

Heinrich Cornelius Agrippa: *Of Occult Philosophy*, Book I. (part 1)

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Heinrich Cornelius Agrippa (1486-1535) is the most influential writer of Renaissance esoterica, and indeed all of Western occultism. His *de occulta philosophia* appeared in three books. Written from 1509 to 1510 (he would have been 23 at the time), it circulated widely in manuscript form, and was eventually printed in 1533. It is a "systematic exposition of ... Ficinian spiritual magic and Trithemian demonic magic (and) ... treatised in practical magic" (I. P. Couliano in *Hidden Truths* 1987, p. 114).

Without doubt, this book should be at the top of any required reading list for those interested in Western magic and esoteric traditions. In his [Mysteriorum Libri](#), John Dee makes frequent mention of Agrippa's book, to the extent that he seems almost to have memorized it. Portions of Agrippa's work are also frequently found appended to magical manuscripts or even liberally merged with the text.

In 1801 Agrippa's text, in a slightly abridged form, was shamelessly plagiarized and published as his own work by Frances Barrett (*The magus, or Celestial intelligencer*, London 1801). This work can still be found in print. The latter was in turn plagiarized and published as his own work by L.W. de Laurence (*The Great Book of Magical Art, Hindoo Magic & Indian Occultism*, (Chicago, 1915)!

The translator was probably John French, not J. Freake; cf. Ferguson, I, 13 and DNB.

This edition is a transcription of the Gregory Moule edition (Moule: London, 1651.) Text in [] added by JHP, primarily to facilitate searches, but also includes some corrections based on the original Latin (Leiden: E.J. Brill, 1992.) Note the Willis F. Whitehead edition (Chicago, Hahn & Whitehead, 1898) was used in the initial stages of this transcription, but it was found to be less accurate, so I went back and redid the transcription to reflect the earlier edition. His editorial efforts, aside from modernizing spelling, mainly consists of substituting euphemisms for sexual references or deleting them entirely (for examples see chapters 15 and 16).

The Hebrew lettering in the English edition is full of errors; therefore I have used the Latin Edition (Leiden: E.J. Brill, 1992) to restore these per Agrippa's original intent. Unfortunately, this does not help track errors propagated from the defects in the early English editions.

For the drawings I have relied on the 1533 Köln (Cologne) Latin edition.

You will need a [Hebrew font](#) installed to read some parts of this book.

THREE BOOKS
OF
Occult Philosophy,
WRITTEN BY
Henry Cornelius Agrippa,
OF
NETTESHEIM,
Counsellor to CHARLES the Fifth,
EMPEROR of Germany:
AND
Iudge of the Prerogative Court.

Translated out of the Latin into the
English tongue, By *J.F.*



London: Printed by *R.W.* for *Gregory Moule*, and are to
be sold at the Sign of the three Bibles neer the
West-end of *Pauls*. 1651.

BOOK ONE - NATURAL MAGIC

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The life of Henry Cornelius Agrippa, Knight.



Henry Cornelius Agrippa, Descended from a noble Family of *Netteshim* in *Belgia*, Doctor of the LAws and Physick [medicine], Master of the Rols, and Judge of the spirituall Court, from his youth he applyed his minde to learning, and by his happy wit obtained great knowledge in all Arts and Sciences; afterwards also he followed the Army of the Princes, and for his valor was created Knight in the Field; when je was by these means famous for learning and Arms about 1530. He gave his minde to writing, and composed three Books *Of Occult Philosophy*; afterward an Invective or Cynicall declamation of the uncertainty and vanity of all things, in which he teacheth that there is no certainty in any thing, but in the solid words of God, and that, to lie hid in the eminency of Gods word; he also wrote an History of the double Coronation of the Emperor *Charls*, and also of the excellency of the feminine sexe, and of the apparitions of spirits; but seeing that he published commentaries on the *Ars Brevis* of *Raymundus Lully* [Ramon Llull], and was very much addicted to Occult Philosophy and Astrology, there were those who thought that he enjoyed commerce with devils, whom notwithstanding he confuted in his published Apology, and shewed, that he kept himself within the bounds of Art, 1538, He wrote many learned orations, which manifest to all the excellency of his wit; but especially ten; the first on *Platoes* Benquet, uttered in the *Academy* of *Tricina* containing the praise of Love; the second on *Hermes Trismegistus*, and of the power and wisdom of God; the third for one who was to receive his degree of Doctor; the fourth for the Lords of *Metz*, when he was chosen their Advocate, Syndice and Orator; the fifth to the Senate of *Luxenburg*, for the Lords of *Metz*; The sixth to salute the Prince and Bishop thereof, written for the Lords of *Metz*; the seventh to salute as noble man, written likewise for the Lords of *Metz*; the eighth for a certain kinsman of his, a *Carmelite*, made Bachelor of Divinity, when he received his regency at *Paris*; the ninth for the son of *Cristiern* King of *Denmary*, *Norway*, and *Sweden*, delivered at the coming of the Emperor; the tenth at the Funerall of the Lady *Margret*, Princess of *Austria* and *Burgundy*; he wrote also a Dialogue concerning man, and a Declamation of a disputable opinion concerning originall sin to the Bishop of *Cyrene*; an Epistle to *Michael de Arando* Bishop of *Saint Paul*; a complaint upon a calumny not proved, Printed at *Strasburg* 1539. and therefore by these monuments published, the name of *cornelius* for his variety of Learning was famous, not only amongst the *Germanes*, but also other Nations; for *Momus* himself carpeeth at all amongst the gods; amongst the Heroes, *Hercules* hunteth after Monsters; amongst divels [devils] *Pluto* the king of hell is angry with all the ghosts;

amongst Philosophers *Democritus* laugheth at all things, on the contrary *Heraclitus* weepeth at all things; *Pirrhias* is ignorant of all things, and *Aristotle* thinketh he knoweth all things; *Diogenes* contemneth all things; this *Agrippa* spareth none, he contemneth, knows, is ignorant, weeps, laught, is angry, pursueth, carps at all things, being himself a Philosopher, a Demon, an Heroes [hero], a god, and all things.



**To my most honorable, and no less learned Friend, *Robert Childe*,
Doctor of Physick.**



SIR! Great men decline, mighty men may fall, but an honest Philosopher keeps his station for ever. To your self therefore I crave leave to present, what I know you are able to protect; not with sword, but by reason; & not that only, but what by your acceptance you are able to give a lustre to. I see it is not in vain that you have compassed Sea and Land, for thereby you have made a Proselyte no of another but if your self, by being converted from vulgar, and irrational incredulities to the rational embracing of the sublime, Hermeticall, and Theomagicall truths. You are skilled in the one as if *Hermes* had been your Tutor; have insight in the other, as if *Agrippa* your Master. Many transmarine Philosophers, which we only read, you have conversed with: many Countries, rarities, and antiquities, which we have only heard of, and admire, you have seen. Nay you have not only heard of, but seen, not in Maps, but in *Rome* it self the manners of *Rome*. there you have seen much Ceremony, and little Religion; and in the wilderness of *New England*, you have seen amongst some, much Religion, and little Ceremony; and amongst others, I mean the Natives thereof, neither Ceremony, nor Religion, but what nature dictates to them. In this there is no small variety, and your observation not little. In your passage thither by Sea, you have seen the wonders of God in the Deep; and by Land, you have seen the astonishing works of God in the unaccessible Mountains. You have left no stone unturned, that the turning thereof might conduce to the discovery of what was Occult, and worthy to be known. It is part of my ambition to let the world know that I honor such as your self, & my learned friend, & your experienced fellow-traveller, Doctor *Charlet*, who have, like true Philosophers neglected your worldly advantages to become masters of that which hath now rendred you both truly honorable. If I had as many languages as your selves, the rhetoricall and patheticall expressions thereof would fail to signifie my estimation of, and affections towards you both. Now *Sir!* as in reference to this my translatoin, if your judgement shall finde a deficiency therein, let your candor make a supply thereof. Let this Treatise of Occult Philosophy coming as a stranger amongst the English, be patronized by you, remembering that you your self was once a stranger in the Country of its Nativity. This stranger I have dressed in an English garb; but if it be not according to the fashion, and therefore ungrateful to any, let your approbation make it the mode; you know strangers most commonly induce a fashion, especially if any once begin to approve of their habit. Your approbation is that which will stand in need of, and which will render me,

SIR,
Most obligedly yours,
J. F.

*Pragmatick Schoolmen, men made up of pride,
And rayling Arguments, who truth deride,
And scorn all else but what your selves devise,
And think these high-learned Tracts to be but lies,
Do not presume, unless with hallowed hand
To touch these books who with the world shall stand;
The are indeed mysterious, rare and rich,
And far transcend the ordinary pitch.*

Io. Booker.

[Cornelius Agrippa] To the Reader.

I do not doubt but the Title of our book of Occult Philosophy, or of Magick, may by the rarity of it allure many to read it, amongst which, some of a crasie [crazy, disordered] judgement, and some that are perverse will come to hear what I can say, who, by their rash ignorance may take the name of Magick in the worse sense, and though scarce having seen the title, cry out that I teach forbidden Arts, sow the seed of Heresies, offend pious ears, and scandalize excellent wits; that I am a sorcerer, and superstitious and divellish [devilish], who indeed am a Magician: to whom I answer, that a Magician doth not amongst learned men signifie a sorcerer, or one that is superstitious or divellish [devilish]; but a wise man, a priest, a prophet; and that the Sybils were Magicianesses, & therefore prophecyed most cleerly of Christ; and that Magicians, as wise men, by the wonderful secrets of the world, knew Christ, the author of the world, to be born, and came first of all to worship him; and that the name of Magicke was received by Phylosophers [philosophers], commended by Divines, and not unacceptable to the Gospel. I believe that the supercilious censors will object against the Sybils, holy Magicians and the Gospel it self sooner then receive the name of Magick into favor; so conscientious are they, that neither Apollo, nor all the Muses, nor an Angel from Heaven can redeem me from their curse. Whom therefore I advise, that they read not our Writings, nor understand them, nor remember them. For they are pernicious, and full of poyson [poison]; the gate of Acheron is in this book; it speaks stones, let them take heed that it beat not out their brains. But you that come without prejudice to read it, if you have so much discretion of prudence, as Bees have in gathering honey, read securely, and believe that you shall receive no little profit, and much pleasure; but if you shall find any things that may not please you, let them alone and make no use of them, for I do not approve of them, but declare them to you; but do not refuse other things, for they that look into the books of Physicians, do together with antidotes and medicines, read also poysons [poisons]. I confess that Magick it self teacheth many superfluous things, and curious prodigies for ostentation; leave them as empty things, yet be not ignorant of their causes. But those things which are for the profit of man, for the turning away of evil events, for the destroying of sorceries, for the curing of diseases, for the exterminating of phantasmes, for the preserving of life, honor, or fortune, may be done without offense to God, or injury to Religion, because they are, as profitable, so necessary. But I have admonished you, that I have writ many things, rather narratively then affirmatively; for so it seemed needful that we should pass over fewer things following the judgments of

Platonists, and other Gentile Philosophers when they did suggest an argument of writing to our purpose; therefore if any error have been committed, or any thing hath been spoken more freely, pardon my youth; for I wrote this being scarce a yong [young] man, that I may excuse my self, and say, whilst I was a child, I spake as a childe, and I understood as a child, but being become a man, I retracted those things which I did being a boy, and in my book of the vanity and uncertainty of Sciences I did for the most part retract this book. But here haply you may blame me again, saying, Behold thou being a youth didst write, and now being old hast retracted it; what therefore hast thou set forth? I confess whilst I was very yong [young], I set upon the writing of these books, but, hoping that I should set them forth with corrections and enlargements, and for that cause I gave them to Tritemius [Trithemius] a Neapolitanian Abbot, formerly a Spanhemensian, a man very industrious after secret things. But it happened afterwards, that the work being intercepted, before I finished it, it was carryed about imperfect, and impolished, and did fly abroad in Italy, in France, in Germany through many mens hands, and some men, whether more impatiently, or imprudently, I know not, would have put it thus imperfect to the press, with which mischeif [mischief], I being affected, determined to set it forth my self, thinking that there might be less danger if these books came out of my hands with some amendments, thwn to come forth torn, and in fragments out of other mens hands. Moreover, I thought it no crime if I should not suffer the testimony of my youth to perish. Also we have added some Chapters, and we inserted many things, which did seem unfit to pass by, which the curious Reader shall be able to understand by the inequality of the very phrase; for we were unwilling to begin the work anew, and to unravell all that we had done, but to correct it, and put some flourish upon it. Wherefore now I pray thee, Curteous [courteous] Reader, again, weigh not these things according to the present time of setting them forth, but pardon my curious youth, if thou shalt findd any thing in them that may displease thee.

When Agrippa first wrote his Occult Philosophy he sent it to his friend Trithemius, an Abbot of Wurtzburg, with the ensuing letter. Trithemius detained the messenger until he had read the manuscript and then answered Agrippa's letter with such sound advice as mystics would do well to follow for all time to come. Trithemius is known as a mystic author and scholar.



To R. P. D. Iohn Trithemius, an Abbot of Saint James in the Suburbs of Herbipolis, Henry Cornelius Agrippa of Nettesheym sendeth greeting.

When I was of late (most reverend Father) for a while conversant with you in your Monastery of *Herbipolis*, we conferred together of divers things concerning Chymistry [chemistry], Magick, and Cabalie [Kabbalah], and of other things, which as yet lye [lie] hid in Secret Sciences, and Arts; and then there was one great question amongst the rest, why Magick, whereas it was accounted by all ancient Philosophers the chiefest Science, & by the ancient wise men, & Priests was always held an great veneration, came at last after the beginning of the Catholike [Catholic] Church to be alwaies odious to, and suspected by the holy Fathers, and then exploded by Divines, and condemned by sacred Canons, and moreover by all laws, and ordinances forbidden. Now the cause, as I conceive is no other then this, *viz.* because by a certain fatall depravation of times, and men, many false Philosophers crept in, and these under the name of Magicians, heaping together through various sorts of errors and factions of false Religions, many cursed superstitions and dangerous Rites, and many wicked Sacrileges, out of Orthodox Religion, even to the perfection of nature, and

destruction of men, and injury of God, set forth very many wicked, and unlawfull books, such as we see carryed about in these dayes, to which they have by stealth prefixed the most honest name, and title of Magick. They therefore by this sacred title of Magick, hoped to gain credit to their cursed and detestable fooleries. Hence it is that this name of Magick, formerly honorable, is now in these dayes become most odious to good and honest men, and accounted a Capital crime, if any one dare profess himself to be a Magician, either in Doctrine or works, unless haply some certain old dotting woman, dwelling in the Country, would be believed to be skilful, and have a Divine power, that (as saith *Apuleius*) she can throw down the Heaven, lift up the earth, harden fountains, wash away mountains, raise up Ghosts, cast down the Gods, extinguish the Stars, illuminate hel [hell], or as *Virgil* sings,

*She'l promise by her charms to cast great cares,
Or ease the minds of men, and make the Stars
For to go back, and rivers to stand still,
And raise the nightly ghosts even at her will,
To make the earth to groan, and trees to fall
From the mountains -----*

Hence those things, which *Lucan* relates of *Thessala* the Magicianess, and *Homer* of the omnipotency of *Circe*, whereof many I confess are as well of a fallacious opinion, as a superstitious diligence, & pernicious labor, as when they cannot come under a wicked Art, yet they presume they may be able to cloak themselves under that venerable title of Magick. Since then these things are so, I wondered much, and was not less angry, that as yet there hath been no man, who did challenge this sublime and sacred discipline with the crime of impiety, or had delivered it purely and sincerely to us, since I have seen of our modern writers *Roger Bacon*, *Robert* [of York,] an English man, *Peter Apponus* [i.e. Peter de Abano], *Albertus* [Magnus] the *Teutonich*, *Arnoldas de villa Nova*, *Anselme the Parmensian*, [Picatrix the Spaniard](#), *Cicclus Asculus* of *Florence*, and many others, but writers of an obscure name, when they promised to treat of Magick, do nothing but irrationall toies [toys], and superstitions unworthy of honest men. Hence my spirit was moved, and by reason partly of admiration, and partly of indignation, I was willing to play the Philosopher, supposing that I should do no discommendable work, who have been always from my youth a curious, and undaunted searcher for wonderfull effects, and operations full of mysteries; if I should recover that ancient Magick the discipline of all wise men from the errors of impiety, purifie [purify] and adorn it with its proper lustre, and vindicate it from the injuries of calumniators; which thing, though I long deliberated of it in my mind, yet never durst as yet undertake, but after some conference betwixt us of these things at *Herbipolis*, your transcending knowledge, and learning, and your ardent adhortation put courage, and boldness into me. There selecting the opinions of Philosophers of known credit, and purging the introduction of the wicked (who dissemblingly, with a counterfeited knowledge did teach, that traditions of Magicians must be learned from very reprobate books of darkness, as from institutions of wonderfull operations) and removing all darkness, have at last composed three compendious books of Magick, and titled them *Of Occult Philosophy*, being a title less offensive, which books I submit (you excelling in the knowledge of these things) to your correction and censure, that if I have wrote any thing which may tend either to the contumely of nature, offending God, or injury of Religion, you may condemn the error; but if the scandal of impiety be dissolved and purged, you may defend the tradition of truth; and that you would do so with these books, and Magick it self, that nothing may be concealed which may be profitable, and nothing approved of which cannot but do hurt, by which means these three books having passed your examination with approbation, may at length be thought worthy to come forth with good success in publike [public], and may not be afraid to come under the censure of posterity.

Farewell, and pardon these my bold undertakings.

John Trithemius, Abbot of Saint James of Herbipolis, formerly of Spanhemia, to his Henry Cornelius Agrippa of Nettesheim, health and love.

Your work (most renowned *Agrippa*) Entitled *Of Occult Phylosophy*, which you have sent by this bearer, to me to be examined, with how much pleasure I received it, no mortall tongue can express, nor the pen of any write; I wondrous [wondered] at your more then vulgar learning, That you being so yong should penetrate into such secrets as have been hid from most learned men, and not only cleerly, and truly, but also properly, and elegantly set them forth. Whence first I give you thanks for your good will to me, and if I shall ever be able, I shall return you thanks to the utmost of my power; Your work, which no learned man can sufficiently commend, I approve of. Now that you may proceed toward higher things, an you have begun, and not suffer such excellent parts of wit to be idle, I do with as much earnestness as I can advise, intreat, and beseech you, that you would exercise your self in laboring after better things, and demonstrate the light of true wisdom to the ignorant, according as you your self are divinely enlightened; neither let the consideration of idle vain fellows withdraw you from your purpose; I say of them, of whom it said, The wearyed Ox treads hard, Whereas no man, to the judgement of the wise, can be truly learned, who is sworn to the rudiments of one only faculty; But you hath God gifted with a large, and sublime wit, not that you should imitate Oxen, but birds; neither think it sufficient that you stay about particulars, but bend your minde confidently to universals; for by so much the more learned any one is thought, by how much fewer things he is ignorant of. Moreover your wit is fully apt to all things, and to be rationally employed, not in a few, or low things, but many, and sublimer. Yet this one rule I advise you to observe, that you communicate vulgar secrets to vulgar friends, but higher and secret to higher, and secret friends only. Give Hay [hay] to an Ox, Sugar to a Parrot [parrot] only; understand my meaning, least you be trod under the Oxens feet, as oftentimes it falls out. Farewell my happy friend, and if it lye in my power to serve you, command me, and according to your pleasure it shall without delay be done; also, let our friendship increase daily; write often to me, and send me some of your labors I earnestly pray you. Again farewell.

From our Monastery of *Peapolis*,
the 8. day of *April*, An. M.D.X.

In January, 1581, Agrippa wrote from Mechlin to Kermann of Wied, Archbishop of Cologne, to whom he dedicated his *Occult Philosophy*. In this letter he says: "Behold! amongst such things as were closely laid up -- the books *Of Occult Philosophy, or of Magic*" "a new work of most ancient and abstruse learning;" "a doctrine of antiquity, by none, I dare say, hitherto attempted to be restored." "I shall be devotedly yours if these studies of my youth shall by the authority of your greatness come into knowledge," "seeing many things in them seemed to me, being older, as most profitable, so most necessary to be known. You have therefore the work, not only of my youth but of my present age," "having added many things."



To the Reverend Father in Christ, and most Illustrious Prince, Hermannus, Earl of Wyda, by the Grace of God Archbishop of the holy Church of Colonia, Prince Elector of the holy Romane Empire, and Chief Chancellor through Italy, Duke of Westphalia, and Angaria, and descended of the Legate of the holy Church of Rome, one of the Vicar Generals Court, Henry Cornelius Agrippa of Nettes-heyem, sendeth greeting.



Such is the greatness of your renowned fame (most reverend, and Illustrious Prince) such is the greatness of your vertues, and splendor of learning, and frequent exercise of the best learning, and grave oration, with solid prudence, and elegant readines of speaking, knowledge of many things, constant Religion, and commendable conditions, with which you are endowed beyond the common custom of others; I say nothing of those ancient monuments of your eminent nobility, the treasures of your riches, both old, and new, the largness of your dominion, the ornaments of the sacred dignities, with the excellency whereof you excel, together with the comely form, and strength of the body. Through all these things be very great, yet I esteem you far greater then all these, for those your Heroick, and super-illustrious vertues, by which you truly have caused that by how much the more any one is learned, & loves vertue, so much the more he may desire to insinuate himself into your favor, whence I also am resolved that your favor shall be obtained by me, but after the manner of the people of *Parthia*, *i.e.* not without a present, which custom of saluting Princes, is indeed derived from the Ages of the Ancients, unto these very times, and still we see it observed. And when I see certain other very learned men to furnish you with fair, and great presents of their learning, least I only should be a neglecter of your worship and reverence, I durst not apply my self with empty hands to your greatness. Now being thoughtfull, and looking about in my study to see what present I should bestow upon such an Illustrious Prince, behold! amongst such things are were closely laid up, the books *Of Occult Philosophy, or of Magick*, presently offered themselves, such as I attempted to write whilst I was very yong, and now many yeers being past, as it were forgetting them, have neglected to perfect them; I presently made hast as it were to pay my vows, to present them to your honor to compleat them. Truly I was perswaded that I could give nothing more acceptable to you, then a new work of most ancient and abstruse learning; I say a work of my curious youth, but a doctrine of antiquity, by none I dare say hitherto attempted to be restored. Yet my works are not wrote to you, because they are worthy of you, but that they might make a way open for me to gain your favor. I beseech you, if it may be, let them be excused by you. I shall be devotedly yours, if these studies of my youth shall by the authority of your greatness come into knowledge, envy being chased away by the power of your worthiness, there remain the memory of them to me, as the fruit of a good conscience, seeing many things in them seemed to me, being older, as most profitable, so most necessary to be known. You have therefore the work, not only of my youth, but of my present Age, for I have corrected many Errataes of the work of my yuth, I have inserted many things in many places, and have added many things to many Chapters, which may easily be perceived by the inequality of the stile [style]; and so shall you know that I shall all my life be devoted to your pleasure. Farewell most happy Prince of happy *Colonia*.

From Mechlinia, Anno M.D.XXXI. In the moneth of January.



Here is the outside, and the inside of Philosophy; but the former without the latter is but an empty flourish; yet with this alone most are satisfied. To have a bare notion of a Diety, to apprehend some motions of the Celestials, together with the common operations thereof, and to conceive of some Terrestrial productions, is but what is superficial, and vulgar; But this is true, this is sublime, but *Occult Philosophy*; to understand the mysterious influences of the intellectuall world upon the Celestial, and of both upon the Terrestiall; and to know how to dispose, and fit our selves so, as to be capable of receiving those superiour operations, whereby we may be enabled to operate wonderfull things, which indeed seem impossible, or at least unlawfull, when as indeed they may be effected by a naturall power, and without either offence to God, or violation of Religion. To defend Kingdoms, to discover the secret counsels of men, to overcome enemies, to redeem captives, to increase riches, to procure the favor of men, to expell diseases, to preserve health, to prolong life, to renew youth, to foretell future events, to see and know things done many miles off, and such like as these, by vertue of superior influences, may seem things incredible; Yet read but the ensuing Treatise, and thou shalt see the possibility thereof confirmed both by reason, and example. I speak now to the judicious, for as for others, they neither know, nor believe, nor will know any thing, but what is vulgar, nay they think, that beyond this there is scarce any thing knowable; when as indeed there are profound mysteries in all beings, even from God in the highest heavens, to the divels [devils] in the lowest hell; Yea in very numbers, names, letters, characters, gestures, time. place, and such like, all which are by this learned Author profoundly discussed. I cannot deny but in this his work there is much superstition, and vanity. But remember that the best Gold must have the greatest allowance; consider the time of darkness, and of his youth, when, the place where, and the things which he harh discovered and wrote, and thou wilt rather admire his solidity, then condemn his vanity. Gold hath much blackness adgearing to it assoon as it is taken out of the earth. Mysterious truths do not presently shine like rayes of the Sun assoon as they are recovered from a long darkness, but are clouded with some obscurity. Nay I will say but this *Agrippa* might obscure these mysteries like an Hermeticall Philosopher, on purpose, that only the sons of Art might understand them. He perhaps might mix chaffe with his wheat, that quick-sighted birds only might find it out, and not swine trample it underfoot.

From saying much as touching the excusing, or commending this Author, I am already prevented; For at the beginning and ending of this book there are several Epistles of his own to others, wherein he excuseth what may be excepted against him; and of others to him sufficiently commending what is praise worthy in him; to which may be added that honorable testimony given to him by the author of that most witty, & sublime *The-anthroposophia Theo-magica*, [*Anthroposophia Theomagica* by Thomas Vaughan] lately set forth. All that I shall say to perswade thee to read this book, is but to desire thee to cast thine eye upon the Index of the Chapters contained therein, which is at the end thereof: [[Book 1](#), [Book 2](#), [Book 3](#)] and thou shalt therein see such variety of wonderful subjects, that at the sight thereof thou wilt be impatient till thou hast read them. I shall crave leave now to speak one word for my self. If this my translation shall neither answer the worth of the Author, or expectation of the reader; consider that the uncuothness of the Authors stile [style] in many places, the manifold Errata's, as well literall, as those in respect of Grammatical construction, may happily occasion some mistakes in this my translation. Yet notwithstanding, I hope I have, though without much

elegancy (which indeed the matter would not bear) put it into as intelligible an English phrase as the original would afford. As for the terms of art, which are many, divers of them would not bear any English expression, therefore I have expressed them in Latinisms or Grecisms, according as I have found them. I hope an Artist will be able to understand them; as for Errata's, as I cursorily read over the book, I observed these as you see mentioned. If thou shalt meet with any more, as it is possible thou mayst, be thou candid, and impute them to the Printers mistake; for which, as also for taking in the best sense, what here I present thee withall, thou shalt for ever oblige thy friend,

J. F.

[Errata omitted since they are incorporated into this edition.]



Three Books of Occult Philosophy, or of

Magick; Written by that Famous Man

Henry Cornelius Agrippa, Knight,

And Doctor of both Laws, Counsellor to
Cæsars Sacred Majesty, and Judge of the
Prerogative Court.

BOOK I.

Chap. i. How Magicians Collect vertues from the three-fold World, is declared in these three Books.



Seeing there is a three-fold World, Elementary, Celestiall, and Intellectual, and every inferior is governed by its superior, and receiveth the influence of the vertues thereof, so that the very original, and chief Worker of all doth by Angels, the Heavens, Stars, Elements, Animals, Plants, Metals, and Stones convey from himself the vertues of his Omnipotency upon us, for whose service he made, and created all these things: Wise men conceive it no way irrationall that it should be possible for us to ascend by the same degrees through each World, to the same very originall World it self, the Maker of all things, and first Cause, from whence all things are, and proceed; and also to enjoy not only these vertues, which are already in the more excellent kind of things, but also besides these, to draw new vertues from above. Hence it is that they seek after the vertues of the Elementary world, through the help of Physick [=medicine], and Naturall Philosophy in the various mixtions of Naturall things, then of the Celestiall world in the Rayes, and influences thereof, according to the rules of Astrologers, and the doctrines of Mathematicians, joyning the Celestiall vertues to the former: Moreover, they ratifie and confirm all these with the powers of divers Intelligencies, through the sacred Ceremonies of Religions. The order and process of all these I shall endeavor to deliver in these three Books: Whereof the forst contains naturall Magick, the second Celestiall, and the third Ceremoniall. But I know not whether it be an unpardonable presumption in me, that I, a man of so little judgement and learning, should in my very youth so confidently set upon a business so difficult, so hard, and intricate as this is. Wherefore, whatsoever things have here already, and shall afterward be said by me, I would not have any one assent to them, nor shall I my self, any further then they shall be approved of by the Universall Church, and the Congregation of the Faithfull.

Chap. ii. What Magick is, What are the Parts thereof, and how the Professors thereof must be Qualified.

Magick is a faculty of wonderfull vertue, full of most high mysteries, containing the most profound Contemplation of most secret things, together with the nature, power, quality, substance, and vertues thereof, as also the knowledge of whole nature, and it doth instruct us concerning the differing, and agreement of things amongst themselves, whence it produceth its wonderfull effects, by uniting the vertues of things through the application of them one to the other, and to their inferior sutable subjects, joyning and knitting them together thoroughly by the powers, and vertues of the superior Bodies. This is the most perfect and chief Science, that sacred and sublimer kind of Phylosophy [philosophy], and lastly the most absolute perfection of all most excellent Philosophy. For seeing that all regulative Philosophy is divided into Naturall, Mathematicall, and Theologicall: (Naturall Philosophy teacheth the nature of those things which are in the world, searching and enquiring into their Causes, Effects, Times, Places, Fashions, Events, their Whole, and Parts, also

*The Number and the Nature of those things,
Cal'd Elements, what Fire, Earth, Aire forth brings:
From whence the Heavens their beginnings had;
Whence Tide, whence Rainbow, in gay colours clad.
What makes the Clouds that gathered are, and black,
To send forth Lightnings, and a Thundring crack;
What doth the Nightly Flames, and Comets make;
What makes the Earth to swell, and then to quake:
What is the seed of Metals, and of Gold
What Vertues, Wealth, doth Nature's Coffers hold.*

All these things doth naturall Philosophy, the viewer of nature contain, teaching us according to *Virgil's* Muse.

-----*Whence all things flow,
Whence Mankind, Beast; whence Fire, whence Rain, and Snow,
Whence Earth-quakes are; why the whole Ocean beats
Over his Banks, and then again retreats;
Whence strength of Hearbs [herbs], whence Courage, rage of Bruits [brutes],
All kinds of Stone, of Creeping things, and Fruits.*

But Mathematicall Philosophy teacheth us to know the quantity of naturall Bodies, as extended into three dimensions, as also to conceive of the motion, and course of Celestiall Bodies.

-----*As in great hast [haste],
What makes the golden Stars to march so fast;
What makes the Moon sometimes to mask her face,
The Sun also, as if in some disgrace.*

And as *Virgil* sings,

*How th' Sun doth rule with twelve Zodiack Signs,
The Orb thats measur'd round about with Lines,
It doth the Heavens Starry way make known,
And strange Eclipses of the Sun, and Moon.
Arcturus also, and the Stars of Rain,
The Seaven Stars likewise, and Charles his Wain,
Why Winter Suns make tow'rds the West so fast;
What makes the Nights so long ere they be past?*

All which is understood by Mathematicall Philosophy.

-----*Hence by the Heavens we may foreknow
The seasons all; times for to reap and sow,
And when 'tis fit to launch into the deep,
And when to War, and when in peace to sleep,
And when to dig up Trees, and them again
To set; that so they may bring forth amain.*

Now Theologicall Philosophy, or Divinity, teacheth what God is, what the Mind, what an Intelligence, what an Angel, what a Divell [devil], what the Soul, what Religion, what sacred Institutions, Rites, Temples, Observations, and sacred Mysteries are: It instructs us also concerning Faith, Miracles, the vertues of Words and Figures, the secret operations and mysteries of Seals, and as *Apuleius* saith, it teacheth us rightly to understand, and to be skilled in the Ceremoniall Laws, the equity of Holy things and rule of Religions. But to recollect my self) these three principall faculties Magick comprehends, unites, and actuates; deservedly therefore was it by the Ancients esteemed as the highest, and most sacred Philosophy. It was, as we find, brought to light by most sage Authours [authors], and most famous Writers; amongst which principally *Zamolxis* and *Zoroaster* were so famous, that many believed they were the inventors of this Science. Their track [footsteps] *Abbaris* the *Hyperborean*, *Charmondas*, *Damigeron*, *Eudoxus*, *Hermippus* followed: there were also other eminent, choice men, as *Mercurius Tresmegistus* [Trismegistus], *Porphyrius* [Porphyry], *Iamblicus* [Iamblichus], *Plotinus*, *Proclus*, *Dardanus*, *Orpheus* the Thracian, *Gog* the Grecian, *Germa* the Babilonian [Babylonian], *Apollonius* of Tyana, *Osthanes* also wrote excellently in this Art; whose Books being as it were lost, *Democritus* of Abdera recovered, and set forth with his own Commentaries. Besides *Pythagoras*, *Empedocles*, *Democritus*, *Plato*, and many other renowned Philosophers travelled far by Sea to learn this Art: and being returned, published it with wonderfull devoutness, esteeming of it as a great secret. Also it is well known that *Pythagoras*, and *Plato* went to the Prophets of Memphis to learn it, and travelled through almost all Syria, Egypt, Judea, and the Schools of the Caldeans [Chaldaeans], that they might not be

ignorant of the most sacred Memorials, and Records of Magick, as also that they might be furnished with Divine things. Whosoever therefore is desirous to study in this Faculty, if he be not skilled in naturall Philosophy, wherein are discovered the qualities of things, and in which are found the occult properties of every Being, and if he be not skilful in the Mathematicks, and in the Aspects, and Figures of the Stars, upon which depends the sublime vertue, and property of every thing; and if he be not learned in Theologie [theology], wherein are manifested those immateriall substances, which dispence [dispense], and minister all things, he cannot be possibly able to understand the rationality of Magick. For there is no work that is done by meer Magick, nor any work that is meerly Magicall, that doth not comprehend these three Faculties.

Chap. iii. Of the four Elements, their qualities, and mutuall mixtions.

There are four Elements, and originall grounds of all corporeall things, Fire, Earth, Water, Aire, of which all elementated inferiour bodies are compounded; not by way of heaping them up together, but by transmutation, and union; and when they are destroyed, they are resolved into Elements. For there is none of the sensible Elements that is pure, but they are more or less mixed, and apt to be changed one into the other: Even as Earth becoming dirty, and being dissolved, becomes Water, and the same being made thick and hard, becometh Earth again; but being evaporated through heat, passeth into Aire, and that being kindled, passeth into Fire, and this being extinguished, returns back again into Aire, but being cooled again after its burning, becometh Earth, or Stone, or Sulphur, and this is manifested by Lightening [lightning]: *Plato* also was of that opinion, that Earth was wholly changeable, and that the rest of the Elements are changed, as into this, so into one another successively. But it is the opinion of the subtiller sort of Philosophers, that Earth is not changed, but relented and mixed with other Elements, which do dissolve it, and that it returns back into it self again. Now, every one of the Elements hath two specificall qualities, the former whereof it retains as proper to it self, in the other, as a mean, it agrees with that which comes next after it. For Fire is hot and dry, the Earth dry and cold, the Water cold and moist, the Aire moist and ot. And so after this manner the Elements, according to two contrary qualities, are contrary one to the other, as Fire to Water, and Earth to Aire. Moreover, the Elements are upon another account opposite one to the other: For some are heavy, as Earth and Water, and others are light, as Aire and Fire. Wherefore the Stoicks called the former passives, but the latter actives. And yet once again *Plato* distinguished them after another manner, and assigns to every one of them three qualities, *viz.* to the Fire brightness, thinness and motion, but to the Earth darkness, thickness and quietness. And according to these qualities the Elements of Fire and Earth are contrary. But the other Elements borrow their qualities from these, so that the Aire receives two qualities of the Fire, thinness and motion; and one of the Earth, *viz.* darkness. In like manner Water receives two qualities of the Earth, darkness and thickness, and one of Fire, *viz.* motion. But Fire is twice more thin then Aire, thrice more movable, and four times more bright: and the Aire is twice more bright, thrice more thin, and four times more moveable then Water. Wherefore Water is twice more bright then Earth, thrice more thin, and four times more movable. As therefore the Fire is to the Aire, so Aire is to the Water, and Water to the Earth; and again, as the Earth is to the Water, so is the Water to the Aire, and the Aire to the Fire. And this is the root and foundation of all bodies, natures, vertues, and wonderfull works; and he which shall know these qualities of the Elements, and their mixtions, shall easily bring to pass such things that are wonderfull, and astonishing, and shall be perfect in Magick.

Chap. iv. Of a three-fold consideration of the Elements.

There are then, as we have said, four Elements, without the perfect knowledge whereof we can effect nothing in Magick. Now each of them is three-fold, that so the number of four may make up the number of twelve; and by passing by the number of seven into the number of ten, there may be a progress to the supream Unity, upon which all vertue and wonderfull operation depends. Of the first Order are the pure Elements, which are neither compounded nor changed, nor admit of mixtion, but are incorruptible, and not of which, but through which the vertues of all naturall things are brought forth into act. No man is able to declare their vertues,

because they can do all things upon all things. He which is ignorant of these, shall never be able to bring to pass any wonderfull matter. Of the second Order are Elements that are compounded, changeable, and impure, yet such as may by art be reduced to their pure simplicity, whose vertue, when they are thus reduced to their simplicity, doth above all things perfect all occult, and common operations of nature: and these are the foundation of the whole naturall Magick. Of the third Order are those Elements, which originally and of themselves are not Elements, but are twice compounded, various, and changeable one into the other. They are the infallible *Medium*, and therefore are called the middle nature, or Soul of the middle nature: Very few there are that understand the deep mysteries thereof. In them is, by means of certain numbers, degrees, and orders, the perfection of every effect in what thing soever, whether Naturall, Celestiall, or Supercestiall; they are full of wonders, and mysteries, and are operative, as in Magick Naturall, so Divine: For from these, through them, proceed the bindings, loosings, and transmutations of all things, the knowing and foretelling of things to come, also the driving forth of evill, and the gaining of good spirits. Let no man, therefore, without these three sorts of Elements, and the knowledge thereof, be confident that he is able to work any thing in the occult Sciences of Magick, and Nature. But whosoever shall know how to reduce those of one Order, into those of another, impure into pure, compounded into simple, and shall know how to understand distinctly the nature, vertue, and power of them in number, degrees, and order, without dividing the substance, he shall easily attain to the knowledge, and perfect operation of all Naturall things, and Celestiall secrets.

Chap. v. Of the wonderfull Natures of Fire, and Earth.

There are two things (saith *Hermes*) viz. Fire and Earth, which are sufficient for the operation of all wonderfull things: the former is active, the latter passive. Fire (as saith *Dionysius*) in all things, and through all things, comes and goes away bright, it is in all things bright, and at the same time occult, and unknown; When it is by it self (no other matter coming to it, in which it should manifest its proper action) it is boundless, and invisible, of it self sufficient for every action that is proper to it, moveable, yielding it self after a maner to all things that come next to it, renewing, guarding nature, enlightening, not comprehended by lights that are veiled [veiled] over, clear, parted, leaping back, bending upwards, quick in motion, high, alwayes raising motions, comprehending another, not Comprehended it self, not standing in need of another, secretly increasing of it self, and manifesting its greatness to things that receive it; Active, Powerfull, Invisibly present in all things at once; it will not be affronted or opposed, but as it were in a way of revenge, it will reduce on a sudden things into obedience to it self; incomprehensible, impalpable, not lessened, most rich in all disensations of it self. Fire (as saith *Pliny*) is the boundless, and mischievous part of the nature of things, it being a question whether it destroys, or produceth most things. Fire it self is one, and penetrates through all things (as say the *Pythagorians*) also spread abroad in the Heavens, and shining: but in the infernall place streightened, dark, and tormenting, in the mid way it partakes of both. Fire therefore in it self is one, but in that which receives it, manifold, and in differing subjects it is distributed in a different manner, as *Cleanthes* witnesseth in *Cicero*. That fire then, which we use is fetched out of other things. It is in stones, and is fetched out by the stroke of the steele; it is in Earth, and makes that, after digging up, to smoake [smoke]: it is in Water, and heats springs, and wells: it is in the depth of the Sea, and makes that, being tossed with winds, warm: it is in the Aire, and makes it (as we oftentimes see) to burn. And all Animals, and living things whatsoever, as also all Vegetables are preserved by heat: and every thing that lives, lives by reason of the inclosed heat. The properties of the Fire that is above, are heat, making all things Fruitfull, and light, giving life to all things. The properties of the infernall Fire are a parching heat, consuming all things, and darkness, making all things barren. The Celestiall, and bright Fire drives away spirits of darkness; also this our Fire made with Wood drives away the same, in as much as it hath an Analogy with, and is the *vehiculum* of that Superior light; as also of him, who saith, *I am the Light of the World*, which is true Fire, the Father of lights, from whom every good thing that is given, Comes; sending forth the light of his Fire, and communicating it first to the Sun, and the rest of the Celestiall bodies, and by these, as by mediating instruments, conveying that light into our Fire. As, therefore the spirits of darkness are stronger in the dark: so good spirits, which are Angels of Light, are augmented, not only by that light, which is Divine, of the Sun,

and Celestiall, but also by the light of our common Fire. Hence it was that the first, and most wise institutors of Religions, and Ceremonies ordained, that Prayers, Singings, and all manner of Divine Worships whatsoever should not be performed without lighted Candles, or Torches. (Hence also was that significant saying of *Pythagoras*, Do not speak of God without a Light) and they commanded that for the driving away of wicked spirits, Lights and Fires should be kindled by the Corpses of the dead, and that they should not be removed untill the expiations were after a Holy manner performed, and they buried. And the great *Jehovah* himself in the old Law Commanded that all his Sacrifices should be offered with Fire, and that Fire should always be burning upon the Altar, which Custome the Priests of the Altar did always observe, and keep amongst the *Romanes*. Now the Basis, and foundation of all the Elements, is the Earth, for that is the object, subject, and receptacle of all Celestiall rayes, and influencies; in it are contained the seeds, and Seminall vertues of all things; and therefore it is said to be Animall, Vegetable, and Minerall. It being made fruitfull by the other Elements, and the Heavens, brings forth all things of it self; It receives the abundance of all things, and is, as it were the first fountain, from whence all things spring, it is the Center, foundation, and mother of all things. Take as much of it as you please, seperated, washed, depurated, subtilized, if you let it lye [lie] in the open Aire a little while, it will, being full, and abounding with Heavenly vertues, of it self bring forth Plants, Worms, and other living things, also Stones, and bright sparks of Metals. In it are great secrets, if at any time it shall be purified by the help of Fire, and reduced unto its simplicity by a convenient washing. It is the first matter of our Creation, and the truest Medicine that can restore, and preserve us.

Chap. vi. Of the wonderfull Natures of Water, Aire, and Winds.

The other two Elements, *viz.* Water, and Aire, are not less efficacious then the former; neither is nature wanting to work wonderfull things in them. There is so great a necessity of Water, that without it no living thing can live. No Hearb [herb], nor Plant whatsoever, without the moistening of Water can branch forth. In it is the Seminary vertue of all things, especially of Animals, whose seed is manifestly waterish. The seeds also of Trees, and Plants, although they are earthy, must notwithstanding of necessity be rotted in Water, before they can be fruitfull; whether they be imbibed with the moisture of the Earth, or with Dew, or Rain, or any other Water that is on purpose put to them. For *Moses* writes, that only Earth, and Water bring forth a living soul. But he ascribes a twofold production of things to Water, *viz.* of things swimming in the Waters, and of things flying in the Aire above the Earth. And that those productions that are made in, and upon the Earth, are partly attributed to the very Water, the same Scripture testifies, where it saith that the Plants, and the Hearbs [herbs] did not grow, because God had not caused it to rain upon the Earth. Such is the efficacy of this Element of Water, that Spirituall regeneration cannot be done without it, as Christ himself testified to *Nicodemus*. Very great also is the vertue of it in the Religious Worship of God, in expiations, and purifications; yea, the necessity of it is no less then that of Fire. Infinite are the benefits, and divers are the uses thereof, as being that by vertue of which all things subsist, are generated, nourished and increased. Thence it was that *Thales of Miletus*, and *Hesiod* concluded that Water was the beginning of all things, and said it was the first of all the Elements, and the most potent, and that because it hath the mastery over all the rest. For, as *Pliny* saith, Waters swallow up the Earth, extinguish flames, ascend on high, and by the stretching forth of the clouds, challenge the Heaven for their own: the same falling become the Cause of all things that grow in the Earth. Very many are the wonders that are done by Waters, according to the Writings of *Pliny*, *Solinus*, and many other Historians, of the wonderfull vertue whereof, *Ovid* also makes mention in these Verses.

----- *Hornd Hammons Waters at high noon*
Are cold; hot at Sun-rise and setting Sun.
Wood, put in bub'ling Athemas is Fir'd,
The Moon then farthest from the Sun retir'd;
Circonian streams congeal his guts to Stone
That thereof drinks, and what therein is thrown.
Crathis and Sybaris (from the Mountains rol'd)
Color the hair like Amber or pure Gold.

*Some fountains, of a more prodigious kinde,
 Not only change the body but the minde.
 Who hath not heard of obscene Salmacis?
 Of th' Æthiopian lake? for, who of this
 But only tast [taste], their wits no longer keep,
 Or forthwith fall into a deadly sleep.
 Who at Clitorius fountain thirst remove,
 Loath Wine, and abstinent, meer Water love.
 With streams oppos'd to these Lincestus flowes:
 They reel, as drunk, who drink too much of those.
 A Lake in fair Arcadia stands, of old
 Call'd Pheneus; suspected, as twofold:
 Fear, and forbear to drink thereof by night:
 By night unwholesome, wholesome by day-light.*

Josephus also makes relation of the wonderfull nature of a certain river betwixt *Arcea*, and *Raphanea*, Cities of *Syria*: which runs with a full Channell all the Sabboth [Sabbath] Day, and then on a sudden ceaseth, as if the springs were stopped, and all the six dayes you may pass over it dry-shod: but again, on the seaventh day (no man knowing the reason of it) the Waters return again in abundance, as before. Wherefore the inhabitants thereabout called it the Sabboth-day river, because of the Seaventh day, which was holy to the Jews. The Gospel also testifies to a sheep-pool, into which whosoever stepped first, after the Water was troubled by the Angel, was made whole of whatsoever disease he had. The same vertue, and efficacy we read was in a spring of the *Ionian Nymphs*, which was in the territories belonging to the Town of *Elis*, at a Village called *Heraclea*, neer the river *Citheron*: which whosoever stepped into, being diseased, came forth whole, and cured of all his diseases. *Pausanias* also reports, that in *Lyceus*, a mountain of *Arcadia*, there was a spring called *Agria*, to which, as often as the dryness of the Region threatned [threatened] the destruction of fruits, *Jupiters* Priest of *Lyceus* went, and after the offering of Sacrifices, devoutly praying to the Waters of the Spring, holding a Bough of an Oke [oak] in his hand, put it down to the bottome of the hallowed Spring; Then the waters being troubled, a Vapour ascending from thence into the Air was blown into Clouds, with which being joyned together, the whole Heaven was overspread: which being a little after dissolved into rain, watered all the Country most wholsomly [wholesomely]. Moreover *Ruffus* a Physitian [physician] of *Ephesus*, besides many other Authours, wrote strange things concerning the wonders of Waters, which, for ought I know, are found in no other Authour.

It remains that I speak of the Aire. This is a vitall spirit, passing through all Beings, giving life, and subsistence to all things, binding, moving, and filling all things. Hence it is that the Hebrew Doctors reckon it not amongst the Elements, but count it as a *Medium* or glew [glue], joyning things together, and as the resounding spirit of the worlds instrument. It immediately receives into it self the influences of all Celestiall bodies, and then communicates them to the other Elements, as also to all mixt [mixed] bodies: Also it receives into it self, as it were a divine Looking-glass, the species of all things, as well naturall, as artificiall, as also of all manner of speeches, and retains them; And carrying them with it, and entering into the bodies of Men, and other Animals, through their pores, makes an Impression upon them, as well when they sleep, as when they be awake, and affords matter for divers strange Dreams and Divinations. Hence they say it is, that a man passing by a place where a man was slain, or the Carkase [carcass] newly hid, is moved with fear and dread; because the Aire in that place being full of the dreadfull species of Man-slaughter [manslaughter], doth, being breathed in, move and trouble the spirit of the man with the like species, whence it is that he comes to be afraid. For every thing that makes a sudden impression, astonisheth nature. Whence it is, that many Philosophers were of opinion that Aire is the cause of dreams, and of many other impressions of the mind, through the prolonging of Images, or similitudes, or species (which are fallen from things and speeches, multiplied in the very Aire) untill they come to the senses, and then to the phantasy, and soul of him that receives them, which being freed from cares, and no way hindred, expecting to meet such kind of species, is informed by them. For the species of things, although of their own proper nature they are carried to the senses of men, and other animals in generall, may notwithstanding get some impression from the

Heaven, whilst they be in the Aire, by reason of which, together with the aptness and disposition of him that receives them, they may be carryed to the sence [sense] of one rather than of another. And hence it is possible naturally, and far from all manner of superstition, no other spirit coming between, that a man should be able in a very time to signifie his mind unto another man, abiding at a very long and unknown distance from him; although he cannot precisely give an estimate of the time when it is, yet of necessity it must be within 24 hours; and I my self know how to do it, and have often done it. The same also in time past did the Abbot *Tritemius* [Trithemius] both know and do. Also, when certain appearances, not only spirituall, but also naturall do flow forth from things, that is to say, by a certain kind of flowings forth of bodies from bodies, and do gather strength in the Air, they offer, and shew themselves to us as well through light as motion, as well to the sight as to other senses, and sometimes work wonderfull things upon us, as *Plotinus* proves and teacheth. And we see how by the South wind the Air is condensed into thin clouds, in which, as in a Looking-glass are reflected representations at a great distance of Castles, Mountains, Horses, and Men, and other things, which when the clouds are gone, presently vanish. And *Aristotle* in his *Meteors* shews, that a Rainbow is conceived in a cloud of the Aire, as in a Looking-glass. And *Albertus* saith, that the effigies of bodies may by the strength of nature, in a moist Aire be easily represented, in the same manner as the representations of things are in things. And *Aristotle* tels of a man, to whom it happened by reason of the weakness of his sight, that the Aire that was near to him, became as it were a Looking-glass to him, and the optick beam did relect back upon himself, and could not penetrate the Aire, so that whithersoever he went, he thought he saw his own image, with his face towards him, go before him. In like manner, by the artificialnes of some certain Looking-glasses, may be produced at a distance in the Aire, beside the Looking-glasses, what images we please; which when ignorant men see, they think they see the appearances of spirits, or souls; when indeed they are nothing else but semblances kin to themselves, and without life. And it is well known, if in a dark place where there is no light but by the coming in of a beam of the sun somewhere through a litle hole, a white paper, or plain Looking-glass be set up against that light, that there may be seen upon them, whatsoever things are done without, being shined upon by the Sun. And there is another sleight, or trick yet more wonderfull. If any one shall take images artificially painted, or written letters, and in a clear night set them against the beams of the full Moon, whose resemblances being multiplied in the Aire, and caught upward, and reflected back together with the beams of the Moon, any other man that is privy to the thing, at a long distance sees, reads, and knows them in the very compass, and Circle of the Moon, which Art of declaring secrets is indeed very profitable for Towns, and Cities that are besieged, being a thing which *Pythagoras* long since did often do, and which is not unknown to some in these dayes, I will not except my self. And all these, and many more, and greater then these, are grounded in the very nature of the Aire, and have their reasons, and causes declared in *Mathematicks*, and *Opticks*. And as these resemblances are reflected back to the sight, so also sometimes to the hearing, as is manifest in the *Echo*. But there are more secret arts then these, and such whereby any one may at a very remote distance hear, and understand what another speaks, or whispers softly.

There are also from the airy Element Winds. For they are nothing else, but Air moved and stirred up. Of these there are four that are principall, blowing from the four corners of the Heaven, *viz.* *Notus* from the South, *Boreas* from the North, *Zephyrus* from the West, *Eurus* from the East, which *Pontanus* comprehending in these verses, saith,

*Cold Boreas from the top of 'lympus [Olympus] blows,
And from the bottom cloudy Notus flows.
From setting Phoebus fruitfull Zeph'rus flies,
And barren Eurus from the Suns up-rise.*

Notus is the Southern Wind, cloudy, moist, warm, and sickly, which *Hieronimus* calls the butler of the rains. *Ovid* describes it thus,

*Out flies South-wind, with dropping wings, who shrowds
His fearful aspect in the pitchie clouds,
His white Haire stream's, his Beard big-swoln with showres [showers];
Mists binde his Brows, rain from his Bosome powres [pours].*

But *Boreas* is contrary to *Notus*, and is the Northern Wind, fierce, and roaring, and discussing clouds, makes the Aire serene, and binds the Water with Frost. Him doth *Ovid* thus bring in speaking of himself.

*Force me befits: with this thick cloud I drive;
Toss the blew Billows, knotty Okes [oaks] up-rive;
Congeal soft Snow, and beat the Earth with haile;
When I my brethren in the Aire assaile,
(For thats our Field) we meet with such a shock,
That thundring Skies with our encounters rock
And cloud-struck lightning flashes from on high, When through the Crannies of the Earth I flie,
And force her in her hollow Caves, I make
The Ghosts to tremble, and the ground to quake.*

And *Zephyrus*, which is the Western Wind, is most soft, blowing from the West with a pleasant gale, it is cold and moist, removing the effects of Winter, bringing forth Branches, and Flowers. To this *Eurus* is contrary, which is the Eastern wind, and is called *Apeliotes*; it is waterish, cloudy, and ravenous. Of these two *Ovid* sings thus:

*To Persis and Sabea, Eurus flies;
Whose gums perfume the blushing Mornes up-rise:
Next to the Evening, and the Coast that glows
With setting Phoebus, flowry Zeph'rus blows:
In Scythia horrid Boreas holds his rain,
Beneath Boites, and the frozen Wain:
The land to this oppos'd doth Auster steep
With fruitfull showres, and clouds which ever weep.*

Chap. vii. Of the kinds of Compounds, what relation they stand in to the Elements, and what relation there is betwixt the Elements themselves, and the soul, senses, and dispositions of men.

Next after the four simple Elements follow the four kinds of perfect Bodies compounded of them, and they are Stones, Metals, Plants, and Animals: and although unto the generation of each of these all the Elements meet together in the composition, yet every one of them follows, and resembles one of the Elements, which is most predominant. For all Stones are earthy, for they are naturally heavy, and descend, and so hardened with dryness, that they cannot be melted. But Metals are waterish, and may be melted, which Naturalists confess, and Chymists [chemists] finde to be true, *viz.* that they are generated of a viscous Water, or waterish argent vive. Plants have such an affinity with the Aire, that unless they be abroad in the open Aire, they do neither bud, nor increase. So also all Animals

*Have in their Natures a most fiery force,
And also spring from a Celestiall source.*

And Fire is so naturall to them, that that being extinguished they presently dye [die]. And again every one of those kinds is distinguished within it self by reason of degrees of the Elements. For amongst the Stones they especially are called earthy that are dark, and more heavy; and those waterish, which are transparent, and are compacted of water, as Crystall, Beryll, and Pearls in the shels [shells] of Fishes: and they are called airy, which swim upon the Water, and are spongius [spongy], as the Stones of a Sponge, the pumice Stone, and the Stone Sophus: and they are called fiery, out of which fire is extracted, or which are resolved into Fire, or which are produced of Fire: as Thunderbolts, Fire-stones, and the Stone Asbestos [asbestos]. Also amongst Metals, Lead, and Silver are earthy; Quicksilver is waterish: Copper, and Tin are airy: and Gold, and Iron are fiery. In Plants also, the roots resemble the Earth, by reason of their thickness: and the leaves,

Water, because of their juice: Flowers, the Aire, because of their subtilty, and the Seeds the Fire, by reason of their multiplying spirit. Besides, they are called some hot, wine cold, sonic moist, some dry, borrowing their names from the qualifities of the Elements. Amongst Animals also, some are in comparison of others earthy, and dwell in the bowels of the Earth, as Worms and Moles, and many other small creeping Vermine; others are watery, as Fishes; others airy, which cannot live out of the Aire: others also are fiery, living in the Fire, as Salamanders, and Crickets, such as are of a fiery heat, as Pigeons, Estriches [ostriches], Lions, and such as the wise man calls beasts breathing Fire. Besides, in Animals the Bones resemble the Earth, Flesh the Aire, the vital spirit the Fire, and the humors the Water. And these humors also partake of the Elements, for yellow choller [choler] is instead of Fire, blood instead of Aire, Flegme [phlegm] instead of Water, and black choller [choler], or melancholy instead of Earth. And lastly, in the Soul it self, according to *Austin* [Augustine], the understanding resembles Fire, reason the Aire, imagination the Water, and the senses the Earth. And these senses also are divided amongst themselves by reason of the Elements, for the sight is fiery, neither can it perceive without Fire, and Light: the hearing is airy, for a sound is made by the striking of the Aire; The smell, and tast [taste] resemble the Water, without the moisture of which there is neither smell, nor tast [taste]; and lastly the feeling is wholly earthy, and taketh gross bodies for its object. The actions also, and the operations of man are governed by the Elements. The Earth signifies a slow, and firm motion; The water signifies fearfulness, & sluggishness, and remisseness in working: Aire signifies chearfulness [cheerfulness], and an amiable disposition: but Fire a fierce, quick and angry disposition. The Elements therefore are the first of all things, and all things are of, and according to them, and they are in all things, and diffuse their vertues through all things.

Chap. viii. How the Elements are in the Heavens, in Stars, in Divels [devils], in Angels, and lastly in God himself.

It is the unanimous consent of all Platonists, that as in the originall, and exemplary World, all things are in all; so also in this corporeal world, all things are in all; so also the Elements are not only in these inferior bodies, but also in the Heavens, in Stars, in Divels [devils], in Angels, and lastly in God, the maker and originall example of all things. Now in these inferiour bodies the Elements are accompanied with much gross matter; but in the Heavens the Elements are with their natures, and vertues, *viz.* after a Celestiall, and more excellent manner, then in sublunary things. For the firmness of the Celestiall Earth is there without the grossness of Water: and the agility of the Aire without running over its bounds; the heat of Fire without burning, only shining, and giving life to all things by its heat. Amongst the Stars, also, some are fiery, as *Mars*, and *Sol*; airy, as *Jupiter*, and *Venus*: watery, as *Saturn*, and *Mercury*: and earthy, such as inhabit the eighth Orbe, and the Moon (which notwithstanding by many is accounted watery) seeing, as if it were Earth, it attracts to it self the Celestiall waters, with which being imbibed, it doth by reason of its nearness [nearness] to us power [pour] out, and communicate to us. There are also amongst the signes, some fiery, some earthy, some airy, some watery: the Elements rule them also in the Heavens, distributing to them these four threefold considerations Of every Element, *viz.* the beginning, middle, and end: so *Aries* possesseth the beginning of Fire, *Leo* the progress, and increase, and *Sagittarius* the end. *Taurus* the beginning of the Earth, *Virgo* the progress, *Capricorn* the end. *Gemini* the beginning of the Aire, *Libra* the progress, *Aquarius* the end. *Cancer* the beginning of Water, *Scorpius* [Scorpio] the middle, and *Pisces* the end. Of the mixtions therefore of these Planets and Signes, together with the Elements are all bodies made. Moreover Divels [devils] also are upon this account distinguished the one from the other, so that some are called fiery, some earthy, some airy, and some watery. Hence also those four Infernall Rivers, fiery *Phlegethon*, airy *Cocytus*, watery *Styx*, earthy *Acheron*. Also in the Gospel we read of Hell Fire, and eternall Fire, into which the Cursed shall be commanded to go: and in the Revelation we read of a Lake of Fire, and *Isaiah* speaks of the damned, that the Lord will smite them with corrupt Aire. And in *Job*, They shall skip from the Waters of the Snow to extremity of heat, and in the same we read, That the Earth is dark, and covered with the darkness of death, and miserable darkness. Moreover also these Elements are placed in the Angels in Heaven, and the blessed Intelligencies; there is in them a stability of their essence, which is an earthly vertue, in which is the stedfast seat of God; also their mercy, and piety is a watery cleansing vertue. Hence by the *Psalmist* they are

called Waters, where he speaking of the Heavens, saith, Who rulest the Waters that are higher then the Heavens [[Ps148.4](#);] also in them their subtile [subtle] breath is Aire, and their love is shining Fire. Hence they are called in Scripture the Wings of the Wind; and in another place the *Psalmist* speaks of them, *Who makest Angels thy Spirits, and thy Ministers a flaming fire*. Also according to orders of Angels, some are fiery, as *Seraphin* [Seraphim], and authorities, and powers; earthy as *Cherubin* [Cherubim]; watery as Thrones, and Archangels: airy as Dominions, and Principalities. Do we not also read of the original maker of all things, that the earth shall be opened and bring forth a Saviour? Is it not spoken of the same, that he shall be a fountain of living Water, cleansing and regenerating? Is not the same Spirit breathing the breath of life; and the same according to *Moses*, and *Pauls* testimony, *A consuming Fire*? That Elements therefore are to be found every where, and in all things after their manner, no man can deny: First in these inferiour bodies feculent and gross, and in Celestials more pure, and clear; but in supercelestials living, and in all respects blessed. Elements therefore in the exemplary world are *Idea's* of things to be produced, in Intelligencies are distributed powers, in Heavens are vertues, and in inferiour bodies gross forms.

Chap. ix. Of the vertues of things Naturall, depending immediatly upon Elements.

Of the naturall vertues of things, some are Elementary, as to heat, to cool, to moisten, to dry; and they are called operations, or first qualities, and the second act: for these qualities only do wholly change the whole substance, which none of the other qualities can do. And some are in things compounded of Elements, and these are more then first qualities, and such are those that are maturing, digesting, resolving, mollifying, hardening, restringing, absterging, corroding, burning, opening, evaporating, strengthening, mitigating, conglutinating, obstructing, expelling, retaining, attracting, repercussing, stupifying [stupefying], bestowing, lubricating, and many more. Elementary qualities do many things in a mixt [mixed] body, which they cannot do in the Elements themselves. And these operations are called secondary qualities, because they follow the nature, and proportion of the mixtion of the first vertues, as largely it is treated of in Physick [Medical] Books. As maturation, which is the operation of naturall heat, according to a certain proportion in the substance of the matter. Induration is the operation of cold; so also is congelation, and so of the rest. And these operations sometimes act upon a certain member, as such which provoke Urine, Milk, the Menstrua, and they are called third qualities, which follow the second, as the second do the first. According therefore to these first, second, and third qualities many diseases are both cured, and caused. Many things also there are artificially made, which men much wonder at; as is Fire, which burns Water, which they call the Greek Fire, of which *Aristotle* teacheth many compositions in his particular Treatise of this subject. In like manner there is made a Fire that is extinguished with Oyl [oil], and is kindled with cold Water, when it is sprinkled upon it; and a Fire which is kindled either with Rain, Wind, or the Sun; and there is made a Fire, which is called burning Water, the Confection whereof is well known, and it consumes nothing but it self: and also there are made Fires that cannot be quenched, and incombustible Oyles [oils], and perpetuall Lamps, which can be extinguished neither with Wind, nor Water, nor any other way; which seems utterly incredible, but that there had been such a most famous Lamp, which once did shine in the Temple of *Venus*, in which the stone *Asbestos* did burn, which being once fired can never be extinguished. Also on the contrary, Wood, or any other combustible matter may be so ordered, that it can receive no harm from the Fire; and there are made certain Confections, with which the hands being anointed, we may carry red hot Iron in them, or put them into melted Metall, or go with our whole bodies, being first anointed therewith, into the Fire without any manner of harm, and such like things as these may be done. There is also a kind of flax, which *Pliny* calls *Asbestum*, the Greeks call Ασβεζον, which is not consumed by Fire, of which *Anaxilaus* saith, that a Tree compassed about with it, may be cut down with insensible blows, that cannot be heard.

Chap. x. Of the Occult Vertues of things.

There are also other vertues in things, which are not from any Element, as to expell poyson [poison], to drive away the noxious vapours of Minerals, to attract Iron, or any thing else; and these vertues are a sequell of the species, and form of this or that thing; whence also they being little in quantity, are of great efficacy; which is not granted to any Elementary quality. For these vertues having much form, and litle matter, can do very much; but an Elementary vertue, because it hath more materiality, requires much matter for its acting. And they are called occult qualities, because their Causes lie hid, and mans intellect cannot in any way reach, and find them out. Wherefore Philosophers have attained to the greatest part of them by long experience, rather then by the search of reason: for as in the Stomack [stomach] the meat is digested by heat, which we know; so it is changed by a certain hidden vertue which we know not: for truly it is not changed by heat, because then it should rather be changed by the Fire side, then in the Stomack [stomach]. So there are in things, besides the Elementary qualities which we know, other certain imbred vertues created by nature, which we admire, and are amazed at, being such as we know not, and indeed seldom or never have seen. As we read in *Ovid* of the *Phoenix*, one only Bird, which renews her self.

*All Birds from others do derive their birth,
But yet one Fowle there is in all the Earth,
Call'd by th' Assyrians Phoenix, who the wain
Of age, repairs, and sows her self again.*

And in another place,

*Ægyptus came to see this wondrous sight:
And this rare Bird is welcom'd with delight.*

Long since *Metreas* [Matreas] brought a very great wonderment upon the Greeks, and Romans concerning himself. He said that he nourished, and bred a beast that did devour it self. Hence many to this day are solicitous, what this beast of *Matreas* should be. Who would not wonder that Fishes should be digged out of the Earth, of which *Aristotle*, *Theophrastus*, and *Polybius* the Historian makes mention? And those things which *Pausanius* wrote concerning the singing Stones? All these are effects of occult vertues. So the Estrich [ostrich] concocts cold, and most hard Iron, and digests it into nourishment for his body; whose Stomack [stomach] they also report, cannot be hurt with red hot Iron. So that little Fish called *Echeneis* doth so curb the violence of the Winds, and appease the rage of the Sea, that, let the Tempests be never so imperious, and raging, the Sails also bearing a full Gale, it doth notwithstanding by its meer touch stay the Ships, and makes them stand still, that by no means they can be moved. So *Salamanders*, and *Crickets* live in the Fire; although they seem sometimes to burn, yet they are not hurt. The like is said of a kind of Bitumen, with which the weapons of the *Amazons* were said to be smeared over, by which means they could be spoiled neither with Sword nor Fire; with which also the Gates of *Caspia*, made of Brass, are reported to be smeared over by *Alexander* the great. We read also that *Noah's* Ark was joyned together with this Bitumen, and that it endured some thousands of years upon the Mountains of *Armenia*. There are many such kind of wonderfull things, scarce credible, which notwithstanding are known by experience. Amongst which Antiquity makes mention of Satyrs, which were Animals, in shape half men, and half bruits [brutes], yet capable of speech, and reason; one whereof *S. Hierome* reporteth, spake once unto holy *Antonius* the Hermite, and condemned the error of the Gentiles, in worshipping such poor creatures as they were, and desired him that he would pray unto the true God for him; also he affirms that there was one of them shewed openly alive, and afterwards sent to *Constantine* the Emperour.

Chap. xi. How Occult Vertues are infused into the severall kinds of things by Idea's, through the help of the Soul of the World, and rayes of the Stars: and what things abound most with this Vertue.

Platonists say that all inferiour bodies are exemplified by the superiour *Ideas*. Now they define an *Idea* to be a form, above bodies, souls, minds, and to be one, simple, pure, immutable, indivisible, incorporeal, and eternall: and that the nature of all *Idea's* is the same. Now they place *Idea's* in the first place in very goodness it self (*i.e.*) God, by way of cause; and that they are distinguished amongst themselves by some relative considerations only, least whatsoever is in the world, should be but one thing without any variety, and that they agree in essence, least God should be a compound substance. In the second place, they place them in the very intelligible it self (*i.e.*) in the Soul of the world, differing the one from the other by absolute forms, so that all the *Idea's* in God indeed are but one form: but in the Soul of the world they are many. They are placed in the minds of all other things, whether they be joynd to the body, or separated from the body, by a certain participation, and now by degrees are distinguished more, and more. They place them in nature, as certain small seed of forms infused by the *Idea's*, and lastly they place them in matter, as Shadows. Hereunto may be added, that in the Soul of the world there be as many Seminal Forms of things, as *Idea's* in the mind of God, by which forms she did in the Heavens above the Stars frame to her self shapes also, and stamped upon all these some properties; on these Stars therefore, shapes, and properties, all vertues of inferiour species, as also their properties do depend; so that every species hath its Celestiall shape, or figure that is sutable [suitable] to it from which also proceeds a wonderfull power of operating, which proper gift it receives from its own *Idea*, through the Seminal forms of the Soul of the world. For *Idea's* are not only essential causes of every species, but are also the causes of every vertue, which is in the species: and this is that which many Philosophers say, that the properties which are in the nature of things (which vertues indeed are the operations of the *Idea's*) are moved by certain vertues, *viz.* such as have a certain, and sure foundation, not fortuitous, nor casuall, but efficacious, powerfull, and sufficient, doing nothing in vain. Now these Vertues do not err in their actings, but by accident, *viz.* by reason of the impurity, or inequality of the matter: For upon this account there are found things of the same species, more, or less powerful, according to the purity, or indisposition of the matter; for all Celestial Influences may be hindred by the indisposition, and insufficiency of the matter. Whence it was a Proverb amongst the Platonists, That Celestial Vertues were infused according to the desert of the matter: Which also *Virgil* makes mention of, when he sings,

*Their natures fiery are, and from above,
And from gross bodies freed, divinely move.*

Wherefore those things in which there is less of the *Idea* of the matter (*i.e.*) such things which have a greater resemblance of things separated, have more powerfull vertues in operation, being like to the operation of a separated *Idea*. We see then that the situation, and figure of Celestials is the cause of all those excellent Vertues, that are in inferiour species.

Chap. xii. How it is that particular Vertues are infused into particular Individuals, even of the same Species.

There are also in many Individuals, or particular things, peculiar gifts, as wonderfull, as in the species, and these also are from the figure, and situation of Celestiall Stars. For every Individuall, when it begins to be under a determined Horoscope, and Celestiall Constellation, Contracts together with its essence a certain wonderfull vertue both of doing, and suffering something that is remarkable, even besides that which it receives from its species, and this it doth partly by the influence of the Heaven, and partly through that obediencialness of the matter of things to be generated, to the Soul of the World, which obediencialness indeed is such as that of our bodies to our souls. For we perceive that there is this in us, that according to our conceptions of things, our bodies are moved, and that cheerfully, as when we are afraid of, or fly from any thing. So many times when the Celestiall souls conceive several things, then the matter is moved obediencially to it: Also in Nature there appear divers prodigies, by reason of the imagination of superiour motions. So also they conceive, & imagine divers vertues, not only things naturall, but also sometimes things artificial, and this especially if the Soul of the operator be inclined towards the same. Whence *Avicen* saith, that whatsoever things are done here, must have been before in the motions, and conceptions of the Stars, and Orbes. So in things, various effects, inclinations, and dispositions are occasioned not only from the

matter variously disposed, as many suppose, but from a various influence, and diverse form; not truly with a specific difference, but peculiar, and proper. And the degrees of these are variously distributed by the first Cause of all things, God himself, who being unchangeable, distributes to every one as he pleaseth, with whom notwithstanding second Causes, Angelical and Celestial, cooperate, disposing of the Corporeal matter, and other things that are committed to them. All vertues therefore are infused by God, through the Soul of the World, yet by a particular power of resemblances, and intelligences over-ruling them, and concourse of the rayes, and aspects of the Stars in a certain peculiar harmonious consent.

Chap. xiii. Whence the Occult Vertues of things proceed.

It is well known to all, that there is a Certain vertue in the Loadstone, by which it attracts Iron, and that the Diamond doth by its presence take away that vertue of the Loadstone: so also Amber, and jeat [jet] rubbed, and warmed draw a straw to them, and the Stone Asbestus [asbestos] being once fired is never, or scarce extinguished: a Carbuncle shines in the dark, the Stone Aetites put above the young fruit of Women, or Plants, strengthens them, but being put under, causeth abortion; the Jasper stencheth [stauncheth] blood; the litle fish *Echeneis* stops the ships: Rhubarb expels choller [choler]; the liver of the *Camelion* [Chameleon] burnt, raiseth showers, and thunders. The Stone Heliotrope dazles [dazzles] the sight, and makes him that wears it to be invisible, the Stone Lyucurius takes away delusions from before the eyes, the perfume of the Stone Lypparis cald forth all the beasts, the Stone Synochitis brings up infernal Ghosts, the Stone Anachitis makes the images of the Gods appear. The Enneceis put under them that dream, causeth Oracles. There is an Hearb [herb] in *Æthiopia* [Ethiopia], with which they report ponds, and lakes are dryed [dried] up, and all things that are shut, to be opened; and we read of an Hearb [herb] called Latace which the *Persian Kings* give to their Embassadors, that whithersoever they shall come, they shall abound with plenty of all things. There is also a *Scythian* Hearb [herb], with which being tasted, or at least held in the mouth, they report the *Scythians* will endure twelve dayes hunger, and thirst; and *Apuleius* saith, that he was taught by an Oracle that there were many kinds of Hearbs [herbs], and Stones, with which men might prolong their lives for ever, but that it was not lawfull for men to understand the knowledge of those things, because, whereas they have but a short time to live, they study mischief with all their might, and attempt all manner of wickedness; if they should be sure of a very long time, they would not spare the Gods themselves. But from whence these vertues are, none of all these have shewed, who have set forth huge Volumes of the properties of things, not *Hermes*, not *Bochus*, not *Aaron*, not *Orpheus*, not *Theophrastus*, not *Thebith*, not *Zenothemis*, not *Zoroaster*, not *Evax*, not *Dioscorides*, not *Isaick* the Jew, not *Zacharias* the Babilonian [Babylonian], not *Albertus*, not *Arnoldus*; and yet all these have confessed the same, that *Zacharias* writes to *Mithridites*, that great power, and humane destinies are couched in the vertues of Stones and Hearbs [herbs]. But to know from whence these come, a higher speculation is required. *Alexander* the peripateticke not going any further then his senses, and qualities, is of the opinion that these proceed from Elements, and their qualities, which haply might be supposed to be true, if those were of the same species; but many of the operations of the Stones agree neither *in genere*, nor *specie*. Therefore *Plato*, and his Schollers [scholars] attribute these vertues to *Idea's*, the formers of things. But *Avicen* reduceth these kinds of operations to Intelligencies, *Hermes* to the Stars, *Albertus* to the specificall forms of things. And although these Authors seem to thwart one the other, yet none of them, if they be rightly understood, goes beside the truth: since all their sayings are the same in effect in most things. For God in the first place is the end, and begining of all Vertues, he gives the seal of the *Idea's* to his servants the Intelligencies; who as faithfull officers sign all things intrusted [entrusted] to them with an Ideall Vertue, the Heavens, and Stars, as instruments, disposing the matter in the mean while for the receiving of those forms which reside in Divine Majesty (as saith *Plato* in *Timeus*) and to be conveyed by Stars; and the Giver of forms distributes them by the Ministry of his Intelligencies, which he hath set as Rulers, and Controllers over his Works, to whom such a power is intrusted in things committed to them, that so all Vertues of Stones, Hearbs [herbs], Metals, and all other things may come from the Intelligencies, the Governours. The Form therefore, and Vertue of things comes first from the *Idea's*, then from the ruling, and governing Intelligencies, then from the aspects of the Heavens disposing, and lastly from the tempers of the Elements disposed, answering the influencies of the Heavens, by which the Elements

themselves are ordered, or disposed. These kinds of operations therefore are performed in these inferiour things by express forms, and in the Heavens by disposing vertues, in Intelligencies by mediating rules, in the original Cause by *Idea's*, and exemplary forms, all which must of necessity agree in the execution of the effect, and vertue of every thing.

There is therefore a wonderfull vertue, and operation in every Hearb [herb] and Stone, but greater in a Star, beyond which, even from the governing Intelligencies every thing receiveth, and obtains many things for it self, especially from the Supream Cause, with whom all things do mutually, and exactly correspond, agreeing in an harmonious consent, as it were in Hymnes, alwaies praising the highest Maker of all things, as by the three Children in the fiery furnace were all things called upon to praise God with singings. Bless ye the Lord all things that grow upon the Earth, and all things which move in the Waters, all fowls of the Heavens, Beasts, and Cattle, together with the sons of men. There is therefore no other cause of the necessity of effects, then the connexion [connection] of all things with the first Cause, and their correspondency with those Divine patterns, and eternall *Idea's*, whence every thing hath its determinate, and particular place in the exemplary world, from whence it lives, and receives its originall being; And every vertue of Hearbs [herbs], Stones, Metals, Animals, Words, and Speeches, and all things that are of God, is placed there. Now the first Cause, which is God, although he doth by Intelligencies, and the Heavens work upon these inferiour things, doth sometimes (these *Mediums* being laid aside, or their officiating being suspended) works those things immediatly by himself, which works then are called Miracles: But whereas secondary causes, which *Plato*, and others call handmaids, do by the Command, and appointment of the first Cause, necessarily act, and are necessitated to produce their effects, if God shall notwithstanding according to his pleasure so discharge, and suspend them, that they shall wholly desist from the necessity of that Command, and appointment; then they are called the greatest Miracles of God. So the fire in the Chaldeans furnace did not burn the Children: So also the Sun at the Command of *Joshua* went back from its course the space of one whole day; so also at the prayer of *Hezekiah* it went back ten degrees, or hours. So when Christ was Crucified the Sun was darkened, though at full Moon: And the reasons these operations can by no rationall discourse, no Magick, or occult, or profound Science whatsoever be found out, or understood, but are to be learned, and inquired into by Divine Oracles only.

Chap. xiv. Of the Spirit of the World, what it is, and how by way of medium it unites occult Vertues to their subjects.

Democritus and *Orpheus*, and many Pythagorians having most diligently searched into the vertues of Celestiall things, and natures of inferior things, said, That all things are full of God, and not without cause: For there is nothing of such transcending vertues, which being destitute of Divine assistance, is content with the nature of it self. Also they called those Divine Powers which are diffused in things, Gods: which *Zoroaster* called Divine allurements, *Synesius* Symbolicall inticements, others called them Lives, and some also Souls, saying, that the vertues of things did depend upon these; because it is the property of the Soul to be from one matter extended into divers things, about which it operates: So is a man, who extends his intellect unto intelligible things, and his imagination unto imaginable things; and this is that which they understood, when they said, *viz.* That the Soul of one thing went out, and went into another thing, altering it, and hindering the operations of it: As the Diamond hinders the operation of the Loadstone, that it cannot attract Iron. Now seeing the Soul is the first thing that is moveable, and as they say, is moved of it self; but the body, or the matter is of it self unable, and unfit for motion, and doth much degenerate from the Soul, therefore they say there is need of a more excellent *Medium*, *viz.* Such a one that may be as it were no body, but as it were a Soul, or as it were no Soul, but as it were a body, *viz.* by which the soul may be joynd to the body. Now they conceive such a *medium* to be the spirit of the World, *viz.* that which we call the quintessence: because it is not from the four Elements, but a certain first thing, having its being above, and besides them. There is therefore such a kind of spirit required to be, as it were the *medium*, whereby Celestiall Souls are joynd to gross bodies, and bestow upon them wonderfull gifts. This spirit is after the same manner in the body of the world, as ours is in the body of man. For as the powers of our soul are

communicated to the members of the body by the spirit, so also the Vertue of the Soul of the World is diffused through all things by the quintessence: For there is nothing found in the whole world, that hath not a spark of the Vertue thereof. Yet it is more, nay most of all infused into those things which have received, or taken in most of this spirit: Now this spirit is received or taken in by the rayes of the Stars, so far forth as things render themselves conformable to them. By this spirit therefore every occult property is conveyed into Hearbs [herbs], Stones, Metals, and Animals, through the Sun, Moon, Planets, and through Stars higher then the Planets. Now this spirit may be more advantageous to us, if any one knew how to separate it from the Elements: or at least to use those things chiefly, which do most abound with this spirit. For these things, in which this spirit is less drowned in a body, and less checked by matter, do more powerfully, and perfectly act, and also more readily generate their like: for in it are all generative, & seminary Vertues. For which cause the *Alchymists* [alchemists] endeavour to separate this spirit from Gold, and Silver; which being rightly separated, and extracted, if thou shalt afterward project upon any matter of the same kind (*i.e.*) any Metall, presently will turn it into Gold, or Silver. And we know how to do that, and have seen it done: but we could make no more Gold, then the weight of that was, out of which we extracted the spirit. For seeing that is an extense form, and not intense, it cannot beyond its own bounds change and imperfect body into a perfect: which I deny not, but may be done by another way.

Chap. xv. How we must find out, and examine the Vertues of things by way of similitude.

It is now manifest that the occult properties in things are not from the nature of the Elements, but infused from above, hid from our senses, and scarce at last known by our reason, which indeed come from the Life, and the Spirit of the World, through the rayes of the Stars: and can no otherwise but by experience, and conjecture be enquired into by us. Wherefore, he that desires to enter upon this study must consider, that every thing moves, and turns it self to its like, and inclines that to it self with all its might, as well in property, *viz.* Occult vertue, as in quality, *viz.* Elementary vertue. Sometimes also in substance it self, as we see in Salt, for whatsoever hath long stood with Salt, becomes Salt: for every agent, when it hath begun to act, doth not attempt to make a thing inferiour to it self, but as much as may be, like, and sutable [suitable] to it self. Which also we manifestly see in sensible Animals, in which the nutritive Vertue doth not change the meat into an Hearb [herb], or a Plant, but turns it into sensible flesh. In what things therefore there is an excess of any quality, or property, as heat, cold, boldness, fear, sadness, anger, love, hatred, or any other passion, or Vertue; whether it be in them by nature, or sometimes also by art, or chance, as boldness in a harlot; these things do very much move, and provoke to such a quality, passion, or Vertue. So Fire moves to Fire, and Water moves to Water, and be that is bold moves to boldness. And it is well known amongst Physitians [physicians], that brain helps the brain, and lungs, the lungs. So also it is said, that the right eye of a Frog helps the soreness of a mans right eye, and the left eye thereof helps the soreness of his left eye, if they be hanged about his neck in a Cloth of its naturall Colour: The like is reported of the eyes of a Crab. So the foot of a Tortoise helps them that have the Gout in their being applyed thus, as foot to foot, hand to hand, right to right, left to left.

After this manner they say, that any Animall that is barren causeth another to be barren; and of the Animall, especially the Testicles, Matrix [womb], or Urin [urine]. So they report that a woman shall not conceive, if she drink every moneth of the Urin [urine] of a Mule, or any thing steeped in it. If therefore we would obtain any property or Vertue, let us seek for such Animals, or such other things whatsoever, in which such a property is in a more eminent manner then in any other thing, and in these let us take that part in which such a property, or Vertue is most vigorous: as if at any time we would promote love, let us seek some Animall which is most loving, of which kind are Pigeons, Turtles, Sparrows, Swallows, Wagtailes: and in these take those members, or parts, in which the Venerall [venereal, *i.e.* sexual] appetite is most vigorous, such as the heart, testicles, matrix [womb], yard [penis], sperme, and menstrues. And it must be done at that time when these Animals have this affection most intense: for then they do provoke, and draw love. In like manner to increase boldness, let us look for a Lyon [lion], or a Cock, and of these let us take the heart, eyes, or

forehead. And so we must understand that which *Psellus* the *Platonist* saith, *viz.* that Dogs, Crows, and Cocks conduce much to watchfulness: also the Nightingale, and Bat, and horn Owle [horned owl], and in these the heart, head, and eyes especially. Therefore it is said, if any shall carry the heart of a Crow, or a Bat about him, he shall not sleep till he cast it away from him. The same doth the head of a Bat dryed [dried], and bound to the right arme of him that is awake, for if it be put upon him when he is asleep, it is said, that he shall not be awaked till it be taken off from him. After the same manner doth a Frog, and an Owle make one talkative and of these specially the tongue, and heart; So the tongue also of a Water-frog laid under the head, makes a man speak in his sleep, and the heart of a scrich-Owle [screech-owl] laid upon the left breast of a woman that is asleep is said to make her utter all her secrets. The same also the heart of the horn Owle [horned owl] is said to do, also the sewet [suet] of a Hare laid upon the breast of one that is asleep. Upon the same account do Animals that are long lived, conduce to long life; and whatsoever things have a power in themselves, to renew themselves, conduce to the renovation of our body, and restoring of youth, which Physitians [physicians] have often professed they know to be true; as is manifest of the Viper, and Snake. And it is known that Harts renew their old age by the eating of Snakes. After the same manner the Phoenix is renewed by a fire which she makes for her self; and the like vertue there is in a Pellican [pelican], whose right foot being put under warm dung, after three moneths [months] there is of that generated a Pellican [pelican]. Therefore some Physitians [physicians] by some certain confections made of Vipers, and Hellebor [hellebore], and the flesh of some such kind of Animals do restore youth, and indeed do sometimes restore it so, as *Medea* restored old *Pileas*. It is also believed that the blood of a Bear, if it be sucked out of her wound, doth increase strength of body, because that Animall is the strongest creature.

Chap. xvi. How the operations of several Vertues pass from one thing into another, and are communicated one to the other.

Thou must know, that so great is the power of naturall things, that they not only work upon all things that are neer them, by their Vertue, but also besides this, they infuse into them a like power, through which by the same Vertue they also work upon other things, as we see in the Loadstone, which Stone indeed doth not only draw Iron Rings, but also infuseth a Vertue into the Rings themselves, whereby they can do the same, which *Austin* [Augustine] and *Albertus* [Magnus] say they saw. After this manner it is, as they say, that a common harlot, grounded in boldness, and impudence doth infect all that are neer her, by this property, whereby they are made like her self. Therefore they say that if any one shall put on the inward garment of an Harlot, or shall have about him that looking glass, which she daily looks into, he shall thereby become bold, confident, impudent, and wanton. In like manner they say, that a cloth that was about a dead Corpse hath received from thence the property of sadness, and melancholy; and that the halter wherewith a man was hanged hath certain wonderfull properties. The like story tels *Pliny*, if any shall put a green Lizard made blind, together with Iron, or Gold Rings into a glass-vessel, putting under them some earth, and then shutting the vessel, and when it appears that the Lizard hath received his sight, shall put him out of the glass, that those Rings shall help sore eyes. The same may be done with Rings, and a Weesel [weasel], whose eyes after they are with any kind of prick put out, it is certain are restored to sight again. Upon the same account Rings are put for a certain time in the nest of Sparrows, or Swallows, which afterwards are used to procure love, and favor.

Chap. xvii. How by enmity and friendship the vertues of things are to be tried, and found out.

In the next place it is requisite that we consider that all things have a friendliness, and enmity amongst themselves, and every thing hath something that it fears & dreads, that is an enemy, and destructive to it; and on the contrary something that it rejoyceth, and delighteth in, and is strengthened by. So in the Elements, Fire is an enemy to Water, and Aire to Earth, but yet they agree amongst themselves. And again, in Celestiall bodies, *Mercury*, *Jupiter*, the *Sun*, and *Moon* are friends to *Saturn*; *Mars*, and *Venus* enemies to him, all the

Planets besides *Mars* are friends to *Jupiter*, also all besides *Venus* hate *Mars*; *Jupiter*, and *Venus* love the *Sun*, *Mars*, *Mercury*, and the *Moon* are enemies to him, all besides *Saturne* love *Venus*; *Jupiter*, *Venus*, and *Saturne* are friends to *Mercury*, the *Sun*, *Moon*, and *Mars* his enemies. *Jupiter*, *Venus*, *Saturne* are friends to the *Moon*, *Mars*, and *Mercury* her enemies. There is another kind of enmity amongst the Stars, viz. when they have opposite houses; as *Saturne* to the Sun and Moon, *Jupiter* to *Mercury*, *Mars* to *Venus*. And their enmity is stronger, whose exaltations are opposite: as of *Saturne*, and the Sun; of *Jupiter*, and *Mars*; of *Venus*, and *Mercury*. But their friendship is the strongest, who agree in nature, quality, substance, and power; as *Mars* with the Sun, as *Venus* with the Moon, as *Jupiter* with *Venus*, as also their friendship whose exaltation is in the house of another, as that of *Saturne* with *Venus*, of *Jupiter* with the Moon, of *Mars* with *Saturne*, of the Sun with *Mars*, of *Venus* with *Jupiter*, of the Moon with *Venus*. And of what sort the friendships, and enmities of the superiours be, such are the inclinations of things subjected to them in these inferiour. These dispositions therefore of friendship, and enmity are nothing else but certain inclinations of things of the one to another, desiring such, and such a thing if it be absent, and to move towards it, unless it be hindered, and to acquiesc [acquiesce] in it when it is obtained, shunning the contrary, and dreading the approach of it, and not resting in, or being contented with it. *Heraclitus* therefore being guided by this opinion, professed that all things were made by enmity & friendship. Now the inclinations of Friendship are such in Vegetables and Minerals, as is that attractive inclination, which the Loadstone hath upon Iron, and the Emerald [emerald] upon riches, and favour; the Jasper upon the birth of any thing, and the Stone Achates upon Eloquence; In like manner there is a kind of Bituminous Clay that draws Fire, and leaps into it, wheresoever it sees it: Even so doth the Hearb [herb] *Aproxis* draw Fire from afar off. Also the same inclination there is betwixt the male palme, and female: whereof when the bough of one shall touch the bough of the other, they fold themselves into mutual embraces, neither doth the female bring forth fruit without the male. And the Almond tree, when she is alone is less fruitfull. The Vines love the Elme, and the Olive-tree, and myrtle love one the other: also the Olive-tree, and Fig tree. Now in Animals there is amity betwixt the Blackbird, and Thrush, betwixt the Crow, and Heron, betwixt Peacocks, and Pigeons, Turtles, and Parrats [parrots]. Whence *Sappho* writes to *Phaon*.

*To Birds unlike oftimes joyned are white Doves;
Also the Bird that's green, black Turtle loves.*

Again, the Whale, and the little Fish his guide are friendly. Neither is this amity in Animals amongst themselves, but also with other things, as with Metals, Stones, and Vegetables, so the Cat delights in the Hearb [herb] *Nip* [catnip], by rubbing her self upon which she is said to conceive without a male; and there be Mares in *Cappadocia*, that expose themselves to the blast of the wind, and by the attraction thereof conceive. So Frogs, Toads, Snakes, and all manner of creeping poisonous things delight in the Plant called *Pas-flower*, of whom, as the Physitians [physicians] say, if any one eat, he shall dye [die] with laughing. The Tortoise also when he is hunted by the Adder, eats *Origanum* [origano], and is thereby strengthened: and the Stork, when he hath eat Snakes, seeks for a remedy in *Origanum* [origano]: and the Weesell [weasel], when he goes to fight with the Basilisk, eats *Rue*, whence we come to know that *Origanum* [origano], and *Rue* are effectually against poison. So in some Animals there is an imbred skil, and medicinall art; for when the Toad is wounded with a bite or poison of another Animall, he is wont to go to *Rue*, or *Sage*, and Rub the place wounded, and so escapes the danger of the poison. So men have learned many excellent remedies of diseases, & vertues of things from bruits [brutes]; So Swallows have shewed us that *Sallendine* is very medicinable for the sight, with which they cure the eyes of their young, and the pye when she is sick, puts a Bay-leaf into her nest, and is recovered. In like maner, Cranes, Dawes [jackdaws], Partridges [partridges], Blackbirds purge their nauseous stomachs [stomachs] with the same, with which also Crows allay the poison of the Chameleon; and the Lyon [lion], if he be feavorish [feverish], is recovered by eating of an Ape. The Lapwing being surfetted [surfeited] with eating of Grapes, cures himself with *Southernwood*; so the Harts have taught us that the Hearb [herb] *Ditany* is very good to draw out Darts; for they being wounded with an Arrow, cast it out by eating of this Hearb [herb]: the same do Goats in Candy. So Hinds, a little before they bring forth, purge themselves with a certain Hearb [herb] called *Mountain Osier*. Also they that are hurt with Spiders, seek a remedy by eating of Crabs: Swine also being hurt by Snakes cure themselves by eating of them; and Crows when they perceive they are poisoned with a kinde of French poison, seek for cure in the

Oake; Elephants, when they have swallowed a Chameleon help themselves with the wild olive. Bears being hurt with Mandrakes, escape the danger by eating of Pismires [ants]. Geese, Ducks, and such like watery fowle, cure themselves with the Hearb [herb] called will-sage. Pigeons, Turtles, Hens, with the Hearb [herb] called Pellitory of the wall. Cranes with Bull-rushes [bulrushes]. Leopards cure themselves, being hurt, with the HEarb [herb] called Wolfes-bane, by mans dung: Boars with Ivy, Hinds with the Hearb [herb] called Cinnara.

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Heinrich Cornelius Agrippa: *Of Occult Philosophy*, Book I. (part 2)

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Chapter xviii. Of the Inclinations of Enmities.

On the contrary there are inclinations of Enmities, and they are as it were the *odium*, and anger, indignation, and a certain kind of obstinate contrariety of nature, so that any thing shuns its contrary, and drives it away out of its presence. Such kinds of inclinations hath *Rhubarb* against Choller [choler], *Treacle* against poison, the Saphir [sapphire] Stone against hot biles [boils], and feavorish [feverish] heats, and diseases of the eyes; the Amethyst against drunkenness, the Jasper against Flux of blood, and offensive imaginations, the Emerald [emerald], and Agnus Castus against Lust, Achates against poison, Piony [peony] against the Falling sickness, Corall against the ebullition of black Choller [choler], and pains of the stomach [stomach]. The Topaze against spirituall heats, such as are covetousness, lust, and all manner of excesses of love. The like inclination is there also of Pismire [ants] against the Hearb [herb] Origanum [origano], and the wing of a Bat, and the heart of a Lapwing, from the presence of which they flie [fly]. Also Origanum [origano] is contrary to a certain poisonous fly, which cannot endure the Sun, and resists Salamanders, and loathes Cabbage with such a deadly hatred, that they destroy one the other; so Cucumbers hate oile, and will run themselves into a ring least they should touch it. And it is said that the Gall of a Crow makes men afraid, and drives them sway from where it is, as also certain other things; so a Diamond doth disagree with the Loadstone, that being set by it, it will not suffer Iron to be drawn to it; and sheep fly from Frog-parsley as from some deadly thing: and that which is more wonderfull, nature hath pictured the sign of this death in the livers of sheep, in which the very figure of Frog-parsley being described, doth naturally appear; So Goats do so hate garden basil, as if there were nothing more pernicious. And again, amongst Animals, Mice, and Weesels [weasels] do disagree; whence it is said that Mice will not touch Cheese, if the brains of a Weesel [weasel] be put in the rennet, and besides that the Cheese will not be corrupt with age. So a Lizard is so contrary to Scorpions, that it makes them afraid with its very sight, as also it puts them into a cold sweat; therefore they are killed with the oile of them, which oile also cures the wounds made by Scorpions. There is also an enmity betwixt Scorpions, and Mice: wherefore if a Mouse be applied to a prick or wound made by a Scorpion, it cures it, as it is reported. There is also an enmity betwixt Scorpions, and Stalabors, Aspes, and Waspes. It is reported also that nothing is so much an enemy to Snakes as Crabs, and that if Swine be hurt therewith they eat them, and are cured. The Sun also being in *Cancer*, Serpents are tormented. Also the Scorpion, and Crocodile kil [kill] one the other; and if the Bird Ibis doth but touch a crocodile with one of his feathers, he makes him immovable; the Bird called Bustard flies away at the sight of a horse; and a Hart runs away at the sight of a Ram, as also of a Viper. An Elephant trembles at the hearing of the grunting of a Hog, so doth a Lyon [lion] at the sight of a Cock: And Panthers will not touch them that are annoited [anoited] all over with the broth of a Hen, especially if Garlick hath been boiled in it. There is also enmity betwixt Foxes, and Swans, Bulls [bulls], and Daws [jackdaws]. Amongst Birds also some are at a perpetuall strife one with another, as also with other Animals, as Daws [jackdaws], and Owles, the Kite, and Crows, the Turtle, and Ring-taile, Egepis, and Eagles, Harts, and Dragons. Also amongst Water Animals there is enmity, as betwixt Dolphins, and Whirpools,

Mullets, and Pikes, Lampreys, and Congers: Also the fish called Pourcontrol makes the Lobster so much afraid, that the Lobster seeing the other but neer him, is struck dead. The Lobster, and Conger tear one the other. The Civet Cat is said to stand so in awe of the Panther, that he hath no power to resist him, or touch his skin: and they say that if the skins of both of them be hanged up one against the other, the haire of the Panthers skin fall off. And *Orus Apollo* saith in his Hieroglyphicks, if any one be girt about with the skin of the Civet Cat, that he may pass safely through the middle of his enemies, and not at all be afraid. Also the Lamb is very much afraid of the Wolf, and flies from him. And they say that if the taile, or skin, or head of a Wolf be hanged upon the sheep-coate, the sheep are much troubled, and cannot eat their meat for fear. And *Pliny* makes mention of a Bird, called *Marlin*, that breaks Crows Eggs; whose young are so annoyed by the Fox that she also will pinch, and pull the Foxes whelps, and the Fox her self also: which when the Crows see, they help the Fox against her, as against a common enemy. The litle Bird called a Linnet living in Thistles, hates Asses, because they eat the Flowers of Thistles. Also there is such a bitter enmity betwixt the litle bird called Esalon, and the Asse, that their blood will not mix together, and that at the braying of the Asse both the eggs and young of the Esalon perish. There is also such a disagreement betwixt the Olive-tree and a Harlot, that if she Plant it, it will either be alwayes unfruitfull, or altogether wither. A Lyon [lion] fears nothing so much as fired Torches, and will be tamed by nothing so much as by these: and the Wolf fears neither sword, nor spear, but a stone, by the throwing of which a wound being made, worms breed in the Wolf. A Horse fears a Camell, so that he cannot endure to see so much as his picture. An Elephant when he rageth, is quieted by seeing of a Cock. A Snake is afraid of a man that is naked, but pursues a man that is clothed. A mad Bull is tamed by being tyed to a Fig-tree. Amber draws all things to it besides Garden Basill, and those things, which are smeared with oile, betwixt which there is a kinde of a naturall Antipathy.

Chapter xix. How the Vertues of things are to be tryed and found out, which are in them specifically, or in any one Individuall by way of speciall gift.

Moreover thou must consider that the Vertues of things are in some things according to the species, as boldness, and courage in a Lyon [lion], & Cock: fearfulness in a Hare, or Lamb, ravenousness in a Wolf, treachery, and deceitfulness in a Fox, flattery in a Dog, covetousness in a Crow, and Daw [jackdaw], pride in a Horse, anger in a Tygre [tiger], and Boar, sadness, and melancholy in a Cat, lust in a sparrow, and so of the rest. For the greatest part of naturall Vertues doth follow the species. Yet some are in things individually; as there be some men which do so wonderfully abhor the sight of a Cat, that they cannot look upon her without quaking; which fear it is manifest is not in them as they are men. And *Avicen* tels of a man that lived in his time, whom all poisonous things did shun, all of them dying, which did by chance bite him, he himself not being hurt, and *Albertus* reports that in a City of the *Ubians* he saw a wench who would catch Spiders to eat them, and being much pleased with such a kind of meat, was wonderfully nourished therewith. So is boldness in a Harlot, fearfulness in a Thief. And upon this account it is that Philosophers say, that any particular thing that never was sick, is good against any manner of sickness: therefore they say that a bone of a dead man, who never had a feavor [fever], being laid upon the patient, frees him of his quartane. There are also many singular vertues infused into particular things by Celestiall bodies, as we have shewed before.

Chapter xx. That naturall Vertues are in some things throughout their whole substance, and in other things in certain parts, and members.

Again thou must consider, that the vertues of things are in some things in the whole (*i.e.*) the whole substance of them, or in all their parts, as that little fish *Echeneis*, which is said to stop a ship by its meer touch, this it doth not do according to any particular part, but according to the whole substance. So the Civet Cat hath this in its whole substance, that Dogs by the very touch of his shadow hold their peace. So Salendine is good for the sight, not according to any one but all its parts, not more in the root then in the leaves, and seeds; and so of the rest. But some vertues are in things according to some parts of it, *viz.* only in the tongue, or eyes, or some other members, and parts; so in the eyes of a Basilisk, is a most violent power to kill men, assoon as they see them: the like power is there in the eyes of the Civet Cat, which makes any Animall that it hath looked upon, to stand still, to be

amazed, and not able to move it self. The like vertue is there in the eyes of some Wolfes [wolves], which if they see a man first, make him amazed, and so hoarse, that if he would cry out, he hath not the use of his voice: Of this *Virgil* makes mention, when he sings,

*Moeris is dumb, hath lost his voice, and why?
The Wolf on Moeris first hath cast his eye.*

So also there were some certain women in *Scythia*, and amongst the *Illyrians*, and *Triballians*, who as often as they looked angrily upon any man, were said to slay him. Also we read of a certain people of *Rhodes*, called *Telchines*, who corrupted all things with their sight, wherefore *Jupiter* drowned them. Therefore Witches, when they would after this manner work by witchcraft, use the eyes of such kind of Animals in their waters for the eyes, for the like effects. In like manner do Pismires [ants] fly from the heart of a Lapwing, not from the head, foot, or eyes. So the gall of Lizards being bruised in Water is said to gather Weesels [weasels] together, not the taile or the head of it; and the gall of Goats put into the Earth in a brazen Vesel [vessel], gathers Frogs together; and a Goats liver is an enemy to Butterflies and all Maggots, and dogs shun them that have the heart of a Dog about them, and Foxes will not touch those poultry that have eaten the liver of a Fox. So divers things have divers vertues dispersed variously through several parts, as they are from above infused into them according to the diversity of things to be received; as in a mans body the bones receive nothing but life, the eyes sight, the ears hearing. And there is in mans body a certain little bone, which the Hebrews call LVZ, of the bigness of a pulse that is husked, which is subject to no corruption, neither is it overcome with Fire, but is alwaies preserved unhurt, out of which, as they say, as a Plant out of the seed, our Animall bodies shall in the Resurrection of the dead spring up. And these vertues are not cleared by reason, but by experience.

Chapter xxi. Of the Vertues of things which are in them only in their life time, and such as remain in them even after their death.

Moreover we must know that there are some properties in things only whilst they live, and some that remain after their death. So the litle fish *Echeneis* stops the ships, and the Basilisk, and Catablepa kill with their sight, when they are alive; but when they are dead do no such thing. So they say that in the Colick, if a live Duck be applyed to the belly, it takes away the pain, and her self dies: like to this is that which *Archytas* sayes. If you take a heart newly taken out of an Animall, and whilst it is yet warm, and hang it upon one that hath a quartane feavor [fever], it drives it away. So if any one swallow the heart of a Lapwing, or a Swallow, or a Weesel [weasel], or a Mole whilst it is yet warm with naturall heat, it shall be helpfull to him for remembering [remembering], understanding, and foretelling: Hence is this generall rule, *viz.* That whatsoever things are taken out of Animals, whether they be Stones, any Member, Excrements, as Haire, Dung, Nailes, they must be taken from those Animals, whilst they be yet living; and if it be possible, that so they may be alive afterwards. Whence they say, when you take the tongue of a Frog, you must put the Frog into the water again; and if you take the tooth of a Wolf, you must not kill the Wolf; and so of the rest. So writes *Democritus*, if any one take out the tongue of a water-Frog, yet living, no other part of the body sticking to it, and she be let go into the Water again, & lay it upon the place where the heart beats, of a woman, she shall answer truly whatsoever you ask her. Also they say, that if the eyes of a Frog be before Sun rising bound to the sick party, and the Frog be let go again blind into the Water, they will drive away tertian ague; as also that they will, being bound with the flesh of a Nightingale in the skin of a Hart, keep one alwaies watchfull without sleep. Also the ray of the fork fish being bound to the Navil [navel], is said to make a woman have an easie travel, if it be taken from it alive, and it put into the Sea again. So they say the right eye of a Serpent being applyed, doth help the watering of the eyes, if the Serpent be let go alive. And there is a certain fish, or great Serpent called *Myrus*, whose eye, if it be pulled out, and bound to the forehead of the patient, is said to cure the inflammation [inflammation] of the eyes, and that the eye of the fish grows again, and that he is taken blind that did not let the fish go. Also the teeth of all Serpents, being taken out whilst they are alive, and hanged about the patient, are said to cure the quartane. So doth the tooth of a Mole taken out whilst she is alive, being afterwards let go, cure the tooth-ach [toothache]; and Dogs will not bark at those that have the taile of a Weesel [weasel] that is escaped. And *Democritus* relates that the tongue of a Chameleon, if it be taken from her alive, doth conduce to a good success in trials, and is profitable for women that are in travel, if it be about the outside of the house, for you must take heed that it be not brought into the house, because that would be most dangerous; Moreover there be some properties that remain after death: and

of these the *Platonists* say, that they are things in which the *Idea* of the matter is less swallowed up, in these, even after death that which is immortall in them, doth not cease to work wonderfull things. So in the Hearbs [herbs], and Plants pulled asunder, and dryed, that vertue is quick, and operative which was infused at first into them by the *Idea*. Thence it is, that as the Eagle all her life time doth overcome all other birds: so also her feathers after her death destroy, and consume the feathers of all other birds. Upon the same account doth a Lyons [lion's] skin destroy all other skins: and the skin of the Civet Cat destroyes the skin of the Panther: and the skin of a Wolf corrodes the skin of a Lamb: And some of these do not do it by way of a corporeall contact, but also sometimes by their very sound. So a drum made of the skin of a Wolf, makes a drum made of a Lamb skin not to sound. Also a drum made of the skin of the fish called Rotchet, drives away all creeping things, at what distance soever the sound of it is heard: and the strings of an instrument made of the guts [intestines] of a Wolf, and being strained [strung] upon a Harp, or Lute with strings made of sheeps guts, will make no harmony.

Chapter xxii. How inferior things are subjected to superior bodies, and how the bodies, the actions, and dispositions of men are ascribed to Stars, and Signes.

It is manifest that all things inferiour are subject to the superiour, and after a manner (as saith *Proclus*) they are one in the other, *viz.* in inferiour are superiour, and in superiour are inferiour: so in the Heaven are things Terrestriall, but as in their cause, and in a Celestiall manner; and in the Earth are things Celestiall, but after a Terrestriall manner, as in an effect. So we say that there be here certain things which are Solary, and certain which are Lunary, in which the Sun, and Moon make a strong impression of their vertue. Whence it is that these kind of things receive more operations, and properties, like to those of the Stars, & Signes which they are under: So we know that Solary things respect the heart, & head, by reason that *Leo* is the house of the Sun, and *Aries* the exaltation of the Sun: so things under *Mars* are good for the head, and testicles, by reason of *Aries*, and *Scorpio*. Hence they whose senses faile, and heads ake [ache] by reason of drunkenness, if they put their testicles into cold Water, or wash them with Vinegar, find present help. But in reference to these it is necessary to know how mans body is distributed to Planets, & Signes. Know therefore that according to the doctrine of the *Arabians*, the Sun rules over the brain, heart, the thigh, the marrow, the right eye, and the spirit; also the tongue, the mouth, and the rest of the Organs of the senses, as well internall as externall; also the hands, feet, legs, nerves, and the power of imagination. That *Mercury* rules over the spleen, stomack [stomach], bladder, womb, and right ear, as also the faculty of the common sense. That *Saturn* rules over the liver and fleshy part of the stomack [stomach]. That *Jupiter* over the belly, and navill [navel], whence it is written by the Ancients, that the effigies of a navil [navel] was laid up in the temple of *Jupiter Hammon*. Also some attribute to him the ribs, breast, bowels, blood, arms, and the right hand, and left ear, and the powers natural. And some set *Mars* over the blood, and veins, the kidnies [kidneys], the bag of the gall [gall bladder], the buttocks, the back, motion of the sperm, and the irascible power. Again they set *Venus* over the kidnies [kidneys], the testicles, the privities, the womb, the seed, and concupiscible power; as also the flesh, fat, belly, breast, navill [navel], and all such parts as server to venerall [venereal] acts, also the *Os sacrum*, the back bone [backbone], and loins; as also the head, mouth, with which they give a kiss, as a token of love. Now the Moon, although she may challenge the whole body, and every member thereof according to the variety of the Signes: yet more particularly they ascribe to her the brain, lungs, marrow of the back bone [backbone], the stomack [stomach], the menstrues, and all other excrements, and the left eye, as also the power of increasing. But *Hermes* saith, That there are seven holes in the head of an Animall, distributed to the seven Planets, *viz.* the right ear to *Saturne*, the left to *Jupiter*, the right nostrell [nostril] to *Mars*, the left to *Venus*, the right eye to the *Sun*, the left to the *Moon*, and the mouth to *Mercury*. The severall Signes also of the *Zodiack* take care of their members. So *Aries* governs the head, and face, *Taurus* the neck, *Gemini* the armes, and shoulders, *Cancer* the breast, lungs, stomack [stomach], and armes, *Leo* heart, stomack [stomach], liver, and back, *Virgo* the bowels, and bottome of the stomack [stomach], *Libra* the kidnies [kidneys], thighs, and buttocks, *Scorpius* [Scorpio] the genitals, the privities, and womb, *Sagittarius* the thigh, and groins, *Capricornus* the knees, *Aquarius* the legs and shins, *Pisces* the feet. And as the triplicities of these Signes answer one the other, and agree in Celestials, so also they agree in the members, which is sufficiently manifest by experience, because with the coldness of the feet, the belly, and breast are affected, which members answer the same triplicity; whence it is, if a medicine be applyed to the one, it helps the other, as by the warming of the feet, the pain of the belly ceaseth. Remember therefore this order, and know, that things which are under any one of the Planets, have a certain

particular aspect, or inclination to those members that are attributed to that Planet, and especially to the houses, and exaltations thereof. For the rest of the dignities, as those triplicities, and markes, and face, are of litle account in this; upon this account therefore Piony [peony], Balme, Clove-gilliflowers, Citron-pils, sweet Marjoram, Cynnamon [cinnamon], Saffron, Lignum Aloes, Frankincense, Amber, Musk, and Myrrh help the head, and heart; by reason of *sol* [the Sun], *Aries*, and *Leo*: so doth Rib-wort, the Hearb [herb] of *Mars*, help the head, and testicles by reason of *Aries*, and *Scorpio*: and so of the rest. Also all things under *Saturne* conduce to sadness, and melancholly [melancholy]; those under *Jupiter* to mirth, and honour; those under *Mars* to boldness, contention, and anger; those under the *Sun* to glory, victory and courage; those under *Venus* to love, lust, and concupiscence; those under *Mercury* to Eloquence; those under the *Moon* to a common life. Also all the actions, and dispositions of men are distributed according to the Planets. For *Saturne* governes old men, Monkes, melancholly [melancholy] men, and hid treasures; and those things which are obtained with long journies [journeys], and difficulty; but *Jupiter*, those that are Religious, Prelates, Kings, and Dukes, and such kind of gains that are got lawfully: *Mars* rules over Barbers, Chirurgeons, Physitians [physicians], Sergeants, Executioners, Butchers, all that make fires, Bakers, Souldiers [soldiers], who are every where called Martial men. Also do the other Stars signifie their office, as they are described in the books of Astrologers.

Chapter xxiii. How we shall know what Stars naturall things are under, and what things are under the Sun, which are called Solary.

Now it is very hard to know, what Star, or Signe every thing is under: yet it is known through the imitation of their rayes, or motion, or figure of the superiours. Also some of them are known by their colours and odours, also some by the effects of their operations, answering to some Stars. So then Solary things, or things under the power of the Sun are, amongst Elements, the lucid flame; in the humours, the purer blood, and spirlt of life; amongst tasts [tastes], that which is quick, mixed with sweetness. Amongst Metals, Gold by reason of its splendor, and its receiving that from the Sun which makes it cordiall. And amongst stones, they which resemble the rayes of the Sun by their golden sparklings, as doth the glittering stone Aetites which hath power against the Falling-sickness, and poisons: so also the stone, which is called the eye of the Sun, being of a figure like to the Apple of the eye, from the middle whereof shines forth a ray, it comforts the brain, and strengthens the sight; So the Carbuncle which shines by night, hath a vertue against all aiery, and vaporous poison: so the Chrysolite stone is of a light green colour, in which, when it is held against the Sun, there shines forth a golden Star; and this comforts those parts that serve for breathing, & helps those that be Asthmaticall, and if it be bored through, and the hole filled with the Mane of an Asse, and bound to the left arme, it drives away idle imaginations, and melancholy fears, and puts away foolishness: So the stone called Iris, which is like Crystall in colour, being often found with six corners, when under some roof part of it is held against the rayes of the Sun, and the other part is held in the shadow, it gathers the rayes of the Sun into it self, which, whilst it sends them forth, by way of reflection, makes a Rain-bow [rainbow] appear on the opposite wall. Also the Stone Heliotropion [heliotrope] green like the Jasper, or Emrald [emerald], beset with red specks [*i.e.* bloodstone], makes a man constant, renowned, and famous, also it conduceth to long life: And the vertue of it indeed is most wonderfull upon the beams of the Sun, which it is said to turn into blood (*i.e.*) to appear of the colour of blood, as if the Sun were eclypted [eclipsed], *viz.* When it is joyned to the juice of a Hearb [herb] of the same name, and be put into a vessell of Water: There is also another vertue of it more wonderfull, and that is upon the eyes of men, whose sight it doth so dim, and dazel [dazzle], that it doth not suffer him that carries it to see it, & this it doth not do without the help of the Hearb [herb] of the same name, which also is called Heliotropium [heliotrope], (*i.e.*) following the Sun. These vertues doth *Albertus Magnus*, and *William of Paris* confirm in their writings. The Hyacinth also hath a vertue from the Sun against poisons, and pestiferous vapours; it makes him that carries it to be safe, and acceptable; it conduceth also to riches, and wit, it strengthens the heart; being held in the mouth, it doth wonderfully cheer up the mind. Also there is the stone Pyrophyllus, of a red mixture, which *Albertus Magnus* saith *Æsculapius*, makes mention of in one of his Epistles unto *Octavius Augustus*, saying, that there is a certain poison so wonderfull cold, which preserves the heart of man being taken out from burning, so that if for any time it be put into the Fire, it is turned into a stone, and this is that stone which is called Pyrophyllus, from the fire. It hath a wonderfull vertue against poison, and it makes him that carries it, to be renowned and dreadfull to his enemies. But above all, that stone is most Solary, which *Apollonius* is reported to have found, and which is called *Pantaura*, which draws other stones to it, as the Loadstone doth Iron, most powerfull against all poisons; it is called by some Pantherus, because it is

spotted like the beast called the Panther. It is therefore also called Pantochras, because it contains all colours. *Aaron* calls it Evanthum. There are also other Solary stones, as the Topazius, Chrysopassus, the Rubine, and Balagius. So also is Auripigmentum, and things of a golden colour, and very lucid. Amongst plants also and trees, those are Solary, which turn towards the Sun, as the Marygold [marigold], and those which fold in their leaves when the Sun is neer upon setting, but when it riseth unfold their leaves by little and little. The Lote-tree also is Solary, as is manifest by the figure of the fruit & leaves. So also Piony [peony], Sallendine, Balme, Ginger, Gentian, Dittany, & Vervin [vervain], which is of use in prophecyng [prophesying], and expiations, as also driving away evill spirits. The Bay-tree also is consecrated to *Phoebus*, so is the Cedar, the Palm tree, the ash, the Ivie [ivy], and Vine, and whatsoever repell poisons, and lightnings, and those things which never fear the extremities of the Winter. Solary also are Mint, Mastick, Zedoary, Saffron, Balsome [balsam], Amber, Musk, Yellow honey, Lignum aloes, Cloves, Cinnamon, Calamus, Aromaticus, Pepper, Frankincense, sweet Marjoram, also Libanotis, which *Orpheus* calls the sweet perfume of the Sun. Amongst Animals those are Solary which are magnanimous, couragious [courageous], ambitious of victory, and renown: as the Lyon [lion], King of beasts, the Crocodile, the spotted Wolf, the Ram, the Boar, the Bull, King of the herd, which was by the Egyptians at Heliopolis dedicated to the Sun, which they called Verites; and an Ox was consecrated to *Apis* in Memphi [Memphis], and in Herminthus a Bull by the name of *Pathis*. The Wolf also was consecrated to *Apollo*, and *Latona*. Also the beast called Baboon is Solary, which twelve times in a day, *viz.* every hour barks, and in time of Equinoctium [equinox] pisseth [urinates] twelve times every hour: the same also it doth in the night, whence the Egyptians did Engrave him upon their Fountains. Also amongst birds these are Solary, The Phoenix, being but one of that kind, and the Eagle, the Queen of birds, also the Vulture, the Swan, and those which sing at the rising Sun, and as it were call upon it to rise, as the Cock, Crow, also the Hawk, which because it in the Divinity of the Egyptians is an emblem of the spirit, and light, is by *Porphyrius* [Porphyry] reckoned amongst the Solary birds. Moreover, all such things as have some resemblance of the works of the Sun, as Worms shining in the night, and the Betle [beetle], which is a creature that lies under Cow-dung, also according to *Appious* interpretation, such whose eyes are changed according to the course of the Sun, are accounted Solary, and those things which come of them. And amongst fish, the Sea Calf is chiefly Solary, who doth resist lightning, also shell fish, and the fish called *Pulmo*, both which shine in the night, and the fish called Stella [i.e. starfish] for his parching heat, and the fish called Strombi [i.e. strombite or sea-snail], that follow their King, and Margari [i.e. oyster], which also have a King, and being dried, are hardened into a stone of a golden colour.

Chapter xxiv. What things are Lunary, or under the power of the Moon.

These things are Lunary, amongst the Elements, *viz.* the Earth, then the Water, as well that of the Sea, as of the Rivers, and all moist things, as the moisture of Trees, and Animals, especially they which are White, as the Whites of Eggs, fat, sweat, flegme [phlegm], and the superfluties of bodies. Amongst tastes [tastes], salt, and insipid; amongst Metals, Silver; amongst stones, Crystall, the Silver Marcasite, and all those stones that are White, and Green. Also the stone Selenites (*i.e.*) Lunary, shining from a white body, with a yellow brightness, imitating the motion of the Moon, having in it the figure of the Moon which daily increaseth, or decreaseth as doth the Moon. Also Pearls, which are generated in shels [shells] of fishes from the droppings of Water, also the Berill [beryl]. Amongst Plants and Trees, these are Lunary, as the Selenotropion, which turns towards the Moon, as doth the Heliotropion towards the Sun, and the Palme tree sends forth a bough at every rising of the Moon; Hyssope also, and Rosemary, Agnus Castu, and the Olive-tree, are Lunary. Also the Hearb [herb] Chinosta, which increaseth, and decreaseth with the Moon, *viz.* in substance, and number of leaves, not only in Sap, and vertue, which indeed is in some sort common to all Plants, except Onions, which are under the influence of *Mars*, which have contrary properties; As amongst flying things the Saturnine bird, called a Quaille is a great enemy to the Moon and Sun. Lunary Animals are such as delight to be in mans company, and such as do naturally excell in love, or hatred, as all kinds of Dogs: The Chameleon also is Lunary, which alwaies assumes a colour according to the variety of the colour of the object: as the Moon changeth her nature according to the variety of the Signe which it is found in. Lunary also are Swine, Hinds, Goats, and all Animals whatsoever, that observe, and imitate the motion of the Moon: As the Baboon, and Panther, which is said to have a spot upon her shoulder like the Moon, increasing into a roundness, and having horns that bend inwards. Cats also are Lunary, whose eyes become greater or less, according to the course of the Moon: and those things which are of like nature, as Menstruous blood, of which are made wonderfull and strange things by Magicians; The Civet-Cat also changing

her sex, being obnoxious to divers Sorceries, and all Animals that live in water as well as on land: as Otters, and such as prey upon fish. Also all Monstrous beasts, such as without any manifest seed are equivocally generated, as Mice, which sometimes are generated by Coition, sometimes of the putrefaction of the Earth. Amongst fowle, Geese, Ducks, Didoppers, and all kind of watery fowl as prey upon fish, as the Heron, and those that are equivocally produced, as Wasps of the Carcases [carcasses] of horses: Bees of the putrefaction of Cows, small Flies of putrefied wine, and Betles [beetles] of the flesh of Asses; but most Lunary of all is the two-horned Betle [beetle], horned after the manner of a Bull: which digs under Cow-dung, and there remains for the space of twenty eight daies, in which time the Moon measures the whole *Zodiack*, and in the twenty ninth day, when it thinks there will be a conjunction of their brightness, it opens the dung and casts it into Water, from whence then come Betles [beetles]. Amongst fish these are Lunary, *Ælurus*, whose eyes are changed according to the course of the Moon, and whatsoever observes the motion of the Moon, as the Tortoise, the Echeneis, Crabs, Oisters [oysters], Cockles, and Frogs.

Chapter xxv. What things are Saturnine, or under the power of Saturne.

Saturnine things, amongst Elements, are Earth, and also Water: amongst humors, black Choller [choler] that is moist, as well natural, as adventitious, adust Choller [choler] excepted. Amongst tastes [tastes], soure, tart, and dead. Amongst Metals, Lead, and Gold, by reason of its weight, and the golden Marcasite. Amongst stones, the Onix [onyx], the Ziazaa, the Camonius, the Saphir [sapphire], the brown Jasper, the Chalcedon, the Loadstone, and all dark, weighty, earthy things. Amongst Plants, and Trees the Daffodill, Dragon-wort [dragon's wort], Rue, Cummin [cumin], Hellebor [Hellebore], the tree from whence Benzoine comes, Mandrake, Opium, and those things which stupifie, and those things which are never sown, and never bear fruit, and those which bring forth berries of a dark colour, and black fruit, as the black Fig-tree, the Pine-tree, the Cypress-tree, and a certain tree used at burials, which never springs afresh with berries, rough, of a bitter tast [taste], of a strong smell, of a black shadow, yielding a most sharp pitch, bearing a most unprofitable fruit, never dies with age, deadly, dedicated to *Pluto*, as is the Hearb [herb] pas-flower, with which they were wont Anciently to strow the graves before they put the dead bodies into them, wherefore it was lawfull to make their Garlands at feasts with all Hearbs [herbs], and Flowers besides pas-flowers, because it was mournfull, and not conducing to mirth. Also all creeping Animals, living apart, and solitary, nightly, sad, contemplative, dull, covetous, fearfull, melancholly [melancholy], that take much pains, slow, that feed grosly, and such as eat their young. Of these kinds therefore are the Ape, the Cat, the Hog, the Mule, the Camel, the Bear, the Mole, the Asses, the Wolf, the Hare, the Dragon, the Basilisk, the Toad, all Serpents, and creeping things, Scorpions, Pismires [ants], and such things as proceed from putrefaction in the Earth, in Water, or in the ruines of houses, as Mice, and many sorts of Vermin. Amongst birds those are Saturnine, which have long necks, and harsh voices, as Cranes, Estriches [ostriches], and Peacocks, which are dedicated to *Saturn*, and *Juno*. Also the scrich-Owle [screech-owl], the horn-Owle [horned-owl], the Bat, the Lapwing, the Crow, the Quaile, which is the most envious bird of all. Amongst fishes, the Eel, living apart from all other fish; the Lamprey, the Dog-fish, which devours her young, also the Tortoise, Oisters [oysters], Cockles, to which may be added Sea-sponges [sea-sponges], and all such things as come of them.

Chapter xxvi. What things are under the power of Jupiter, and are called Jovial.

Things under *Jupiter*, amongst Elements, are the Aire: amongst humors, blood, and the spirit of life, also all things which respect the encrease [increase], nourishment, and vegetation of the life. Amongst tastes [tastes] such as are sweet, and pleasant. Amongst Metals, Tin, Silver, and Gold, by reason of their temperateness: Amongst stones, the Hyacinth, Beril [beryl], Saphir [sapphire], the Emerald [emerald], green Jasper, and aiery colours: Amongst Plants and Trees, Sea-green, Garden Basil, Bugloss, Mace, Spike, Mints, Mastick, Elicampane, the Violet, Darnell, Henbane, the Poplar tree, and those which are called lucky trees, as the Oke [oak], the tree *æsculus* [horse-chestnut] which is like an Oke [oak] but much bigger, the Holm tree, the Beech tree, the Hasle [hazel] tree, the Service tree, the white Fig tree, the Pear tree, the Apple tree, the Vine, the Plum tree, the Ash, the Dog-tree, and the Olive tree, and also Oile. Also all manner of Corn, as Barley, Wheat, also Raisins, Licorish [licorice], Sugar, and all such things whose sweetness is manifest, and subtile, partaking somewhat of an

astringent, and sharp tast [taste], as are Nuts, Almonds, Pine-apples [pineapples], Filberds [filberts], Pistake Nuts [pistachios], roots of Peony, Mirabolaus, Rhubarb, and Manna, *Orpheus* adds Storax. Amongst Animals such as have some stateliness, and wisdom in them, and those which are mild, well trained up, and of good dispositions, as the Hart and Elephant, and those which are gentle, as Sheep and Lambs: Amongst birds, those that are of a temperate complexion, as Hens, together with the Yolk of their Eggs. Also the Partridge, the Pheasant, the Swallow, the Pellican [pelican], the Cuckow [cuckoo], the Stork, birds given to a kind of devotion which are Emblemes of gratitude. The Eagle is dedicated to *Jupiter*, she is the Ensigne of Emperours, and an Embleme of Justice, and Clemency. Amongst fish, the Dolphin, the fish called Anchia [anchovy], the Sheath fish, by reason of his devoutness.

Chapter xxvii. What things are under the power of Mars, and are called Martial.

These things are Martiall, amongst Elements, Fire, together with all adust, and sharp things: Amongst humours, Choller [choler]; also bitter tastes [tastes], tart, and burning the tongue, and causing tears: Amongst Metals, Iron, and red Brass; and all fiery, red, and sulphureous things: Amongst Stones the Diamond, Loadstone, the Blood-stone [bloodstone], the Jasper, the stone that consists of divers kinds, and the Amethyst [amethyst]. Amongst Plants, and Trees, Hellebor, Garlick, Euphorbium, Cartabana, Armoniack, Radish, the Laurell, Wolfs-bane [wolfsbane], Scammony, and all such as are poysonous [poisonous], by reason of too much heat, and those which are beset round about with prickles, or by touching the skin, burn it, prick it, or make it swell, as Cardis, the Nettle, Crow-foot, and such as being eaten cause tears, as Onyons [onions], Ascolonia, Leeks, Mustardseed, and all thorny Trees, and the Dog-tree, which is dedicated to *Mars*. And all such Animals as are warlike, ravenous, bold, and of clear fancy, as the Horse, Mule, Goat, Kid, Wolf, Libard [leopard], the wild Ass; Serpents also, and Dragons full of displeasure and poyson [poison]; also all such as are offensive to men, as Gnats, Flies, Baboon, by reason of his anger. All birds that are ravenous, devour flesh, break bones, as the Eagle, the Faulcon [falcon], the Hawk, the Vultur [vulture]; and those which are called the fatall Birds, as the Horn-Owl, the Scrich-Owl [screech-owl], Castrels, Kites, and such as are hungry, and ravenous, and such as make a noise in their swallowing, as Crows, Daws, the Pie, which above all the rest is dedicated to *Mars*. And amongst Fishes, the Pike, the Barbell, the Fork-fish, the Fish that hath horns like a Ram, the Sturgeon, the Glacus, all which are great devourers, and ravenous.

Chapter xxviii. What things are under the power of Venus, and are called Venereall.

These things are under *Venus*, amongst Elements, Aire, and Water; amongst humours, Flegm [phlegm], with Blood, Spirit, and Seed; amongst tastes [tastes], those which are sweet, unctuous, and delectable; amongst Metals, Silver, and Brass, both yellow, and red; amongst Stones, the beryl, chrysolite, emerald, sapphire, green jasper, carnelian, the stone aetites, the lazuli stone, coral, and all of a fair, various, white, and green color. Amongst plants and trees, the vervain, violet, maidenhair; valerian, which by the Arabians is called phu; and tithymal, for its fragrant and sweet smell; also thyme, the gum ladanum, amber-gris, sanders or red sandal-wood, coriander, and all sweet perfumes; and delightful and sweet fruits, as sweet pears, figs, pomegranates, which, the poets say, were, in Cyprus, first sown by Venus. Also the Rose of Lucifer was dedicated to her; also the Myrtle-tree of Hesperus. Moreover, all luxurious, delicious animals, and of a strong love, as dogs, conies, odorous sheep and goats, both female and male, which generate sooner then any other animal; also the bull, for his disdain, and the calf, for his wantonness. Amongst birds, the swan, the wag-tail, the swallow, the pelican, the bergander, which are very loving to their young. Also the crow, and the pigeon, which is dedicated to Venus; and the turtle-dove, one whereof was commanded to be offered at the purification, after bringing forth. The sparrow also was dedicated to Venus, which was commanded in the law to be used in the purification, after the leprosy, a martial disease, then which nothing was of more force to resist it. Also, the Egyptians called the Eagle by the name of Venus, because she never fails to answer the call of her mate. Amongst fishes, these are venereal: The lustful pilchard, the lecherous gilt-head, the whiting, for her love to her young, and the crab, fighting for his mate.

Chapter xxix. Things are under the power of Mercury, and are called Mercurial.

Things under *Mercury* are these: Amongst Elements, water, though it moves all things indistinctly. Amongst humors, those especially which are mixed, as also the animal spirit. Amongst tastes, those that are various, strange, and mixed. Amongst metals, quick-silver, tin, and the silver marcasite. Amongst stones, the emerald, achate or agate, red marble, and topaz, and those which are of divers colors and various figures naturally; and those that are artificial, as glass; and those which have a color mixed with green and yellow. Amongst plants and trees, the hazel, five-leaved grass, the Hearb [herb] mercury, fumitory, pimpernel, marjoram, parsley, and such as have shorter and less leaves, being compounded of mixed natures and divers colors. Animals, also, that are of quick sense, ingenious, strong, inconstant, and swift; and such as become easily acquainted with men, as dogs, weasels, apes, foxes, the hart and mule; and all animals that are of both sexes, and those which can change their sex, as the hare, civet cat, and such like. Amongst birds, those which are naturally witty, melodious and inconstant, as the linnet, nightingale, blackbird, lark, thrush, the gnat-snapper, the bird calandra, the parrot, the pie, the bird ibis, the bird porphyrio, the black beetle with one horn, and the sea-bird trochilus, which goes into the crocodile's mouth for its food. Amongst fishes, the fish called pourcontrol, for deceitfulness and changeableness; the fork-fish for its industry, and the mullet, also, that shakes off the bait on the hook with his tail.

Chapter xxx. That the whole sublunary World, and those things which are in it, are distributed to Planets.

Moreover, whatsoever is found in the whole world is made according to the governments of the Planets, and accordingly receives its vertue. So in fire, the enlivening light thereof is under the government of the Sun; the heat of it under Mars, in the Earth; the various superficies thereof under the Moon and Mercury, and the starry heaven; the whole mass of it under Saturn. But in the middle Elements, air is under Jupiter, and water under the Moon; but being mixed, are under Mercury and Venus. In like manner natural active causes observe the Sun, the matter the Moon, the fruitfulness of active causes, Jupiter; the fruitfulness of the matte Venus the sudden effecting of any thing, Mars; and Mercury, that for his vehemency, this for his dexterity and manifold vertue. But the permanent continuation of all things is ascribed to Saturn. Also amongst vegetables, every thing that bears fruit is from Jupiter, and every thing that bears flowers is from Venus; all seed and bark is from Mercury, and all roots from Saturn, and all wood from Mars, and leaves from the Moon. Wherefore, all that bring forth fruit, and not flowers, are of Saturn and Jupiter; but they that bring forth flowers and seed, and not fruit, are of Venus and Mercury; those which are brought forth of their own accord, without seed, are of the Moon and Saturn. All beauty is from Venus, all strength from Mars, and every planet rules and disposeth that which is like to it. Also in stones, their weight, clamniness and slipticness is of Saturn, their use and temperament of Jupiter, their hardness from Mars, their life from the Sun, their beauty and fairness from Venus, their occult vertue from Mercury, and their common use from the Moon.

Chapter xxxi. How Provinces and Kingdoms are distributed to Planets.

Moreover, the whole orb of the earth is distributed by kingdoms and provinces to the Planets and Signs: For Macedonia, Thracia, Illyria, Arriana, Gordiana, India, many of which countries are in the lesser Asia, are under Saturn with Capricornus; but with Aquarius under him are the Sauromatian Country, Oxiana, Sogdiana, Arabia, Phazania, Media and Æthiopia, which countries, for the most part, belong to the more inward Asia. Under Jupiter, with Sagittarius, are Tuscana, Celtica, Spaine, and happy Arabia; and under him, with Pisces, are Lycia, Lydia, Cilicia, Pamphylia, Paphlagonia, Nasamonia, and Lybia. Mars, with Aries, governs Britany, France, Germany, Bastarnia, the lower parts of Syria, Idumea, and Judea; with Scorpio, he rules Syria, Comagena, Cappadocia, Metagonium, Mauritania, and Getulia. The Sun, with Leo, governs Italy, Apulia, Sicilia, Phenicia, Chaldea, and the Orchenians. Venus, with Taurus, governs the Isles Cyclades, the seas of little Asia, Cyprus, Parthia, Media, Persia; but, with Libra, she commands the people of the Island Bractia, of Caspia, of Seres, of Thebais, of Oasis,

and of Troglodyds. Mercury, with Gemini, rules Hircania, Armenia, Mantiana, Cyrenaica, Marmarica, and the lower Egypt; but, with Virgo, he rules Greece, Achaia, Creta, Babylon, Mesopotamia, Assyria, and Ela, whence they of that place are in Scripture called Elamites. The Moon, with Cancer, governs Bithivia, Phrygia, Colchica, Numidia, Africa, Carthage, and all Carchedonia.

These we have, in this manner, gathered from Ptolemy's opinion, to which, according to the writings of other astrologers, many more may be added. But he who knows how to compare these divisions of provinces according to the Divisions of the Stars, with the Ministry of the Ruling Intelligences, and Blessings of the Tribes of Israel, the Lots of the Apostles, and Typical Seals of the Sacred Scripture, shall be able to obtain great and prophetic oracles, concerning every region, of things to come.

Chapter xxxii. What Things are Under the Signs, the Fixed Stars, and their Images.

The like consideration is to be had in all things concerning the Figures of the Fixed Stars: Therefore they will have the terrestrial ram to be under the rule of the celestial Aries, and the terrestrial bull and ox to be under the celestial Taurus. So also that Cancer should rule over crabs, and Leo over lions; Virgo over virgins, and Scorpio over scorpions; Capricornus over goats, Sagittarius over horses, and Pisces over fishes. Also the celestial Ursa over bears, the Hydra over serpents, and the Dog Star over dogs, and so of the rest. Now, Apuleius distributes certain and peculiar Hearbs [herbs] to the Signs and Planets, *viz.* To Aries, the herb sage; to Taurus, the vervain that grows straight; to Gemini, the vervain that grows bending; to Cancer, comfrey; to Leo, sow-bread; to Virgo, calamint; to Libra, mug-wort; to Scorpio, scorpion-grass; to Sagittarius, pimpernel; to Capricornus, the dock; to Aquarius, dragon's-wort; to Pisces, hart-wort. And to the Planets these, *viz.*: To Saturn, sengreen; to Jupiter, agrimony; to Mars, sulphur-wort; to the Sun, marigold; to Venus, wound-wort; to Mercury, mullein; to the Moon, peony. But Hermes, whom Albertus follows, distributes to the Planets these, *viz.*: To Saturn, the daffodil; to Jupiter, henbane; to Mars, rib-wort; to the Sun, knot-grass; to Venus, vervain; to Mercury, cinque-foil; to the Moon, goose-foot. We also know by experience that asparagus is under Aries, and garden basil under Scorpio; for of the shavings of ram's-horn, sowed, comes forth asparagus; and garden basil, rubbed betwixt two stones, produceth scorpions. Moreover, I will, according to the doctrine of Hermes, and of Thebit, reckon up some of the more eminent Stars, whereof the first is called the Head of Algol, and, amongst stones, rules over the diamond; amongst plants, black hellebore and mug-wort. The second are the Pleiades, or Seven Stars, which, amongst stones, rule over crystal and the stone diodocus; amongst plants, the herb diacedon, and frankincense and fennel; and amongst metals, quicksilver. The third is the star Aldeboran, which hath under it, amongst stones, the carbuncle and ruby; amongst plants, the milky thistle and matry-silva. The fourth is called the Goat Star, which rules, amongst stones, the sapphire; amongst plants, horehound, mint, mugwort and mandrake. The fifth is called the great Dog Star, which, amongst stones, rules over the beryl; amongst plants, savin, mug-wort and dragon's-wort; and, amongst animals, the forked tongue of a snake. The sixth is called the lesser Dog Star, and, amongst stones, rules over achate or agate; amongst plants, the flowers of marigold and pennyroyal. The seventh is called the Heart of the Lyon, which, amongst stones, rules over the granate or garnet; amongst plants, sallendine, mug-wort and mastic. The eighth is the Taile of the lesser Bear, which, amongst stones, rules over the loadstone; amongst Hearbs [herbs], over succory or chicory, whose leaves and flowers turn towards the north; also mug-wort and the flowers of periwinkle; and, amongst animals, the tooth of a wolf. The ninth is called the Wing of the Crow, under which, amongst stones, are such stones as are of the color of the black onyx stone; amongst plants, the bur, quadraginus, henbane and comfrey; and, amongst animals, the tongue of a frog. The tenth is called Spica, which hath under it, amongst stones, the emerald; amongst plants, sage, trifol, periwinkle, mug-wort and mandrake. The eleventh is called Alchamech, which, amongst stones, rules over the jasper; amongst plants, the plantain. The twelfth is called Elpheia; under this, amongst stones, is the topaz; amongst plants, rosemary, trifol and ivy. The thirteenth is called the Heart of the Scorpion, under which, amongst stones, is the sardonius and amethyst; amongst plants, long aristolochy and saffron. The fourteenth is the Falling Vultur, under which, amongst stones, is the chrysolite; amongst plants, succory and fumitory. The fifteenth is the Taile of Capricorn, under which, amongst stones, is chalcedony; amongst plants, marjoram, mug-wort and catnip, and the root of mandrake.

Moreover, this we must know, that every stone or plant or animal, or any other thing, is not governed by one star

alone, but many of them receive influence, not separated, but conjoined, from many stars. So amongst stones, the chalcedon is under Saturn and Mercury, together with the Taile of Scorpion, and Capricorn. The sapphire, under Jupiter, Saturn and the star Alhajoht; tutia is under Jupiter and the Sun and Moon; the emerald, under Jupiter, Venus and Mercury and the star Spica. The amethyst, as saith Hermes, is under Mars, Jupiter and the Heart of the Scorpion. The jasper, which is of divers kinds, is under Mars, Jupiter and the star Alchamech. The chrysolite is under the Sun, Venus and Mercury, as also under the star which is called the Falling Vultur. The topaz, under the Sun and the star Elpheia; the diamond, under Mars and the Head of Algol. In like manner, amongst vegetables, the Hearb [herb] dragon is under Saturn and the celestial Dragon; mastic and mint are under Jupiter and the Sun, but mastic is also under the Heart of the Lyon, and mint, under the Goat Star. Hellebore is dedicated to Mars and the Head of Algol; moss and sanders to the Sun and Venus; coriander to Venus and Saturn. Amongst animals, the sea calf is under the Sun and Jupiter; the fox and ape, under Saturn and Mercury; and domestical dogs under Mercury and the Moon. And thus we have shewed more things in these inferiors by their superiors.

Chapter xxxiii. Of the Seals and Characters of naturall things.

All Stars have their peculiar natures, properties, and conditions, the Seals and Characters whereof they produce, through their rays, even in these inferior things, viz., in elements, in stones, in plants, in animals, and their members; whence every natural thing receives, from a harmonious disposition and from its star shining upon it, some particular Seal, or character, stamped upon it; which Seal of character is the significator of that star, or harmonious disposition, containing in it a peculiar vertue, differing from other vertues of the same matter, both generically, specifically, and numerically. Every thing, therefore, hath its character pressed upon it by its star for some particular effect, especially by that star which doth principally govern it. And these Characters contain and retain in them the peculiar Natures, vertues, and Roots of their Stars, and produce the like operations upon *other* things, on which they are reflected, and stir up and help the influences of *their* Stars, whether they be Planets, or fixed Stars, or Figures, or celestial Signs, viz., as oft as they shall be made in a *fit* matter, and in their *due* and accustomed *times*. Which ancient Wise Men considering -- such as *labored much* in the finding out of the occult properties of things -- did set down in writing the Images of the Stars, their Figures, Seals, Marks, Characters, such as Nature herself did describe, by the rays of the Stars, in these inferior bodies -- some in stones, some in plants, and joints and knots of boughs, and some in divers members of animals. For the bay-tree, the lote-tree, and the marigold are Solary Plants, and in their roots and knots, being cut off, shew the Characters of the Sun. So also in the bones and shoulder-blades in animals; whence there arose a spatulary kind of divining (*i.e.*) by the shoulder-blades; and in stones and stony things the Characters and Images of celestial things are often found. But seeing that in so great a diversity of things there is not a traditional knowledge, only in a few things, which human understanding is able to reach: Therefore, leaving those things which are to be found out in plants and stones, and other things, as also in the members of divers animals, we shall limit ourselves to man's nature only, which, seeing *it is the most complete Image of the whole Universe*, containing in itself the whole heavenly harmony, will, without all doubt, abundantly afford us the Seals and Characters of all the Stars and Celestial Influences, and those, as the more efficacious, which are less differing from the celestial nature. But as the number of the Stars is known to God alone, so also their effects and Seals upon these inferior things, wherefore no human intellect is able to attain to the knowledge of them. Whence very few of those things became known to us which the ancient philosophers and chiromancers attained to, partly by reason and partly by experience; and there be many things yet lying hid in the treasury of Nature. We shall here, in this place, note some few Seals and Characters of the Planets, such as the ancient chiromancers knew of, in the hands of men. These doth Julian call Sacred and Divine Letters, seeing that by them, according to the holy Scripture, is the life of men writ in their hands. And there are in all nations of all languages always the same and like to them, and permanent; to which were added and found out afterwards many more; as by the ancient, so by latter chiromancers. And they that would know them must have recourse to their volumes. It is sufficient here to shew from whence the Characters of Nature have their original source, and in what things they are to be enquired after.

HERE FOLLOWS THE FIGURES OF DIVINE LETTERS:

The Letters or Characters of Saturn.



The Letters or Characters of Jupiter.



The Letters or Characters of Mars.



The Letters or Characters of the Sun.



The Letters or Characters of Venus.



The Letters or Characters of Mercury.



The Letters or Characters of the Moon.



Chapter xxxiv. How, by Natural Things and their vertues, We may Draw Forth and Attract the Influences and vertues of Celestial Bodies.

Now, if thou desirest to receive vertue from any part of the World, or from any Star, thou shalt (those things being used which belong to this Star) come under its peculiar influence, as wood is fit to receive flame by reason of sulphur, pitch and oil. Nevertheless, when thou dost to any one species of things, or individual, rightly apply many things (which are things of the same subject, scattered, amongst themselves, conformable to the same *Idea* and Star), presently, by this matter so opportunely fitted, a singular gift is infused by the *Idea*, by means of the Soul of the World. I say "opportunely fitted," viz., under a harmony, like to the harmony which did infuse a certain vertue into the matter. For although things have some vertues, such as we speak of, yet those vertues do so lie hid that there is seldom any effect produced by them. But, as in a grain of mustard-seed, bruised, the sharpness which lay hid is stirred up; and as the heat of the fire doth make letters apparent to the sight which before could not be read, being writ with the juice of an onion, or with milk; and as letters wrote upon a stone with the fat of a goat, and altogether unperceived, when the stone is put into vinegar appear and shew themselves; and as a blow with a stick stirs up the madness of a dog which before lay asleep, so doth the Celestial Harmony disclose vertues lying in the water; stirs them up, strengtheneth them, and makes them manifest; and, as I may so say, produceth

that into *Act* which before was only in *Power* when things are rightly exposed to it in a Celestial Season. As for example: If thou dost desire to attract vertue from the Sun, and to seek those things that are Solary, amongst vegetables, plants, metals, stones, and animals, those things are to be used and taken chiefly which in a Solary order are higher. For these are more available. So thou shalt draw a singular gift from the Sun, through the beams thereof, being seasonably received together, and through the Spirit of the World.

Chapter xxxv. Of the Mixtions of natural Things, one with another, and their benefits.

It is most evident that in the inferior nature all the powers of superior bodies are not found comprehended in any one thing, but are dispersed through many kinds of things amongst us; as there are many Solary things, whereof every one doth not contain all the vertues of the Sun; but some have some properties from the Sun, and others othersome. Wherefore, it is sometimes necessary that there be mixtions in operations, that if a hundred or a thousand vertues of the Sun were dispersed through so many plants, animals, and the like, we may gather all these together, and bring them into one form, in which we shall see all the said vertues, being united, contained. Now, there is a twofold vertue in commixtion; one, viz., which was first planted in its parts, and is celestial; the other is obtained by a certain and artificial mixtion of things, mixt amongst themselves, and of the mixtions of them according to certain proportions, such as agree with the heaven, under a certain constellation. And this vertue descends by a certain likeness and aptness that is in things, amongst themselves, towards their superiors, and just as much as the following things do by degrees correspond with them that go before, where the patient is fitly applied to its superior agent. So from a certain composition of Hearbs [herbs], vapors, and such like, made according to the principles of natural philosophy and astronomy, there results a certain common *form* endowed with many gifts of the Stars, as, in the honey of bees, that which is gathered out of the juice of innumerable flowers and brought into one form, contains the vertue of all, by a kind of divine and admirable art of the bees. Yet this is not to be less wondered at, which Eudoxus Giudius reports, of an artificial kind of honey which a certain Nation of Giants in Lybia knew how to make out of flowers, and that very good and not far inferior to that of the bees. For every mixtion, which consists of many several things, is then most perfect when it is so firmly compacted in all parts that it becomes one, is every where firm to itself, and can hardly be dissipated -- as we sometimes see stones and divers bodies to be, by a certain natural power, so conglutinated and united that they seem to be wholly one thing; as we see two trees, by grafting, to become one; also oysters with stones, by a certain occult vertue of Nature; and there have been seen some animals which have been turned into stones, and so united with the substance of the stone that they seem to make one body, and that also homogeneous; so the tree ebony is one while wood and another while stone. When, therefore, any one makes a mixtion of many matters under the celestial influences, then the variety of celestial *actions* on the one hand, and of natural *powers* on the other hand, being joined together, doth indeed cause wonderful thing -- by ointments, by collyries, by fumes, and such like -- which are read of in the books of Chiramis, Archyta, Democritus, and Hermes, who is named Alchorat, and many others.

Chapter xxxvi. Of the Union of Mixt Things, and the Introduction of a More Noble Form, and the Senses of Life.

Moreover, we must know, that by how much the more noble the form of any thing is, by so much the more prone and apt it is to receive, and powerful to act. Then the vertues of things do then become wonderful, viz., when they are put to matters that are mixed, and prepared in fit seasons, to make them *alive*, by procuring life for them from the Stars, as also a sensible Soul as a more noble form. For there is so great a power in *prepared* matters, which, we see, do then receive life when a perfect mixtion of qualities seems to break the former contrariety. For so much the more perfect life things receive, shews by how much their temper is more remote from contrariety.

Now, the Heaven, as a prevalent cause, doth (from the beginning of every thing to be generated, by the due concoction and perfect digestion of the matter), together with life, bestow celestial influences and wonderful gifts, according to the Capacity that is in that Life and sensible Soul to receive more noble and sublime vertues. For the Celestial vertue doth otherwise lie asleep, as sulphur kept from the flame, but in Living Bodies it doth always

burn, as kindled sulphur; and then by its vapor, like the lighted sulphur, it fills all the places that are next to it.

So certain wonderful works are wrought, such as are read of in the book of Nemith, which is titled a Book of the Laws of Pluto, because such kind of monstrous generations are not produced according to the Laws of Nature. For we know that of worms are generated gnats; of a horse, wasps; of a calf or ox, bees; of a crab, his legs being taken off and he buried in the ground, a scorpion; of a duck, dried into powder and put into water, are generated frogs; but if the duck be baked in a pie, and cut into pieces, and then put into a moist place under the ground, toads are generated of it. Of the Hearb [herb] garden basil, bruised betwixt two stones, are generated scorpions; and of the hairs of a catamenial person, buried under compost, are bred serpents; and the hair of a horse's tail, put into water, receiveth life and is turned into a pernicious worm. And there is an art wherewith, by a hen sitting upon eggs, may be generated a form like to a man (which I have seen and know how to make), which magicians say hath in it wonderful vertues; and this they call the true mandrake. You must, therefore, know which and what kind Of matters are either of Nature or Art, begun or perfected, or compounded of more things, and what celestial influences they are able to receive. For a congruity of natural things is sufficient for the receiving of influence from those celestial; because, when nothing doth hinder the Celestials to send forth their lights upon Inferiors, they suffer no matter to be destitute of their vertue. Wherefore, as much matter as is perfect and pure, is not unfit to receive the celestial influence. For that is the binding and continuity of the matter to the Soul of the World, which doth so daily flow in upon things natural, and all things which Nature hath prepared, that it is impossible that a prepared matter should not receive life, or a more noble form.

Chapter xxxvii. How, by some certain Natural and Artificial Preparations, We may Attract certain Celestial and Vital Gifts.

Platonists, together with Hermes, say, and Jarchus Brachmanus and the Mecubals of the Hebrews confess, that all sublunary things are subject to generation and corruption, and that also there are the same things in the Celestial World, but after a celestial manner, as also in the Intellectual World, but in a far more perfect and better fashion and manner, and in the most perfect manner of all in the Exemplary. And, after this course, that every inferior thing should, in its kind, answer its superior thing, and through this the Supreme Itself, and receive from heaven that celestial power they call the quintessence, or the Spirit of the World, or the Middle Nature; and from the Intellectual World a spiritual and enlivening vertue, transcending all qualities whatsoever; and, lastly, from the Exemplary, or original, World, through the mediation of the other, according to their degree receive the original power of the whole perfection. Hence, every thing may be aptly reduced from these Inferiors to the Stars, from the Stars to their Intelligences, and from thence to the First Cause itself -- from the series and order whereof all Magic and all Occult Philosophy flows: For every day some natural thing is drawn by art, and some divine thing is drawn by Nature, which, the Egyptians, seeing, called Nature a Magicianess (*i.e.*), the very Magical power itself, in the attracting of like by like, and of suitable things by suitable.

Now, such kind of attractions, by the mutual correspondency of things amongst themselves, of superiors with inferiors, the Grecians called *sympathies*. So the earth agrees with cold water, the water with moist air, the air with fire, the fire with the heaven in water; neither is fire mixed with water, but by air; nor the air with the earth, but by water. So neither is the soul united to the body, but by the spirit; nor the understanding to the spirit, but by the soul. So we see that when Nature hath framed the body of an infant, by this very preparative she presently fetcheth its spirit from the Universe. This spirit is its instrument to obtain of God its understanding and mind in its soul and body, as in wood the dryness is fitted to receive oil, and the oil, being imbibed, is food for the fire, the fire is the vehicle of light. By these examples you see how by some certain natural and artificial preparations we are in a capacity to receive certain celestial gifts from above. For stones and metals have a correspondency with Hearbs [herbs], Hearbs [herbs] with animals, animals with the heavens, the heavens with Intelligences, and they with divine properties and attributes and with God himself, after whose image and likeness all things are created.

Now, the first image of God is the world; of the world, man; of man, beast; of beasts, the zeophyton otr zoophyte (*i.e.*), half animal and half plant; of the zeophyton, plants, of plants, metals; and of metals, stones. And, again, in things spiritual, the plant agrees with a brute in vegetation, a brute with a man in sense, man with an angel in understanding, and an angel with God in immortality. Divinity is annexed to the mind, the mind to the intellect, the intellect to the intention, the intention to the imagination, the imagination to the senses, and the senses, at last,

to things. For this is the band and continuity of Nature, that all superior vertue doth flow through every inferior with a long and continued series, dispersing its rays even to the very last things; and inferiors, through their superiors, come to the very Supreme of all. For so inferiors are successively joined to their superiors, that there proceeds an influence from their head, the First Cause, as a certain string stretched out to the lowermost things of all; of which string, if one end be touched the whole doth presently shake, and such a touch doth sound to the other end; and at the motion of an inferior the superior also is moved, to which the other doth answer, as strings in a lute well tuned.

Chapter xxxviii. How we may Draw not only Celestial and Vital but also certain Intellectual and Divine Gifts from Above.

Magicians teach that celestial gifts may, through Inferiors being conformable to superiors, be drawn down by opportune influences of the heaven; and so, also, by these celestial gifts, the celestial angels (as they are servants of the stars) may be procured and conveyed to us. Iamblichus, Proclus and Synesius, with the whole school of Platonists, confirm that not only celestial and vital but also certain intellectual, angelical and divine gifts may be received from above by some certain matters having a natural power of divinity (*i.e.*), which have a natural correspondency with the superiors, being rightly received and opportunely gathered together according to the rules of natural philosophy and astronomy. And Mercurius Trismegistus writes, that an Image, rightly made of certain proper things, appropriated to any one certain angel will presently be animated by that angel. Of the same, also, Austin (St. Augustine) makes mention in his eighth book, *De Civitate Dei* (the City of God). For this is the harmony of the world, that things supercelestial be drawn down by the celestial, and the supernatural by those natural, because there is One Operative vertue that is diffused through all kinds of things; by which vertue, indeed, as manifest things are produced out of occult causes, so a magician doth make use of things manifest to draw forth things that are occult, viz., through the rays of the Stars, through fumes, lights, sounds, and natural things which are agreeable to those celestial, in which, aside from their corporeal qualities, there is, also, a kind of reason, sense and harmony, and Incorporeal and divine measures and orders.

So we read that the ancients were wont often to receive some divine and wonderful thing by certain natural things: So the stone that is bred in the apple of the eye of a civet cat, held under the tongue of a man, is said to make him to divine or prophesy; the same is selenite, the moon-stone, reported to do. So they say that the Images of Gods may be called up by the stone called anchitis; and that the ghosts of the dead may be, being called up, kept up by the stone synochitis. The like doth the Hearb [herb] aglauphotis do, which is also called marmorites, growing upon the marbles of Arabia, as saith Pliny, and the which magicians use. Also there is an Hearb [herb] called rheangelida with which magicians, drinking of, can prophesy. Moreover, there are some Hearbs [herbs] by which the dead are raised to life; whence Xanthus the historian tells, that with a certain Hearb [herb] called balus, a young dragon being killed, was made alive again; also, that by the same Hearb [herb] a certain man of Tillum, whom a dragon killed, was restored to life; and Juba reports, that in Arabia a certain man was by a certain Hearb [herb] restored to life. But whether or no any such things can be done, indeed, upon man by the vertue of Hearbs [herbs] or any other natural thing, we shall discourse in the following chapter. Now, it is certain and manifest that such things can be done upon other animals. So if flies, that are drowned, be put into warm ashes they revive. And bees, being drowned, do in like matter recover life in the juice of the Hearb [herb] catnip; and eels, being dead for want of water, if with their whole bodies they be put under mud in vinegar and the blood of a vulture being put to them, will all of them, in a few days, recover life. They say that if the fish echeneis be cut into pieces and cast into the sea, the parts will within a little time come together and live. Also we know that the pelican doth restore her young to life, being killed, with her own blood.

Chap. xxxix. That we may, by some certain Matters of the World, Stir Up the Gods of the World and their Ministering Spirits.

No man is ignorant that evil spirits, by evil and profane arts, may be raised up as Psellus saith sorcerers are wont to do, whom most detestable and abominable filthiness did follow and accompany, such as were in times past in the sacrifices of Priapus, and in the worship of the idol which was called Panor, to whom they did sacrifice with

shameful nakedness. Neither to these is that unlike (if it be true and not a fable) which is read concerning the detestable heresy of old churchmen, and like to these are manifest in witches and mischievous women, which wickednesses the foolish dotage of women is subject to fall into. By these, and such as these, evil spirits are raised. As a wicked spirit spake once to John of one Cynops, a sorcerer: "All the power," saith he, "of Satan dwells there; and he is entered into a confederacy with all the principalities together, and likewise we with him; and Cynops obeys us and we, again, obey him." Again, on the contrary side, no man is ignorant that supercelestial angels or spirits may be gained by us through good works, a pure mind, secret prayers, devout humiliation, and the like. Let no man, therefore, doubt that in like manner by some certain matters of the world, the gods of the world may be raised by us, or, at least, the ministering spirits, or servants of these gods, and, as Mercurius saith, the airy spirits (not supercelestial, but less higher). So we read that the ancient priests made statues and images, foretelling things to come, and infused into them the Spirits of the Stars, which were not kept there by constraint in some certain matters, but rejoiced in them, viz., as acknowledging such kinds of matter to be suitable to them, they do always and willingly abide in them, and speak and do wonderful things by them; no otherwise then evil spirits are wont to do when they possess men's bodies.

Chap. xl. Of Bindings; what sort they are of, and in what ways they are wont to be done.

We have spoken concerning the vertues and wonderful efficacy of natural things. It remains now that we understand a thing of great wonderment -- and it is a binding of men into love or hatred, sickness or health, or such like. Also the binding of thieves and robbers, that they cannot steal in any place; the binding of merchants, that they cannot buy or sell in any place; the binding of an army, that they cannot pass over any bound; the binding of ships, that no winds, though never so strong, shall be able to carry them out of the haven. Also the binding of a mill, that it can by no force whatsoever be turned round; the binding of a cistern or fountain, that the water cannot be drawn up out of them; the binding of the ground, that it cannot bring forth fruit; the binding of any place, that nothing can be built upon it; the binding of fire, that though it be never so strong, can burn no combustible thing that is put to it. Also the bindings of lightnings and tempests, that they shall do no hurt; the binding of dogs, that they cannot bark; the binding of birds and wild beasts, that they shall not be able to fly or run away. And such like as these, which are scarce credible, yet often known by experience. Now, there are such kind of bindings as these made by sorceries, collyries, unguents, and love potions; by binding to or hanging up of things; by rings, by charms, by strong imaginations and passions, by images and characters, by enchantments and imprecations, by lights, by numbers, by sounds, by words, and names, invocations, and sacrifices; by swearing, conjuring, consecrations, devotions, and by divers superstitions, and observations, and such like.

Chap. xli. Of Sorceries, and their Power.

The force of sorceries is reported to be so great that they are believed to be able to subvert, consume and change all inferior things, according Virgil's muse:

*Moeris for me these Hearbs [herbs] in Pontus chose,
And curious drugs, for there great plenty grows;
I, many times, with these have Moeris spied
Chang'd to a wolfe, and in the woods to hide; From Sepulchres would souls departed charm,
And Corn bear standing from another's Farm.*

Also, in another place, concerning the companions of Ulysses, whom

*The cruel Goddess, Circe, there invests
With fierce aspects, and chang'd to savage beasts.*

And, a little after,

*When love from Picus, Circe could not gaine,
Him, with her charming-wand, and hellish bane,
Chang'd to a bird, and spots his speckled wings With sundry colors--*

Now, there are some kinds of these sorceries mentioned by Lucan concerning that sorceress, Thessala, calling up ghosts, where he saith:

*Here all Nature's products unfortunate:
Foam of mad Dogs, which waters fear and hate;
Guts of the Lynx; Hyena's, knot imbred;
The marrow of a Hart with Serpents fed
Were not wanting; no, nor the sea Lamprey,
Which stops the ships; nor yet the Dragon's eye.*

And such as Apuleius tells of concerning Pamphila, that sorceress, endeavoring to procure love; to whom Fotis, a certain maid, brought the hairs of a goat (cut off from a bag or bottle made with the skin thereof) instead of Bæotius' (a young man) hair. Now she, saith Apuleius, being out of her wits for the young man, goeth up to the tiled roof and, in the upper part thereof, makes a great hole open to all the oriental and other aspects, and most fit for these her arts, and there privately worships; having before furnished her mournful house with suitable furniture, with all kinds of spices, with plates of iron with strange words engraven upon them, with parts of sterns of ships that were cast away and much lamented, and with divers members of buried carcasses cast abroad -- here noses and fingers, there the fleshy nails of those that were hanged, and, in another place, the blood of them that were murdered, and their skulls, mangled with the teeth of wild beasts. Then she offers sacrifices (their enchanted entrails lying panting), and sprinkles them with divers kinds of liquors; sometimes with fountain water, sometimes with cows' milk, sometimes with mountain honey, and mead. Then she ties those hairs into knots, and lays them on the fire, with divers odors, to be burnt. Then presently, with an irresistible power of magic, and blind force of the gods, the bodies of those whose hairs did smoke, and crash, did assume the spirit of a man, and feel, and hear, and walk and come whither the stink of their hair led them, and, instead of Bæotius, the young man, come skipping and leaping with joy and love into the house. Austin [Augustine] also reports that he beard of some women sorceresses, that were so well versed in these kind of arts, that, by giving cheese to men, they could presently turn them into working cattle and, the work being done, restored them into men again.

Chap. xlii. Of the Wonderful vertues of some kinds of Sorceries.

Now I will shew you what some of the Sorceries are, that by the example of these there may be a way opened for the consideration of the whole subject of them. Of these, therefore, the first is the catamenia, which, how much power it hath in sorcery, we will now consider; for, as they say, if it comes over new wine it makes it sour, and if it doth but touch the vine it spoils it forever; and, by its very touch, it makes all plants and trees barren, and they that be newly set to die; it burns up all the Hearbs [herbs] in the garden and makes fruit fall off from the trees; it darkens the brightness of a looking-glass, dulls the edges of knives and razors, and dims the beauty of ivory. It makes iron presently rusty; it makes brass rust and smell very strong; it makes dogs mad if they do but taste of it, and if they, being thus mad, shall bite any one, that wound is incurable. It kills whole hives of bees, and drives them from the hives that are but touched with it. It makes linen black that is boiled with it; it makes mares cast their foal if they do but touch it, and [makes women miscarry if they be but smeared with it;] it makes asses barren as long as they eat of the corn that hath been touched with it. The ashes of catamenious clothes, if they be cast upon purple garments that are to be washed, change the color of them, and takes away colors from flowers. They say that it drives away tertian and quartan agues if it be put into the wool of a black ram, and tied up in a silver bracelet; as, also, if the soles of the patient's feet be anointed therewith, and especially if it be done by the woman herself, the patient not knowing of it. Moreover, it cures the fits of the falling sickness; but most especially it cures them that are afraid of water, or drink after they are bitten with a mad dog, if only a catamenious cloth be put under the cup. Besides, they report, that if catamenious persons shall walk, being nude, about the standing corn, they make all cankers, worms, beetles, flies, and all hurtful things, to fall off from the corn; but they must take heed that they do it before sun-rising, or else they will make the corn to wither. Also, they say, that they are able to expel hail, tempests, and lightnings, more of which Pliny makes mention of. Know this, that they are a greater poison if they happen in the decrease of the Moon, and yet much greater if they happen betwixt the decrease and change of the Moon; but if they happen in the eclipse of the Moon or Sun, they are an incurable poison. But they are of greatest force of all when they happen in the first early years, even in the years of virginity, for if they do but touch the posts of the house there can no mischief take effect in it. Also they

say, that the threads of any garment touched therewith cannot be burnt, and if they be cast into the fire it will spread no further. Also, it is said, that the root of peony, being given with castor oil smeared over, using the catamenious cloth, cureth the falling sickness. Moreover, if the stomach of a hart be burnt or roasted, and to it be put a perfuming made with a catamenious cloth, it will make cross-bows useless for the killing of any game. The hairs of a catamenious person, put under compost, breed serpents; and, if they be burnt, will drive away serpents with their smell. So great a poisonous force is in them that they are poison to poisonous creatures.

There is, also, hippomanes, which amongst sorceries is not the least taken notice of, and it is a little venomous piece of flesh as big as a fig, and black, which is in the forehead of a colt newly foaled, which unless the mare herself presently eat, she will never after love her foal or let it suckle. And for this cause they say there is a most wonderful power in it to procure love, if it be powdered and drank in a cup with the blood of him that is in love. There is also another sorcery of the same name, hippomanes, a venomous humor of the mare in her mating season, of which Virgil makes mention when he sings:

Hence comes that poison which the Shepherds call
Hippomanes, and from Mares doth fall,
The woeful bane of cruel stepdames use,
And with a charme 'mongst pow'rful drugs infuse.

Of this doth Juvenal, the satirist, make mention:

Hippomanes, poysons that boyled are, and charmes
Are given to Sons in law, with such like harms.

Apollonius, also, in his Argonautica, makes mention of the Hearb [herb] of Prometheus, which he saith groweth from corrupt blood dropping upon the earth, whilst the vulture was gnawing upon the liver of Prometheus upon the hill Caucasus. The flower of this Hearb [herb], he saith, is like saffron, having a double stalk hanging out, one farther then the other the length of a cubit; the root under the earth, as flesh newly cut, sends forth a blackish juice as it were of a beech, with which, saith he, if any one shall, after he hath performed his devotion to Proserpina, smear over his body, he cannot be hurt either with sword or fire. Also Saxo Grammaticus writes, that there was a certain man, called Froton, who had a garment which, when he had put on, he could not be hurt with the point or edge of any weapon. The civet cat also abounds with sorceries, for, as Pliny reports, the posts of a door being touched with her blood, the arts of jugglers and sorcerers are so invalid that the gods cannot be called up, and will by no means be persuaded to talk with them. Also, that they that are anointed with the ashes of the ankle-bone of her left foot, being decocted with the blood of a weasel, shall become odious to all. The same also is done with the eye, being decocted. Also, it is said, that the straight-gut is administered against the injustice and corruption of princes and great men in power, and for success of petitions, and to conduce to ending of suits, and controversies, if any one hath never so little of it about him; and that if it be bound unto the left arm, it is such a perfect charm that if any man do but look upon a woman, it will make her follow him presently; and that the skin of the civet cat's forehead doth withstand bewitchings. They say, also, that the blood of a basilisk, which they call the blood of Saturn, hath such great force in sorcery, that it procures for him that carries it about him good success of his petitions from great men in power, and of his prayers from God, and also remedies of diseases, and grant of any privilege. They say, also, that a tyck [tick], if it be pulled out of the left ear of a dog, and if be it altogether black, hath great vertue in the prognosticating of life, for if the sick party shall answer him that brought it in, and who, standing at his feet, shall ask of him concerning his disease, there is certain hope of life; and that he shall die, if he make no answer.

They say, also, that a stone that is bit with a mad dog hath power to cause discord, if it be put in drink, and that he shall not be barked at by dogs that puts the tongue of a dog in his shoe under his great toe, especially if the Hearb [herb] of the same name, viz., hound's-tongue be joined with it. And that a membrane of the secondines of a dog doth the same; and that dogs will shun him that hath a dog's heart. And Pliny reports that there is a red toad that lives in briars [briars] and brambles, and is full of sorceries and doth wonderful things, for the little bone which is in his left side, being cast into cold water, makes it presently very hot; by which also the rage of dogs is restrained, and their love is procured if it be put in drink; and, if it be bound to any one, it stirreth up desire. On the contrary, the little bone which is on the right side makes hot water cold, and that it can never be hot again unless that be taken out; also it is said to cure quartans if it be bound to the sick in a snake's skin, as also all other fevers, and to restrain love and desire. And that the spleen and heart is an effectual remedy against the poisons of

the said toad. Thus much Pliny writes. Also, it is said, that the sword with which a man is slain hath wonderful power in sorceries. For if the snaffle of the bridle, or spurs, be made of it, they say that with these any horse, though never so wild, may be tamed, and gentled; and that if a horse should be shod with shoes made with it, he would be most swift and fleet, and never, though never so hard rode, tire. But yet they will that some certain characters and names should be written upon it. They say, also, if any man shall dip a sword, wherewith men were beheaded, in wine, and the sick drink thereof, he shall be cured of his quartan. They say, also, that a cup of liquor being made with the brains of a bear, and drank out of the skull, shall make him that drinks it to be as fierce and as raging as a bear, and think himself to be changed into a bear, and judge all things he sees to be bears, and so continue in that madness until the force of that draught shall be dissolved, no other distemper being all the while perceived in him.

Chap. xliii. Of Perfumes or Suffumigations; their Manner and Power.

Some suffumigations, also, or perfumings, that are proper to the Stars, are of great force for the opportune receiving of celestial gifts under the rays of the Stars, in as much as they do strongly work upon the air and breath. For our breath is very much changed by such kind of vapors, if both vapors be of another like. The air, also, being through the said vapors easily moved, or affected with the qualities of inferiors or those celestial, daily; and, quickly penetrating our breast and vitals, doth wonderfully reduce us to the like qualities. Wherefore, suffumigations are wont to be used by them that are about to soothsay or predict for to affect their fancy or conception; which suffumigations, indeed, being duly appropriated to any certain deities, do fit us to receive divine inspiration. So they say that fumes made with linseed, flea-bane seed, roots of violets, and parsley, doth make one to foresee things to come and doth conduce to prophesying. Let no man wonder how great things suffumigations can do in the air, especially when he shall with Porphyrius consider that by certain vapors, exhaling from proper suffumigations, airy spirits are presently raised, as also thunderings and lightnings, and such like things. As the liver of a chameleon, being burnt on the top of the house, doth, as is manifest, raise showers and lightnings. In like manner the head and throat of the chameleon, if they be burnt with oaken wood, cause storms and lightnings. There are also suffumigations under opportune influences of the Stars that make the images of spirits forthwith appear in the air or elsewhere. So, they say, that if of coriander, smallage, henbane, and hemlock, be made a fume, that spirits will presently come together; hence they are called spirits' Hearbs [herbs]. Also, it is said, that a fume made of the root of the reedy Hearb [herb] sagapen, with the juice of hemlock and henbane, and the Hearb [herb] tapsus barbatus, red sanders, and black poppy, makes spirits and strange shapes appear; and if smallage be added to them, the fume chaseth away spirits from any place and destroys their visions. In like manner, a fume made of calamint, peony, mints, and palma christi, drives away all evil spirits and vain imaginations.

Moreover, it is said that by certain fumes certain animals are gathered together and also put to flight, as Pliny mentions concerning the stone liparis, that with the fume thereof all beasts are called out. So the bones in the upper part of the throat of a hart, being burnt, gather all the serpents together; but the horn of the hart, being burnt, doth with its fume chase them all away. The same doth a fume of the feathers of peacocks. Also, the lungs of an ass, being burnt, puts all poisonous things to flight; the fume of the burnt boof of a horse drives away mice; the same doth the hoof of a mule; with which, also, if it be the hoof of the left foot, flies are driven away. And, they say, if a house or any place be smoked with the gall of a cuttle-fish, made into a confection with red storax, roses, and lignum-aloes, or lignaloes, and if then there be some sea-water, or blood, cast into that place, the whole house will seem to be full of water or blood; and if some earth of plowed ground be cast there, the earth will seem to quake. Now, such kinds of vapors, we must conceive, do infect any body and infuse a vertue into it, which doth continue long, even as any contagious or poisonous vapor of the pestilence, being kept for two years in the wall of a house infects the inhabitants, and as the contagion of pestilence, or leprosy, lying hid in a garment, doth long after infect him that wears it. Therefore were certain suffumigations used to affect images, rings, and such like instruments of magic and hidden treasures, and, as Porphyrius saith, very effectually. So, they say, if any one shall hide gold or silver, or any other precious thing, the Moon being in conjunction with the Sun, and shall fume the hiding place with coriander, saffron, henbane, smallage, and black poppy, of each a like quantity, bruised together, and tempered with the juice of hemlock, that which is so hid shall never be found or taken away; and that spirits sbafl continually keep it, and if any one shall endeavor to take it away he shall be hurt by them and shall fall into a frenzy.

And Hermes saith that there is nothing like the fume of spermaceti for the raising of spirits. Wherefore, if a fume be made of that and lignum-aloes, red storax, pepper-wort, musk, and saffron, all tempered together, with the blood of a lapwing, it will quickly gather airy spirits together, and if it be used about the graves of the dead, it gathers together spirits and the ghosts of the dead.

So, as often as we direct any work to the Sun, we must make suffumigations with Solary things, and if to the Moon, with Lunary things, and so of the rest. And we must know that as there is a contrariety and enmity in stars and spirits, so also in suffumigations unto the same. So there is also a contrariety betwixt lignum aloes and sulphur, frankincense, and quicksilver; therefore spirits that are raised by the fume of lignum aloes are allayed by the burning of sulphur. As Proclus gives an example of a spirit, which was wont to appear in the form of a lion, but, by the setting of a cock before it, vanished away because there is a contrariety betwixt a cock and a lion, and so the like consideration and practice is to be observed concerning such like things.

Chap. xliv. The Composition of some Fumes appropriated to the Planets.

We make a suffumigation for the Sun in this manner, viz., of saffron, ambergris, musk, lignum aloes, lignum balsam, the fruit of the laurel, cloves, myrrh, and frankincense; all which being bruised and mixt in such a proportion as may make a sweet odour, must be incorporated with the brain of an eagle, or the blood of a white cock, after the manner of pills, or trochisks [troches].

For the Moon we make a suffumigation of the head of a dried frog, te eyes of a bull, the seed of white poppy, frankincense, and camphor; which must be incorporated with catamenia, or the blood of a goose.

For Saturn, take black poppy seed, henbane, root of mandrake, the loadstone, and myrrh, and make them up with the brain of a cat or the blood of a bat.

For Jupiter, take the seed of ash, lignum aloes, storax, the gum benjamin or benzoin, the lazuli stone, and the tops of the feathers of a peacock; and incorporate them with the blood of a stork, or a swallow, or the brain of a hart.

For Mars, take euphorbium, bdellium, gum ammoniac, the roots of both hellebores, te loadstone, and a little sulphur; and incorporate them all with the brain of a hart, the blood of a man, and the blood of a black cat.

For Venus, take musk, ambergris, lignum aloes, red roses and red coral, and make them up with the brain of sparrows and the blood of pigeons.

For Mercury, take mastic, frankincense, cloves, and the Hearb [herb] cinquefoil, and the stone achate, and incorporate them all with the brain of a fox or weasel, and the blood of a magpie.

Besides, to Saturn are appropriated for fumes all odoriferous roots, as pepper-wort, etc., and the frankincense tree; to Jupiter, odoriferous fruits, as nutmegs and cloves; to Mars, all odoriferous wood, as sanders, cypress, lignum balsam, and lignum aloes; to the Sun, all gums, frankincense, mastic, benjamin, storax, ladanum, ambergris, and musk; to Venus, sweet flowers, as roses, violets, saffron, and such like; to Mercury, all peels of wood and fruit, as cinnamon, lignum cassia, mace, citron or lemon peel, and bayberries, and whatsoever seeds are odoriferous; to the Moon, the leaves of all vegetables, as the leaf indum, and the leaves of the myrtle and bay-tree.

Know, also that according to the opinion of the magicians, in every good matter, as love, good will, and the like, there ,ust be a good fume, odoriferous and precious; and in every evil matter, as hatred, anger, misery, and the like, there must be a stinking fume, that is of no worth.

The twelve signs also of the Zodiac have their proper fumes, as Aries hath myrrh; Taurus, pepperwort; Gemini, mastic; Cancer, camphor; Leo, frankincense; Virgo, sanders; Libra, galbanum; Scorpio, opoponax; Sagittarius, lignum-aloes; Capricornus, benjamin; Aquarius, euphorbium; Pisces, red storax. But Hermes describes the most powerful fume to be, viz. that which is compounded of the seven aromatics, according to the powers of the seven planets, for it receives from Saturn, pepperwort, from Jupiter, nutmeg, from Mars, lignum-aloes, from the Sun, mastic, from Venus, saffron, from Mercury, cinnamon, and from the Moon, the myrtle.

Chapter xlv. Of Collyries, Unctions, Love-Medicines, and their vertues.

Moreover, collyries and unguents, conveying the vertues of things natural and celestial to our spirit, can multiply, transmute, transfigure, and transform it accordingly, as also transpose those vertues which are in them into it; that so, it cannot act only upon its own body, but also upon that which is near it, and affect that by visible rays, charms, and by touching it with some like quality. For because our spirit is the subtile, pure, lucid, airy, and unctuous vapor of the blood, it is therefore fit to make collyries of the like vapors, which are more suitable to our spirit in substance, for then, by reason of their likeness, they do the more stir up, attract, and transform the spirit. The like vertues have certain ointments and other confections. Hence by the touch sometimes sickness, poisonings, and love is induced; some things, as the hands or garments, being anointed. Also by kisses, some things being held in the mouth, love is induced; as in Virgil we read that Venus prays Cupid

*That when glad Dido hugs him in her lap
At royal feasts, crown'd with the cheering grape,
When she, embracing, shall sweet kisses give,
Inspire hid flame, with deadly bane deceive,
He would --*

Now the sight, because it perceives more purely and clearly then the other senses, and fastening in us the marks of things more acutely and deeply, doth most of all and before others, agree with the phantastic spirit, as is apparent in dreams, when things seen do more often present themselves to us then things heard, or any thing coming under the other senses. Therefore, when collyries or eye-waters transform visual spirits, that spirit doth easily affect the imagination, which indeed being affected with divers species and forms, transmits the same by the same spirit unto the outward sense of sight; by which occasion there is caused in it a perception of such species and forms in that manner, as if it were moved by external objects, that there seem to be seen terrible images and spirits and such like. So there are made collyries, making us forthwith to see the images of spirits in the air or elsewhere; as I know how to make of the gall of a man, and the eyes of a black cat, and of some other things. The like is made also of the blood of a lapwing, of a bat, and a goat; and, they say, if a smooth, shining piece of steel be smeared over with the juice of mug-wort, and made to fume, it will make invoked spirits to be seen in it. So, also, there are some suffumigations, or unctions, which make men speak in their sleep, to walk, and to do those things which are done by men that are awake; and sometimes to do those things which men that are awake cannot or dare not do. Some there are that make us to hear horrid or delectable sounds, and such like. And this is the cause why maniacal and melancholy men believe they see and hear those things without which their imagination doth only fancy within; hence they fear things not to be feared, and fall into wonderful and most false suspicions, and fly when none pursueth them; are also angry and contend, nobody being present, and fear where no fear is. Such like passions also can magical confections induce, by suffumigations, by collyries, by unguents, by potions, by poisons, by lamps and lights, by looking-glasses, by images, enchantments, charms, sounds and music. Also by divers rites, observations, ceremonies, religions and superstitions; all which shall be handled in their places. And not only by these kind of arts are passions, apparitions and images induced, but also things themselves, which are really changed and transfigured into divers forms, as the poet relates of Proteus, Periclimenus, Acheloas, and Merra, the daughter of Erisichthon. So, also, Circe changed the companions of Ulysses; and of old, in the sacrifices of Jupiter Lycæus, the men that tasted of the inwards of the sacrifices were turned into wolves which, Pliny saith, befell a certain man called Demarchus. The same opinion was Austin [Augustine] of, for, he saith, whilst he was in Italy. he heard of some women that by giving sorceries in cheese to travelers, turned them into working cattle. and when they had done such work as they would have them, turned them into men again; and that this befell a certain priest called Prestantius. The Scriptures themselves testify that Pharao's [pharaoh's] sorcerers turned their rods into serpents and water into blood, and did other such like things.

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Heinrich Cornelius Agrippa: *Of Occult Philosophy*, Book I. (part 3)

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Chapter xlv. Of natural Alligations and Suspensions.

When the Soul of the World by its virtue doth make all things that are naturally generated or artificially made to be fruitful, by infusing into them celestial properties for the working of some wonderful effects, then things themselves -- not only when applied by suffumigations, or collyries, or ointments, or potions, or any other such like way, but also when they, being conveniently wrapped up, are bound to or hanged about the neck, or in any other way applied, although by never so easy a contact -- do impress their virtue upon us. By these alligations, therefore, suspensions, wrappings up, applications, and contacts, the accidents of the body and mind are changed into sickness, health, boldness, fear, sadness, and joy, and the like. They render them that carry them gracious or terrible, acceptable or rejected honored and beloved or hateful and abominable. Now these kind of passions are conceived to be by the above said to be infused, and not otherwise, like what is manifest in the grafting of trees, where the vital virtue is sent and communicated from the trunk to the twig grafted into it by way of contact and alligation. So in the female palm-tree, when she comes near to the male her boughs bend to the male, and are bowed, which, the gardeners seeing, bind ropes from the male to the female, which becomes straight again, as if she had by this connection of the rope received the virtue of the male. In like manner we see that the cramp-fish, or torpedo, being touched afar off with a long pole, doth presently stupefy the hand of him that toucheth it. And if any shall touch the sea-hare with his hand or stick will presently run out of his wits. Also, if the fish called stella, or starfish, as they say, being fastened with the blood of a fox and a brass nail to a gate, evil medicines can do no hurt to any in such house. Also, it is said, that if a woman take a needle and beray it with dung, and then wrap it up in earth in which the carcass of a man was buried, and shall carry it about her in a cloth which was used at the funeral, that she shall be able to possess herself so long as she hath it about her.

Now, by these examples, we see how, by certain alligations of certain things, as also suspensions, or by a simple contact, or the connection or continuation of any thread, we may be able to receive some virtues thereby. It is necessary that we know the certain rule of Alligation and Suspension, and the

manner which the Art requires, viz., that they be done under a certain and suitable Constellation, and that they be done with wire, or *silken threads*, with hair, or sinews of certain animals. And things that are to be wrapped up must be done in the leaves of herbs, or the skins of animals, or *fine cloths*, and the like, according to the suitability of thing -- as, if you would procure the Solary virtue of any thing, this being wrapped up in bay leaves, or the skin of a lion, hang it about thy neck with a golden thread, or a silken thread of a yellow color, whilst the Sun rules in the heaven -- so thou shalt be endued with the Solary virtue of that thing. But if thou dost desire the virtue of any Saturnine thing, thou shalt in like manner take that thing whilst Saturn rules, and wrap it in the skin of an ass, or in a cloth used at a funeral (especially if you desire it for sadness), and with a black thread hang it about thy neck. In like manner we must conceive of the rest.

Chapter xlvii. Of Magical Rings and their Composition.

Rings, also, which were always much esteemed of by the ancients, when they are opportunely made, do in like manner impress their virtue upon us, in as much as they do affect the spirit of him that carries them with gladness or sadness, and render him courteous or terrible, bold or fearful, amiable or hateful; in as much as they do fortify us against sickness, poisons, enemies, evil spirits, and all manner of hurtful things, or, at least, will not suffer us to be kept under them. Now, the manner of making these kinds of Magical Rings is this, viz.: When any Star ascends fortunately, with the fortunate aspect or conjunction of the Moon, we must take a stone and herb that is under that Star, and make a ring of the metal that is suitable to this Star, and in it fasten the stone, putting the herb or root under it -- not omitting the inscriptions of images, names, and characters, as also the proper suffumigations; but we shall speak more of these in another place, where we shall treat of Images and Characters.

So we read in Philostratus Jarchus that a wise prince of the Indies bestowed seven rings made after this manner (marked with the virtues and names of the seven planets) to Appollonius; of which he wore every day of the week one thereof, distinguishing them in their order according to the names of the days, as is set forth by astrologers, viz., Sunday, the ring marked with the virtues and inscribed with the name and seal of the Sun, that planet which ruleth over Sunday and from which the day taketh its name; Monday, the ring of the virtues, seal and name of the Moon; Tuesday, that inscribed unto Mars; Wednesday, that unto Mercury; Thursday, that inscribed unto Jupiter; Friday, that unto Venus, and Saturday, that unto the planet Saturn, seeing as Saturday is the last day of the week and hath correspondence with the last end of life, and is ruled by Saturn which carries the sickle of death; and, it is said, that Apollonius, by the benefit of these seven magical rings, lived above one hundred and thirty years, as also that he always retained the beauty and rigor of his youth. In like manner Moses, the law-giver and ruler of the Hebrews, being skilled in the Magic of the Egyptians, is said by Josephus to have made rings of love and oblivion. There was also, as saith Aristotle, amongst the Cireneans, a ring of Battus which could procure love and honor. We read also that Eudamus, a certain philosopher, made rings against the bites of serpents, bewitchings, and evil spirits. The same doth Josephus relate of Solomon. Also we read in Plato that Gygyus, the king of Lydia, had a ring of wonderful and strange virtues, the seal of which, when he turned it toward the palm of his hand, rendered him invisible; nobody could see him, but he could see all things; and, by the opportunity of which ring, he deceived the queen and slew the king, his master, and killed whomsoever he thought stood in his way; and in these villainies no one could see him; and, at length, by the benefit of this ring he became king of Lydia himself.

Chapter xlviii. Of the Virtue of Places, and what Places are Suitable to every Star.

There be wonderful virtues of places accompanying them, either from things there placed, or by the influences of the Stars, or in any other way. For, as Pliny relates of a cuckoo, in what place any one doth first hear him, if his right foot-print be marked about and that place dug up, there will no fleas be bred in that place where it is scattered. So they say that the dust of the track of a snake, being gathered up and scattered amongst bees, makes them return to their hives. So, also, that the dust in which a mule hath rolled himself, being cast upon the body, doth mitigate the heat of passion; and that the dust wherein a hawk hath rolled herself if it be bound to the body in a bright red cloth, cures the quartan. So doth the stone taken out of the nest of a swallow, as they say, presently relieve those that have the falling sickness, and being bound to the party, continually preserves them, especially if it be rolled in the blood or heart of a swallow. And it is reported that if any one shall cut a vein, being fasting, and shall go over a place where any one lately fell with the fit of a falling sickness, that he shall fall into the same disease. And Pliny reports that to fasten an iron nail in that place where he that fell with a fit of the falling sickness first did pitch his head, will free him from his disease. So they say that an herb, growing upon the head of any image, being gathered, and bound up in some part of one's garment with a red thread, shall presently allay the headache; and that any herb gathered out of the brooks or rivers before Sunrising, and no body seeing him that gathers it, shall cure the tertian if it be bound to the left arm, the sick party not knowing what is done.

Amongst places that are appropriated to the Stars, all stinking places, and dark, underground, religious, and monrnful places, as church-yards, tombs, and houses not inhabited by men; and old, tottering, obscure, dreadful houses; and solitary dens, caves and pits; also fish-ponds, standing pools, sewers, and such like, are appropriated to Saturn. Unto Jupiter are ascribed all privileged places, consistories of noblemen, tribunals, chairs, places for exercises, schools, and all beautiful and clean places, and those sprinkled with divers odors. To Mars, fiery and bloody places, furnaces, bakehouses, shambles, places of execution, and places where there have been great battles fought and slaughters made, and the like. To the Sun, light places, the serene air, kings' palaces and princes' courts, pulpits, theaters, thrones, and all kingly and magnificent places. To Venus, pleasant fountains, green meadows, flourishing gardens, garnished beds, stews, and, according to Orpheus, the sea, the seashore, baths, dancing places, and all places belonging to women. To Mercury, stops, schools, warehouses, exchanges for merchants, and the like. To the Moon, wildernesses, woods, rocks, hills, mountains, forests, fountains, waters, rivers, seas, seashores, ships, highways, groves, granaries for corn, and such like. On this account they that endeavor to procure love are wont to bury for a certain time the instruments of their art, whether they be rings, images, looking-glasses, or any other, or hide them in a stew house, so that they will contract some virtue under Venus, the same as those things that stand in stinking places become stinking, and those in an aromatical place become aromatic and of a sweet savor.

The four corners of the earth also pertain to this matter. Hence they that are to gather a Saturnine, Martial, or Jovial herb must look towards the East or South, partly because they desire to be oriental from the Sun, and partly because of their principal houses, viz.: Aquarius, Scorpio and Sagittarius are Southern Signs, so also are Capricornus and Pisces. But they that will gather a Venereal, Mercurial or Lunary herb must look towards the West because they delight to be western, or else they must look towards the North because their principal houses -- viz., Taurus, Gemini, Cancer, Virgo -- are Northern Signs. So in any Solary work we must look not only towards the East itnd South whilst plucking it, but also towards the Solary body and light.

Chapter xlix. Of Light, Colors, Candles and Lamps, and to what Stars, Houses and Elements several Colors are Ascribed.

Light also is a quality that partakes much of form, and is a simple act, and also a representation of the understanding. It is first diffused from the Mind of God into all things; but in God the Father, the Father of Light, it is the first true light; then in the Son a beautiful, overflowing brightness, and in the Holy Ghost a burning brightness, exceeding all Intelligences; yea, as Dyonisius saith of Seraphims, in angels it is a shining intelligence diffused, an abundant joy beyond all bounds of reason, yet received in divers degrees, according to the nature of the Intelligence that receives it. Then it descends into the celestial bodies, where it becomes a store of life and an effectual propagation; even a visible splendor. In the fire it is a certain natural liveliness, infused into it by the heavens. And; lastly, in men, it is a clear course of reason, an innate knowledge of divine things, and the whole rational faculty; but this is manifold, either by reason of the disposition of the body or by reason of him who bestows it, who gives it to every one as he pleaseth. From thence it passeth to the fancy, yet above the senses, but only imaginable; and thence to the senses, especially to the sense of the eyes. In them light is a visible clearness; and is extended to other perspicuous bodies, in which it becomes a color and a shining beauty; but in dark bodies it is a certain beneficial and generative virtue, and penetrates to the very center where its beams, being collected into a small place, become a dark heat, tormenting and scorching, so that all things perceive the vigor of the light according to their capacity -- and all light, joining to itself an enlivening heat, and, passing through all things, doth convey its qualities and virtues to all things. Great is the power of light to mar or make enchantments. So a sick man, uncovered against the Sun or the Moon, their rays become charged with the noxious qualities of the sickness and, penetrating, convey them into the body of another, and affect that with a quality of the same kind. So that from the sick should be covered deep from the light, lest its occult quality doth infect the well. This is the reason why Enchanters have a care to cover their enchantments with their shadow. So the civet cat make all dogs dumb with the very touch of her shadow.

Also, there are made, artificially, some Lights, by lamps, torches, candles, and such like, of some certain thing and fluids, opportunely chosen, according to the rule of the Stars, and composed amongst themselves according to their congruity, which, when they be lighted, and shine alone, are wont to produce some wonderful and celestial effects, which men many times wonder at. So Pliny reports, out of Anaxilaus, of a poison of mares which, being lighted in torches, doth monstrously represent a sight of horses' heads. The like may be done with flies, which, being duly tempered with wax, and lighted, make a strange sight of flies; and the skin of a serpent, lighted in a proper lamp, maketh serpents appear. They say that when grapes are in their flower, if any one shall bind a vial full of oil to them, and shall let it alone until they be ripe, and then the oil be put in a lamp and lighted, it makes grapes to be seen; and so with other fruits. If centaury be mixed with honey, and the blood of a lapwing, and be put in a lamp, they that stand about will look much larger than they are wont; and if it be lit in a clear night the Stars will seem to scatter one from another. Such force, also, is in the ink of the cuttlefish that it, being put into a lamp, makes blackamoors appear. It is also reported that a candle, made of some Saturnine things, being lighted, if it be extinguished in the mouth of a man newly dead, will afterwards, as oft as it shines alone, bring a feeling of sadness and great fear upon them that stand about it. Of such like torches and lamps doth Hermes speak more of, also Plato and Chyrannides, and of the latter writers, Albertus, in a certain treatise of this particular thing.

Colors, also, are a class of lights, which, being duly mixed with things, are wont to expose such things to the influence of those Stars to which the colors are agreeable. And we shall afterwards speak of some colors which are the Lights of the Planets, by which even the natures of Fixed Stars themselves are understood, which also may be applied to the flames of lamps and candles. But in this place we

shall relate how the colors of inferior mixed things are distributed to divers planets. All colors as black, lucid, earthy, leaden, or brown, have relation to Saturn. Sapphire and airy colors, and those which are always green, clear, purple, darkish, golden, or mixed with silver, belong to Jupiter. Red colors, and burning, fiery, flaming, violet, purple, bloody, and iron colors, resemble Mars. Golden, saffron, purple, and bright colors, resemble the Sun. But all white, fair, curious, green, ruddy, betwixt saffron and purple, resemble Venus, Mercury and the Moon. Moreover, amongst the Signs of the Zodiac, known as the Houses of the Heaven, the first and seventh hath the color white; the second and twelfth, green; the third and eleventh, saffron; the fourth and the tenth, red; the fifth and ninth, a honey color; and the sixth and eighth, black.

The Elements, also, have their colors, by which natural philosophers judge of the complexion and property of their nature. For an earthy color, caused of coldness and dryness, is brown, and black, and manifests black choler and a Saturnine nature. Blue, tending towards whiteness, doth denote phlegm. For cold makes white; moisture and dryness makes black. Reddish color shews blood; but fiery, flaming, burning hot, shews choler, which, by reason of its subtilty and aptness to mix with others, doth cause divers colors more; for if it be mixed with blood, and blood be most predominant, it makes a florid red; if choler predominate, it makes a reddish color; if there be an equal mixtion, it makes a sad red. But if adust choler be mixed with blood it makes a hempen color; and red, if blood predominate; and somewhat red if choler prevail; but if it be mixed with a melancholy humor it makes a black color; but with melancholy and phlegm together, in an equal proportion, it makes a hempen color. If phlegm abound, a mud color; if melancholy, a bluish; but if it be mixed with phlegm alone, in an equal proportion, it makes a citron color; if unequally, a pale or palish. Now, all colors are more prevalent when they be in silk, or in metals, or in perspicuous substances, or in precious stones, and in those things which resemble celestial bodies in color, especially in living things.

Chapter I. Of Fascination, and the Art thereof.

Fascination is a binding, which comes from the spiritt of the witch, through the eyes of him that is so bewitched, and entering to his heart. Now the instrument of fascination is the spirit, viz., a certain pure, lucid, subtile vapor, generated of the purer blood by the heat of the heart. This doth always send forth, through the eyes, rays like to itself. Those rays, being sent forth, do carry with them a spiritual vapor, and that vapor a blood (as it appears in swollen and red eyes), whose rays, being sent forth to the eyes of him that looks upon them, carry the vapor of the corrupt blood together with itself; by the contagion of which it doth infect the eyes of the beholder with the like disease. So the eye, being opened and intent upon any one with a strong imagination, doth dart its beams (which are the vehiculum of the spirit) into the eyes of him that is opposite to him; which tender spirit strikes the eyes of him that is bewitched, being stirred up from the heart of him that strikes, and possesseth the breast of him that is stricken, wounds his heart and infects his spirit. Whence Apuleius saith, "Thy eyes, sliding down through my eyes into mine inward breast, stir up a most vehement burning in my marrow." Know, then, that men are most bewitched when, with often beholding, they direct the edge of their sight to the edge of the sight of those that bewitch them; and when their eyes are reciprocally intent one upon the other, and when rays are joined to rays and lights to lights, the spirit of the one is joined to the spirit of the other and fixeth its sparks. So are strong ligations made, and so most vehement loves are inflamed with only the rays of the eyes; even with a certain sudden looking on, as if it were with a dart or stroke, penetrating the whole body, whence then the spirit and amorous blood, being thus wounded, are carried forth upon the lover and enchanter, no otherwise than the blood and spirit of the vengeance of him that is slain are upon him that slays him. Whence Lucretius sang concerning those amorous bewitchings:

*The body smitten is, but yet the mind
Is wounded with the darts of Cupid blind.
All parts do Sympathize i' th' wound, but know
The blood appears in that which had the blow.*

So, great is the power of fascination, especially when the vapors of the eyes are subservient to the affection. Therefore witches use collyries, ointments, alligations, and such like, to affect and corroborate the spirit in this or that manner. To procure love they use venereal collyries, as hippomanes, the blood of doves, or sparrows, and such like. To induce fear, they use martial collyries, as of the eyes of wolves, the civet cat, and the like. To procure misery or sickness, they use Saturnine things, and so of the rest.

Chapter li. Of certain Observations, Producing wonderful Virtues.

They say that certain acts and observations have a certain power of natural things; that they believe diseases may be expelled, or brought thus and thus. So they say that quartanes may be driven away if the parings of the nails of the sick be bound to the neck of a live eel, in a linen cloth, and she be let go into the water. And Pliny saith that the parings of a sick man's nails of his feet and hands being mixed with wax, cure the quartan, tertian, and quotidian ague; and if they be before Sunrising fastened to another man's gate, will cure such like diseases. In like manner, let all the parings of the nails be put into the caves of ants, and the first ant that begins to draw at the parings must be taken and bound to the neck of the sick, and by this means will the disease be cured. They say that by wood, stricken with lightning, and cast behind the back with one's hands, any disease may be removed; and, in quartanes, a piece of a nail from a gibbet, wrapped up in wool, and hung about the neck, cures them; also, a rope doth the like that is taken from a gallows and hid under ground so that the Sun cannot reach it. The throat of him that hath a hard swelling, or imposthume, being touched with the hand of him that died by an immature death, will be cured there by. They say, also, that a woman is presently eased of her hard labor if any one shall put into her bed a stone or dart with which a boar or a bear or man hath been killed with one blow. The same doth a spear that is pulled out of the body of a man, if it shall not first touch the ground; also, they say, that arrows, pulled out of the body of a man, if they have not touched the earth, taken and stealthily placed under any one lying down, will procure love. The falling sickness is cured by meat made of the flesh of a wild beast, slain in the same manner as a man is slain. A man's eyes that are washed three times with the water wherein he hath washed his feet shall never be sore or blear. It is said that some do cure diseases of the groin with thread taken out of a weaver's loom and tying into it seven or nine knots, the name of some widow being named at every knot. The spleen of cattle, extended upon painful spleens, cures them if he that applies it saith that he is applying a medicine to the spleen to cure and ease it. After this, they say, the patient must be shut into a sleeping room, the door being sealed up with a ring, and some verse be repeated over nineteen times. The water of a green lizard cures the same disease if it be hanged up in a vessel before the patient's bed-chamber so that he may, as he passes in and out, touch it with his hand. And a little frog climbing up a tree, if any one shall spit in his mouth, and then let him escape, is said to cure the cough. It is a wonderful thing, but easy to experience, that Pliny speaks of, that if any one shall be sorry for any blow that he hath given another, afar off or nigh at hand, if he shall presently spit into the middle of that band with which he gave the blow, the party that was smitten shall presently be freed from pain. This hath been approved of in a four-footed beast that hath been sorely hurt. Some there are that aggravate the blow before they give it. In like manner, spittle carried in the band, or to spit in the shoe of the right foot before it be put on, is good when any one passeth through a dangerous place. They say that wolves will not come to a field if one of them be taken and his blood let by little and little out

of his legs, being unbroken, with a knife, and sprinkled about the outside of the field, and he himself be buried in that place from whence he was first drawn. The Methanenses, citizens of Trezenium, accounted it as a present remedy for preserving of vines from the wrong of the southern wind, having always found it by most certain experience, if, whilst the wind blows, a white cock should be pulled to pieces in the middle by two men, both of whom, each keeping his part, must walk each way around the vineyard, until both meet in the place from whence they began their circuit, and must in that place bury the pieces of the cock. Also, if any one shall hold a viper over a vapor with a staff, he shall prophesy, and that the staff wherewith a snake was beaten is good against female diseases. These things Pliny recites. It is said that in gathering roots and herbs we must draw three circles round about them first, with a sword, and then dig them up, meanwhile taking heed of any contrary wind. Also, they say, that if any one shall measure a dead man with a rope, first from the elbow to the biggest finger, then from the shoulder to the same finger, and afterwards from the head to the feet, making thrice those mensurations; if any one afterwards shall be measured with the same rope, in the same manner, he shall not prosper, but be unfortunate and fall into misery and sadness. Albertus of Chyranis saith, that if any woman hath enchanted thee to love her, take the gown she sleepeth in out of doors and spit through the right sleeve thereof, when the enchantment will be quitted. And Pliny saith, that to sit by women far with child, or when a medicine is given to any one of them, the fingers being joined together like the teeth of a comb, is a charm; so much the more if the hands be joined about one or both knees. Also, to sit cross legged is sorcery; therefore it was forbidden to be done in the counsels of princes and rulers, as a thing which hindered all acts. And, it is said, if any one shall stand before a man's chamber door, and call to him by name and the man answer, if then he fasten a knife or needle on the door, the edge or point being downward, and break it, he that be in the room shall be unable of his intention so long as those things shall be there.

Chapter Iii. Of the Countenance and Gesture, the Habit and the Figure of the Body, and to what Stars any of these do Answer -- whence Physiognomy, and Metoposcopy, and Chiromancy, Arts of Divination, have their Grounds.

The countenance, gesture, motion, setting and figure of the body, being accidental to us, conduce to the receiving of celestial gifts and expose us to the superior bodies, which produce certain effects in us, like unto the effects following the methods of gathering hellebore, which, if thou pullest the leaf upward when gathering it, draws the humors upward and causeth vomiting; if downward, it causeth purging, drawing the humor downward. How much also the countenance and gesture of one person doth affect the sight, imagination and spirit of another no man is ignorant. So they that are parents discover those impressions in their children of their previous conditions, and that which they did then do, form and imagine. So a mild and cheerful countenance of a prince in the city makes the people joyful; but if it be fierce or sad doth terrify them. So the gesture and countenance of any one lamenting, doth easily move to pity. So the shape of an amiable person doth easily excite to friendship. Thou must know that such like gestures and figures, as harmonies of the body, do expose it no otherwise to the celestials, than odors, and the spirit of a medicine, and internal passions, also, do the soul. For as medicines and passions of the mind are by certain dispositions of the heaven increased, so also the gesture and motion of the body do get an efficacy by certain influences of the heavens. For there are gestures resembling Saturn which are melancholy and sad, as are beating of the breast or striking of the head; also such as are religious, as the bowing of the knee, and a fixed look downwards, as of one praying; also weeping, and such like, as are used by the austere and Saturnine man; such an one as a satirist describes:

*With hang'd down head, with eyes fixed to the ground,
His raging words bites in, and muttering sound
He doth express with pouting lips.*

A cheerful and honest countenance, a worshipful or noble gesture or bearing, clapping of the hands as of one rejoicing and praising, and the bending of the knee with the head lifted up, as of one that is worshiping, are ascribed to Jupiter.

A sour, fierce, cruel, angry, rough countenance and gesture are ascribed to Mars.

Solary are honorable and courageous gestures and countenances; also, walking abroad, a bending of the knee, as of one honoring a king with one knee bent.

Those under Venus are dances, embraces, laughters, and those of an amiable and cheerful countenance.

Those Mercurial are inconstant, quick, variable and such like gestures and countenances.

Those Lunary, or under the Moon, are such as are movable, poisonous, and childish and the like.

As we have spoken above of gestures so, also, are the shapes of men distinct, as follows:

Saturn bespeaks a man to be of a black and yellowish color, lean, crooked, of a rough skin, great veins, the body covered with hair, little eyes, of a frowning forehead, a thin beard, great lips, eyes intent upon the ground, of a heavy gait, striking his feet together as he walks, crafty, witty, a seducer and murderous.

Jupiter signifies a man to be of a pale color, darkish red, a handsome body, good stature, bold, of great eyes (not black altogether) with large pupils, short nostrils not equal, great teeth before, curled hair, of good disposition and manners.

Mars makes a man red, with red hair, a round face, yellowish eyes, of a terrible and sharp look, jocund, bold, proud and crafty.

The Sun makes a man of a tawny color, betwixt yellow and black dashed with red, of a short stature yet of a handsome body, without much hair and curly, of yellow eyes, wise, faithful and desirous of praise.

Venus signifies a man to be tending towards blackness, but more white, with a mixture of red, a handsome body, a fair and round face, fair hair, fair eyes, the blackness whereof is more intense, of good manners and honest love; also kind, patient and jocund.

Mercury signifies a man not much white, or black, of a long face, high forehead, fair eyes, not black, to have a straight and long nose, thin beard, long fingers, to be ingenious, a subtile inquisitor, a turncoat, and subject to many fortunes.

The Moon signifies a man to be in color white, mixed with a little red; of a fair stature, a round face, with some marks in it; eyes not fully black, frowning forehead, and kind, gentle and sociable.

The Signs, also, and the faces of Signs, have their figures and shapes which, he that would know, must seek them out in books of Astrology. Lastly, upon these figures and gestures, both Physiognomy and Metoposcopy, arts of divination, do depend; also Chiromancy, foretelling future events, not as causes but as signs, through like effects, caused by the same cause. And although these divers kinds of divinations may seem to be done by inferior and weak signs, yet the judgments of them are not to be

slighted or condemned when prognostication is made by them, not out of superstition but by reason of the harmonical correspondency of all the parts of the body. Whosoever, therefore, doth the more exactly imitate the celestial bodies, either in nature, study, action, motion, gesture, countenance, passions of the mind, and opportunity of the season, is so much the more like to the heavenly bodies and can receive larger gifts from them.

Chapter liii. Of Divination, and the Kinds thereof.

There are some other kinds of divinations, depending upon natural causes, which are known to every one in his art and experience to be in divers things, by which physicians, husbandmen, shepherds, mariners, and others, do prognosticate out of the probable signs of every kind of divination. Many of these kinds of divination Aristotle made mention of in his book of Times, amongst which Auguria and Auspicia are the chiefest, which were in former time in such esteem amongst the Romans that they would do nothing that did belong to private or public business without the counsel of the Augures. Cicero in his Book of Divinations largely declares that the people of Tusciana would do nothing without this art. Now, there are divers kinds of Auspicia, for some are called Pedestria (*i.e.*), which are taken from four-footed beasts; some are called Auguria, which are taken from birds; some are Celestial, which are taken from thunderings and lightnings; some are called Caduca (*i.e.*), when any fell in the temple, or elsewhere; some were sacred, which were taken from sacriifices; some of these were called Piacula, and sad Auspicia, as when a sacriifice escaped from the altar, or, being smitten, made a bellowing, or fell upon another part of his body than he should. To these is added Exauguration, viz., when the rod fell out of the hand of the Augure with which it was the custom to view and take notice of the Aipicium.

Michael Scotus makes mention of twelve kinds of Auguries, viz., six on the right hand, the names of which, he saith, are Fernova, Fervetus, Confert, Emponenthem, Sonnasarnova, and Sonnasarvetus; and six on the left hand, the names of which are Confernova, Confervetus, Viaram, Herrenam, Scassarnova, and Scassarvetus. Expounding their names, he saith:

Fernova is an augury when thou goest out of thy house to do any business, and in going thou see a man or a bird going or flying, so that either of them set himself before thee upon thy left hand, that is a good signification in reference to thy business.

Fervetus is an augury when thou shalt go out of thy house to do any business, and in going thou find or see a bird or a man resting himself before thee on the left side of thee, that is an ill sign concerning thy business.

Viaram is an augury when a man or a bird in his journey, or flying, pass before thee, coming from the right side of thee, and, bending toward the left, go out of thy sight, that is a good sign concerning thy business.

Confernova is an augury when thou dost first find a man or a bird going or flying, and then rest himself before thee on thy right side, thou seeing of it, that is a good sign concerning thy business.

Confervetus is an augury when first thou find or see a man or a bird bending from thy right side, it is an ill sign concerning thy business.

Scimasarnova or Sonnasarnova is when a man or a bird comes behind thee and outgoeth thee, but before he comes at thee he rests, thou seeing of him on thy right side, it is to thee a good sign.

Scimasarvetus or Sonnasarvetus is when thou see a man or bird behind thee, but before he comes to

thee he rests in that place, thou seeing of it, is a good sign.

Confert is an augury when a man or bird in journeying or flying shall pass behind thee, coming from the left side of thee, and, bending toward thy right, pass out of thy sight, and is an evil sign concerning thy business.

Scassarvetus is when thou see a man or a bird pass by thee, and resting in a place on thy left side, is an evil sign to thee.

Scassarnova is when thou see a man or a bird pass by thee, and resting in a place on thy right side, is an augury of good to thee.

Emponenthem is when a man or a bird, coming from thy left side, and passing to thy right, goeth out of thy sight without resting, and is a good sign.

Hartena or Herrenam is an augury that, if a man or a bird coming from thy right hand, shall pass behind thy back to thy left, and thou shall see him resting anywhere, this is in evil sign.

The ancients did also prognosticate from sneezings, of which Homer in the seventeenth book of his poem of the Odyssey makes mention, because they thought that they proceeded from a sacred place, viz., the head, in which the intellect is vigorous and operative. Whence, also, whatsoever speech came into the breast or mind of a man rising in the morning, unawares, is said to be some presage and an augury.

Chapter liv. Of divers certain Animals, and other things, which have a Signification in Auguries.

All the Auspicia, or auspices, which first happen in the beginning of any enterprise are to be taken notice of. As, if in the beginning of thy work thou shalt perceive that rats have gnawn thy garments, desist from thy undertakings. If going forth thou shalt stumble at the threshold, or if in the way thou shalt dash thy foot against any thing, forbear thy journey. If any ill omen happen in the beginning of thy business, put off thy undertakings, lest thy intentions be whollfrustrated, or accomplished to no purpose, but expect and wait for a fortunate hour for the dispatching of thy affairs with a better omen. We see that many animals are, by a natural power imbred in them, propheticall. Dth not the cock by his crowing diligently tell you the hours of the night and morning, and, with his wings spread forth, chase away the lion? Many birds, with their singing and chattering, and flies, by their sharp pricking, foretell rain; and dolphins, by their often leaping above the water, warn of tempests. It would be too long to relate all the passages which the Phrygians, Cilicians, Arabians, Umbrians, Tuscians, and other peoples, which follow the auguries, have learned by birds. These they have proved by many experiments and examples. For in all things the Oracles of things to come are hid, but those are the chiefest which omenal birds shall foretell. These are those which the poets relate were turned from men into birds. Therefore, what the daw declares, hearken unto and mark, observing her setting as she sits; and her manner of flying, whether on the right hand or left; whether clamorous or silent; whether she goes before or follows after; whether she waits for the approach of him that passeth by, or flies from him, and which way she goes. All these things must be diligently observed. Orus Apollo saith in his Hieroglyphics that daws that are twins signify marriage, because this bird brings forth two eggs, out of which male and female must be brought forth; but if, which seldom happens, two males be generated, or two females, the males will not go with any other females, nor females with any other males, but will always live without a mate, and solitary. Therefore they that meet a single daw, divine thereby that they shall live a single life. The same also doth a black hen pigeon betoken, for after the

death of her mate, she always lives single. Thou shalt, also, as carefully observe crows, which are as significant as daws, yea, and in greater matters. It was Epictetus the Stoics' philosopher's judgment, who was a sage author, that if a crow did croak over against any one, it did betoken some evil, either to his body, fortune, honor, wife, or children. Then thou shall take heed to swans, who foreknow the secrets of the waters, for their cheerfulness doth presage happy events not only to mariners, but all other travelers, unless they be overcome by the coming over of a stronger bird, as of an eagle, who, by the most potent majesty of her sovereignty, makes null the predictions of all other birds if she speaks to the contrary; for she flies higher than all other birds, and is of more acute sight, and is never excluded from the secrets of Jupiter; she portends advancement and victory, but by blood, because she drinks no water but blood. An eagle flying over the Locresians, fighting against the Crotoniensians, gave them victory; an eagle setting herself unawares upon the target of Hiero, going forth to the first war, betokened that he should be king. Two eagles sitting all day upon the house at the birth of Alexander, of Macedonia, did portend to him an omen of two kingdoms, viz., Asia and Europe. An eagle, also, taking off the hat of Lucias Tarquinius Priscus, son to Demarathus the Corinthian (and; by reason of some discord, being come into Hetraria and going to Rome) and then flying high with it, and afterwards putting it upon his head again, did portend to him the kingdom of the Romans. Vultures signify difficulty, hardness, and ravenousness, which was verified in the beginning of the building of cities. Also they foretell the places of slaughter, coming seven days beforehand; and because they have most respect to that place where the greatest slaughter shall be, as if they gaped after the greatest number of the slain, therefore the ancient kings were wont to send out spies to take notice what place the vultures had most respect to. The phoenix promiseth singular good success, which being seen anew, Rome was built very auspiciously. The pelican, because she hazards herself for her young, signifies that a man should, out of the zeal of his love, undergo much hardship. The painted bird gave the name to the city of Pictavia, and foreshowed the lenity of that people by its color and voice. The heron is an augury of hard things. The stork also is a bird of concord and makes concord. Cranes gives us notice of the treachery of enemies. The bird cacupha betokens gratitude, for she alone doth express love to her dam, being spent with old age. On the contrary, the hippopotamus, that kills his dam, doth betoken ingratitude for good turns, also injustice. The bird origis is most envious, and betokens envy.

Amongst the smaller birds, the pie is talkative and foretells guests. The bird albanellus flying by anyone, if from the left to the right, betokens cheerfulness of entertainment; if contrarywise, betokens the contrary. The screech owl is always unlucky, so also is the horn owl, who, because she goes to her young by night, unawares, as death comes unawares, is therefore said to foretell death; yet, sometimes, because she is not blind in the dark of the night, doth betoken diligence and watchfulness, which she made good when she sat upon the spear of Hiero. And Dido, when she saw the unlucky owl, pitied Æneas, whence the poet sang:

*The Owl, sitting on top of the house alone,
Sends forth her sad complaints with mournful tone.*

And in another place,

*The slothful Owl by mortals is esteemed
A fatal omen--*

The same same bird sang in the capitol when the Roman affairs were low at Numantia and when Fregelia was pulled down for a conspiracy made against the Romans. Almadel says that owls and night-ravens, when they turn aside to strange countries, or houses, betoken the death of the men of that country and those houses, for those birds are delighted with dead carcasses and perceive them beforehand. For men that are dying have a near affinity with dead carcasses. The hawk is also a foreteller of contention, as Naso sings:

*We hate the Hawk, because that arms amongst
She always lives --*

Lelius, the ambassador of Pompey, was slain in Spain, amongst the purveyors, which misfortune, a hawk flying over the head, is said to foretell. And Almadel saith that these kinds of birds fighting amongst themselves, signify the change of a kingdom; but if birds of another kind shall fight with them and are never seen to come together again, it portends a new condition and state of that country. Also, little birds, by their coming to or departing from, foreshew That a family shall be increased or lessened; and their flight, by how much the more serene it is, by so much the more laudable shall the change be. Whence did Melampus, the Augure, conjecture at the slaughter of the Greeks by the flight of little birds, when he saith: "Thou see now that no bird takes his flight in fair weather." Swallows, because when they are dying they provide a place of safety for their young, do portend a great patrimony or legacy after the death of friends. A bat, meeting any one running away, signifies an evasion; for, although she have no wings, yet she flies. A sparrow is a bad omen to one that runs away, for she flies from the hawk and makes haste to the owl, where she is in as great danger; yet in love she is fortunate, for being stirred up with affection she seeks her consort hourly. Bees are a good omen to kings, for they signify an obsequious people. Flies signify importunity and impudence because being oftentimes driven away they do continually return. Also domestic birds are not without some auguries, for cocks, by their crowing, promote hope, and the journey of him that is undertaking it. Moreover, Livia, the mother of Tiberius, when she was great with him, took a hen's egg and hatched it in her bosom, and at length came forth a cock chick with a great comb, which the auguries interpreted that the child that should be born of her should be a king. And Cicero writes that at Thebais, cocks, by their crowing all night, did presage that the Bætiens would obtain victory against the Lacedæmonians, and the reason is according to the augury's interpretations because that bird when he is beaten is silent, but when he himself hath overcome, crows. In like manner, also, omens of events are taken from beasts. For the meeting of a weasel is ominous; also, the meeting of a hare is an ill omen to a traveler, unless she be taken. A mule also is bad because barren. A hog is pernicious, for such is his nature, and therefore signifies pernicious men. A horse betokens quarrelings and fightings, whence Anchises, seeing of white horses, cries out in Virgil:

With war are Horses arm'd, yea, threaten war.

But when they are joined together in a chariot, because they draw with an equal yoke, they signify that peace is to be hoped for. An ass is an unprofitable creature, yet did Marius good, who, when he was pronounced an enemy to his country, saw an ass disdain provender that was offered to him, and running to the water, by which augury he, supposing he saw a way of safety showed to him, entreated the aid of his friends that they would convey him to the sea, which being granted, he was set into a little ship and so escaped the threats of Silla the conqueror. If the foal of an ass meet any one going to an augury, he signifies labor, patience and hinderances. A wolf meeting any one is a good sign, the effect whereof was seen in Hiero of Sicilia, from whom a wolf, snatching away a book whilst he was at school, confirmed to him the success of the kingdom, but yet the wolf makes him speechless whom he sees first. A wolf rent in pieces a watchman of P. Africanus and C. Fulvius at Minturn, when the Roman army was overcome by the fugitives in Sicilia. He signifies perfidious men, such as you can give no credit to, which was known in the progeny of Romans. For the faith which they long since sucked from their mother the wolf and kept to themselves from the beginning, as by a certain law of nature, passed over to their posterity. To meet a lion, seeing she is amongst animals the strongest and striking terror into all the rest, is good. But for a woman to meet a lioness is bad, because she hinders conception, for a lioness brings forth but once. To meet sheep and goats is good. It is read in the Ostentarian of the Tuscians, if this animal shall wear any unusual color, it portends to the emperor plenty of all things, together with much happiness. Whence Virgil to Pollio sings thus:

*But, in the meadows, Rams shall scarlet bear,
And changing, sometimes golden fleeces wear.*

It is good also to meet oxen treading out corn, but better to meet them plowing, which although breaking the way, hinder thy journey, yet by the favor of their Auspicium will recompense thee again. A dog in a journey is fortunate, because Cyrus, being cast into the woods, was nourished by a dog until he came to the kingdom; which, also, the angel, companion of Tobit, did not scorn as a companion. The castor, because he biteth himself sorely, so as to be seen by hunters, is an ill omen and portends that a man will injure himself. Also, amongst small animals, mice signify danger, for the same day that they did gnaw gold in the capitol, both the consuls were intercepted by Hannibal by way of ambush, near Tarentum. The locust making a stand in any place, or burning the place, hinders one from their wishes and is an ill omen; and on the contrary the grasshopper promotes a journey and foretells a good event of things. The spider weaving a line downwards, is said to signify hope of money to come. Also the ants, because they know how to provide for themselves, and to prepare safe nests for themselves, portend security and riches, and a great army. Hence, when the ants had devoured a tame dragon of Tiberius Caesar, it was advised that he should take heed of the tumult of a multitude. If a snake meet thee, take heed of an ill-tongued enemy; for this creature hath no power but in his mouth. A snake creeping into the palace of Tiberius, portended his fall. Two snakes were found in the bed of Sempronius Gracchus, wherefore a soothsayer told him, if he would let the male or the female escape, either he or his wife would shortly die; and he, preferring the life of his wife, killed the male and let the female go, and within a few days he died. So a viper signifies lewd women and wicked children; and an eel signifies a man displeased with everybody, for she lives apart from all other fishes, nor is ever found in the company of any. But, amongst all Auguries and Omens, there is none more effectual and potent than man himself, and none that doth signify the truth more clearly. Thou shalt, therefore, diligently note and observe the condition of the man that meeteth thee, his age, profession, station, stature, gesture, motion, exercise, complexion, habit, name, words, speech, and all such like things. For seeing there are in all other animals so many discoveries of presages, without all question these are more efficacious and clear which are infused into man's soul; which Tully himself testifies, saying, that there is a certain Auspicium naturally in men's souls of their eternity, for the knowing of the courses and causes of things. In the foundation of the city of Rome the head of a man was found with his whole face, which did presage the greatness of the empire, and gave the name to the Mountain of the Capitol. The Brutian soldiers fighting against Octavius and Antonius, found an Aethiopian [Ethiopian] in the gate of their castle, and though they slew him as a presage of ill success, yet they were unfortunate in battle, and both their generals, Brutus and Cassius, were slain.

The meeting of monks is commonly accounted an ill omen, and so much the rather if it be early in the morning, because these kind of men live for the most by the sudden death of men, as vultures do by slaughters.

Chapter Iv. How Auspicias are Verified by the Light of Natural Instinct, and of some Rules of Finding of It Out.

Auspicia and Auguria, which foretell things to come by animals and birds, Orpheus, the divine, himself, as we read, did teach and show first of all, which afterwards were had in great esteem with all nations. Now they are verified by the light of natural instinct, as if from this some lights of divination may descend upon four-footed beasts, those winged, and other creatures, by which they are able to presage to us of the events of things; which Virgil seems to be sensible of when he sings:

Nor think I Heaven on them such knowledge states,

Nor that their prudence is above the Fates.

Now, this Instinct of Nature, as saith William of Paris, is more sublime than all human apprehension, and very near, and most like to prophecy. By this instinct there is a certain wonderful light of divination in some animals naturally, as is manifested in some dogs, who know thieves by this instinct and men that are hid, unknown both to themselves and men, and find them out and apprehend them, falling upon them with a full mouth. By the like instinct vultures foresee future slaughters in battles, and gather together into places where they shall be, as if they foresaw the flesh of dead carcasses. By the same instinct partridges know their dam, whom they never saw, and leave the partridge which stole away her dam's eggs and sate upon them. By the same instinct, also, certain hurtful and terrible things are perceived, the soul being ignorant of them, whence terror and horror ceaseth when men think nothing of these things. So a thief, lying hid in a house, although no one knows or thinks of his being there, strikes fear and terror and a troublesomeness of mind into the inhabitants of that house, although, haply, not of all, because the brightness of this instinct is not common to all men, yet possessed of some of them. So an evil person, being bid in some large building, is sometimes perceived to be there by some one that is altogether ignorant of their being there. It is mentioned in history that Heraiscus, a certain Egyptian, a man of a divine nature, could discern evil persons, not only by his eyes but also by their voice, he hearing them afar off, and thereupon did fall into a most grievous headache. William of Paris also makes mention of a certain woman in his time that, by the same instinct, perceived a man whom she loved coming two miles off. He relates, also, that in his time a certain stork was convicted of unchastity by the smell of the male, who, being judged guilty by a multitude of storks whom the male gathered together, discovering to them the fault of his mate, was, her feathers being pulled off, torn in pieces by them. The same doth Varro, Aristotle and Pliny relate concerning horses. And Pliny makes mention of a certain serpent, called the asp, that did such a like thing, for she, coming to a certain man's table in Egypt, was there daily fed, and she, having brought forth some young, by one of which a son of her host was killed, after she knew of it, killed that young one, and would never return to that house any more. Now, by these examples, you see how the lights of presage may descend upon some animals, as signs, or marks of things, and are set in their gesture, motion, voice, flying, going, meat, color, and such like. For, according to the doctrine of the Platonists, there is a certain power put into inferior things by which, for the most part, they agree with the superiors; whence also the tacit consents of animals seem to agree with divine bodies, and their bodies and affections to be affected with their powers, by the name of which they are ascribed to the deities. We must consider, therefore, what animals are Saturnine, what are Jovial and what Martial, and so of the rest; and, according to their properties, to draw forth their presages; so those birds which resemble Saturn and Mars, are all of them called terrible and deadly, as the screech owl, the hawlet, and others which we have mentioned before; also the horn owl, because she is a Saturnine, solitary bird, also nightly, and is reputed to be most unfortunately ominous, of which the poet saith:

*The ugly Owl, which no bird well resents,
Foretells misfortunes and most sad events.*

But the swan is a delicious bird, under Venus, and dedicated to Phoebus, and is said to be most happy in her presages, especially in the auspices of mariners, for she is never drowned in water, whence Ovid sings:

*Most happy is the cheerful, singing Swan
In her presages ---*

There are also some birds that presage with their mouth and singing, as the crow, pie, and daw, whence Virgil:

--- This did foreshow

Oft from the hollow holm that ominous Crow.

Now, the birds that portend future things by their flying are, viz., buzzards, the bone-breakers, vultures, eagles, cranes, swans, and the like, for they are to be considered in their flying, whether they fly slowly or swiftly; whether to the right hand or to the left; how many fly together. Upon this account, if cranes fly apace, they signify a tempest; and, when slowly, fair weather. When two eagles fly together, they are said to portend evil, because two is a number of confusion. In like manner thou shalt enquire into the reason of the rest, as this is shown by number. Moreover, it belongs to an artist to observe a similitude in these conjectures, as in Virgil, Venus, dissembling, teacheth her son, Aeneas, in these verses:

*--- All this is not for naught,
Else me in vain my parents Augury taught;
Lo! twice six Swans in a glad company
Jove's bird pursued through the ethereal Sky
In Heaven's broad track; now earth in a long train
They seem to take, or taken, to disdain;
As they return with sounding wings they sport,
And Heaven surrounding in a long consort.
Just so, I say, thy friends and fleet have gained
The port, or with full sails the Bay obtained.*

Most wonderful is that kind of auguring of theirs, who hear and understand the speeches of animals, in which, as amongst the ancients, Melampus, Tiresias, Thales, and Apollonius, the Tyanean, who, as we read, excelled, and whom, they report, had excellent skill in the language of birds; of whom Philostratus and Porphyrius speak, saying, that of old, when Apollonius sat in company amongst his friends, seeing sparrows sitting upon a tree, and one sparrow coming from elsewhere unto them, making a great chattering and noise, and then flying away, all the rest following him, he said to his companions that that sparrow told the rest that an ass, being burdened with wheat, fell down in a hole near the city and that the wheat was scattered upon the ground. Many, being much moved with these words, went to see, and so it was, as Apollonius said, at which they much wondered. Porphyrius, the Platonist, in his third book of sacrifices, saith that there is certainly a swallow language, because every voice of every animal is significative of some passion of its soul, as joy, sadness, or anger, or the like, which voices, it is not so wonderful a thing, could be understood by men conversant about them. But Democritus himself declared this art, as saith Pliny, by naming the birds, of whose blood mixed together was produced a serpent, of which whosoever did eat should understand the voices of birds. And Hermes saith that if any one shall go forth to catch birds on a certain day of the Kalends of November, and shall boil the first bird that he catcheth with the heart of a fox, that all that shall eat of this bird shall understand the voices of birds and all other animals. Also, the Arabians say that they can understand the meaning of brutes who shall eat the heart and liver of a dragon. Proclus, also, the Platonist, believed and wrote that the heart of a mole conduceth to presages. There were also divinations and auspices which were taken from the inwards of sacrifices, the inventor whereof was Tages, of whom Lucan sang:

*And if the Inwards have no credit gained,
And if this Art by Tages was but feigned.*

The Roman religion thought that the liver was the head of the inwards. Hence the soothsayers enquiring after future things in the inwards, did first look into the liver, in which were two heads, whereof the one was called the head for the city, the other for the enemy; and the heads of this, or another part, being compared together, they then gave judgment and pronounced for victory; as we

read, in Lucan, that the inwards did signify the slaughter of Pompey's men and the victory of Caesar's, according to these verses:

*In the inwards all defects are ominous--
One part and branch of the entrails doth increase,
Another part is weak, and flagging lies,
Beats, and moves with quick pulse the arteries.*

Then, the bowels being finished, they search the heart. Now, if there were a sacrifice found without a heart, or a head was wanting in the liver, these were deadly presages, and were called piacularia. Also, if a sacrifice fled from the altar, or, being smitten, made a lowing, or fell upon any part of his body than he ought to do, it was the like ominous. We read that when Julius Caesar on a day went forth to procession with his purple robe, and sitting in a golden chair and sacrificing, there was twice a heart wanting. When C. Marius Utica was sacrificing, there was wanting a liver. Also when Caius, the prince, and, M. Marcellus, C. Claudius and L. Petellius Coss, were offering sacrifices, that the liver was consumed suddenly away and, not long after, one of them died of a disease, another was slain by men of Lyguria, the entrails foretelling so much; which was thought to be done by the power of the Gods, or help of the devil. Hence it was accounted a thing of great concernment amongst the ancients as oft as any thing unusual was found in the inwards, as when Sylla was sacrificing at Laurentum, the figure of a crown appeared in the head of the liver, which Posthumius, the soothsayer, interpreted to portend a victory with a kingdom, and therefore advised that Sylla should eat those entrails himself. The color, also, of the inwards is to be considered. Of these Lucan made mention:

*Struck at the color Prophets were with fear,
For with foul spots pale entrails tinged were.
Both black and blue, with specks of sprinkled blood
They were ---*

There was in times past such a venerable esteem of these arts that the most potent and wise men sought after them; yea, the senate and kings did nothing without the counsel of the Augures. But all these in these days are abolished, partly by the negligence of men and partly by the authority of the fathers.

Chapter Ivi. Of the Soothsayings of Flashes and Lightnings, and how Monstrous and Prodigious Things are to be Interpreted.

Now, the soothsayings of flashes and lightnings, and of wonders, and how monstrous and prodigious things are to be interpreted, the prophets and priests of Hetruscus have taught the art. For they have ordained sixteen regions of the heavens and have ascribed Gods to every one of them, besides eleven kinds of lightning, and nine gods which should dart them forth, by showing rules for understanding the signification of them. But as often as monstrous, prodigious and wondrous things happen, they do presage, as is most certain, some great matter. Now, their interpreter must be some excellent conjector of similitudes, as also some curious searcher, and of them who at that time are employed about the affairs of princes and provinces. For the celestials take such care only for princes, peoples and provinces that before the rest they might be prefigured and admonished by stars, by constellations and by prodigies. Now, if the same thing, or the like, bath been seen in former ages, we must consider that very thing and what happened after that, and according to these, to fortell the same, or the like, because the same signs are for the same things, and the like for like. So prodigies have come before the birth and death of many eminent men and kings, as Cicero makes mention of Midas, a boy, into whose mouth whilst he was sleeping, the ant put corns of wheat, which was an omen of great riches.

So bees sat upon the mouth of Plato when he was sleeping in the cradle, by which was foretold the sweetness of his speech. Hecuba, when she was bringing forth Paris, saw a burning torch, which should set on fire Troy and all Asia. There appeared unto the mother of Phalaris the image of Mercury pouring forth blood upon the earth, with which the whole house was overflowed. The mother of Dionysius dreamed she brought forth a satyr, which prodigious dream the event that followed made good. The wife of Tarquinius Priscus, seeing a flame lick the head of Servius Tullius, foretold that he should have the kingdom, In like manner, after Troy was taken, Aeneas disputing with Anchises, his father, concerning a fight, there appeared a flame licking the head of the crown of Ascanius and doing him no hurt. Which thing, seeing it did portend the kingdom to Ascanius, persuaded him to depart, for monstrous prodigies did forerun great and eminent destruction. So we read in Pliny that M. Attilius and C. Portius, being consuls, it rained milk and blood, which did presage that a very great pestilence should the next year overspread Rome. In Lucania it rained spongy iron, and in the year before Marcus Crassus was slain in Parthia, with which, also, all the soldiers of Lucania, being a very numerous army, were slain. L. Paulus and C. Marcellus, being consuls, it rained wool about the castle of Corisanum. near which place, a year after, T. Annius was slain by Milus. And in the wars of Denmark, the noise of arms and the sound of a trumpet was heard in the air. And Livy, concerning the Macedonian wars, saith, in the year when Annibal died it rained blood for two days. Concerning the second Punic war, he saith that water mixed with blood came down from heaven like rain at the time when Annibal did spoil Italy. A little before the destruction of Leuctra, the Lacedemonians heard a noise of arms in the temple of Hercules, and at the same time in the temple of Hercules the doors that were shut with bars opened themselves, and the arms that were hanged on the wall were found on the ground. The like events may be prognosticated of other like things, as oftentimes in times past something hath been foretold of them. But concerning these, also, the judgments of the celestial influences must not be neglected, concerning which we shall more largely treat in the following chapters.

Chapter Ivii. Of Geomancy, Hydromancy, Aeromancy, and Pyromancy, Four Divinations of Elements.

Moreover, the Elements themselves teach us fatal events; whence those four famous kinds of divinations, Geomancy, Hydromancy, Aeromancy, and Pyromancy, have got their names, of which the sorceress in Lucan seems to boast herself when she saith:

*The Earth, the Aire, the Chaos, and the Skie,
The Seas, the Fields, the Rocks, and Mountains high
Foretell the truth ----*

The first, therefore, is Geomancy, which foreshows future things by the motions of the earth, as also the noise, the swelling, the trembling, the chops, the pits, and exhalation, and other impressions thereof, the art of which Almadel, the Arabian, sets forth. But there is another kind of Geomancy which divines by points written upon the earth by a certain power in the fall of it, which is not of present speculation, but of that we shall speak hereafter.

Now Hydromancy doth perform its presages by the impressions of waters, their ebbing and flowing, their increases and depressions, their tempests, colors, and the like; to which, also, are added visions which are made in the waters. A kind of divination found by the Persians, as Varro reports, was that of a boy who saw in the water the effigies of Mercury, which foretold, in a hundred and fifty verses, all the events of the war of Mithridates. We read, also, that Numa Pompilius practiced Hydromancy, for in the water he called up the gods and learned of them things to come. Which art also Pythagoras, a

long time after Numa, practiced. There was of old a kind of Hydromancy had in great esteem amongst the Assyrians, and it was called Lecanomancy, from a skin full of water, upon which they put plates of gold and silver and precious stones written upon with certain images, names and characters. To this may be referred that art by which lead and wax, being melted and cast into the water, do express manifest marks of images of those things we desire to know. There were also in former years fountains that did foretell things to come, as the fathers' fountain at Achaia, and that which was called the water of Juno, in Epidaurus; but of these more in the following chapter, where we shall speak of Oracles.

Hither also may be referred the divination of fishes, of which kind there was use made by the Lycians in a certain place which was called Dina, near the sea; in a wood dedicated to Apollo, was a hollow in the dry sand, into which he that went to consult of future things let down roasted meat, and presently that place was filled with water and a great multitude of fish, and strange shapes, unknown to men, did appear; by the forms of which the prophet foretold what should come to pass. These things doth Atheneus more at large relate in the history of the Lycians.

After the same manner, also, doth Aeromancy divine by airy impressions, by the blowing of the winds, by rainbows, by circles round about the moon and stars, by mists and clouds, and by imaginations in clouds and visions in the air.

So also Pyromancy divines by fiery impressions, and by stars with long tails, by fiery colors, by visions and imaginations in the fire. So the wife of Cicero foretold he would be consul the next year because, a certain man, after the sacrifice was ended, would look in the ashes, there suddenly broke forth a flame. Of this kind are those that Pliny speaks of -- that terrene, pale and buzzing fires presage tempests, circles about the snuffs of candles betoken rain, and if the flame fly, turning and winding, it portends wind. Also torches, when they strike the fire before them and are not kindled. Also when a coal sticks to a pot taken off from the fire, and when the fire casts off the ashes and sparkles; or when ashes are hard grown together on the hearth, and when a coal is very bright.

To these is also added Capnomancy, so called from smoke, because it searcheth into the flame and smoke; and thin colors, sounds and motions when they are carried upright, or on one side, or round, which we read of in these verses in Statius.

*Let Piety be bound, and on the Altar laid,
Let us implore the Gods for divine aid.
She makes acute, red, towring flames, and bright,
Increas'd by th' aire, the middle being white;
And then she makes the flames without all bound,
For to wind in and out, and to run round
Like a Serpent -----*

Also in the Aethnean Caves and Fields of the Nymphs in Apollonia, auguries were taken from fires and flames -- joyful, if they did receive what was cast into them, and sad, if they did reject them. But of these things we shall speak of in the following chapters, amongst the answers of the Oracles.

Chapter Iviii. Of the Reviving of the Dead, and of Sleeping or Hibernating (wanting victuals) Many Years together.

The Arabian philosophers agree that some men may elevate themselves above the powers of their body and above their sensitive powers; and, those being surmounted, they receive into themselves --

by the perfection of the Heavens and the Celestial Intelligences -- a Divine Vigor. Seeing, therefore, that all the Souls of men are perpetual, and, also, that all the Spirits obey the *perfect* Souls, Magicians think that perfect men may, by the powers of their soul, repair their dying bodies (with other inferior souls, newly separated) and inspire them again: As a weasel, that is killed, is made alive again by the breath and cry of his dam; and as lions make alive their dead whelps by breathing upon them. And because, as they say, all like things, being applied to their like, are made of the same natures; and, also, every patient, subject, and thing that receives into itself the act of any agent is endowed with the nature of that agent and made conatural with it. Hence they think that to this vivification, or making alive, certain herbs, and Magical confections (such as, they say, are made of the ashes of the Phoenix and the cast skin of a Snake) do much conduce; which, indeed, to many may seem fabulous, and to some impossible, unless it could be accounted approved by an historical faith. For we read of some that have been drowned in water, others cast into the fire or put upon the fire, others slain in war, and others otherwise tried, and all these, after a few days, were alive again, as Pliny testifies of Aviola, a man pertaining to the consul, of L. Lamia, Cæinus, Tubero, Corfidius, Gabienus, and many others. We read that Aesop, the tale-maker, Tindoreus, Hercules and Palicy, the sons of Jupiter, and Thalia, being dead, were raised to life again; also that many were, by physicians and magicians, raised from death again, as the historians relate of Aesculapius; and we have above mentioned, out of Juba, and Xanthus and Philostratus, concerning Tillo, and a certain Arabian, and Apollonius the Tyanean. Also we read that Glaucus, a certain man that was dead, the herb dragon-wort restored to life. Some say that he revived by the putting into his body a medicine made of honey, whence the proverb, Glaucus was raised from death by taking honey into his body. Apuleius, also, relating the manner of these kinds of restorings to life, saith of Zachla, the Egyptian prophet, that the prophet, being favorable, laid a certain herb upon the mouth of the body of a young man, being dead, and another upon his breast; then, turning toward the East, or rising of the propitious Sun, he prayed silently (a great assembly of people striving to see it), when, in the first place, the breast of the dead man did heave, then a beating in his veins, then his body filled with breath, after which the body rose and the young man spoke. If these accounts are true, the dying souls must, sometimes lying hid in their bodies, be oppressed with vehement extasies and be freed from all bodily action; so that the life, sense, and motion forsake the body, and also that the man is not yet truly dead, but lies astonied, and dead, as it were, for a certain time. And this is often found, that in times of pestilence many that are carried for dead to the graves to be buried, revive again. The same also hath often befell women by reason of fits of the mother. And Rabbi Moises, out of the book of Galen, which Patriarcha translated, makes mention of a man who was suffocated for six days, and did neither eat nor drink, and his arteries became hard. And it is said, in the same book, that a certain man, being filled with water, lost the pulse of his whole body, so that the heart was not perceived to move, and he lay like a dead man. It is also said that a man, by reason of a fall from a high place, or great noise, or long staying under the water, may fall into a swoon, which may continue forty-eight hours, and so may lay as if he were dead, his face being very green. And in the same place there is mention made of a man that buried a man, who seemed to be dead, seventy-two hours after his seeming disease, and so killed him because he buried him alive; and there are given signs whereby it may be known who are alive, although they seem to be dead, and, indeed, will die, unless there be some means used to recover them, as phlebotomy, or some other cure. And these are such as very seldom happen. This is the manner by which we understand magicians and physicians do raise dead men to life, as they that were tried by the stinging of serpents, were, by the nation of the Marsi and the Psilli, restored to life. We may conceive that such kind of extasies [ecstasies] may continue a long time, although a man be not truly dead, as it is in dormice and crocodiles and many other serpents, which sleep all winter, and are in such a dead sleep that they can scarce be awakened with fire. And I have often seen a dormouse dissected and continue immovable, as if she were dead, until she was boiled, and when put into boiling water the dissected members did show life. And, although it be hard to be believed, we read in some approved historians, that some

men have slept for many years together; and, in the time of sleep until they awaked, there was no alteration in them so as to make them seem older. The same doth Pliny testify of a certain boy, whom, he saith, being wearied with heat and his journey, slept fifty-seven years in a cave. We read, also, that Epimenides Gnosius slept fifty~seven years in a cave. Hence the proverb arose -- to outsleep Epimenides. M. Damascenus tells that in his time a certain countryman in Germany, being wearied, slept for the space of a whole autumn and the winter following, under a heap of hay, until the summer, when the hay began to be eaten up; then he was found awakened as a man half dead and out of his wits. Ecclesiastical histories confirm this opinion concerning the seven sleepers, whom they say slept 196 years. There was in Norvegia a cave in a high sea shore, where, as Paulus Diaconus and Methodius, the martyr, write, seven men lay sleeping a long time without corruption, and the people that went in to disturb them were contracted, or drawn together, so that after a while, being forewarned by that punishment, they dared not disturb them. Xenocrates, a man of no mean repute amongst philosophers, was of the opinion that this long sleeping was appointed by God as a punishment for some certain sins. But Marcus Damascenus proves it, by many reasons, to be possible and natural, neither doth he think it irrational that some should, without meat and drink, avoiding excitements, and without consuming or corruption, sleep many months. And this may befall a man by reason of some poisonous potion, or sleepy disease, or such like causes, for certain days, months or years, according to the intention or remission of the power of the medicine, or of the passions of their mind. Physicians say that there are some antidotes, of which they that take too great a potion shall be able to endure hunger a long time; as Elias, in former time, being fed with a certain food by an angel, walked and fasted in the strength of that meat forty days. And John Bocatius makes mention of a man in his time, in Venice, who would every year fast four days without any meat; also, a greater wonder, that there was a woman in lower Germany, at the same time, who took no food till the thirteenth year of her age, which, to us, may seem incredible, but that he confirmed it. He also tells of a miracle of our age, that his brother, Nicolaus Stone, an Helvetian by nation, who lived over twenty years in the wilderness without meat till he died. That also is wonderful which Theophrastus mentions concerning a certain man, called Philinus, who used no meat or drink besides milk. And there are also grave authors who describe a certain herb of Sparta, with which, they say, the Scythians can endure twelve days' hunger, without meat or drink, if they do but taste it, or hold it in their mouth.

Chapter lix. Of Divination by Dreams.

There is also a certain kind of divination by dreams which is confirmed by the traditions of philosophers, the authorities of divines, the examples of histories and by daily experience. By dreams I do not mean vain and idle imaginations, for they are useless and have no divination in them, but arise from the remains of watchings, and disturbance of the body. For, as the mind is taken up about and wearied with cares, it suggests itself to him that is asleep. I call that a true dream which is caused by the celestial influences in the phantastic spirit, mind or body, being all well disposed. The rule of interpreting these is found amongst astrologers, in that part which is wrote concerning questions; but yet that is not sufficient, because these kinds of dreams come by use to divers men after divers manners, and according to the divers qualities and dispositions of the phantastic spirit. Wherefore, there cannot be given one common rule to all for the interpretation of dreams. But, according to the doctrine of Synesius, seeing there are the same accidents to things, and like befalls like, so be which hath often fallen upon the same visible thing, hath assigned to himself the same opinion, passion, fortune, action, and event. As Aristotle saith, the memory is confirmed by sense, and by keeping in memory the same thing, knowledge is obtained; as also, by the knowledge of many experiences, by little and little, arts and sciences are thus obtained. After the same account you must conceive of dreams. Whence Synesius commands that every one should observe his dreams and their events, and

such like rules, viz., to commit to memory all things that are seen, and accidents that befall, as well in sleep as in watching, and with a diligent observation consider with himself the rules by which these are to be examined; for by this means shall a diviner be able, by little and little, to interpret his dreams, if so be nothing slip out of his memory. Now, dreams are more efficacious when the Moon overruns that Sign which was in the ninth number of the nativity, or revolution of that year, or in the ninth Sign from the Sign of Perfection. For it is a most true and certain divination, neither doth it proceed from nature or human arts, but from purified minds, by divine inspiration. We shall now discuss and examine Prophesying and Oracles.

Chapter Ix. Of Madness, and Divinations which are made when men are awake, and of the power of a Melancholy Humor, by which Spirits are sometimes induced into Men's Bodies.

It happens also, sometimes, that not only they that are asleep, but also they that are watchful, do, with a kind of instigation of mind, divine; which divination Aristotle calls ravishment, or a kind of madness, and teacheth that it proceeds from a melancholy humor, saying in his treatise of divination: Melancholy men, by reason of their earnestness, do far better conjecture, and quickly conceive a habit, and most easily receive an impression of the celestials. And he, in his Problems, saith the Sibyls, and the Bacchides, and Niceratus the Syracusan, and Ammon, were, by their natural melancholy complexion, prophets and poets. The cause, therefore, of this madness, if it be anything within the body, is a melancholy humor; not that which they call black choler, which is so obstinate and terrible a thing, that the violence of it is said, by physicians and natural philosophers (besides madness, which it doth induce), to draw or entice evil spirits to seize upon men's bodies. Therefore, we understand a melancholy humor here, to be a natural and white choler. For this, when it is stirred up, burns, and stirs up a madness conducing to knowledge and divination, especially if it be helped by any celestial influx, especially of Saturn, who (seeing he is cold and dry, as is a melancholy humor, hath his influence upon it) increaseth and preserveth it. Besides, seeing he is the author of secret contemplation, and estranged from all public affairs, and the highest of all the planets, he doth, as he withcalls his mind from outward business, so also make it ascend higher, and bestows upon men the knowledge and presages of future things. And this is Aristotle's meaning in his book of Problems. By melancholy, saith he, some men are made, as it were, divine, foretelling things to come; and some men are made poets. He saith, also, that all men that were excellent in any science, were, for the most part, melancholy. Democritus and Plato attest the same, saying that there were some melancholy men that had such excellent wits that they were thought and seemed to be more divine than human. So also there have been many melancholy men at first rude, ignorant and untractable, as they say Tynnichus, Hesiod, Ion, Calcinenses, Homer, and Lucretius were, who on a sudden were taken with a madness and became poets, and prophesied wonderful and divine things, which they themselves scarce understood. Whence Plato, in Ion, saith that many prophets, after the violence of their madness was abated, do not well understand what they wrote, yet treated accurately of each art in their madness; as all artists, by reading of them, judge. So great also, they say, the power of melancholy is of, that, by its force, celestial spirits also are sometimes drawn into men's bodies, by whose presence and instinct, antiquity testifies, men have been made drunk and spake most wonderful things. And this thing, they think, happens under a three-fold difference, according to a three-fold apprehension of the soul, viz., imaginative, rational, and mental; they say, therefore, that when the mind is forced with a melancholy humor, nothing moderating the power of the body, and, passing beyond the bounds of the members, is wholly carried into imagination, it doth suddenly become a seat for inferior spirits, by which the mind oftentimes receives wonderful ways and forms of manual arts. So we see that any most ignorant man

doth premently become an excellent painter, or contriver of building, and to become a master in any such art. But when these kinds of spirits portend to us future things they show those things which belong to the disturbing of the Elements and changes of times, as rain, tempests, inundations, earthquakes, slaughter, great mortality, famine, and the like. As we read in Aulus Gellius that his priest, Cornelius Patarus, did, at the time when Caesar and Pompey were to fight in Thessalia, being taken with a madness, foretell the time, order and issue of the battle. But when the mind is turned wholly into reason it becomes a receptacle for middle world spirits. Hence it obtains the knowledge and understanding of natural and human things. So we see that a man sometimes doth on a sudden become a philosopher, physician, or an orator, and foretells mutations of kingdoms, and restitutions of ages, and such things as belong to them, as did the Sibyl to the Romans. But when the mind is wholly elevated into the understanding, then it becomes a receptacle of sublime spirits and learns of them the secrets of divine things, such as the Law of God, and the Orders of Angels, and such things as belong to the knowledge of things eternal and the ascent of souls. It foresees things which are appointed by predestination, such as future prodigies or miracles, the prophet to come, and the changing of the law. So the Sibyls prophesied of Christ a long time before his coming. So Virgil, understanding that Christ was at hand and remembering what the Sibyl, Cumaea, had said, sang thus to Pollio:

*Last times are come, Cumaea's prophesie--
Now from high heaven springs a new progenie,
And times Great Order now again is born,
The Maid returns, Saturnian Realms return.*

And, a little after, intimating that original sin shall be of no effect, he saith:

*If any prints of our old vice remain'd
By thee they'r void, and fear shall leave the Land;
He a God's life shall take, with Gods shall see
Mixt Heroes, and himself their object be;
Rule with paternal power th' appeas'd Earth
He shall -----*

Then he adds, that thence the fall of the Serpent, and the poison of the tree of death, or of the knowledge of good and evil, shall be nulled, saying:

*----- The Serpent shall
And the deceitful Herb of Venom fall.*

Yet he intimates that some sparks of original sin shall remain, when he saith:

Some steps of ancient fraud shall yet be found.

And at last with a most great hyperbole cries out to his child, as the offspring of God, adoring him in these words:

*Dear race of Gods, great stock of Jupiter,
Behold! the World shakes on its pinderous axe,
See earth, and heavens immense, and Ocean tracts,
How all things at th' approaching Age rejoice!
O, that my life would last so long, and voice,
As would suffice thy actions to rehearse.*

There are also some prognostics which are in the middle, betwixt natural and supernatural divination, as in those who are near to death, and, being weakened with old age, do sometimes foresee things to come, because, as saith Plato, by how much the more men are less hindered by their sense, so much

the more accurately they understand, and because they are nearer to the place whither they must go (and their bonds being, as it were, a little loosed, seeing they are no more subject to the body) easily perceive the light of divine revelation.

Chapter lxi. Of the Forming of Man, of the External Senses, also those Inward, and the Mind; and of the Threefold Appetite of the Soul, and Passions of the Will.

It is the opinion of some divines that God did not immediately create the body of man, but by the assistance of the heavenly spirits compounded and framed him; which opinion Alchious and Plato favor, thinking that God is the chief creator of the whole world, and of spirits, both good and bad, and therefore immortalized them; but that all kinds of mortal animals were made only at the command of God; for, if he should have created them, they must have been immortal. The spirits, therefore, mixing Earth, Fire, Air, and Water together, made of them all, put together, one body, which they subjected to the service of the soul, assigning in it several provinces to each power thereof; to the meaner of them, mean and low places: as to anger, the midriff; to desire, the womb; but to the more noble senses, the head -- as the tower of the whole body -- and then the manifold organs of speech. They divide the senses into the external and internal. The external are divided into live, known to every one, to which there are allotted five organs, or subjects, as it were, foundations; being so ordered that they which are placed in the more eminent part of the body, have a greater degree of purity. For the eyes, placed in the uppermost place, are the most pure, and have an affinity with the nature of Fire and Light; then the ears have the second order of place and purity, and are compared to the Air; the nostrils have the third order, and have a middle nature betwixt the Air and the Water. Then the organ of tasting, which is grosser, and most like to the nature of Water. Last of all the touching is diffused through the whole body, and is compared to the grossness of Earth. The more pure senses are those which perceive their objects farthest of, as seeing and hearing; then the smelling, then the taste, which doth not perceive but that which is nigh. But the touch perceives both ways, for it perceives bodies nigh; and as sight discerns by the medium of the Air, so the touch perceives, by the medium of a stick or pole, bodies hard, soft and moist. Now the touch only is common to all animals. And it is most certain that man hath this sense, and, in this and taste, he excells all other animals; but in the other three, he is excelled by some animals, as by a dog, who hears, sees and smells more acutely than man; and the lynx and eagles see more acutely than all other animals and man. Now the interior senses are, according to Averrois, divided into four, whereof the first is called common sense, because it doth first collect and perfect all the representations which are drawn in by the outward senses. The second is the imaginative power, whose office is, seeing it represents nothing, to retain those representations which are received by the former senses, and to present them to the third faculty of inward sense, which is the phantasy, or power of judging, whose work is also to perceive and judge by the representations received, what, or what kind of thing that is of which the representations are; and to commit those things which are thus discerned and adjudged, to the memory to be kept. For the virtues thereof in general, are discourse, dispositions, persecutions, and flights, and stirrings up to action, but in particular, the understanding of intellectuals, virtues, the manner of discipline, counsel, and election. This is that which shows us future things by dreams, whence the fancy is sometimes named the phantastical intellect. For it is the last impression of the understanding, which, as saith Iamblicus, is that belonging to all the powers of the mind, and forms all figures, resemblances of species, and operations, and things seen, and sends forth the impressions of other powers unto others. And those things which appear by sense, it stirs up into an opinion; but those things which appear by the intellect, in the second place, it offers to opinion; but of itself it receives images from all, and, by its

property, doth properly assign them, according to their assimilation; it forms all the actions of the soul, and accommodates the external to the internal and impresses the body with its impression. Now these senses have their organs in the head, for the common sense and imagination take up the two forward cells of the brain, although Aristotle placeth the organ of the common sense in the heart; but the cogitative power possesseth the highest and middle part of the head; and, lastly, the memory the hindmost part thereof. Moreover, the organs of voice and speech are many, as the inward muscles of the breast betwixt the ribs, the breasts, the lungs, the arteries, the windpipe, the bowing of the tongue, and all those parts and muscles that serve for breathing. But the proper organ of speech is the mouth, in which are framed words and speeches, the tongue, the teeth, the lips, the palate and the like. Above the sensible soul, which expresseth its powers by the organs of the body, the incorporeal mind possesseth the highest place, and it hath a double nature -- the one, which inquireth into the causes, properties, and progress of those things which are contained in the Order of Nature, and is content in the contemplation of the truth, which is, therefore called the contemplative intellect. The other is a power of the mind which, discerning by consulting what things are to be done and what is to be shunned, is wholly taken up in consultation and action, and is therefore ealled the active intellect. This order of powers, therefore, Nature ordained in man, that by the external senses we might know corporeal things, and by those internal the representations of bodies, as also things abstracted by the mind and intellect; which are neither bodies nor any thing like them. And, according to this three-fold order of the powers of the soul, there are three Appetites in the soul: The first is natural, and is an inclination of nature unto its end, as of a stone downward, which is in all stones; another is animal, which the sense follows, and it is divided into that irascible and that concupiscible; the third is intellectual, and is called the will, differing from the sensitive faculty in that the sensitive is, of itself, of those things which may be presented to the senses, desiring nothing unless in some manner comprehended. But the will, although it be of itself of all things that are possible, yet, because it is free by its essence, it may be also of things that are impossible, as It was in the devil (desiring himself to be equal with God) and, therefore, is altered and depraved with pleasure and with continual anguish, whilst it assents to the inferior powers. Whence, from its depraved appetite, there arise four passions in it, with which, in like manner, the body is affected sometimes. Whereof the first is called oblectation, which is a certain quietness or assentation of the mind or will, because it obeys, and not willingly consents to that pleasantness which the senses hold forth; which is, therefore, defined to be an inclination of the mind to an effeminate pleasure. The second is called effusion, which is a remission of, or dissolution of the power, viz., when beyond the oblectation, the whole power of the mind and intention of the present good is melted, and diffuseth itself to enjoy it. The third is vaunting and loftiness, thinking itself to have attained to some great good, in the enjoyment of which it prides itself and glorieth. The fourth and the last is envy, or a certain kind of pleasure or delight at another man's harm, without any advantage to itself. It is said to be without any advantage to itself, because, if any one should, for his own profit, rejoice at another man's harm, this would be rather out of love to himself than out of ill will to another. And all these four passions, arising from a depraved appetite for pleasure, the grief or perplexity itself doth also beget very many contrary passions, as horror, mdnem, fear, and sorrow at another's good without his own hurt, which we call envy, or sadness at another's prosperity, just as pity is a certain kind of Sadness at another's misery.

Chapter Ixii. Of the Passions of the Mind, their Original Source, Differences, and Kinds.

The passions of the human mind are nothing else but certain motions or inclinations proceeding from the apprehension of any thing, as of good or evil, convenient Or inconvenient. Now these kind of

apprehensions are of three sorts, viz., Sensual, Rational, and Intellectual. According to these three are three sorts of passions in the soul; for when they follow the sensitive apprehension then they respect a temporary good or evil, under the notion of profitable or unprofitable, or delightful or offensive, and are called natural or animal passions. When they follow the rational apprehension, and so respect good or bad, under the notions of virtue or vice, praise or disgrace, profitable or unprofitable, or honest or dishonest, they are called rational or voluntary passions. When they follow the intellectual apprehension, and respect good or bad, under the notion of just or unjust, or true or false, they are called intellectual passion., or syncrisis, the faculty of choosing from comparison. Now, the subject of the passions of the soul is the concupitive power of the soul, and is divided into that concupiscible and that irascible, and both respect good and bad, but under a different notion. For when the concupiscible power respects good and evil absolutely, love or lust, or, on the contrary, hatred is caused. When it respects good, though absent, so desire is caused; or evil, though absent or at hand, and so is caused horror, flying from, or loathing; or, if it respects good, though present, then there is caused delight, mirth or pleasure; but if evil, though present, then sadness, anxiety, or grief; but the irascible power respects good or bad, under the notion of some difficulty, to obtain the one, or to avoid the other, and this sometimes with confidence. And so there is caused hope or boldness; but when with diffidency, then despair and fear. But when that irascible power riseth into revenge, and this be only about some evil past, as it were, of injury or hurt offered, there is caused anger And so we find eleven passions in the mind, which are: love, hatred, desire, horror, joy, grief, hope, despair, holdness, fear, and anger.

Chapter Ixiii. How the Passions of the Mind change the proper Body by changing its Accidents and moving the Spirit.

The phantasy, or imaginative power, hath a ruling power over the passions of the soul when they follow the sensual apprehension. For this doth, of its own power, according to the diversity of the passions, first of all, change the proper body with a sensible transmutation, by changing the accidents in the body, and by moving the spirit upward or downward, inward or outward, and by producing divers qualities in the members. So in joy, the spirits are driven outward; in fear, drawn back; in bashfulness, are moved to the brain. So in joy, the heart is dilated outward, by little and little; in sadness, is constrained, by little and little, inward. After the same manner in anger or fear, but suddenly. Again, anger, or desire of revenge, produceth heat, redness, a bitter taste and a looonesa Fear induceth cold, trembling of the heart, speechlessness, and paleness. Sadness causeth sweat and a bluish whiteness Pity, which is a kind of sadnesss, doth often ill affect the body of him that takes pity, though it seems to be the body of another man so affected. Also, it is manifest that amongst some lovers there is such a strong tie of love that what the one suffers the other suffers. Anxiety induceth dryness and blackness. And how great heats love stirs up in the liver and pulse, physicians know, divining by that kind of judgment the name of the one that is so beloved in an heroic passion. So Naustratus knew that Antiochus was taken with the love of Stratonica. It is also manifest that such like passions, when they are most vehement, may cause death. And this is manifest to all men, that with too much joy, sadness, love, or hatred, men many times die, and are sometimes freed from a disease. And so we read that Sophocles, and Dionysius, the Sicilian tyrant, did both suddenly die at the news of a tragical victory. So a certain woman, also, seeing her son returning from the Canensian battle, died suddenly. Now, what sadness can do is known to all. We know that dogs oftentimes die with sadness because of the death of their masters. Sometimes, also, by reason of these like passions, long diseases follow, and are sometimes cured. So, also, some men looking from a high place, by reason of great fear, tremble, are dim-sighted and weakened, and sometimes loose their senses. So fears and falling-sickness sometimes follow sobbing. Sometimes wonderful effects are produced, as in the son

of Orwaus, whom his mother brought forth dumb, yet a vehement fear and ardent affection made him speak, which naturally he could never do. So with a sudden fall, oftentimes life, sense, or motion, on a sudden, leave the members, and presently again, are sometimes returned. And how much vehement anger, joined with great audacity, can do, Alexander the Great shows, who, being circumvented with a battle in India, was seen to send forth from himself lightning and fire; the father of Theodoricus is said to have sent forth out of his body sparks of fire, so that sparkling flames did leap out with a noise. And such like things sometimes appear in beasts, as in the horse of Tiberius, which was said to send forth a flame out of his mouth.

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Heinrich Cornelius Agrippa: *Of Occult Philosophy*, Book I. (part 4)

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Chapter Ixiv. How the Passions of the Mind change the Body by way of Imitation from some Resemblance; of the Transforming and Translating of Men, and what Force the Imaginative Power hath, not only over the Body but the Soul.

The foresaid passions sometimes alter the body by reason of the virtue which the likeness of the thing hath to change it, which power the vehement imagination moves, as in setting the teeth on edge at the sight or hearing of something, or because we see, or imagine, another to eat sharp or sour things. So he, which sees another gape, gapes also; and some, when they hear any one name sour things, their tongues waxeth tart. Also, the seeing of any filthy thing causeth nauseousness. Many, at the sight of a man's blood, fall into a swoon. Some, when they see bitter meat given to any, perceive a bitter spittle in their mouth. And William of Paris saith that he saw a man, that at the sight of a medicine, was affected as much as he pleased; when, as neither the substance of the medicine, nor the odor, nor the taste of it came to him, but only a kind of resemblance was apprehended by him. Upon this account, some that are in a dream think they burn and are in a fire, and are fearfully tormented, as if they did truly burn, when, as the substance of the fire is not near them, but only a resemblance apprehended by their imagination. And sometimes men's bodies are transformed, and transfigured, and also transported; and this oft times when they are in a dream, and sometimes when they are awake. So Cyprus, after he was chosen king of Italy, did very much wonder at and meditate upon the fight and victory of bulls, and in the thought thereof did sleep a whole night, and in the morning he was found horned, no otherwise than by the vegetative power, being stirred up by a vehement imagination, elevating cornific humors into his head and producing horns. For a vehement cogitation, whilst it vehemently moves the species, pictures out the figure of the thing thought on, which they represent in their blood, and the blood impresseth the figure on the members that are nourished by it; as upon those of the same body, so upon those of anothers. So the imagination of a woman with child impresseth the mark of the thing longed for upon her infant, and the imagination of a man, bit with a mad dog, impresseth upon his body the image of dogs. So men may grow gray on a sudden. And some, by the dream of one night, have grown up from boys into perfect men. Hereto, also, may be referred those many scars of King Dagobertus, and marks of Franciscus, which they received -- the one, whilst he was afraid of correction, and the other, whilst he did wonderfully meditate upon the wounds of Christ. So, many are transported from place to place, passing over rivers, fires and unpassable

places, viz., when the species of any vehement desire, or fear, or boldness, are impressed upon their spirits, and, being mixed with vapors, do move the organ of the touch in their original, together with phantasy, which is the original of local motion. Whence they stir up the members and organs of motion to motion, and are moved, without any mistake, unto the imagined place, not out of sight, but from the interior phantasy. So great a power is there of the soul upon the body, that whichever way the soul imagines and dreams that it goes, thither doth it lead the body. We read many other examples by which the power of the soul upon the body is wonderfully explained, as like that which Avicen describes of a certain man, who, when he pleased, could affect his body with the palsy. They report of Gallus Vibius that he did fall into madness, not casually, but on purpose, for, whilst he did imitate madmen, he assimilated their madness to himself and became mad indeed. And Austin [Augustine] makes mention of some men who could move their ears at their pleasure, and some that could move the crown of their head to their forehead and could draw it back again when they pleased, and of another that could sweat at his pleasure. And it is well known that some can weep at their pleasure, and pour forth abundance of tears; and there are some that can bring up what they have swallowed, when they please, as out of a bag, by degrees. And we see that in these days there are many who can so imitate and express the voices of birds, cattle, dogs, and some men, that they can scarce at all be discerned. Also Pliny relates, by divers examples, that women have been turned into men. Pontanus testifieth that in his time, a certain woman called Caietava, and another one called Aemilia, who, many years after they were married, were changed into men. Now, how much imagination can affect the soul no man is ignorant, for it is nearer to the substance of the soul than the sense is, and therefore acts more upon the soul than the sense doth. So women, by certain strong imaginations, dreams, and suggestions, brought in by certain magical arts, do often bind themselves into a strong affection for any one. So they say that Medea, by a dream, was filled with love for Jason. So the soul sometimes is, by a vehement imagination or speculation, altogether abstracted from the body, as Celsus relates of a certain presbyter, who, as often as he pleased, could make himself senseless and lay like a dead man, so that when any one pricked or burnt him he felt no pain, but lay without any motion or breathing; yet he could, as he said, hear men's voices, as it were, afar off, if they cried out aloud.

Chapter lxxv. How the Passions of the Mind can Work of themselves upon Another's Body.

The passions of the soul which follow the phantasy, when they are most vehement, cannot only change their own body, but also can transcend so as to work upon another body; so that some wonderful impressions are thence produced in elements and extrinsical things, and they can thus take away or bring some disease of the mind or body. For the passions of the soul are the chiefest cause of the temperament of its proper body. So the soul, being strongly elevated, and inflamed with a strong imagination, sends forth health or sickness, not only in its proper body, but also in other bodies. So Avicen is of the opinion that a camel may fall by the imagination of any one. So he who is bitten with a mad dog presently falls into a madness, and there appear in his body the shapes of dogs. So the longing of a woman with child doth act upon another's body when it signs the infant in the womb with the mark of the thing she longs for. So many monstrous generations proceed from monstrous imaginations of women with child, as Marcus Damascenus reports that at Petra Saneta, a town situated upon the territories of Pisa, there was a wench presented to Charles, king of Bohemia, who was rough and hairy all over her body, like a wild beast, whom her mother, affected with a religious kind of horror by the picture of John the Baptist (which was in the chamber she occupied), afterwards brought her forth after this fashion. And this, we see, is not only in men, but also is done among brute creatures. So we read that Jacob, the patriarch, with his speckled rods set in the watering places, did discolor the sheep of Laban. So the imaginative powers of peacocks, and other birds, whilst they be mating, impress a color upon their wings. Whence we produce white peacocks, by hanging white clothes around the places where they mate. Now, by the above

examples, it appears how the affection of the phantasy, when it vehemently intends itself, doth not only affect its own proper body, but also anothers. So also the desire of witches to hurt doth hewitch men most perniciously with steadfast looks. To these things Avicen, Aristotle, Algazel, and Gallen assent For it is manifest that a body may most easily be affected with the vapor of another's diseased body, which we plainly see in the plague and leprosy. Again, in the vapor of the eyes there is so great a power that they can bewitch and infect any that are near them, as the cockatrice or basilisk which kill men with their looks. And certain women in Scythia, amongst the Illyrians and Triballi, killed whomsoever they looked angry upon. Therefore, let no man wonder that the body and soul of one may, in like manner, be affected with the mind of another, seeing the mind is far more powerful, strong, fervent, and more prevalent in its motion than the vapors exhaling out of bodies; neither are there wanting mediums by which it should work, neither is another's body less subject to another's mind than to another's body. Upon this account, they say that a man, by him affection and habit only, may act upon another. Therefore, philosophers advise that the society of evil and mischievous men must be shunned, for their soul, being full of noxious rays, infects them that are near with a hurtful contagion. On the contrary, they advise that the society of good and fortunate men be endeavored after, because by their nearness they do us much good. For as the smell of musk doth penetrate, so something of either bad or good is derived from anything bad or good by those that are nigh to them; which may continue a long time. Now, if the foresaid passions have so great a power in the phantasy, they have certainly a greater power in the reason, in as much as the reason is more excellent than the phantasy; and, lastly, they have much greater power in the mind; for this, when it is fixed upon God for any good with its whole intention, doth oftentimes affect another's body, as well as its own, with some divine gift. By this means we read that many miracles were done by Apollonius, Pythagoras, Empedocles, Philolaus, and many prophets and holy men of our religion, which things we shall now consider.

Chapter Ixvi. That the Passions of the Mind are Helped by a Celestial Season, and how Necessary the Constancy of the Mind is in every Work.

The passions of the mind are much helped, and are helpful, and become most powerful by virtue of the Heaven, as they agree with the Heaven, either by any natural agreement or by voluntary election. For, as saith Ptolemy, he which chooseth that which is the better seems to differ nothing from him who hath this by nature. It conduceth, therefore, very much for the receiving of the benefit of the Heavens, in any work, if we shall, by the Heaven, make ourselves suitable to it in our thoughts, affections, imaginations, deliberations, elections, contemplations, and the like. For such like passions do vehemently stir up our spirit to the likeness of the Heavens and expose us and ours straight-way to the Superior Significators of such like passions; and, also, by reason of their dignity and nearness to the Superiors do much more partake of the Celestials than any other material things. For our mind can, through imagination or by reason of a kind of imitation, be so conformed to any Star as suddenly to be filled with the virtues of that Star, as if it were a proper receptacle of the influence thereof. Now, the contemplating mind, as it withdraws itself from all sense, imagination, nature, and deliberation, and calls itself back to things separated, unless it exposeth itself to Saturn, is not of present consideration or enquiry. For our mind doth effect divers things by faith (which is a firm adhesion, a fixed intention, and a vehement application of the worker, or receiver) to him that co-operates in any thing, and gives power to the work which we intend to do. So that there is made, as it were, in us, the image of the virtue to be received, and the thing to be done in us, or by us. We must, therefore, in every work and application of things, affect vehemently, imagine, hope, and believe strongly, for that will be a great help. And it is verified amongst physicians, that a strong belief, and an undoubted hope and love towards the physician and medicine, conduce much to health; yea, more, sometimes, than the medicine itself. For the same that the efficacy and virtue of the medicine works, the same doth the strong imagination of the physician work, being able

to change the qualities in the body of the sick, especially when the patient placeth much confidence in the physician, by that means disposing himself for the receiving of the virtue of the physician and physic [=medicine]. Therefore, he that works in Magic must be of a constant belief, be credulous, and not at all doubtful of obtaining the effect. For, as a firm and strong belief doth work wonderful things, although it be in false works, so distrust and doubting doth dissipate and break the virtue of the mind of the worker, which is the medium between both extremes; whence it happens that he is frustrated of the desired influence of the superiors, which could not be joined and united to our labors without a firm and solid virtue of our mind.

Chapter Ixvii. How the Mind of Man may be Joined with the Mind of the Stars, and Intelligences of the Celestials, and, together with them, Impress certain wonderful Virtues upon inferior Things.

The philosophers, especially the Arabians, say that man's mind, when it is most intent upon any work, through its passion and effects, is joined with the mind of the stars and intelligences; and, being so joined, is the cause of some wonderful virtue being infused into our works and things; and this, because there is in the mind an apprehension and power of all things, so all things have a natural obedience to it, and of necessity an efficacy; and more to that which desires them with a strong desire. And according to this is verified the art of characters, images, enchantments, and some speeches, and many other wonderful experiments as to everything which the mind affects. By this means, whatsoever the mind of him that is in vehement love, affects, hath an efficacy to cause love; and whatsoever the mind of him that strongly hates, dictates, hath an efficacy to hurt and destroy. The like is in other things, which the mind affects with a strong desire. For all those things which the mind acts and dictates by characters, figures, words, speeches, gestures, and the like, help the appetite of the soul and acquire certain wonderful virtues; as from the soul of the operator, in that hour when such a like appetite doth invade it, so from the opportunity and celestial influence, moving the mind in that manner. For our mind, when it is carried upon the great excess of any passion or virtue, oftentimes presently takes of itself a strong, better and more convenient hour or opportunity, which Thomas Aquinas, in his third book against the Gentiles, confesseth. So many wonderful virtues both cause and follow certain admirable operations by great affections in those things which the soul doth dictate in that hour to them. But know that such things confer nothing, or very little, to the author of them, and to him which is inclined to them, as if he were the author of them. And this is the manner by which their efficacy is found out. And it is a general rule in them, that every mind that is more excellent in its love and affection makes such like things more fit for itself, becoming efficacious to that which it desires. Every one, therefore, that is willing to work in Magic must know the virtue, measure, order, and degree of his own soul, in relation to the Power of the Universe.

Chapter Ixviii. How our Mind can Change and Bind inferior Things to the Ends which we Desire.

There is also a certain virtue in the minds of men of changing, attracting, hindering, and binding to that which they desire; and all things obey them when they are carried into a great excess of any passion or virtue, so as to exceed those things which they bind. For the superior binds that which is inferior, and converts it to itself; and the inferior is, by the same reason, converted to the superior, or is otherwise affected, and wrought upon. By this reason, things that receive a superior degree of any star, bind, or attract, or binder things which have an inferior, according as they agree or disagree amongst themselves. Whence a lion is afraid of a cock, because the presence of the Solary virtue is more agreeable to a cock

than to a lion. So a loadstone draws iron, because, in its order, it hath a superior degree of the Celestial Bear. So the diamond hinders the loadstone, because, in the order of Mars, it is superior to it. In like manner any man, when he is opportunely exposed to the celestial influences (as by the affections of his mind and due applications of natural things), if he become stronger in a Solar virtue, he binds and draws the inferior into admiration and obedience -- in the order of the Moon, to servitude or infirmities; in a Saturnine order, to quietness or sadness; in the order of Jupiter, to worship; in the order of Mars, to fear and discord; in a Venus order, to love and joy; in a Mercurial order, to persuasion and obsequiousness, and the like. The ground of such a kind of binding is the very vehement and boundless affection of the soul with the concourse of the celestial order. But the dissolutions or hinderances of such a like binding are made by a contrary effect, and that more excellent or strong; for as the greater excess of the mind binds, so, also, it looseth and hindereth. And, lastly, when the mind feareth Venus, it opposes Saturn; when Saturn or Mars, it opposes Venus or Jupiter; for astrologers say that these are most at enmity, and contrary the one to the other (i.e.), causing contrary effects in these inferior bodies. For in the Heavens, where there is nothing wanting, and where all things are governed with love, there can in no wise be hatred or enmity.

Chapter Ixix. Of Speech, and the Occult Virtue of Words.

It being shown that there is a great power in the affections of the soul, you must know, moreover, that there is no less virtue in words and the names of things, and greatest of all in speeches and motions; by which we chiefly differ from the brutes, and are called rational; not from reason, which is taken for that part of the soul which contains the affections (which Galen saith is also common to brutes, although in a less degree), but we are called rational from that reason which is, according to the voice, understood in words and speech, which is called Declarative Reason; by which part we do chiefly excel all other animals. For logos, in Greek, signifies reason, speech, and a word. Now, a word is two-fold, viz., internal and uttered. An internal word is a conception of the mind and motion of the soul, which is made without a voice; as in dreams we seem to speak and dispute with ourselves, and whilst we are awake, we run over a whole speech silently. But an uttered word hath a certain act in the voice, and properties of locution, and is brought forth with the breath of a man, with opening of his mouth and with the speech of his tongue; in which nature hath coupled the corporeal voice and speech to the mind and understanding, making that a declarer and interpreter of the conception of our intellect to the hearers; and of this we now speak. Words, therefore, are the fittest medium betwixt the speaker and the bearer, carrying with them not only the conception of the mind, but also the virtue of the speaker, with a certain efficacy, unto the hearers; and this oftentimes with so great a power, that often they change not only the hearers but also other bodies and things that have no life. Now those words are of greater efficacy than others which represent greater things -- as intellectual, celestial, and supernatural; as more expressly, so more mysteriously. Also those that come from a more worthy tongue, or from any of a more holy order; for these (as it were certain signs and representations) receive a power of celestial and supercelestial things, as from the virtue of things explained, of which they are the vehicle, and from a power put into them by the virtue of the speaker.

Chapter Ixx. Of the Virtue of Proper Names.

That the proper names of things are very necessary in Magical Operations, almost all men testify. For the natural power of things proceeds, first, from the objects to the senses, and then from these to the imagination, and from this to the mind, in which it is first conceived, and then is expressed by voices and words. The Platonists, therefore, say that in this very voice, or word, or name framed, with its articles, that the power of the thing, as it were some kind of life, lies under the form of the signification. First

conceived in the mind' as it were through certain seeds of things, then by voices or words, as a birth brought forth; and lastly, kept in writings. Hence magicians say, that the proper names of things are certain rays of things, everywhere present at all times, keeping the power of things, as the essence of the thing signified, rules, and is discerned in them and know the things by them, as by proper and living images. For, as the great operator doth provide divers species and particular things by the influences of the Heavens, and by the elements, together with the virtues of planets, so, according to the properties of the influences, proper names result to things and are put upon them by him who numbers the multitude of the stars, calling them all by their names; of which names Christ in another place speaks, saying, "Your names are written in Heaven." Adam, therefore, that gave the first names to things, knowing the influences of the Heavens and properties of all things, gave them all names according to their natures, as it is written in Genesis, where God brought all things that he had created before Adam, that he should name them; and as he named any thing, so the name of it was; which names, indeed, contain in them wonderful powers of the things signified. Every voice, therefore, that is significative, first of all signifies by the influence of the celestial harmony; secondly, by the imposition of man, although oftentimes otherwise by this than by that. But when both significations meet in any voice or name, which are put upon them by the said harmony, or men, then that name is with a double virtue, viz., natural and arbitrary, made most efficacious to act as often as it shall be uttered in due place and time, and seriously, with an intention exercised upon the matter rightly disposed, and that can naturally be acted upon by it. So we read in Philostratus, that when a maid at Rome died the same day she was married, and was presented to Apollonius, he accurately inquired into her name, which being known, he pronounced some occult thing, by which she revived. It was an observation amongst the Romans, in their holy rites, that when they did besiege any city, they did diligently enquire into the proper and true name of it, and the name of that God under whose protection it was; which being known, they did then with some verse call forth the Gods that were the protectors of that city, and did curse the inhabitants of that city, so at length, their Gods being absent, did overcome them, as Virgil sings:

----- *That kept this Realm, our Gods*
Their Altars have forsook, and blest abodes.

Now the verse with which the Gods were called out and the enemies were cursed, when the city was assaulted round about, let him that would know find it out in Livy and Macrobius; but also many of these Serenus Samonicus, in his book of secret things, makes mention of.

Chapter lxxi. Of many Words joined together, as in Sentences and Verses, and of the Virtues and Astrictions of Charms.

Besides the virtues of words and names, there is also a greater virtue found in sentences, from the truth contained in them, which bath a very great power of impressing, changing, binding, and establishing, so that being used it doth shine the more, and being resisted is more confirmed and consolidated; which virtue is not in simple words, but in sentences, by which anything is affirmed or denied; of which sort are verses, enchantments, imprecations, deprecations, orations, invocations, obtestations, adjurations, conjurations, and such like. Therefore, in composing verses and orations for attracting the virtue of any star or deity, you must diligently consider what virtue any star contains, as, also, what effects and operations, and to infer them in verses, by praising, extolling, amplifying, and setting forth those things which such a kind of star is wont to cause by way of its influence, and by vilifying and dispraising those things which it is wont to destroy and hinder, and by supplicating and begging for that which we desire to get, and by condemning and detesting that which we would have destroyed and hindered; and after the same manner to make an elegant oration, and duly distinct, by articles, with competent numbers and proportions. Moreover, magicians command that we call upon and pray by the names of the same star, or name to them to whom such a verse belongs, by their wonderful things, or miracles, by their courses and

ways in their sphere, by their light, by the dignity of their kingdom, by the beauty and brightness that is in it, by their strong and powerful virtues, and by such like things as these. As Psyche, in Apuleius, prays to Ceres, saying, "I beseech thee by thy fruitful right hand, I intreat thee by the joyful ceremonies of harvests, by the quiet silence of thy chests, by the winged chariots of dragons, thy servants, by the furrows of the Sicilian earth, the devouring wagon, the clammy earth, by the place of going down into cellars at the light nuptials of Prosperina. and returns at the light inventions of her daughter, and other things which are concealed in her temple in the city of Eleusis, in Attica." Besides, with the divers sorts of the names of the stars, they command us to call upon them by the names of the Intelligences ruling over the stars themselves, of which we shall speak more at large in their proper place. They that desire further examples of these, let them search into the hymns of Orpheus, than which nothing is more efficacious in Natural Magic, if they, together with their circumstances, which wise men know, be used according to a due harmony with all attention. But to return to our purpose. Such like verses, being aptly and duly made, according to the Rule of the Stars, and being full of signification and meaning, and opportunely pronounced with vehement affection (as according to the number and the proportion of their articles, so according to the form resulting from the articles) and, by the violence of imagination, do confer a very great power in the enchanter, and sometimes transfers it upon the thing enchanted, to bind and direct it to the same purpose for which the affections and speeches of the enchanter are intended. Now, the instrument of enchanters is a most pure, harmonical spirit -- warm, breathing, living, bringing with it motion, affection, and signification; composed of its parts, endued with sense, and conceived by reason. By the quality, therefore, of this spirit, and by the celestial similitude thereof (besides those things which have already been spoken of) verses, also, from the opportunity of time, receive from above most excellent virtues; and, indeed, are more sublime and efficacious than spirits, and vapors exhaling out of the vegetable life, such as herbs, roots, gums, aromatical things, and fumes and such like. And, therefore, magicians enchanting things, are wont to blow and breathe upon them the words of the verse, or to breathe in the virtue with the spirit, that so the whole virtue of the soul be directed to the thing enchanted, being disposed for the receiving of said virtue. And here it is to be noted that every oration, writing, and words, as they induce accustomed motions by their accustomed numbers, proportions, and form, so (besides their usual order) being pronounced, or wrote backwards, move unto unusual effects.

Chapter lxxii. Of the wonderful Power of Enchantments.

They say that the power of enchantments and verses is so great, that it is believed they are able to subvert almost all Nature. Apuleius saith that with a magical whispering, swift rivers are turned back, the slow sea is bound, the winds are breathed out with one accord, the Sun is stopped, the Moon is clarified, the Stars are pulled out, the day is kept back, the night is prolonged; and of these things Lucan writes:

*The courses of all things did cease, the night
Prolonged was, 'twas long before 'twas light;
Astonied was the headlong World -- all this
Was by the hearing of a verse.*

And a little before:

*Thessalian verse did into his heart so flow
That it did make a greater heat of love.*

And elsewhere:

*No dregs of poison being by him drunk;
His wits decay'd enchanted -----*

Also Virgil, in Damon,

*Charms can command the Moon down from the Skie;
Circe's Charms chang'd Ulysses' company.
A cold snake, being charm'd, burst -----*

And Ovid, in his untitled book, saith:

*With charms doth with'ring Ceres dye,
Dried are the fountains all,
Acorns from Oakes, enchanted Grapes,
And apples from trees fall.*

If these things were not true, there would not be such strict penal statutes made against them that should enchant fruit. And Tibullus saith of a certain enchantress:

*Her with Charms drawing Stars from Heaven, I,
And turning the course of rivers, did espy;
She parts the earth, and Ghosts from Sepulchers
Draws up, and fetcheth bones away from th' fires,
And at her pleasure scatters clouds i'th' Air,
And makes it Snow in Summer hot and fair.*

Of all which that enchantress seems to boast herself in Ovid, when she saith:

*At will, I make swift streams retire
To their fountains, whilst their Banks admire;
Sea toss and smooth; clear Clouds with Clouds deform.
With Spells and Charms I break the Viper's jaw,
Cleave solid Rocks, Oakes from their seizures draw,
Whole Woods remove, the lofty Mountains shake,
Earth for to groan, and Ghosts from graves awake,
And thee, O Moon, I draw -----*

Moreover, all poets sing, and philosophers do not deny, that by verses many wonderful things may be done, as corn to be removed, lightnings to be commanded, diseases to be cured, and the like. For Cato, himself, in country affairs, used some enchantments against the diseases of beasts, which as yet are extant in his writings. Also Josephus testifies that Solomon was skilled in those kinds of enchantments. Also Celsus Africanus reports, according to the Egyptian doctrine, that man's body, according to the number of the faces of the Zodiac Signs, was taken care of by so many, viz., thirty-six spirits, whereof each undertake and defend their proper part, whose names they call with a peculiar voice, which, being called upon, restore to health with their enchantments the diseased parts of the body.

Chapter lxxiii. Of the Virtue of Writing, and of Making Imprecations, and Incriptions.

The use of words and speech is to express the inwards of the mind, and from thence to draw forth the secrets of the thoughts, and to declare the will of the speaker. Now, writing is the last expression of the mind, and is the number of speech and voice, as, also, the collection, state, end, continuing, and iteration, making a habit, which is not perfected with the act of one's voice. And whatsoever is in the mind, in voice, in word, in operation, and in speech, the whole and all of this is in writing also. And as nothing which is conceived in the mind is not expressed by voice, so nothing which is expressed is not also written. And, therefore, magicians command that in every work there be imprecations and inscriptions made, by which the operator may express his affection; that if he gather an herb, or a stone, he declare for what use he doth it; if he make a picture, he say and write to what end he maketh it, with imprecations

and inscriptions. Albertus, also, in his book, called the Speculum, doth not disallow this, without which all our works would never be brought into effect, seeing a disposition does not cause an effect, but the act of the disposition. We find, also, that the same kind of precepts was in use amongst the ancients, as Virgil testifies when he sings:

*I walk around
First with these Threads -- in number which three are ---
'Bout th' Altars, thrice I shall thy Image bear.*

And a little after:

*Knots, Amaryllis, tie! of Colors three,
Then say, "These bonds I knit for Venus be."*

And in the same place:

*As with one fire this clay doth harder prove,
The wax more soft; so, Daphnis, with our love.*

Chapter lxxiv. Of the Proportion, Correspondency, and Reduction of Letters to the Celestial Signs and Planets, According to various Tongue, and a Table thereof.

God gave to man a mind and speech, which (as saith Mercurius Trismegistus) are thought to be a gift of the same virtue, power, and immortality. The omnipotent God hath by his providence divided the speech of men into divers languages, which languages have, according to their diversity, received divers and proper characters of writing, consisting in their certain order, number, and figure, not so disposed and formed by hap or chance, nor by the weak judgment of man, but from above, whereby they agree with the celestial and divine bodies and virtues. But before all notes of languages, the writing of the Hebrews is, of all, the most sacred in the figures of characters, points of vowels, and tops of accents; or consisting in matter, form, and spirit.

The position of the Stars being first made in the seat of God, which is Heaven, after the figure of them (as the masters of the Hebrews testify) are most fully formed the letters of the Celestial Mysteries, as by their figure, form, and signification, so by the numbers signified by them, and also by the various harmonies of their conjunction. Whence the more curious Mecubals of the Hebrews do undertake -- by the figure of their letters, the forms of characters, and their signature, simpleness or composition, separation, crookedness or directness, defect, abounding, greatness or littleness, crowning, opening or shutting, order, transmutation, joining together, revolution of letters, and of points, and tops, by the supputation of numbers, and by the letters of things signified -- to explain all things; how they proceed from the first cause, and are again to be reduced into the same. Moreover, they divide the letters of their Hebrew alphabet, viz., into twelve simple, seven double, and three mothers, which, they my, signify as characters of things -- the Twelve Signs, Seven Planets, and Three Elements, viz., Fire, Water, and Earth; for they account Air no element, but as the glue and spirit of the elements. To these, also, they appoint points and tops. As, therefore, by the aspects of Planets and Signs, together with the Elements (the working spirit and truth), all things have been and are brought forth. So, by these characters of letters and points, signifying those things that are brought forth, the names of all things are appointed, as certain Signs and vehicles of things explained, carrying with them everywhere their essence and virtues. The profound meanings and Signs are inherent in those characters, and figures of them, as also numbers, place, order, and revolution; so that Origenes, therefore, thought that those names, when translated into another idiom, do not retain their proper virtue. For only the original names, which are rightly imposed, because they

signify naturally and have a natural activity. It is not so with them which signify at pleasure, which have no activity as they are signifying, as they are but certain natural things in themselves. Now, if there be any language whose words have a natural signification, it is manifest that this is the Hebrew; the order of which he that shall profoundly and radically observe, and shall know to resolve proportionably the letters thereof, shall have a rule exactly to find out any idiom. There are, therefore, two and twenty letters, which are the foundation of the world, and of creatures that are, and are named in it, and every saying and every creature are of them, and by their revolutions receive their name, being, and virtue.

He, therefore, that will find them out, must by each joining together of the letters so long examine them, until the voice of God is manifest, and the framing of the most sacred letters be opened and discovered; for hence voices and words have efficacy in magical works, because that in which Nature first exerciseth magical efficacy is the voice of God. But these are of more deep speculation than to be handled in this book. To return to the division of the letters: of these, amongst the Hebrews, are three mothers, viz., **É**, **â**, **à**; seven double, viz., **ú**, **ø**, **ô**, **ë**, **ã**, **ð**, **á**. The other twelve, viz. **ù**, **÷**, **ö**, **ò**, **ñ**, **â**, **î**, **ì**, **è**, **ç**, **æ**, **ä** are simple. The rule is the same amongst the Chaldeans, and, by the imitation of those above, also the letters of other tongues are distributed to the Signs, Planets, and Elements, after their order. For the vowels in the Greek tongue answer to the Seven Planets, and the others are attributed to the Twelve Signs of the Zodiac, the Four Elements, and the Spirit of the World. Amongst the Latins there is the same signification of them. For the five vowels A, E, I, O, U, and J and V, consonants) are ascribed to the Seven Planets, and the consonants, B, C, D, F, G, L, M, N, P, R, S, T, are answerable to the Twelve Signs. The rest, viz., K, Q, X, Z, make the Elements. H, the aspiration, represents the Spirit of the World. Y, because it is a Greek, and not a Latin character, and serving only to Greek words, follows the nature of its idiom.

Bnt this you must not be ignorant of, that it is observed by all wise men, that the Hebrew letters are the most efficacious of all, because they have the greatest similitude with celestials and the world, and that the letters of the other tongues have not so great an efficacy because they are more distant from them. Now the disposition of these the following table will explain. Also all the letters have double numbers of their order, viz., extended, which simply express of what number the letters are, according to their order; and collected, which re-collect with themselves the numbers of all the preceding letters. Also they have integral numbers, which result from the names of letters, according to their various manners of numbering. The virtues of which numbers, he that shall know, shall be able in every tongue to draw forth wonderful mysteries by their letters, as also to tell what things have been past, and foretell things to come. There are also other mysterious joinings of letters with numbers, but we shall abundantly discourse of all these in the following books. Wherefore we will now put an end to this first book.

Ⲛ	Ⲛ	Ⲛ	B	B
ⲛ	ⲛ	ⲛ	Γ	C
Ⲝ	Ⲝ	Ⲝ	Δ	D
ⲝ	ⲝ	ⲝ	Z	F
Ⲟ	Ⲟ	Ⲟ	K	G

♄	Q	Ϸ	Λ	L
♃	N	ϸ	M	M
♂	D	Ϲ	N	N
♆	A	Ϻ	Π	P
♁	M	ϻ	P	R
♂	D	ϼ	Σ	S
♄	E	Ͻ	T	T
♃	N	Ͽ	A	A
♂	K	⓪	E	E
♁	R	Ⓛ	H	I
♂	N	Ⓜ	I	O
♁	R	Ⓝ	O	V
♂	R	Ⓞ	Υ	Υ cōfo.
♃	K	Ⓟ	Ω	Υ cōfo.
Terra	Z	Ⓠ	Θ	K
Aqua	r	Ⓡ	Ξ	Q
Aër		Ⓢ	Φ	X
Ignis	r	Ⓣ	Χ	Z
Spiritus			Ψ	H

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