided in foure and two, and eight in sixe and two, and so of other. But if the one part be odde, needs the other is odde. And if ten be dealed in seauen and thre, and eight in thre and five, & so of other. And it maye neuer be that one part of such a diuision is odde, and the other euen, nor one euen and the other odde.

And alway where the odde number is diuided in two parts, more & lesse, y one parte is euen, and the other odde, as if

thou dealest seuen in thre and foure, the one parte is euen, and the other is odde, & that is generally found in all odde numbers. And one is mother of pluralitie, and cause of euen & odde, for if thou put one to an odde number, nads thou makest an euen number: And if thou takest one out of an euen number, anon thou makest an odde number. Also of all numbers set in kinde disposition about one, and ioyned together, one is the middle: As if thou sayest, one, two, thre, one put to one maketh two in the middle betwene one and thre. Also if thou sayest, two, thre, foure, one put to twaine maketh thre, the middle betwene thre and foure. Also if thou saiest, thre, foure, five, one put to thre maketh foure, the middle betwene thre and five. And of other passing byward of partes, and speciall kindes of euen number and odde, it is treated before. To make proesse of all the generinges and proportions, accorde and diuersitie of these numbers, it were right long: Therfore of properties of numbers it sufficeth for this time. Driely we shall wit, y in numbers it is hard to finde the middle, as Idd. saith. For it is most certaine, y numbers be endlesse many, for tel thou neuer so long, til thou think to make an end, yet one put to the number maketh the number more, and odde or euen. The reason & property of y middle nuber thou mightest know in this wise: first put together the lesse number and the more, & depart euen in twaine, and thou shalt finde the middle in this wise: Take sixe for the lesse, & twelue for the more, & put them together, and sixe & twelue maketh eightene. Deale them euen in two that is nine, and so it is generall in Arithmetike, that by as many as the middle passeth the least, by so many y most passeth the middle. Nine passeth sixe by thre, and twelue passeth nine by thre, as Iddore sayth, libro. 2. Whereof exception is set before.

Of measures and weights.

Chap. 127.
Often measures & weights have place in holy writ. The reason and proper




ties therof springeth of the skill of Geometry, for as Idd. saith, l. 2. Geometrie is a science of measuring & meating, & containeth in it selfe lines & length, shape & figures, & space in length & breadth & fairnesse, & distance, greatnesse & hugenesse, & figures, diuisions, & numbers, as it saith in circles, triangles, & quadzangles, & in five cornered figures, & in other endlesse many, of whom it pertaineth not to this treatise to make definitions of all, but to touch so what because of y simple, of whō Idd. maketh mention & saith in this wise. Of Geometry is foure maner diuisions, plaine, & greatnesse of number, & greatnesse of reason, and solidate figures, plaine figures be contained in length & in breadth: and bee five in number, as Plato meanneth. Greatnesse of nuber may be dealed by numbers y bee knowen in Arithmetike, the measure of Irracionale, greatnesse & hugenesse is not knowen. And solidate figures be contained in length, breadth, & deepnesse, & such a figure is called Cubus, & is all alike long, broad, and deepe: of plaine figures is many speciall shapes, as he sayth. The first is the circle in plaine sot, & is also called Circumducta, and in the middle thereof is a point, in whō al the lines y come from the roundnesse therof meet together: & in Geometry that point is called Centrum, and the circle is in plaine sot thus. The Quadzangle is in plaine, & lieth within foure straight lines in this wise. Diategramon is a plaine figure in this wise. Ortogonium that is recti angulum, is a plaine figure in this wise. Hifopleros is a plaine figure and straight, ordeined vnder the Solide in this wise. The sphere is a figure shapen al round, & is pere to Solitude in al parts in this wise. The Cubus is properly the Solide alike long, broad and deepe in this wise. Chilindros is a square figure, with halfe a circle about in this wise. Conon is a figure broad in the end, and sharpe at the other, in this wise. PIRAMIS is a figure shapen in this wise, wide beneath and straight aboue. This science vseth first the point that hath no parte: For among all that be measured, it is least in quantite, and most in

might: for it is beginning of all lines, and therefrom all lines beginneth & stretcheth and endeth thereat. Secondly, this Science bleseth the line that is straight length without breadth, & stretcheth from point to point. For he beginneth at a point, and endeth at a point. Superficies, is breadth and length. Spissitudo hath thickness, breadth, length, & deepnesse. And each body hath these three dimensions, length, breadth, & thickness: And by these three al copulent substance hath measure, number, and weight. And by art of telling and numbers thou maist finde the middle in Geometry. For the least & the most multiplied maketh as much as the mene maketh multiplied, as 6. & twelve multiplied, maketh two and seventy, as Isidore sayth, lib. secundo. The circle is a line drawne all round about fro a certaine point to the same point. And each part of that line is like far from the middle point. And the circle is a most simple figure, and most taketh, and is most cleane without corners & hollow within. And the roundnesse thereof is most far from the middle point, and is most perfect among all figures, and conteyneth in it selfe, and is contained of it selfe, and of none that is without it selfe, as it saith of the circle of heauen, y compasseth all, and is not compassed, and conteyneth all, and is contained of none that is without, as Isid. sayth, as within ten is each number, so within the circle is closed all manner shape of figure, in this wise. ¶ And shortly to speake of the perfection & reasons circulare, circles wonderfullie, by a certaine maner kind emulation, following all things. For heauen is rounde in shape, & the Planets move all round about, and so doe all the starres, & so we see that the course of yeares, of moneths, and of diuers times beginneth and endeth, and allway passeth rounde aboute: So the Elements suffereth each other, and worketh each in other. And those that seeme disturbed by corruption, cometh yet agayne by generation: So continuall ebbing and flowing of the Sea cometh and goeth, and falleth and cometh yet agayne: So hearbes & grasse, trees, and fæde, and fruit, cometh each

of other, and turneth into themselves againe. So the spirits of heauen cometh of God by creation and making, & moveth to God ward by love and affection: They come of God by working, & turn to God by deedes of thinking. So Aristotle lykeneth the reasonable soule to a circle because of perfection thereof, and of disposition to receive. Of all the figure of the same length, the circle is the most, therefore all the whole world hath round shape, and is made thereto, because the soule should take it by understanding & intuit. God is creator and maker of all, and is designed in a circle: For as Trimegistius sayth, one gendereth one, and bendeth his love into him. For the Father generated, and hath without beginning ingendered the sonne, and inspirith the holy Ghost by the sonne, and the holy Ghost is the knot and love of either, of the Father and Sonne. For the father understandeth him perfectly without beginning, and loneth understanding perfectly himselfe, which love stretcheth to none other passing himselfe, but to himselfe that understandeth, and is understood, to the Father & sonne, of the which proceedeth that love, and bendeth in himselfe in a circle wise: And so the same is God and Essencia the father understanding, and understanding gendereth the sonne, and the sonne gendered of the Father and understood, and the love by the sonne cometh of the father, & bendeth & reboundeth to either, and is the holy Ghost. And so it may be knowne y perfection is in the persons of God, & that the pluralitie of them passeth not y number of the trinitie. Therefore the Philosopher y was called Secundus, answered, when he was apposed what is God, he saith: God is intellectuall circle, of y which y undole point is every where, & the roundnes no where, and so the reason of the circle shineth in every creature.

De Triangulo, cap. 128.

A Triangle is a figure with the corners that be even as much as two even corners. What is an ev corner, it is determined in another place: the soule

of lyfe þ hath thre vertues in it selfe, of gendering, of nourishing, and of waring, is likened to þ Triangle, þ is the first of figures of Geometrie. For þ soule of life is the first of all soules, & hath in it selfe thre maner vertues. Among cornered figures, the triangle is the first: for hee is Solidus, long, & broad. Therefore each figure with corners, as the Quadzangle, & þ five cornered figure, containeth as many Triangles, as there be lines þalween frō corner to corner, as it fareth in þ quadzangle, þ containeth two Triangles, if one line be þalween from one corner to the contrary corner in this wise . And containeth 4. triangles: if another line be þalween from another corner to þ contrary corner in this wise . And so in all other figures, for he containeth as many triangles, as they haue corners, as the quadzangle conteyneth foure Triangles, if two lines be þalween, & stretcheth from two corners to the contrary corners. And by lines þalween, þ five cornered figure containeth five triangles, and the first cornered figure six, & the seven cornered figure seven, & so of other, as Boetius saith. li. 2. Arismetice. cap. 6. But the triangle may not be so dealed in other figures the Triangles in this wise, this figure is so winted  of breadth, þ other figures be resolved & deled in triangles: and for this figure is bound to no principles, nor taketh thereof figures beginning of breadth: therefore this figure is dealed in it selfe, as he sayth there. And none other figure may be thought, that hath not beginning and principall of the Triangle: For the Triangle is the beginning and Element of other figures and shapes, & that is knowen in numbers. For the number of foure is compowened of thre, þ is a triangle in numbers, & of one, that maketh foure put to thre: For one hath this dignitie, that he containeth in it selfe all the vertue of numbers, þ come thereof not in daede but in might & vertue, as Boetius sayth, libro. ii. cap. 14. And so the number of five is compowened of foure and one in kind of a Triangle: And so it may be shewed of all other Numeral figures. For alway each number is increased of a triangle figure, as Boetius determineth

ther in termes openly, & setteth ensamples in figures of foure, of five, of six, & of seven, & of many other. Also þ triangle figure hath another singular property: for of each other figure some side may be the chiefe side of a triangle: and so vpon each other figure may be reared a triangle: for each other figure Piramidale, þ hath in it selfe þ shape of a triangle, containeth in it selfe as many triangles, as þ chiefe side containeth corners. As if a quadzangle is set for the chiefe ground & side, there may arise a figure Piramidale, þ containeth in it selfe as many triangles, as the quadzangle hath corners in it self in this wise. Also if þ chiefe side of basis be six cornered, the Triangle piramis, þ riseth, may present six triangles vpon that Basis, as it fareth in a Piramidale figure, þ may be Basis of the figure Piramis, as he saith. And in the Piramidale triangle, 3. manner triangles may be found, as þ corners thereof be thre, in this wise. And so the disposition of God seemeth wonderfull in all things, and namely in numbers & in figures: Of other figures, both of numbers & of Geometry, it is requisite now to cease for difficultie & diuersitie of endlesse many figures, though þ consideration of al be full profitable to þ loze of diuinity, as in the quadzangle, that is much solide and stedfast among figures & numbers, and is square, and presenteth the loze of the Gospell, that hath stedfastnesse in þ foure parts of the worlde, as Beda sayeth super Genesis. A corner is called in Angulus, as touching of two lines þ toucheth either other, and is the common subiect of many figures. For all the foresaid figures be determined vnder diuersitie of angles. And of diuers touching of lines cometh diuers angles. For some angle is called Rectus angulus, & soe Obliquus or Reflexus, & soine Acutus, and some Obtusus. And most vertue is in the Angle, that is called Rectus, for therein all the vertue is strengthened, þ is in the lynes that come from the Basis to the angle: and þ vertue is strengthened by concurrence and meeting and touching of lines, as it fareth in the cie that conteyneth all thing vnder an angle: for the highnesse



that cometh from the thing, y^e is scene straight to the eye maketh Pirame: of the which the point is in the blacke of the eye, and the broad ende in the thing that is scene: and those beames be angled in the middle of the black of the eye, and by the angle of that Pirame, the sight is shapen, as the Autho^r of Perspective sayth. Loke before li. 3. de natura Visus. lib. 5. de materio oculorum. The partes contrarie set and diuided among themselves, come together in angles, and bee ioyned there.

Of the kinde of angles and of figures little is here said, because of ensample, that we may know that the reason thereof is needfull to know diuers p^rinities of holy writ, that bee diuersly lapped in likenesse of numbers and of figures: For as the circle betokeneth the soule Rational, so the triangle betokeneth the soule of feeling. For as the Quadrangle containeth two triangles, if a line be drawn from y^e one angle thereof to the contrary angle, so the soule of feeling conteyneth in it selfe two triangles of might and of vertue. For y^e soule of feeling hath three vertues of the soule of life, and there o^f the vertue of conceiuing, and concupiscentie and irascible. For the soule of feeling is soule of life, and not againward. And so of other figures be diuers p^riuie reasons, & spirittually taken, and spirittual things with corporal be accorded. Under these figures be comprehended reasons of measures and of weights.

Of measures of bodies. ca. 131.

Masure, as I haue sayth, li. 16. cap. pe. is some thing in this manner mete, or his during by time. And measure is of body, or of time, or of space & of place. The measure of body is as of me, of trees, and of other bodily things in length and in bredth: For each body hath his owne dimension & measure, & that p^roperly is called measure, by whome fruit & cozne & licour, and other things moist and oyle be meten, as Modius, Vrna, Amphora, and Sextarius. And the least measure is Cockerium, and is halfe a Dragme, and weigheth nine Huoles, & such thre ma-

keth a Concula. For Concula containeth a Dragme & an halfe. And the weight Ciatius containeth 10. Dragmes, & five put thereto maketh Orisalus. Acetabulus is the fourth part of Emina, and containeth 12. Dragmes. Cotula is Emina, & containeth 6. Ciatius, & is called therfore Cotula, & hath that name of the Græke word Cote, that is to say, earuing or dealing, and Emina is a part of Sextarius dealed euen in twaine, & is called Cotula. And Emina weigheth a pound, and such two maketh Sextarius, & is the mesure of two pound, and is called Bilbris ener. And 4. times is Cenix in Græke, & five such maketh Quinarius, y^e is called Gomor. Also put thereto the sixt, and it maketh Congius, for Congius containeth 6. Sextarius, and thereof sextarius hath that name. Congius hath y^e name of Congregando, gathering, or of Crescendo, waxing. And so it meaneth, y^e if y^e is given for some benefit is called Congiarium. And euery Emperour, to win fauour of the people, put some what to the measure for to be held the more large of giftes. And Congiarium is specialllye a measure of sketting things, & the Romanes ordeined the name thereof.

Matreca is a measure of sketting things, & hath that name of this Græke name, Metron, & is a common name of all measures, that containe sketting things. The measure Modius hath that name, for it is perfect of his manner, & is the measure of 44. li. that maketh 22. Sextaris, and is therfore figure and token of perfect workes of sixe dayes. God did make 22. workes within sixe dayes, for in the first day God made seven manner things, matter & forme, light or fire, the ouer heauens, water, earth, and aire: And the second day he made onely the firmament. And the third day he made foure things, y^e seas, seeds, hearbs, & trees. The fourth day he made three things, the Sunne, Moone, and Starres. And y^e fifth day three, fish, creeping beasts of water, and soules. The sixt day he made foure, tame beasts, wilde beasts, and creeping Wormes of the lande, and man. And so. 22. manner things were made in sixe dayes. And 22. Generations were

from

from Adam to Iacob, of whose seed came all the people of Israel. And there be 22. bookes of the olde Testament vnto Hester, and 22. letters of A.B.C. by whom all the loze of Gods law is written. Then by these ensamples, the measure Modius containeth 22. Sextarius, by Moses loze: and Modius hath that name of Modus, for it is a moderate measure, as Iſid. saith.

Satum is a manner measure vsed in the Province of Palestina, and containeth one Modius and an halfe, and the name thereof is taken of Hebrue: for among them satum is called taking or rearing: for he that meateth, shall take and reare by the same measure. But sometime Satum is taken for Modius, measure of 12. Sextarius, as Iſid. saith.

(*Satum; Genus mensuræ Palestinæ, an Hebrue measure, containing of wine 33. pound. 4. ounces, of Oyle 30. pound, of Honie 50. pound. It is of our measure stander, two gallons and a quart. Being a measure of drye things, it is our pecke, and the fourth parte of a pecke.)

Batus is a measure that holdeth 50. Sextarius, & Batus is in flaking things, as Chorus and Ephi in drye things.

(*Batus, a measure containing 72. Sextarius, which after the Romane sextarius riseth to 13. gallons & a pottle of our measure. Some affirme it to be but 36. pintes of Paris, which is the same measure that Amphora is. Batus is also, a kinde of fish.)

Anihpora hath that name of Ansis, an handle, by the which he is heaved hether and thether: and holdeth of wheat or wine, three Modius of Italy.

Cadus is an Amphora, that holdeth thrice Vrina. Vrina is a measure, & some call Quarterium, and properly to speak, Vrina is ordained to do therein ashes of dead bodies. Whereof the Poet Lucan saith, He is healed with the skie, & hath not Vrina.

Artabo is a measure among the Egyptians, and holdeth 72. Sextaris, & hath that name, of 72. languages of Nations that occupied the world.

Gomer is a measure of 40. Modius, as Iſid. saith. It is a measure of 4. Mo-

dus, as the Glose saith sup. Exo. ca. 16.

(Gomer, Aster, Budey & Glarian & r. part of Ephi: & Ephi is the same measure that Amphora is 9. gallons: so & Gomer, is a gallon and almost a pint. After Gregorius Agricola, it holdeth 7. sextarios and one fifth part.)

Chorus is a measure of 36. Modius, and hath & name of coaceruation, heaps: for 36. Modius in one heape, semeth a little hill, and is the charge of a Camel. Huc vsq; Iſid. li. 16. Also there are many other maner measures, of whom the names be set in holy writ, & not without great cause of puenis and mysticall meaning: for euery vessel in which things be kept that be meaten, is contained vnder the name of measure, as it is shewed in diuers ensamples.

Acetabulum was a vessel, in which wine that shold be offered to God, was assayed and proued, whether it were sower or corrupt, and was called Acetabulum: and the vessel in the which was sower wine and corrupt was called Acetabulum, as Iſid. saith lib. 16.

Ampulla is a little measure of licoz, and hath that name, as it were Amplulla, a large bull, and is like in roundnesse to a boll that cometh of & some of water by entring of winde, & be reared, and blowen, and be full subill.

Alabastrum is a vessel for oymment, & hath that name of the kind of & stone that it is made of, & saueh without corruption by his propertie longest, all oymment that is put therein, as it is sayd in Trac. de lapidibus.

Archa is a vessel and measure, onely in the which things be put and kept out of sight, & they be not seene of all men. Of this name cometh this word Archanum priuie, that is warely kept vnto known to multitude of men.

Amphora is a certaine measure, & hath & name of Ansis, a handle, as it is said befoze. Batus is a measure of flaking things, ordained by & law. Bachia is a measure, ordained generally to & vse of wine. Calix is a certain portion & measure of drink, & hath & name of Calo, & is a tree, for such vessels were first made of tree & of wickers, as paniers and baskets.

*Additio.

*Additio.

*Additio.

Cachenum is an earthen vessell, or dagned for meate and for drinke, and is better sayd in the neuter gender, than in the Masculine, as Salinum, a saler, as Isidore saith.

Cacabus, a caudron, is a vessell of the kitchen, ordained for diuers uses, and to seeth fleshy in, and also the same vessell is called Vascotula.

Cadus is a barrell, and containeth three Modius, as it is sayd there.

Calachus is a bas ket made of splintes to beare fish therein.

Cribum is a sieve, round with many holes, and hath that name, as it were Curriferum, beying things that runneth, for wheate and other corne runneth therein, for in a sieve corne is clenfed of stones and of small chaffe.

Cista is a little hutch, & of that name cometh the diminutiue Cistella, & hath the names of rindes or splints, of canes or of willowes, of whome it is wouen and wrought.

Cophinus is a vessell wouen of rods to beare dirt therein, as it is sayd in Ps. Manus eius in Cophino seruiuerunt.

Celata be vessells of golde or of siluer marked with euident signes, within or without, and haue that name of Celum, that is an instrument of yron that is commonly called Cilicon, as Isidore sayeth.

Cimba be vessells for drinke, & are euen long and narrow in the endes, and broad in the middle, as it were a boate.

Coclear a spone, is a little instrument of the measure of the mouth, and proportionate thereto: and therewith the hande serueth the mouth of diuers meates, and namely of fleshy meates. Therefore Martialis saith.

Sum coeleis habilis, & nec minus vtilis ouis.

Nunquid scis potius, cur cocleare dicor.

Discus is a Dish broad and rounde, and hath that name of Do and Esca, & is the same that Scutello is. And Discus is sayd, as it were Dans Escas, giuing meate, and men sitting at meate, be called Discumbentes, and haue that name of Discus.

Dolium a Tunne, is an hollow vessell, and hath that name of Dolando, he wing or thwitting, for it is made of many boordes and Tunne staves, craftely bound together.

Emicadium is another vessell, and containeth halfe a Cadus.

Enoterum is a vessell, and holdeth wine, for Eno is wine, therefore it is said. Veritur Enoferi fundus sententia nobis, as Isidore saith.

Emisis is a certayne drinke, or a vessell that is dronke at one draught, as Isidore saith.

Fiola hath the name of Glasse, for glasse is called Filin in Greke, and is a lyttle vessell with a broad bottome, and a small necke, and therein wine is known, namely by colour.

Philacterium is a lyttle vessell of glasse or of crystall in which holy Reptykes be kept. Also the parchment, in which the Jewes wrote the Law for to be helde holy, is called Philacterium, as it is said: Dilatant enim Philacteria sua.

Fiscus is a common sacke, or a bag in which the Eschequer and rent gatherers put the common debte and Customs that is payed to Kings, as it is said, Quod non accepit Christus, capie Fiscus.

Fiscella is a little euen long scribber or a panier wouen with small rodde of willow or of wickers, & glewed or pitched, as was the vessell, that Moses was in, when he was put in the riuer.

Gauata is a great heauie boll, hollow and deepe, and is called Gauata, as it were Cavata hollow: there G. is set for C. as Isidore sayth.

Gazofilatium is an hutch, in the which is put what is offered in the temple, to helpe and succour of needy men, & hath that name, as it were Archa gazarum, the Coffer of riches, and keeping thereof, for keeping is Filax in Greke, as Isid. saith, and so Gazofilatium was a hutch or a house keeping the common offering, as Musae keepeth the common offering of Kings, and corban of Priests.

Idria is a water vessell, for water is called Idor in Greke.

Canistrum is a basket, or a fraile made of white rushes or of reede, & serueth to put in fruite.

Carculum is a like vessell, craftelye made and wouen of white rods.

Lampas is a glasse vessell, thin, and byttle, smoth and clere; open and round aboue, narrow and straight beneath, and euen long, and serueth to noyish fire and lyght, and hath the name of **Lampas** to licke, for it seemeth it licketh the oyle, & so each vessell that giueth about forth light, may be called **Lampas**, as **Hugutio** sayth. **Uolke** before **hb. 15. de metal. lis. cap. de Vitro.**

Lanterna hath that name, for light is closed therein, and is made of glasse, or of horne, or of some other clere thing, & light is closed therein, for the wind shuld not blowe out the light: and it giueth light all about, and is often borne about with lyght therein, as **Isid.** sayth.

Lucerna hath the name of **Lucino**, & to the first syllable **Lu**, is shoyt: thereof **Persius** sayth.

Dispositio pinguium nebulam euomere lucernæ.

If **Lucerna** had the name of **Lux**, the bearse were false, as **Isid.** sayth. And the candle of the lanterne is called **Licnus**, and **Lucinus**, as he sayth.

Also **Lagena** is a wine vessell, & hath that name of the Greeke word **Lagenis**, as **Isidor.** sayth. And commonly we call **Lagena** a litle barrell or a cossrell, and the diminutive therof is **Lagungula**, and by the kind of **Lagena** or of a barell, the sauor of the wine changeth; and the best **Lagenes** or barrells be made of the tree that is called **Thamariscus**, therof y wine taketh sauor and vertue to dissolue stopping of the splene, as **Const.** sayth.

Lauatorium or **Labrum**, is a vessell of lead or of brasse, that receiueth water by a conduit & pipes, for washing of hands, and is called **Labrum**, not onely for it is made for washing, but hath this name **Labrum** of **Labium** the lip, for ofte the bym therof is broad and bending as a lip: and such vessells be called **Luceres**, **3. Reg. cap. 6.** in the which priests wash the sacrifice of the temple.

Linctula is a litle oyle vessell of

brasse or of siluer, and hath that name of **Linendo**, ointing, for in such a vessell, the oyle was kept, to anoynt kings and priests, as **Isid.** sayth.

Lebis is a vessell of brasse, to sethe fleshy in, and taketh blacknesse of oft burning and vncleannes, and needeth there, fore oft scouring and wiping. Cui met. fall of leads and caudernes, in searthy oft meate that is long kept therein.

Locus is a purse in which money is put, as it were in a pcurie place, and is called also **Marsupium**, as **Isid.** sayth.

Marsupium is a bag to put monie in, and that name cometh of y Greeke word, **Marsippa**.

Mulgariu is a milk vessell, as **Isid.** sayth.

Mola is a great boll deepe & round, & was so called, for all rounde things are called **Mola** among the Grekes.

Nola is a litle bell, and hath that name of a cite of Campania that is called **Nola**, where such a bell was first founded, and is litle, and soundeth, & is called **Tintinnabulum**, as the bell that is often hanged about the necks of hounds, and fete of foules and birds, as **Hugutio** sayth.

A crock is called **Olla**, for water boy leth therein, when fire is therunder, and vapo; passeth byward, and the boll that riseth on y water, & dureth by substance of the winde and aie is called **Bulla**.

paropsis is a square vessell with foure sides alike. **patena** is made of **Dispersis** and **patentibus lancis oris**, as **Isid.** sayth.

Patera is a manner byoll, and hath that name, for we drinke out therof, for the breadths be euen and a twaine, as **Isid.** sayth.

Poculum hath that name of **Potans**, do, drinking: and euerye vessell y man vseth to drinke of, is called **Poculum**.

Patella is a pan, as it were an open crocke, for a pans mouth, is more open than a crocke, for the mouth is as broad as the bottome, and is a vessell of brasse or lead needfull to diuers vses.

A baren is called **Pellis**, and hath that name of **pellis**, the skinne, for in it is ofte washed the skinne of fote and hand.

A bore is called **Pixus**, and hath that

name

name of Buxus, Bore tre, for of it ofte boxes be made: for the tree that we call Buxus, Crakis call Pixis, and a bore is made now of mettall and now of tre, & serueth to many diuers uses, and namely to keep and saue, and to beare letters, electuaries, licours, powders, and oymments.

Quisquiliarium is a vessell or anye thing, in which coddies, but hes, or small chaffe is put and saued.

Sartago, the frieng pan, hath y name of noyse, that is therein, when oyle burneth therein, and is a manner pan, in the which things be fryed with chesse, with butter, or with oyle.

Siphon is vessell that hath y name, for blowing he casteth out water: for when houses be a fire, men of the East lands runneth with vessells full of water, and quencheth and clenseth the same, and throweth upward the water, as Ili. saith.

Rapatorium is a vessell, in y which Rapes be kept or sodden, as he saith.

Ciphus is a cup or a vessell of tre, of siluer, of golde, or of glasse, of the which we drinke or wash our handes.

A bucket is called Citul, for it accordeth to those that be a thirst to drink therof, or for it thrusteth water, for now it receiueth water, and now sheddeth, for while one bucket is emptied, another is filled.

Cichrasia is a bagge or purse, in the which wayfaring men carrie bread, and other things that they need in the way.

A basket is called Sporta, so called, because therein is bread bozne and other things, which needeth to household. Or hath y name, for it is ofte made of rods of a shrub, that is called spartus.

scortella is an oyle vessell, and hath that name, for it is made of leather.

Scutella is the diminutiue of Scutu, a shield: for it is lyke to a lyttle round shield, as Iliore sayth.

serinium is a lyttle butch covered with leather and with nayles, in which money is kept and other preuy things. Salinum is a saler, as Iliore saith.

And every vessell with thre sate is called Trisilis, as Ili. sayth: for a ves-

sell with foure sate, is miscalled Trisilis.

A censour is called Thuribulum, & is a vessell of brasle, of siluer, or of gold, and is double, close beneath and open above, with mange boales, by the which the smoke of the incense passeth out, and upward into the aire, and serueth for to cense therewith, the two parts of it are cheyned together.

The fanne is called Ventilabrum, & is an instrument to fan with, and hath this propertie, that the light thing & byle passeth out, and the heauie and cleane abide therein.

A bottle is called Vter, & is by craft made of leather, and hath therefore this name Vter, of Vterus, the wombe, as Iliore sayth.

Vina is Amphora, of which it is said before in this same booke.

Vrceolus is a diminutiue of Vrina, & serueth now for wine & now for water, but properly it is a vessell that serueth to put water in, with the which water wine is layed at the table and feasts of Lords, & thereof Orion hath that name, for he giueth water to y hands of Gods in spousailes of Phiolagio, as fables doe saue, as it said in Mac. and in Marc.

Of many other maner measures is mention made in holy writ for diuers mistical meaning, but for ensample these be set here. There be also other measures of space and of place, of the which Iliore speaketh on this wise ensuing.

Of measures for diuiding of Countreyes and places.

Cap. 132.

Measure he sayeth, is all thing which hath ende in waight, capacitie in length, in bredth, in highnes, in depnes, and also in minde, and so our forefathers mesured all the world, and dealed parties into Prouinces, and Prouinces into Regions, and Regions into Places, and Places into Territozies, and Territozies into Fieldes, and Fieldes into Centurias, and Centurias into Dayes earings, and Dayes earings vnto Climata, and Climata into Actus, and Actus into Perches, and Perches, into Paces,

Cubites,

Cubites, and fete, spans, & hand breads, unces, and inches, and so by their wit & sleight, they leste nothing unmeasured, from the most to the least. An inche is the least part of measures of fields, and Vicia containeth thre inches in measure, and the hand breadth foure inches, and the fete Arzene. And the pace containeth five fete, and the Perche eleauen pace and ten fete. The Perche is called Pertica, and hath that name of Portando, bearing, for all the sayde small measures be in the body, as the span, fot, and pace, and onely the Perche is boine, & is ten fete long, as Ezechiel's cane made & measured mystically the temple: hereof is mention made Ezech. 40. C. D.

Actus is a measure of foure fete in breadth, and five scoze fete in length.

The Clima is a square space, and is Arzie fete long in euerie side. Actus quadrates euery way, finisheth with 120. fot, and so two Actus make Iugerum, and hath that name because of togning. Iugerum is 240. fete in length, and five scoze fete in breadth. There be many other manner measures, of the which we doe not speake at this time.

But it is to vnderstand, y the Stadiall field containeth five scoze pace and five, that is 625. fete. And eight such maketh a mile, y containeth 20000. whole fete, as Ili. saith there.

Centuria is a field of two hundred Iugeres, and had that name of an hundred Iugeres, and was so called in olde time, and was afterward doubled, & holdeth alway the first name, as Ili. saith, lib. 15. cap. vlt. de mensuris.

Measure of wayes haue diuers names among men of diuers tongues: for the Latines call Milia, the Grekes stadia, and the Frenchmen Leucas, the Egyptians signes, and the Persians, Perasangas. And no wonder, for euery space is contained with his owne bonds and measures, as he saith.

(*Stadium, a measure of ground, wherof were thre sorts: One of Italy, containing 625. fete, that is 125. paces. The second Olympicum, of 600. fete, that is 120. paces. The third Pithicum containing 1000. fete, that is two hun-

dred paces: whereof happely maye rise the difference betwene Plinie and Dioscorus Siculus, in describing Sicily. Of these Stadia, eight doe make an Italian mile, containing a thousand paces, euery pace being five fete. We maye call it 8. furlongs.)

For the mile containeth a thousand paces, that is five thousand fete: the Leuca containeth a thousand paces and five hundred.

The Stadium is the eight part of a mile, and containeth five scoze paces and five. He telleth that Hercules obtained that name Stadium for such a space, for he ran so farre at one breath, and stinted then, and so gaue that name Stadium as Ili. saith.

A way is a space, in the which carriage may goe, and hath that name Via, of Vehiculum, a thing which beareth, for therein cometh and meteth carriages, and containeth the breadth of two Actus, for going and coming, and meeting of carriage.

And euery way is common or priuate: The common way is in common ground, and is common to the people, & leadeth to the Sea, and to other diuers towne: and this way is called Strata, as it were troden with the fete of the Comminaltie. Lucanus speaketh thereof and sayth.

Strataque iam vulgi pedibus detrita viarum.

Strata is a way troden with fete of the people.

This way without obstacle is clean and sad, paved and couched with harde stones euen and peaceable, common to all manner of people, and free without stopping, impediment or grieuing, as hee sayeth.

The Priuate waye, belongeth to some nigh Towne, and is short & nigh, and ofte growen with grasse, for seldom going, and is beset with trees, on either side.

Agger is an heape of stones, or a token in the high waye. And histories call such a way, Knights waye. Thereof it is sayd.

*Additio.

Qualis sepe vie deprensus in Agger serpens.

Iter, itineris, is a way, by the which a man may goe whetherwarde that he will: and Iter is another than Itiner, for Iter is easie to passe, and Itiner is long and hard to passe.

Semita is the middle of the way, and hath that name of semis, halfe: and Semita is the path of men, and Callis is the path of beasts, wilde and tame: and Callis is the pathe of beastes betwene mountaines, and is streight and harde, troden with beastes, & hath therefore that name of Callo.

Tramites are by paths in fields, and hath that name, for they lead to y even way.

Duersum is a bending of wayes, and leadeth to diuers places: And Diuerticulum is a benching besides the waye.

Biuium is a beginning of 2. wayes, of the which one lyeth on y right hand, and the other on the leste hand, & is ofte a perillous place and suspicious: for in such places ofte theues lye in a wayte, & the Cominallie be oft robbed in such places: and is a doubtfull place, for men doubt often, which of those wayes they shall take. Therefore in times past, crosses were set in such wayes, that the men passing thereby, might know, which of those wayes they should take.

Compita is a place where manye wayes meete, as thre or foure, and is a perillous place and doubtfull, as Biuium is.

Ambitus is a space betwene place & house of neighbours, of two fote broad and an halfe, ordained for a waye about neighbours places, and hath that name of Ambiendo i. Circumcundo, going about.

Orbita is the sorrowe of a whele, that maketh a deepe furrow in the winding, and trendlyng about.

Actus is a place wher beastes are oft diuen, and is slipper and sickle.

Vestigium is the foze that is leste in the ground, after going and trendling, and hath that name of Inuestigare. Beasts leaue in their owne fozes, some

token, by the which they be ofte taken of hounds and of other wilde beastes.

The Lyon knoweth that, and doth a way, therefore his fozes, that they be not knowen of them that so followeth him.

Of properties and diuersitie of measure, this is sufficient for this time. And what is sayd befoze, is taken forth of Isid. li. 15. cap. ultimo.

Of Weights. cap. 133.

It is needfull to know the manner of weights, as the manner of measures, as Isidore sayth, for the might of kinde giueth to all bodely things theyr owne weight, and weight ruleth all. Therefore waight hath the name Pondus of Ponendo, setting, for weight setteth all things in theyr owne place, for weight is not els, but receiuing a thing toward his owne place. Two things maketh weight, lightnesse and heauinesse, & so lightnes in subtil matter maketh upward, and resteth not ere it come to his owne place: therefore fire moueth upward, and resteth not, ere it come to his owne place and sphere. The contrary is of heauinesse, for heauines that hath the massie in corpulent and earthy matter, moueth downward, and resteth not ere it finde the middle, to the which it moueth toward the middle by his owne weight, and so all thin matter and subtil, hath double cause of lightnesse, for the parts of such matter is shire and subtil, and moueth toward the middle toward the roundnesse, and resteth not ere it come therto. Also for shirenes of parts in such are many parts, in which be manye pores, and vertue of fire commeth therein, and dissolueth and wasteth the earthy parts, and maketh so all the body light, and beareth it upward: & so heate is chiefe cause of lightnesse, as cold that moueth from the roundnesse toward the middle, is cause of oning and fastnesse of parts, and so cause of heauinesse: and so the more sad a body is, the more heauye it is, and the more shire and thin, the more light it is found. And though both light and heauy is called weight, because of the inclination of either toward his

owne place, that is ordained thereto by kind, yet by the common speaking, weight and heauinesse is all one: for things that moue downward be called weighty, for their heauinesse, and things that moue upward, are called light things: and so light and weight be diuided as contraries. Therefore Iulius Iudor. sayth, that a weight is called Pensum, hanging: for it hangeth in the ballaunce, when it is commonly weyed, and in this wise for to speake commonly, the thing in which a thing is weyed, is called a weight: and sometime the thing that is weyed, & sometime masse things & heuy, by the which the heuines is assayed, is called a weight.

Also instruments in the which things be weighed, haue diuers names: For Trutina is of double weyght, and Lanx is euē hanging for to wey gret weights, as hundredes, and talents, & small balancēs, for to weye small things and lytle money.

The ballaunce is called Statera, & hath that name of stando, standing, for hee standeth euē weyed by a thing y beareth it vpin in the middle.

Lances be the thin brassen bolles, of the which in the one is the weight, and the thing that is weighed is in the other, and the weight is rightfull, when both y bols hang euē with their weights and alke high.

The tongue that followeth the moze heauie boll, is called Momentum statera, and the hangles by the which y ballaunce hangeth, and the heuinesse of bols be assayed, is called Filum as he saith: & every weight hath a ceraine maner, and proper name, as Iul. saith.

The least parte of weight is called Calculus, and the fourth parte of weight Obolus, and waieth two greins of Filles, and is called Calculus, for it is so litte, that it maye not be troden and grieved.

Obolus is the twentieth parte of Solidus, and hath that name of a fruite of a tree: & waieth thre Huoles, and was sometime of brasse, shapen as an arrow, that y haue therof, for an arrow is called Obulus in Greke, as he saith.

Scrupulus weyeth fire Huoles, & is called Dragma in Greke, and this name Scrupus is a diminutive of scrupulus, that is a litte stone.

Dragma is the eight part of Vncia, and weyeth thre pence of siluer.

Scrupulus, that is the eighteenth Huolus, is called Denarius, and is accounted for ten pence, as he saith.

(* Drachma the 8. part of an ounce, a dramine: also a coyne signed with a Bulloche, counterpesing an old sterling groate, of eight to the ounce. Drachma auri, 12. siluer drams that is, an ounce & halfe of siluer.)

Solide hath that name, for it seemeth that he lacketh nothing: and therefore men in old time called a thing that was whole and vnbroken, Solidum & Totū. Also a shilling containeth 12. pence.

Numisma is a penie, and is called so, and is marked with the print of y name of a Prince: for first Numisma was a penie of siluer, as Iul. saith.

Solidus is called Sextula, & hath that name for it weyeth 16. ounces: y common people calleth the third deale therof Trimsis, for such thre maketh solide, and two sextules maketh Dulea, & thre maketh Stater, as Iul. saith.

Stater is halfe an ounce, and waieth thre golden solide, & is called Stater, for it standeth in the Solide, & is called also Semuncia, for it hath y half of an ounce, & is called Semisis also, for it weyeth semisis, as it is semasis, half Afsis, as he saith: also Afsis is y left among weights, as one is leaft among numbers, as the Glofe saith there, Nonne duo, &c.

Stater a certaine coyne, in value foure drams, or foure groats, 8. to an ounce: of these were y old siluer Romans coynes.

Fiue Quadrans weyeth the fourth deale of an ounce, & is called Quadrans in Greke.

Quadrans the fourth part of As, that is thre ounces, also the fourth part of any number, or measure. In coyne it is a brassen peece called Triunx, in value the tenth part of Sestertius. The accord in reckoning where the receipt and allowance be equall, Quadrans vini Celsus, 6. ounces of wine, after Budey. After

*Additio.

*Additio.

*Additio.

Phisittons, foure ounces and a halfe.)

Ciclus in Latin, is called Sicca in He-
brie, and weyeth an ounce among them,
and among the Grækes, right as among
Latines.

Ciclus is the fourth part of an ounce
and halfe a Stater, and weyeth two
Diagmes. In holy writ Ciclus is an
ounce, and the first parte of an ounce
among Nations.

Vncia hath that name, for it oneth
and bindeth all number of weights, and
weyeth eight Drams, that is 24. Scrup-
ples, that is taken for lawfull weight:
for by the number of Scruples thereof,
the number of the houres of the day &
night be accounted, for twelue ounces
maketh Libra, and is therfore accounted
a perfect weight, for therein be as many
ounces, as months in the yeare.

*Additio.

(Siclus, Iosephus: called also Te-
tradrachmen, and stater argenteus. It
is as well a coine as a wayght, being
halfe an ounce in peyle, and in value a-
bout 4. groates, when eight went to an
ounce: Some write that it is but two
Drachmes.)

*Additio.

(Sicilicum, a weight of two drams
the fourth part of an ounce: also a me-
sure of grounde 20. fote broad, and 30.
fote long, that is a plat containing 600.
fote.)

Libra is said, as it were Libera, for it
containeth in it selfe, all the foresaide
weights, as Ili. saith. A pound weight.

Bilibris, weyeth two Libras, and is
double Libra.

Coma weyeth an hundred drams, &
is a name of Græke.

*Additio.

(In Latine Coma signifieth a bush
of haire, the boughs & leanes of trees.)

Talentum is accounted the greatest
weight among the Grækes: for nothing
is lesse than Calculus or Alsus: For as
One is in numbers, so Calculus is in
weights, and no weight is moze than
Talentum. But this weight is diuers
among Nations: for among the Romans
Talentum weyeth threescore pound and
twelue, as Plinius saith: and two Ta-
lents weyeth two hundred pound, foure
score and fortie.

The Talent is treble, lesse, meane, &

most. The lesse is of fiftie pound: the
meane of seauentie pound, and twentie:
and the most of seauen score pounde:
and that was Talentum of Seyntuary.

Centenarium is the name of a num-
ber, for it containeth an hundred pound:
and for the number of an hundred is
perfect: the Romans ordained a weight
of that name. Huc vsque Hidor. libro
15. cap. 3. De Ponderibus & Mensuris.

(Talentum are of two sortes: Tal-
entum Aeticum maius, containyng 80.
Minas, euery Mina: valewed one hun-
dred Drachmas or Denarios, and euery
Drachma being a groat sterling, when
eight groates went to an ounce, and by
that rate doth rise to one hundred thir-
tie three pounds and odde money. Tal-
entum Aeticum minus, which is most
spoken of in Authoys, containeth fiftie
Minas, euery as before is written, be-
ing in valew an hundred Denarios, and
in that rate amounteth to an hundred
pounds. But he may seme as Tonstall
writeth 120. pounds, after 1. groates to
an ounce: for the finenesse or barenesse
of English money, maketh Talentum
moze or lesse, as Talētū Hebraicū sāctū
arij. containyng an 100. Minas Hebrai-
cas, wherof euery one was 60. sichi, and
euery sichi 4. Denarij of sterling groates
of 8. to an ounce, which rate amounteth
to 400. pounds. Talentum Hebraicum
minus, was halfe so much.)

De Musica. cap. 134.

As Arte of numbers and measures,
serueth to Diuinitie, so doth the Art
of melodie: for Musicke by the which
concord & melodie is knowne in sound
and in song, it is needfull to knowe the se-
cret meaning of holy writ, for it is said,
that the world is compounded & made
in a certaine proportion of harmonie, as
Ili. saith li. 3. And it is said, that heauen
goeth about, with consonance and accord
of melodie: for musicks moueth affecti-
ons, and exciteth the wits of diuers dis-
positions. Also in battaile the noyse of
the trumpet comforteth warriours: and
the moze strong and couragious that the
sounding is, the moze strong & bold men
be to fight: and comforteth shipmen to
suffer all the diseases and traуayles.

*Additio.

And

And comfort of voyce, pleaseth and comforteth the heart and inuents in all disease and trauaile of woakes and wearinesse. And musike abateth mafferie of euill spirites in mankind: as we read of Dauid, that deliuered saule of an vn-cleane spirite by crafte of melody. And musick exerciteth and comforteth beasts & serpents, foules and Dolphins to take hard thereto: and so beynes and sinewes of the body and pulse thereof, and all the lims of the body be societ together, by vertue of harmony, as Ili. saith.

Harmony

Of Musike be thre parts, Armonica, Rithmica, and Metrica. Armonica, diuideth the great and small in sounds, & high and low, & proportional chaunging of voyce & sound. And Armonia is sweet accord of song, and commeth of one proportion in diuers voyces or blasts, touching and smiting sounds: for as Ili. do, saith, Sound commeth of voyce, as of mouth and iawes: or of blast, as of trumpes and pipes: or of touching and smiting of cymbale and harpe, and other such, & soundeth with smiting & strokes. Voyce commeth to one accord, as Hugutio saith, for in all melodie needeth many voyces or sounds, and that according: for whereas is but one voyce only, it pleaseth not the eares, as the voyce and sound of the Cuckoe: and if manie discord, the voyce pleaseth not, for of such discord commeth not song, but howling, farring, or yelling: but in many voyces according in one, is proportion of harmony, and melody, or sweet Simphonia. And so Ili. do, saith, that Simphonia is a temperate modulation and according in sounds high and low, and by this harmony, high voyce accordeth: so that if one discordeth the hearing. And such according of voyce is called Euphonia, that is sweetness of voyce, and is called also Melodia, & hath that name of swētnesse and of Mel, that is honie: and the contrary is Diophonia, foule voyce and discording.

Simphonia, is a consent in tune, called harmony.

To make melody of harmony, needeth Diacesma, Diesis, Tonus, Iperludius, Podorius, Arsis, Thesis, and swēte & temperate sound. Diacesma is a conenabie space of two voyces, or of mo accord

ding. Diesis is the space of doing of melody, and chaunging out of one sound into another. Tonus is the sharpnesse of voyce, and is difference and quantitie of harmonie, and standeth in accent and Tenor of voyce: and Positions make thereof sixtē parts. Iperludius is the last thereof and most sharpest. And Podorius is most heauy of all, as Ili. saith. Arsis is rearing of voyce, and is the beginning of song. Thesis is setting, and is the ende, as Ili. do, saith: and so Song is the bending of the voyce, for some passeth straight as he saith, & is before song. And euery voyce is sounde, and not againward, for sound is the object of hearing: for all that is perceived by hearing, is called sound, as breaking of trees, smiting together of stones, hurling and rushing of waues and of winde, chittering of birds, lowing of beasts, voyce & groning of men, and touching of organs. And a voyce is properly the sounde that commeth out of the mouth of a beast: and sound commeth of aire smit against an hard body, and the smiting is soner seene than the sound is heard, & the lightening is soner seene, than thunder is heard. A voyce is most thin aire, smitte with the worst of the tongue: and some voyce signifieth and betokeneth by kind, as chirping of birds, and groning of sick men: and some betokeneth at will, as the voyce of a man that is ordained and shaped by heast of reason to tell out certaine words. The voyce beareth for the the word, and the word that is in the thought may not come out but by help of voyce & bringeth it out: & so first & inwardly gendereth a word in the thought, and putteth it afterwarde out at the mouth by the voyce, & so & word that is gendered & contained by inwit, commeth out by the voyce, as it were by an Instrument, and is knowen. The voyce that is disposed to song and to melodie, hath these properties, as Ili. do, saith. Voices he saith be small, subtil, thicke, clere, sharpe, and shrill. In subtil voyce the spirite is not strong, as in children and in women, and in other that haue not great sinewes, strong and thicke. For of smal strings commeth smal voyce

and subtil. The voyces be fat & thicke, when much spirite cometh out as the voyce of a man. The voyce is clere that soundeth well, and ringeth without any hollownesse: sharpe voyces be full high: shrill voyces be loud, and draweth a long and filleth some all the place, as y noyse of trumpets. The harde voyce, hoarse, grim and grisly, is when the sound thereof is voylent, as the sound of thunder, & of an anuelde beaten with sledges: the rough voyce is hoarse and sparpled by small and diuers breathing: the blinde voyce stinteth some, and is stuffed, & dureth not long, as the sound of an earthen vessell. The voyce Vinolenta is soft and plyant: that name Vinolenta, cometh of Vino, that is a lytle bell softly bent. The perfect voyce is high, swete, and strong, and clere: high to be well heard, clere to fill the eares, swete to please and not to feare the hearing, and to comfort the heart to take hede thereof: if ought herof faileth, the voyce is not perfect, as Ili. saith. The first harmonie is of organs, that cometh of blast, when certain instruments be cunningly made and duely blowen, and giueth by quantitie of the blast, and diuers qualities, aptly diuers sounds, as it fareth of organs, trumpets and pipes, & other such that giueth diuers sounds, and noyse.

Organum is a generall name of all instruments of musike, and is neuertheless specially appropriate to the instrument that is made of many pipes, and blowen with bellottes, and vled oneyle in Churches, in Proses, Sequences, and Hymnes.

(*D) is for his loudnesse, nearest agreeing to the voyce of man.)

De Tuba, cap. 135.

The Turens sound first the trumpet: Virgil speaketh of them and saith. Turrenusq; tubæ iugire per æthera clangor.

The voyce of the trumpet of Turens bloweth in the aire. Men in olde time vled trumpets in battaile, to feare and to affray their enemies, and to comforte their owne knights and fighting men, & to comfort hozles of warre to fight, and to reele and smite in the battaile: & be-

tokeneth worship with victoꝝ in fighting, & to call them againe that flye: & vled also trumpets in feasts, to call the people together: and for businesse in praising, and for crieng of wealth of ioy the Hebrzewes wer commanded to blow trumpets in battaile in the beginning of the new Moone, and to cry and warn the coming of the Iubile the yeare of grace, with noyse of trumpets, & to crye ioy & rest to all men, as Ili. saith. li. 18. A trumpet is properly an instrument ordeined for men that fight in battaile, to crye and to warne of the signes of battaile: and where the cryers voyce may not be heard for noyse, the noyse of the trumpet should be heard & known. And Tuba hath that name as it were Tona, that is holow within, and full smooth for to take the moze bzeath: & is round without and straight at the trumpeters mouth, and broad and large at the other end, and the trumpeter with his hande, patteth it to his mouth, and the trumpet is ruled vpwrd and downward, & held forth right, and is diuers of noyse, as Ili. sayth: for it is sometime blowen to prepare battayles, and sometime for that battaile should ioine together, & sometime for the chase, and to take men into the hoast.

De Buccina, cap. 136.

Buccina hath that name, as it were, Vocina parua, and is a trumpet of hozne, of tre, or of bzaile, & was blowen against enemies in old time: for as Ili. saith, li. 18. The wild Danims wer sometime gathered to all manner doing with the blowing of such a manner trumpet: & so Buccina was properly a toke of wild men. Propertius speaketh herof, & saith.

Buccina cogeat priscos, ad Arma Quirites.

Buccina made the old Quirites aray themselves, namelpe in armour. The voyce of such a trumpet, is called Buccinum, as he sayth. And the Hebrzewes vled Trumpes of hozne, namelpe in Babelendis, in remembrance of the deliuerance of Isaac, what time an hozned Wether was offred, and made oblation of in his steede, as the Glose saith super Gen.

De Tibia, cap. 137.

Consider by this yeare of grace, which was vled in y time of supersticio, that those ver the popes friendes, which brought him most mony, be sides, the charges that was spent in going the ther. The onset: the alarum: the retreat. Some vled the greete wilke shell in steed of a trumpet, some hornes of beafts, & some the thighe bones of a man, as do the Indians. In ciuill discords, the Flute, the Fieft, and the Cornet, made vinding like the Rammes hozne. Iosu. 6. Iud. 7. 2. Reg. 6. 3. Reg. 1.

Tibia

Tibia is a pipe, & hath that name, for it was first made of legs of Hartes, young & old, as men suppose, & the noise of pipes was called Tibicen. Or els as Hugution saith, this name Tibia cometh of Tibin, & is a rush or a reede, for of certaine reedes, such an instrument was made in old time: & thereof is said hic Tibicē, uis, he & plaith on such pipes. And was sometime an instrument of sorrow & lamentation, which men did use in office & sepultures of dead men, as the Close saith super Mat. 9. Cum audisset tibicines, that is the singers of dole and of lamentation.

De Calamo, cap. 138. Calamus hath & name of this worde Calando, sounding, & is the generall name of pipes. A pipe is called Fiskula, for voyce cometh thereof: for voyce is called Fos in Græke, & send, is stolia in Græke, & so the pipe is called Fiskula, as it were sending out voyce or sound. Hunters use this instrument, for Harts loue the noise thereof: But while the Hart taketh heed & liking in the piping of an hunter, another hunter which he hath no knowledge of, cometh & shooteth at the Hart, and slaieth him. Piping beguyleth birds & foules, therefore it is said.

Fiskula dulce canit, volucrum dum decipit Auiceps.

The pipe singeth sweetly, while the Fowler beguyleth the birde. And shepe loue piping, therefore shepherds use pipes, when they walk with their shep. Therefore one which was called Pan, was called God of Heardes, for he ioyned diuers reedes, and arayed them to song sily and craftely. Virgil speaketh thereof, and saith.

Pan primos calamos cera coniungere plures.

Instituit, Pan curat oues, ouiumq; magistros.

Pan, ordained first to ioine with manye Pipes in one, Pan hath cure of shepe and of shepherds. And the same instrument of pipes is called Pandorium, for pan was finder thereof, as Isid. saith. And with pipes, watching men please such men, as rest in beds, & maketh them sleepe the sooner & more sweetly,

by melodic of pipes.

(*Pan called the God of shepherds: he is thought to be Demogorgons son, and is thus described: in his forehead he hath hornes like the Sun beames, a long beard, his facered, like & clere aire, in his brest the starre Nebris, the neather part of his body rough, his fete like a Goate, & allway is imagined to laugh. He was worshipped especiallpe in Arcadia. When there grew betwixt Phocbas & Pan a contention, whether of them two should be iudged the best disposition. Midas preferring the bagpipe, not respecting better skill, was giuen for his reward, a paire of Asses eares.)

De Sambuca, ca. 139.

Sambuca is an Elder tre brittle, & the boughs thereof be hollow & boyd and smoth, and of those same boughs be pipes made, and also some manner Symphonic, as Isido. saith.

De Symphonia, ca. 140.

The Symphonie is an instrument of Musike, and is made of an hollow tre closed in leather on either side, and minstrells beateth it with stikes, and by accozd of high and low, thereof cometh full & wete notes, as Isid. saith: nevertheless & accozd of all soundes be called Symphonia in like wise, as & accozd of diuers voyces is called Chorus, as the Close saith sup. Luc. 15.

De Armonia, cap. 141.

Armonia Rithmica, is a sounding melody, and cometh of knitting of strings, & of tinkling or ringing of metall, & diuers instruments serue to this maner harmonie, as Taber & Timbzel, Harpe and Psalterie, and Pakyzes, and also Sistrum.

De Timpano, cap. 142.

Timpanum is layde straight to & tre in the one side: and is halfe a Taber, or halfe a Symphonie, & shapen as a sine, and beaten with a stike, right as a Taber, as Isido. saith, and maketh the better melodic if there be a pipe there with.

De cithera, cap. 143.

The Harpe is called cithera, and was first found of Apollo, as the Græks

*Additio.

A shalme
or flute.

The common
blewing
musike, is
Drone,
Robuis,
and Cur-
toll.

Deeme. And the harpe is like to a mans
best, for likewise, as the voyce commeth
of the best, so the notes come of y harp,
& hath therefore that name Cithara, for
the best is called Cithara, in Dorica
lingua, & afterward some & some came
forth many maner instrumts therof, &
had y name Cithara, as y harp & psalte-
rie, & other such & some be foure corne-
red, and some thre cornered: the strings
be many, and speciall manner thereof is
diuers. Then in olde time called y harpe
Fidicula, and also Fidicen, for y strings
thereof accord, as well as some men ac-
cordeth in faith. And the harpe had se-
uen strings, and so Virgil saith.

Septem sunt soni, septem discrimi-
na vocum.

There be vii. soundes, and vii. diffe-
rences of voyces: and are therefore cal-
led Discrimina, for one string next to a-
nother, maketh like sound: and strings
be seauen, either for they fill all the
note, or for because heauen soundeth in
vii. monings. A string is called Corda,
and hath that name of Corde, the heart:
for as the pulse of the heart, is in the
best, so the pulse of the strings is in the
harpe. Mercurius founde out first suche
strings: for he strained first strings, &
made them to sound, as Iliad. saith. The
more dry the strings be, & the more strai-
ned, the more they sound: & the worst is
called Plestrum.

De Psalterio. ca. 144.

The Psalterie is called Psalterium, &
hath that name of psallendo, singing:
for the consonant answereth to the note
therof in singing. The harp is like to the
Psalterie in sound, but this is the diuer-
sitie & discord betwene y harpe and the
psalterie, in y psalterie is an holow tree,
and of that same tree the sound commeth
vpward: and the strings be, smit down-
ward, and soundeth vpward: and in the
harpe, the hollownesse of the tree is be-
neath. The Hebrewes calleth the Psal-
terie Decacordes, an instrument hauing
ten strings, by number of the ten Com-
maundements. Strings for the Psalterie
be best made of laton, or els those are
good that be made of silver.

De Lira, cap. 145.

Lira hath that name: for diuersitye of
soundes: for Lira giueth diuers soundes,
as Iliad. saith. And some people suppose,
that Mercurius first found out this in-
strument Lyra in this wise. The riuer
Nilus was swollen & arisen, & afterward
was auailed: and withdrauen agayne
into his proper chanell, and leste in the
field many diuers beasts, & also a snayle,
and when the snayle was rosted, the sin-
newes leste and were strained in the
snayles house, and Mercurius smote the
sinewes, and of them came a sound: and
Mercurius made a Lira to y likenesse of
the snayles house, & gaue y same Lyra
to one y was named Orpheus, which
was most busie about such things. And
so it was sayd, y by y same craft not on-
ly wilde beasts drew to song & melody,
but mozeouer stones & also wodes. As
fables do mean, this foresaid instrument
Lyra is set among stars, for loue of su-
dy, and praising of song, as Ili. saith.

De Cymbalis. ca. 146.

Cymbales be instruments of musick, &
be smit together, & soundeth & ringeth.
(Compassed like a hope, on the up-
per compasse vnder a certain holownes,
hangeth halfe bells, siue or seauen.)

De Systro. cap. 147.

Sistrum is an instrument of musick,
& hath the name of a Ladye that first
brought it vp. For it is proued that Isis
Queene of Egypt, was the first finder of
Sistrum, and Iuuenal speaketh thereof,
and saith.

Isis & irato feriat mea lumina sistro

And women vse this instrument, for
a woman was the first finder thereof.
Therefore among the Amazons, the host
of women is called to battaile with the
instrument sistrum.

(An instrument like a hoene, used in
battaile in stead of a trumpet. Also a bra-
sen Timbrell.)

De Tintinabulo. cap. 148.

Tintinabulum is a bell or a Campar-
nole, and hath the name of Tiniendo
tinkeling or ringing. Loke before De
vafis, in lytera V. A bell hath this pro-
prie, that while he profiteth to other in
sounding, he is waisted ofte by smiting.
These instruments and many other ser-

An harpe

omitted A.
mus 10

*Additio.

*Additio.

ueth

ueth to musick, which science treateth
of voyce and of sounds: and knoweth
nether the disposition of kindly things
& proportion of numbers, as Boetius say-
eth; & setteth ensample of the number of
12. in comparison to 6. & to other num-
bers y^e be betwixen, & saith in this wise:
Where we finde all y^e accordes of musick,
for 8. to 6. & 9. to 12. make the proporti-
on, & make together the consonance Di-
atesseron. But 6. to 9. & 8. to 12. make y^e
proportion Sesiqualtera, and make toge-
ther the consonance Diapente. And 12.
to 6. make double proportion, & kisseth
the accord Diapason. Then 8. to 9. in com-
parison be meane, & make Epogdonus,
which is called Tonus in melody of Musick,
and is a common measure of all the
sounds. And so it is to vnderstand, y^e be-
twixen Diatesseron & Diapente, Tonus
is diuersitie of accordes, as betwixen the
proportions, sestiqualtertia & Sesiqualtera,
onely Epogdonus is diuersitie. Huc vsq;
Boetius, in secundo Arismetice, ca. vii.
G. And in the Prologue of the first booke
Boetius sayth, y^e the rather is there ver-
tie of numbers, thereby it may be proued,
that those things which doe stande by
themselves, be rather in kind, then those
things which be in comparison to some
other things. And the melody of Musick
is taken & called by names of the num-
bers: Diatesseron, Diapente, and Dia-
pason, haue names of y^e numbers, which
precedeth and goeth before in the begin-
ning of those sayde names. And the pro-
portion of their sounds is found and had
in those same numbers, and is not found
nor had in any other numbers. For ye
shall vnderstand that the sound and the
accorde in Diapason, of proportion is of
the same double number, and the melody
of Diatesseron doth come of Epitrite col-
latione, that is, Sestiqualtertia proportio.
And he calleth the accorde Diapente.
Hemiolia is ioyned in number Epogdo-
nus, they be numbers that be aboue. 8.
& is called Tonus in Musick, as he say-
eth. Sestiqualtertia proportio in Arismet-
rike, is called Diatesseron in Musick, &
Hemiolia, y^e is, sestiqualtera proportio
in Arismetrike, is Diapente in Musick, &
Diapente & Diapason is consonance, the

more voyce containeth the lesse, and the
halfe deale thereof. The number Sesi-
quitertia containeth the lesse number &
the third part thereof, and if he contey-
neth all the fourth parte, then he is Sesi-
quiquartus. And Sesiquiquintus contey-
neth the lesse, and the fifth part in this
wise. Foure containeth thre, and the
third part, that is one. And eight contey-
neth sixe, and the third part, that is two.
And twelue containeth nine, & the third
parte, that is thre, and so eightene to
twelue, and twentie to sixtene, and so of
other alway thou shalt finde.

Numerus sestiqualter, cap. 149.

Sestiqualter is, when y^e greater number
compared to the lesse, containeth the
whole number, the halfe, & the halfe part
thereof, as 3. containeth .2. and the halfe
part of two, that is one: so 9. containeth
6. and the halfe of 6. that is 3. and so, 12.
to 8. and, 15. to 10. and so of other. These
wordes be in themselves deep and secret,
and verie darke to vnderstanding. But
to them that be wise and cunning in
Arismetike and in Musick, they be
more clere and lyght, and be darke and
all vnknownen to them which be vncun-
ning, and haue no vsage in Arismet-
tike, Geometrye, and Musicks. Where-
fore he that will knowe the sayde
wordes and proportions of numbers, of
voyce, and soundes, shall not despise to
aske counsell, & to desire to haue know-
ledge by those which be wiser, and that
haue more cunning in Arismetike,
in Geometrye, and in Musick. And li-
bro secundo Isidore sayth, that there is
so great vertue in figures and accordes
of Musick, that the selfe man standeth
not perfect there without: For perfect
Musick comprehendeth all things. And
so then reuolue and consider hereof in
thy minde, that Musick and harmonye
ioyneth and accordeth diuerse things
that seme contrary, and maketh the high
sound to accord with the low, & the low
with the high, and accordeth contrarye
wills and desires, and refrayneth and
abateth intentions and thoughts, and a-
mendeth and comforteth fable wits of
feeling. And crieth namely and warneth
vs of the vniety of the exemplar of God in

Diatesseron
of foure.
Diapente
of five.
Diapason,
a concord
in musick.
Diapho-
nia, a dif-
cord.

Hemiolus
a proporti-
on in A-
rismetike
conteyning
the whole
& halfe so
much as
15. to 10.
3. to 1.

contrary workings: and diuersly manifesteth & sheweth, y^e earthly things may be toynd in accord to heavenly things: & causeth & maketh glad & ioyfull harts moze glad and ioyfull, and sozry harts & heauy, moze sozrie and disquiet. For as Austen sayth, y^e by a priuie & secret likeness of proprietie of the soule & of harmony, melody comforteth it selfe to y^e affections & desires of the soule. And therfore Authoys meane, y^e Instruments of Musicke make the glad moze glad, & the sozry moze sozry. Like other properties of harmony befoze in the same booke, wher as other words of Isidore be rehearsed and spoken of.

Addition.

Addition

Concerning the straunge opinions in the world of Musicke, and the thre folde conceits of variable minds, I haue thought good (so farre as the eternall license shall permit or suffer) somewhat to speake thereof: The occasion is, y^e wher as many cannot away at all with Musick, as if it were some odious smell ranged from hell, rather stirred vp by Diuells, then reuealed by Angels: some are indifferent, and can abide it better in the chamber of Venus, then in the temple of Minerva, and some do so far dote in musick, without the which they think there is no religion, that betwene these vniuersal different iudgements, I am in doubt to speak, or so to frame a speech that might qualifie so soule a discord, concluding y^e if Musick be the ordinance of God, as all other gifts of nature are, then how cometh it to passe, that .7. artes, tearmed liberall, are allowed, wherof Musick hath ben account of y^e number one, except the late 8. art of Adulation, being placed in Musicks rowe, be allowed for y^e senenth, which if Curiositie, being made iudge, haue recozded y^e same in self-wills booke. I leaue to these thre their owne, & yet proceed with those opinions, that maye stande with discretion, concerning the same.

In the first booke of Cronicles, called in Latine Verba Dierum, or after the Grekes Paralipomenon, which the Hebrewes cal Dibre Haiamim, historical, ca. 15. when the Prophet Dauid had prepa-

red a house for the Arke of the Lord, he called all Israel together to Ierusalem, to fetch the Arke of y^e Lord vnto his place, which he had ordeined for it, &c. And Dauid spake to the chiefe heads of y^e Levites, y^e they should appoint certeine of their brethren, to sing with instruments of Musicke, Psalteries, Harps, & Cymbales, y^e they might make a sound, and to sing on high with ioyfulness, &c. And Dauid & the elders of Israel, & the Captains ouer thousands, went to fetch the Arke of the appointment of the Lord, out of y^e house of Obed Edom with gladnesse. The Arke is brought forth of the house of Abinadab, y^e was in Gibeon, which was a high place of y^e citie of Baale, vnto the citie of Dauid, called Zion, lieng on the North side of Ierusalem, Samuel. 2. booke, cap. 6. Cro. 1. booke, ca. 15. 2. Cro. cap. 5. ver. 13. These instruments & other ceremonies which they obserued, were instructions of their infancie, which continued to y^e coming of Christ: (y^e note of the later Church) if then there should haue ben a finall end of Musicke, why is it not absolutely forbiddē, or if it be tollerable why is not the abuse taken away (& not Musicke it selfe) because of abuse, if Musicke be but a sound, no moze is the voice, it is better to heare god & godly Musicke, then ribaunde and filthy talke, or a christian Psalm then a wicked sonet. Seeing y^e Musicke hath so behaued her selfe, y^e she is not allowed by the old Testament, as many affirme, because, as they saye, she had her continuance but vntil y^e coming of Christ: yet from the time of samuel, vntill the time of Iesus Christ, it largely appeareth she was in estimation, & although the superstitious pagans & Idolatrous Gentiles, hauing the same instruments y^e the godly had (with the which they committed their abominations) this notwithstanding was no defiling nor disabling of y^e Musicke which y^e Prophet Dauid vsed, the Prophet Esay, cap. 22. commended. Daniel. 3. 1. Mac. cap. 9. Apo. 18. haue expressed. Let vs see farther concerning musick, what the newe Testament either liketh or alloweth: Wherefore be ye not vnwise, but vnderstand what the wil of

the Lord is. And be not dronke with wine, wherein is excess: but be filled with the spirit, speaking vnto your selues in Psalmes & Hymnes, & spirituall songs, singing and making melodie to the Lord in your heartes, &c. Eph. 5. verse. 17. 18. 19. Giue thanks alwayes for all things vnto God, euen the Father, in the name of our Lord Iesus Christ. Submitting your selues one to another, in the feare of God. Colossians. 3. verse. 16. Let the word of Christ dwell in you plenteously in all wisdome, teaching and admonishing your selues in Psalmes and Hymnes, and spirituall songs. Singing with grace in your heartes to the Lord. James. 5. verse. 13. Is any among you afflicted (or grieved in minde) let him pray: is any merrie: let him sing. Where by the godly are allowed to sing, whose instruments are their bodies, and whose stoppes or strings are god intents. As to the bodies belonge y^e foure Elements, the foure complexions, and the five senses, if any of these abound or diminishe, the concord of the bodies is altered. Also the minde is tourmed to discorde, no lesse by a crabbed imagination: But what canne we saye for Instrumentes, that our former discourse maye appeare vni forme, that is to saye, as well the instrument as the voice, and both together. 1. Epistle. Corinth. cap. 14. verse. 7. 8. Whereouer, thinges without lyfe which giue a sounde, whether it be a Pipe or an Harpe, except they make a distinction in the soundes, howe shall it be knowne what is piped or harped. And if the Trumpet giue an vncertaine sounde, who shall prepare himselfe to battayle. In the Reuecalation, S. Iohn sayth. Chap. 14. verse. 2. And I hearde the voyce of Harpers, harping with theyr Harpes. And they sung as it were a newe song before the Throne, &c. Saying then that the holie Scriptures in the newe Testament condemne not Musicke, (but onely the abusers thereof,) what reason, or what authoritie is there left why Musicke shoulde not be vsed with song in any place conuenient, if so be it be not hurtfull, in the Kinges presence, Chappell, or Mato-

rye, in Cathedrall Churches some where, or what offence, else where. It maye be that some will aunswere vnto me, and saye, that Musicke in those places is Poperye. But I demaunde agayne, where was the knowledge of Poperye when Dauid prayled the Lord with it, when the Apostle Paule knelwe of it, and when Saint Iohn from heauen hearde it. If it be so (that Musick, as it hath ben in very dede too much abused) in these our later times, shall it therefore for that abuse be utterly banished and put aside, which wyll stand with as good a reason, as when a man hath stolen a horse, the Lawe shall hang his soule: yet who is so ignozant, the fact being committed, but that both bodye and soule is present. Howe folloiweth the opinion of Saint Augustine, of Cornelius Agrippa, of Peter Martir, and of Lodowicke Lioide, Gentleman.

First Saint Augustine in his ninth Booke of Confessions, as Peter Martyr noteth in the fifth Chapter vpon the Booke of Judges, folio. 103. testifieth, that it happened in y^e time of Ambrose (Bishippe of Milloine, aboute the yeare of Christ. 377.) For when that holie man together with the people, watched euen in the Church, least he should haue bene betrayed vnto the Arrians, he brought in singing to auoyde tediousnesse, and to driue awaye the time: It seemeth that by meanes of sharpe persecutions, the godly were scattered abroade, so that they hadde no leasure, scarcelye to praye, much lesse to sing, the tyrannye of theyr persecutors was so monstrous, from the time of Nero the sonne of Domitius, being about .66. yeare after Christ, vntyll the time of Constantine the greate, which was about y^e yere of Christ. 333. the sayde godlye Emperour Constantine gaue greate and large giftes, and yereleye reuenues to the maintenance of y^e Cleargy and Preachers of the Gospel. Wherevpon the Bishoppes of Rome fathereth theyr foundation and head of Constantine, (a god pollyce to claime antiquitie, if that verye

which

which is eternitie, could not discern the truth) thus, what with strange opinions, and what with persecutions, the space of 241. yeares, or néere thereabouts, musick was laide a side, & although that S. Augustine repented him, and that he was sorrie, because he had sometime fallen, by giuing more attentine heed vnto \hat{y} measures & cords of musicke, then the words which were vnder them spoken, which thing hereby he proueth to be sinne, because measure and singing wer brought in for the words sake, and not words for Musicke. All this condemneth no musicke, but the abuse, for in allowing the Church of Alexandria, wherein was a little singing, &c. for this cause I say, hee consented \hat{y} Musicke should bee retained in the Church, but yet in such manner, \hat{y} he sayd, that he was ready to change his sentence, if a better reason could be assigned, & he added, that those doe sin deadly, as they were wont to speak, which giue greater heede to musicke, then vnto the word of God. It seemeth to me, \hat{y} there is none so senselesse, that wil be, or haue bene, in such sort rauished with \hat{y} onely melodie of the instrument, that they haue so excepted of the same, forgetting theyr principall vertue of \hat{y} true worshipping of God: those that haue bene such, are in the same damnation, that the common Drunkards, Adulterers, Idolaters, false speakers, vsurers, with all those and such wicked, that thinking to drinke, minde not on God, so according to the desire the soule is poisoned, and the gifts of God abused.

But why Musicke seemeth so to rap men in a manner wholye, the reason is plaine, for there are certeine pleasures, which onely fill the outward senses, and there are others also which pertaine onely to the mind or reason. But musicke is a delectation so put in the middelt, that both by the sweetnesse of the sounds, it moueth the senses, & by the artificialnesse of the number & proportions, it delighteth reason it selfe. And it happeneth then chiefly when such words are added vnto it, whose sence is both excellent and learned, &c. Peter Martir in that discourse, whether singing may be receiued in the

Church, sayth. In the East parts the holy assemblies euen from the beginning vsed singing. Read in his Commentarie folio, 103. Cornelius Agrippa in his first booke of the vanitie of Sciences. cap. 63. setteth forth the abuse of Musicke & the disoord (from \hat{y} which some supposed the rest condemned) verie curiously vnder tearmes or parts of Musicke, as Enharmonica, Chromatica, Diatonica, and others, with a nomination of names, as among the Lacedemonians, the stirring to armes, and Cretensians, which repetition of words same a great collection, & little matter, as the fable of the Positron, that by the onely vertue of the Dorian tune, the chastitie of Clitemnestra, wife vnto king Agamemnon was preserved, from the assault of Egistus, who to be reuenged slew the Positron. Horace disliketh the common fiddlers and stage pipers, calling them wanderers, & Cornelius tearmeth them the seruants of Baudery, but wheras he sayth (which no graue man, modest, honest, & valiant, euer professed,) herein he shewed his idle conceit: and forgot that which was done and vsed in holy writ, altogether flourishing among the Poets, giuing an open contempt of that the Poets secretly scorned, declaring onely the abuse, as when he sayth, that the Aegyptians did forbid their young men to learne Musicke, I suppose it was, when Musicke was so common, as it is now in England in euery Alehouse and baudy corner, but not the principall Musicke. Anaxilas sayth, Musicke is euen lyke Affrike, it rarely bringeth forth some straunge beast. Athanasius for the vanitie thereof, did forbid it in the Churches, thus he concludeth with the abuse, and not the thing it selfe.

Lo. Lioide, Pilgrimage of Princes, folio, 113. setteth forth properly Musicke, and sayth, by a methodical gathering together of authorities, that there is great controuersie for the antiquitie of Musicke, beginning with Orpheus, Amphion, and Dionisius of Greece. Polibius sayth, that Musicke was found first in Archadia, Tubal among the Hebryes, and Apollo finding a confused Chaos,

setteth

setteth downe learners of Musicke, to be Socrates, Aelianus, Agesilaus, Architas, & the mightie Hercules, &c. And though some contemne Musick with Diogenes, and say, that it were moze profitable to mend manners, then to learne musicke: what is manners, but a concozd of honest intentes, which onely is adozned with nothing but vertue. Alexander the great loued Musicke, so did the tyraunt Nero. Whereby may be perceined concozd and discozd, Musicke is not the cause of disorder, but disorderd mindes abuseth Musicke. Dircenus Captaine ouer the Spartanes, is sayd first to inuent the trispyet, and taught the Lacedemonians to sound against the Messena, in the field, therewithall to terrifie the courage of his enimies: for as Musicke is dolefull and pleasant, full of harmonic and melodie: so is Musicke terrible and fearefull of life and courage, for we read in the old age, both autenticall and prophane, that they vsed Instrumentes of sound of sundrye sortes, as among the Milesios, pipes: among the Cretensians instrumentes with strings, a kinde of Gittornes: among the Parthians ringing of Wells: among the Aethiopians lowd songs: among the Assirians, a kinde of skipping: among the Cimbrians little drums made of leather stretched about a whope, broad, and narrow, hauing a kind of hollownesse, in the which they put dry Beanes and Pease, to make the instrument rattle, with many other vnaccustomed manners. But the absurdest thing of all, which passeth the abuse of Musicke, is, that as the Gentiles and Pagans called vpon Priapus, Pan, Ceres, Iuno, Hercules, Ianus, Bellephoron, Dagon, Rempham, Astaroth, & such like, to be their supporters at armes in the field: so at this day, those which wold be loth to be called otherwise then Christians, are not ashamed to call Saint George, to borrowe, for the English, Saint Denis for Fraunce, Saint Andrew for scotlande, Saint James for spaine, and so forth in the Christian Kingdomes, they call as fast vpon their Saintes, as the Pagan Gentiles called on their feared Gods, when in verie dede this foule abuse ought to be refoz-

med, which is a discozd woze in the mind then is the dombe instrument, that can sound none otherwise then the Musition either can, or will. To conclude, let all be done to the edifying one of another, and both in the Worde, and as for those that cannot awaye with Musicke in the best parte, I leaue them to the amonement maker, which is blessed for ever.

A conclusion of this worke
by the first translator heere-
of out of Latine into
English, cap. 149.

His that we haue shortly placed here of accidents of kindly things, as of Colours, Sauours, & Odours, of Weights, Licours, & Pleasures, of Voicē & of Sound, it may be sufficient for this time. For as I suppose, to the dull and to the small or simple, that be like to mee in Christ. Those things of properties of kindly things that be fully conceived in minde, & treated in 19. parcells or books, shall suffice to finde some reason of the likenesse of things, for which holy writ doeth so ready likenesse & figures of kind, naturall things, & of the properties thereof. I make protestation in the end of this worke, as I did in the beginning: That in all that is in diuers matters contained in this worke, right little or naught haue I set of mine owne, but I haue followed veritie and truth, and also followed the wordes, meaning, and sences, and comments of holy Saintes, and of Philosophers, that the simple that may not for endlesse many bookes seeke and finde all the properties of things, of the which holy writ maketh mention and mince, may here finde somewhat that he desireth, and that I haue taken is simple and rude: but I thinke them good and profitable to me that am rude in olde English tearmes, and to other such as I am. Therefore I counsaile the simple, that they dispise not nor scoone this simple and rude worke, when that they haue perfect vnderstanding and knowledge of this, and plainly at the ful, then to vnder-

DE INSTRV. MYSICIS.

stand and to haue knowledge of greater, higher, and moze subtil things, I counsell, that they leaue not to seeke & search by learning & doctrine of greater authoꝝ and Doctoꝝ: and that I doe, & leaue on their owne aduilement and wit, if they will correct and amend that that is insufficiently said, and then expediently to adde and put moze therto, that they so in like manner as God giueth them grace and science. That which is by me rude and simple begun, may be by their wits and great wisdomes made compleat and perfect, to his magnifieng, laud, honour, praising, worship, and blisse, that is Alpha and Omega, beginning and ending of all good. That is the high God, gloriously lining & reigning euermoze with out end. Amen.

Barthelmew Glantuyle descended of the noble familie of the Carles of Suffolke, he was a Franciscan Frier, and

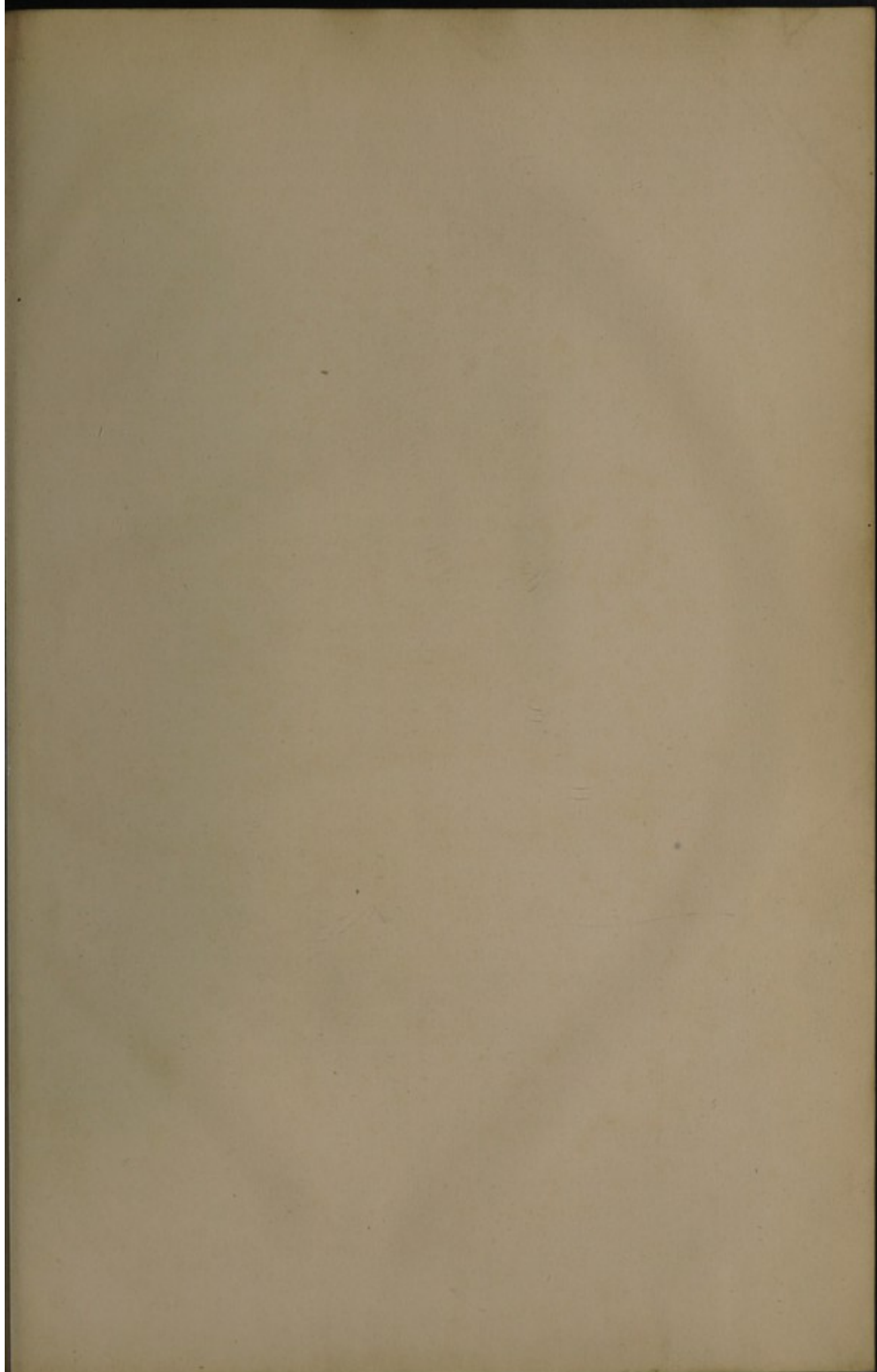
wrote this worke in Edward the thirde time, about the yeare of our Lord, 1366. In the yeare, 1397. 37. yeares after, was this sayd worke translated into English, and so remained by wrytten Coppie, vntill Anno Domini, 1471. at which time printing began first in England, the 37. yeare of the raigne of king Henrie the 6. thence which time this learned and profitable worke was printed by Thomas Barthelet, the 27. yeare of the reigne of king Henrie the. 8. which was the yeare of our Lord God, 1535. And last of all augmented & enlarged, as appeareth, for the commoditie of the learned & well disposed Christian, by me Stephan Batman, professor in Diuinitie, and printed by Thomas East, Anno, 1582. the 24. yeare of the reigne of our most happye and prosperous Soueraigne, Quene Elizabeth, whom God fortifie in the numbers of his mercies for euer.

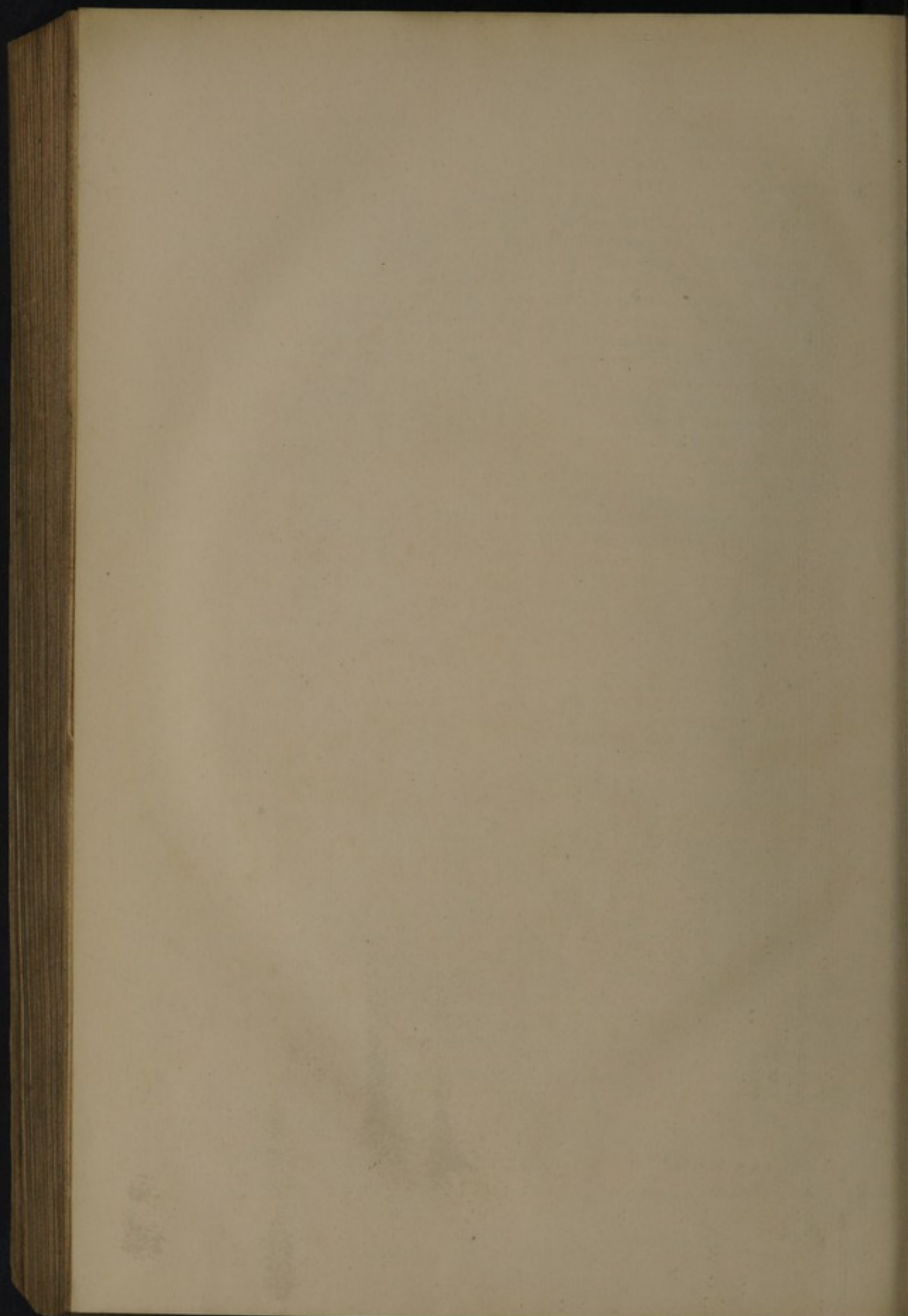
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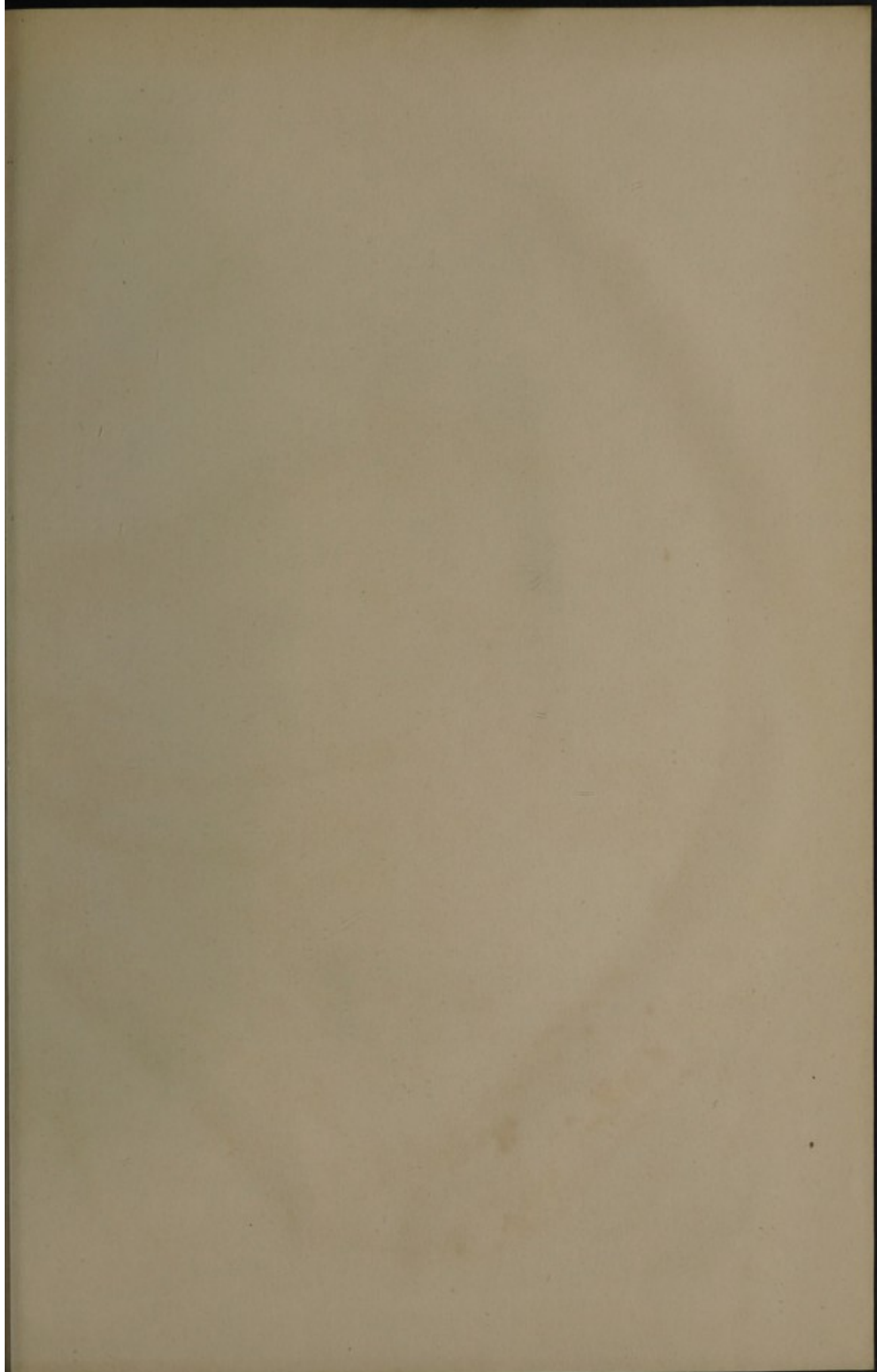


MIEVLX VAVLT MOVRIRE EN VERT V.
QVE VIVRE EN HONCTE.

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