

A greene forest, or a naturall historie, wherein may bee seene first the most sufferaigne vertues in all the whole kinde of stones and mettals: next of plants, as of herbes, trees, and shrubs, lastly of brute beastes, foules, fishes, creeping wormes, and serpents / [John Maplet].

Contributors

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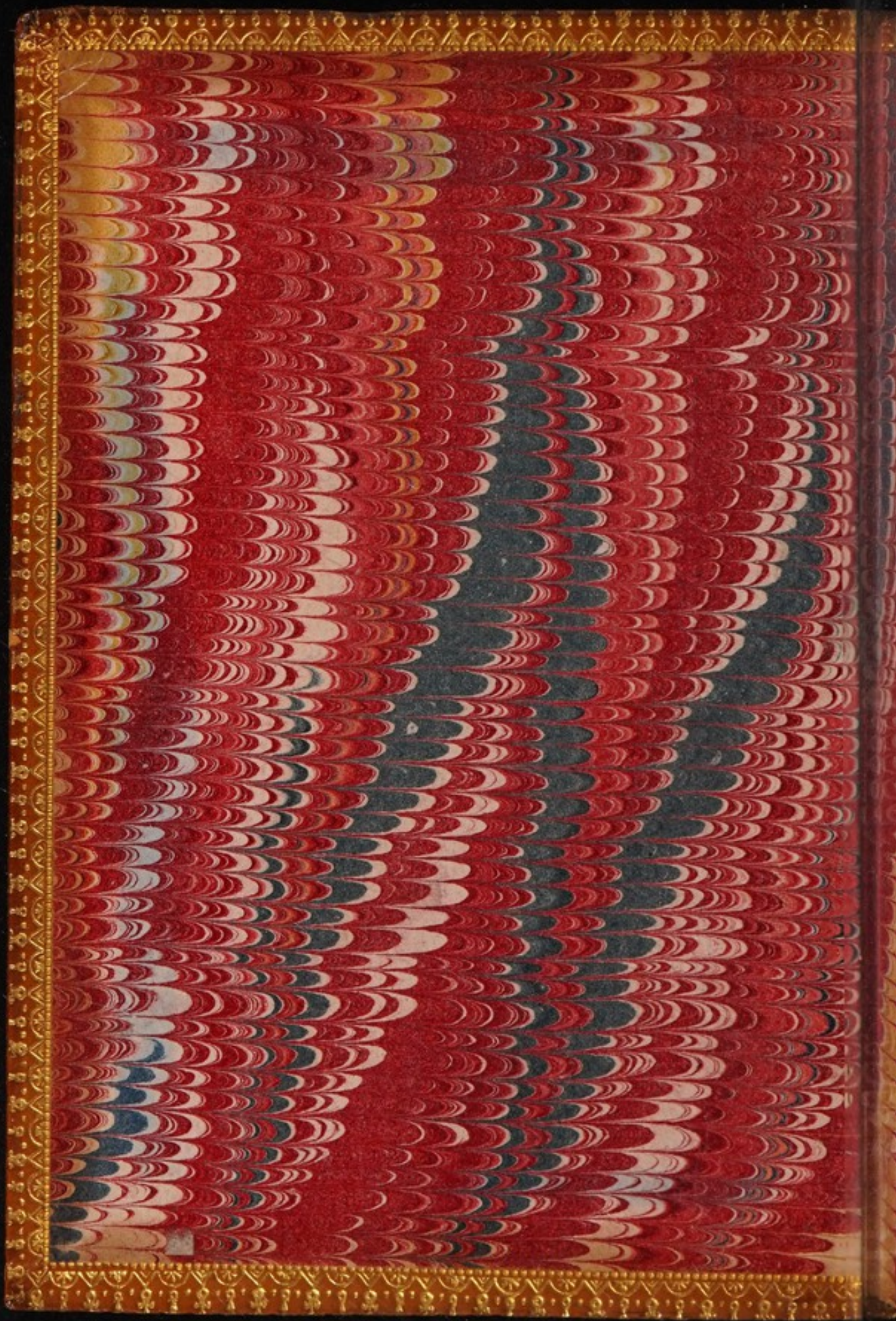
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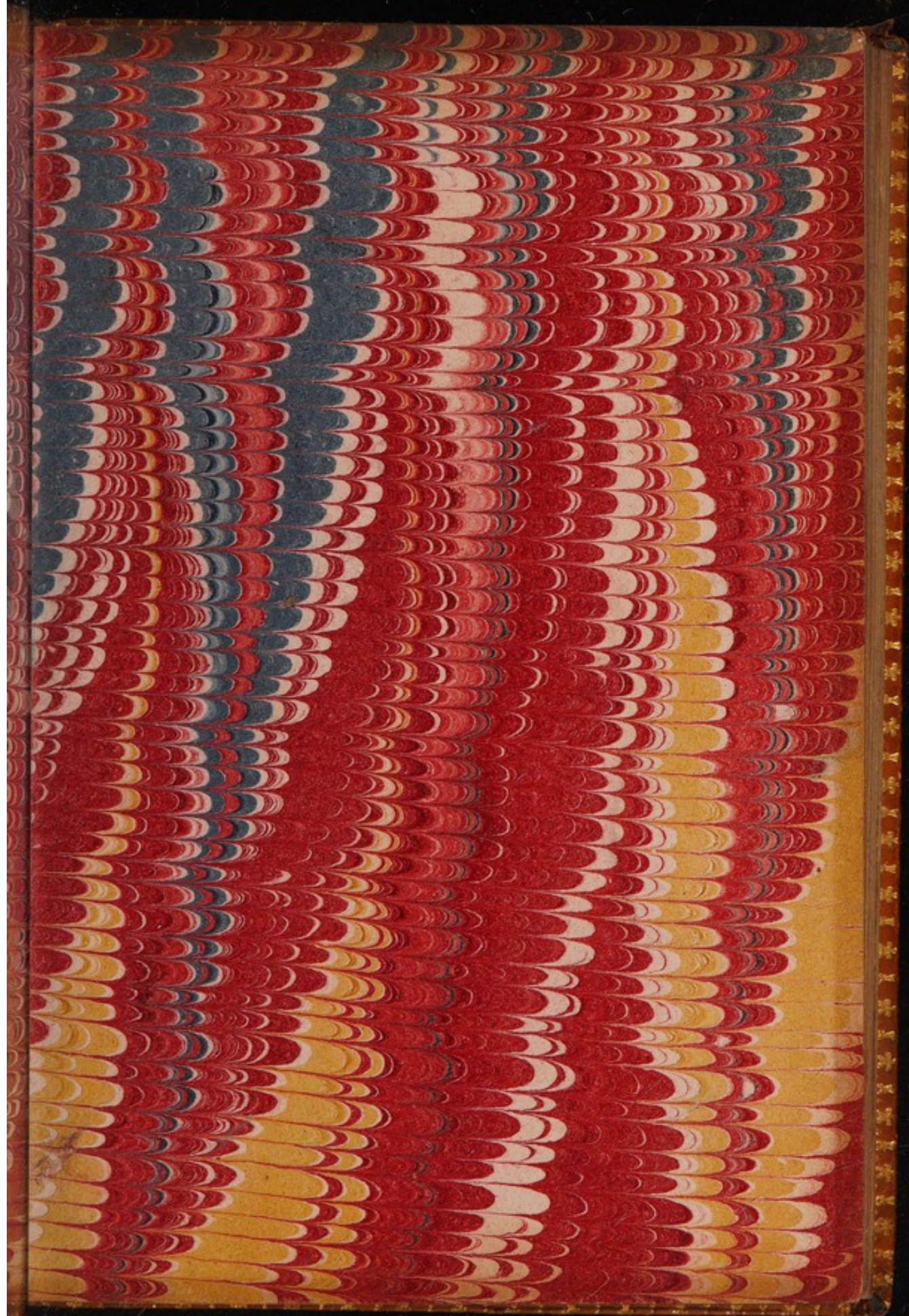












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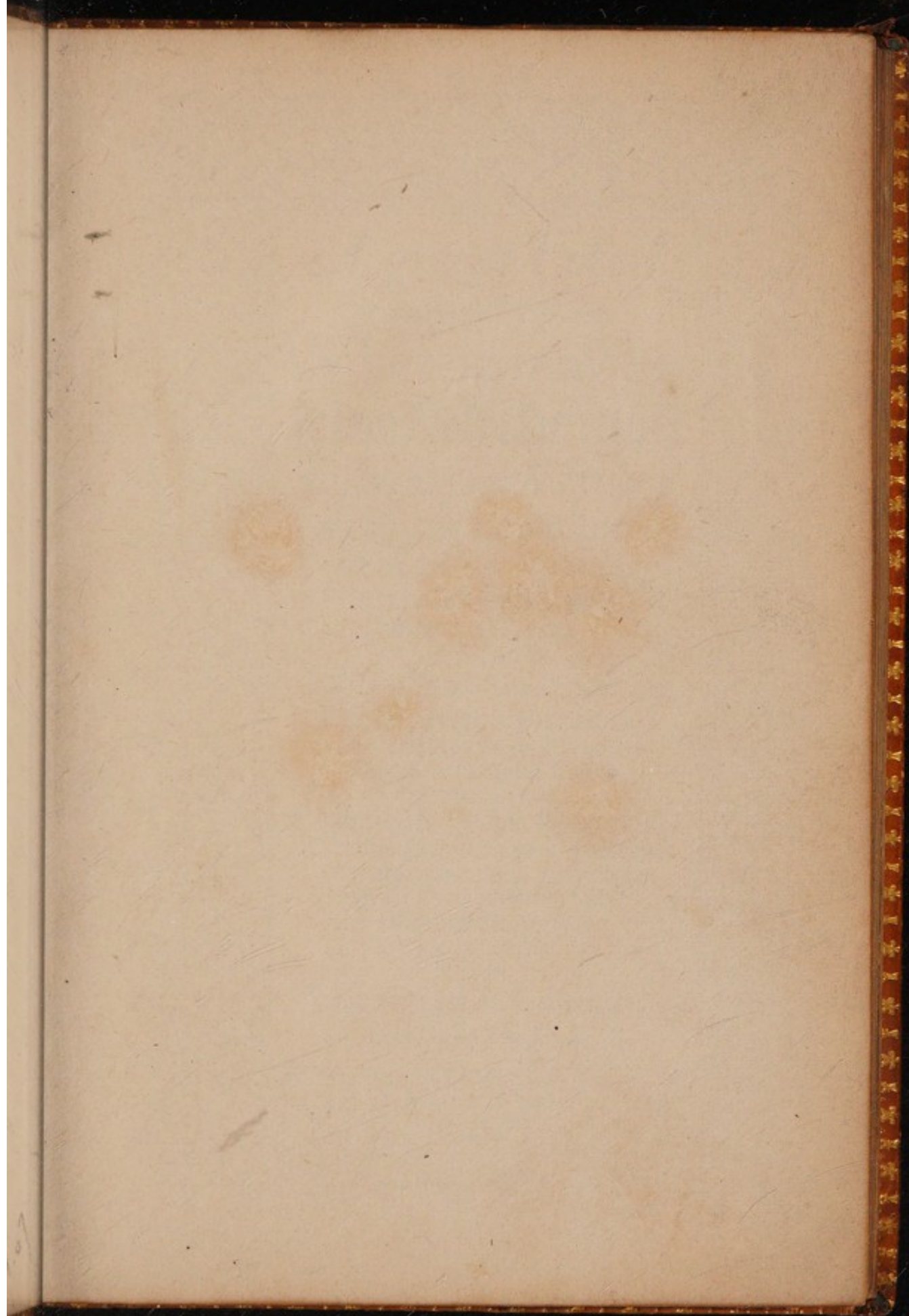
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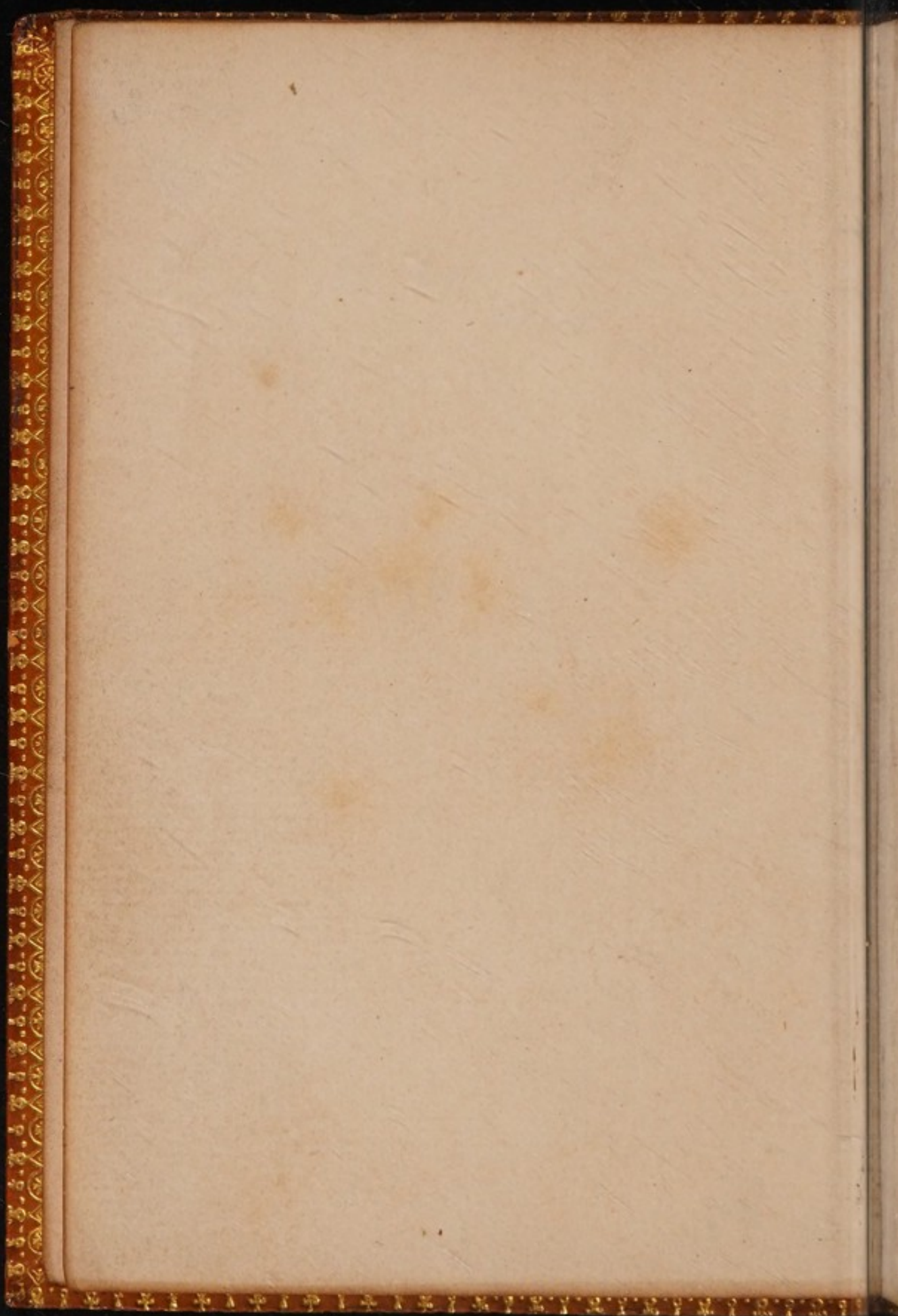
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M.S. Case I

Moys 1.07





A greene Forest,
or a naturall Historie,

**Wherein may bee
scene first the most**

**sufferaigne Vertues
in all the whole kinde
of Stones & Mettals:**

**next of Plants, as of
Herbes, Trees,
& Shrubs,**

**Lastly of Brute Beastes, Fowles,
Fishes, creeping Wormes &
Serpents, and that Alphab-
etically: so that a Table
shall not neede.**

**Compiled by John Maplet, M.
of Arte, and student in Cambridge:
entending hereby þ God might
especially be glorified: and
the people furdered.**

Anno. 1567.

**Imprinted at London,
by Henry Denham.**



To the Right Honourable,
Lord, Lord Thomas, Earle of Sus-
sex, Viscont Fitzwalter Lorde of Egre-
mont, and of Burnell, Knight of the most
Noble order of the

Garther,
Justice of the Forrestes & Chases, from Trent
Southward, and Captaine of the Gentle-
men Pensioners, of the house of the
Queene our Soueraigne
Ladie,



Bathyllus, he of
Samos (moste
honorable Lord)
was one whiche
the Poet Ana-
creon sang alwayes of, minding
him in euery song for a certaine
conceit of worthinesse which he
thought was in him : Likewise
Ligurinus was alwayes one at
A.ij. the

The Epistle

the ende of Horace his pen and
mouth. And as a report goeth
(and many Romaine Histories
shew the same) Numa & Ser-
uius are by Poets commended,
vp to the Orbes of the Firma-
ment or Skie : where they saye
they liue as they list: whose bread
is Nectar, and drink Ambro-
sia, a sugred and confect kinde of
Wine, which is serued oute in a
faire Goblet or Cuppe by a faire
waiting Boy named Ganime-
des. These Poets figured here-
by (most Honorable Lord) that
any of the nine Muses, whatso-
euer

Dedicatorie.

ever kinde of Harpe they vsed,
it should be strung and tuned so
that it mought reach to Diates-
feron, the onely note of Noble
mens commendation. And so doe
I gather, it is best vsed. I here-
upon nowe wishe that although
Anacreon be gone, I had yet his
Harpe: for then would I now set
and tune it many Notes higher
than euer could be in the prayse
of Bathyllus, or Horace in the
testimonie of Ligurius: For I
would vse it to recognize and re-
gester the memoriall of Yours
such absolute Vertues. But sith

A.iiij.

this

The Epistle

*this Harpe is denied me: and the
verie Instrument which I nowe
sound of, is not as I would it were,
my intent notwithstanding and
not my possibilitie is to be consi-
dered. Yet rather then I should
haue shewed nothing at al of bet-
ter testomonie of my good will to-
wards your Honor, this shall suf-
fise me (vntill hereafter I may do
better) to vse so simple a sound.
And if so be I could worthilye cō-
mende you (as those Poets did
Numa and Seruius) to highe
Olympus: you should surely by
such our meanes come by some of
their*

Dedicatorie.

*their Iuncketts that they haue:
But this would I rather be done,
by message had to and fro from
these (which way Hercules v-
sed with Hyla Thiodamant
his Sonne: Apollo with Hya-
cinth: Diana with Hyppoli-
tus:) then that you enioying the
presence of those, our Countrie
should lacke you, such hir orna-
ment and beautifying. Therfore
for their better remembrance of
you, I will do so much at the least
as to signifie vnto them your cog-
nissance the faire bright Starre:
which besides that, hath his hid
A.iiij. signi-*

The Epistle

signification. But to leaue these:
and although Typhis and Iason
be bolde: yet I hope (moste
Honourable Lorde) I haue not
theirs, but Vatienus his face.
Whose simple Treatise of mine,
when I was excited to bestow it of
your Lordship, I straight wayes
gathered with my selfe that you
were not Licinius the Empe-
rour which was malicious toward
the learned: neither yet Britan-
nion, an vtter enimie to the mo-
ther Science, and hir daughter
Discipline: neyther yet Va-
lentinian: but rather contrari-
wise

Dedicatorie.

wise Iulius Cæsar, excelling
both in Martiall promesse, and
also serious after the inquisi-
tion of good Discipline: or else
Iulianus: or Marcus Aure-
lius. Which small gift of mine, if
your Lordshippe take in good
worth: I shall be encouraged af-
ter a while to enrich these: and
to attempt muche greater and
better hereafter, so soone as I
shall attain to a little more ripe-
nesse. And thus ceasing to trou-
ble your Lordshippe any more I
make an end: desiring G O D to
blesse you in all his giftes, both
ghostly

The Epistle

ghostly and bodily : and to continue you in long life and true Honour, to his glory; the helpe and assistance of others : and your owne, and endlesse comfort.

Amen.

Your Honors humble Orator,
John Maplet.



The Preface to the *Reader.*



Whatsoever things (sayth Cardane) are of Natures tempering and dighting, either in the earth his closet or entrayles, or within the water (being all boide of feeling and mouing) may well bee deuided and sorted into these foure kinds: Earthes Liquors or Juices, Stones, Mettalles. Earthes,

saith Dioscorides in his fift booke (as also the same Authoz abouesaide) haue their difference eyther in colour, in smell, in sauour, or else otherwise in other their vse & purposes. Proper or pertinent to earths are many & sundrie kinds and sorts, as those which either are in house with them, and fare as they fare, as Sande, which Plinio nameth the lightest earth, as others: or those which are neuer absent from the earth but are intermedled with the water, as Alume, which of some is called the earth his salt, as salt it selfe and such like. In earthes are diuers dispositions and farre diuers effects (which thing Dioscorides pursueth abundantly) there are also reckned diuers names of diuers kinds: as that of Eretria a famous Citie in the Ile of Eubea, hath his sett and disposition of colour and shew ashie like, and is in his kinde in operation a soze binder, besides this marueilously colde. And that that is plentiful in Chium in Eubea also (for there is of this name besides this, two moze, one a Citie of Caria, and another in Rhodes by Triopia) in effect and working

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is farre otherwise, which being aplied or vled in medicine, dzieth bp and burneth. The like dissent is in porcions of ground with diuers Inhabitants of opposite quarters & Climates, which by commō name they cal earthes, as in Samia is a most tough earth like to that natural Lime which is called Bitumen. But let vs come to Brimstone which is y father of Mettals : as Mercurie or Quicksilver their Mother. Brimstone saith Harmolaus in Greeke is called Cheion. Asidoze will haue it called Sulphur, for that it soone renneth on fire. It groweth (as they both agree) in the ples of Aeolia betweene Sicilie & Italie : that is best that groweth in Melus a towne of Thessalie which Micius the Althenien captaine, wanne by famishing the inhabitants : Further, it groweth within the Hilles of Neopolitane, companions of those which be called Leucogei. Harmolous saith, that there be foure kindes heareof. The first which is called Apuron liue Alume, & this is solide and most massey : almost on clottes, which kind onely Phisicians vse. The second which is called Bolus a lumpe like mettall. The third is called Egula vled commonly of Fullers to make their wull and yarne whight. The fourth which is called Cauton which they vse in the swicke of Lampes of Oyle & Candels. Thus much of this.

Quicksilver in Greeke is called ydargyros, it is as Cardane saith, a certaine water made thick not by heate, bycause it is not hardened, neither by colde, for then should it be cyther in the stone his kinde or else in the mettals : but with most thinne and pure yearthly parte. whereby it commeth to passe, that it is so heauie, so cold, so bright and cleare, so liquide or renning. It is rather mingled or tempered after a certaine sorte, & that his owne, then congeled or compound, for as much as it is both liquide and fluxible. The reason he sheweth why this kinde, (as is also the water) are in figure round : for that they refuse
in

The Preface.

in their fellowship brought oz any mixture of pearth. It sercheth & seketh to the very bottom of ech thing. It is for his rawe mixture, of some called metal Inconcret. And as it is with yse which dissolueth, then when it vanisheth away, and doth not vanish till it be dissolued: in like sorte doth this (but moze principally, all metalles) which doe endure well till that they be molten. Dioscorides saith, that this Quicksilver is most found in silver quarries oz mines: & is then found whē Silver is digged by: some wil haue it founde in Mines by it selfe. It is best of all preserved and kept in those vessels that be of Glasse, of Leade, oz of Tin and Silver. All other matter of whatsoeuer kinde it is of, it eateth through & floweth forth. It is a deadly drinke ouerlading & breaking in sunder the inwarde partes with his swaight, in remedie wherof many haue taken forthwith wine and wormewood, and haue bene holpen.

But nowe to the second part of our first & former deuision. Liquozes oz Juices be Dyles, wines, and whatsoeuer else is watrie oz of y water & aire. They be called Liquozes, for eyther being actually moistened, oz else by powze & possibilitie. ¶ But now let vs speake somewhat ingenerallpe (as we haue of the other two) of stones, which supplied in our first deuision, the third rometh. Of Stones some be moze base and common: other some moze Precious and rare: but the common Stone hath his name and vocable (if I may so say) hurtfoote, for that it is in moving from place to place & iourneping the footes pain and grieve. The common stone hath almost infinit kinds which offer themselves euerie where, and therefore to speake of them particularly, oz in seuerall sort, it were both tedious and without delight: we mought therefore so haue sorted Stones that wee mought haue made some of them both base, and common: other some base, but not yet common: lastly of all some neither base nor common but altogether rare
and

The Preface.

and precious. Of the first sort are all these that are so plentiful with vs and without estimation : of the seconde sort is the Dumelle concrete of froth as Aristotle witnesseth, verie colde of nature and in working so colde as he sayeth, that it beeing cast into a Hoggeshead of wine and continuing there a while taketh from the wine his natural heate. Of the last and chiefest sorte are all such as are of greatest price, & for mens estimation spent on them, called Gems or Jewels: as is that which they call Dionysius stone in spots ruddie: and be speckled round about, as that of Phrygia, in colour swanne : in waight heauie : in vertue hid and secret : as that of Arabie, as white as Aluorie: without spot or specke : as likewise the Sanguinarie which in Greeke is called Amatites which being well chafed and rubbed, bleedeth. After this sort it hath pleased Dame Nature thus to deal in eche kinde, thereby to shewe hir cunning. But now let vs go to the last part of our deuision. Mettals and those of the mettallick sort, sayth Cardanellie close for the most parte in Mountaines, in maner like to the bryanch or body of a tree : and are nothing else but the earths hid & occult Plants, hauing their roote, their stock or body, their bough & leaues, & be in all these partes proportionally dispersed : further he sayth, that both Stones and Mettals haue these foure partes as those that be necessarie to their beeing and increase : a Roote, Barcke, substance, and vaines. The Stone his Roote sayeth he, is eyther some other Stone out of the which it groweth, or else the earth : & Mettals Roote is eyther Mettal, or some thing Mettallick. Their rinde or barck saith he, doth differ manifestly fro y rest of their substance, both in outward place and hardnesse. Their vaines doe appeare manifestly. But thus much shall suffice vs to haue spoken of the whole as concerning diuision. Now let vs come nigh eche of them, and especially touch the best of them, leauing the rest, forasmuch

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much as it is our purpose not to seeke in all things
what may be saide of all, but especially and princ-
pallye to see what is in them especiall and princ-
pall. And therefore we were about to haue named
this our Booke the Hegemonie, of Natures three
middle Daughters: For that in them all, that is
sought forth, than the which there is nothing better,
nothing more excellent in all the whole kinde: For
such is y^e Greeke word, Hegemonia, as if you would
say Principatus: The best and chieftest of the whole.
Those other two, that is yearthes and Liquores,
we purposedly omit: onely couetouse to bestowe and
employ in this first Booke (but as briefly as we can,
and in order as chaunceth) our trauaile and diligence
in inquisition after Stones and Mettals: not that
which I would, but that which I may for my pooze
skill & knowledge: not to teach or shew the learned,
howe in this point Nature hath wrought (for that
were as the prouerb is, y^e Sow to Minerva:) But
to record & repeate in maner of Storie, with the resi-
due of men simple & plaine: And I cannot tell how
it may somewhat helpe those that be learned also, If
they shall espie and consider but the effect and prooue
of these. I therefore desire a Reader not learned, but
vnskilfull: yet rather learned then immoderate.

For the one wilbe an impudent rayler: the
other although hee findeth fault, yet
shal a man haue him reasonable able
herein to stay himselfe. Thus
much of this Preface,
nowe to the residue
of our matter.

Farewell.

Our Chieft Authors herein.

Ælianus.	Lonicer.
Agricola.	Lucane.
Aristotle.	Mantuan.
Albertus Magnus.	Oppian.
Auicen.	Ouid.
Aufonius.	Plinie.
Cardane.	Ruellius.
Cicero.	Remigius.
Diascorides.	Solinus.
Harmolaus Barbar ⁹ .	Theophrast.
Isidore.	V olateranus with
Iorach.	others.
Laurentius Lippius.	

Psalme. 104.

*O Lord howe meruellous are thy
woorkes : in wisedome hast thou
made them all, the earth is full
of thy riches.*

A pleasaunt Discourse with
the chiefe kindes particu-
larlye of Precious Stones,
Plants, Beastes, & Foules,
after the order of the Alpha-
bet, neuer heretofore
in Print.

The first Booke.

Of the Adamant Stone.

The Adamant is a Stone of Inde,
small and rare, in colour like to Iron,
but in cleare reflection and representa-
tion of image more Christall like: It
is founde in bignesse of a Walnut, and neuer
aboue: It yeldeth oz giueth place to nothing,
neither is it heat by yron oz fire. Wherfore the
Greekes call it *Fickleforce*, for that it can not be
brought vnder. But whiles it is inuincible oz
can not be wonne that way: yet notwithstanding
with the warme and freshe blood of the
Goate, it breaketh and riueteth in sunder. It dis-
fereth, from the Lode Stone for that the Ada-
mant placed neare any yron, will not suffer it
to be drawen away of the Lode Stone. Dia-
corides saith that it is called the Stone of re-

The first Booke,
consiliation and loue: for (saith he) that wo-
man that hath withdraue hir loue from hir
husband, by this, is brought to loue him anew:
yea, it goeth furder: for it is said to giue proufe
whether she be chaste or no: for if she be say they,
she shal whilest she is in sleepe embrace hir hus-
band through the working of this stone, if not,
she shall flie and go back from him.

Of Alabaster.

A Labaster, as saith Isidore, in his .xvi. booke
and fift Chapter, is a white kinde of stone
died, and bespotted among with diuers & sun-
drie colours. Hereof are made vessels to keepe
and containe all Ointments vncorrupt, wher-
in they be most purely and safely preserved. It
groweth about Thebis and Damascum, and
especiall ye that which is whitest. But the
best of this kinde is brought from Indie. It be-
ing borne about one, say some, keepeth him in
amitie and charitie with all men.

Of the Amethyst.

The Amethyst also groweth in Indie: It is
princes among those Gemes that be Pur-
ple coloured. Dioscorides sayth, that there be
fine kindes thereof: but that which is Purple
coloured, hee reckoneth the chiefeest. His force

Or vertue auailleth against drunkennesse, it kepeth a man waking, and driueth away ill cogitations and thoughts, it sharpeth the vnderstanding. And is also one of those sortes that is easie to engraue in.

Of Achates.

A Chates is a kinde of Gemme, but black in colour, enterlined here & there with white vaines: and it is called Achates of a certaine foud of that name in Cicilie, about the which foud this Achates was first found. There is a certain kind hereof scene sometimes in Crete as Diascorides witneseth, hauing strokes on eche side like to blew vaines. There is another kinde in Indie bespotted on euerie parte with spottes like bloud. That of Crete is said to make a man gracious, and to bring him in fauour. That of Indie is good for the eyesight it remediethe venoime, and being put into the fire is odoriferus.

Of the Stone Albeston.

A lbeston is a stone of Archadie, in yron colour, hauing gotten his name of the fire, for that it being once set on fire, can neuer after be quenched or put out: Whereof in olde time was built that kind of worke Mechanicall,

The first Booke,

call, whereas the Gentiles being once taken in sacriledge, dyed. Isidore sayth in his. xviij. booke, that in a certaine temple of Venus there was made and hong vp such a Candlesticke, wherein was a light burning on that wise, that no tempest no? storme could put it out, & he beleueth that this Candlesticke had somewhat of Albeston beset within.

Of the stone or Gem

Alabandine.

The Gem Alabandine, as sayth Dioscorides, had first his name of Alabanda, a countrie in Asia, whose colour sayth he resembleth the Hearbe Calcedonie: but it is somewhat more rare and in colour cleare.

Of the precious stone Absistos.

Absistos is black, marvellous waightie, bestroked and beset with red vaines: This being once heate, keepeth hote seauen whole dayes after, as Isidore recordeth.

Of Amatites.

AMatites is that kinde of Gemme, that touching a mans Vesture or Garment, it maketh it able to resist fire: so that it being afterwards cast into y^e fire hath no power to burne, but

but thzough the fires brightnesse becommeth moze bzight it selfe. Thus saith Isidore in his xvj. booke.

Of Argirites.

ARgirites is a kinde of Gem, that in colour and shew is like to Siluer, giuing also aparance of golden coloured Grauell, his figure oz forme is foure square: his vertue such as the Adamants is. The Mages suppose that it had this name of his power oz abilitie in bzideling and keeping in perturbations and troubles.

Of Asterites.

ASterites is a Gem: but white, keeping close within it selfe light, and sheweth it forth but little, even as the Starre doth: but to hym that beholdeth it thzoughly, it sheweth him the Sunnes manifolde reflexions.

Of Astrion.

AStrion is a Gem, founde first in Indie, of verie nigh consanguinitie with the Chrystal, in whose Centre oz middle point: as saith Diascorides, a certaine light is seene shining, without reflexion much like to the Moone. The same Authoz also thinketh that this light that it hath, it taketh of the starres, against y which

It is hielden.

Of the Berill.

BErill is a Stone rare, but not so precious, for it alone groweth in Indie: it is founde Greene like to the Smaradge. It is first found also raw and rude without eyther good looke or pleasant shewe, but afterwards it is better polished of them of Indie, and they vse to polish it in maner and forme of Angle or Corner, to the intent that through y^e dulnesse of his owne colour, this maner might shew some glittering the light hauing his stay in euerie eche corner: Some say, they fashion it at the first, seauen cornered: and other wise they say it shimmereth not. There is also another kinde of Berill, which of the Greeke worde is called *Golden Berill*, as sayth Diascorides, whose interchaunged Greene colour resembleth almost the wan and yelow colour of Golde. They say that this being borne aboute a man, and being put now and then to his eyes, kepeth a man out of perill of his enemies.

Of Brasse.

BRasse is a kind of mettall, one of those seauē that are compounde of Wymstone & Quicksilver; and is called Es of the Ayres resplendent thing:

thing: The Brimstone that is proportionally wrought in this (as in all other Metalles) is most earthie, nothing pure, hauing his colour red and as it were burned: Quicksilver, it hath but meanely, grosse also and nothing subtile. Yet this kinde of Mettall being well purged & scoured, sodden also and washed from all his infections may be made regular, & brought to what point you will. Of all other Metalles, this is most soundable for his shrill and harde noise: With this therfore, as that which was most plentiful in y^e former time, they eared and tilled their ground, but after that Iron and the residue of Metalles by succession were found, this kind ceased in that and such like vses. So euen as the yeares chaunge: so also doth things themselves chaunge, as well and wisely sang the Poet.

Of Calcedon.

Calcedon, is a kind of stone pale and wan, of dull colour, almost a meane betweene the Berill and the Iacinct. It hath thre^e onely kinds: whereof euery one of them is almost impossible to be grauen in. It being well chafed and warmed will draw to it, a strawe or a rushe. It is as they say, the Lawyers and Orators friend, and others who pleade causes.

Of Ceraunium.

Ceraunium is a stone like to the Christall, bespotted with blew, and is found in Germanie: There is another of this founde in Spaine firelike and like to a flame: his sufferaigntie is, that being safely and chastly bozne aboute a man, kepeth him safe and p̄serueth him from Thunder and Lightnings, likewise the house wherin he is: and is otherwise effectuous to bring a man in sweete sleepe.

Of the Corall.

The Corall groweth in the red Sea, and so long as it is and hath his being in the waters, it is a kinde of Wood, but by and by after that it is taken forth of the water and cometh into the ayre (and his reach) it hardeneth, and becommeth a stone. His boughes vnder the water are espied white and tender: and being by chaunce through holdefast Nets in part or parcell brought to lande, chaunge also their colour and become red, and for their feeling, are as hard stones. Isidore in his. xvi. booke. The Mages reporte that it resisteth Lightnings. Therefore euen as much worth and of estimation as is the precious Margaret, that, that cometh from Indie, so much worth and in estimation

matiō, likewise is the Coral w^{ch} them of Indie. Hereof are said to be two onely kindes, the one red & the other white: this last is neuer found in bignesse & in length more than halfe a fote: that other often bigger and longer. They say that it is of power to rid vs from all diuelishe dreames and pieuisly fantasies.

Of the Cornellis.

The Cornellis is one of those soztes that be somewhat rare also, but not so pzeious, and is in colour red almost like to the Corall. It being hong about the neck, or woꝛne vpon the finger, is said, in all kinds of reasoning and disputation, to appease the partie that weareth it, and to keepe him from childish bꝛawlings.

Of the Carbuncle.

The Carbuncle is a stone very pzeious, so called soꝛ that (like to a fierie cole) it giueth light, but especially in the night season: it so warreth with the pupill or the eiesight, that it sheweth manifolde reflexions. It hath as some say. xij. kindes: but those most pzeious that come nigh the Carbuncles nature: it is found in Libia.

Of the Cristall.

The

The first Booke,

The Cristall is one of those stones that lye
neth in euerie part, and is in colour watric.
Isidore saith, that it is nothing else then a co-
geled Ice by continuance frozen whole yeares.
It groweth in Asia and Cyprus, and especially
vpon the Alpes and highe Mountaines of the
North Pole. It engendzeth not so much of the
waters coldenesse, as of the earthinesse mixt
withall. His propertie is to abide nothing in
qualitie contrarie to it selfe: therefore it is de-
lighted onely with colde

Of the Chrusopasse.

The Chrusopasse is a Stone of Ethiope,
which in the day light shimmereth not, but
in his qualitie lieth hid: In y night time when
darcknesse ariseth, it then bewrayeth his owne
and peculier qualitie. In the night time it is
flamelike, in the day time yelow or wan.

Of the Diamond.

The Diamond is one of those that be coun-
ted something precious, it is in colour al-
most Chrystallike but somewhat more resplen-
dishing, and is as good (if it be of any bignesse)
as a looking glasse. Iorach calleth it an other
eye: such certaintie & truth giueth it in things
done in his pzenence.

Of the Dionise.

The Dionise is black or rather browne, all bestrowed with bloudie strokes or vaines. It being put saith Isidore in *Lines*, maketh them fragrant, or wel smelling, and is thought wth his sinel or saueur to remedie drunkennesse.

Of Dracontides.

Dracontides as his name also mentioneth, is plucked forth of the heade or braine of a Dragon, which onely is in bright and fierie colour (as sayth Isidore,) as long as it is come by, the Dragon being aliue: wherfore the Magges skilled in this point, cut it forth out of the Dragon his braine, he being by meanes cast in to sleepe. The mosse bolde and aduenterous men, are said, to seeke out the lurking holes of the Dragon, and whilest that the Dragon is from home, these men bestrew his Lodge with certaine Graine, which being receiued of the Dragon, bringeth him into a deade sleepe. And whilest they haue thus brought their purpose to passe they rippe in sunder the noddle of his head to take forth the Gem, and after that solv it by againe and so depart.

Of Dradocos.

Dradocos

The first Booke,

DRadocos is a kinde of Stone verie pale, yett as shinning withall, as the Berill. It is saide to bring to a man feare of Diuels and other straunge thoughts fantasticall: It being applyed and layde vpon a dead man, loseth his operative vertue. Wherefore they call it, the holy stone, for that wheras Death frequenteth or taketh, it bitterly abhorreth.

Of Echites.

EChites is a stone both of Indie and Persia, which in the shore and Sea bankes of the Ocean, in the verie bosome of the Indian and Persian Sea, it is found: it is in colour Violet like: And there is a paire of them, Male & Female, and be most commonly found both together in the Eagles nest, without the which the Eagle can not bring forth hir yong: and therefore kepeth them, as most necessarie in this behalfe alwaies in hir nest. These stones bound to a womans bodie, being with childe, do hasten childe birth. And Iorach saith, that if any man haue these or one of these, and put it vnder that mans meate or trencher that he suspecteth to be in fault of any thing: If that he be guiltie, he shall not be able through this to swallowe downe his meate: If not saith he, he may.

Of Efestides.

Efestides is in colour and phisognomie verie shamefast and childish, which beeing had and caried about the stomack, or heart, keepeth a man safe from all perill and endamaing. Dioscorides sayth, that if it be helden against the Sunne beames, that then it is verie fire, but being throwne into the water, it leaueth boyling, & by little and little waxeth very colde.

Of Elutropia.

Elutropia is a Gemme, in colour græne, or grassie, in part coloured and bespotted with Purple speckes & bloud coloured baines. This is a maruellous Jugler, for it wil cause things object to be presented to our eies as it listeth. It being put into a Basen of water chaungeth to a mans eyesight the Sunne his beames, and giueth them a contrarie colour. Being also moued and beaten in the ayre, maketh to appeare a bloudie Sunne, and darkneth the ayre in maner of an Eclipse: and therefore it is called *Eloutropia* as you would say, the Sunne his enimie. There is of this name also a certaine Hearbe which Enchaunters & Witches haue oftentimes vsed, and doe vse, as also that aboue
said

The first Booke,

said, whereby they haue mocked and deluded many, which by meanes and working of enchauntment, haue so dazeled the beholders eyes, that they haue gone by them inuisibly.

Of Ematites.

EMatites is a stone somewhat ruddie, somewhat sanguine, found both in Affrick, in Indie and in Arabie: so named for that it resolueth & chaungeth oft into a bloudie colour: and is called of some French bloud, for that it stoppeth his vent or course of flowing.

Of Enidros.

ENidros, is meane or small in bignesse, continually sweating or dropping, neither doth it for all this melt away or is lessened: of the which the Lapidare hath this note and tune as followeth.

*Perpetui fletus lacrimis distillat Enidros
qui velut ex pleni Fontis scaturigine manat.*

Distilling drops and teares full oft
That *Enidros* the Stone doth drop:
Which as out of a Fountaine full,
Doth alwayes runne and neuer stop.

And here question might be moued why it doth not vanish or wax lesse, through such daily flowing. The answer is for that his vertue

the oꝝ working doth bind and thicken the aire, that which is next to it, and so bringeth it to his owne nature, part by part in his order.

Of Gagates.

GAgates is of the precious sort also, which was first found in Sicilie in a certain floud called Gagatus of the which it tooke his name: although that in Britannie, it is a good great & somewhat common as Isidore saith: It hath two kindes, the one russet in colour, and the oꝝther black, this last easie to be fiered, and as smokie as Frankinsence. It being left in the place where Serpents bꝛæde, dꝛiueth them cleane away. And Dioscorides saith, that this being put into y^e dꝛink of a Maide oꝝ Virgin will easilye giue you iudgement whether that she be a true and right Maide yea oꝝ no. For saith he, after that she hath dꝛunke of this and doth not anone after make water, but can continue, then take hir and esteeme hir a pure Virgin, and contrariwise, if she doe not continue and stay herein some season, iudge of hir otherwise.

Of Galactites.

Galactites is a stone in colour ashe, in taste herie sweete & pleasant, which being pꝛes-
sed

sed is grouned, peeldeth and giueth a certayne
Milkie and watrish humoꝝ, as saith Isidore:
This being kept in close, and shutte vp in the
mouth, desturbeth and letteth the minde. Fur-
der, it being bound to a Romans thigh, caus-
seth easie deliuerance in childe bed.

Of the Gem.

I Must needs before I iourney any further
or hasten to other, somewhat speake of the
Gem: for that we haue bene occasioned and
shall be hereafter to vse it as the generaltie or
notion of the name and stock in these kindes.
It is called a Gem saith Isid. for that it shy-
neth and is smooth as the Gum. This hath his
best beautifying in the varietie and interpla-
cing of colours, & it is called precious, for that
it is rare: all things that be rare are precious.
Neither is it to be marueiled why eche Gem is
precious, sith that al and singuler are not with-
out their diuine vertue. Of Gemmes, some
are found in the earthes vaines, & are digged
vp with Metalles: some are cast vp to lande
and brought thither from the Sea his bottom,
and their place of generation is vnknowen:
other some are bred and found in the bodies &
bellies of Foules, Fishes, Creatures & Beasts
of the earth, Serpents and such as creepe my-
raculously

raculously by God & prouident nature in their maner of working tasked. But in this kinde as in al others we must take heed of Sophistification: for to discern & iudge truely the right Gem from the counterfayted, is the signification of a most running man. It hath bene seene that in stead of a Smaragde some haue had sophistred and counterfayted Glasse: Wherfore let not colours deceiue thee: aswell greene to eyesight is the Glasse as the Smaragde, thou must take heede as the Poet biddeth, much colouring is there and many deceites.

Of Gelacia.

GElacia is a Gem verie white, hauing the figure of shew, likewise the bignesse & quantitie of an Hailestone, and is of such excessive coldenesse that by no meanes of fire had and applied thereto it becomineth whote.

Of Geratites.

Geratites is a kinde of stone black, but his vertue erredeeth and is aboue his colour: If any man carrie this in his mouth close, he may tell what euerie man thinketh of him: as sayth the Lapidare. It also maketh amiable and bringeth him into others fauour that hath it about him.

The first Booke,

Of Golde.

GOLDE is the heade of all other Mettalles,
and is in the chiefeſt degree that Nature in-
ſtituted Mettals by ripeneſſe and perfection at
the laſt to come vnto: but euen as by ſtoppes
and lets, partly by ſuch imbecilitie as is with-
in vs, and about vs, partly by enuious & cleane
contrarie diſpoſition of the Ayre and Planets
in their Orbes, fighting and ſtriving with vs
ſomewhile, & anone againſt vs: we be many
of vs cut off befoze we come to olde age, the laſt
degree of Nature, ſo that we can not attaine to
this laſt, thzough ſuch our hinderances and im-
pediments: ſo there is order and wayes to or-
der in al Mettals from the firſt to the laſt, from
the moſt vile and baſe, to the moſt precious &
richeſt: which kinde of order and degree euerie
Mettal although it were of the raweſt and ba-
ſeſt ſort, ſhould attain to in his due time, were
it not for impediments and hinderances, either
of colde and barraine ground, or for lacke of the
Sunne his purifying and ripening, or for in-
fection of ruſtie and copperous Mineralles be-
ing nigh neighbour to them: or for ſuch other
ſtoppes, whereby they ſtoppe and ſtay, and ſo
become groſſe for lacke of their naturall and
firſt growth and tidineſſe in ripening. Iſido.
ſayth

sayth that it is called Golde of the Ayze for that
 that the Ayze being stroked shinnereth the
 more. It is naturall to all Mettalles that they
 shine and looke bright, especially being moued
 and helden in the light. The Hebrewes call
 this Mettall *Ophar*, & Greekes *Chrysos*. Aristot-
 le sayth in his fourth booke of *Meteoros*, that
 this kinde as all the rest proceedeth and is com-
 pound of *Wimstone* the verie subtillest and
 red, and *Quicksiluer* also as subtile, but white,
 and this last verie smallie and proportionally.
 Amongst al Mettals there is none more solide,
 more compact then this is: and therefore it be-
 ing put into the fornace doth not euaporate (as
 other thinges doe) neyther doth it leese of hys
 waight. It is more ductile & easie to be brought
 to what poynt you will then any of the other.
 For vpon a Stith with a Mallet it is brought
 into most thin leafe or plate without rupture
 or breaking. There is nothing to looke to so
 beautifull as this, neyther is there any thing so
 pure. The Physicians say that it comforteth
 and expelleth all superfluities in the bodie, and
 is effectuons against the Leprosie. Likewise
 his leafe buried in wine maketh it auaylable
 against diseases & consumption of the Splene,
 and other perturbations Melancholike. Like-
 wise Infection or Adulstion done with an In-
 strument

The first Booke,

Instrument of Golde is better than of any other Metall or matter, for it kepeth the place of vision, free and cleare from yll smelling and rancoring. There is also a certaine vaine of the earth, or whether a man might call it a kinde of stone, easily digged vp and broken, hauing the verie looke and face of Golde, and of some is the stone Arsenick, & is wrought as I thinke of Arsenicum, which also they call the golden earth. But this Arsenicum is double, one ashie colour, and the other as we aboue saide, in colour like Golde. The first is vsed to medicine, for it hath power to dissolue & to purge: And besides that, they say it is vsed to Dyntments depilatiue.

Of the Jasper.

The Iaspis is a Gem verie gréene, like to the Smaragde, but of a litle more grosse colour. Isid. saith that this hath. xviij. seuerall kinds and he calleth it the gréene stone. That of Cypria, (saith Harmolaus) is more duskie coloured and grosse: That of Persia is like to the Ayre, for the which it is called *Aerizula*: That of Phrygia is purple coloured: There hath bene in auncient time seene a Iaspis in waight. xj. ounces. There is also in the heade of the Serpent Aspis found a little stone much

much like to the Iasper of maruailous bertue, which some by cutting away the first letter, haue called Aspis. It is thought to haue so many wayes in working as it hath kindes.

Of the Facinct.

The Iacinct is blew, and of nigh neighborhoo with the Saphire. This is a maruailous turncote, for that it doth conforme it self to all settes and dispositions of the Ayre, for being helde in the cloudie and darke Ayre, becommeth also cloudie and darke: and being in the bright and cleare Ayre, becommeth also both bright and cleare. It is taken to be medicinal, to giue vigour and strength to the lims, to encrease the sinewes, and to prouoke quiet and sound sleepe.

Of Fris.

IRis is a kinde of Stone Mathematicallye wrought, as being digged vp in forme square cornered, which at the first was found nigh the red Sea: but is now found in many places, as in Germanie, in Irelande, and in the North parts and quarters, and is of colour as cleare as the Crisfall. It is called Iris for likelode to the Rainebow, which being touched & stricken of the Sunne his beames, vnder any couert,

C. iij. doth

The first Booke,

both represent and shewe both the figure and colours of the Rainebow vpon the wall next to it, and that oppositely as Dioscorides saith. It hath the same force and working that the Berill hath, but is not in quantitie so great.

Of Iron.

Iron in Latin is called à feriēdo Ferrum, for that through his hardnesse it stryketh, molifieth, and bringeth vnder all kind of metals. This kinde according to the manifold difference of earthes and quarters of the earth, is diuersly called. It is engendred (as Aristotle sayth) of Quicksiluer verie grosse, nothing pure, vnicleane and earthie: and of Brimstone also as grosse, as vnpure, as earthie. In composition whereof there is more of the Brimstone: so that through the temperature of cold which is in the Quicksiluer, of the drought and earth, which is in the other, it is so wrought & compact on that wise. Iron through bloud touching wareth rustie, and getting within him, can scarcely, or not at al, be rid of it, corrupting within otherwise. Rust therefore is nothing else but a defaulte and an offence in the vnicleannesse and impurenesse of any substance, whether it cometh eyther by fellowship and placing next to the earth, or through any yll qualitie.

qualitie of mans bloud, or of moyſt and infectious vapour. As Iſidore recoꝝdeth. Of Iron Mans bloud is ſoneſt reuenged, for that by nothing ſo ſone, Iron is bzought to his corruption. It hath a naturall amitie with the Adamant, which Adamant (as we befoze mentioned) draweth it to it, and this laſt followeth and obeyeth. Iron being poliſhed is very like to Braſſe. There is a certaine Iron which is for the moſt part white, which if it be buried a certaine ſpace in a Veſſell eyther of Wine or of Milke, remedyeth diſeaſes in the Splene, & is otherwiſe auailable. If you go to uſe and wade no further, this kinde of Mettall is principall amongſt the reſt, which thing neceſſitie teacheth, and is the beſt proufe: which we alſo doe approue then, when as we are coſtrayned and driuen to Weapon and Armourie: for without thys coulde wee neyther be quiet at home amongſt our ſelues, neyther could we keepe off, from our Countrie boꝝders and limits, other our outward enimies. Further (to ſtay our ſelues in things at home and not to ſeeke other) there could be no mans Arte practiſed, no commoditie had by occupation & ſcience: further, not ſo much as the earth could be either ſowe or reaped to any increaſe without this. Therefore in this behalfe it mought

be called all graine and fruites *Purse*.

Of the stone Kaman.

K Aman the stone may well be called a turn-
cote, for that it is now blacke, now white,
now shamefast & blushing. And is in colours
very diuerse, and therefore it is called Kama,
as you would say in Greeke *Kauma* some kind-
led. It is found in hote places, and especially in
those that haue good store of *Wrimstone* and be
Sulphureous: as *Diascorides* reporteth. It
helpeth sayth he the drop sicke; and is easie to be
engrauen and carued in.

Of Kabiates.

K Abiates is cleare coloured, very lyke to the
Cristall. It is thought being bozne about
one to make a man eloquent, to make him ho-
nourable, and to get and win him fauour. It
preserueth one also from hurtfull and bene-
mous Serpents, and cureth paine and griefe
in the *Paw* and *Splene*.

Of Kalpophanus.

K Alpophanus is a kinde of stone black, yet
be painted with other colours, which being
carued in the mouth is saide to clarifie y^e voice,
and to helpe them that be hoarse, as the *Lapi-
dare*

dare witnesseeth.

Of Lead.

LEAD saith Aristotle, commeth and ariseth of Bizimstone, both grosse, vnpure, & full of dregges: and of Quicksiluer also, waterie, and in maner like to an humoꝝ. Isidore sayth, it was called Lead at the first foꝝ that at the beginning with it was found foꝝth and tried the Sea, his deapth and bottome. There are two sortes of Lead, the one white, & the other black: but the whitest is best, which kindes was first found in the Isles of the Sea Atlantike. But is now found in Lusitania and in Gallicia, & in many other places. It is found also in Mineries in maner like to Grauell and Sande, which afterwardes is sodden and molten to greater quantitie in fire and foꝝnace. That other black Lead is found most in Cátabrie, whose origine oꝝ being is after two sortes, foꝝ eyther it proceedeth of a vaine by it selfe, oꝝ else it groweth next by siluer, and ouercrosseeth his vaines with it. Therfoꝝe his first lyquoꝝ running when as it is molten is almost Tin: the second, in a maner Silver: that which is then left and remaineth (adding also to it his vaine and so entermedled) becommeth black Lead. In Indie saith Isidore, there is neyther Lead

The first Booke,

no2 Blasse of his owne, therefore it chaungeth
fo2 his owne Marchandise (as with Gemmes
and Margarets) wherein it is most plentiful.
In Spaine and Fraunce it is verie hardly be-
wen out: In Britannie with verie much ease.
Hermes sayth, that Lead being boyled, loose-
neth al other sound bodie and weakneth their
hardnesse, as also it enfeebleth the Adamant.

Of the stone Ligurius.

Ligurius, is a stone in colour lyke to Tin.
It is engendred in the entrailes and priui-
ties of Lynx the wilde Beast, and is of that
vertue that it draweth to it any offall of chaffe
o2 straw. It also helpeth paine in the stomack,
and bewrayeth Venome o2 Poyson.

Of Lipparia.

Lipparia is a Gem brought from the Syr-
tes, sandie places and grauelled in the bo2-
ders of Affrick, next towards Egypt, whose
propertie is to delight and inamour all kinde
of beastes, with his looke o2 shew, vnto y sight
whereof they all hastily runne. Therefore the
Huntelmen fo2 those that they can not get by
course of Greyhounde, o2 other kinde of Dog,
they vse onely to come by them by meanes of
looking in this stone, with the which sight they
bring

bring them to them, as y Lapidare reporteth.

Of the Lodestone.

The Lodestone commeth from Indie, and is almost Iron colour like. It is founde most rife amongst the Trogloditas people, in the furthest part of Affrick, beyond Æthiopia, who are saide to dwell in Caves, and to eate Serpents flesh. It draweth Iron to it, euen as one Louer coueteth and desireth another. The common people therfore hauing sometime seene this so done by secret and vnknowne working, haue iudged and reputed y Iron liuely. There is another kind of Lodestone in Thessalie, that is of contrarie set and disposition, which will haue none of Iron, nor will meddle with it. But for the other that is reckned principall and best, which in colour is blew. Saint Augustine saith, that if any man put vnder any vessel eyther golden or of brasse, or holde vnder these any peece of Iron, and lay aboue the vessels or vpon them this Lodestone, that euen through the verie motion or mouing of the stone, vnderneath the Iron shall moue vp and meete with it as nigh as the vessel wil suffer at the verie top.

Of the Margaret.

The

The first Booke,

The Margaret of all Gemmes, those which be in their kindes white, is esteemed the chiefest: as Isidore consenteth, with others herein. Which kinde he will also haue thus named, for that it is founde growing in the meate of certaine shell fishes, and those of the Sea, as in the Sea Snaille, and in the greatest Dyster, and such like as haue their shell. It is engendred of a certaine heavenly dewe, which in a certaine time of the yeare, both the Sea Snaille and the Cockle doe take and drinck vp. Of the which kinde of stone certaine are called Vnions, for that by one and one, they be founde, and neuer aboue one: there be some of these also seene sometimes yellow, but the other are the berie best.

Of the Mede.

The Mede is a precious kinde of stone only found amongst the Medes, whereof it is so named, which stone in some places there, is seene greene, in some other, black. It helpeth the Goute, mingled among with the Milke of a woman, new bearing a Sonne, and remedyeth the Phrensie.

Of the Melanite.

The

The Melanite is a Stone, which distilleth
 & droppeth that iuice which is verie swēte
 and honie like: wherfore it may well be called
 Melanite as you would say Honistone, and it
 is double coloured, on the one side it is grēene,
 on the other side yellow.

Of the Mirrite.

The Mirrite is a Gem, both in taste and co-
 lour like to Myrre, which being wꝛong &
 pressed hard, giueth as pleasant a smel as Nardus
 or Spikenarde.

Of the Marble.

The Marble by Greeke worde and name is
 interpreted grēene. There are Marbles in
 great and huge bignesse, and length: which
 are of many esteemed and had in reputation for
 their spottes and colours. The sorts and kinds
 of Marble are infinite: for not euery of them
 are helwen forth out of Rockes: but many be
 dispersed vnder the earth, as the Marble with
 the Lacedemonians, which is both grene and
 precious: So likewise that kinde of Marble
 which is called Ophites, which hath spottes
 like a Serpent, is much esteemed. Of Ophites
 two sortes are mentioned: the first white and
 soft, the other black and hard. There is ano-
 ther

The first Booke,

ther kinde almost Corall like, found in Asia, hauing certaine blottes besprent vpon it and about it proportionally. There is also a Thebanie Marble dipped here and there, and dyed like in maner to golden droppes, and is found in a part of Egypt. There are other kindes also which breeds and haue the very rocks to be their shop houses, as y Marble in Corinth, wherof whole Pillars and great Beames are made. And there is another Marble called Caristum verie græne, hauing his name of his good looke, for that it is auayleable to their eyes sight that engraue therein. The græne colour hereof refresheth the eyes. Marble therefore is more sounde, more faire, more profitable than any other stones are, with Lead and not with Iron (contrarie to all others wont) all stones of Marble are hewen and cut, which thing is marueilous. For neyther with Steele nor yet with Iron, neyther with Mallet nor cutting Sheares, neyther with Sawe by any force or striving withall, it is subdued.

Of the Melochite.

The Melochite is a græne Gem, much like to the Smaradge, his græne colour notwithstanding is somewhat more thick & grosse: wherfore for his onely colour, of some it is called

led gréene Maluc. It groweth in Arabia, and is to feele to verie softe, and in effect verie medicinalle.

Of Nesorpora or Todes stone.

NEsorpora is a stone of Pontus, verie precious, marueilous white, and as they say, it is found in a Todes heade, out of the which it is plucked and taken forth, and is purified by lying a certaine space sleeping in strong wines and running water, as Dioscorides beareth witnesse. In this stone is apparantly seene verie often the verie forme of a Tode, with bespotted and coloured feete, but those vglye and defusedly. It is available against inbenoming.

Of Nitrum.

Nitrum (as sayth Dioscorides,) is a stone but nothing precious or Gem like: it is also verie white, easie to be riuen, and to looke to, it is cleare also. It is called Nitrum of Nitrea, a Region or Coutrie in Egypt. Of this stone many Medicines are made and are dignified therewithall, as one principally to take, and rid out of the bodie all filth and annoyances. The dust hereof also wrought with hony doth clarifie and beautifie the face.

The first Booke,

Of Onix or Onichus.

ONix of some Onichus, is a stone of Indie and Arabie, hauing colours all aboute it intermedled verie like to a mans naile: wherbpō the Greekes call our naile *Onikin*. That of Indie hath a colour like to fire, & is dyed with white Vaines or Zones. That of Arabie is black, yet died with white Lines or Zones. It hath many kindes as Sardonix, so called for that by cōmixture of the Onix which is white and Sardus which is red, it becōmeth but one of them both. It being bozne about one, rid-deth him of feare: and in maner of a Glasse it sheweth a mans visage, as saith Dioscorides.

Of ppalus.

OPpalus (as saith Dioscorides) is a stone in colour like to verie many, and those cleane contrarie Gems. For it representeth in some part as good a greene colour as the Smaragde: in some other part it looketh like Purple, and in another part like to a whote Cole as the Carbuncle doth.

Of Orites.

ORites is a Gem black, and in figure round. It hath diuers kinds, wherof one is greene hauing

hauing white spottes. This being woꝛne and hung about the neck of any woman, prohibi-
teth and letteth conception, oꝛ, and if she haue
befoꝛe conceived, it hasteneth hir deliuerie, and
maketh the birth vncimely and vnperfect.

Of Parius.

The stone Parius is a kinde of the finest and
most excellent Marble. This is founde in
Para the Iland, wherefoꝛe it is called Parius,
it is verie profitable and good to keepe and pre-
serue all kinde of Oyntments.

Of Prassius.

PRassius, is in maner of an Onyon oꝛ Leke
verie greene, and comforteth a weake and
fæble eyesight. It is found sometime wth bloudie
drops, and sometime with drops that be white.
It is nothing precious, neither in any laudable
sort effectuous, but onely foꝛ a shew to the eyes.
Whereof the Lapidare hath this Verse.

Vtile nil affert nisi qui viret & decet Aurum.
To no purpose or kinde of good
Prassius the stone doth serue
But onely that with fresh greene looke,
it from offence th'eine doth preserue.

Of Pirrites.

Do.

Pirrites

The first Booke,

Pirrites is a kinde of stone, yealow, like to the fire his flame, and in qualitie almost all one with the fire: for the which I suppose it toke his name, it is sone kindled and set on fire. It also sparckleth, and being hardly holden & pressed in any mans hande burneth him soze or he perceiueth it. Whereupon the Lapidare hath these two Verses.

*Tangi vult leuiter blandaq, manuq, teneri
nam pressus nimium digitos tangentes adurit.*

The Pirrite must with easie hand
And maruellous soft enholden be:
For being prest and helde to hard
Doth burne thy flesh or ere thou se.

Of the Pionite.

The Pionite is a stone thought to be onely a Female, for in very short time and full quickly it concepueth & bringeth forth his like, and is an helpe also to such as be pregnant and big with childe.

Of Panteron.

Panteron is a stone of all colours, or at the least of the most part of them, whereupon it is so named: for it is in some part black, in other part greene, in other part purple, and so forth. This is saide to bolden a man, and to make

make him invincible.

Of the Quiren.

The Quiren is a stone which is found in I^llandes and Fennes, most commonly in Lapwings Nests: this is a betrayer of dreames; and of a mans secrets when as he is in sleepe. It being put vnder his head y^e sleepeth, causeth him to speake out all that he hath in his minde in secret wise, and to himselfe onely purposed.

Of Quandias.

Quandias is a stone very vile in colour, but of much vertue as saith Dioscorides. It is found in the Vulture his heade, and is mans friend, for it driveth from him al things that be hurtfull.

Of the Rubie.

The Rubie is a stone which of some is supposed to be found in the Crabs heade, most commonly red, yet notwithstanding sometimes found in yealow colour. It availeth against the biting of the Scorpion and Weasell, if it be applied thereto plaister like.

Of Rhombites.

D. ij.

Rhombites

The first Booke,

Rhombites is of two sortes, the one which consisteth of Scales, hauing the likenesse of Rhombus, a figure with y^e Mathematicians foure square: hauing the sides equall, the corners crooked, whereof commeth Rhombites. This is very white as Cardane reporteth: ther is another of this which hath y^e figure of a narrow Rowler, but coloured and dyed with in and without, so that it likewise representeth the figure of Rhombus.

Of the Sapphir.

The Sapphir is Skie coloured or blew, like to the Skie in the most faire weather. It is one of the noblest and royall sorts amongst all Gemmes, and most meete to be worne onely vpon Kings and Princes fingers. This for his soueraigntie of the Lapidare, is called y^e Gem of Gemmes. It is found most especially in Indie, although that sometimes, otherwhere. Cardane sayth, that it is next and aboue the Adamant in reputation: first or last in the degree of those Gemmes that be noble and precious: he sayth also, it is good (if it be not otherwise ouerlaide) to the eyesight, and that nothing in the whole worlde, doth more recreate or delight the eyes than the Smaradge & Sapphir doe. Albartus Magnus saith, that he hath

hath proued it twise, that with the onely touching of this precious stone, the partie so diseased, hath bene rid of the grieuous soze the Carbuncle. It is meruelously effectuous against all venome. Wherefore, if thou put a Spider into a Box, and vpon the mouth of the Box, being shut, thou layest the true Sapphir and keepe the Spyder but a verie shorthe time within the same, the Spider being banquished and overcome by such mean of close vertue dieth sodainly. In olde time it was consecrated onely to Apollo: for the which they thought their businesse in Warres and affaires at home might be the sooner ended, if through such meanes they had enriched and honoured him, who by Oracle in all things those which were waighiest made onely the aunswere.

Of the Sardye.

The Sardye is a kind of Gemme red coloured: so called for that it was first founde in Sardys, (whose kindes) those especially which are moze thin and cleare (for this is something grosse) haue other names: as when it is most pure and cleane, it is called Carneolus, of some (certain letters being chaunged) the Cornelles. Cardane sayth, that this of all other stones is most meete to engraue in, & to make

D.ij.

Seales

The first Booke,

Seales thereof, and he giueth these thre reasons: First, for that it cleaueth not or doth not holde fast to the Ware: secondarily, for that it is easily carued, for it is but of meane hardnes. Thirdly, for that thzough cleare humo: or va: po: it is not so soone dulled or duskied as many other be.

Of Sardonix.

Sardonix, as the Lapidare saith, is bred and bo:ne of the Sardye, which is the father to him, & Onix, which we befoze mentioned, in manner his mother. Isidore sayth, it is thre coloured; black about the bottom, white in the midst, & red at the top: It is as fit for Seales as the Sardye. There be five kindes hereof scene in Indie. This in working maketh a man lowly and shamefast in his doings.

Of Silonite.

Silonite the stone is scene in Persia, in colour like to the Iasper, or like to a fresh and flourishing greene Herbe. It encreaseth and decreaseth euen as the Moone, taking y Moone herein to be his paterne or example, belike for that it consisteth of humo: abundantly.

Of Siluer.

Siluer

Syluer in Greeke is called *Argurion*, not far from the Latine name and appellation. It is compound of the best and purest Quicksiluer, and of the most white Brimstone, and that which in their mixture and composition, by no meanes is burnt to red or black, as Aristotle rehearseth. Quicksiluer therefore hath this proper and peculiar to it selfe, that it doth not gather together in maner of curd, or wareth thick vnlesse it be intermedled with his fellow like acquaintaunce, Brimstone. Whereupon Aristotle proueth that Quicksiluer & Brimstone are the Elements, that is to say, the Materie and cause of beginning in all thinges liquable or those which melt, which are commonly called Mettals. Quicksiluer doth much breathe forth and euaporate, whose breath or fume doth greatly hurt those, whome it apprehendeth. For it bringeth to a man the Palsie, and bindeth and loseneth within him his Sinewes and Joyntes. Without this notwithstanding, there could be no mixture, neyther in Golde, in Siluer, nor yet in any other Mettall. Siluer therefore hath these qualities peculiarly. It is cleare, it is shrill of sound, easily ductile, a marvellous preseruer of sweete balmes, the Iaspers friend, and with whome the Iasper better agreeth than with Gold. It is also medicinable,

for his offall or dust remediethe wounds. Further, it taking earth, rustieth: but being newe rubbed ouer with Sande and Salte, commeth to his olde colour againe. Isidore saith, that there is three kinds of Siluer, Golde & Brasse: and of other Mettals. That which is grauen or by any wyse sealed vppon: that which is wrought, and that which is not wrought: that which is sealed or coyned, as is Money, or goth for Money: that which is wrought and made otherwise, as is Messell or Plate: that which is vnwrought is called a lumpe or bar of raw Mettall, of some a wedge of Mettall.

Of the Smaradge.

The Smaradge hath his name of his excellent and fresh greene colour. For euerye thing that is grassie greene, is properly called in Greeke *Smáron*. It passeth both the leafe and bough of any Tree or plant in this his colour, and in this poynt alone triumpheth, neyther is the Sunne by his Sunne beames, any let or hinderance to this his shew. There is no greater refection to the eyes than the sight of this. It being polished and dressed, sheweth a man his liuely Image, wherebpon the valiant Caesar had no greater delight, than in looking on this, to see his Warriours fight, and to behold
in

In the Smaragde which of them went best to worke, and was moſte actiue. Iſidore ſayth, that there be. xij. kindes hereof, but the moſte noble is found in Scithia, the next in Bactria. This ſtone ſayth Cardane, ſerueth to deuination, and to tell of a certaintie, things to come, or otherwiſe. For that that ſhall come to paſſe, it will neuer let it ſinke or ſlip out of minde, and that that ſhall not, it eaſily ſuffereth the minde to forget.

Of Sol.

SO L the Precious ſtone, is in colour like to the Sunne, and is called Sol, for that it giueth reflexions of Sunne beames, euen as the Sunne doth.

Of Tin.

TIN after his Greeke name, is called a deuider and diſtinguiſher of one thing from another, for all adulterous and counterfayted Mettals it doth betray, and ſetteth them ſeuerally aſunder. It alſo diſcerneth Braſſe & Lead from Gold & Siluer. Tin being rarely polized vppon Braſen Meſſelles, maketh their ſauour more pleaſant, and bꝛidleth & kepeth vnder the poiſonous ruſt. Aristotle ſayth, in his fourth booke of Meteorozes, y it is compound of Quick-
ſiluer

The first Booke,

Siluer indifferent good, but of very base *Wism* stone, and therfore this kinde of Mettall is nothing proportionably mixt, but al out of square compound, for the which it looketh so raw, and hath Siluer his berie colour, but not his goodnesse. Cardane saith, that Tin descrieth and reueleth if any payson be hid, for both it hisseth and cracketh if it be so, and also sheweth thin stripes in maner like to a bow. I haue seene it my selfe when as this kinde of Mettall being molten in the pit and but a sponefull of water being cast into, it hath floushed and leapt vp to the top of the house: but a whole Potfull of Beere or Ale being cast in, it hath not once moued, but laughed by and by. The cause I may giue that, that Cardane doth, applying it to all Mettalls onely Golde excepted: for sayth he all other (onely Golde excepted) are fertile and fat. And being thus, lasse at their like, and refuse the residue. And thus much of Tin.

Of Talchum.

TAlchum the stone is like to Glasse, hauing as it were about it Hilles and Edges naturally set in it. This being drunken (sayth Cardane) in quantitie as big as a Walnut, both marueylously ease and remedie paynes in the bowels.

of

Of Taraxippus.

TAraxippus the stone as the name giueth, doth signifie the Horse his trouble and disquietnesse. It is in colour verie fierie, and it so shimmereth especially by night, that the horse casting his eyes that way, espieth his like with a fearefull looke: whereat he stampeth and starteth. Cardane him selfe recordeth, what as concerning this purpose, befell in his presence and companie, thre yeares befoze he wrote his booke de Subtilitate. I was sayth he, in Ianua, whereas I supped with the worthie and renowned man Francis Duarde & Emperours Lieutenaut: when as I had supped it rayned great showres, I was readie to put on my Cloke, my Hat and such Vestures, so to defend me from these showres. This Duarde perceyuing I should be wet or I got home (as he is verie ciuile and curteous) lent me certaine of the best Horse he had, and of his men as many, to accompanie me. There was also present with me, and who should also go my way Lodwick Ferrare. Preparance was made: we tooke our Horse and so departed. As we should go by a certaine way hard by a certaine fornice, we saw in & verie walles therof a fierie colour, as it were of quick and burning Coales

Coales, which thing the Horse hauing espied, would no further, but drew backward, & wastled with vs to haue gone back, so that we could not rule them. We at the length fearing displeasure such as might befall to vs, for feare of more daunger alighted, & hauing some there to stay them, went our selues nighe & approached to the Fornace, whither when we came, we might espie a fierie colour, but nothing burning or on fire, which also considering what this should be, at the last perceiued wel inough that it was this Taraxippe, that had so feared vs and our Horse, and so departing, being thus deceyued, we rid another way.

Of the Topaze.

The Topaze as Plinie sayth, is a Gem of grassie colour: although that in Germanie it is found like to Golde. It was first found in Arabie, in a certaine Ilande there: whereas the people Troglodite such as liue by Snakes flesh and other Serpents, being compelled thorow verie extreme hunger: and they also being on the water or Sea, driue thither by tempest, and so both weared and hungrie, digging by the Rootes of certaine Hearbes, by hap and chaunce pulled vp this. This Iland afterwards was sought of Mariners and Marchants, and was

was ransaked where as they founde (having had of them knowledge hereof) their best Marchandise. After that, for those peoples sake, by whome they had so wonne and done so well, they would neuer chaunge the name hereof, but after their proper and peculiar speach called it a Topaze. For *Topazein* in Greeke is as much, as to finde by seeking. Plinie sayth, that it hath bene found of that bignesse and quantitie that Philadelphus is saide to haue framed, and made thereof a statue or Image in length of foure Cubits.

Of the Turches.

The Turches or Turcois, is of the common sort called Eranus. It is in colour aircelike or like to the Heauens, and looketh cleare also as sayth Cardane. It is called a Turches for that it is onely found in Turkland or amongst the Turkes. This hath such vertue and hid maner in working, that it supporteth and sustaineth, being worne in a ring, a mā from falling of his horse, and is saide of the aboue saide Autho^r to receyue the daunger of the fall it self, and to breake and burst in sunder, rather than the man should fall and miscarie.

The Conclusion.

of

The first Booke,

OF Ydachides I neede not to write, for that I finde nothing of his prayse in other Authors but this: that in manner Spherelike it hath one within an other. Neither neede I write of Zeblicū, which is found in Misæna, whereof I finde nothing else, but that it auaileth against venome. Neither neede I speake of Zinguites, the ashy coloured stone, which being woꝛne about y^e neck, stencheth blood: lastly of all, I haue not much to entreate of Zenith, which of some is called and reckned the stone Lazulus, whose onely commendation is for that it purgeth Melancholy passions, and stoppeth them. But these which I haue before entreated of, I therefore entreated of, and so far forth I spake of them, as it mought somewhat moue men not to be dull or slack in the searching out of these: for that much profite cometh to man by them. If I should haue spoken of all kinde of stones, as well Gems as other: I suppose it would haue required large and infinite volumes. For the kinde of stones as Isidore sayth, are infinite. But these haue I gathered with good wil, and briefly. Wherefore gentle Reader fauour vs, and beare with vs now, as thou wilt haue vs hereafter peraduenture to enrich these.

FINIS.

The second Booke of
 the Ægemonie or chiefest
vertues in all the whole
kinde of Plants, and
of his parts, as of Herbs,
Trees, & Shzubs,
after the order of the
Alphabet.



Psal. 135.

Whatsoever the Lord pleased, that did
 he in Heauen and in Earth, &c.

The second Booke of the Aegemianic or chiefest

verities in all the whole

kind of things, and

of the nature of things

and the nature of things

and the nature of things

and the nature of things

and the nature of things

and the nature of things

Whatsoever the Lord please, shall be

in His Honour and in His Love.

The Preface to the seconde Booke.

25



N value more, and in degree
of Nature higher: In Mobilitie
above Stones and Mettals, are
Plants, if thei had their iust repu-
tatio & were valued as they shoul-
be. But herein is corrupt and de-
praved iudgement (I might call it
abuse, but that this worde is not
so fit and agreable in all roynes as that other :) and
therfore it is true that the Doct Gualter saith: whi-
lest that we being fastned and set vpon pleasures, do
stray from the right rule of Reason, to satisfie oure
minde & to nourish corrupt iudgement, we set most
by that that is lesse worth: we most esteeme & here
lesse estimation should be, and haue a preposterous
maner in iudging, and an awke wit in many things,
their preferment. But this he spake (as it seemeth)
most of all moued with the Vulgar and comon sort.
For the other kinde of men (whome Cullie calleth
polished and wel addightened in all things) which go-
uerne and stay themselves by wise & prudent mea-
nes, he sawe (onlesse they were I can not tell, howe
by some euill meanes bewitched) to reckon and es-
teeme of all things as they were: And therfore he
may seeme with al intent of mind fully bent to check
and vpbraide the Multitude, and their basenes in
iudgement, whome the aforesaide Cullie trippeth
estones, but especially in his Oratio had for Cne-
us Plancie, wheras he reckneth vp a heape of imbe-
cilities and wayes of halting in all office and duties,
and first after this sort. In the comon sort (saith he)
is no perfect knowledge or skill, to select or choos

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forth amongst many things what is heade and principall: there is no sound reason, there is no desert of hauing well, there is no industrie or diligence. And in his Oratio for Quintus Roscius after this sort. Thus standeth it with the Comons. They esteeme many things by figure & fantacie, but few veritabily and vprightly. Further, the selfe same Authoz in his Offices holdeth him not Heroicall or Prince-like, which leaneth or hangeth vpon them. wherfore let vs go on, and giue them their naturall, pristmate, and iust place and order in degree: forasmuch as in the other abouesaide, in Mettals & Stones, all is in their hid & secret vertue, there making abode & stay hercat: vnlesse peraduenture thou be moued wpyth the goodly shew. which with y Sunnes reflexions and light, mozeouer the shimmering aire & the Mettall his purifying moze or lesse, meeting all together, one helpeth, coloureth & setteth out another: & thou being in loue with so goodly a shew, and brought to it by euill accustomed giuest consent and so wonne dost becken at it, and wilt say that it is onely proper to the Mettall it selfe: but from y haue I brought thee, & set thee in another beliefe: whereas I spake particularly of Golde, Silver, and such like, if thou wilt but onely waye of what stock or household they be of. But to retorne to our purpose. In Plantes there is not onely occult and hid vertue: furthermore, fresh & flourishing colours, wherewith I perceiue thou wouldest be delighted: but there is in them that nature that cometh somewhat moze neare (than those other doe) to the principall Creature man. For in them is the life vegetatiue or that life which nourisheth, augmenteth & bringeth forth his like, moze apparant also, and in sight moze than those other be, which lie shut vp in the earth as dead bodies without life, and haue their maner of encrease or decrease therein, as all other things incensibie haue, and are said to quicken or die but vnproperly: In the Plans
is

It is spoken on that wise properly & after such sort, as mankind first next after his conception is saide to quicken and continue withall in reaching by means of naturall order to his last kinde, vnperfect at the first, by this meane of vnperfection, in the which he lyeth and stayeth in after, his conception: 70. dayes, and so long is he plantlike: then the rest of time hath he in part and parcell like, so disposed and ordered of Nature to lay holde on, and to apprehende the other life aboue this, called sensitiue, in the which time so bespent, he seemeth of no greater account or force than other brute beastes be, whose propertie is (as brute beastes is also the like) to feele griefe and pleasure, to moue, to haue sense, and that newly, then begunne by Orgaine or Instrument diuersly framed. And then euen then it becommeth to haue an appetite to that which it holdeth good and pleasant, and a recesso or lothsomnesse to ~~the~~ which maketh against it. All this at that time, (euen as brute beasts haue) hath man in that not yet finish'd, & vnperfect shape or forme. But the other greater and that which is his owne, being once perfect, as to perceiue & iudge by sense both inward and outward, to stande in fantastic, and to marke and obserue all ill deserts (wher at also brute beastes stay at:) but to leaue these, and to proceede further, to be mindfull of, & to haue in remembrance or recorde things past, to conferre and applie them with the present time, or adiudge thereby what is in the time coming: to vnderstand, to utter the thought in way easie to be vnderstode: this diuine power (that I may so say) hath man onely, & that man principally & aboue others that is a man in deede, and not by appellatiō or name, withal those other powers that be in the other two kinds abouesaid: but so proportionably wrought, & in such manner sorted and placed, as the thirde number is ouer the first & second, holding and contayning them both in his number and account, but of neyther of them.

The Preface.

rekeneth againe in making their accompt. The Plant therefore is of the Philosophers reckned in number of those natures, that hath life: for in them as Aristotle sayth, is a portion of life, even as in savage and brute beastes, saving that in these last their maner of life by way of moving from place to place, by gredie desire to feede and repast themselves, it is moze manifest: in those other by reason of their abode and continuance all in one place (as settled hard to the earth, by roote and moysture) and by their moze hid receipt of necessaries such as maintain them being also close and occult, haue given great causes of doubting. Anaxagoras being moued (I know not wherewith) affirmed that there was not onely a desire in them to tarie and continue in their state, but also that they had and felt both sorrow and pleasure: and his reason he gathered of the distillation of humors in the Plant his Leaues, and of the Leaues increase. Plato saith that they be moued and led by appetite for the necessitie of their prouision in nourishing. But both of these Aristotle in his first booke de Plantis, refelleth and reproveth by argument: wherevpon we entende not to stande. yet may it be doubted for asmuch as with Theophrast and such others, rather yea, than nay is answered. And they bid vs looke in eche their appearance. Doth not the Cucumber hate the Olive, and where the one is, the other through a certaine malice prospereth not? Contrarie wise, doth not the Vine loue and embrace the Elm, & prospereth the better, the nigher one is set by another? And as of these question is had, so may there also doubt be made of the other. But let euerie man iudge of these as they list. I had rather be still then haue a doe herein. Howe to their partes and maner of diuision.

Plants be sorted and deuided into three parts: the first is the Herbe: the seconde the Shrub: the third the Tree: there are which haue added hither

a fourth kind which they call *Suffutrex* a mean betwene the Herbe and the Shrub: but it may better either of the one or of the other of these two be called as they are called being greater or lesse, than to wander so farre for so small aduantage in them by way of amplifying diuision.

The Herbe is that sayth Theophrast in his first booke *De Plantis* and fift Chapter which springeth out of his roote well leaued without any body, and beareth seede vpon his stalke or stemme as al herbes do, which are vled to the Pot. The Shrub is that saieth he, which out of the roote commeth vp in manifold stocke or bodie and shouteth out armes in his meane kinde of growth, as the *Bzome* and *Bzier*. The tree is that saieth he, that from out of the roote ariseth in one onely stock or bodie, and groweth vp in manie kinds to great height: beside this it is full of boughes, it is full of knots: besides this it is full of slips and shootes as the *Oliue*, the *Figge tree*, the *Vine*. That other which they call *Suffutrex* and make it the fourth parte hath a certaine thinne and small stock: but such a one as exceedeth not the thinne and small stalk of the herbe: as the *Rose* and such like. Therevpon we may easily perceiue that all these kinds aboue saide in that, that they liue through the life *Vegetatiue* and haue their place of growth in the earth, and in that, that they all liue by heate and humoz whereof the first (as that which is not much spoken of) seemeth of some to be forgotten in them: further in their leafe and bzaunches: and other outward dispositions herein they all agree and are alike. But herein they are saide to differ (as all things of fundrie sortes do) in these foure points: whereof the chiefe and principall is their strength or vertue. The second their smell, which to the learned teacheth their contemperature: for the odor and smell of ech thing doth much bewzaie the thing. The thirde difference is fetched from their tast or sauor:

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as the one sweete, the other sower, the one pleasaunt, the other of sharpe tast & vnpleasaunt. Moreover as they haue those qualities which be proper and peculiar to the tast or want them. The fourth is (and that which is most infinite) of their figure and forme in leafe, of their owne figure, of their colour, of their flower, of their fruite, of their stock, which is as it were the prop or staie of the Plant: of the bark, which is the defence (and as I mought so say) their house to lodge in: and to defend themselves from storme and tempest: further in the roote, difference is found, and to haue one worde for all, in all their whole composition and mixture. It is to be maruelled how Dame Nature hath vpon the face of this earth (as it were in hir Garden or Orchard of delight) for varietie sake so manifoldly varied & multiplied this kindes of colours either simply died, & stained: or else chaungably almost in euery plant or thing growing. But the greatest meruaile that outwardly appeareth (and that which this most cunning workman or Painter may follow, but not attaine to) is in the excellent shew and infinite their kinde of flowers. Whercof some be Milke white, as the Lilie: some purple coloured as the Violet and Saffron flower: Some Scarlet red as the Aramant: some Derie or yellow as the Marigold: some grassie greene as the Primrose: some be speckled as this Carnation, some cole black but those (as Authours affirme) be rare) in so much that the sadde blew coloured flower, as is Calcedonie, hath bene taken of some for black, onely for their most like kinde of apparailing. So that a man maye see howe Nature worketh in many, as in these and sixe hundred more like, after simple sort without any intermedling: In as many and rather moe as chaungable. wherein if I trauailed and did so largely run at roiat or laished in seeking out their especialties, as Nature moste liberally and abundantly hath bestowed hir labour and wrought

Wrought in them: I had neede of long time & greater studie herein to followe such exact discourse, but that I meane not, neither doe I purpose it.

Plants may mozeouer (to stay and continue yet a little in their deuision) so be deuided, that some shal be saide to be of the Garden: some of the Field: some that like well by the Sea and flouds: some by the Sea bancks: other some there be that onely growe in Fennes: some vpon rockes and stonie walles: some in the sands, and there are which are seene to grow in wels as Liuerwort. Againe some be fruitfull, other some barren: some bearing bzaunches and leanes: some Bout al these: some of great growth: other of as small: some thicke and grossly set, as the Cypresse: some as rarely and thinly disposed as the Beach: some full of knots as it were ioynted or deuided as the Reede: some without any such partition, but all ouer plaine: as Hemp. Some which spring vp and increase by seede sowing: othersome which arise vp of their own accord not known how: some most holesome: othersome most hurtfull. And to twine vp this threde of deuision vpon some bot-some (for it were to long to vndoe the whole skaine) some seeme to haue both sexes and kindes: as the Oke, the Laswell and such others: some without any such apperaunce but onely one in kinde, as the Palme and the like.

The Plant therefore (for of that name we shall haue great vse) maye by Etimologie of worde so deriued, be so called, for that it is planted & graft in the earth, fostered vp by his roote and by that nourishment that the roote taketh and feedeth on ministered and put to it by his flourse the earth, and of such daily foode getteth euerie day greater increase. Plants haue such nourishment thzough the earth and their roote naturally within, and be in euerie their chiefe part and all about a like Organick that being engraft whilst they be greene and not to farre gone

gone through brought in any stocke (unless it hath another maner of difference or almost a contrarietie in his qualitie then that others, and thereby not available) are able by secret force of Nature to take and resume againe like life and power, and do as well in the last stocke as it did being a member or parte of the first & naturall bodie. And here vpon it is that whereas through any imbecillitie or let espied and gathered either inwardly or outwardly in the tree, so that it is thereby hindred of his liking and doing well, men in time of yere vse to cut them off, such as are thought to prosper better in another place, and graffe them into a new stock: and being so cut off, are of a greater continuance (but by resemblaunce to shewe thee howe alike) than those small and sely wormes be, who haue imperfection in their Nature as waspes, Bees, & mites and such like, which by Latin worde are called *Insecta* that is, in part and member distinct and seuered, hauing for all this life proportionably and equally bespente throughout the whole bodie. In so much that these for a time after that they be cut or plucked into pieces in euerie their parte so seuered, shewe both life, sense and moving: but in this point coming behind them, for that being once so discerped can neuer after neither in applying their owne parts together, neither yet in fastning or binding them to any body of any their like reuiue and quicken againe. But now let vs leaue this our straying abroad (which maner who so bleseth in common conuersation & familiar talke is counted and reputed light and a talker: in stile and in endighting any thing a wanderer from the purpose) and come to our taske: & to which we before settled our selues to: herein requiring the Reader not to accuse vs lightly, and on a sodaine to check and reprehend vs as those which haue entered into & businesse which requireth long and exact discourse, and haue made a pze face after that sort as though we would go about

bout to extricate and weede out what might be said
 at auenture of all things, not onely intending an
 Hegemonie which we onely promised and is but the
 chiefest part, but an vniuersaltie which is y^e whole.
 Vnto whom I would that our sentence or meaning
 were well knowne: that therby they might vnder-
 stand (perceiuing also what a p^reface is) that I had
 not greatly squared, if I had pursued many moe di-
 uisions, for what is there so farre of (so that it belon-
 geth to the thing wherof we intend to speake) that
 may not be added the thing it selfe being once had in
 hand. But nowe as hastily as we can and as brie-
 fly as we can, we minde to bring in other Autho^rs
 thereby keeping our selues free from blame in this
 Hegemonie or Sufferaigntie of things growing vpon
 y^e earth: not absolutly or throughly (which thing
 I would to God it were in our skill and wit (nei-
 ther do I meane to giue the cause why: which was
 inough for Theophrast (as we reade written) who
 hath laboured all his life time, and that soze labou-
 red, and hath not yet giuen and founde an absolute
 & perfect end of such his knowledge, who although
 for his time he hath done well & brought great light
 and vndid or made naked many things in that his
 kinde of studie and trauaile, yet hath he gone and
 passed by manie things without either clesight set
 vpon them or meane of acquaintance had: partly for
 that the mother of all such greene things as grewe
 vpon the earth multiplieth euerie ech day with in-
 crease, and diuersitie of many kinds and playeth the
 prodigall his parte: and partly that although man
 mought by art and inquirance after these attaine or
 come vnto knowledge herein, yet the race of this life
 was so sodaine and short so often perilled and euery
 eche momēt at death his nod and beck, which things
 all summined and accounted, & euery day the more
 he watched in these the more offer the had of them
 to be of his acquaintance, euen when as he was olde
 and

The Preface.

and lay vpon his deathes bed, now readie to make a
farewell of the bodie and soule, began to accuse Na-
ture of Inuarie doing and offence, and fault in per-
cialtie for that she had so dealt with the Harte and
Hinde, the Crow & night Rauen, in prolonging and
giuing them so long life (which good gift on neyther
ther partes was little or nothing considered) but to
Mankind she had dealt so straightly, and no poynt
accozding to equitie or right reason, in that that shee
had giuen him such short terme of yeares, and not so
short as vncertaine, and sodaine: wherein if she had
dealt more equally and had bene mans friend (as she
mought haue bene) it had come to passe that our ma-
ner of life had ben more profitable: science, or y Arts
liberall, (whereas nowe they be rare) should
haue bene much more absolute: perseuerance
of euery thing his cause (now small) should
then haue bene more amplified. But now
let vs heare in eche Plant his princi-
palitie, the mindes of other men,
what is found in them woꝝ-
the marking: And the
first in our Alphabet
shall be the Al-
mond tree,

Farewell.

The seconde Booke of the
Ægemonie treating of Plants
 as of Herbes, Trees, and
 Shrubs, perticularly and
 Alphabetically.

Of the Almond tree.

The Almonde tree in Greeke is
 called *Amygdalē*, in Latine *Nux lon-*
ga, a long and straight forth kinde of
 Nutte. Of this Aristotle hath these
 wordes. The Almond tree sayth he, requireth
 much attendance and diligence to be kept from
 endamaging and hurt, whilest it is tender and
 yong. It prospereth not vnlesse it be set in good
 ground, in the which it yeldeth much fruite. It
 dyeth and fadeth away, whereas ouermuch
 cold aboundeth. Wherefore his best liking is
 in those Countries whereas heate raigneth.
 It yeldeth two seuerall kindes of fruite, the
 one vsed to meate, the other onely to medicine.
 Dioscorides sayth, that if the For happeneth
 to eate and digest of this kinde of fruite, he by
 and by dyeth, except he licketh in water in
 the present place, and that immediatly. It
 may

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may peradventure so be, for that which is hol-
some and good for one kind, oftentimes is hurt-
full for another. The same Autho^r sayth also,
that that Almond tree which is most sweete
of taste, if it be once bitten or gnawen of Cat-
tell, it by and by loseth his goodnesse, and be-
commeth most bitter and sower.

Of the Alder tree.

The Alder tree (which by corrupt and ac-
customed kinde of speaking they common-
ly call the Elder) is of verie barraine and un-
fruitfull nature, as Theophrast witnesseth :
this is his onelie best and the chiefest thing he
hath, in that he groweth straight vp in bodie,
and is in his Wood and inwarde Marie very
soft. His growth sayth he, is in moyst and wa-
trie places, and else no where.

Of Aloes.

ALoes, is a precious Wood which groweth
in Indie, a Wood of most sweete smell, ve-
rie medicinable. Cardane saith, it hath a great
leafe and grosse, verie fat, whereout distilleth
that kinde of Gum that is most odoriferous. It
is taken also with Phisitions for an Herbe
which is most sharpe & bitter, which groweth
in Indie and Persia.

Of Aegraton or good old Herb.

A *Geraton* hath one and the selfe same name both with the Greekes and Latines, and is a small shrub, berie full of yong shoutes and slips. It is like *Ozigan* or *Marigolde*, & hath his flower alike coloured as saith *Diascorides*. It may be thought that it hath that name, for that it p̄serueth a great time without losse of his vertue, or not being other wise hindered by sicknesse and age.

Of Agarick.

A *Garick*, as sayth *Diascorides*, hath both Male and Female: and is in efficacie or effect such, that it maye be applyed to all sicknesses, such as the sick person must patiently abide, whether ȳ it be vsed with water or wine, in which sort it is most commonly ministred.

Of Agrimonie.

A *Grimonie*, of *Mesues*, is named *Maudlen*, the Latine worde is *Eupatorium*. It is a short shrub, & of no great or iust height. It hath his leafe parted as it were fīue portioned. The decoction hereof, saith *Diascorides*, or his poulder dried is an excellent remedie against the oppilation of the Liuer & Spleene, by reason
of

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of fleume, and is taken either the Herbe it selfe alone, or else sodden among with Wine.

Of Annet or Dill.

ANnet or Dill is an Herbe whose seede as Dioscorides sayth, may be kept by y^e space of thre whole yeares next after it is gathered, without losse in any point of his operation.

Of Anise.

Anise hath the like vertue that Dill hath, but in saour and tast, it is more pleasant and swete. It commendeth vnto vs the good breath and swete, and belwaieyth the contrarie.

Of the Apple tree.

The Apple tree is of good sounde bodie, of wrinckled bark, and in outward Cote very full of knots. In flowers at the spring time verie beautifull, in swetenesse of fruite in the Autumne almost not comparable, in fruit and encrease verie wonderfull, and vnder this one name it hath infinite kindes. Plinie sayth, that vnlesse it be often cropped, and rid of superfluous and troublesome boughes, it will sone waxe barraine, and leaue off fruit bearing. The same Autho^r sayth also, that the fruites hereof must be gathered in faire weather, vnlesse that they

they being laid by with outward plentie of accidentall and airie humoꝝ, doe by and by rot: he monisheth also that they be gathered befoze they be full ripe, foꝝ their better goodnesse than being pꝛeserued.

Of Artichoke.

ARtichoke the wilde, most communly called the Thistle, is an Herbe wrought and fashioned on euerie side in maner of a sting, oꝝ Spearelike, and hath in the top of his stalke oꝝ stem, a certaine heade wherein his seede lyeth. It flourisheth and liketh best, in those places that be least frequented oꝝ nothing looked to.

Of the Balme tree.

The Balme tree is rather a kinde of shrub, then a Tree, and may well be counted of that house foꝝ his lowe and humile kinde of growth: foꝝ it heightneth neuer aboue two cubites. The Timber hereof is called in Greeke *Xulobalsamon*, his fruite oꝝ seede *Karpobalsamon*, the iuice is called *Vpobalsamon*, bicause the bark of this Tree must first be stricken and hewen with Iron wedges, befoze it yeeldeth any fruit, whereby it being so wounded, by and by dropeth and distilleth a certaine humoꝝ, in a manner

ner tearlike, which humoꝝ thus issued through the coldenesse oꝝ other affection of the Aire about it, dꝛieth to a kinde of Gum. Plinie preferreth this his smell before all smells. But herein good heed must be taken, least we match and march with the græke Sophister. And the same Plinie sayth (as also Theophrast doth) that it onely groweth in a certaine Dale and Valie of Siria, which Valie hath his whole compasse in a maner in two onely Groaues, and hath bene y possession of long time of two sundrie and seuerall Princes. Whereof the greater was supposed to be in contents. xx. Akers: and the other lesse.

Of Barley.

Barley, in his excessive Dꝛought differreth from all other our kindes of graine, and is called in Latine Hordiū, as if you would say Aridum, hard and drie. It is neuer sown but vpon such kind of earth, as is drie. Plinie saith, that amongst all other kindes of coꝛne this is last sowne, & with the first reaped: that which also experience with vs here at home teacheth.

Of the Beach tree.

The Beach, saith Theophrast, groweth onely in rough places, and most commonly vpon

pon hilles. It hath many and fundrie kinds, of
some accounted foure, of other some five. In
name all one, but in fruit bearing euerie one
disagreeing. One of his kinds beareth a swæte
Nast or Acone (as the Oke or Chestnut doth)
and of some is taken for the Oke. It is called
of the Greekes *Phage*, bycause in y former time
men liued herewith, & had it in stead of breade.
This kinde as Plinie sayth, is after a sort hai-
rie Lockt, almost growing out of fashion. It
is nothing solide or massie, but much poyse:
and therefore of the lesse endurance, as saith the
same Autho: Of this kinde of Wood being
brent to Ashes is made Glasse, Arre, herein
playing the workesman.

Of Beete.

BEete, is a Cardan Herbe, and in good plen-
tie with vs. Therof are said to be two kinds
the one white, and the other black: both medi-
cinable. Aristotle saith y vpo his roote (as vpo
any stock) any yong set or slip maye be set and
graft, and through the roote his good liking in
growth, may be brought from his owne na-
ture into naturall parentage with the Tree.

Of Bearesfoote.

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BEarefoote, is an Herbe whote and moyst, in the first degree, as the Physicians say: and is vsed of them as a remedie to the Splene, and to giue the vitall and liuing sprites more easie and loose passage.

Of the Beane.

The Beane sayth Theophrast hath his manner of growth thus. His roote is thick and grosse: somewhat more deeply set than the Kerde his is. In the length it is indifferent, sometime foure Cubites high. It giueth fruite by maner of Celler: one onely in one part of his Huske. It is in his chiefest brauerie, and liketh best being sowne in moyst grounds, and especially in the Fennes and such like. It is also said sometime thzough the rancour of grounds to come vp vnsworne. The Pithagorians condemned it, as y^e which was not meete to meat. For sayd they, it dulleth and maketh grosse ech sense and spirite. It also causeth and exciteth vp in sleepe horrible dreames. Varro thought it was forbid for that as he sayd, the soules of the deade were therein placed.

Of Betonie.

Betonie is a water Herbe which for his singular colde working and growth also, in
colde

colde Countries and places is called in Greeke
Psikotropa. It remediethe sayth Dioscorides the
consumed Gall.

Of Birdes tongue.

Birdes tongue, is an Herbe whose chiefeest
working is to prouoke Menetrie, and cau-
seth most ranck seede. It figureth the tongue
of a Birde, whereof it hath his name.

Of Borage.

Borage, the best that it hath, as I did. sayth,
is as I finde to engender good bloud, eyther
sodden among other things, or else taken raw
by it selfe.

Of Bindweede

Bindweede, of some Withweede, is an herb
verie noysome or hurtfull to the other fruits
of the Gardaine. It hindzeth their growth, and
troubleth them with the inwzapping and cir-
cumplikation about y other their stem or stalk.

Of the Blackberie tree.

The Blackberie tree, is after his sort bushy,
bearing that fruite that esteemes refresheth
the shepheirde, he being in the field, and often
contenteth his lust. This his Lease or coue-

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ring is said of Dioscorides to destroy and kill
Serpents.

Of the Bremble.

The Bremble, of some is called Bucephalus, of other some the water Bremble. It is of two sortes: one the field Bremble, which most commonly groweth in waters: and the other Gardaine Bremble, or swete Bremble, which hath a verie good smell. They of Thrace and those which dwell about the floud Strimon, feede their horse with y^e græne growing Herbe or Lease of the Bremble, and are said to be marueylous fat therewith.

Of Britanick or English Herb.

Britannick or English Herbe, hath the bery looke of the greatest Sorrell, but in colour a little more black, somewhat Mossie or Mealie. The best saith Dioscorides, that is founde in this Herbe, is his iuice, verie wholesome and profitable to many things.

Of Brome.

Brome is a Shrub, which of some is called Mirica for the bitternesse of his tast. It groweth in stonie and baraine ground, and in such places wheras no culture or care of ground tilling

killing is had. And his onely presence is a thow
row signe or evident token of barraine and dry
ground. It hath his boughes flourishing as
well in the Winter tide as in the Sommer.
His flower yealow, and Cod blacke, both of
nopsome smell, and of bitter taste. As in wo-
king, sayth Dioscorides, it is verie wonder-
full. For his Lease or flower being sodden and
boyled among with running water, brydeleth
and kepeth away swelling of the Splene. It
helpeth the tothache, and stencheth the flowing
of the bloudie Flux.

Of the Bulrush.

The Bulrush hath one kinde, which of some
is called Sonnes brow: The Romaynes
call it Sea Bulrish or Manuad: And it hath
two kindes: one which hath a square top or
crowne verie blunt withall: and the other is
rather Spearelike and sharpe topped. This
last saith Dioscor. intermedled with drinke,
bryngeth on fast and sound sleepe.

Of the Burre.

The Burre of the Greekes is called Philan-
thros, mannes friend, for that it coueteth to
catch holde and to cleane vpon man his Gar-
ment holding fast by such kinde of roughnesse

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as it hath.

Of Cammock.

Cammock sayth Theophrast is an Herbe thoroughly beset with prickles, and is one of those that continue but for one yeare, or for the Spring time, Sommer and Autumne: and so fade away. His leafe is like Rue. It groweth in such ground as is tilled, & especially where as Cozne or such like graine is most rancke. It is plucked up by his roote, then when as the earth through the Sunne beames is feruently hote, or else not. In some place for hindring & staying the Husbandman it is called Rest harrow: in Cambridge shire Whine.

Of Cammomill.

Cammomill, is an Herbe used of Physitions to purge the head, and to emptie it of superfluous humors and other grosse matter. Auicen sayth, that there is three kindes hereof. One which hath a Saffron flower: another whose flower is as it were Purple coloured: the thirde is white. This hath that laudable preheminance for that the more it is trod and kept under, the more a great deale and the better it commeth up and prospereth.

of

Of Capers.

Capers oꝝ the fruit which is called Capparis, is so deriued from the Greeke name, foꝝ that it hath a round head in the top of his stem. His best liking is in dry & stonie grounds, and is called of the Physicians the purging Herbe, of some it is called Doggues Bzeuble, of other some Doggues Apple, of other Hares heart. The Mages call it Pentheron.

Of Casia.

Casia, is one of those sorts which haue their preheminance and are had in pꝛice foꝝ their odoriferous and pleasant smell. Which (sayth Plinie) hath thꝛee kindes, in no point one coloured like to another. Foꝝ the first is white, the seconde red, the thirde almost blacke. The first is of least value, foꝝ that it sone rotteth, and is consumed and eaten of Wormes. The best is tried thus: by sauour oꝝ smell, tast and colour. It groweth in Arabia. His stalke oꝝ bodie sayth Theophrast, is somewhat grosse oꝝ superfluous, representing therein strikes, small and long, not much vnlike to Sinewes. It hath a barke and rinde but most difficult to be pared alway. It is cut in the bignesse and length of two fingers, oꝝ a little moꝛe: and

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that

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that onely about the vppermost and most tender twigges, and is after solwed vp being so cut whylest it is fresh and greene with some strong binding, the binding most commonly being of an Ox his hide. The true Casia we haue not, neyther the true Cynamon.

Of the Cedar tree.

The Cedar tree is in Lease like to the Cypress: his Wood is counted precious, and is long endurable for that it neyther harboreth Moth nor Worme. Wherof (for this such his goodnesse) the Pillars and Beames of Princes Houses and Ballaces, likewise of Temples are made hereof. It groweth in Affrick, Crete, & Siria, and especially vpon the Mount Libanus. Rabanus sayth, that it is the verie Ladie and Queene of Trees. Theophrast sayth, that it is of maruellous highe growth, verie light, straight vp, about the bodie without weim or knot. And aboue al places saith he, that beareth the freshest, and is of greenest leaf that is in Cornica. From thence is brought that sweete Boulder which is called Cedria, which they vse to bestrewe vpon Garments, vpon bokes & such like to preserue them from worme eating.

Of Cerfolie.

Cerfolie, is an Herbe in operation and working in a maner fiery. His best is, saith Dioscorides in that that it being wrought & tempered with Virgins Urine, remedieth all kinde of swelling.

Of Cetewale.

Cetewale, is an Herbe whose roote the Physicians vse to gather in Sommer, and being then dried indureth in good case thre whole yeares next after.

Of Centorie.

Centorie, is called the bitter Herbe, for that it is most bitter in tast: some call it the gal of the earth: his working was first knowne by Chiron the Centaure, who vled it first in Medicine.

Of Celedonie.

Celedonie, is an Herbe which beareth a Saffron coloured flower, whose flower also gathered and helde in the hande dyeth, and stayneth the gatherers hande. Plinie sayth, it is then in his best lust, when as the Swallow abydeth and buildeth amongst vs,
and

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and serueth the Swallow (as the same Plinie and Aristotle also doe witnesse) to great vse and purpose. For say they, if at any time by any mischaunce or fortune, hir yong be hurt or perilled in their eiesight, the dam goeth to this Herbe, & pzeleth forth his iuice, which being so done, she annoynteth it about their eyes, and so restozeth them to the better and their former state and case againe.

Of the Cherie tree.

The Cherie tree sayth Theophrast, heightneth and matcheth with any in that poynt what so euer. It sometime reacheth sayth he, to 24. Cubites, his leafe is like to the Medlar, sauing that in handling of it, it is somewhat more rough. His flower is white, which hauing gotten full ripenesse becometh bloud red.

Of the Cinamon.

The Cinamon shouteth forth out of a yong set or spring in bignesse about two Cubits. It groweth in Indie and Arabia, as Theophrast mentioneth, and is called Cinamon, for that it hath his top as it were folded or plated. It is of ashye and duskie colour: his Leafe is like to wilde Maioram. It neuer smelleth till it be thzoughly drie. It groweth amongst

Wiers

Wiers and verie hard Rocks, and is gathered with much paine and difficultie. In Fables we find that this fruit is found in the Phoenix Nest. Theophrast sayth, that is of the best goodnesse which is next to the twiggs and top, and that is lesse good, which is next to the roote.

Of the Ciprous tree.

The Ciprous tree is so named of the Greekes as Isidore saith, for that in his growth and especially beneath about his roote, it figureth the Pine Apple tree, or that figure which the Geomitricians call Conus. It is singuler in sweete smell. And for this purpose they were wont in olde time to burie their dead with the Wood hereof, hereby thinking to keepe vnder, and to suppress all ill smells and saours of dead Carcasses.

Of Cokkell.

Cokkell is an vnprofitable Herbe or rather (to giue him his right name) a hurtfull weede which will alwayes be medling with the pure Wheate, and doeth often choke it vp, and hindreth his growth: So that the old Proverbe is herein verified: the ill weede ouercroppeth the good corne.

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Of Coltes foote.

Coltes foote of some is called Bethicon,
of the Egyptians Suarcha. His leaf is like
to the I uie leafe. It ariseth from the roote di-
rect and straight vp.

Of Coriander.

Coriander hath his name common with
vs and the Grækes. For it seemeth to be
so called *Apo tou korion*, of plentie of seede.
Which seede being taken in swete wine, pro-
uoketh a man to much venerie. But this being
after this sort drunke without moderation or
reason in so taking it, causeth Phrensie and
madnesse.

Of the Chestnut tree.

The Chestnut tree is a verie tough wood,
and so massie or sound, that it maye be the
principall Beame in all buildings. It is so fer-
tile and ranke in yong shote and slippe, besides
this in budding and giuing of floure, that be-
ing once cut or hacked in pieces, will be the
better for that, and bnd so much the more. It is
called *Castanea* in Latine quasi *Castraria à*
Castrando bicause it is so often lopped or gelt,
or bicause it is first opened befoze it is rosted in
the

the fier. Some saye that those kinde of Coles
wherewith the Smith mollifieth and worketh
his Iron are made with this.

Of Chastlambe.

CHastlambe or Agnus castus hath y flowre
and seede that being digested of vs, openeth
forthwith the pores of the bodie: consumeth
and drieth vp that naturall moisture within.
Diascorides sayeth that with so working, it
maketh men chaste.

Of Crowtoe.

CRowtoe of some is called Vacinium, in
Greeke *Iacynthos*. It hath a leaf like to *Poet*
ret, a handfull in height, in bredth it is lesse or
more small than a Maidens finger. His colour
is greene as y precious stone is of y name: his
top is full of Purple flowers. His roote circle
like or round. It being drunken saith Diasco.
with Wine purgeth the Gall of his superflu
ousnesse. Of this Herbe. y. sundrie fables haue
sprong vp with y Poets. One that it was first
a Boy entierly beloued of Apollo, whome he
at a time by a certaine mischaunce slew, which
thing done in his furie (lesse that with his
death his memorie should also die) he turned
him into this kind of Herbe or Plant. Another

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Is, that it sprang bp of Ajax bloud the most ba-
liant Captain that euer the Greekes had. And
foz the remembraunce of so worthie a Knight
oz rather Princelie and Heroicall person, the
Gods are said to haue giuen to this Herbe two
baynes, figuring and evidently shewing these
two Letters A. and I. with vs it is commonly
named as we said befoze, Crowtce.

Of Crowfoote.

Crowfoote of some is called Astrion. The
Romanes in their phrase of speach call it
bloudie leafe. It spreadeth sayth Diascorides,
all abroad vpon the earth, rather than by anye
meanes it should heighthen. His leafe is cut a-
bout oz bepinked. It beareth yelowe flowers,
called Goldkrops, and wheresoeuer it grow-
eth (whosoever list to dig vnder and about it)
shall neuer finde his roote without great stoze
of humoz and water, like as in Camomill.

Of Cresses.

Cresses wyth the Egyptians are called
Moth. The Romanes call the Nasturcia
This kinde being drunken sayeth Dial. much
auailleth and is a certaine remedie against ser-
pents. The Persians bled it as the best Sallet
that they had in al their feasting and banquet-
ting

ting. It auaieth much to memozy, whereof ariseth this Prouerbe: Eate wel of the Cresses.

Of the Cucumber.

The Cucumber after Plinie groweth both in the Gardaine and in the fiede. It is of those sort sayeth Isidore as also Theophrast, that chaunge their leafe and stalke often.

Of Cinkfolie.

Cinkfolie or five leaued grasse of some is called *Pentadactylon*, or *Asphalton*. The Magges call it Ibis claw or naile: some cal it Mercuries. fingar. His leafe is like to Mynt, and helwen or hacked toothlike, in maner of Salu. His flowre is yelow and somewhat pale with all. It groweth in moyst and watrie places. It is ministred often of the Phisitions with Luters and Purgations.

Of Daffadill.

Daffadill, some call Anthericon, the Romanes kings spare. It is in his stalke beerie thinne and light, and beareth his flower in his top: it is of plentifull roote. It being ministred medicine like, remedieth the Serpentes sting.

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Of Dictamus.

Dictamus is an Herbe which groweth in Crete and is very wonderfull in losening & unbinding the straights of the boote. Tullie gathereth this to be true by the maner of the Deare or Harte, who being stricken in the rib with anye Dart or Arrowe, so that it sticketh hard fast: they streight wayes hunt after and hasten to the water bankes of the Fen where this Herbe groweth, and finding this, eateth it as a present remedie to haue thereby helpe in such a distresse: which Herbe being once eaten, they shake out the Dart or Arrow out of their ribbes as they list.

Of Dill.

Dill some call Anis. The Egyptians Arachis. The Mages after their tongue, Dogs head or Houndes looke. The Arabians Mercuries hrode. The Romanes as before Anis. Dioscorides saith, that it hindreth and hurteth the good eiesight being often taken, and is a hinderance to issue.

Of Dragaunce.

Dragaunce is an Herbe so called for that it is bespotted and is specked in his colour
much

much like to a Snake : representing the verie
 Vipser or Dragon, which Herbe the Vipser
 is selfe standeth in dreade of. Of some it is
 called Colubyne, for it hath hys flower
 Purple coloured: it is also clouen and sharpe
 as the Serpents tongue is. It is blacke in the
 midst of his flower. This sayth Dioscorides,
 hauing his roote dried and beaten all to pou-
 der & confect also with water of Roses beau-
 tifieth and cleareth the foule face, as being
 with other things handled helpeth otherwise.

Of Dragon.

Dragon the greater and the lesse. The grea-
 ter of some is called Aron, Isaron, Iaron.
 &c. The Romanes call it Serpentarie. Thys
 groweth only in shadowie places, and such as
 be hedged, so kept away fro the Sunnes heate,
 which thing it cannot abide. The lesser hath
 white spots, and those little, his stalke straight
 vp: and his length about. ij. Cubits.

Of Dwale.

Dwale is called in Greeke *Struchnon Ypnoticon*
 in English sleepe Dwale. It is a kinde of
 shrub sayth Diasc. which groweth nigh to the
 Sea, verie abundant and plentiful in yong
 hootes. It is maruellously effectuous to bring

The second Booke

a man on sound and fast sleepe. There is another kind of the self same name which is called mad Dwale. Which being drūke sheweth wonders by a certaine false shewe of imagination.

Of the Elme.

The Elme is a tree whose wood or timber is yelow, verie sinowie & strong. It is called of some all heart. It is vsed and occupied principally about magnificall or beautifull gates. It is then best of all riuen, clouen and cut in sunder when it is moyst and grēne, and wyth more difficultie being once drie. Theophrast sayth, that it is in his kinde verie barraine. It only beareth a certaine Grape, but nothing else. It is one of those kinds that putrifie and bꝛeede woꝛmes.

of ESele.

ESele of some is taken for Ciebright: this hath his leafe verie thinne and plaine. It is not of so fresh a grēne colour, or of like looke, as many other Plants be: but this it hath above them, for it being pressed, doth giue a very daintie and most medicinable iuice or humoz, not much vnlike to milke. Diascor. sayth, it purgeth scume and other such superfluities of like nature.

Of the Elder tree.

The Elder, saith Iſid. is verie soft in handling, and of verie small heighth or growth. Hereof are made certain kinds of instruments and especially a kinde of Symphonie whiche the common sort call a Pipe: the learned and moze ciuil kinde of men name it a Dulcimer. As the abouesaid Authoz witnesseth, in that his tractate of Muscicall instrumentes. It hath boughes thicke and grosse, verie plaine and well compact with all in his outward appearance. But within they are verie hollow, and haue nothing else but a soft Marie, which is commonly called their pith. Plinie sayth, that if the middle Barke or Kinde be pared or cut somewhat moze toward the vpper part of his stocke or bodie, than towards the nether part, or contrariwise, so it will afterwards augmet either vpperward or downeward, with spreading forth of his armes or braunches after that sort.

Of Fenkell.

Fenkell is an Herbe of the Gardaine and fielde common to them both, but not so common, as effectuous. The Latine worde signifieth, that it should be sharper of the eyesight, & Dioscorides also sayth, that the iuice of this

S. y.

Herbes

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Herbes roote quickneth the eyes. It is called of the Grækes *Marathron*. Plinie (as also Isidore in his. xviij. booke saith) that the verie Serpents (if nothing else did) were sufficient to *Proble* & to cause this kinde to be well reckened of, for that through the onely taste or eating hereof, they shake off many sicknesses, and thereby keepe away, or of from them weake & olde age.

Of the Fig tree.

The Fig tree, is of no high growth, neither nice in bodie, but grossely set and thick, all his Wood not so plaine, as wrethed & wrinckled: the colour of his Lease and Kinde somewhat more wan or pale: his flower Medler-like. It is called *Ficus* in Latine à fecunditate as some say, for such fertilitie as it hath and increase: for so soone as his fruites, those that be all of one time in growth begin once to ripen and are pulled or plucked therefro, it straight wayes with no lesse abundance shooteth forth other. It hath that humo^r (as it is said) that is like womans milke. It hath also that vnicuous and Dylie nature in tast and smell, so vnic pleasant to the Bull, that there is no better b^u or Bⁱdle to stay and quiet him, then to bring him to the Fig tree, whereas he may haue but onely sent and smell hereof, and being neuer

so fierce, is forthwith tamed. It hath diuerse appellations and names of diuers Regions & Countreys. There is one kinde saith Theophrast in Indie, which euen from his boughes or braunches giueth yearely roote. There is another Fig tree called *Egiptiaca*, which in Wood and fruit bearing, is like the other: but in effect and manner of working is contrarie both to this kind and to all other: for it being thzowen into the water, it straight waye descendeth and seeketh to the bottom (and that which is most to be maruelled at) after that it hath bene so a long time drowned, and hath euerie parte or poze full of water (at which it should seeme to be moze ponderous) it then ariseth by againe to the waters top, and so keepeth ouerlie and aboue the waters highest superficie, and swimmeth as Saint Augustine sayth, as all other kinds of Timber do, aboue.

Of the Fir tree.

The Fir tree sayth Theophrast, hath this one maner and custome peculiarly to himselfe, that being cut, eyther hindzed or hurt, by any storme or tempest in y left side of his stalk (which kinde of stalke it hath both light and sinooth) it by and by taketh hart a grasse, and groweth round about and garland like, a litle

B.ij. beneath

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beneath his top: which some call leaping about: other some the daunsing of the rounde. It is in colour somewhat black, to feele to hard about measure. Whereof the standing Cups of Arcadie were wont to be made. And this furder it hath peculiarly, that cutting y boughes without skill, or hurting the toppe, it forthwith dyeth.

Of Firse.

Firse or Gorse, is a most sharpe and thornie kinde of Herbe, growing in Woodes, Forests, Desarts and in such grounds as be most weedie. It is saide to prick and wound the feete of him that passeth by, and catching holde off some part of a man, sone pierceth to the quick. The common sort call this daungerous herbe.

Of the Frankinsence tree.

The Frankinsence tree is verie plentiful in boughes giuing. In leafe it is like to our Peare. Sauing y it is much more small. It is in colour as greene as Rue, in rinde & barke as soft as Laurell. The tree it selfe hath ere now bene called Libanos, & in Greeke Dendrilibanos his Gum or teare. Libanotos of Galen. Euripedes again contrariwise bled Libanon for the teare: and Libanotos for the tree. It is so fabled with

With y^e Greekes that it had his name of a yong man, and the same an Assirian, whose name was Libanos, who after ward was turned into this kinde of tree, whome certaine enuious persons slue perceiuing him so serious in worshipping the Gods. (For the which their malice being not long after acquitted and reuenged) it was afterwards and hitherto is holden in opinion that there was no better nor more acceptable sacrifice to the Gods than Frankinsence offered vp. There is a certaine Manna of this Frankinsence, which Plinie will haue to be y^e purest of this his humors drops wrung forth by great pressing. There is also a certain smoke in this, swete and pleasant, after that it be burned, as there is also of Mirrhe.

Of Fumitorie.

Fumitorie of the Epyptians is called Lynx of the Greekes *Kapnos*, with the Latines *Fumus terre*, the earth his fume or smell. It is a bushie or shrublike Herbe like to Coreander his flower, white or more like Ashie colour. Dioscorides sayth, it letteth the hayres of the eye liddes, being pluckt away to grow again, annointed and layde with Gum. It is in his best working, then, when as it is greene.

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Of Garlick.

Garlick, hath his name of his strong and vnpleasant smell: bicause it smelleth satch Isidore so strongly, and with that so lothsomely, that it taketh away, & bereaueth for a time the good and sweete smell of all other things. The best that it hath, is that it is good of encrease. For euerie and eche coate of his (those I call coates which are as it were on both their sides behemmed and parted, and are as it were in seuerall corners of the house, but yet in house and so by that meanes all one) set in the Gardaine or otherwhere, will sone come vp and much prosper. Which thing the Dyon as Aristotle sayth, halteth in: for that is set onely by whole heades, & so commeth vp or else not.

Of Ginger.

Ginger, in Greeke is called Zingiberis, it groweth in Arabie, his growth is by manye and infinite small rootes: in smell and saour not much vnylike to Pepper. Those sayth Dioscorides of the rootes hereof thus. Take them for the best and principal, which haue not bene eaten, neither gnawen with wormes: for they haue their wormes also as al other rootes haue.

Of Gladiolus or Sworde herbe.

Gladiolus, his form and proportion of leafe is like to Sedge, his flower yealowe in a maner like to the flower Deluce: some call it Arion, some Sword point or edge tale: other some cuttle haft. The Romaynes as before. It groweth for the most part in the fiede. It hath a double roote one placed & fetled within an another. This his roote sayth Diascorides, being taken in wine prouoketh and stirreth vp to Venerie.

Of Graspe.

Graspe of some is called Asyphyllion. They of Affrick call it Eball, the Egyptians Anuphi, the Romaines Cattailles meate. His growth (as what it is also) is verie wel knowe of all men. Herein lurketh the Serpent, and hydeth him selfe safely. With this all beastes and Cattell of the fiede do liue. It helpeth and remedieth, saith Diascorides all hinderances and stops to vaine. There is a kinde of graspe in Babilon, whiche is like Cane or Reede, which being tasted or eaten of, killeth the Cattelle, and it groweth by the highe way sides on euerie side as they iourney. In the Hill Parnafus, there groweth another kinde of graspe

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grasse more thicke and ranke than the other,
& of better size: for it beareth a leafe like Iuie.
In Cilicia there is a kinde of Grasse which is
called Heracha, and of the Egyptians Apap,
which groweth in hedges about walles and
vines: whose leafe is like Mercuries Herbe,
and as full of Bieftles.

Of Grunswell.

Grunswell in Græke *Ercigeton*, it groweth
vpon walles and Tileshads, and is hoare,
like to an olde mans bearde. It hath a duskie
flower. Diascorides sayth, that his stalke be-
ing boyled in water, and afterwards druncke
in wine, both ease the soze grief of the stomack.

Of the Gilofer.

The Gilofer is called *Gariophilus*, hys
flower of al other flowers is most swæte in
smell. There be many kinds of Gilofer, al-
though but one name for the all. There is also
a tree of y name called *Geu* of othersome *Be-*
net, which hath fruit in tast like y *Peppercorn*

Of Hares foote.

Hares foote, of some Hares commyn. It
groweth in Gardaine Alpes. And is as
Diascorides saith, a singular Medicine to kepe
and

and defend the inward bowels from swelling.

Of Henbane.

HEnbane, hath the name to be a cause of madnesse or furie: Isidore sayth, that it killeth and bindeth the spirites: The Herbe it selfe hath a top or small heade. In olde time, vpon the Crowne or Myter of the high Priest stood a flower right vpon the top, not much vnlike this Hearbe, about a finger in heigth, supereminent, & vnderneath this, in the lower part of the garland or Myter, round about his Temple or Forehead, there was a golden circle in thre sortes ordered, and set vpon, the which stood with yealow flowers from one side to another. We must gather that something was figured hereby, and that the high Priest or Bishops were not on this wise ordered for nought.

Of Horse taile.

HOrsetaile but more commonlye with vs called Cattes taile, of the Greekes *Hippuris* of the Mages Saturnes foode. It groweth in waterie places and thoselye dighted and banked about. It creepeth vpon by stalle aloft, and reacheth ouer his neighbours head, couering and preasing as much as it may to be the higher. In his top it figureth a taile to looke to.

And

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And thereof had it his name. His roote is tough and verie harde. Diasc. sayeth, that it is a soze binder, and that it stencheth eruption of bloud.

Of Houselike.

HOuselike in Greeke is called *Acizoon*, as you would say, always aliuie. It is alwaies greene and well liking, and for his endurance is resembled to Ambrosia: for his colour to the Marigolde, for his roundset or figure to the Bullocks eie: Insomuch that the Romaines call it Iupiters eie. It hath a fruitfull leafe in the bignes of a mans thumbe: in the end thereof it is sharpe or like a tongue. It is giuen to drinke sayth Diascorides against the biting of the greatestt kinde of Spider, and that kinde principallie which hath the moste iointes, as some be thrise iointed. There is another of this name, but it is lesse, and is called *Acizoon to Mikron*, or with the Romaines *Vitalis herba*, or *Semperuiua*. Semgreene. It groweth vpon Walles and tiled housen and is many wayes medicinable. Diascorides.

Of Humlocke.

HUmlock in Greeke is called *Koneion*. With the Egyptians *Apemphi*, in Latine *Cicuta*. It hath his stalk and stem like Fennell.
His

This flower is white. His seede like Anise seede, but more white. It is one of those kinds of Plantes which destroye and kill as soone almost as it is taken. Wherewith as we reade Socrates the good Philosopher died forthwith, after that he had bene once caused and compelled of malicious Judges to take y Cup wherein the iuice hereof was poured, and so to drinke it off. Dioscorides sayth it killeth through extreme colde, vanquishing and ertinguishing all naturall heate.

Of the Herbe Facinct.

Facinct is an Herbe hauing a purple flower. It toke his name of a certaine noble childe, which among the Syrtes in a Pasture there was found dead. So the child his funeral gaue name to this Herbe. His colour is properlye Aerie, bespotted among with Purple and red. It hath a certaine flare lyke Snowe. Of these thy colours were the Priestes robes of, as we read in the old law.

Of Sope.

Sope is an Herbe of meane growth, but of much vertue, and principallye in purging the Lungs. Wherefore in the olde law sayeth Isidor,

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Isidor, by a bunch of Ilope, they would be besprinkled with the bloude of Lambes, which would be counted and reckened cleane.

Of the Juniper tree.

The Juniper tree is so called of similitude and likenesse to the fire. *Pyr* in Greeke signifieth the fire: or as some thinke it is so called for that in his maner of growing it is like that figure which the Geometricians cal Pyramis, we may say sharpely topped. Or as other some say, it is so named for his good and long maner of retayning and keeping fier, insomuche that if Coales of fire be raked vp, and inwrapped with the Ashes hereof, they continue as they saye, vnextinguished by the space of a whole yeare. It groweth sayth Dioscorides, in stony and desert places. Plinie sayth, that the onely shadow of this sleath and killeth Serpents: and therefore his frutt is reckned to be a remedie against poyson.

Of Iupiters beard.

IUpiters Beard, called of the Greekes *Chrysosokome*, as you would say Goldilocks. It is haire like Ilope. Dioscorides sayth, it is taken in wine estsones to purge.

Of Iuie.

IVie sayth Isidore, is so called, for that it crepeth all about, and cleaueth fast to the tree, some say (as it may be also) that it was so called, for that at the first it was given to the Kid and Deere as nourishment & meate. For Hædera is the Latine word, and we may fetch it as it were word out of word, Hædera quasi Hædis data. It is plentiful in giuing Milke, wherewith the Kids were more full of Milke. It is a token and signe with the Philosophers of colde and moyst earth.

Of the Kastainy.

The Kastainy is a tree of good high growth, so called as Isidore witnesseth, for that it must be often lopped or gelt. For this so sone as it is cut downe, by and by (as it were a faire greene groue) spreadeth abroad and beareth infinite blossomes, and buddeth wonderfullye. His fruite hangeth betwæne leafe and leafe, and that double or by couples, in maner of a man his pruities.

Of the Laurell tree.

The Laurell tree hath bene from the beginning, the verie seignorie and badge of all
such

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such as haue gotten amongst men the name of honoꝝ, dignitie and praise. Inſomuch that in olde time (as also in many places now oꝝ not long ſince) the Garlands & Crownes of Emperours, hardie Captaines, valiant Souldiers and ſuch like, were made hereof. With them of the olde time it was called *Laudea*, afterwards the letter *d* thꝛough an other cuſtome had his chaunge into the letter *r*, and is nowe called *Laurea*, (as many other wordes of like ſorte) of the which is *Meridies* foꝝ *Medidies* and the like. The Greekes named it *Daphnis*, foꝝ that it is alwayes freſhe and neuer leaſeth his greene colour. Aristotle ſayeth that this kinde of tree (whereas other and thoſe infinite are) is neuer hurt by thunder and lightning.

Of Laus tibi.

LAus tibi oꝝ white Daffadill in Greeke is called *Narkifſos*. It hath his leafe like an Onyon. His ſtalke yelow within his ſkinne, and hollow. Diaſcorides ſayth, that it ioyneth together thoſe ſinewes which are cut, being adhibited and bleſed plaſter like.

Of Lettice.

LEttice ſayeth Iſidor, is ſo ſayde foꝝ that it being eate, hath that humoꝝ which is ſone conuerted

conuerted into milke : and to the woman it encreaseth milke abundantlye. To the man he sayth, it is cause oꝝ pꝛouokement to Venerie. There is both field Lettise and Gardain Lettise. Dioscorides sayth, that it putteth away all hinderances of sound sleepe.

Of the Leeke.

The Leeke hath his time of lustinesse and youth, and his time also of age, euen as man hath. For the first yeare it bestoweth all care and trauell in growth and nourishment to his owne perfection and ripening : then the next yeare following, that that he can he reserueth and bestoweth vpon seede, to the preservation of his kinde.

Of Laburnum.

Laburnum is a tree growing vppon the Mountaines called the Alpes, whose wood is white & hard : and hath his flower one Cubite in length, so noysome that no Beest will touch it. This groweth in hard and drie places and hateth moysture oꝝ water.

Of Libardbaine.

Libardbaine of the Greekes is called *Akoniton*, it hath leaues like the Cucumber, but

H. f.

some

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some what more lesse and rough. His roote is like y^e Scorpions taile. In colour it is as white as the Alabaſter. They ſay that if the roote hereof be ſhewed or offered to the Scorpion, that it enſebleth him, and bereaueth him for a while of his liuely powers, & of both his inward and outward ſenſes. But contrariwiſe if you ſhew him Bareſcote or Terworſte, he by and by leapeth, and is aloft. Diaſcorides ſayth, that this roote being ſtamped to poulder, and being beſpiced or beſtrewed vpon their meate, as fleſh, and ſuch other things wherewith they liue, deſtroyeth and killeth the Panther, the Libard, the Wolfe, and all other beaſtes, thoſe eſpecially which liue by rauening, and that whilſt their meate ſo ordered is in their mouth. There is another of this name, engliſhed Wolfebane: whoſe leafe is like the Plane tree, which hath ij. kindes. The one which the Huntelſman uſeth: which groweth for the moſt part in Italie, with the which after their addighting they deſtroy Wolves, as Diaſcorides ſayth: the other which ſerue the Phiſition to good uſe and purpoſe.

Of Liricumfancie.

Liricumfancie, or as other iudge May Lillie, for reſemblance alike; It hath his flower very

berie white. In Greeke it is called *Ephemeron*, for his short continuance and daylie dying. As also there is a little kinde of beast in the Riuer Hipanis of that name, as Aristotle recozdeth, which liueth but onely one daye, and dieth at night: so ordained of God and prouided of Pasture: herein to learne and teache vs that all things created & made, haue their ende: some with long looking for it, other some haue it as sodenly, and as short: And to enforme vs further, that euerie thing hath not a like end. So, infinite things there are, that haue no proportion, or seeme not to be (although they be) conference & comparison being once had, the one with the other.

Of Licorise.

LYcorise, is so saide especially through the Greeke word for that it hath a sweete roote. *Gluen* in Greeke is interpreted sweete. It is not onely sweete, but it is also moyst, insomuch that it slaketh the thirst.

Of the Malew.

The Malew hath that preheminnence, that it molifieth, and loseneth all hardnesse of the inward parts & bowels of the belly: as Isidor the weth, whose lyquor or iuice sayth he, being

The second Booke

contempered with any clammy Dyle, and being annoynted vpon any mans body, he cannot be stung with Bees.

Of the Mandrake.

The Mandrake sayth Dioscorides, of some is called Circea. For that the Poets faigned, that Circe the Witch or Sorceresse vsed it in hir amorous and delicious drincks. It beareth sayth Isidore, an Apple of swete smell, which of some is called the Apple of the earth. The Poets call it *Anthropomorpheus*, for that it hath his roote in y^e earth in figure like to a man. Whose roote being boyled with wine, and giuen the pacient to drinke, the Surgion forthwith casteth the Pacient into a dead sleepe. There is of this both Male and Female. The Male is of like leafe to the Beete. The Female to the Lettise.

Of Maioram.

MAioram swete, or Maiorā gentle, took his name of a certaine Kinges wayting Boy, which in fetching his Lord certain oyntments at the Apothecaries, by chaunce (whilest he bare them) had a fall, & so by the spilling out euerie eche of them (meeting together by their flowing, and by such confusion) a meruellous

Swette

swēete smell was made, which as they say, this
Maioram representeth.

Of the Mastick tree.

The Mastick tree, distilleth and droppeth a
certaine teare oꝝ Gum: and that kinde of
gum which is in working very dry, & empieth
the head of all moyſture, and al other superflui-
ties, as Diaſcorides ſayth.

Of the Marigolde.

The Marigolde of Manardus is called Ly-
ſimachia. Ruellius calleth it *Woodware*,
it groweth in Medowes and Paſtures like to
Brome, ſo bitter that no beaſt living will eate
thereof. Other will haue it called *Loſtriffe* oꝝ
Herbe Willow. It beareth a red flower: It
being put ſaith Diaſcorides into the fire, ſen-
deth forth that kinde of ſmoke that is noyſome
to Serpents, and driueth away Flies.

Of Molin or Longwort.

Molin oꝝ Longwort, is one kinde of that
Herbe, which in Græke is called *Phlomos*,
another of that is the *Primroſe*. Of ſome it is
taken foꝝ the *Roſecampin*. It hath a long roote,
a white flower, & ſomewhat wanne. Aristotle
ſayth, that this is the fiſhes deadly deſtruction,

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for they coueting to taste hereof, by the power of his working, are weakned and brought low insomuch that they thereby for the most part, lose their life.

Of the Mulberie tree.

The Mulberie tree hath a soueraigne red colour in fruit bearing: wherby in Greeke it is called *Maros*, which signifieth red or ruddie coloured. There is saith Theophrast y Egyptian Mulberie tree that is not much unlike ours in the Gardaine: but it hath a singular maner by it selfe in fruite bearing, for neyther vpon his bough, neyther yet vpon his leafe, it beareth fruit but onely beneath out at his bodie, in the bignesse of our Fig. But forasmuch as it lacketh his inward kernell (which other frutes haue) it is somewhat slack in hastning toward ripenesse, and is neuer mature or melow, vntill such time as it be pressed and chafed with Iron Instruments, such as they haue in Egypt. Which kinde of fruit being on this wise vsed as it were the space of foure dayes, it wareth ripe by and by, and in the eating is very pleasant.

Of the Mushrom.

The Mushrom or Toadstole, in Graeke is called *Mokéton*, in Latine *Fungus*. It hath two sundrie kinds, and they both differ in goodnesse, for the one may be eaten: the other is not to be eaten, but is deadly to eate. The first also eftsones by other meanes, not of himselfe, but taking it of another, becommeth poysonous or deadly. *Dialcorides* saith, that this thing sometime commeth to passe through neighbourhoode and feloship either of rustie Iron, or Payles: or else sometime by rotten and filthie Raggas cast among them, and consumed to dust: sometime also by harbouring Serpents, such as are all venemous: sometime also through the next neighbourhoode of venemous and infectuous Plants, and so forth.

Of Mint.

Mint is an Herbe of swæte smell and is of two sorts the one of the Gardaine, y other of the field. The Latines cal it *Calaminthus*. *Isaac* sayth, that it stoppeth and stencheth all kinde of swellings.

Of Milfoile.

Mylfoile of some Yarrow or Rosebleede, is a small and short set or shrub. It hath his leafe like to the Birdes feathers. They are de-

v. iiij.
uided

The second Booke

wided by cuttes, and are sharpe also like the Cummin. Diascorides sayth, it is profitable to stay eruption of bloud.

Of the Mirhe tree.

The Mirhe tree sayth Plinie, groweth in the pastures and woods of Arabia, whose leafe is much like to the Olive, but more sharpe and thorne. It hath boughes like to the Juniper. It is in his growth aboute five Cubittes high. It distilleth drops out of his side, or body, both bitter & greene, which some cal sweating. Isidore saith, that the best of it commeth by resolution and loose giuing within it selfe. And that he sayth is a great deale more precious, which commeth forth and issueth of his owne accorde, than that which cometh by stroke and Iron Instrument violentlye brought forth. Dead bodies annointed with this distillation, are sayde to be preserved from corruption or rottenesse.

Of the Myrt tree.

The Myrt tree sayth Isid. was first called Myrtus, for y^e it groweth most commonly nigh to the Sea shore. It is one of the odorous kind, or sort, those I meane which haue sweete sent or smell. Diascorides sayth that it repaireth

repaireth and refresheth anelwe olde weariet members.

Of the Nettle.

The Nettle is a burner, & is called Vrtica, of the actiue verbe Vro: as I sid. saith. It is of fire and extreme hote burning nature, burning with handling of it onely. And when as it hath once done with burning as much as it will: it straight wayes causeth ytching, to the intent that the place being scratched might swell & more. Which ill wæde is not thzough this his dealing one waies hurtfull to a man, but many waies. Yet it hath in it saith Dioscorides somewhat praise woꝛthy: for it is singular (so as it may be vsed) to stench bloud.

Of Nightshade.

Nightshade of & Egyptians is called Allecto in Greke *Struchnos*, the Romaines cal it *Batrachium* some other *Solanum*. His leafe is somewhat like *Percelie*. Dioscorides saith it helpeth the burning and inflation of the stomack. With this the valiaunt Beggars and moſte cunning in that their daylie craft, (craft it maye be well called and taken in the woꝛſt part) doe make their flesh ſeeme rawe and rancored, as often as they will, to the intent men
may

The second Booke]

may pittie them the more, and giue them the
sooner their Almes: whereas peraduenture
they be as whole & as lustie as those that haue
pittie of them in verie deede. But here we may
perceiue there is a counterfayting almost in e-
uerie thing. They therefore to beguile men,
thus vse it. With this they chafe their legges,
their armes and other partes also where they
will, till it blister and breake the skinne, & ha-
uing so done for a time it sheweth a meruelous
ill looke. And so I warrent you to that looke
they, for their partes, can counterfaite as good.
In most places in England it is called Gold-
knappe or yelowc Trace, for the golden colour
of his frute,

Of the Nut tree

The Nut tree may be called & that very apt-
lie, an iniurious & vnquiet neighbour. It
hurteth the fruits next to him by all meanes,
both with his shadow, with dropping ill teares
or humors from out his leaues vpon them and
also with his roote. Insomuch that by al waies
it vereth and hindreth the next to him. Isidore
saith they may all generally and with one and
the same name be called Nuts, whose fruite is
hid and kept vp in huske or shale: As the wal-
nut, the Chestnut, the Almond and the like.

Of

Of the Nymphes tree

The Nymphes tree of the Grækes is called *Lotos*, it is of exceeding gret height, very soft & tender in barke. In fruit it is like the Cherrie, as swæete and as smal also. Cardane saith, that Neptunes Daughter a Nymph, fleeing from Priapus, was turned into this tree, and therebpon it had first his name. There is an Herbe also of this name, which the Poets imagin and faigne, that whosoever eateth thereof shall so be in attendance vpon Venus and vpon hir Court Ladies, that he shall not be able to moue from the place where he so tarieth or resteth in.

Of the Olive tree.

The Olive is a kinde of tree had in much price amongst the Auncients for his peaceable and concordant nature. Insomuch that the olde Romaines (as in their Histories and Chronicles doth appeare) were neuer wont to send their Legates or Embassadors eyther to aske and require peace: or else to offer and proclaim peace with their outward enemies, without smal braunches hereof bozne in their hands. Remigius saith, it is for a token of signe or attestation and couenant made betweene God
and

The second Booke

and man. As then especially when as y^e Doue
fleeing forth of Noe his Arke, fetched first and
formost to him a small twig hereof. Plinie
sayth, in his. xv. booke, that the valiant and no-
blest vanquishers in the Citie of Athens in
olde time were honoured and crowned with
the Oliue. The same Authour also recordeth,
that there be diuers kindes hereof. There is al-
so a certayne iuice of this Oliue, as Iudore:
saith, which the more new and fresh that it is,
the better it is. There is also the wilde Oliue:
like to the other, but that it hath a more broad
Leafe.

Of the Oke.

The Oke is called y^e sound bodied tree, and
his principalltie is in long life & endurance.
It is sayd that Mambra that tree, was a kinde
of Oke, vnder which Abraham dwelt which
continued and endured many hundred yeares,
euen from his time to Constantines the king
and Emperour. His fruite is commonly cal-
led the Acorne.

Of the Oleander.

Oleander, in Greeke *Nerion* y^e Latines call
it *Rhododendrum*. It is thought to be a
tree inleaf like to y^e Almond tree, but at the end
some

somewhat more sharpe. In flower it is like the Rose, and beareth fruite with shale, as the Almonde: within his shale are fat and full seedes, as soft to feele, to as purple silk. His leaf or lint of flower being eaten of cattaille is their cause of death.

Of the Onyon.

The Onyon hath al his strenght and manner of working in his roote or head, & therefore it is called Cepa in Latin, for that all his profit is placed in y^e head. At one yerres growth it taketh no great prouise, neither doth it seeme to ryot untill suche time as it is plentiful in yeelding seede.

Of Orchanet or wilde Buglosse

Orchanet, of the Romaines & Greekes is called *Anchusa*. Some of our countriemen translate it wilde Buglosse. It hath his leafe sharp set and thornie. His roote saith Diasco. hath that kind of iuice, that being wyong out, dieth in a manner a sanguine colour.

Of the Orenge tree.

The Orenge tree wherof Mantuá so much maketh mention of, in his Eglogs: is first reported to be brought from the Medes, wher
of

The second Booke

of is thought to arise this Latine woꝝde *Malus Medica*. The Greekes call it *Kédromela*, foꝝ that his fruite is in smell, not much vnlike too the Cedar. The Orenge sayth *Diascorides*, helpeth and remediethe all venome. And so the Poet meaneth, whereas he sayth; And hereoff is the soules best nourishment. This tree is at all seasons of y^e yeare fruit bearing oꝝ fruit full: insomuch that it is neuer found withoutt fruit, but after a diuers sort in their qualitie & maner: foꝝ when the first of their fruit is melow, and readie ripe: then the second you shall espie greene and sower: and the thirde neuer blossoming and in flower. So that as the first is plucked off: the residue one after another hasten to rypenesse, the first to the thirde hyss poynt: the thirde to the seconde, and that, that is not (but in possibilitie and power is) then springing foꝝth.

Of Organnye.

ORgannye of some wilde *Maïoram*. His roote is like the Rape, ruddie within, and without verie blacke. *Diascorides* sayth, that if his roote be stamped and mixt with *Miniger*, that it is a singuler Medicine, and remediethe the bighring and eating of Spiders.

Of the Palme tree.

The Palme tree, is bespzed with boughes plentifullye, and the same in a maner resembling the small lynes in our hande. It is of indifferent heigth, swift in shooting forth, and in his growth, keeping and retayning still his Lease without fall (which thing the most of all other kindes doe not) but haue yearely at one time of the yeare the fall of their lease. The Grækes in their language call it *Phoenix*, fetched & borrowed as I think, from Phoenix the Birde of Arabie, which is said to be of so long life or continuance. Plinie sayth, that there is hereof both Male and Female.

Of Papyrus or the Rushe

of Ægypt.

Papyrus or the Rush of Ægypt, and Siria, in length is reported to be ten Cubits. It groweth in the Fen and Marshie groundes. Of this was Paper at the first made, as hys name yet seemeth to testifie. This kinde of Rush being well dzyed, is the fire his best nourishment: with this also in Ægypt and Siria, they make Candelles and Torches (euen as we) with out wieke and cotton.

of

Of the Peare tree.

The Peare tree as Isidore witnesseth, is called Pyrus, for that it is in his fashion and kinde of growth, Piramidall or firelike, brode aboute the middle of the bodie, but at the toppe Arrow headed, or Pinnaclelike. It hath but one name, for many and sundrie his kindes. There is in a certaine Towne in Italie called Crustumium that kinde of Peare, which is as red as bloud in one of his sides, and in the residue otherwise.

Of Pearserthnut.

Pearserthnut of many in english, in Greeke is called *Astragalos*. The Romaines call it *Ficus terre*, the Fig of the earth. In manner of growth it seemeth to be but a small and verie short shrub. It is in leafe and braunch bearing like to Cicer his roote: of the Whistions it is sayde to be by many wayes medicinable, as to stay and stench bloud, & the like. But it is very hard and scarcely able to be beaten to poulder.

Of Penroyall.

Penroyall of some Chrusitis of others Iupiter's beard: of others it is thought to be a kind of Calamint. It hath lockes verie like
sope:

sope : The Greekes amongst them by their maner of name and worde giuing (as we may interperet) seeme to call it golden Hearbe. His roote is a great binder, & causeth excessive heate. Plinie commendeth it for this one thing aboue all other herbes: For that it being hung vp in y larderhouse, either by bzaunch, or otherwise, in the midst and depth of Winter, yet for all that buddeth forth his yelow and golden flower.

Of the Pine tree.

The Pine tree is called holdfast or pitchie tre. It is sayde to sweate, and to droppe forth pitch. Theophrast saith, that this kind of tree furdereth and agreeth with al other their natures whatsoeuer, as also the Fig tree doth the contrarie. It beareth that fruite which we call the Pine Apple. At the first it is very raw and grene, but being ripened, it cometh most nigh to the Chesnut his colour.

Of the Pionie.

The Pionie had his name first of a certayne Physician whose name was Peon as I hid reporteth. Some call it Penterobina for his number of graynes. Other some call it fivefingered leafe, for y fingers likenes. Auicen saith, that there is of this both Male & Female. The

The second Booke

Male saith he, drunken in Wine helpeth thee
Opilation of the Splene.

Of the Pepper tree.

The Pepper tree groweth in Indie, and
vpon the side of the hill Caucasus right op-
posit to the Sunne. His leafe is much like thee
Iunipers leafe. It groweth amongst the Gro-
ues and Woods, such as the Serpents inhabit:
But to be free from any their kinde of enda-
maging, the inhabitants of that countrie saith
Isidore, when the fruites hereof ripen, doe see
the whole Grove on fire, and by that meanes
the deadly Serpents die, and are driuen away.
So that the fire hath two effectes in so wo-
king: the one to their terrour and feare: the
other to make black and becolour the Carnels
as it were most browne: when as both they
and y residue of their fruit by naturall growthe
and proper colour are all white. It taketh also
of this fiering, not onely blacke colours, but
wrinkles also, as we may see vpon his vpper
skin. They that will be Craftes maysters in
this marchandise, haue prouise of both olde and
new thus. If it be light, they iudge it olde: if
more weighthe, then take they it to be newe.
But herein sometime the Merchants play the
verie Merchants. For they intermeddle no

ann

and then amongst their olde Pepper the froth
o2 finders of Silver o2 Leade, and such like, to
make it waye heauie.

Of Phleum.

Phleum sayth Theophrast, is in his leafe
verie fertile, and in a maner fleshy. It is of
great stocke, and as small of heighth. It hath a
certaine influence and more plentifull meane
of encrease of the Stars which be called Plea-
des: And therefore it may be said that it is cal-
led Phleum. It giueth orderly leafe after leafe
as they fall away.

Of the Plane tree.

The Plane tree in Greeke is called *Platanos*, for
his bredth and plainenesse of leafe. Zerxes
the King of moste mightie power had this in
admiration aboue al other trees, insomuch that
he fell in loue with it, and at such time as other
hastned him, & made preparance througħ him
to battaile, yet he would somwhile slack vnder
this tree, and spende there the moſt parte of the
day. He departing also from thence by motion
and trauaile of bodie (yet still permanent there
in his minde) would leaue behind him pledges
and tokens of his loue: Armelets, Chaynes,
embrodered aray, which he for testimonie one.

The second Booke

ly of his loue, hong vp vpon the Boughes.

Of Piperitis.

Piperitis the Herbe of Castor the Phisitton, was saide to be effectuous in remedying and helping the falling sicknesse.

Of the Pomegranet.

The Pomegranet, is of some called the good kernell Aple. It hath in his round set and proportiō of skin, a multitude of small kernels. Isaac saith, that this being immoderately taken engendreth berations & griefes, inwardly and outwardly.

Of Persely.

Persely, is a Gardaine herbe and vsed much with Cookes in dighting & setting out their meates, as often also to farce and stuffe here wall. It had his name as the Latin word giueth for growing on stony & rocky places. Diasco. saith that his seede may be kept ten yeres without losse of operation. There are diuers kinds hereof: but that of Macedony is counted the best.

Of Plantaine.

Plantaine of some is called Laines tongue: his leafe is verge plaine but sinowie, after
the

the likenesse of this Herbe was once the attire of the high Priest made. It remedieth and helpeth the byting and swelling of mad Dogges.

Of Popie.

POpie or Chesboule is in one sorte, of the gardaine, in another of the fielde. This of many is take in Bread, for better healths sake. It causeth slepe: and driueth away watchings, as sayth Dialcorides. Therefore Diagoras the Philosopher, a man most vigilaunt and studious, when as other vsed it, he would not take it, no not then, when as he had taken to much vpon him by studie & watching: least he thereby should accustome him selfe to fall fro his old wont: yet Mnesidem⁹ another Philosopher, woulde eftsoones vse to sinell hereof, and to receiue of the iuice purposedly to prouoke sleape.

Of the Plumb tree.

The Plumb tre, hath many & diuers kindes, although but one name for all. But his chiefeest and principall kinde is the Damascen, brought forth first oute of a certaine place or towne called Damascum, where it first grew.

Of Polipodecke or Okeferne.

The second Booke

POLipodecke oꝝ Okeferne, groweth on the toppes of Oks and walles. It being rosted in the Carcasse of an Hen saith Auicen, remeddieth the grieve of the guttes.

Of Purslane.

Purslane, is an Herbe in colour very fresh and grēne. Plinie sayth, y it being chawed and kept a while betwene the teeth, doth make the loose teeth hard, and setteth them fast again.

Of the Quince tree.

The Quince tree is in Latin called Cydonia Malus of Cydon a certaine towne in Crete. Cato was the first that called it Cotonia, for that his Apple oꝝ fruite is all covered apparailled with a certaine kinde of wool called Coton. With the Germanes it is called Quittenbaum. Amongst the Germanes it is most ripe, and groweth in colde and moyst places. Manye thinke that this is that fruite which the Poets call golden Apple: in Greeke *Chrusomela*. Lonicer sayth, that the iuyce of the raw Quince helpeth them that haue the winde oꝝ breath stopped: and which haue no good digestion in meate taking.

Of Reede.

Reede

REede is halfe tack with the Herbe and tree,
but in force or growth, aboue the Herbe.
And nothing in strength to the tree his compa-
rison: It is all without very smooth and plain,
within like an emptie vessell. It is caried and
bent on euery side with the wind. Isidor saith,
that it toke his name of some & sodain chaunge
in his aray. Arundo sayth he is deriued out of
the Adiectiue Aridum, for that it so speedily dri-
eth and withereth.

Of the Rose.

The Rose sayth Theophrast, (although it
hath but one name for so sundrie kindes)
yet it is known well inough in his kindes, ei-
ther by number and account of leafe, either
else by sharpenesse, lightnesse, colour, or smell.
They of this kinde for the most part haue five
leaves: there are some found that haue. xij. or
ther some. xx. other some haue farre many mo.
There be also sayth he, which bene called hun-
dredth Leaves. Whereof many came from Phi-
lippos, which being first brought from Pan-
geus the berie armehole or elbow of Thrace,
are now set and do grow in many other places
Those be saith he of most swete smell, which
growe in Cyrena: and hereof is made with
the Apothicaries a moste swete confection or
J. iij. Ointment.

The seconde Booke

Ointment. In Cyrena also there is the bett
Violet, and that which is of pure smell.

Of Rosemarie.

Rosemarie by his Latin name, should seme
to haue bene called in y former time, wholl
some Herbe. His leafe is somewhat like Fenel,
but moze sharpely ended, and grosse about. It
can not be sone reckened, to holwe many & sum
drie vles and purposes it serueth to.

Of Rue.

Rue is called the Medicinable Herbe: and
especially there where as excessiue heate is
found. For it is sayd to be most whote. Therre
is hereof both that of the Gardaine, and of thie
field. They say that in this Herbe it is taught
vs, how the enuenoming of Serpents may bee
holpen: for that such things liuing as haue ea
doe with Serpents, doe first arme themselues
with this Herbe, befoze they encounter wyth
them. Plinie sayth, that the Measell hauing
well knowen the effect and force of this Herbe,
at the meeting of the Cockatrice (hauing first
eaten hereof) goeth forth quietly, and encoura
geth with him, and so banquisheth him.

Of Saffron.

Saffron

SAffron saith Isidore, was first named in Latin Crocus, of a certain town in Cicilie called Coritium, wheras it is especially most abundant, although plentiful in many other places. Many things saith he toke their name of the first place wheras thy grew. It hath this soueraigntie or best goodnesse, in that that by whole winters long, it keepeth his greene colour, & leaseth it not, whatsoeuer cold nipping wether, or tempest can do to appall it. In summer it suffereth the lease to wither, & in midde Autumne it taketh it freshly againe: and giueth then his fruit in a soft and tender heade.

Of Saui.

SAuin, is one of those kindes which all the whole winter time weareth his greene cote, and beareth lease all seasons of the yeare. It is often vsed of Physicions to fomentacion, and especiallie to remedie and help all griefs in the inward partes and bowels.

Of Saxifrage.

SAxifrage is called the stone killing herb for that his operation is such, that it dissolueth and weareth away all sand and grauell which taketh roote in the bladder.

Of Scammony.

Scammony

SCammony of the Latins Colophonia, the Greeke *Skammonia*: it hath a leafe like *Mentha*, but softer and in figure and the we more like to the *Triangle*: It beareth a white flower. *Diascorides* saith, that it is giuen to purgge and deliuer from colour, and saith he so it doth but it commonlye leaueth a worse matter behind it.

Of Saint Iohnes seale.

Saint Iohnes seale, of *Ruellius Salomō* seale: of *Manardus*, Saint Maries seale: of *John Agricola* *fraxinella* or *scala Cæli*, in looke & appearance is like *Y Laurel*: in tast like the *Quince*. *Diascorides* saith that therer groweth betwene euery leafe many flowers of white colour, and in great number.

Of Spikenarde.

Spikenarde sayth *Plinie*, giueth name to many kinds. *Spica nardi* or *Spikenarde*, is onely supposed to come out of *Indie*. It is so called saith *Isidor*, for that his leaf is gathered swimming aloft in the clouds, and streames out of *Indie*, without eyther roote or stalke. Which leafe they finding, doe pierce and prick it, and do lay it by to drie. They say that there is a leafe in *Paradise* much like to this *Mardus*. Therer

is one growing also in Indie, another in Siria. This last being kept awhile in the mouth dryeth by the tongue and salivous humors.

Of stonie Sage or Wall sage.

STony Sage or Wall sage, which most commonly groweth upon the Eyles of houses, or upon the top of Wallles, of some is called Heraclea. The Mages after their language call it Titans bloud, or the Scorpions taile. Some call it Dres eie. It hath a Lease like Sage: and groweth plentifully amongst the Sandes. The best vertue of this is sayth Dioscorides, to seeke and search to the bottom of all maymes and woundes.

Of Sycomore.

SYcomore or foolish Fig tree, in lease is like the Mulberie tree: In other points, it is the selfe same with the Fig. It hath a milkie kinde of iuyce or humors, many a time seene at the Lease his ende. It hath Graines within his fruite as the Fig tree hath: But this to be most merueiled at, for that it neuer ripeneth vntill it be broken with an Iron instrument.

Of the Thorne tree.

The

The Thorn tree is armed about with Darts and sting. And therefore I sidore will haten it named Spina, quasi speculis septa: as you would say, besenced with sting. It is vsed with vs as for his best worthinesse to enclose, and to be a defence and a partour of our neighbour his ground and ours.

Of Terebull.

Terebull, is the Lease of an Herb in Indice, which swimmeth about in Poles & Ditches, without any roote that is seene. Those of Mauritania and of Greece call it Malabathrum. Whereof commeth a most precious and swæte Oyle. Cardane sayth, that it so comforteth a man, that the verie Lease being taken then, when as a man is in griefe and veration either of minde or of bodie, it staiteth or quieteth him, yea although he be in a swoune or dying.

Of Tragion.

Tragion saith Dioscorides, onely Crete & Cicilie bringeth forth. It hath his boughs, seede and lease like to the Mastix tree, but not altogether so great. It floweth and distilleth that humoz that is like gumme. With this ass with Dictamus (whereof we spake before) the Goates & Dære of Crete being once wound

ded, helpe and remedie themselves, and then especially, if it be by Arrowe or Dart, sticking fast in their Ribs, they so loosen it by this harts tongue or Cetract. And Dioscorides sayth, that al harvest time his leaues smel rammishly, in maner like the Goate, and this groweth vpon the hilles and loftie places. There is an herbe also of this name which some call Scorpion, the Romaines and Greekes Tragos.

Of the tree of Paradise.

The tree of Paradise saith Cardane, is of short life, for the second yeare his bodie drieth vp and wareth barraine: It beareth fruit like a cluster of Grapes, but in bignesse of an Apple. It is couered with a yelow coate, & his leafe is very long & broad, for the which it is of so short life, for that which is great and grosse hath neede of great humour, & that also which goeth to much at riot; or else it by and by drieth.

Of Trifolie.

TRifolie, or thre leaued Herbe, as the word or name may be general to all such as haue onely but thre leaues: so is there a certaine fruit or Herbe so properly called. Of some it is called short vine, of the Egyptians Epaphu.

It

The second Booke

It is of sweete smell. It groweth sayth Dioscorides, in a shadowie and darke place: His flower is purpled & Circlelike, his seede dronken in Wine is much-medicinable.

Of Turbit.

Turbit whose Lease is like the Laurell, groweth in Egypt, and is not the same which men think, they receyue at the Apothecaries hands: It is giuen to purge fleume. It is said (being drunken in Uringer) to remedie the byting and stinging of the Aspis: for the which there are but fewe remedies.

Of Wake Robin.

Wake Robin the Syrians call Lupha. It is leaved in figure like the Dragon: His stalke it is purpled. It giueth a sharpe stomache inough to digest, and to satisfie Pea- tures desire, being once taken.

Of Walwort.

Walwort the Greekes cal Symphyton whose heygth is commonly two cubites: his lease is risted like Buglosse, his roote and needler thewe black: but within very white and ophe: It helpeth and putteth away bloud spitting.

Of wild borage.

Wilde Borage oꝛ Alcibiadiō is that herb that Alcibiades vsed to paint his face with. The Latins cal it Alcibiacū, it hath his leafe, white, & is wrought like Orchanet: his best is sayth Dioscorides, foꝛ that it helpeth ach and anguish of the Lungs.

Of wilde Rue.

Wilde Rue oꝛ woodfage in Latine Polimonion. It hath smal stalkes saith Dioscorides in a maner like a birdes Fether: his leafe is a little bigger than our Rue. It hath a tuft which is full of black seedes. They say, that if it be applied to any part of a man, No Scorpion can sting oꝛ wounde him: oꝛ if he doth, it can not hurt him.

Of Veruen.

Veruen, of some after their language is called Holy Herbe. The Mages call it Iu. noes teare, oꝛ Mercuries moyste bloud. The Romaines Cockes combe. It groweth only in the waters, and is thought to be that Herbe which in Greeke is called *Peristicon*, bicause the Doves being in companie and in their flight, seeke after their fode at this Herbe.

of

Of the Violet.

The Violet is in two kindes : white & purple. His best goodnesse is in a swete kind of smel, & especially that Violet which groweth (as we saide before) in Cirena. Some say that there is a kinde of Violet lyke Honie. Looke howe much the more effectuous or good in working this his flowre is : so much y more it is saide to holde downe his head, and to bowe and bende his bodie downward, to the earth.

Of Wintergreene.

Wintergreene of the Mages is called *Wolues heart*, so to translate it. The Sirians call it *Merida*. The Frenchmen *Luniper*. The Latines after their language, *black Lingwort* or the earths leafe, it is like to our *Wete*. His sæde sayth *Diasc.* taken in wine, helpeth the grief of the inward bowels.

Of Woodbinde.

Woodbinde of the Mages is called *Venus haire*. Of the Egyptians *Tucon*. It is a humile and weake kinde of shrub, and hath his leafe sayeth *Diascorides*, one set a good way off from another. It twineth like a threde or line, about other herbes and fruits, and

and is a hinderaunce to their prosperitie and growth. They say that if it be drunken. xxxvj. dayes together, it causeth a barraine and barren fruitfull nature: further it helpeth the Feueer intermedled with Dyle.

Of Woodherbe.

Woodherbe after the Latin translating, in Greeke *Kataphysis*, it hath a leafe lyke Crowfoote and groweth about in the groanes and fieldes as plentifully & as thick as grasse. It being stamped saith Dioscorides, and mixt with y^e brayne of anie thing liuing, remedyeth & cureth Ulcers and Biles. It is also said, that if it be brought home whilest it is fresh, and bestrewed about the house, to prohibit and let the Flees of their engendring.

Of the Willow tree.

The Willow tree in Latin is called *Salix* a *Saliendo*, for his swift skipping and coming vp. The best prayse that it hath giuen him is, for that the more he is powdered and cut downe, the better a greate deale he prospereth. His second praise is for ministring oftentimes meate to the Cattaille.

Of the Yewe tree.

The second Booke

The Yewe tree in Greke is called *Smilax*, the
 Romaines call it *Taxus*. It is in bignesse
 of leafe like the Firre tree. *Diascorides* saith
 that it first grue in Carbonia a part of Italie
 and Spaine. It hath that secret maner of woꝝ
 king, that whosoever sitteth oꝝ lyeth on sleepe
 vnder it, keatcheth no good thereby: foꝝ oftentimes
 hurt hath come thereby, and sometimes
 also death. It was tolde vs of it saith *Diasco-*
rides, that we should auoide it by a certaine
 friende of ours, foꝝ feare of greater daungerr.
 And *Virgil* in his *Bucolickes* warneth and
 chargeth the shepeherds of his time, that they
 should not suffer their sheepe to fede neyther
 vnder this, neyther vnder the *Juniper* tree,
 neyther vnder those trees whose shadowe is
 hurtfull. As in his *Georgickes* he warneth
 also, how the swarmes of Bees should be keppt
 away in any case from the *Pewes* of the *Isle*
 of *Cirle* oꝝ *Corfica* in this verse and the like.

Et tua Cyneas fugiant examina Taxos.

If that thou wilt thy Bees to be
 in weale and in good case
 Take heede of *Cirsies* Yewes I say
 and of that daungerous place.

And *Plinie* also in his naturall *Histoꝛie* an
 r. vii. booke recoꝝdeth of this, that in *Arcadie* the
Pewes are of that foꝛce to weakē and enfeble

the vitall powers in any man sleeping vnder
them, that sometime he forthwith and presently
dieth. And Plutarch in his Symposiacke re-
ndreth the reason, for that the Braine being dis-
tempered with so noisome and deadly a sent
or smell, causeth the rest of the head not to be
well, but vndoeth his good setting, and all at
once bereueth him of all. Thus saith Plinie it
doth, whensoever any long tariance is made
vnder it. But then doeth it especially cuni-
ber and hurt, yea, most often kill,
when as it newlye shooteth
out and buddeth forth
flowers.

FINIS.

K.ij.

The thirde Booke of
the Ægemonie or chieft:
vertues in all the whole
kind of brute Bea-
stes, Foules, Fishes,
creping wormes
and Serpentes,
with the Al-
phabetical
order.



Psalm. 148.

Praise the Lord of Heauen, ye beasts and
all cattell : wormes and fethered Foules

The Preface to the thirde Booke.



The deuision of Sauage and
bunte Beastes, roueth somewhat more
at large: And may more plentifully
be sorted and seuered into their bran-
ches, then those other two more base
Daughters and of lesser price, which
we next besce & immediatly in their
order shewed off, what was their best
and soueraigne goodnesse. For this is
the close and wise working of Dame

Nature, that the further and in degree the more high, the la-
boureth in hirs to haue them reach to the chiefest perfection
in whome are all things absolute, full and without any point
of lacke or imperfection, she giueth to eche of them in their
kinde a sener all gift. And whereas all of them can not be a-
like, neyther is there in them equall condition, yet for the best
she prouideth for them in that that may be: alwayes foreseeing
to auoyde impossibilitie. I mought here therefore set these two
last Daughters, the plant and eke the bunte Beast, the one
from the other by this note and difference (for many men haue
children alike, and yet they are knowne and haue their diffe-
rence by one marke or other) first and formost in mouing
from place to place, with an appetite to repast themselves: and
this is the chiefest, vsed and sought forth of Philosophers: the
next in feeling and sense, perceiuing grieffe and paine, good
and euill, And herein and in these, they chiefly dissent, In-
somuch that the Plant is only portioned with the life vegetatiue,
and therein in every eche power fully & abundantly. This
other last steppeth by a Stayer higher, layth holde and ap-
prehendeth another kinde of life in degree more princely,
and in force or large power most manifolde: for with this, it
hath might to moue, to haue lust or appetite: to haue and hunt
after what it will, and to wander and straye therefore whe-
ther it will, neyther ought that to be reckned ought which A-
naxagoras and Empedocles, men partiall in this poynt
reasoned: Whereas they spake of that other the Plant his
praysle. Insomuch, that they would perswade others of theyr
tune, that in that kinde there was both mouing abroad and
appetite to that which it perceiueth to be best: but they are re-

The Preface.

lited of Aristotle by sundrie and sufficient reasons whereof we entend not to speake : onely selling our selues to gaine saye them herein, with this one reason chosen forth of the rest, than Aristotle vseth. If they haue sense and appetite, they must needes haue feeling : if they haue feeling, they must needes haue organe, & parts instrumentall for the maner of feeling. But in the Plant there is none such perceyued : Therefore with so little a trip they are cleane cast downe. Further some of them ad (but that which may be the more borne withal) than many of the kindes of Plants haue both Male and female. As Empedocles and his like: of whome I demand whether they haue coniunction yea or no: or whether they haue those parts which be destined to procreation yea or no: and lastly, whether they conioyne eche other with their like: for Male sayth Aristotle is that, which by coniunction begetteth his like in another. The female that which likewise doth euen so with another. But in this last they may be the more suffered, for that Aristotle himselfe in the conclusion and winding vpp of his former booke De Plantis, doth as it were distinguish those of the same kindes, although they haue a nighe resemblance and are taken of some for all one. And thus sayth he, you shall know the Male from the female. The Male is of more spille or tough braunches: of leafe and bough, more abundant: of lesse humoz or moysture than the female: peere more forward in ripening. And hath his leafe and slipper also differing. The female hath all these, but nothing liker in number, affection and qualitie. But we minde not thus to giue back or to slip aside with any more conference or comparison had. Let vs fall now to euery thing liuing and Creature of life his accustomed deuision. All liuing Creatures therefore (I do here necessarily but vnwillingly comprehend man not meaning to speake what his soueraigntie is nor what is in him best, but purposed to stay before I come at him, who standeth on the stayer a step higher than we meane to climbe, but speaking of liuing Creatures, my meaning is of brutish Beastes, the worde restrayned and cut a little short.) first I go to their place where they accustomed to liue, differ thus. For one part of them liueth vpon the earth, another in the Sea and Waters, the thirde part in both, doubtfully: so that one while they keepe in the brode ayre: another while in the water, and on earth as the Crocodile. Those of the earth some of them haue feete to go with: some creepe: some swim: some flie. The next difference is noted and perceyued in their maner and kind of liuing, as Aristotle witnesseth, in his bookes De animalibus.

bus very often. Some sayth he, be as it were milde, hurtfull to no bodie, as the Bullocke, the Goate, the poore and helpe Sheepe: other of such fiercenesse, and so wilde that they can not be tamed, as the Tyger, the wilde Boare, and other of haughtie stomache as the Lyon: other some of increadible might or strength, as is the Elephant, the Cammell, and such like: other after a sort subtle and wily, working man much euill and displeasure, as the craftie Fox, the deuouring Wolfe and so forth. Iolinie as concerning this matter hath this diuision. All Beastes sayth he, or Creatures liuing, hath this difference: some be full of bloud, wherety they be long liued, as the Hart, the Hinde, the Roe, other are without bloud: but in stead thereof haue their naturall humoz: as the Bee, the Waspe, the Beetle, the Flye. All which are of wretched & paried bodie. Againe he sayth, some difference is in them for their foode: for that the most part to accompt of, of all maner Beastes, liue by flesh, and be called in Greeke Omophagai: other are indifferent for that matter, and eate that, as other things, when they may come by it: as the Dogge, the fleeing Eagle, and the like. Some againe, which will none of it: as for the most part all fowles of the Ayre, and fishes of the Sea. further, some be of good memoize, or retaine for a time in their head a good turne done to them or an euill as the Dog, the Lion, the Cammell: Other as forgetfull of such kinde of deseruing, and vnmindefull as the Ostrich, the Dove. And there is in some a certaine kinde of perceiuerance and adiudging or esteeming what is what (but the same spoken of vs by resemblance and vnproperly) which we may perceiue they haue through their care in bringing vp & tendring their yong: as also in artificiall maner of building their Nest, in hunting and seeking after their pray, in remedying and curing woundes: in espying what shall hurt them: And further in some through foreknowledge and skill to prognosticate what shall afterwards happen by storme & tempest: as is the Swallow by his departure, when colde and Winter begin to come in. As is the wilde Crane, which also sheweth vs through his flight from place to place, wheras exceeding frosts shall be: And there is not this onely in the Crane, laudable or prayse worthy, but that which requireth farre greater praise and long time to admiration. Aristotle sayth, that he hath marked this that when the Cranes by companie, flie over the broad Sea (which is large, wide, and infinite) to continue in that their passage the better without rescue, and to endure to the ende, they vse this knack or practise, Their copanie then is brought
R. iij.
into

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into fines, and so they flie two a breast, and the fift or oddes
Crane in maner of a perſue ſterne, to make the other way in
the Flye, flieth all alone before, till he be wearie ſo doing ::
when he is wearie, another goeth and taketh vpon him his off-
ſice and painetaking, and that other cometh to their place
which be of breast, and in like ſort doe all the other by courſe,
till their iourney be at an end : and ſo their flight is like a
Triangle, ſharpe at the ende, and broad about, and eaſied
therewithall by one another his helping . Againe (to leaue
their entrailes and inward parts ſo to come by deuſion) they
are ſayde to differ in outward attire and kinde of aray : for
ſome haue haire for their vpper Garment : ſome haue onely
their bare ſkin : other haue feathers : other haue hide : other
haue their ſkin full of prickles and briſtles : and (to ſpeake
of their maner of defending themſelues) ſome haue ſting, ſome
haue tickles, ſome haue hornes : other ſome helpe themſelues
by ſpyght and lightneſſe of wings : and as for their voice, ſome
haue ſoft voice : ſome as loud and ſhrill. The Cow ſaith Ari-
ſtotele, is in voyce more loud than the mightie Bull . I coulde
gather alſo differences in ſhewing how euery part is placed
both within and without, not all alike : moreover, of their vſe
and purpoſe, of their affection alſo, of their ſettes and diſpo-
ſition in life : but I had rather (as they ſay loſe the Hare) them
to take ſuch infinite paines as to hunt ſo farre for hir. I will
therefore now make haſt home againe, per aduenture & num-
ber of companie of Myles going, in taking ſuch paynes, woulde
wearie vs : It is counted wiſedome not to take to much

vpōn a man, neither more than he can well ſuffer.

But now to euery liuing thing or Creature his
ſoueraigntie, ſo farre forth as we can, our

Pen and Hande ſhall haſten. And

fiſt let vs begin Alphabetically

(as in the reſidue of our

work before) with

the Adder.

The thirde Booke of the 69

Ægemonie treating of
brute Beastes, foules,
Fishes, creping Wormes
& Serpents, perticularly
and Alphabetically.

Of the Adder.

The Adder is called by Etimologie of Latin name shadowy Snake. Coluber sayth Isidore, is so fetched worde for worde, and deriued thus, as if you would say Vmbras colens, lurking or liuing in darke places and black shadowes. It is reported to enuie and hate the Hart, to kill the Lyon. And by all maner of meanes to flee from the Herbe Rue. It casteth off yearely his vppermost skin or coate. It loueth to liue among hollow trees, to seeke his food in Pasture and Groaue: to set muche store by Milke: to hurt both with tooth and mouth, and also with his hinder part or taile: to suck fleshe: to eate Flies, and now & then among to eate crumme and dry earth. Plinie saith in his. 30. booke and. 4. Chapter, that the fat or brawne of the Adder, especially the water Adder, remedieth the

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the stinging and byting of the Crocodile. And againe, if thou haue about thee but the Gall of an Adder, no other Adder will touch or hurtt thee, but flie from thee: the scent or smell thereof doth so annoy him.

Of the Ape.

The Ape in Greeke is called *Simeas*, of hyss flat nose and filthie face, on eche side thereof plated or wrinckled. Some will haue him so called for counterfeiting of the like, or for imitation, and deriue *Simia* the *Howne* substantive out of the Adiectiue *Simile*, the like: For that he would be like in playing and toying. But I doe not greatly gaine say them herein. *Isidore* sayth in his. xij. booke, that when he is angrie he frowneeth: In the newe *Howne* he is pleasant, and for that time very iocund: but when he wareth olde, he sorroweth, and is of sad looke. When he hath two yong ones at one broode, that of them both which he most intierly loueth, he alwayes beareth in his armes, the other (as not much passing of it) he whurleth vpon his shoulders. *Isidore* reckneth vp fīue kindes of Apes: One which is not much vnlīke our Dog in figure or shew: another that hath a taile standing vp in good length & thickenesse like a Fore; another kinde is saide to be
of

of soft & silkie haire : there are the fourth kinde called Satyri. The fift are said to haue a hairie beard & a square visage withall. Plinie saith, that the fierce Lion is very desirous of the Ape his flesh : and with hungrie eating thereof he riddeth himselfe of many infirmities.

Of the Aspis.

The Aspis is a kinde of deadly Snake, of most perillous bite or sting : some say it is called Aspis ab aspergendo, of besprinkling and casting about venome. There are diuers kinds hereof. Plinie in his. viij. booke and. xxiij. Chapter sayth, that there is a principall and pure loue betwene the Male and the Female, after that they be once knit together, and haue (as all Mates haue) house and home, and all things necessarie common to them both alike. Insomuch that they liue alwayes, and go together to seeke their foode, and such like. So that if it be by any meanes, that any man kill either of these by any mishap, or by good will : the other left aliue pursueth after the dead with incredible care and couetise to reuenge. And killeth him in whatsoeuer thoroow fare or throng of people he can finde him, vnlesse he hastneth the sooner away, & escapeth by straights of narrow rowme, or by often turning and ouercrossing

The thirde Booke

sing the way, or by passage had ouer Floudes
and Riuer. But Nature hath yet for all this
bene mans friend, for whereas if with hir flight
and swift glauncing vppon the earth, she had
eiesight alike to it, she would soone be requited,
and woulde soone come by him: she is herein
somewhat behind, and hindred, and is saide to
pursue him onely by hearing, whereas he is,
and by sharpe smell. There is as Isidore re-
poreth five kindes of Asp. The first named
Dipsas in Greeke, in Latine *Situla* Thristie
Snake. It is of white colour, clouen in the
taile, and beset with black spots or strikes. He
that is stung with this Snake or Worme,
shall feele such excessive heate & vnquenchable
thirst in himselfe, that by no meanes he can
quench his thirst, neyther by Wine, by Milke,
by Beare or Ale, or by cleare water. But the
more he drinketh the more he may. Insomuch
that thzough thirst at y last he dieth, as Isidor
witnesseth. The second Asp is called *Hyp-*
nalis, which killeth a man as he is in sleepe.
Which kinde of Snake Cleopatra vsed, and
therewithall died in his bed with very much
ease. The thirde is called *Emorrois*, which
whome soeuer it byteth, he shall sweate forth
blond. It so loseneth the Maynes and openeth
verie wide the pores of the bodie. The fourth
is

is called Prester, which alwayes runneth towards a man with open mouth, and hath a verie lothsome and ill smelling breath. The fift is called Septabificus, which by bit and stinging, causeth a man to consume away, and giueth him so, a deadly deathes wound.

Of the Asse.

The Asse is named after Etimologie of Latine worde Rescuy beast, for that men at the firste were faine to rescue them selues in iourneying, by setting thereon, or as some say, for that it is a beast of dull wit, & grosse sense. Senos in Greeke say some is Sensus, and Ascenos insensible or slow. It is of verie heauie and dul nature. His chiefeest foode saith Auicen, are Briers and Bzembles. And Aristotle semeth to becken to him, for that he sayth thus. The Asse by bziesling amongst the Buzhes and Bziers hindreth the small Birdes in bringing vp their yong, and in their Nest building. And therefore the little Sparrowes doe him all the mischief that they can. And will often peck at him with their Bill. And especially then when as the Asse by rubbing himselfe against the Thoznes or Bziers, causeth their Nest to goe to wrack. Therefore when as the Asse bzaieth (which is a horrible & fearefull kinde of noise)

to

The thirde Booke

to them, they al then flie away for a good time. And comming againe afterwarde to the place where he is, and espying him prickled in any place by rubbing him amongst the Wiers, in the place so raw and hurt, they neuer leaue off pecking, til they haue made it very soze, & haue eaten it in verie deepely: by this meanes hunting him and compelling him to go awaye as fast as he can from their nestes. Here we see that a smal sillie Bird knoweth how to match with so great a Beast. Auicen sayth, that the Crowe and the Asse are at naturall enmitie. For so soone as the Crow espieth the Asse, she fliech and flacketh about his eies & face, & pecketh and scratcheth out his eien. But it is very seldome that she pecketh them cleane out, he hath suche a deepe settling of his eien. Plinie saith, that he loueth his yong so tenderly that he runneth thzough fier and water to saue them: Although it be most against his will to aduventure in the waters.

Of the Ant or Emote.

The Ant is called in Latine Formica, quasi micas ferens, carying hir meate by crummes into hir Lodge. Solinus sayth, that they be but of small bignesse, but of great discipline or skill in pzouision for them & theirs.
Plinie

Plinie in his. ix. Booke and. xxi. chapter, saith, that they are all busied alike, and be about the like businesse dailie, and by companies hunt about to finde victualles. They haue amongst them a Publicke weale, euerie one for his power tendring & maintaining it. Their sozest labour is, when the Moone is at y full, and rest then when as the Moone is at the chaunge. Aristotle in his 8. Booke de animalibus sayth, that they haue a very perfite sense of smelling, hating all strong and noysome smells, as suffumigation of Brimstone, or Harts horne being beaten to powder. Plinie saith in his. 8. booke, that when the Beare sickneth or feeleth hir selfe not well at ease, that then she scrapeth in the earth with hir Palwes intending to find of these, which being found and presently cate of hir, she recouereth hir selfe and is well.

Of the Bee.

The Bee sayeth Plinie in his. xij. Booke, is one of those kindes that be cut and girdled about in their parts, which although it be but little, yet is verie fruitfull. Isidor sayth that it is called in Latin Apes for that it is first bozn without any fete. Aristotle sayth, that it is engendred of the deade bodie or carcasse of the Bullock. It is one of those that tender common profit

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profite. And hath within the Hive (as it were) within the Citie) his tentes & Courts of very good workmanship. Of some they are reputed ciuill, for that they haue their King & Guides, and euerie one also distinct and seuerall offices. So that some are onely set ouer the residue to see that euery one laboureth in his calling. And ther some labour themselves, part by going abroad to bring home sweete Hony, part by standing at the Hive doore (as it were at receipt of such as the other bring home) part playe the workmen within, and amende or make vp anewe all such things as are amisse: and euery one of them knoweth his dutie. At that timee that their King is present with them, they liue even as they will: but he being once absent, the whole swarme is disturbed, and fleeth wandering by companies, it cannot tell whither. Such safegarde haue they by their King, thatt they cannot be well without him. So that if he happeneth eyther through casuall or naturall death to die, they mourne for him a longg time after, & carie him to sepulture, as solemnly after their sorte as our mourners doe.

Of the Beare.

The Beare with hir mouth & licking, bringeth hir yong which be at y first without all facion

fastion, to that forme which they haue: and is called Vrsus as Isidor reporteth, quod ortos digerit lambendo, for that by often licking, she bringeth euerie parte in them to an order. The best in all the whole kinde is as we find, for that she can play the Physitian for hir selfe: for she being crased and distempered within hir bodie, bisseth hir claw for a spade, and diggeth vp Emmets or Ants out of the ground, which being taken, she immediatlye recouereth.

Of the Beuer.

The Beuer saith Plinie, liueth and is found in the Ile of Pontus, and is one of those sorts which are called doubtfull, for often exchange had in place where they liue: for they liue one while altogether vpon the earth, and do accompanie other brute beasts, those which stay abroad & are foure footed: another while, they are conuersat in the waters, and liue the fishes and serpents life. When they are hunted, they espying the Huntsman earnestly pursuing them (least through such occasion they should be letted in their flight) the Beale is reported to bite off his owne stoness and to golde himselfe, and by that meanes becommeth very swift. He hath his taile not much vnlike the

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fish, and the residue of his bodie not much unlike to the Otter.

Of the Boare.

The Boare saith Isidore, in Latine vocable for word, is called Aper a feritate of fiercenesse or wildenesse (chaunge of the Letter. P. had into the letter. F.) of y Latines he is estwones called Verres for his great strength. He being gelt sayth Plinie, & Auicen, becommeth so much the more fierce and wilde, whereas all other Creatures living ware thereby the more milde. His armourie is a sort of strong tushe or tuskes and sharpe. His vse is, to keepe a good while in his mouth the stalke or sedge of Barley, such as is sharpe, to enter to the skin: keeping it of purpose to file & sharpen his tushees which if it will not, he hunteth after the Herbe Organnie, of some called wilde Maiozanne which he vseth as a Whetstone to whet his teeth withall. Aristotle in his first booke de Animalibus sayth, that the Boare at such time as he hath yong is most cruell and fierce, insomuch that he can not abide any man to come nigh him, but is marvellously vexed with him.

Of the Bull.

The Bull is the hēe Bullock, not gelt or ha-
 uing lost his parts to generation. Plinie
 sayth in his. viij. booke, that his noble courage
 is in his looke, & in his frowning countenance
 or forehead. Aristot. sayth, y he hath his Liuer
 round, in a maner like to a man his liuer. And
 is fed alone before such time as the Male & Fe-
 male doe conioyne: but afterward at that time
 he feedeth and associateth in selfe him pasture
 with the Bullock. They are said to strue one
 with another for the Female which they best
 like: and after much strife and warring had,
 who so first tireth and is wearie, is counted
 banquished, & the other the banquisher forth-
 with runneth to the Female, and leapeth vp
 vpon hir back, and so satisfieth his desired lust.

Of the Bugle or wilde Oxe.

The Bugle or the wilde Oxe, is said to be so
 wilde, that his necke by no meanes can be
 brought vnder the yoke. And is called Bubal-
 us for nigh resemblance to our Oxe. In Af-
 frick they are verie plentiful: he is of great
 strength and force, almost not to be tamed: but
 only with an Iron ring put through his Pos-
 trils or Snout, wherewith they leade him
 whither they list. There is another kinde of
 wilde Oxe, which the Philosophers call Ap-

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ealeo, but nothing so huge or great, but hath
hornes much greater, very sharpe also where
with he helweth downe trees, and thrusting by
his hornes sometimes by to the boughes of the
Trees, intending to reach fode thereby, doth
now & then with force of his hornes had, sticke
fast by them in the Tree, wherewith he being
chased and bered, howleth out aloude, whose
horrible crie the Huntsman hauing once heard
runneth with fast fote thither, whereas he is
snared, and so cometh by him, and else by no
other meanes, and so sleaeth him. There is also
so another kinde of wilde Oxe or Bull, called
of Aristotle & Plinie Bonafus, a little shorter
than our Bull, but more thickly set, and hath
his Mane like to our Horse. His flesh is Meene
sonlike: for the which he is so often hunted. And
in the game time he useth this knack or pro-
pertie: he runneth vntill he be wearie, and then
his flight taking and course, he flingeth forth
and besowleth behinde both of his vyne and
dung, euen whole furlongs long after him
and with such annoiance wearie the Cour-
ser or Huntsman.

Of Barbell the fish.

BArbill, is called the beard fish, for that on
both sides of his Mouth he hath finnes like

to a hairie beard. In Greeke she is called *Trigla*: with the Germanes *Ein Berb*. Of this kinde Oppiane singeth thus.

Accipiunt Trigla trino cognimina partu.

The *Barbill* for hir oft increase

Trigla by name is called:

Thrise in the yeare she giueth yong
herein all kindes excelled.

Aristotle in his fift Booke de Historia animalia affirmeth that this kinde bringeth forth yong thrise in the yeare,

Of Calamarie the fish.

CAlamarie the fish, of many Authoꝝ called *Loligo* hath his head betwene his hinder parts, and his bellie: and hath two bones the one like to a knife, the other like to a quill: she is like the Cuttle, but that she is a little longer: and in that they differ also, for that the Cuttle sheweth and poureth out a black kinde of bloud in all hir feare and disturbance: this Calamarie vomiteth a good red & pure bloud.

Of the Cammell.

The Cammell by Greeke word is called *Kame*, his signification for the moste part is lowlinesse and submission. And well had the Cammell this name, for that at euery burthen

L.ij.

laide

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laide vpon him (to ease the labourer) he lyeth
 downe, suffering him to lay it on, euen as he
 will. There are two kindes of Cammels, one
 which is onely in Arabie, which hath two kil-
 bes in his back: the other in many other coun-
 tries, al plain in his back. His vse is to iourney
 no further at one time than he hath bene befoze
 bled & accustomed to at another, neither to cary
 heauier burthen at another time then he befoze
 hath carried. They liue some of them. 50. yeres
 and some of them. 100. They can be without
 water the space of foure whole dayes, and haue
 their best delight in drinking then when as by
 foote they trouble the water. Aristotle sayth,
 there is in the Cammels a certaine honest car-
 re to keepe themselves within their boundes. For
 they thinke it vnnaturall and a most haynous
 offence to haue adoe with their Dam. Ther-
 was in a certaine Citie saith he, the Mother
 Dam of a yong and lustie Cammell, all cou-
 uered ouer with a cloth, with whome the yong
 one being incensed, vnwittingly attempted
 and assayed generation: who, as it were long
 through ruffling of the cloth, by certaine notes
 espying that it was his Dam, came down and
 teased therein before he had his full lust, and
 biting hir most cruelly, through extreme an-
 ger slue hir. The like example of honestie ob-

seruing

seruing, he rendzeth there of a certaine mans
Horse.

Of the Cameloparde.

The Cameloparde hath the very head of a
Cammell; the necke like our Horse, and
feete like the Bugle or wilde Ore. He breedeth
in Echiope: he is bespotted & stayned dyuerse-
ly w diuers colours in a maner like y Libard.

Of the Cameleon.

The Cameleon is a small kinde of beast,
whose bodie is such that with easie conuer-
sion it chaungeth into all colours, a few onely
excepted. Auicen sayth, that it is all one with
Stellio or Cosin germane to the Lysarde, for
that he hath on his backe light spots like stars.
And for that feare that it is naturally in, and
the paucitie or rarenesse of bloud, he hath so
often and so diuers transfiguration in colour.
It is verie commonly sayd with the olde versi-
fiers, and those also which would be esteemed
Philosophers, that the Cameleon liueth onely
by ayre, as the Moule doth by the earth alone:
The Hæring by the water: the Salamander
by the fire. And these be their verses wherein
they shew this purpose.

Quatuor ex Puris vitam ducunt Elementis,

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Cameleon

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Cameleon, Talpa, Maris Halec, & Salamandra.
Terra cibatur Talpam, flamme Pascunt Salamandram.
Vnda fit Halecibus cibus, aer Cameleonti.

These fower Elements giue foode
to fower things, eche other

The Herring, Moule and Cameleon
and eke the Salamander.

With earth the Moule is said to feede,
with flame the Salamander:

And water is the Herrings meate
the Cameleons the ayer.

Of the bird Caladrius.

The Caladrius sayth Aristotle is of milke
colour, without any black spot, whose nat-
turall propertie is this, that when as any man
is grievously payned with sicknesse or disease,
if there be any hope of recoverye in the partie so
diseased, she hath alwayes a cherefull looke to-
wardes him, if there be no amendment that
can perceiue, it is of very sad looke and coun-
tenaunce, neuer giuing him cherefull looke, or
once looking at all that way.

Of the Carpe.

The Carpe is a kinde of fish well known
of vs: she is arayed in all hir whole bodie
with hir coate of fence that is stiffe scales
meane

meane & indifferent bignesse: insomuch that there hath bene found of this kinde some waying ten pound: she is of very soft flesh & phlegmatike: with y Germanes it is called Karpff. Erasmus called it in Latine Carpa, when as other called it Carpio.

Of the Cat.

The Cat in Latin is called Catus, as if you would say Cautus, warie or wise. In Græke she is named *Galiotes*, with the Germanes Kaiz. She is to the Mouse a continuall enimie: verie like to the Lyon in tooth and claue: and vseth to pastime or play with the Mouse ere she deuoureth hir. She is in hir trade and maner of living very shamefast: alwayes louing clenlinesse. There is also a kind hereof called the wild Cat, which of all things is annoyed with the smell of Rue, and the Almond leafe, and is driuen away with that sooner then with any other thing.

Of the Crab.

The Crab in Græke is called *Kakinos*, in the Germanes language Krebs: with the Frenchmen Crabe. Plinie vsed this Latine worde Cancer, for a generall or comon name for all such as haue, & weare shaled garments.

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The Crabs saith Lonicer haue a porcion of
venome and that occult or hid comning from
their taile in the middle of their backes by line
or threde which kinde of matter pulled out be-
fore they are sodden, leaueth the whole altogit-
her pure and without corrupting.

Of the Serpent Cerastes.

Cerastes the Serpent hath on both sides of
his heade, as it were the hornes of a Ram,
bending bpward and wreathen all about. Hee
lurketh sayth Ildore in the high grasse, where
in nothing can be espied of him sauing onely
his hornes, which thing the small Birdes of
the field espying, weening to find (as in all other
dead bodies their hornes, wormes meate alone
for their appetite and desire) they being busied
and pickling on them not knowing this Ser-
pent his deceit hid, are caught of him with a
sodaine twining of himselfe about them, and
are so sodainely snared. The like wiles he vs-
eth with horse and man, to lie as though he
were deade, or secretlye as though there were
none such, yet whilest they vnawares tread
vpon him, he twineth about either them, and
so stingeth them.

Of the Coccatrise.

The

The Coccatriſe by his Greeke name ſhould ſeeme to haue bene ſometime reckened the Prince in his kinde, for he is reported to be the king of all other Serpents. For al things liuing whatſoeuer they be, comming into fight with him, ſie back. He is ſo poyſonous that he killeth with his breath. There is no birde that escapeth him that comineth in his dent, but ſhe is his owne: yet Nature for this thing hath well prouided. For they vse to ſeeke for the Meaſell which will haue this kind of ſerpent tamed. The greateſt ſtature that it is of, is not aboue. xij. inches or there about.

Of the Crocodile.

The Crocodile is called yelow Snake for that he is in colour moſt Saffron like. Iſidore in his. xij. booke. He is one of thoſe kinds which alwayes keepe not in one and the ſame place, or which are not pleaſed long with Elements alike. One while he is cōuerſant vpon the earth, another while in the waters. He is of ſuch hard ſkin, that being ſtroke in the back or bodie with violent ſtroke of ſtone or Iron ſling, eſteemeth it not a Ruſh. In the night time he harboureth in the waters, in the day time he liueth vpon the earth. Ariſtotle ſayth, that the Crocodile alone amongſt all other
Creatures

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Creatures liuing moueth the vpper lip, and keepeth the neather lip vnmoueable, contrarie to all other herein. It is a most glotonous serpent, and a verie rauener, who when he is farced full, lyeth all long by the Banckes side belching and panting as though he woulde burst. Whereupon saith Tullie, when he is in this case, and so farre gone, a certaine little small birde called of vs the Wren or Kingess birde, of the Greekes *Trochylos*, flieth towarde him, and often assayeth or he can come by his purpose, to go into his throte or intrailles: butt is repelled so long as he is awake: but falling once on sleepe and opening his talues as he vseth being on sleepe, the Wren goeth into his throte, and being within there a certaine time by flickring and mouing, causeth his throte to itche, wherewith he being delighted, at the last falleth on sound sleepe. The Bird perceyuing this, goeth further to his heart, and pecketh at it with hir bill, and at the last gna weth it out, and so feedeth hir selfe full and escapeth alway. The like thing is read of Enidros the Serpent, which creepeth in the grasse of Nilus who being eaten downe quicke of the Crocodile, gna weth his heart out in sunder within, and so killeth him.

Of Chelidros the Serpent.

CHelidros the Serpent oz of some in Greeke
Chersidros, is in place being, one of those
 kindes which be doubtfull. For it is now abiding
 vpon the earth now in the waters. This
 saith Isidore, maketh the earth smell well, oz
 to haue good breathing there where as it cree-
 peth as Virgill describeth in these verses.

Seu terga expirant spumantia virus

Seu terra sumat teter quâ labitur anguis.

In question is it whether that

The fomie flesh and rancored Sell

Of Chelidros that poysonous Snake,

Should giue such odoriferous smell.

Or that the earth by which this Snake

Doth slide and glaunce along,

Should giue to the nose object so swete

Or minister scent so strong.

Isidore sayth, that it goeth straight out in lim,
 and bodie, and findeth thereby a maruellous
 great ease: whereas if he should beue hym-
 selfe he should straine and hurt him selfe.

Of Cencris.

The very like in this behalfe, that Cheli-
 dros doth, the same doth Cencris, as Lu-
 cane repozteth of him thus.

Et

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Et semper recto lapsurus limite Cencris.

As *Chelidros* so *Cencris* doth

in eake alike their sort,

By stretching forth their bodie, both
in gliding finde comfort.

Of the Caddesse or Chosse.

The Caddesse was first called *Monacula*,
and is now called *Monedula*, bicause it in
finding money and golde hideth it. And vpon
this Tullie in his Oration had for Valerius
Flaccus hitteth him home with the like.

*Non tibi plus pecuniæ est committendum
quam Monedula.* I would commit money to thy
custodie no more than I would to a Dawes.

Of the Crane.

The Crane by proper name should be cal-
led whisperer, or flackerer, as Lucane hath
of hir thus.

Et turbata petit dispersis litora pennis.

In raging waues of the Seas streame
the Crane by flacking wings,
Hath pleasure passing all delight
in this than in all things.

Their flight is on highe, espying therby what
land they were best to take: by his voyce they
are all ruled which is their guide or leader,
whosce

whose voyce waring hoarse, another straight wayes taketh his rolme. In the night time they haue their watch, euerie one of the nightly by course, and whosoever playeth the watch man least he should sleepe, hath a promise: he holdeth fast in his clawes little stones, which in their falling from him straight wayes awaketh him. The other by his paine taking, sleepe quietly and take their rest. Aristotle by obseruauncy had, much commendeth their flight beyond the Sea: It is done with such cunning and ease.

Of the Cokow.

The Cokow in Greke is called *Kokkux*, with the Germanes *Gauch*, in the French tong *Cocou*, and is of ashy colour, and in bignesse as big as our Dove, building hir nest most often in the Hallowes. In the spring time she commeth abroad: and oz ere Dog dayes arise she is gone and hidden. *Alianus* calleth hir the wilie bird oz aduouteresse, for that she most commonly hatcheth hir yong in the Larkes Nest oz Siskins, which Siskin is not much vnlike to the Goldfinch: whose yong oz broode she knoweth to be bred and borne in colour & bignesse most like to hir owne, and therefore she is the bolder so to presume: whose Nestres
if

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if she seeth good store or plentie of Egges, she destroyeth certaine of them, and in their places and number recompenseth and maketh them good with hir owne.

Of the Cuttle.

The Cuttle is in colour verie white, but she hath hir finne black: she is called Sepia of a certaine rotten humo^r that she hath: of the Grekes she is called *Sepedon*, for that she aboundeth in black bloud as it were ynck, with the which when as she perceyueth any deceit wrought, she defendeth hir self with dispersing it abroade in all the whole waters. And the water being so fouled, she goeth and hydeth hir selfe. The Germanes call this Ein Black-fisch: the Frenchmen Seche.

Of the Deere.

The Deere the Latines call Dama: of some the fallow Deere is called Damula: I si-
dore thinketh, & it is so called (as by deriuing it also we may knowe) for that it fleeth from our hands not knowing how to defend it selfe, but onely through flight. In stead of his weapon he sheweth vs his heeles as Marciall in a manner witnesseth, thus reporting of the Deere the Boze and the Hart.

Dentes

*Dente tenet Apex, defendunt cornua Cernuum
Profugit e medio Damula. &c.*

By tooth and tuske the *Eore* catch holde
and hornes defend the *Hart* :

The *Deere* being chaste all about
with this hath his hearts smart.

Of the Dragon.

The Dragon is the heade and chiefest of all
other Serpents, and flieth from his Den or
Caue in the earth his holownesse vp to the
top of the brode ayre, and of *Dragon* in Greeke,
is englisht flight. Plinie saith, that betwene
the Dragon and the Elephant there is a na-
turall warre. Insomuch that the Dragon en-
rowleth & twineth about the Elephant with
his taile, and the Elephant againe with his
Snoute vsed as his hande, supplanteth & bea-
reth downe the Dragon: The Dragon with
twining about him holdeth fast, and with his
might somewhat bendeth backward the head
and shoulders of the Elephant, which being so
soze griued with such waight, falleth downe
to the ground, and in the sal the Dragon hath
the worse, for that he falleth to y ground first,
and is therewithall slaine: but that other sca-
peth not scotfree, for with one anothers holde
and rushing to the ground the Elephant also

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is broused, and often withall slaine. Against
they strue together after this sort. The Ele-
phant espying him sitting on the loft of a tree,
runneth as fast as he can with full but to the
tree, hoping thereby to shake downe the Dra-
gon, and to giue him a deadly fall: but in the
end he doth not after the wyldest sort for him selfe.
For the Dragon so falling, oftentimes light-
teth on his necke or shoulders, and agrioueth
him as with byting at his Postrelles, and peck-
ing at his eies, and sometime he dazeleth him
and goeth behinde at his back and sucketh out
of his bloud, so that if he shaketh him not oft-
entimes by suche wasting of bloud as he will
make, thereby he is quickly enfebled: he fauleth
downe heauily with the Dragon also hold-
ing aboute him, and are killed both with a
heauie and burdenous a fall.

Of the Dromedarie.

The Dromedarie or that other kind of Cam-
mell, that hath two Rybes or Bunches on
his back, is of lesse stature then the other Cam-
mell is: but more swift in passage, of y^e which
propertie he borrowed his name. Dromos in
Graeke is swift in course or running. He will
go 100. Miles and mo in one day. They au-
gelt sayth Auicen, in their youth, least they
should

Should be thereby more slow or hindered in their journeying: and also least they should (being at ripe age, prouoked to Venerie as they journey) slack it oftentimes & draw backward, till that they haue had their lust. It is such a kinde saith Plinie, as is not couetouse of varietie or dainties. For after that it hath had neuer so long a journey, it is well content with grasse and the Herbe Dactylus, or the Pionie.

Of the Dolphin.

The Dolphin saith Isidore, hath a fit name or vocable, fetched from a man his speech or sound, or for that they cluster together, and are all in one companie, hearing the sweete sound of any Instrument. There is no Fish in the whole Sea so swift as this is: for oftentimes through that light and nimble leaping y they haue they mount over the tops of Ships. Tullic saith, that they are so much delighted with Musicke, that they haue taken and caried the Musitian from out of the perill of the Sea to the Sea Bancks. As when Arion Methimæus was throwen out of the Ship into the Sea, the Dolphins being their readie, took him on their backs and caried him to land.

Of the Dog.

D. g.

The

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The Dogge in the Latine hath almost the same name that he hath in Greeke. *Kynos* in Greeke signifieth a shrill noyse or sound, after a maner like to song. There is saith Tullie, in the Dogge a merueylous perceiuerance and sharpe sense to know who doth him good or who doth him the contrarie: who maketh much of him, and who hurteth him. Therfore vpon his Maister he commonly fawneth: to straungers he is eger and curst. In histories there is such recorde & testimonie of their loue had and borne to their Maisters, that the Maister by chaunce or casualtie, or else by crueltie miscarrying, the Dog also even with his Maister hath miscaried. Insomuch that we read of some, who hauing had but the sight of the dead Corps of their Maister, by lamentation, and by bewayling at his side neuer toyed after, but perished and famished with long howling & mourning. Plinie remembreth of a Dogge which in Epiro a countrey in Grece, so assaulted the murderer of his Maister in a great throng and assembly of people, that with fierce barking and byting, at the last he compelled him to confesse his fault. In like sort did the Dog of one Iason in Cicilie who being slaine by a Dog for sorrow would neuer eate meate after. The like loue or gratitude (and som what

more to be merueyled at) is red of Titus Gabinius and his companie, whereof one of them named Titius a Sabine, had a Dog (he being in Prison) that would neuer go further from him then to the ward or Prison Gate: whose Maister a little while after, being condemned, and put to death or execution, and the dead bodie anone taken downe from the Gallowes, and lying deade there, the Dog sorrowed and howled most lamentably, and being compassed and hedged in with a great multitude of people, wherof one of them casting him meate thus howling to make him holde his peace, he caried it forthwith and put it to the mouth of his Maister their lying dead, whose dead corpes anone after being throwne into Tyber the deepe floud or Riuer, the Dogge swam after it hastily with entent to vpholde and sustaine it, with merueylous astonying and wonder of the people had, that such a kinde of faith should be in a dumbe beast. And so with heauing vp his Maister so long as he could, when as thoroow wearinesse he could do so no more, they both drowned together and sanke in the place alike. Plinie sayth in his. viij. booke and. 41. Chapter, that of all beastes living with vs and amongst vs, of most assurance, trust and faith, is the Dog, and next after him the Horse. For
M. iij. better

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better proufe hereof we will adioyne one or two examples moze. Celius a Senatour in Placence a Citie of Ligurie, being on a time besieged and assaulted sore of his enimies, and wist not how to be kept from their hands, was kept off from them all by a Dog, neuer wounded or hurts till that the Dog in his Maisters quarrell was slaine. We reade also of Garamante the King, who being banished some time from his Countrie, returned back home againe, and brought with him. 200. Dogges, which he vsed in warring against those that resisted him, and so conquered them. Amongst all kinde of Dogges there are some so eger and stout stomaked that they haue Maystred and bene good enough for the Lyon and Elephant. There was a Dog as we reade sent as a present to the noble and great king Alexander, from the King of Albanie, which at the first dash or onset giuen in the King his presence, daunted and toused the Lyon.

Of the Eagle.

The Eagle of his eyesight most sharpe and prest toke first his name. Isidore saith, that he is of such sharpe eyesight that he flying about in the top of the ayer in such heighth as he can not be scene ouer the Sea and waters,
yet

yet for all that, though his cleare eyes, there is none so little a fish that swimmeth so nigh the waters top, but he seeth and espyeth it, and thinking he may come by it, flyeth swiftly downe to the water where as she is, and ducking a little, doth so sodainly catch hir, as Gonshot that is shot off, or that that is more swift. The chiefest propertie also that he hath else, is that he is good in finding out false play or adulterie done: And this is his triall, He taketh his yong when as they be yong & tender, and haue not full stedfastnesse in their eyes, and holdeth them with there eyes right opposite to the sunne beames. Those that haue constant and stedfast looke not dazeled by such experiment, he holdeth legitimate and truly begotten, and hath ever good care after to them & their bringing vp. The other that haue their eyes twinkle in their head, or which be dazeled at such p[ro]ofe had, he counteth them Bastardes and misbegotten, and neuer after regardeth them, but repelleth them.

Of Echeneis the fish.

The fish Echeneis or Remora, stailship, amazeth also (euen as the Lodestone doth) the beholder by his hid and occult naturall set or vertue. She coueteth the Shipboord euen as

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the Lodestone doth Iron, he is said to be a good stay to the Ship, when as tempests arise: and with cleaving fast, do stay y Ship be it neuer so great. Plinie saith, in his .9. Booke and .25. Chapter that it is a very small Fish alwaies accustomed and lyuing amongst the rockes. Aristotle thincketh that this kind hath fat, placed in a maner like a birdes winges.

Of the Ele.

The Ele in Latin is called Anguilla. Isidore giueth the reason that it should be called so, for like figure saith he, to the Snake. Aristotle saith that it ingendzeth of the Mud: the chiefest that is marked in the Ele is that it is slipperie, neuer y nerer katching or in assurance of hire when thou hast hir most fast in thy hand, butt the harder that thou holdest hir, the sooner shee slippeth and escapeth out of thy handes. Thee floud Ganges hath Eles some .30. Foote long. They say, that the Ele being killed & addressed in wine whosoener chaunceth to drinke of that wine so vsed, shall euer after lothe wine.

Of the Elephant.

The Elephant came first by his name of thee Graeke verbe *Eléphio* which signifieth huger or like a hill. He is of exceeding great body, his tushegs

tushes are of Iuerie : his becke is holpen with that snowt that helpeth him euen as our hand doth . The Medes and Persians vse to carie in their warfare their Casteles and other p[re]parance on the Elephants backe : he is of good memorie and long mindfull of a good tourne. Plinie saith , that amongst all the beastes of the wild forrest, he is most mans frind. In somuch that if a mans iourney lieth so, that he must nedes th[ro]ugh the Forrest, (least he himself so mōstrous & huge) should first feare him, he goeth a little a side out of his way : further if the Dragon should assault the man, he goeth forwith and warreth with the Dragon & keepeth him off from the man: so that whilst these two be at strife, the man passeth alway. Aristotle saith, that this kind is without his Gall, & therefore it may be that he is so quiet and peaceable. Solinus saith , that they sēme to haue some skill in the art of Astronomie , and play the Whisicion his part euerie moneth in purgation taking & purging themselues : for after euery new Moone they hauke after y cleare riuers, & so wash off all filthinesse, such as may cumber the body. After that they bathe them, & this being so done, they go again al frolike to their wonted pastures. And to the intent that their youth should keepe good rule and not go
at

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at royat, they haue them with them : such care haue they ouer them. They haue a meruelous and most honest shamefastnesse in the acte of generation. Therfoze when the time commeth that this must nedes be done, the Female witting the Male his pleasure, goeth straying befoze to wardes the deserts of the East, & seketh the most secret place where that their intent may be done and ended closely. The Male he anon hasteneth after & befoze their meeting or coniunction had together, they are busied awhile in seking out the herb Mandrage, which the Female taketh and receiueth to make hir of moze fertill nature and pregnant: and the Male also eateth of it to procure a moze earnest desire. Of al things that it standeth in feare of it is most astraide of the sily House, which fretteth him then most when as hee is tied to the Maunger and cannot away.

Of Ephemera the fish.

EPhemera is a fish which ariseth in the Sea water euen as the Bubble doth, where as much raine is. Whome Iorach in his Booke de Animalibus reporteth asier three houres of the day to die.

Of the Falcon.

The

The Falcon, is a bird of haughtie stomacke
matching with birdes a great deale bigger
and mightier then him selfe, stryking at them
both with fote and bzeast.

Of the Faune.

The Faune, or Hind Calf is called Hinnu-
lus, for that at his Dammes becke or nod,
they are ready to come home from straying &
riotting abrode in the Parkes or Broaues.

Of the Fesaunt.

The Fesaunt hath yet no other name then
it had first of the place whereas it was first
founde: and that is reported to be an Iland in
Grece, called Phasea from whence it was first
fetcht, as this Distichon sheweth.

*Argiua primo sum transportata carina
ante mihi notum nil nisi phasis erat.*

By Argolike ship I first was brought
and shewde to other landes
Before that time I knewe no place
but the Iland Phasis landes.

Of the Flecke.

The Fleck saith Isidore, goeth with rol-
ling fote, and hath often anfractes or tur-
nings. He is naturally subtile, and hath ma-
ny

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ny fetches to deceiue one. For when he lacketh meate and wote not how to come by it, he hath this craft or wile. He lyeth all along with euery lim of bodie stretched out, very quietly euem as though he were deade. The selfe Birdes espying this, and weening thereby to haue a great pray, flic to his Carcasse, and are verie busie about repasting. He, as they are vnawares of him, sodainely snatcheth vp with his Palues certaine of them, and so pleasureth himselfe, and stretcheth his hunger.

Of the Frog.

The Frog saith Aristotle liueth quietly all the time of cold weather, and neuer stirreth abroad, vntil time of coite or coniunction. And then by croking voice he allureth the Females & stirreth hir to Venerie. There are Frogs called Seafrogs, of whome Tullie speaketh after this sort. They ouercouer themselves wyth sand, a knack vsed of them to beguile the little Fishes, and as they come by them, they step out, and catch them and so swallow them vp.

Of the Flie.

The Flie in Latine is called Musca. It hath his name of the earth, euem as the Moule hath. This kinde saith Isidore being drowned

dröwne in the water, after one houres space quickneth and reuiuerh. Aristotle sayth, that they are engendred of the earthes dung proportionably digested and ordered. There meate and drinke is filth, and they of themselves are nothing else but filth.

Of the Gnat.

The Gnat was firste called *Culex* of his sting, wherewith she sucketh out bloud: she hath in hir mouth a Cundite or pype in a manner like a thorne or prick: wherewith she sone pierceth to the flesh, & commeth by our bloud.

Of the Gylthead.

The Gylthead is a noble kinde of fish, and onely for a Gentlemans tooth. The Latines call it after their vocable or word golden fish, as also the Greekes, *Chrysophrys*, say they is the golden fishe, so called for that his head representeth the right colour of Gold. The Germanes call it Ein Gold forn: the Frenchmen Truite. *Ælianus* sayth that it is at continuall strife with the Dolphin.

Of the Goshaue.

The Goshaue is a Birde of farre better stomack than claw: and is called *Accipiter*

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ter of a certaine greedie desire, she hath to catch
the other small Birdes. She is verie extreme
and sore towards hir yong. For after that they
be once feathered, and are able to flie abroad,
she hath them forth with hir, and beateth them
in the ayre with hir winges, and is somewhat
rigozous to make them seeke their meat alone.
And so by sharpe vsage they haue no ioy to tra-
rie with their Dam, but euerie one goeth his
way, and prouideth best for himselfe.

Of the Grasshopper.

The Grasshopper of some is called the Cric-
ket, it hath his name of his shrill & sharpe
voice. He vseth to go backward, and loueth to
dig and bore in the harde earth and moistered
places. He is heard most in the night time.
Isidore sayth, that the little Aunt or Emitt
hunteth him, he not seeing it for his long haire
hanging downe: which followeth him into
his Lodge and to espie him the more clearely
bloweth away the dust as he goeth, & so com-
ming neare him, claspeth him aboute in his
armes, and at the last stingeth him to death,
and so commeth by his pray.

Of the Gotebuck.

The Gotebucke is verie wanton or lasciuious, verie much giuen to Venerie, and alwaies prone to it minding coniunction: whose eyes for insatiate lust thereof, turneth in his head and lie as it were but in one onely angle or corner of his browe. Hee is of such excessive whote nature that his onely bloud being kept warme supplith the Adamant Stone, and dissolueth it whereas no fire is able to doe it.

Of the Griphin.

The Griphin is a Foule of plentifull and thicke fether, & foure footed withall. This kinde of Foule is saide to liue in the Hilles or Mountaines, called Hiperborei, which be as some say, set in the fardest part of the North right vnder the Northpole. In their head they be like the Lion, in wing & flight like the Eagle. It is saide to be enuious both to Horse and Man. Some say that they are set to keepe the Precious Stones as the Sinarage, the Jasper and so forth of such as grow there. And to looke to them.

Of the Hare.

The Hare is called lightfoote after the Greeke worde *Ptox* is a swift runner. It hath no defence for it selfe, but onely swift flight. With

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With it eelswoes escapeth . They sleepe not as others doe their eyelids being shut . Aristotle saith in his third booke de Historia animalium, that his feete is hairie beneath towarde his paw, (which thing in others is neuer espied.)

Of the Hearon or Hearnsew.

The Hearon or Hearnsew is called Ardea for mouing aloft. It can not abide showers of raine, but to be out of their dent, she flieth farre aboue the clowdie Region of the Ayre, there where as raine is ingendred. With this hir high flight, she serueth some to prognosticate ill weather.

Of the Hercynie Birdes.

Hercynie Birdes take their name of the place where they breaede, the place is called Hercinia, a Wood in Germanie, being in breadth. xl. dayes iourney : in length. xl. whose feathers shine so by night, & when as the Ayre is shut in, that although the night be neuer so darcke and close, yet they giue then their best light : so that to a man iourneying they are to his great funderance, being cast befoze him in the way whereas he goeth.

Of the Hedgehog.

The

The Hedgehog hath a sharp and quickthorned garment on his backe: He presageth by such skil as he hath, what blastes of winds, what tempestes will follow. Plinie sayth, that he hath good knowledge in the difference of the Northren and Southren windes, wherevpon he saith, that on a time a certaine man in the Citie Constantinople kept a Hedgehog in his Gardaine, by which he would alwayes know whether of these two winds blew, truly and infallibly. He is as good a meates man and Catour for him selfe, as any thing living is. For when his vittayles be scant or nighe well spent, he getteth abroad to Orchards and Groaves, where he hunterh after Vines and other the best fruite. At the Vine (as likewise at the Apple tree) he playeth his part thus: He goeth vp to the boughes & shaketh them downe. When he hath perceiued he hath shake downe inough, he cometh apace downe, and gathereth the Grapes or Apples dispersed abroad together: and when he hath done, he falleth heavily vpon the heape, and so almost on euerie prickle or brestle he getteth an Apple or Grape and home he goeth.

Of the Horse.

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HOrses at y first were called Equi, as they be yet, for that they were coupled by paires and Mates, and were so vsed to the Chariotee or Wagon. Of some they are called Sonipedes, for noyse making with their fete. They be of that sort that are well stomaked: their pastime is by coursing and running in the fieldes. They know well and are acquainted with the sound of the Trumpet, and therewith haue the better will to warre. It is a grieve to them to be conquered, and they are as iocond if they win. Some of them haue such memorie that they know their Aduersarie, & wil (when it shal happen) waite them a good turne. Some will not suffer no other man to come on their backe saue onely their Maister, as Bucephalus King Alexander the great his Horse. Plinie saith, that there is a certaine obseruancie in kinred and bloud with these. Aristotle in his 8. booke de animalibus, recozdeth of a King in the North, which had a very faire Mare, who brought forth a very faire Fole or yong horse, and within fewe yeares after (esteeming so much this kinde) was verie desirous to haue more of the same broode. Insomuch that he shutt them by alwayes in Stable together. This done of a long tme, and espying them nothing forward in this point, thought he would worke

a pollicie with them, as he did. For after that, he seperated them the one from y other: Inso- much that y one mought forget the other. And after such time had, and the Dam so attired & vled, that the Colt should espie no apparant signe that she should be his Dam, was brought to the Mare thus vled, frolick and lustie, and he not knowing of this, and vnwitting, fell a- none to coniunction, and ere he had ended (the Dams face by chaunce discovered) he was by and by at this daunted, departing as it were in a frensie, and running bp vppon a certaine Mountaine, threw downe himselfe headlong, and dyed.

Of the Iay.

The Iay by that onely propertie that is ap- plied to him, is called the chatting Birde. Whereof arose first this Prouerbe, bestowed vpon such men as be neuer wel, but when they be prating: Graculus graculo assidet: One knaue o2 prater will alwayes accompanie a- nother. And againe: Graculo cum fidibus nihil. And toucheth them that lacketh both eloquence and learning, scozne at them which haue both.

Of Ibis the Bird.

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Ibis

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IBis the Bird of the flood Nilus purgeth himselfe with pouring in with hir bill, water into to hir fundament as Isidore witnesseth: she liueth by the egges of Serpentes, & carieth them to hir nest: & fedeth thereof, as of the best meate that she is delighted with. This bird profiteeth Aegypt verie much, and is the best riddance: & conueiaunce that they haue, of such discommodities as be brought by Serpentes out fro Libia to Aegypt by the Southene winds. Pliny in his. viij. Booke.

Of the Lapwing.

The Lapwings name is borrowed *Apo tou loluzein*, that is, of sorrowing and heauy mourning: for when he crieth, he mourneth & lamenteth, wherfore in olde time the Southsaies & Augurers toke heede to his crie, & did prognosticate therby ill whether to come. And wher as this kind lamented, they sayde it betokened heauie tidings to come, when she flew quietly they professed prosperitie thereby and good luckes for to come.

Of the Larke.

The Larke of many is called Woodlark. He foretelleth with his pleasant note (as euen so the Nightingale doth) the day his comming.

& appéring, as Cicero sheweth in his *Prognostickes*.

Et matutinos exercet acredula voces.

The wodlarke as the Nightingale
that houre and tune doth keepe
And sheweth by hir pleasant note
when men should rise from sleepe.

Of the Leach or Bloudsucker.

The Leach or Bloudsucker is a woꝛme of
the water, verie desirous of bloudsucking.
She lyeth in waite for such kinde of cattaille as
come to the water to drinke, and cleaueth fast
& twineth about their howes, & drincketh bloud
thir fill: When she hath so done she vomiteth it
forth againe, and falleth to fresh bloud anew.

Of the fish Lucius.

Lucius of many men is called the Macrell.
The Germaines call it Ein Macrell. The
Latins Luci⁹, by y figure Antiphrasis, which
is when a woꝛd hath a contrarie signification.
They say that this fish keepeth alwaies at the
perie bottome of the waters, so auoyding as it
were all cleare light, whither when as the fi-
shermen by night saile with firebrand & torch,
so that they espie it, they amazed there at and
stonyed in their flight are so caught,

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Of the Lamprey.

The Lamprey in Greeke is called *Muraina*,
with the Germanes Ein Bricken : therre
is of this kinde two sorts, both differing in co-
lour. For the one is blacke in colour, died a-
mong with ashie spots : the other is white ha-
ving black spots. She swimmeth all whole in-
flexible sort; and all alike bending hir bodie :
aboue the land she creepeth no other wise then
our serpents doe. The best of this stock or kinde
are those that be called *Flutæ*, in Greeke *Plootari*,
good saylers or fluites, for that they keeping all
wayes at the waters highest can not be drown-
ed. Antonia, Drusus wife had such delight
in a Lamprey that she dressed and arrayed hit
all ouer with golde Ringes, and the same be-
set aboute with precious Stones. Likewise
Crassus by surname the rich, so loued a Lam-
prey of his owne bringing vp, that when she
died he lamented sore, and bestowed also great
cost of hir burying. And when as he was laugh-
ed to scorne of Lucius Domitius for so doing
he gaue him this aunswere. Thou marueylest
sayth he, why I so bewaile this Fishes death
But I marueile more at him that hauing had
the losse of three Wyues, neuer yet for ought
that I could see, bewayled it. This Domitius

is reported to haue poysoned threē Mīues for hope that he had of rewarde or greater riches thereby.

Of the Leopard.

The Leopard is a very tiraunte & aduoute-
rous also in his kinde: as saith Plinie. The
Lionnesse and Leopard having coniunction
together, or the Lion and Libardesse, bring
forth a third kinde, euen as the Horse and Ass,
or hēe Horse and Mare doe. The Female saith
Aristotle, is more cruell than the Male, his
colour is bespotted about: his vpper parte of
bodie, and his fēete also, and taile are all alike
to the Lion in outwarde shew. But in hē head
they haue their difference: In bodie he is lesse
than the Lion. And by that meanes he is euen
with the Lion, and not behinde him in reuen-
ging as Homer witnesseth. He hath his cab-
bage in the yearth with two contrary wayes
vndermined to enter into it, or to run out of it
at his pleasure: verie wide at the conning in,
but as narrow and straight about the mid cab-
bage: whether his enimie the Lion running
sometimes after him, and a pace, at the first cō-
ming in thither is narrowly pent: Inſomuch
that he cannot neyther get forward, nor back-
warde. That ſeing the Leopard, he running

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a pace out at the furdere hole, and commeth to that wheras the Lion first ran in, and hauing him hard pent, & his back towarde him, bigh-teth & scratchet him with tooth and Nayle. And so by art the Leoparde getteth the victorie, and not by strength. The same Leopard also saith Plinie, seeketh after the herte of the wild gote: intending therewith to recouer his health.

Of Lynx the beast.

LYNX in face is like to the Lion, in bodie bespotted like the Panther, his vrine is of y set or nature, y it turneth by and by into a precious stone, which we before called Ligurius. He so enuieeth man, and would that he should not be the better for this, that he hideth and couereth his vrine with dust & yearth, to the intent that no man should find it, but Plinie saith it is so much the better in his effect & working.

Of the Lyon.

The Lyon in his greeke vocable and worde is interpreted King: he is reported to be the King ouer all other beastes. There are diuers of this kind: they only differing in their Mane eyther long or short. His strength is in his hed. His vertue in his heart, he sleepeeth (as the Hare doth) with eielids vnshut. When he awaketh forth

forth out of sleepe, he rubbeth out the print of
 his bodie and steps, least the huntelman espy-
 ing them, should easily finde him out. He is
 verie gentle to man & neuer hurteth him vn-
 lesse he be greatly iniured by him, or that he
 is thoroughly an hungry. He knoweth sayth Pli-
 nie, when the Lyoness hath played him false
 play, and hath played the Abououresse with the
 Libard, by a certaine rammish smel or sweate
 which ariseth of them both. Yet if she washeth
 hir selfe thoroughly, she may deceyue him. Ari-
 stotle sayth, that the Lioness at the first birth
 or broode bringeth forth most of hir yong: then
 after that, she lesseneth euerie broode one. For
 at the first, she bringeth forth five: at the second
 time, foure: at the thirde time, three: at the
 fourth time, two: at the fift, one: and euer after
 that, she is sterill and barraine. Of their re-
 membrance of a good turne I neede not speake,
 or howe they haue done man a good turne one
 for another. As that which had a thorne in hir
 Claw being holpen of one named Androdus,
 & eased thereof: euen when as he through en-
 uie was deliuered vp to be punished, & throwe
 into hir Denne, that Lioness that he eased so
 before, did then well remember him. As also I
 neede not to speake how God oftentimes bide-
 leth in all beastes deuouring whatsoeuer, to
 the w

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shew his pleasure and possibilitie what he can doe and worke by meanes of these. There was a fierce & hungrie Lyon let loose to Darius the Martyr, which not onely hurt him not, but also preserved him from the crueltie of other brute beastes. As likewise Daniell scaped scotchfree by Gods prouidence, turning the fierce countenance of that Lion that his enemies had thought would haue sone deuoured him into a fawning and chearefull looke, not once hauing power to hurt him. Hamo a Carthagien bozne, is first reported to haue tamed the Lion.

Memnonides or the Birdes

of Ægypt.

MEmnonides or the Birdes of Ægypt are named of the place where Memnon the Sonne of Thiton which came to the aide and rescuing of the Troians died, and is buried. They are saide to flie by companies out of Ægypt to olde Troie, to Memnon his Sepulchre, and to be onely his memoriall: and are therefore called of some the Troian Memnonides, as Isidore recordeth in his. xij. Booke. Guerie fift yeare they flie to Troie, and flie about Priam his Ballace, and that two whole dayes space, the thirde day they make battaille betwene themselves, and doe torment and flay one

one another with their sharpe nayles & becke.

Of the Moth.

The Moth is our Garment worme, and by his latine worde is called *Tinea* holdfast, for it biding in one place in the Garment neuer leaueth it, til it be gnawen and eaten forth thow. Isidore saith, it mought be named *Pertinax*, peruerse, for that it bygeth allwayes vpon one and the same place. Aristotle saith, that the Moth sucketh out of the Garment all humoz, and leaueth it marueilously drie.

Of the Mouse.

The Mouse after Isid, is counted the smallest liuing beast, and is named *Mus* quasi *humus*, earth or earthie. It hath his growth at the full Moone, as other and sundrie kindes haue. It is for his bignes a verie rauenour or greedigut, and for a little meate is often sone entrapped. It smelleth his vittailles a farre off, and cometh the sooner to them by smell.

Of the Mule.

The Mule of the Latine word *Mola*, which signifieth grinding at the Mill, toke his first name. For he being put into the Mill, is there, where he should be. He is engendred

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of a Mare and an Asse (as of an Horse and an Asse also) is engendred the Mulet. Plinie sayth, that the Asse and the Mare doe neuer couet copulation together, except they haue bene from their youth forth accustomed and brought vp together: And be fed with the selfe same meate, as Milke and such others. Aristotle sayth, that the more the Mule drinketh water, the more his meate doth him good.

Of the Nightrauen or Nightcrow.

The Nightrauen or Crowe is of the same maner of life that the Owle is, for that she onely commeth abroad in the darke night, fleeing the daylight and Sunne. There is a certaine Shrickowle or Owlet which when she crieth, she shricketh and is thought to be one of this kinde. Whereof Lucane speaketh thus.

Quod strepens Eubo quod Strix nocturna queruntur.

That that the Owle by noyse doth make
and howling voice doth feare:

That doth the shricking Strix and shrill
with note vnpleasant to heare.

Of the Nightingale.

The Nightingale was named first, of good melodie louing, or for hauing delight to frame

frame and sing a pleasaunt and sweete note.
 With hir pleasaunt tune she playeth euery day
 before the Sunne his arising a fit of mirth, and
 is verie melodious to welecome the sunne as it
 were a Bridegrome coming. She is called in
 Greeke *Aedoon* of *aei* and *adon*, which is to sing
 continually: she is one of those also which doe
 prognosticate as Aratus saith. In histories we
 read that many Cæsars or Emperours, especia-
 lly those which were of the yongest sort, haue
 had Nightingales & Starlings or Stares that
 haue bene well instructed and taught both in
 y^e Greeke & Latine tongue. As there was also
 a Crowe in Rome, which being framed and
 taught to that purpose, euery morning would
 flie to the Court Hostilia ouer the riuer Ty-
 beris to salute Germanicus Caligula y^e Em-
 perour his Father, and Drusus, Emperour
 also, & then next after the whole body of Rome.
 This Crow is saide to be Apolloses bird: As
 the Eagle Iupiters: the Crane, Palamedes:
 the Kings fisher, Thetis the mother of Achil-
 lis. Merthes also the King of Egypt hadde a
 Crow so taught and instructed, that whither
 soeuer he had bidden him go, eyther to carie or
 to fetch letters, he was not ignorant whither
 to flie, & by that meanes did his maisters mes-
 sage speedily. But to retourne to the Nightin-
 gale

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gale from whence we first came. Plinie saith; that in the spring time she most commonly bringeth forth sixt egges, and to the intent that his griefe in trauellling should not be soze or great, she passeth alwaie most of the night with pleasant songs. Whole fiftene dayes at the spring time or at the budding forth of leaues, she continually singeth. This kinde doth often strue betwene themselves, and being almost dead, yet to the verie ende he will rather want of his breath, then leaue off his song. This bird sang as Histories make mention in Stesichorus mouth, he being an Infant or child: even as Bees flue aboute Platoes mouth he being on sleepe in the Cradell, and left there some part of there Hony: and as the selfe same kind also sat without hurting him, vpon Ambrose hys mouth, he being a child. And as vpon rich Midas the Phrigian, he being yong, Wisniers filled his mouth with wheat, whereof euery one of these, & such like haue their hid signification.

Of the Onocentaure.

The Onocentaure is a Beast monstrous, halfe a Bull & halfe an Asse. *Onos* in Greeke is translated into our speache, an Asse. But some Philosophers thinke that he is in bodie halfe a man and halfe an Asse. For from the
Pauell

Pauell bpward say they, it hath the figure of a Man, and downewarde to the scote it resembeth an Ase. Of this opinion is Plinie. These and such like monsters are nothing else but Natures dalving, and shewing howe she can varie and alter things in their kind, as we may plainely see in the Hippocentaure, in the Faune & Satire, which Indie breedeth. It is fabled with the Poets, that Ixion, Iunoes Secretary, prouoked hir to Menery, which thing Iupiter vnderstanding, made by and by a certaine Cloud to appeare like Iuno to his eyes, with whom he being incensed, & in lecherous loue (nothing supposing but that it was Iuno) bespent his seede vpon the Cloude, and therevpon were ingendred those Monsters which are called Centauri, otherwise Genitauri, quod ex aura sint geniti.

Of Orix.

ORix is a small beast and watrie, of that Nature that the Dormouse is, for he lyeth the better through good nourishment and long sleepe. All winter long he snozteth, and is as he were deade, but in Sommer awaketh and taketh life againe.

Of the Owle.

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The Owle is called the dastardly Bird: she is of such slouth and sluggishnesse, she hath feathers inough to flie abrode day and night: But the sluggarde sleepeth all day long, most commonly, it liueth in olde Sepulchres, and in Housen or Barnes not often frequented, and in cauernes or holes of stone walles, of which thing Ouid hath these verses.

Fedaq; sic volucris venturi nuncia luctus,

Ignarus Bubo dirum mort alibas omen.

That filthie Birde and Messenger
of sorrowes ill to come:

The sluggish Owle hath bene to man
most often daunger some.

For if in the Citie in the day time they had espied hir, they gathered hereof some sorow to come. The Isle of Crete is voyde of this kinde. They are dedicated to Minerua. There is also a Shrickowle which is alwayes helden vn-luckie. Of this kinde one sat vpon Pyrrhus his Speare he marching forward in battaile ray toward the Grecians armie, & portended and foreshewed sinister and yll fortune. This kind, as the abouesaide, is hated of all other birdes, against whome she vseth a verie craftie kinde of warring. For if the companie of small birds be manie, she lieth groueling & fighteth with hir feete; and couereth hir selfe all ouer with
hir

hir Bill and Clawes. Plinie saith that the
 Bustard or Kite rescueth him oftentimes thro-
 rowe a certaine naturall agrément or truce
 had betwene them. Nigidius witneseth with
 Plinie, that this kinde lurketh and sleepeth
 12. dayes throughout Winter, and hath nine
 voices or soundes. These be verie plentifull
 in Athens: Insomuch that they haue brought
 forth their Proverbe. Noctuas Athenas mit-
 tere: In Grammaticall sense: to sende ouer
 Owles to Athens. In Tropicall sense, ment
 of such as bestow largely vpon them that haue
 no neede: and much after that that we say, to
 cast water into the Seas.

Of the Panther.

The Panther is euerie living Creatures
 friend, except onely the Dragon, whome he
 hateth deadly. He is in his colour bespotted
 and in euerie part of his skin or hide, he shew-
 eth as it were eyes. He loueth exceedingly all
 other kindes, such as be like him, as the Leo-
 pard, &c. The Female neuer beareth yong but
 once in hir time for all. The reason is for that
 she neuer ioieth at the first birth or brood, wher-
 of she being mindefull euer after with what
 paine she brought forth, neuer seeketh more af-
 ter it. Plinie to this giueth another reason, all

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beastes saith he of sharpe Clawes or Payles, doe neuer bring forth often. The Panther his smell or breath, to all things liuing except the Dragon, is most delectable and pleasant. In so much that all the other follow after hir, moued with that hir scent. So that by that meanes when as she is thoroughly hungrie she cometh by some of them to hir pray. The Dragon flieth back and can not away with hir smell. Plinie writeth that a Panther salued vpon the father of one Philenus a Philosopher, that he should helpe hir out with hir yong that werre fallen into a mirie Lake or Pit. In the former feete they haue five toes: but in their hinder feete foure onely.

Of the Partrich.

The Partrich is called y fleting birde, neuer settled or stayed vpon one thing: Therefore oftentimes in that which he goeth about he loseth his labour. For he taking away other Birdes their Egges, and bringing them vp as his owne, doth not for all this greatly profite himselfe thereby, for so soone as those yong can heare but their owne and Natue Dams note they leaue their Stepmother or Nurses food by and by. The Male destroyeth his owne Egges often: least that the Females care in hatching

hatching them vp or sitting on them shoulde hinder him from Menerie vling: he is so lasciuious. The seauenth day also after their hatching, he banisheth them and thrusteth them out of his Nest. He is consecrated to Iupiter & the Goddess Latona, and Appollo his father. He purgeth himselfe with Lawzell. Beotia is without these.

Of the Parret.

The Parret hath all hir whole bodie greene, sauing that onely about hir necke she hath a Coller or Chaine naturally wrought like to Sinople or Mermelon. Indie hath of this kinde such as will counterfaite redily a mans speech: what wordes they heare, those commonly they pronounce. There haue bene found of these that haue saluted Emperours: giue them Wine and they will be wanton inough: they are as hard in their head as in their Beak or Bill: When they learne to speak they must be beaten with an Iron Rod, or else they feele it not: Plinie saith that in a certaine Wood called Gagandes this kinde was first founde: of all other Foules she and the Turtle Dove haue greatest friendship.

Of the Peacock.

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The Pecoock, had his name first with vs, of the selfsame note that he himselfe singeth dayly, whose flesh is so hard that it cannot easily be sod or roasted: His iolly brauerie in himselfe is thzough setting vp his fethers aloft, and at his espying in himself so many gaie colours: but hauing his fill at the length with so goodly a shew, in his vpper partes, & casting his looke towarde his base fete, seing himselfe therein deformed, forgetteth by and by all the former conceite of pride, and thereby is brought to acknowledge himselfe. He is saide to be Iunoess birde. The Female cōceiueth not vntill she be thze yeares olde: at what time she then beginneth to be so araid in colours: There is noted in this kind both selfloue, as in hir former property: & enuie also, so that she will rather hide away hir dung, than that man should haue profit thereby, being many waies medicinable. Hortentius the Orator killed first y Pecoock that was tasted whither y he was meate meete for a man, yea or no. And there is also a report y Alexander the great, seing once a Pecoock in Indie so meruailed at that sight that by a commaundement giuen, he charged y no man in paine of death, shoulde slea or kill so faire a bird. The Deue and the Pecoock are verrey great friendes.

Of the Perwinckle.

The Perwinckles in Greeke are called *Kokliai*, wherof some be of the Sea: other of flouds, others of the yearth. They are alwaies clothed with one and the same shale. The Poets call this and the Snaile also, *Domiporte*, that is their house cariour. And this is the fable that they father vpon them. When Iupiter hadde bidden all creatures & thinges liuing to a feast or banquet: these kindes of all other made no apperaunce: Iupiter therfore demaundeth the cause or reason of their absence, who gaue him this aunswere. *Quæ domus cara, eadem domus optima.* Which is, that house or mansion place which is most esteemed that we reckon the best. At the which aunswere, Iupiter being stirred, he commaunded them to their owne house or lodge as to perpetuall prison, and that whither soeuer they went, they shoulde carie their House and Home with them vpon their backes.

Of Phœnix the bird.

Phœnix is a bird of Arabie, of marueilous long life, she liueth aboue six hundereth and firtie yeares, and at the last being werie of hir life, goeth to the groaues there, and gathereth

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small

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small shippes and twigs of such kinde of trees as be both extreme whot & odoriferous withal as is Cinomon and such like: and so bestreweeth hir nest, commonly made in the highest firre trees, & next to the Sunne: and flying thither lieth voluntarily in hir nest, abiding both the burning of the spice & Sunne, and therewith is consumed to ashes. And of those ashes animated by the Sunne, and other Planets, ariseth another Phenix, which maintaineth and continueth the kind from time to time. Some haue y opinion that no man euer saw hir eate. She is consecrated to Sol: Plinie sayth that there was one of these brought into the Citie of Rome when Claudius was Censo. The yeare of the Citie. 800.

Of the Pellican.

The Pellican is a bird in Egypt, dwelling amongst the deserts of Nilus. She is saide of Ierome, to rescue those of hir yong which in hir absence haue had their bloud sucked of Serpentes, wherbyon they died. And she reuiuethe them by wounding hir selfe, and pouring into them certaine of hir owne bloud, and so within three dayes, they which were so dead, reuiue & quicken againe. Volateranus saith that that is the Pellicane which Plinie calleth Platea.

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comonly the Shoueler: but other do not here in agræ. This Platea is a birde which flieth to the shellfishes of the water, and eateth hir fill of them, which being made verie tender thzough heate in hir belly: she vomiteth them vp againe that after the shell being once opened she may come by their meate with more ease.

Of the Pearch.

The Pearch in Græke is called *Perke*: with the Germanes *Ein Bersig* with y Frenchmen *Perche*: some think that it is called *Parca* by Antiphrasis, signifying another thing then the worde sheweth. For with whome so ever she is angrie, she woundeth him with hir finnes, or if she can not come by him, they are sure to haue it that are next to hir. There is hereof both Male and Female. But they haue their difference: for the Male hath his finnes red, the Female hath not so. Lonicer sayth that when as the fish *Lucius* is hurte or sore wounded of any other kinde, and can not helpe hir selfe, she seeketh out the Pearch, which so sone as she sees him, she toucheth and suppleth his woundes: and so is she healed. It is a fishe of verie tender meate or flesh. As Ausonius recordeth of hir thus.

Nec te delicias mensarum Parca silebo.

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Amongst

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Amongst the kindes of delicate meates,
the *Perch* I would haue spred:

Whose flesh so soft and morsell sweete
in all feastes is the hed.

Of the Puttock.

The Puttock sayth *Isidore*, got his name
of his soft flight. *Malus* sayth he, is, quasi
mollis, soft of flight. It is one of the rauenuous
sort, making hauock of the small birds. *Tullie*
in his second booke *De natura Deorum* saith,
that the Puttock and the *Rauen* or *Crowe* be
at naturall enmitie together. Insomuch that
one of them (when they may come by them)
breaketh anothers Egges. *Alianus* thinketh
that the Male in this kinde is seldome or neuer
seene. Insomuch that the Female stretching
hirsselfe along and conuersant toward the East
and south, conceiueth so & bringeth forth yong.
They also beare a continuall hatred to y^e *For*.

Of the Pye.

The Pie is reckned *Mars* his bird. It had his
Latin name first of *Pycus* *Saturnes* sonne
which in his prophesying and soothsaying vsed
this birde: as *Ouid* witnesseth. By Greeke
name he is called the *Dkes* griefe, for y^e with
his Bill he pecketh & maketh hollow the *Dke*
with

with such daylie accustoming. In one and the selfe same day he chaungeth his tune.

Of Rhinoceros.

Rhinoceros in Græke is interpreted horned beast or *Monoceron*, and is englished the Vnicorne. Plinie in his. viij. booke saith, that his Horne is set aboue his nostrils. His continuall strife is with the Elephant, & vseth to defend himself thus. Whē he seeth his enimie come, he whetteth his Horne against sharpe stones, & then setteth on: and in his fight wardeth and foyneeth at the Elephant his bellye, the most tender part that he hath, and so rideth him.

Of Rinatrix the Serpent.

Rinatrix is a Serpent which with enuening poysoneth y water, so that into what cleare Fountaine or Riuer he swimmeth, he infecteth it, as Lucane witnesseth.

Rinatrix violator Aquę. &c.

The *Rinatrix* of Serpents kinde
and the poysonous Snake:

With intermedling doth infect
eche Pond and euerie Lake.

Of the Salamander.

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The Salamander as Plinie saith, is like the Lizard in face and countenance. He infecteth the fruites of Trees, and corrupteth the waters so that whosoever drinketh thereof dyeth by and by. He liueth onely in the fire and is nothing hurt through the fire his flame.

Of the Salmon.

The Riuer Rhenus and Rhodanus in this kinde doe alone excell. The fishe it selfe is big and fat. His meate or flesh is red: in taste verie swēte: the Germanes call it Ein Salmen. The Frenchmen Saulmon. Plinie in his. ix. booke and. xviij. Chapter, preferreth hir before all those Sea fishes, which accustome to Aquitania the floud, which are many and great, and reckned daintie.

Of the Scorpion.

The Scorpion is a Serpent of the earth, stinging deadly with his taile and of some is called flatering worme, for faire face shewed and friendly countenance. But if any man come neare hir behinde she payeth him home. Plinie sayth that it bringeth forth yong sometime seauen at once, whereof, the Dam eateth vp five of them, but y other the wisest of them, get about their Mothers backe and buttocks, and

and so bite hir. This kind sleaeth his parents, and hath onely care to reuenge their Brothers quarrell: and in that point Nature well prouided that their should be no great multiplying in so perilous a stocke and kind, Orion when as he had made that boast that the earth shoulde bring forth no suche Monster but he would kill it: the earth it selfe cast vp such a Scorpiō as slue him in the presence of the people with most sharpe sting.

Of the Silkworme.

The Silkworme is the Tree of his braunches worme, by whose web weauing silkes are made. She is called Bombix, for that she leaueth nothing in hir bellie but emptie ayer whilst she is about spinning of hir threede.

Of the Sole.

The Sole Varro calleth Lingulaca, for his great sound. The Frenchemen Sole: It is a kinde of fish all plaine: of verie soft meate or flesh, and easie to digest.

Of the Sow.

The Sow is called Sus, of wroting vp the clots of the yearth with hir beake or snoute. She beareth saith Plinie, sometime foure, sometime

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time five at once, sometime moe, but cannot bring them all wel vp, and therefore eateth vp some of them: & it hath bene sene, that she hath eaten vp all hir broode, saue onely the eldest, whome she most entierly loueth, and him shee feedeth most often, & giueth him oz hir the best teate. As Aristotle saith.

Of the Shoueler.

The Shoueler is called Platalea sayth Tullie, he getteth his meate with flight had to those birds that deeuing downe to the waters to ketch fish, downe themselves, oz if any come out with any pray, he meeteth them & presseth their heades, till they let go that which they haue caught.

Of the Sparrow.

The Sparrow is called Passer a Paruitate, of small oz little quantitie. Tullie in his Diuination saith, that they should be in those kindes that are noted to prognosticate: for saith he, that kinde of diuination which is marked by euent, oz animaduersion, is not naturall but artificiall: & of these some be perceiued to be done by sodain coniecture, as Calcas with Homer, which thzough a certaine number of smal Sparrowes, prophesied and diuined befoze of
the

the Citie of Troie his siege. It is in his kinde very lasciuious and rioting. It flieth in his extremity alwaies to man for helpe. Seuerus the Abbat had a Sparrow, that for feare came flying to rescue him into his handes, & was glad to take meate at his hands, he reaching it him.

Of Stellio.

STellio the starred and speckled beast saith Plinie, liueth most by the dew of Heauen, and spirite of the earth. And all his best iolytie is in counterfayting colours, & yet for all that is venemous.

Of the Swallow.

THE Swallow, saith Aristo. in his fire booke de Animalib⁹, maketh hir nest & breedeth twice in the yeare, and that is done so artificially, as man cannot deuise to better it. Isidore saith, that he is so named for eating his meate as he flieth about in the ayre, or for often turning and retire had to one and the same place. Aristotle saith in the same booke that the eyes of his yong whilest they be tender, being hurt, he fecheth straight waies medicine at the herb Calcedonies hande. She is one of those kinds also that foretell things afterwardes to come. Cecinna a Volateran & Knight in Pompeis campe

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campe when as he had come by certayne Swallows he sent them as messengers befoze of victorie won to all his friends, & that was done with letters tyed about their feete which they caried speedily and roundly.

Of the Swanne.

The Swanne is called the swete singing Birde, for that (as it were in foeted verse) befoze hir death she loveth. In the Shipmens note or rule, the Swan prophecieth lucre & good lucke, as these verses seme to declare.

Cygnus in auspicijs semper letissimus ales

Hunc optant naute quia se non mergit in undis.

A token of good lucke it is
the ioyfull Swan to see
Which hideth not hir selfe in sea
but will with Shipmen bee.

She is fairely feathered & whight, but in flesh most blacke. She is one of those that knowing what uncleanesse commeth by venerie, befoze she goeth to fode, will to the waters to purge and make cleane hir selfe. This is Apolloses birde. There is a fable with y Poets that this Swan was altogether Phaetons loue, & that after y fall of his proud and presumptuous request, he was turned into this kinde of Birde. Pythagoras thought that the soule or spirite of
the

the Swan was immortall, and therfore said he it is, that she loyeth so when as death calleth for hir.

Of the Storke.

There is in the Storke a marueylous pietie or gratitude, which for such paynes taking as there parents had with their yong, when they could not shift for themselves, the yong promise (as in deede they doe) to acquite and recompence the same when their Parents war feeble and can not helpe themselves. Those of Thessalie nourish and maintaine this kind to be rid of Serpents wherewith they be greatly annoyed. Alianus saith that through the benefite of the Goddess perceyuing them to be so kinde as we abouesaide, this kinde in certaine Ilands, were translated into Mankinde. The Image of the Storke in olde time was wont to be printed and grauen in the Kings Scepter & Diademe, to the intent that men should haue eyesight of pietie or gratitude in their Prince so figured and painted. Their chiefeest foode is the Herbe Origanum or Origan.

Of Stockfish.

Stockfish in Greeke is called *Salpe*, with the Germanes Stockfish. Aristotle saith that it

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It is a verie myrte fishe: and which can neuer be well sodden vnlesse it be beaten with a rod or wand. Amongst y Germanes it hath raised a Proverbe, which is, Salpa pelutantior aut lasciuior: More foolish or waton thā a Stockfish: applied to such as haue their mindes set vpon wantonnesse: and which will doe nothing of their owne will vnlesse they be compelled to it. With the Germanes it is after this sort. Er fantasiert ein Stockfish. In the person of this Laurentius Lippi⁹ dalied with a Distich or double verse on this wise.

*Salpa, obscenus ego dicor, nec decoquor vnquam
Ni ferula cedens verbera multa dabis.*

As a muddie Stockfish I am
which neuer will be sod,
Vnlesse she hath good store of stripes
and be beaten with Rod.

Of Taxus or the Badger.

TAXUS, of some Melus, of Melos one of the Isles called Ciclades, which for full & plentifull flæse of woll, is called Melota. This saith Plinie, hath a certaine wilie heade to deuote, and daunt his enemies, the Spannell, & For, for bæing in daunger to be taken in hunting, kkepeth in his breath with constraint had thereof, and in so doing, his flesh and skin pufeth

seth by, and swelleth so, that he being thereby
bitten, feeleth no soze. He is a good prouider for
himself also, and hath a forecast in time & wea-
ther. His house is some hollow Caeue in the
earth, in diuers sorts diuersly wrought: so that
on whatsoeuer side thereof the winde is blus-
tring, he turneth his taile and keepeth off cold,
so from the rest of his bodie, and at the other
contrarie hole, he taketh both ayze and breath.
It is also carefull in laying by store for Win-
ter, both the Hæ and Shee: Insomuch that
when the nipping cold Frosts come (at which
time al liuing things are most hungrie) he fea-
ring the Female to lauish and to be no sparer
of such bittailes as they haue, and fearing least
(if they should so be spent) they should both fa-
mish, stenteth the Female, and giueth hir hir
task, wherewith she being moued and as craft-
tie as he, espying hir time when and how she
may come to the Lawder or Vittaillehouse, he
not espieng hir, finding such opportunitie as
she looketh for, goeth another way to the Vi-
ander and bittailes, and there eateth hir fyll,
and commeth againe stealing and sinketh in-
to his companie without any surmise or sus-
pect had of his part of any such kind of deceit.
The craftie Fore also is his naturall enimie,
who espying him to come forth of his Den or

Cabbadge, hasteneth thither and annoieth the place with filthie excrements.

Of the Tench.

The Tench liueth whereas much Mud and Mire is. The Germanes call it Ein Schlein, which kind of fish vntlesse it be well clesed from such infections as it hath, is very hurtfull. Ausonius calleth it the poore mans dishe, for that in the olde time it was onely the poore mans meate or dishe: of the welthiest men little set by. And in this sentence or verse he seemeth to shew the same.

Quis non & virides vulgi solatia,

Tincas norit?

Who doth not know the Tench to be the poore mans meate or fish

Which to him once bequethed was to be his chiefeft dish.

Of the Tiger.

The Tiger is a beast of most swift foote, or flight, and of all beastes most fierce, named of the Persians arrowe, which they call Tiger, in their phrase of speche. Peraduenture for resemblance herein, their flight may be thought to be both a like. There is a certaine riuer also of that name, one of those foure riuers which

flowe

flowe forth out of Paradise called Gion, and
passeth through Armenie & Mede. The best
increase of the Tiger is in Hircanie & Indie.
He is not onely of most swift pace, but also of
smell. Wherefoze saith Plinie, if that at anie
time hir broode or litter (which is numerouse or
many) be stolen away in hir absence (as then
is the time when as the Huntresmen cometh
by them) the hunter carying them neuer so fast
away by horseback, & with neuer so much hast,
yet at hir returning to hir Nest, when as she
espieheth falshode plaide, she lieth and strapeth
abrode fiercely as she were mad, and with hir
swifte pace and good Smell, she hitteth at the
length into that waye that the Hunter betooke
him, whome he hearing, not farre off, boyling
fiercely, maketh awaye as hastilye as he can,
he letteth one fall downe, and hastineth yet for
all that away as fast as he can. The Dam in
the way finding one of hir Litter, and broode,
goeth with that one home backe againe, and
conueyeth hir to the Nest: that being done, yet
she leauerh not but pursueth after, & cometh
by a nother after the same sorte, & likewise ta-
keth paines with that one home againe. And
so likewise is the huntresman faine to do so more
often, except he be past hir reach or out of perill
of hir, as by ship taking, & the like. The Male
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saith Plinie, hath no regard of his yong. And the same saith also, that there is another waye that some huntelmen beguile hir with, as to bestrew & spæde in the way Glasse, by y which she comming and espying there hir owne shadowe represented, weneru through such sight, that there were of hir yong, and whilst she here thus tarieth long time, deceiuing hir selfe, the Huntelman hieth him alway & so escapeth. Yet to speake a little of hir mildenesse sometime shewen, Diuus Augustus is reported to haue shewen in Rome a Tiger very well tamed and kept in a Caue oꝝ Cabbadge.

Of the Tortesse.

The Tortesse is reckned one amongst the Snaile oꝝ Moynes. Aristotle saith that he hath such harde chaps and iawes that he breaketh stones in sunder, being put in his mouth.

Of the Turtle Dove.

The Turtle done of al foules is most honest and shamefast. She liueth in the toppes of mountaines and in the deserts. She is not fellowlike with man, & conuersant with him as the other kind of doues are. Yet the other doues haue their praise of gratitude & remembraunce of a good turne shewd, & are called after their Epithete

Epithete simple or mild. The reason why they be so is, for that they lacke their bitternesse of gall. Aristo as concerning this last kind saith, that they bring forth .xj. times in y^e yere. There is another kind called the Kingdome very chaste and temperate. And as for the Turtle Dove, hir best praise is in keeping undefiled wedlock (and lesing hir Mate) for hir constant widow-hood. The other Doves also haue bene mans messenger s^otimes to & fro, as at the besieging of Mutina, where they caried Letters tyed to their feete to the Consuls tents through Decius Brutus.

Of the Viper.

The Viper is a kind of most venomous serpent, so named by the Latin word, for that she bringeth forth & deliuereth hir yong with much paine and grieve. For when as hir belly is big, and hir yong ripened, she desiring to be deliuered, (as they also couet to be out of so straight a place) gnawe and eate a way out of their Mothers side, & so with both their great grieve, and most often their Dams destruction, they come out & are borne. Iud. saith that their maner of coniunction is not as others is. But y^e Male being in time of yeare plentiful, & full of seede, to be rid thereof, after their owne and

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natural maner, the Male putteth his head into his mouth, and casteth vp of his seede into his throte: With the which the Female by exceeding great pleasure taken therein, and almost wood or mad therewith, with holding fast, bighteth of the Males heade, and so it cometh to passe that all the whole kind is in all their doings most sharply and painefullye agriued. This kind saith Plinie, liueth in the earths or deepe Crannies, wheras the most part of Serpents liue in rockes of stone, other in the hollownesse of trees. Al winter time it lurketh & is hyd, but as soone as the Sunbeames warme the yearth, she breaketh out, and being dazeled in the eyes through accustoming in the blacke yearth, she by and by seketh after the herbe Fenell, and anoynteth them and so seeth clearly. This kinde is mosse dangerous to aduventure vpon. Politianus saith that Ampicides was killed with the byt of a Viper in Lybia: and with that his so deadly a byt, died oute of hande. Likewise is Orestes reported to haue had the same death, after that he came to himselfe againe.

Of the Vulture.

The Vulture saith Aristotle, buildeth his nest in most high Rockes, so that very seldom

dome

come o2 neuer hir yong are sene. For the which thing a repozte went that Herodotus, Brisons the Rhetoricians Father, thought y this kind came from another world. And his reason was, for that no man could see the Vultur his nest: & yet when they were sene flying, they flewe alwaies by many and great companies. This coueteth and halweth after dead carcasses, & hath a maruious good smel. Their chiefest dainties are fitches. Hermodorus ponticus witnesseth, y the Vultur of al other foules is the simplest, for that that he neuer raueneth o2 destroieth any such kinds of graine as mankinde soweth to nourish him and his. Their smel is so wonderfull, that they will smel (as is reported) any dead carcasse fife hundred miles off.

Of the Weasell.

The Weasel in Greeke is called *Gale*: with the Germanes ein *Wesil*. This is the subtillest amongst the residue of beastes which are by naturall growth small o2 little: And it hath a wonderfull care to keepe and preserve his yong without harne taking and endamaging: Insomuch that he nourseth them whilst they be sucklings, in the neathermost and most hid Crannies o2 Dens of the earth. Of

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this

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this sort three kindes are mentioned: one long like a Lamprey: the other called a Ferret, the thirde called Meles, of some englished the Polcat. This is the greatest and the chiefest enimie y^e Serpents haue: with whom when he encountreth or maketh battaile, he goeth and armerh himselfe with the Herbe Rue, the scent whercof, he knoweth to be most offensive or annoious vnto them. They of the Citie Thebes haue worshipped and done honour to this kinde. This kinde and the Crow beare a naturall grudge the one to the other: as doth the Eagle and the Kings Fisher: the Owle and the lesser sorte of Birdes: as also the Fox and Buttocke: the Horse and the Gryphon: the Dolphin & Whirlepole: the Lamprey, and Conger: the Elephant and little Mouse: the Elephant again and Rhinoceros with his snout so crooked: the Scorpion and Stellio which is so bespeckled: the Salamander and the Snaille: the Frog and the Bee: the Bee and the Wesell: the Bee also and the Swallow: as also againe the Weasell is the chiefest enimie that the Cockatrice hath: the Rat of Indie the greatest enimie that the Aspis hath. And as there is such naturall strife betwene these and such like: so is there againe (in as many kindes as we befoze made mention

tion

tion of) a naturall agréement oꝝ loue made by confederacie of like kindes, oꝝ else those that are not greatly disagreeing oꝝ differing. The Turtle Doue and Parret oꝝ Popiniay take parts and holde together: as also the Chosse and Wodlarcke: the ring Doue & Partrich: the Peacocke and the other common Doues: the liellie Shæpe and the hee Cote: the Jay and Sterne oꝝ Seamew: and many other doe the same, which to rehearse woulde require large volumes.

Of the Whirlepoole.

The Whirlepoole in French is called Baleene. She is a fish of the Sea like a beast: foꝝ whome many strive to haue hir called the Whale: other are at variance to haue hir named Pristix of y^e infinitiue mode of the Greeke verbe Prizein, which is to cut oꝝ seuer, as this is reported to cut the waues of the Sea as she swimmeth: she is of wonderful length. Plinie sayth, as also Aristotle, that she breatheth in the water: which thing they two strive at to be done in the residue of fishes. She giueth hir yong milke by Teate: which thing verie fewe other fishes do. She is often dilled in y^e water: foꝝ the which she often coueteth y^e Sands to refresh hir spirites, and wil there somtimes play:
some

The thirde Booke
sometimes also sleepe a while.

Of the Whale.

The Whale with the Germanes is called the Wallfiche: many of the Latine wyters are at strife to haue hir and Balena al one. Aristo. as likewise Plinie, will haue all those fishes called Cæte which are of y^e greatest sort: and which bring forth yong, and that a perfect and liuing thing so soone as they are deliuered: To speake of the hugenesse or vastnesse of this I neede not: for that euerie traueiler knoweth it. Of hir loue towards hir yong I must somewhat speake. This is the report that goeth of hir: at one time she bringeth forth many: and ouer those many as though they were but one, she is all alike vigilant. The greatest perils that most endamage them are the Sea stormes or tempestes: at these therefore she vseth this knack. She is saide to encompassse them all round about with hir bending bodie, and so as in a Parlour house safely to defende them: of other she is saide to swallow them vp into hir entrayles or belly for a time: and there to kepe them safely: after the broyling of the Sea being once ended she poureth them out againe, and so by this meanes they are without their perill.

Of the Woulfe.

The Woulfe is called Lupus saith Isidore, as if you would say Leopos, footed like the Lyon. It is a most rauinous kinde of Beast, terrible, and astonying a man at his first sight: whereof arose an olde Prouerbe, Lupus in fabula. Signifieng, that there it was best to stay, and to haue no more such talke of him as was talked of befoze. Aristotle saith, that in time of coniunctiō they be most fierce, alwaies wood so long as they haue yong. And the same Autho: also saith, that when they are hunted and put to flight, they cary their yong with them, & in their iourneying they eate of Origan, to sharpe their teeth, which are in a maner like to our Saw. They being in extreme hunger (rather than they should famish) feede hartily vpon yearth and such like grosse matter. Ouid recozdeeth of a pleasure done oꝝ of well deseruing in this kind to two bꝛethzen, Romulus & Remus, whome Amulius their Graundfather sought to haue destroyed. And thus he sheweth the same.

*Venit ad expositos (mirum) Lupa feta gemellos,
quis credat pueris non nocuisse feram.*

A Woulfe with belly big with yong
to two twinnes abiect came

Who

The thirde Booke

who in the world would not haue thought
that these should haue had harme.

Likewise a hœ Woulfe of wonderfull crueltie
is reported at the beheading of Edmond King
of England to haue taken away from the cō-
pany his heade, and to haue p̄serued it long
time without hurt oꝝ blemish.

Of the Worme.

The Worme is called Vermis, quasi Ver-
tens, for complication oꝝ folding had in his
body as it crepeth, some wil haue it called Ver-
mis, for shewing himself first in the springtime
at what time, the whole kinde commeth forth.
As they haue diuers kinds, (although but one
common name) so haue they diuers meanes to
engender. For some arise of rottennes of flesh,
some of corrupt humors, some by drie rotten-
nesse: Again some by meeting had of both
kinds. Wormes are verie wonderfull in their
kinde. One kind which is called the Panlmer
that that maketh hauocke of our fruite in the
Garden oꝝ field: another which bꝛeedeth in the
toppes of Ashes and Oliues, and is in colour
græne: in humoꝝ oꝝ iuice verie poysonous,
and is called Cantharis, another which is cal-
led the Cauler, which eateth out the sides of h̄
leaves of many herbes and especially of Basel.

And

Another which is named Cnips, which eateth through Timber and hauing eaten it through neuer resteth in al one place: wherfoze he hath his Prouerb. Cnips in loco stare non potest. And is properlie applied to men, that be waue- ring and inconstant. And there is a Worme called Ceraustes, which when she hath had hir belly full and eaten inough, engendzeth ano- ther. And there is another which is called the fier Worme, & semeth as it were to be a kinde of Spider: which flyeth by night to the candle- light or flame of the fier, and hath hir pastime so a while, till hir winges be singed or bzent: & after that she hirselle also lacking these, cannot escape, but is also bzent: whose follie hath also raysed vp a Prouerb Pyrausta gaudere gau- dium. The fire worme hath ioyed his ioy: for- lish men pleasure is little and short. The Be- tle also is of the same linage and stock that the Worme is: likewise the Spider both y of the yearth, and that also of the water. This laste is of such nimblenesse that running vpo the water neuer drowneeth noz deaueth, like- wise the Butterflie: out of whose dung Mothes are said to bzæde, with many moe else, which do require longer discourse.

FINIS.

The Conclusion.

AS Vatinius Seruilius in his life time was hated & appoachfully spoken of for that he like a Snail spent all his life time in ease and ydlenesse, without any fruite that he gathered either to better himselfe or others: so contrariwise could Cleanthes the Philosopher well away with labour and painetaking in writing after his sort: & was glad to utter abroad & that was in him best to doe. And as Cleanthes is yet spoken of, not for any great workes of his, or for that he in stile and inditing excelled other: but for that he employed all his endeour to the commendation of others: so haue I (gentle Reader) one as farre behinde Cleanthes, as he was the sect and Geneologie of the Peripatitians, somewhat unlaced or vnripped, some of the Seames of the thirde quarter of Philosophies attire or aray: (for hir whole coate as we reade, hath but thre quarters: the one called Dialectike: the other Morall or Ciuill: the thirde naturall or wonderfull.) Although I haue not shewed thee hir altogether naked which thing Aristotle & others of his sect, as also Albert & Plinie haue done: the sight or shew whereof if thou couerest, I would wish thee to resort to these: For theirs is the fountaine: and mine a small Arme thereof. yet had I rather be an arme eyther of these or of some other as Cleanthes was, then to be nothing at all as was Vatinius. And yet for all this when I had enterprised this, I was not ignorant that Sicconius that ment so wel. had his Catullus: euerie Turnus had his Drances: euerie Cicero had his Salust: & for such his malice is now called Cicero mastix Ciceros whip. Likewise euerie Plaro hath his Xenophon. Marro hath his Dalemon, yea & this Liuer is so whote on fire that the witch and Sorceresse Tyce enuieth & Scilla so amorous a Nimph should

The Conclusion.

Should haue a do with Glaucus oz haue his loue : in-
somuch that she hath infected that Fountaine wher-
in Scylla was woont to wash hir selfe . But let the
Queene take heede least she at the request of Scylla
be not turned into a Sea monster . And let muttring
Mutius take heede least he be serued with the same
lawce . Virgil requited Baius and Meuius . Fur-
ther, let these vnderstande that euerie man is not at
Corinth . Neither can euerie man carrie a Palme oz
Lawrel Cheeke by Cheeke with Dypheus oz Doz-
ceus : neyther yet hath enerye man Harmogenes
Harpe . Tell me, canst thou play after Tellenis tune,
oz haue this to be thy peculiar Prouerbe : Cane ea-
que sunt Tellenis . Sing after Tellenis sort : that
is to say, sing sweetly, oz let vs heare a heauely noise.
No . Let not euery man looke to play and strue with
Tellen oz with Agathon . It shall suffice vs to haue
Philomelus his cunning . And ye Hellycontians, al-
though that Babys come in in place amongst you :
as he did when as Minerva played so sweetely, yet
if he shall disquiet you (as Babys did Minerva)
shame him not with ieasting oz iarring (no moze the
Minerva did) but thinke that his shame is great y-
nough (whatsoeuer he be) if that he playeth a har-
peth ylsaouredly . If God giue him life he may
haue better perfection and ripenesse . And thus much
I had to the learned sort . The other I doe not mis-
trust : for whom principally I was couetous to be-
come this such my trauaile, and will (if I shall see
them thankfull hereafter) moze aboundantly to
their delectation and profite . So that if they haue
any consideration at all, they may be moued at
this the working of God in these such his
inferiour Creatures : who is to
be praysed for euer and
euer . Amen .

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noster Row at
the Starre

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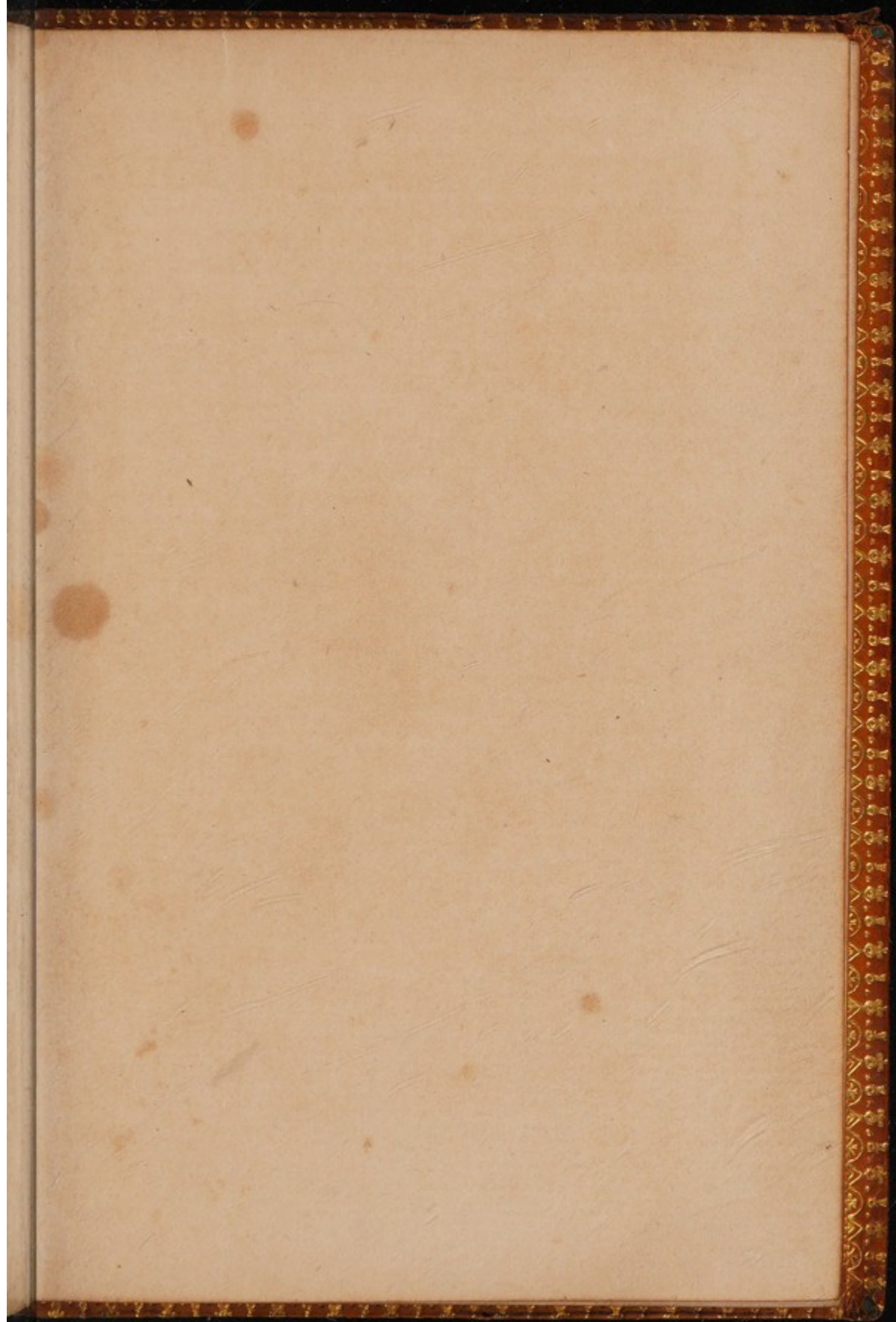
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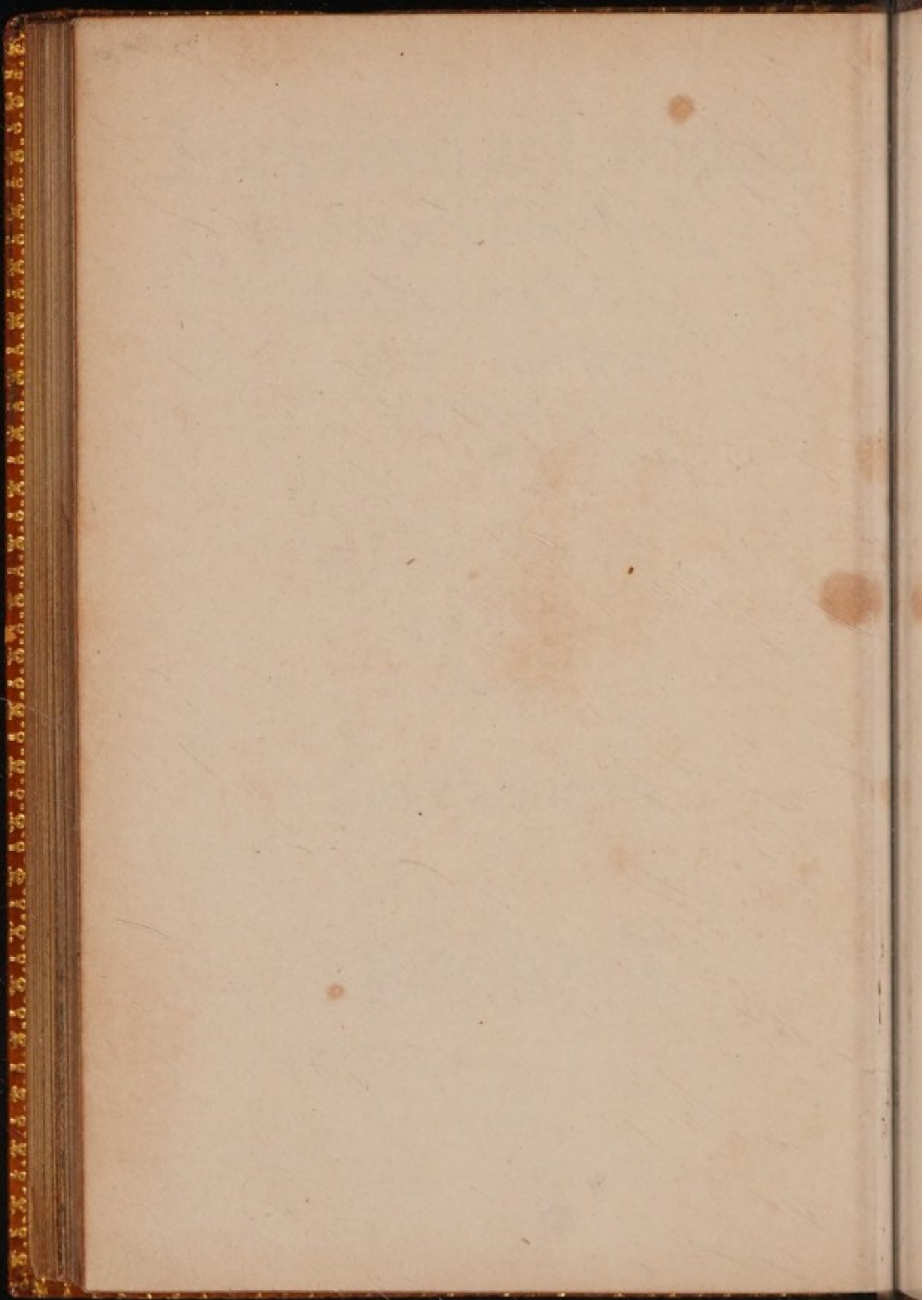
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Cum Priuilegio.







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