

The booke
of secretes of Alber-
tus Magnus of the ver-
tues of Herbes, Stones
and certayne
Beastes.

Also a booke of the same
Authoz of the maruylous
thinges of the world, and
of certayn effectes cau-
sed of certayne
Beastes.

(.)



If the it is manifestly
 knowē, that this booke
 of Albertus Magnus
 is in the Italian, spa-
 nish, frenche and Durbe tonges,
 it was thought if it were trans-
 lated into the English tounge, it
 woulde bee receyued wyth lyke
 good wyl and friendship, as it is
 in those partes. Wherefoze vse
 thou this booke to mitigate and
 alacrate thy heauy and trouble-
 some mynde, as thou hast bene
 wont to do with the booke com-
 monlye called the booke of foy-
 tune. For beleue me, whatso-
 euer is promised in either
 of them both, this or
 that is alonly to
 the ende.

The first booke of the vertues
of certayne Her



Aristotle the Prince
of Philosophers say
eth in many places,
that euery science is
of the kinde of good
things. But not withstanding
the operation sometime is good
sometime euill, as the science is
changed to a good, or to an euil
ende, to which it worketh. Of
the whych saying two things be
concluded: the one and the fyrst
is, that the science of Magike is
not euil, for by the knowledge of
it, euil may be eschued, and good
folowed. The second thing is al
so concluded, for as muche as the
effect is praised for the end, and
also the end of science is dispray
sed, when it is not ordayned to

Of the vertues

good or evertue. It followeth then the every science or operation is sometime good, somtyme euill. Therefore because the science of Magike is a good knowledge (as it is presupposed) and is somewhat euill in beholding of causes and natural things, as I haue considered and perceiued in auncient authoꝝ, yea and I my selfe Albert haue founde the tꝛouth in many thinges, and I suppose the tꝛuth to bee in some part of the booke of Chirander, and of the booke of Alchorac.

¶ First therefore I will declare of certayne herbes: Secondly of certayne Stones, and thirdly of certayne Beastes, and the vertues of them.

Clitropia

Marygolde.

Urtica

Nettle.

Uirga

of Herbes

Virgapastrous	N. de tasy.
Celidonia	Celandine.
Prunella	Prunelle.
Hepeta	Calament or penicrolal
Lingue canis	Houndes tong
Fusquianus	Herbane.
Lilium	Lylie.
Ulicus quercu	Wistletoe.
Centaurea	Centorie.
Salvia	Sage.
Verbena	Veruin.
Melysophylos	Smillage.
Rosa	Rose.
Serpentina	Snakes grasse

The first herbe is called with the men of Chaldea Elios, wyth the Grekes Matuchiol, wyth the Latines Clitropium, wyth Englyshe men Marygolde, whose interpretation is of Elion, that is the Sunne, and Tropos, that is alteration or change, because

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it is turne according to the sun.
The vertue of this herbe is mar-
uelous, for if it be ga-hered, the
Sunne beyng in the sygne Leo,
in August, and be wrapped in the
leafe of a Laurell or bay tree, and
a wolues tooth be added thereto,
no man shall bee able to haue a
woord to speake agaynst the bea-
rer thereof, but wordes of peace.
And if any thyng be stolten, if the
bearer of the thynges before nam-
med lay them vnder hys head in
the nyght, hee shall see the theefe
and al his conbitions. And more-
ouer if the foresayd herbe be put
in any Church where women be
whych haue broken Matrimony
on theyr part, they shall neuer be
able to go forth of the Church,
except it be put away. And this
last poynt hath bene proued, and

of Herbes.

is very true.

The second herbe is called of the men of Chaldea Roybia, of the Greekes Oleribus of the Latines or Frenchmen Urtica, of Englishmen a Nettle. He that holdeth this herbe in his hande, with an herbe called Hysloppe or Barrope, or Rosebreds, is sure from all feare and fantasy, or vision. And if it bee put wth the iuyce of Houselpeke, and the braeres hande be anoynted wth it, and the residue bee put in water, if he enter in the water where fishes be, they will gather together to his handes, and also ad piscellum. And if his hand be drawen forth, they will leape agayne to theyr owne places where they were before.

The thyrde herbe is named of
 J. III. the

Of the vertues

the Chaldies Lozumboꝝ, of the
Greekes Allomoꝝ of the Latines
Virgapaſtoris, of Engliſhe men,
Wylde taſyl. Take this herbe and
temper it with the iuyce of Man
drake, and geue it to a bitche oꝝ to
another beaſt, and it ſhal be great
with a yong one in the one kinde,
and ſhall byng foꝝthe the byrth
in the owne kynde, of the whyche
yong one if the goom tooth be ta-
ken and dipped in meate oꝝ drink,
euery one that ſhall drinke therof
ſhal begin anon battel, and when
thou wouldeſt put it a waye, geue
to him the iuyce of Melorian, and
peace ſhal be anon amonge them
as befoꝝe.

The fourth herbe named A-
quilaris of the Chaldies, becauſe
it ſpringeth in the tyme in which
the Eagles buylde their neſts. It

of Herbes.

is named of the Grekes *Uallis*, of the Latines *Celidonia*, & of English men *Celendine*. Thys herbe springeth in the time in which the Swallowes and also the Eagles make theyr nestes. If any man shal haue this herb wyth the hart of a Hole, he shal overcome al his enemyes, and al matters in lute, and shal put away al debate. And if the befoze named herbe be put vppon the heade of a sycke man, if he shoulde dye, hee shall syng anon wyth a loud voyce, if not, hee shall weepe.

*frances
herbes
he book*

The syfte herbe is named of the Chaldies *Isteris*, of the Grekes *Uozar*, of the Latines *Proventalis* or *Provinca*, of English men *Perwoynke*, when it is beaten vnto pouder wyth woormes of the earth, wrapped aboute it,

I.v. and

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and wyth an herbe called *Sem-
peruia* in Engliſh *Houseleke*, it
induceth loue betwene man and
wyfe, if it be vſed in their meats.
And if it ſhalbe put to the mouth
of the beaſt called the *Bugyll*, hee
ſhal breake anone in the middeſt;
and this was proued of late time
If the *Sayde* confection be put in
the fyre, it ſhalbe turned anon vñ
to blue colour.

The ſyxtē herbe is named of
the *Chaldies* *Bieich*, of the *Gree-
kes* *Retus*, of the *Latines* *Pe-
peta*, of Engliſh men *Calamyne*,
otherwyſe *Penroyal*. Take this
herbe and myxe it wyth the ſtone
founde in the neſt of the byrd cal-
led a *Lapw yng*, or blacke *Dol-
uer*, and rub the belly of any beaſt
and it ſhall be wyth byrth, and it
ſhall haue a yong one very blacke

of Herbes.

In the ~~own~~ kinde. And if it be put to theyꝝ roscithylls, they shall fall to the grounde anon as dead, but a lytle space after they shall be healed. Also if the foresayde confection be put in a vessel of Bees, the Bees wyll neuer flee awaye, but they shall gather together there. And if the Bees be drowned and lyke as they were dead, if they be put in the foresayd confection, they shall recouer theyꝝ lyfe after a lytle tyme, as by the space of one houre, for it is proportioned to the quality lost. And for a sure profe, if drowned flies be put in warme ashes, they wyll recouer their lyfe after a lytle space.

The seventh herbe is named of the Chaldies *Algeil*, of the grekes *Qum*, of the Latins *lingua*
Cantig

Of the vertues

canis, of English men Houndes
tounge, put thou this herbe with
the hart of a young frog, and her
matrix, and put them wher thou
wilt, and after a litle time. all the
Dogs of the whole towne shall be
gathered together. And if thou
shalt haue the afore named herbe
vnder thy formost toe, al the dogs
shall keepe silence, and shall not
haue power to bark. And if thou
shalt put the afore sayde thyng in
the necke of anye dog, so that hee
may not touch it with his mouth,
he shall be turned alwaye rounde
about lyke a turnyng wheele, vntill
he fall vnto the grounde as
dead, and this hath beene proued
in our tyme.

The eight herbe is named of
the Chaldies Maucela, of the gre
kes Mentolin, of the Latins Jus
quianus

of Herbes.

quianus, of Engliſhe men Hensbane. Take thou this herbe and mixe it with Realgalis and Hermodatalis, and put them in the meate of a mad dog, and hee wyll dye anon. And if thou ſhalt put the iuyce of it wyth the foresayde thinges in a ſyluer cup, it ſhall be broken verye ſmall. And if thou ſhalt mixe the aforesayde thynge with the bloud of a young Hare, and keepe it in the ſkin of a Hare, all the Hares wyll bee gathered there, vntil it be remoued.

The ninth herbe is named of the Chaldies Ango, of the Greekes Amala, of the Latines Liliuw, of the Engliſhmen a Lily. If thou wyll gather thys herbe the ſunne being in the ſigne of the Lion, a wyll mixe it with the iuyce of the Laurell or baye tree, and
after

Of the vertues

afterwarde thou shalt put that
iuyce vnder the dung of Cattell a
certaine tyme, it shall bee turned
into wormes, of the which if pou
der bee made, and bee put to the
neck of any man or in his clothes,
he shall neuer sleepe, nor shall not
be able to sleepe vntill it be put a-
waye. And if thou shalt put the
foresayd thyng vnder the dung of
cattell, and wilt annoynt any man
with the wormes breeding ther-
of, he shall be brought anon vnto
a feuer. And if the foresayd thyng
be put in any vessell where there
is Cowes mylke, and be covered
wyth the skyn of any Cow of one
colour, all the kyne shall loose
their mylke.

The tenth Herbe is called of
the Chaldies Luperat, of the
Greekes Hlisena, of the Latines
Ulcus

of Herbes.

Viscus quercu, of Englishe men
Myrtle. And it groweth in
trees beyng holden through. This
herbe wyth a certayn other herbe
which is named **Partegon**, that
is **Silphion** or **Aserpitium** as
it is wytten in the **Alwaynes**
language, it openeth all lockes.
And if the aforesayd thynges be
yng put together, bee put in the
mouthe of any man, if he thynke
of any thing, if it should happen,
it is set on his hart. if not, it lea-
peth backe from his hart. If the
aforesayd thyng be hanged vp to
a tree wyth the wing of a **Swa-**
low, there the byrdes shall be ga-
thered together wythin the space
of five myles. And this last was
proued in my tyme.

¶ The eleuenth herbe is named
of the **Chaldies** **Silphion**, of the
Greekes

Of the vertues

Grekes Digeon, of the Latines
Centaures, of English men Cen-
tozy, which sayth that thys herbe
hath a marueilous vertue, for if
it be ioyned with the bloude of a
female Lapwing, or blacke Plo-
uer, and bee putte wyth oyle in a
lampe, all they that compasse it a-
bout, shall beleue them selues to
bee witches, so that one shall be-
leue of another that his head is
in heauen, and hys feete in earth.
And if the aforesayd thing be put
in the fire when the starres shine,
it shall appeare that the stars run
one agaynste another and fyght.
And if the foresaid plaister be put
to the nose thys of any man, hee
shall flee away sharpely, through
feare that he shall haue, and thys
hath bene proued.

¶ The twelue Herbe is named of
the

of herbes.

the Chaldeis Colozio, or Colozicon, of the Grekes Clamor, of the Latines commonly Salvia, of Englyshme Sage. Thys herbe beyng puttyfied vnder dung of cattell, in a glasyn vessell, byngeth forth a certayne worme or byrd, hauing a taile after the fashion of a byrde, called a blacke mocke or owspyl. In whose blood, if any man be touched on y^e brest, he shall lose his sence or feeling the space of .xv. dayes and more. And if the foresayde Serpent be burned, & the ashes of it put in y^e fyre, anone shall there be a rayne bowe, with an horrible thunder. And if y^e foresayd ashes, be put in a lampe, and be kindled, it shall appeare that all the house is full of serpents, & this hath ben proved of men of late tyme.

Of the vertues

The. xiii. herbe is named of the Chaldeis Alphanas, of the Greekes Hilionion, of the Latins Verbena, of the English inē Veruain. This herbe (as witches say) gathered, the sunne being in the signe of the Ram, and put wpyth grayne oz corne of Dionye of one yere old, healeth them that be sick of the falling sicknes. And if it be put in a fat grounde, after eyght weekes woymes shalbe engēdred, which if they shal touch any man, he shal dye anon. And if the afore sayd thyng be put in a Douehouse oz a culuer house, all the Doues oz Culuers shalbe gathered together there. And if the pouder of them be put in the sunne, it shall appeare that the Sunne is blue. If the pouder be put in a place where men dwel oz lye betweene
two

of Herbes.

two louers, anon there is made
Bribe or malice betwene them.

¶ The. xiii. herbe is named of
the Chaldeies Celagos, of the
Greekes Calini, of the Latines
Helisopholos, of Engliſhe men
Sinalage, of the which herbe ma-
ſter Flozidus maketh inencion.
This herbe gathered grene, & ta-
ken with the iuyce of the Cipresse
tree of one yere, put in gruell, ma-
keth the gruell to appeare full of
wozines, & maketh the bearer to
be gentle and gracious, & to van-
quish his aduerſaries. And if the
afozeſaid herbe be bounden to an
Oxe neck, he wil folow thee whe-
ther ſoeuer thou wilt go.

¶ The. xv. herbe is named of the
Chaldeies Glerifa, of the Greekes
Flaphinus, of the Latines Rosa
of engliſh me a Rose. And it is an

Of the vertues

herbe, whose floure is very well
knowen. Take the grain or corne
of it, & the corne of Musterd seede
and the foote of a Welell, hange
vp these in a tree, and it wyll not
beare fruit after. And if the a-
foresayde thinge be put about a
nette, fyshes wyll gather toge-
ther there. And if Magaris shall
be dead & be put in the aforesayde
commixtion halfe a daye, it shall
recouer the lyfe, although he be
not forth with yet gotten.

And if the aforesayde poulder be
put in a lampe, and after be kind-
led, all men shall appeare blacke
as the deuill. And if the aforesaid
poulder be mixed with oyle of the
Olique tree, & with quycke lym-
stone, & the house anointed wyth
it, the Sunne wyning, it shall ap-
peare all inflamed.

The xvi. herbe is called of the
Chaldeis Catulien; of the Gre-
kes Pentaphyllon; of the Laty-
nes Serpentina, in English Ma-
kes grasse. Thys herbe is well
ynough knowne woth vs. Thys
herbe put in the grounde, woth
the leafe of the tye leasod: geasse
engendreth read & greue Serpen-
tes, of which if poulder be made,
And put in a butyrngs layne,
there shal appere aboundance
of serpentes. And if it be put un-
der the head of ani man, for there-
forth he shal not dreame of him-
selte.

The maner of working al these
also named thinges, that shal effect
may be good in their planets
is, in their houses, and

Dayes.

B. iiii.

There

Of the vertues

There be seuen herbes that haue great vertues, after the minde of Alexander the Emperour, and they haue these vertues of the influence of the planets. And therefore euery one of them taketh their vertus fro the higher natural power.

The firste is the herbe of the planet Saturnus, whych is called *Affodillus* *Affodilly*, the iuice of it is good agaynst the payne of the raynes and legges. Let them that suffer payne of the bladder, eate it, the roote of it being a litle boyled. And men possessed wyth euyll spirites, or mad men beate it in a cleane naphyn, they shal be deliuered from their disease. And it suffreth not a diuil in the house. And if Children that bryede their teeth, beate it aboute them, they shall

of Herbes.

Shall breede them without paine.
And it is good that a man beare
with him a rose of it in the night,
for he shall not feare, nor be hurt
of other.

The second is the herb of the
Sunne, which is called Poligo-
nia, or Coraligiola. Thys herbe
taketh hys name of the Sunne,
for it engendyeth greatye, and so
this herbe worketh many waies.
Other hath called this herbe Al-
thone, whych is the house of the
Sunne. This herbe healeth the
passions and grieffe of the haire
and the stomacke.

He that toucheth thys herbe,
hath a vertue of hys sygne or pla-
net. If anye man drynke the
iuyce of it, it maketh hym to doe
often the act of generation. And
if any man beare the roote of it,
it,

Of vertues

It healeth the griefe of the eyes:
And yf hee beare it with him be-
fore he haue any griefe, there shall
come to hym no griefe of his eyes.
It helpeth also theym yf be vexed
with the phrenesye, if they beare
it with them in theyr brest.

It helpeth also them that are di-
seased with an impostume in the
luniges, & maketh them to haue a
good breath, & it auaieth also to
the flye of melancolous blond.

The thirde is the herbe of the
Moone, which is called Chynos-
sates. The iuyce of it purgeth
the paines of the stomake, & brest
plates, the vertue of it declareth
that it is the herbe of the Moone
The floure of this herbe purgeth
great splenes and healeth them,
because this herbe encreaseth &
Decreaseth as the Moone. It is
good

of herbes.

good agaynst the sycknes of the eyes, & maketh a sharp sight. And it is good agaynst the bloude of the eyes. If thou put the roote of it brayed vpon the eye, it will make the eye maruelous cleere, because the lighte of the eyes *Propinquatum* mission, is of the substance of the Moone. It is also good to them that haue an euill stomack, or which can not digeste their meate, by drinking the iuyce of it, moreover it is good to them that haue the swyne pockes.

The fourth herbe is called *Arnoglossa*, plantyne. The roote of this herbe is maruelous good agaynst the payne of the brade, because the signe of the Ramme is supposed to be the house of the planet Mars, which is the head of the whole worlde. It is good

B. v,

also

Of the vertues

Also against euil customs of mans
stones and rotten & filthy byles,
because his house is the signe sco-
pio, because a part of it holdeth
Sparma, that is the seede which
cometh against the stones wheres
of al liuing things bee engendred
and fourmed. Also the iuyce of it
is good to them that be sick of the
perilous fire, with excoiation or
raysing of the bowels, continual
torments, and some bloud issuing
forth. It purgeth them that drink
it, from the sicknesses of the fyre
of bloud, or emerauds, and of the
diseas of the stomacke.

¶ The fyft is the herbe of the
planet Mercurius, which is na-
med Pentaphilion, in Englyshe
cinquefoyle, or the .v. leaved herb,
of others Pentadactylus, of o-
thers Sepedeclinans, of certaine
Calli

of herbes.

Ca'ipedolo. The roote of this
herbe brayed and made in a pla-
ster, healeth woundes and hard-
nes. Moreover, it putteth away
quickly the lwyne pockes, if the
saute of it bee dronken wyth wa-
ter. It healeth also the passions
or grieues of the brest, if the iuyce
of it be dronken. It putteth away
also the tooth aches, and if the iuyce
of it be holdē in the mouth, it hea-
leth all the grieues of the mouth.
And if any man beare it with him
it geueth work & help. Moreover
if any man wyl aske any thyng of
a king or prince, it geueth aboun-
dauce eloquence, if he haue it w
him, and he shal obtaine it that he
desireth. It is also good to haue
the iuyce of it, for the grieve of the
stone and the sykenes which let-
teth a man to pylle.

¶ The

Of the vertues

The .vi. is the hearbe of β plan-
net Jupiter. & it is named Acha-
ron, of certayne Iulquianus. β E-
bane. The roote of it, put vpon
botches, healeth the, and keperth
the place from an inflammation of
bloude. If any man shall beare
it before the greefe come vpon him
he shall neuer haue a botche.

The roote of it also is profitable
agaynst the goute in the feete
whan it is brayed, and vpon the
the place that suffereth the payne
of grief. And it worketh by ver-
tue of those signes, whiche haue
fete, and loke vpon the feete. And
if the iuyce of it be dronken with
hony, or with wyne and honny lod-
den together, it is profitable a-
gainst the griefes of the liuer, and
all hys passions, because Jupiter
holdeth the liuer.

Lyte

Likewise, it is profitable to them that woulde do often the acte of generation, and them that desire to be loued of women, it is good that they beare it with them, for it maketh the beaerers pleasaunt and delectable.

The vii. is the herbe of the planet Venus, & is called Pisterion or some Hierobotane, id est, Herbo colubaria, & Verbena, Ueruin.

The roote of this Herbe put vpon the necke, healeth the swine pokes, apostumes behynde the eares, and botches of the necke, and suche as can not keepe theyr water.

It healeth also ruffes, & swelling of the euill, or fundament, proceeding of an inflammation, which groweth in the fundament, and the Cimaurades. If the iuyce of

of herbes.

Day of the Moone, vntyl the .xxx.
Day, begynnyng the gatheryng of
them from the sygne Mercurius,
by the space of a whole hour, and
in gatheryng make mētion of the
passion or grieffe, and the name of
the thing for the which thou doest
gathered it, and the selfe herbe,
notwithstanding lay the herb by
in wheate or barley, and vse it af-
terward to thy neede.

Here begynneth the second
booke of the vertues of
certayne stones.

Nowe because I haue spo-
ken befoze of the vertues
of certayne herbes, now in
this presēt chapter I will speake
of certayne stones, their effects &
maruaylous operations.

Pages

Of the vertues

Magnes, the lode stone.	
Ophthalmus	Onyx.
Feripendamus	Sylonites.
Copazion	Medoza.
Memphitis, lapis turca mēphim	
Hyem in Egipto	
Abaston	Adamas Diamōd
Agathes	Alectozia.
Elmundus	Amaristus.
Berillus	Celonites.
Cozallus	Christallus.
Clotropia	Epistrites.
Calcedonius	Celidonius.
Bagates	Bena.
Itinos	Tabices.
Chrysolitus.	Serattides.
Aictomat	Quirini.
Kadianus	Lupercius.
Unces	Lazuli.
Smaragdus	Iris.
Gallacia	Galerites.
Draconites	Echites.
	Cepylites

of stones.

Cephriftes Hyacinthus.
Quithes Saphirus.
Saunus.

¶ If thou wilt know whether
thy wyfe be chaste, or no.

Take the stone whereby is called
Magnes, in Englyshe the Lode
stone, it is of sad blew colour and
it is found in the sea of Inde, some
time in partes of Almayne in the
prouince whyche is called Caste
fraunce. Laye thys stone vnder
the head of a wyfe, and if she be
chaste, she myll embrace her hus-
band, if she be not chaste, she myll
fal a non forth of the bed.

Howeouer if thys stone be put
brayed and scattered vpon coles,
in four corners of the house, they
that be sleeping shal leaue the house
and leaue all.

¶ If thou wilt be made inuisible.

C.i. Take

Of the vertues

Take the stone whych is called
Ophethalmius, and wrappe it in
the leafe of the Laurell or Baye
tree, and it is called Lapis obtel-
micus, whose colour is not na-
med, for it is of mani colours, and
it is of suche vertue, that it blynd-
deth the sightes of them that Qād
aboute. Constantinus carying
thys in hys hande, was made in-
uisible by it.

Althou wylt prouoke sorrow,
feare, terrible fantasies
and Debate.

Take the stone which is called
Onyx, whych is of blacke colour.
And that kynde is best whych is
ful of whyte vaines. And it com-
meth from Inde vnto Arabi, and
if it be hanged vppon the necke or
finger, it stirreth by anon sorrow
and heauynesse in a man, and ter-
rors

of Stones.

rouers, and also debate, and thys
hath bene proued by men of late
tyme.

If thou wilt burne any mans
hands without fyre.

Take the stone which is called
Fetipendamus, whiche is all ye
low colour, which if it be hanged
vpon the neck of any man, it hea
leth Areticum, & also if thys stone
be greved straightlye, it burneth
the hande anone, and therfore it
must be touched lightle and gent
ly.

If thou wilt kindle the minde
of any man to ioyes, & make
hys wyt sharpe.

Take the stone which is called
Sylonites it groweth in the bo
some of a Snayle of Indye, cal
led Corcuses, and there is of dy
uers kyndes of it, of whyte, red,

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Of the vertues

and other coloure . Other saye,
that it is greene and found in the
partes of Persia . And also olde
Philosophers saye, if it be tasted,
it geueth knowledg of certayne
thynges to come . If it be put vn-
der the tounge , speciall ye in the
first Moone, it hath a vertue one
ye for an houre . Therefore be-
yng in the tenth Moone , it hath
thys vertue in the fyrste or tenth
houre . But there is mouyng of
the order , because when it is vn-
der the tounge , if our thought bee
of any busynes, whether it ought
to be or no, if it ought to be , it is
fixed stedfastly to the hart, so that
it may not be plucked awaye , yf
not , the harte leapeth backe from
it . Also Philosophers haue sayd
that it healeth petificos & weake
men .

of stones. ②

Cf thou wylt that seechynge
water come forth anon, af-
ter thou hast put in thy

handes

Take the stone which is called
Copazion, of the Ile Copasis, or
because it sheweth a similitude of
gold. And there be two kyndes of
it, one is better lyk the gold; and
thys is more precious. The other
kynd is of the colour of Saffron,
of byghter colour then gold is,
thys is more profitable.

It hath bene proued in vnt-
tyne, that if it be put in seechynge
water, it maketh it to runne out,
but if thou put thy hand in it, the
water is drawen out anon, and
one of our bretheren dydde thys at
Waryle. It is good also agaynst
Emothoicam et stimpica m, or li-
matike passion or grieve.

Of the berenes

If thou wilt plucke of the skin
of cygne or an other mans
hande.

Take the Stone which is called
Medora, of the region Media, in
the which the people dwelling are
called Medye. And there be two
kynnes of it blacke and greene. It
is sayd of old Philosophers, and
also of Philosophers being in thys
tyme if the blacke be broken and
resolued in hoare water if anye
man washe hys handes in that
water, the skin of his handes shal
bee plucked of anone. Philoso-
phers saye also that it is good a-
gaynst the goute and blindness of
the eyes, and it nourisheth hurted
and weake eyes.

If thou wilt that a man suffe
no payne nor be tor-
mented.

Take

of Stones.

Take the Stone which is called
Smaragdus, of the citie which is
called Memphis, and it is a Stone
of such vertue as Aaron and Her-
mes say: if it be broken and mixed
with water, and geuen to hym to
drinke which shoulde bee burned
or suffer anye tormentes, that
drinke iudiceth so great vnable-
nesse to feele, that hee that suffe-
reth. feeleth neither paine nor tor-
menting.

If thou wilt make a fire con-
tinually vnable to be quen-
ched or put out.

Take the stone which is cal-
led Abaston, which is of the co-
lour of yron, and there is founde
verie muche of it in Arabia. If
that stone be kindled or inflamed
it maye neuer bee putte oute or

Of the vertues
quenched, because it hath the na-
ture of the fyre feathers of the Sa-
lamandre, by reason of mealy fat-
nesse, which nourisheth the fyre,
byndled in it.

If thou wilt overcome
thy enemies.

Take the stone which is cal-
led Adamas, in English speche
a Diamonde and it is of hyning
colour and very hard in so muche
that it can not be broken but by
the bloud of a goate, & it groweth
in Arabia, or in Cypres. And if it
be bounden to the leatt syde, it is
good agaynst enemies, madnes,
wilde beastes, venemous beasts,
and cruell men and agaynst chy-
ding and brawling, and agaynst
venime and inuasion of fantasies
and some call it Diamas.

III

of Stones.

If thou wilt eschewe all perils
and all terrible thinges and
haue a strong hart.

Take the Stone which is called
Agathes & it is blacke, and hath
whye baynes. There is another
of the same kynde, lyke to whye
colour. And the third groweth in
a certayne Ile, hauynge blacke
baynes, and that maketh to ouer-
come peryls, and geue strength to
the hart, and maketh a man mighty,
pleasaunt, delectable, and helpeth
with agaynst aduerlities.

If thou desyre to obtayne any
thyng from any man.

Take the Stone which is called
Electroia, & it is a Stone of a Cock
and it is whye as the Christall,
& it is drawen out of the Cocks
gylat or man, after that he hath
ben gelded moze then four yeres

C. v. and

Of the vertues

and it is of the greatnesse of a
beave. It maketh the belly plea-
sant and stedfast, and beyng put
vnder the tong it quencheth thirst
And this last hath bene p^rooued
in oure tyme, and I perceyued it
quickly.

E If thou wilt ouercome beasts,
and interprete o^r expounde
all dreames, and prophe-
cie of thynges
to come.

Take the stone whyche is cal-
led Esmundus o^r Amadus, it is
of diuers colours, it putteth oute
all poyson, and maketh a man to
ouercome hys aduersaries, and
geueth Prophecyng, and the in-
terpretacion of all dreames, and
maketh a manne to vnderstande
darke questions, hard to bee vn-
derstand o^r assayed.

E

of stones.

If thou wilt haue good vnder-
standing of things that may be
felt, and that thou may not
be made drunken.

1. Take the stone whyche is cal-
led Amethystus and it is of purple
colour, and the best is founde in
Inde, & it is good agaynst dron-
kennes, and geneth good vnder-
standing in thynges that may be
vnderstand.

If thou wilt overcome thy ene-
myes and see Debate.

2. Take the stone whyche is cal-
led Berillus, it is of pale colour,
and may be seene through as wa-
ter brate it about with ther, and
thou shalt overcome all debate, &
shalt dryue awaye thy enemyes,
and it maketh thy enemy meeke.
It causeth a man to be well ma-
nered, as Aaron sayth, it geneth
also

Of the vertues
also good vnderstandyng.

If thou wylt foreiudge or
coniecture of thynges
to come.

Take the stone which is called
Celonites, it is of purple and dy-
uers other colours, & it is founde
in the heade of the Snake. If a-
ny man wyl beare this stone vn-
der his tounge, he shal foreiudge a
prophecy of thynges to come. But
notwithstanding it hath no ver-
tue but shynyng. *Prima cum fu-
erit accensa et crescens monoytes
in vltima descendente*, so meaneth
Iaron in the booke of vertues of
herbes and stones.

If thou wylt pacify tempestes
and go ouer fluddes.

Take the stone which is called
Corallus Coral, and some be red
and some white. And it hath bene
proued

of stones.

proued that it Remmeth strayge
bloud, putteth away the fooly-
nes of hym that beareth it, & ge-
ueth wysedome. And this hath
bene proued of certain men in our
time. And it is good agaiust tem-
pestes and peryls of fluddes.

If thou wylt kyndle fyre.

Take the Christall stone, & put
it nye vnder the circle of the Sun
that is to say agaynst the Sun,
and put it nye any thing that may
be burned, and incontinentlye the
heate of the Sunne shining, wyl
set it a fyre. And if it bee droonke
wyth hony, it encreaseth mylke.

If thou wylt that the Sunne
appeare of bloody colour.

Take the stone which is called
Chitropia. It is greene lyke to
the precious stone called the E-
merald. And it is sprinkled wyth
bloudy

Of the vertues

bloudy drops . The Aigromans
sets call it **Seimma Babylonica**,
the precious Stone of Babylon. by
the propper name . But if it be
annoynted wyth the iuyce of an
herbe of the same name, and be
put in a vessel full of water, it ma-
keth the Sunne to seme of blou-
dye colour, as if the Eclipse were
scene . The cause of thys is for it
maketh all the water to bubble
vp vnto a little cloud, which ma-
kyng the aye thicke, letteth the
Sunne to be scene, but as it wer
read in a thicke colour, a lytle af-
ter the cloud goeth away. by drop-
ping downe lyke dew, as it were
by droppes of rayne . Thys also
bozne about, maketh a man of
good faune, whole and of long life
It is sayde of old Philosophers,
that a man annoynted wyth an
herbe

of Stones.

Herbe of thys name, as we haue
said before, excelleth with vertue,
& Glitropia is found oftentimes
in Cipres and Inde.

If thou wylt make seethyng
water to be colde, which stan-
deth vpon the fyre.

Take the stone which is called
Epibretes, which put in water a-
gainst the eye of the Sunne, put-
teth forth fyry beames of the sun.
And it is sayde of olde and newe
Philosophers, if it bee put in see-
thyng water, the bublyng by ex-
seethyng wyll soone cease, and a
lytle after it wil waxe cold, and it
is a spining and ruddy stone.

If thou wylt eschewe illusi-
ons and fantasies, and o-
uercome all causes
of matters.

Take

Of the vertues

Take the stone which is called Calcedonius & it is pale or white of colour, and some what darke. if this be perc'd and hanged about the necke with the stone which is called Sinerip. it is good against all fantastical illusions. and it maketh to overcome all causes of matters in suite, and keepeth the body agaynst thy aduersaries.

Cf thou wylt be acceptable, and pleasant.

Take the stone which is called Celidonium, & of it there is some black, and some somewhat red, & it is drawen out of the belly of Swallowes. If that which is somewhat red be wrapped in a linnen cloth, or in a Calues skin, & borne vnder the left arme hole, it is good against madnes, & olde Sycheuelles and diseases, and the sleeping

of Stones.

Keeping or forgetfull sickness, and
Contra epidinam, wherhe is a
scabbe that runneth through the
whole body.

Euax sayth that this Stone maketh
a man eloquent, acceptable,
and pleasant. The blacke Stone is
good agaynst wyld beasts, and
wrath, and bryngeth the busyness
begunne to an ende. And if it be
wrapped in the leaues of Celidō,
it is said that it maketh the sight
dul. And they should be drawen
out in the moneth of August, and
two Stones are found oftentimes
in one Swallow.

If thou wilt be victorious a-
gaynst thy aduersaries.

Take the Stone which is called
Bagates, & it is of diuers colors.
The auncient Philosophers say,
that it hath bene proued in the

Of the vertues

prince Alcides, whych how long
he dyd beare it; he had alwayes
victory: it is a Stone of diuers co-
lours, lyke the skyn of a Byd.

If thou wylt knowe befoze of
any thing to come.

Take the Stone which is called
Bena, which is like a beastes tooth,
and put it vnder thy toung. And
as Baron and the olde Philoso-
phers sayth, how long thou wylt
hold it so alwayes coniecturyng,
thou shalt propheeye thynges to
come, and thou shalt not erre in
any wyse for iudging.

If thou wilt that thy garment
be vnable to be burned.

Take the Stone which is called
Histinos, which as Isidorus saye
eth is lyke to Saffron. And it is
found in a part of Spaine. Thy
Stone

of Stones.

Stone bloweth like a paire of bellows, by reason of the windyng in it. it is found nye the Wades of Hercules, that is twoo Isles by the further partes of Spayne beyonde Garnade, and if thys Stone be set in a garment, it can be burned in no wyse, but it shineth like fyre. And some men say, that the white Carbunkle Stone, is of this kynde.

Cf thou wylt haue fauour and honour.

Take the Stone whiche is called Tabices, and it is lyke to the Christall Stone. The auncient Philosophers as Euag and Jaron saye of it, that it geueth eloquence, fauour and honour, and it is sayde moreouer, that it healeth euery Droyfy.

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CI

Of the vertues

If thou wylt drive away fantasies and folishnes.

Take the Stone whereby is called Chrysolitus, and it is of the same vertue with Attenuicus, as Barrou and Enax say in the booke of the nature of herbes and stones. This stone set in gold, and borne, driveth away foolshnes, and expelleth fantasies. It is affirmed to geue wiseloms, and it is good agaynst feare.

If thou wylt iudge the opinions and thoughts of others.

Take the Stone which is called Saratides, and it is of blacke colour, let one hold it in hys mouth, it maketh him that beareth it necessary and in fauour, and well esteemed wyth all men.

If thou wyle have victory and amitie.

Take

of Stones.

Take the Stone whych is called
Sicomay, and it is the same that
is called Nablaster, and it is of a
kynde of Sparle, and it is white
and shynng. And oyntments are
made of it for the buryng of the
head.

¶ If thou wilt that a mā sleepyng
tel to thee what he hath done.

Take the Stone whych is cal-
led Quixia, this stone is founde
in the nest of the Lapwynge of
blake Blouer.

¶ If thou would obtayne any
thyng of any man.

Take the Stone which is called
Radiaz, and it is blacke shynng
through, whych when the heade
of a Corke is geuen to Emmites
or Pymeres to eat, it is founde
a long tyme after in the heade of
the Corke. And the same Stone is

D.iii. alio

Of the vertues
also called Conatides.

If thou would make that ney-
ther Doggs nor Hunters maye
hurt any beast whych they
hunt.

Put before the the Houe which
is called Lupercus, & it wyl run
sodge to the stone. Thys stone is
fownde in Lybia, and all beastes
run to it, as to their Defender. It
lettereth that neyther Dogges nor
Hunters may hurt them.

If thou wilt burne any mans
hande without fyre.

Take the stone whych is called
Ceres, whych we called before
Dunctuapri, which is fyre, and
it is as fyre. If any man straine
hard this stone, it burneth soone
hys hande like as it were burned
with a materiall fyre, whych is a
maruelous thyng.

C

of Stones.

If thou wylt cure malancoly, or a feuer quarterne in any man.

Take the stone which is called Lapis lazuli. It is lyke to the colour of the heauen, & that is with little bodies of gold. And it is sure & proued, that it cures melancholy, and the feuer quarterne.

If thou would make any mans wylt Harpe and quicke, & augment his ryches, and also prophesy things to come.

Take the stone which is called Smeragdus, in Engliſh ſpeeche an Emeraude. And it is very cleare. Wherbyge thoroughe and plaine, but if that is yelow is better. It is taken out of the neſts of Serpents or Serpents, it doth both comfort and cure, and bring both

Of the vertues

if maketh a man to vnderstande well, and giueth to him good memory, augmenteth the riches of him that beareth it, and if any mā shall hold it vnder hys tounge, he shall prosper any one.

CIf thou wilt haue a raynebow to appeare.

Take the Stone which is called Iris, and it is white like to Chit-Ball, four square, or hauing horns. If this stone be put in the beame of the Sunne, by turning back, it maketh a raynbowe soone to appeare in the wall.

CIf y^e wilt make a stone which may neuer be made hote.

Take the Stone which is called Gallasia, it hath the figure of hail and the colour and hardnes of the Diamonde. If thys stone be put in a very great fyre, it will neuer be

of stones.

be hot, and the cause is for it hath
the holes so strayt together, that
the beate may not enter in the bo-
dye of the stone. Also Aaron and
Cuarsay, that this stone bozne,
mitigateth wrath, lecherge, and
other hote passions.

¶ If thou wylt knowe whether
thy wyfe lyeth with any other
marryd man or no.

Take the stone called Galcritis
whiche is the same that is called
Catabres and it is founde in Li-
bia and Butania, the most noble
Ile of the world, whereth is con-
teined both countries England &
Scotland. It is of double colour
black, and the colour of Saffron,
and it is found gray coloured. tne-
nyng to palenise. It healeth the
droyse, and it bindeth the bealies
that haue a laske. And Auicenna

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saith

Of the vertues

sayth, that if the stone be broken
and washed, or be given to a wo-
man to be waſhen. if ſhe be not a
virgin ſhe wyll pſſe ſoone. if ſhe
be a virgin ſhe wyll not pſſe.

¶ If thou wilt overcome thy
enemies.

Take the ſtone which is called
Draconites, from the Dragons
head. And if the ſtone be drawn
out from hym alyue, it is good a-
gainſt al poiſons, and he that bea-
reth it on his left arme, ſhal sur-
come all hys enemies.

¶ If thou wilt engender loue
betwene any two.

Take the ſtone which is called
Echites, and it is called of ſome
Aquilens because the Eagles put
theſe in theyr neſtes. It is of pur-
ple colour, and it is founde nygh
the banks of the Ocean ſea, and
ſome

of stones.

Some tyme in Persia, and if some
 tyme alwayes an other stone
 in it, whych soundeth in it, when
 it is rained. It is sayde of auncie
 nt Philosophers, that this stone
 hanged vpon the leaft shoulde,
 getteth loue betwene the Hus
 band and the wyfe. It is profy
 table to women great with child,
 it letteth vntimely byrth, it mirt
 gateth the veryll of making a
 frayde, and it is sayde to be good
 to them that haue the falling sick
 nes. And as the men of Chaldea
 saye, if poyson be in the meate, if
 the aforesayd stone be put in it, it
 letteth that the meate maye bee
 swallowed downe. And if it bee
 taken out, the meate is sooner swal
 lowed downe. And I did see that
 thys last was examined sensyble
 of one of our byrthen.

Of the vertues

If thou wilt make a man sure.
Take the Stone whych is called
Cepistites. It is found in the sea
It is shining and ruddy. And it is
said in the booke of Alchorat's that
if it bee bozne before the harte, it
maketh a man sure. & refrayneth
& mitigateth al seditions and dis-
cordes. It is sayd also that it mi-
tigateth the flues with long byn-
der legges, whiche burneth coynes
with touchyng of it, & deuoureth
the residue, foules, cloudes, hayle
& such as haue power of the fruts
of the earth. And it hath been pro-
ued of Philosophers of late time,
& of certaine of our brethren, that
it being put agaynst the beames
of the sunne putteth forth fyre
beames. Also if thys stone be put
in seethyng water, the seethyng
wyl soue cease, and the water wil
be

of stones.

be cold a lyttle after.

Cf thou wylt that Straungers
walke sure and safe.

Take the stone whiche is cal-
led Hyacinthus, in English a Jac-
inct, it is of many colours. The
grene is best, & it hath red vaines
and it should be set in syluer, and
it is said in certaine lectures, that
ther is two kindes of it, of the wa-
ter, and of the Saphyre. The Ja-
cint of the water is yelow white.
The Jacinct of the Saphires is
betwixining yelow, hauing no wa-
triness. & this is better, & it is
written of this in lectures of phi-
losophers, that it being borne on
the finger or neck, maketh Straun-
gers sure, and acceptable to they-
gestes. And it prouoketh keepe
for the coldnes of it, & the Jacinct
of Saphyre hath properly this.

C

Of the vertues

If thou wylt be saued from
diuers chaunces and pe-
uilent bitternes.

Take the stone which is called
Opithes, of which there be three
kinds, one blacke and other greene
and the thyrd, of the whych one
part is rough, & the other playne,
and the colour of it is lyke the co-
lour of plate of yron, but the greene
hath white spots: this stone born
preseruethe from diuers chaunces
and prylys of death.

If thou wylt make peace.

Take the stone which is called
a Saphyre, which cometh from
the East into Indoe, and it that is
of yelowe colour is best, which is
not very bright, it maketh peace
and concord, it maketh the mynde
pure and deuout toward God, it
strengtheneth the mynde in good
things,

of Stones.

things, and maketh a man to roale
from inward heate.

If thou wylt cure a virgin,
Take the Stone whych is called
Saunus, from the Ile Sauna.
It doth make firm or consolidate
the winde of the bearer of it. And
being bound to the hand of a wo-
man trauelyng wyth childe it lets
retch the byrth, and kepeth it in
belly. Therfoze it is forbidden in
suche a busynesse, that thys Stone
touch a woman.

Thou shalt fynde many other
like things in the booke of mines
of Aaron and Euar.

The manner of doying these
things consisteth in this, that the
bearer for a good effect bee cleane
from all pollution or defilyng of
the bodye.

Expli.

Of the vertues

Explicit.

Isidorus seemeth to saye,
that Liscania hath in the hed
a stone of most noble vertue
& is of white colour, which bray-
ed, & geuen to them that haue the
strangalion, to drinke, it looseth
perfectly the byrne, and shortly
healeth it. & putteth away the fe-
uer quartern. Also it taketh away
a white spot or pearle in the eye.
Also if a woman with child beare
it on her, shee shall not loose her
byrth. Also the flesh of them sod-
den and eaten, is good to them
that haue an exulceration or sore
in the louniges, with a consump-
tion of all the bodye, and spitting
of blond,

Also the pouder of the beastes
with the rye or barke of trees,
with

of bristles.

with some graines of Pepper, is profitable against the Emerodes and growing out of fleshe about the buttocks. Lyke wyse they being raw brated with the rindes or barks of trees, breake rype impostumes.

The thyrde booke of Albertus Magnus, of the vertue of certayne stones.

As muche as I hath bene spoken in the booke before of certayne effectes caused by the vertue of certayne stones; and of their maruelous vertue or operation: now we will speake in this Chapter of certayne effectes, caused of certayne beastes.

C. i.

Of the Vertues

Aquila	An Eagle.
Falco	A Sparrowhawk.
Bubo	A Night owle.
Hircus	A goat buck.
Camelus	A Camell.
Lepus	A Hare.
Expetiolus	A Partridge.
Leo	A Lyon.
Foca	A Purpays.
Singuilla	A Gull.
Hirundo	A Swallow.
Upupa	A lapwing or blak.
Pelecanus	A Pelican.
Corvus	A Crow.
Filix	A Fox or gloupe.
Turtur	A Turtell.
Catva	A Hoole (Stole)
Merula	A black wacke of

Aquila the Eagle is a byrde
 known well ynough of men of
 Chalora, they call it **Uozax** & the
 Greekes

of brasse.

Greekes call it Kimbicus. Baron and Euar say, that it hath a marvellous nature or vertue. For if the brain of it be turned into powder, and be mixed with the iuyce of the Hemlocke, they that eat of it shall take them selves by the heare, and they shall not leaue the hold. So long as they beate that they haue receiued. The cause of this effect is, for that the brasse is very cold, in so much that it engendreth a fatallicall vertue, putting the powers by smoke.

Castor is a beast that is knowne well inough, it is called Bappa of the Chaldeys, and of the Greekes Dizalo. Baron sayth of this, if the teete of it be borne of any man, he shall neuer be vexed, but he shall desyre alwayes to

Of the vertues

go forth. Also he that beareth
the feete of it, shall alwayes over-
come, and shall bee feared of hys
enemies. And he sayde that hys
ryght eye wrapped in a Wolves
skyn, maketh a man pleasaunt,
acceptable, and gentle. And yf
meate bee made of the foresayde
thynges, or powder gyven to any
man in meate, the gener shall be
greatly loued of hym that recey-
ueth it. This last was proued in
our tyme.

¶ Subq a Whick Owle, is a byrd
wel enough known, which is cal-
led Magis of the Chaldeis, and
Nyctopus of the Greekes. There
bee maruailous vertues of thys
fowle, for if the hart and ryght
foote of it be put vpon a man slee-
ping, hee shall saye anone to thee
what soeuer y shall aske of hym.
And

of beastes.

And thys hath bene proued of late tyme of our brethren. And if any man put this vnder his arins hole, no Dog wyl barke at hym, but keepe silence. And yf these thyngez aforelayde ioyned together with a wyng of it be hanged vpon a tree bydes wil gather together to that tree.

¶ Hircus the gotz buck is a beaste well enough knowen. it is called of the Chaldeis Cebichi, of the Greekes Hircus. If the bloud of it be taken wacine with viniger, and the iuyce of fenil, and sodden together with a glasse, it maketh the glas soft as Dow, and it may be cast agaynst a wall, and not be broken. And if the aforelayd confection be put in a vessel, and the face of any man be anointed with it, maruelous & horrible thinges

Of the vertues

shall appeare, and it shall seeme to
hym that he must dye. And if the
aforesayd thing be put in the fyre,
and there be there anye man that
hath the fallinge syknes, by put-
tyng to the Lode Stone, he falleth
aunow to the ground as dead, and
yf the water of Eccles bee giuen
to hym to drinke, he shall be cured
aunow.

¶ Camelus the Camel is a beast
knowne well ynough. It is cal-
led of the Chaldeis Ciboi, of the
Greekes Iphim. If the blood of
it be put into the skyn of the beast
called Steilio and then set on a-
ny mans head which is like a Li-
lard, hauing on his back spots lyke
starres, it shall seeme that he is a
Giant, and that hys heade is in
heauen: and thys is sayde in the
booke of Hierozath of Mercury:

and a lantern anoynted with the
bloud of it, be lyghtened, it shall
seeme that all men standing about
haue Camels heads, so that there
be no outward lyght of an other
candell.

Lepus the Hare is a beast wel
ynough knowne, of the Chaldeis
it is called Uterellum, and of the
Greekes Quolloia, the vertue of
it is holden to be maruelous, for
Cuar and Aaron sayde, that the
feete of it loyned with a stone or
with the head of a blacke Swel,
moueth a man to hardynesse, so
that he feare not death. And if
it be bounden to hys least arme,
he may go whether he wyll, and
he shall retorne safe wythout pe-
ryll: and if it be gauen to a Dog
to eate, wyth the hart of a Swel
cell, from thence forth he shall not

Of the beretes

eye out, although he shoulde be
killed.

Cerperiolus is a beast well y^e
nough knowen: if the clove of it
be burned & consolidated, & be gi^u
ten in meate to any horse, he wyl
not rate for the space of.iii. daies
And if the foresayd things be put
with a litle Turpentine it shal be
clear, and secondly it shalbe made
as a cloud and bloud, and if it be
casten a litle in water, an horrible
thunder shalbe made.

Leo a Lyon is a best well y^e
nough knowen, of the Chaldeis
called Balamus, of the Greekes
Beruth. If thonges of leather be
made of the skyn of hym, and a
man gyrded wyth them, hee shal
not feare his enemies. And if any
man wylle ate of the flesch of him,
and wylle dzyne of hys water
for

of beastes.

For thre dayes, he shall be cured
from the feuer quartaine. And if
anye part of hys eyes be put un-
der a mans arme hole and borne,
all beastes shall flee away, bowing
downe their head vnto their low
bellies.

¶ **Fota** a **Burpais** is a fish well
known, of the Chaldeis
it is called **Daulaubur**, of the
Grecians **Labor**, thys fysh is of
diuers nature. If the young of it
be taken, and be put with a lyttle
of hart skit in water, for a sure-
ty fishes wyll gather there toge-
ther. And if thou wilt beare it un-
der thy arme hole, no man shall be
able to haue victory against thee,
thou shalt haue a gentle and plea-
sant iudge.

¶ **Anguilla** an **Cele**, it is a fish
sufficiently knowen. The vertues
C. v. of

Of the vertues

Of it are maruaylous, as **Euax** & **Baron** saye, for if it dye for fault of water, the harte remainynge whole, and strong viniger bee taken and mixed wth the bloud of the fowle called in Latine **Mul-tur**, which some call in Engliſh a **Grioe**, and some a **Bauen**, and be put vader dung in any place, they ſhall all how manye ſo euer they be recover their lyfe, as they had before: and if the worme of thys **Cele** be drawen out, and put in the aforeſayd confection the ſpace of one moneth, the worme ſhall be changed into a very black **Cele**, of whych yf anye man ſhall eat, he ſhall dye.

Mudela the weſell is a beaſt ſufficiently knowen. If the harte of this beaſt be eatē yet quaking, it maketh a mā to knowe thynges
to

of beastes.

To come, and if anye Dogge rate
of the batte wyth the eyes and
tong of it, he shall soone lose hys
voyce.

¶ **Upupa** the Lapwing or blacke
Blouer, is a byrde sufficiently
known, of the Chaldeyes it is
called **Bordicta**, of the Greekes
Ison. The eyes of it borne, make
a man greite or great: and if the
eyes of it be borne before a mans
brest, all hys enemyes shall be pa-
cified: and yf thou shalt haue the
head of it in thy purse, thou canst
not be deceyued of any marchant.
Thys hath bene proued this day
of our brethren.

¶ **Pellicanus** the Pellican is a
byrd sufficiently known, it is cal-
led of the Chaldeis **Voltri**, and of
the Greekes **Iphalari**. The vertue
of it is marueilous. If yong
byrdes

Of the bertues

Bydes bee kyled and their hart
not be broken, and if a part of her
bloude bee taken, and bee put
warne in the mouth of her yong
bydes, they wyl receiue soone a
gayne life as before. If it be hary-
ged vp to the necke of any byde,
it shall lye alwayes vntyll it be
dead. And the right foote of it put
vnder a hoate thyng, after thre
monethes shall be engedred quick,
and shall moue it selfe of the hu-
mour and heate whych the byde
hath. And Herines in the booke
of Alchorath, and Plinius do wit-
nesse thys.

Corvus, called of some a Ra-
uen, & of others a Crow, the ver-
tue of this fowle is marueylous,
as Caxa & Iron reherse. If her
egges be sodden, & be put agayne
in the nest, the Raven goeth some
to

of brasse.

to the read sea, in a certayne Ile
 where Blodius or Blodius is
 burped, and he byngeth a stone
 wherewith he toucheth her eggs,
 and the egges be as raw as they
 were before. It is a maruelous
 thying to styre vp sodden egges.
 If thys stone bee put in a rying,
 and the leafe of the Laurell tree
 put vnder it, and a man beyng
 bounden in chaynes, or a dooze
 shut, be touched therwith he that
 is bounden shall soone be loosed,
 and the dooze shall be opened. And
 yf thys stone bee put in a mans
 mouth, it getteth to hym vnder-
 standyng of all bydes. The stone
 is of Inde, because it is founde in
 Inde, after certayn wise men and
 cometyne in the read sea. It is
 of diuers colours, and it maketh
 a man to forget all wyth, as we
 haue

Of the vertues

haue said aboue in the same Stone
¶ **Syluis** a Rye or Gleyde is a
byrd sufficientie knowne, of the
Chaldeys it is called **Syluis**, of
the Greeces **Melos**. If the head
of it be taken and bozue before a
mans breast, it getteth vnto hyu-
loue and fauour of all men and
women. If it bee hanged to the
necks of a Henne, she wyl neuer
cease to raine. vntyl it be put a-
way: and yf a Cocks combe bee
annoynted wth the bloude of it,
hee wyl not crowe from thence
forth. There is a tetrayne Stone
found in the knees of thys byrd,
if it be looked craftely, which if it
be put in the meate of two enue-
mies, they shall be made frendes,
and there shall be made very good
peace among them.

¶ **Turtur** a Turtel is a bird well
enough

of beastes.

Whiche knowen, it is called **Quo**
lon of the Chaldeys, of the Gree
kes **Pilat**. If the harte of thys
fowle be bozne in a Wolues skin,
He that deureth it, shall neuer
have an appetite to commit le-
chery from thence forth. If the
hart of it be burned, and be put a-
downe the egges of any fowle, they
can neuer yong byrdes be engene-
dyed of them from thence forth:
and if the feete of thys fowle be
hanged to a tree, it shall not beare
fruit from hente forth: and if an
heary place, and an horse be an-
rhynted with the bloud of it, and
boyle with water wherein that a **Wole**
was foddered, the blacke heatys
will fall of. **Capa a Wole** is a beast well
known. The vertue of
this beas is metuloug as it is re-
hearsed

Of the vertues

heard of Philosophers. If the
foote of it be wrapped in the leafe
of a Laurel tree, and be put in the
mouth of an hoxe, he wyl flee for
feare. And if it be put in the nest
of anye fowle, there shall neuer
come forth yong byrdes of those
eggs. And if thou wilt dyne away
holes, put it in a pot, and quicke
lymstone hydded, all the other
holes shall come together there.
And the water of that decoction
maketh a blacke hoxe whyte.

Cerula, a blacke Hack or Crow
feather, is a fowle wel ynough knowne
en, and the vertue of it is mar-
ueylous. for if the feathers of the
ryght wyng of it be hanged vp
in the myddest of an house, wyth
a red leafe, whych was neuer oc-
cupped, no man shall bee able to
sleepe in that house, vntyll it be

burned

put

of brailes.

put afoay. And if the hart of it be
put vnder the head of a man slee-
pyng and he be enquired, he wyll
say all that he hath done wyth an
hye voyce.

The maner of doing all these
beforesayd things, that the effect
maye bee good and profitable, is
that it be done vnder a fauorable
planet as Jupiter & Venus, and
this is in their dayes and houres.

If any man therfoze wyll do these
things truly, wythout doubt he
shall fynde truth, and verye great
effect or vertue in the befoze sayd
things, as I haue proued & seene
of certyines together wyth our
brethren in our tyme. Therefore
let him consider here, which shall
fynde plentye of the befoze sayde
things, that he possesseth a lorde-
ship and vertues. For if they be

f.i.

done

Of the vertues

Done in theyr contraries, as a
good effect in a malicious signe,
his vertue and effect should be let
ted for his contrary, and so good
and true things should be despi
sed. We see very manye to be de
ceyved in sure and true thynges,
whycy if they had known, and
kepte the qualities of signes or
tymes, they should have obteyned
their wyll and effect in the afore
sayd thynges.

¶ Isidorus seemeth to say, that
the ashes of a great frog, borne
at a womans gyrdle, restrayneth
greatly the coming of a vapour as
waittall purgation.

And in a probatton if it be bound
den to a Hens necke, there shall
come forth no bloude of her, or of
any other beast.

¶ Also if it bee tempered wth
wth

of brasse.

Water, and the heade of an othre
place be anoynted with it, ycare
wyl no more grow there.

If any man beare a Dogg
hart on his left syde, al the Dogg
shall holde theyr peace, and not
barke at hym.

If anye man wyl bynde the
ryght eye of a Wolfe on hys right
flue, neither men nor Dogg may
hurt hym.

Here are ended some secrettes
of Albartus Magnus of Colone
vpon Natures, Vertues, and ef-
fects of certain Herbes, Stones,
and Beastes. And here foloweth

in what houre euery
Planet hath hys
Dominion.

(. .)

f.ii.

And

Of the vertues

Ad that all thinges whiche
haue bene sayd before, & al-
so shalbe sayd after, may be
applied moze easely to the effects
of their Desyre, whiche haue not
running of the Starres, fynd thou
shalt note, that an houre is taken
two waies, that is equal, and vne-
quall. The equal houre is the
houre of the Dial or clocke, which
is alwayes equal. The vnequall
houre is considered after that the
daies be longer or shorter. For the
Astrologians consider alwayes
the time in the which the Sunne
standeth vpon hys halfe sphere,
and they call it the Day or the bow
of the Day, and by the contrary the
night. They deuided that tyme
whych they call the Daye, in .xii. e-
qual partes, which be the houres
of the same Day, and whatsoeuer
is

of beastes.

is sayd of the Day, thou wilt be-
 verstand contrarywise of the night
 And that thou mayst vnderstand
 more cleerly, let vs put the case:
 The sunne cometh out from hys
 halfe sphere at. viii. of the Diall,
 we haue vnto the goyng downe
 of the Sunne. xliii. houers of the
 Diall, which we may multiplie by
 ix. as there be. ix. minutes of eue-
 ry houre of the Diall, and we shall
 haue nyne hundredeth & thre score
 minutes which we may deuyde
 by. xii. as there be. xii. houers of
 the Daye, applying to euery houre
 hys portion & we haue. lxxx. mi-
 nutes in an houre. Therefore eue-
 ry houre of a Daye shall haue. lxxx
 minutes, which shall conteyne .i.
 houre & one thirde of an houre of
 the Diall. And in al that tyme the
 Dominion of the Planet of that
 f.iii. houre

Of the brekues

hourly to be considered, as the fable
beneath written shall shew
Every houre of hys nyght; shall
not haue but minutes; whiche
thou shalt vnderstande lykewyse
of others, accordyng to the risynge
of the Sunne vpon the grounde,
because that houre whiche is in
the myddest betwene nyght and
day, whiche is called the Daunynge
of the Daye, is not called the Daye,
but the Daye is properly vnder-
stand, whan the Sunne maye be
seene.

Therefore thou wylling to
consider the Dominion of euerye
Planet, for in euerye houre euerye
Planet hath hys Dominion,
thou shalt consider the houres
themselues after the way aboue
written, and so thou maiest come
to the ende of thy purpose. Also
the

of beastes.

The begynnyng of the Daye is con- sidered from one of the clothe of the Day going before after noone. So let the Sunday be deuided into two equal partes, and it is of twelue hures. Deuide it into two, then the halfe Daye shall be full, and the first hour following will be the begynnyng of Mondaye.

¶ Wherefore thou shalt confydre that Sunday hath hys signe vnder the Sunne.

Monday hath hys signe vnder the Moone.

Tuesday hath hys signe vnder Mars.

Wednesday hath hys signe vnder Mercurius.

Thursday hath hys signe vnder Jupiter.

Friday hath hys signe vnder Venus.

¶ .i. .iiij. .v. .vi. .vii. .viii. .ix. .x. .xi. .xii.

Of the vertues

hus.

Saturday hath his sygne vnder
Saturnus.

It is to be noted that euery
true acte ma. be done vnder his
planete. And it is better yt it be
done in the proper day of the pla-
net, and in his own proper houre
as for an example.

Under Saturnus. lyfe, buylding
doctrine, mutation.

Under Jupiter, hono. thing de-
sired, ryches, apparci.

Under Mars, warre, pylon, ma-
trimony, enemy.

Under the sunne, hope, lucere, for-
tune, beys.

Under Venus, frende or felowe
wyfe, way, louet, straungit.

Under Mercury, loue, det. feare.

Under the Moone, polese, dreame
marcchaundyse, thefte.

Col.

of beastes.

Of the houres of the dayes
and nyghtes.

And first of the houres of Sun-
day, in hys fyrst hour the Sunne.
in the second Venus in the third
Mercurius, in the fourth the
Moone in the fyft Saturnus in
the. vi. Jupiter. in the. vii. Mars;
in the. viii. the Sunne, in the. ix.
Venus. in the. x. Mercurius. in
the. xi. the Moone, in the. xii. Sa-
turnus.

But in the fyrste hour of the
nyghte Jupiter, in the seconde
Mars, in the thyrde the Sunne,
in the fourth Venus, in the fyfte
Mercurius, in the. vi. the Moone,
in the. vii. Saturnus, in the. viii.
Jupiter in the. ix. Mars, in the. x.
the Sunne in the. xi. Venus, in
the. xii. Mercurius.

In the fyrst house of Monday
f. b. the

Of the vertues

The moone: in the second Saturnus: in the thirde Jupiter. in the fourth Mars: in the fyft the Sunne, in the fyft Venus: in the feuenth Mercurius: in the viii. the moone, in the. ix. Saturnus: in the. x. Jupiter, in the. xi. Mars: in the. xii. the Sunne.

¶ But in the first houre of Mondayes night Venus: in the second mercurius: in the third the moone, in the fourth Saturnus: in the fyft Jupiter: in the fyft mars: in the. vii. the Sunne: in the. viii. Venus: in the. ix. Mercurius, in the. x. the moone, in the. xi. Saturnus: in the. xii. Jupiter.

¶ In the first houre of Tuesdayes mornyng, in the second the Sunne, in the thirde Venus: in the. iiii. mercurius, in the. fyft the moone, in the. vi. Saturnus: in the. vii. Jupiter.

Jupiter: In the .viij. mars, in the
 ix. the Sunne, in the .x. Venus,
 in the .xi. mercurius: in the .xii.
 the moone.

¶ Out of Teufdales nyghts in
 the first houre Saturnus, in the
 second Jupiter in the third mars
 in the fourth the Sunne: in the
 fyft Venus; in the syxt mercuri-
 us, in the seuenth the moone: in
 the eyght Saturnus, in the .ix.
 Jupiter, in the .x. the mars, in
 the .xi. the Sunne, in the .xii. Ve-
 nus.

¶ Of the Wednesday in his fyft
 houre mercurius, in the seconde
 the moone, in the thyrde Satur-
 nus, in the fourth Jupiter in the
 fyft mars, in the syxt the Sunne,
 in the seuenth Venus, in the eyght
 mercurius, in the nynthe the
 moone, in the tenth Saturnus.

Of the vertues

In the .xi. Jupiter, in ϕ . .xii. Mars.

¶ But on Wednesday at nyght
in the .xii. the houre the Sunne, in
the .i. the second Venus, in the .iii. Mer-
curius, in the .iiii. the Moone, in
the .v. Saturnus, in the .vi. Jupi-
ter, in the .vii. Mars, in the .viii.
the Moone, in the .ix. Venus, in
the .x. Mercurius, in the .xi. the
Moone in the .xii. Saturnus.

¶ On Thursday in the first houre
Jupiter: in the second Mars. in ϕ
iii. the Sunne, in the .iiii. Venus
in the .v. Mercurius, in the .vi. the
Moone, in the .vii. Saturnus: in
the .viii. Jupiter: in the .ix. Mars
in the .x. the Sunne: in the .xi. Ve-
nus in the .xii. Mercurius.

¶ But on Thursday right in the
first houre the Moone: in the second
Saturnus, in the .iii. Jupiter: in
the .iiii. Mars: in the .v. the Sun

of beastes.

In the .vi. Venus: in the .vii. Mar
 curius: in the .viii. the Moone: in
 the .ix. Saturnus: in the .x. Jupi
 ter: in the .xi. Mars: in the .xii. the
 Sunne.

¶ On Friday at one of the clocke
 Venus: at two Marcurius: at .iii.
 the Moone: at .iiii. Saturnus: at
 v. Jupiter: at .vi. Mars: at .vii.
 the Moone. at .viii. Venus: at .ix.
 Marcurius: at .x. the Moone: at
 xi. Saturnus: at .xii. Jupiter.

¶ But on Friday night at one of
 the clock Mars: at two the Sun,
 at three Venus: at four marcuri
 us, at fyue the moone, at six Sa
 turnus: at .vii. Jupiter: at eight
 Mars: at .ix. the Sunne, at .x. Ve
 nus: at .xi. Marcurius, at .xii. the
 Moone.

¶ On Saturday at one of y clock
 Saturnus: at .ii. Jupiter, at .iii.
 Mars,

Of the vertues

Mars: at iiii. the Sunne, at vi.
Venus: at. vi. mercurius, at viii.
the moone, at. viii. **Saturnus:** at
ix. **Jupiter:** at x. **Mars:** at. xi. the
sunne, at. xii. **Venus.**

¶ But on the Saterdaves night
at one of the clocke mercurius, at
two the moone, at thre **Satur-**
pus. at foure **Jupiter.** at. v. **Mars**
at. vi. the sunne, at. vii. **Venus,** at
viii. mercurius, at. ix. the moone,
at. x. **Saturnus,** at. xi. **Jupiter,** at
xii. **Mars.**

¶ And note that **Jupiter** and **Ve-**
nus be good. **Saturnus** & **Mars**
be euill. but the **Sunne** and
the **Mone** is a meane,
and **Mars** is
good with good
& euill with

euill.

¶

Here begynneth the booke of
the meruayles of the world,
set forth by Albertus
Magnus.



After it was knowne
of philosophers that
all kinde of thinges
moue and incline to
them selues, because
infective and rationable vertue
is in them, which they guyde and
moue as well to them selues, as
to others, as fyre moueth to fyre,
and water to water.

Also Lucrentia sayth, when a
thyng standeth long in salte, it is
sate, and if any thyng stande in a
dryng place, it is made drye.
And if any thyng stande
with a bold man, it is made
bold, if it stande with a feareful
man, it is made feareful. And if a

Of the meruels

beast compaineth with men. It is made tractable and familiar: and generallye, it is verifiyd of them by reasons and diuers experience that euery nature moueth to his kynde. and th; it verifieng is known in the fyre qualities, and lykewyse in the seconde, and that same chaunceth in the third. And there is nothyng in all Dispositions, whiche moueth to it selfe, according to his whole power. And this was the roote and the second beginning of the woorkes of secretes, and turne thou not awaye the eyes of thy mynde.

¶ After that this was graffed in the myndes of the Philosophers and they founde the Disposition of naturall thynges. for they knewe surelye that great colde is graffed in some, in some greate bold,

of the worlde.

Wolues, in some great wrathe,
In some greafe feare. in some bat-
taynes is engendred, in some fer-
uentnes of loue is engendred, in
some is some other vertue engen-
dred, eyther after the whole kind
as boldnes and victoꝝy is natu-
rall to a Lyon. *o* Secundum in-
diuiduum, as boldnes is in a har-
lot not by mans kynde, but per
indiuuuum, there came of thys
great maruelles and secretes able
to be wrought. And they that vi-
derstoode not the maruellousnes,
and how that might be, did dispise
& cast away all thinges, in which
the labour and wyt of philoso-
phers was, whose intent and la-
bor was their own prayse in their
posterity. that they might by their
wytting make thinges called faise
to great estimation.

Of the maruels

It is not secrete and hyd to the people, that euerye lyke helpeth and strengthueth vps lyke, and lo- ueth, moueth and embraceth it, And Philitions haue nowe sayde and verified that for their parte, and haue sayd that the Lyuer helpeth the Lyuer, and euerye member helpeth vps lyke. And the iur- alers of one mettrall into another, called Alchimistes, know that by manifest truth, vobal lyke Nature leueth and reioyseth of vps lyke. And euery science hath nowe verified that is vps lyke. And note then this diligently for great marueylous workes may be seen vpon thys.

Now it is verified and pue in all mens myndes, that euerye naturall kynde, and that euerye particular or generall nature hath
nature

of the worlde.

Naturall ainitie, and ennemie to
some other. And euerie kynde
hath some horrible enemy and de-
stroying thing to be feared. Lyke-
wyle some thyng reioysing, excee-
dinglye makynge glad, and agree-
yng by nature. As the Sheepe do
feare the Woolfe, and it knoweth
not onely him aliae, but also dead,
not onely by sight, but also by tast.
And the Hare feareth the Dogge,
and the Mouse the Cat, and all
foure footed Beasts feare the Ly-
on, and all flyng Byrdes flye the
Eagle, and all Beasts feare Man,
and this is graffed to euerie one
by Nature. And some haue this
Secundum totam Speciem, and
at all tynes, but some onelye *Se-
cundum Individuum*, and at a cer-
taine tyme.

And it is the certifyinge of all Philo-
sophers

Of the maruils

lofophers, that they, whereby haue
other in their lie, haue their parts,
and all together after they dye.
For ashyu of a Sheepe is confu-
med of the skyn of a Woolfe. And
a Tymbel, Tabor, or Drumflade
made of the skin of a Woelke cau-
seth that which is made of the pes-
skyn not to be heard, and so is it
in all others. And note thou this
for a great secret.

And it is manifest to al men, that
a man is the end of naturall things,
and that all naturall thynges are
by hym and hee overcometh all
thynges. And naturall thynges
haue naturall obedience graffed
in them to man, and that man is
ful of all maruelousnes, so that in
him are al conditions, that is, self-
temperance in heate and colde,
temperate in euery thyng that it
wyl

of the world.

Wyll, and in him be the virtues of
all things, and all secret artes wor-
keth in mans body it selfe, and eue-
ry maruailous thing cometh forth
of him. But a man hath not all
these thynges at one tyme, but in
diuers tymes, and in diuers in-
diuidis, and in hym is found the
effect of all thynges. Thou shalt
note how muche reason maye see
and comprehend, and how much
thou maye proue by the experience
and so vnderstande that whych is
against man.

That is no man but doth know
that euery thing is full of maruail-
ous operations, and thou know-
est not whych is greatest operati-
on, tyll thou hast proued it. But
euery man despyseth the thing
whereof hee knoweth nothyng,
and that hath done no pleasure to

Of the maruels

blin. And euerye thing hath of
hoate and colde, that is proper to
him, and fire is not moze maruel
lous then water, but they are di
uers and after an other manner,
and Pepper is not moze maruela
lous then Henbane, but after an
other fashion. And hee that be
leeueth that marueylousnesse of
things cometh from hoate and
cold, cannot but say that there is
a thing to be maruelled at in eue
ry thing seeing that euerye thing
hath of heate and cold that is con
uenient to it. And hee that bele
ueth that meruelousnes of things
bee in Starres, (of whyche all
things take their maruellous and
hyd properties) may knowe that
euerye thing hath bys propper fy
gure celestiall agreyng to them,
of whyche also cometh maruey
lousnes

of the world.

fourthly in working. For every
thing which becometh, becometh
under a determinate ascen-
dent and celestiall influence, and
getteth a proper effect or vertue of
suffering or working a naturall
thing. And he that beleueth
that the marueylousnes of things
cometh by amitie, and enuinitie,
as buying and selling can not
be denied so for to come. And thus
vniuersall euery thing is full of
marueylous things, after euery
way of searching of the natures of
them. And after that the Philo-
sophers knewe this, they began
to proue and assaye what is in
things.

Plato sayth in Libro regimen-
ti, that he that is not expert in the
Arte of Logike, of which I vnder-
standing is made ready, listeth by

C. liff.

nybble

Of the maruels

nimble or light and speedye. And
he that is cunning in natural sci-
ence, in whiche are declared mar-
vellous thynges, both hoate and
colde, and in which the properties
of euery thyng in it selfe be shew-
ed. And they which bee not cum-
yngs in the Science of Astrolo-
gie and in the lightes and figures
of Starres, of whych euery one
of them whych be high, hath a ver-
tue and propertie, can not vnder-
stand nor verify all thinges which
Philosophers haue wytten, nor
can certefye all thinges, whiche
shall appeare to mans senses, and
hee shall go wyth heauynesse of
minde, for in thosr thinges is mar-
ueylousnes of all thynges whych
are seene.

A pure Astrologian beleueth
that all marueilousnes of thinges
alwayns
and

of the world.

and that the roote of experience,
and of all things whiche be appa-
rent when they bee put together,
were from a celestial figure, which
euery thyng getteth in the houre
of hys kyllyng or generation. And
he hath verifed it in euery thyng
that he hath proued. He findeth
that the concourse of thynges is
accordynge to the course of the
starres. And victorie, ioy, and
heauynes dependeth thereof, and
is iudged by it. And therefore he
commaunded all thynges to bee
done in certayne daies, in certayne
houres, in certayne coniunctions,
and seperations, in certayne as-
centions, and they: wot could not
attayne to all the knowledge of
philosophers.

A great part of philosophers
and philistions haue beleued that

Of the maruels

all that marueylousnes of experyence and merueiles came from natural things, whē they be brought to light by hote and cold, Dye and moyst, and they shew these foure qualities, and set them to bee the rootes of all maruailous things, and the mixtion of them is required to euery marueylous thyng, they verified that in these works. And when they found many experyences of Philosophers, they might not verifie those things by hote and calde, but rather by hys contrary. It chaunceth them to maruaile continually, and to bee soyy and to deny that often times although they see it.

Therefore Plato said for a good cause, that hee which is not betyeclunating in Logike, and wyse in the beeryng of naturall thynges,
and

of the world:

and likewise the aspectes of the
Starres, shall not see the causes
of marueilous thinges, nor know
them, nor participate of the trea-
sures of Philosophers:

¶ Therefore I know that every
thing hath that which is his owne
of heate and cold, of whiche it ma-
keth an other thyng effectually by
accident, directely and indirectly,
and it hath all his vertues of the
Starres, and the figure of his ge-
neration, whiche it worketh in
mortalitie construction, and gree-
ning wyth other.

¶ And not wythstandyng eue-
ry thyng hath bys owne naturall
vertues, by which every thyng is
a begynnynge of a marueylous ef-
fect. Therefore seeyng that eu-
ery nature moueth to bys owne
lyke, it maye bee ymagined of
the

Of the miruel's

The miruelousnes of effectes, to
woorde euery thyng that thou
hoyle, and thou halt verelye it to
all thyngs which thou halt heare
both of p. m. and all other na-
turall Sciences, after a diuers
way of thy thought and wyl. And
I shall shew thee manifestly that
thou mayest helpe thy selfe, and
prepare thee to receive those thin-
ges which I wyll tell to thee ga-
thered and collected of Philoso-
phers, and diuers ancient autors.
Therefore haue thou this thyng
in thy mynde: that a heate thyng,
as muche as it is by its selfe, hel-
peth in cold passions, and it is an
experience in them, and agreeth
not to heate thynges, but by acci-
dent or indirectlye, that which is
by accident, maye deceyue thee in
the first qualities, for oftentimes
a heate

of the world.

a heate thyng healeth houle Cych-
nelles, that is by accident or indy-
rectly.

Therefore if thou wilt haue ex-
perience, first it becometh thee to
know of thynges whither they be
heate or colde, and note all that.
And after thou knowest that, note
what is the disposition and natu-
ral properties of it, whether it is
boldnes or feafulnes or honesty,
or barrenesse, or of what nature
euerie thyng hath, hee is lyke to
stiche in these thynges in whych
hee is associate. As the Lyon is
a beast unfearefull, and hath a na-
turall boldnes chiefly in hys fore-
head and hart. And therefore hee
that taketh in hys fellowship the
eye or hart of a Lyon, or the skyn
whych is betwene hys two eyes,
goeth bolde and not fearefull, and
byng.

Of the manuels

bringeth fearfullnes to al beastes. And generally, ther is in the Lion vertue to geue boldnes and magnanimitie. Likewise in a Harlot boldnes is extremitate. And therefore Philosophers say, that if any man put on a common Harlottes smocke, or looke in her glasse, or haue it with hyin, in which she beholdeth her self, he goeth bold and vnfearefull. Lykewyse there is great boldnesse in a Cocke, in so much that Philosophers say that the Lyon is astonied when he seeth him. And therefore they say, if any man beate any thing of his, he goeth boldly.

And generallye euerye Beaste, whych hath boldnes exterminate by Nature or chaunce, Si ex constructur huiusmodi, it geueth to it boldnes. Lykewyse if it

of the world:

be a barrayne Beast by nature, or
by some accident followed to it,
that it mooueth some to barayne
nes. And therefore Philosophers
haue witten that the Duyle, for
as much as he is bitterly barayne
of hys proprietye, and whosoouer
it bee, in both men and women
barrayne, when some part of hys
is sociate to women. And lyke
woyle doth hee that was borne be-
fore the naturall tyme, and a ge-
ned may, because barraynes is
grafted in all these, and they are
lyke to a man in this, which doth
associate to him selfe these in-
warde thynges. Lyke woyle they
whych wol moue loue, looke what
Beast loueth moste greatlye, and
specially in that house in whiche
it is moste bred by in loue,
because there is than greater
strength

Of the maruels

Strength in it, in mouyng to loue,
they taken parte of the Beaste, in
whiche carnal appetite is stronger,
as are the hart, the Bones, and the
mother of matrice.

And because the Swallows fe-
meth greatly, as Philosophers say
therefore they chuse her greatly to
byre by loue.

Like wile the Dove & the Spar-
row are holden to be of this kinde,
specially when they are delited in
loue, or carnall appetite, for than
they plouoke and bring in loue
without resistance.

Lyke wile when they will make
a man to be a blabber, or of much
speeche, they put in the to hym a
part of a Dogs tongue or hart, but
when they will make a man elo-
quent or delicedable, they affoci-
ate to hym a Nightingale. And to
speak

of the world.

Speake vniuersallye, whatsoeuer
vertue or naturall proprietie they
see in any naturall thing after an
excesse, they thought to make like
to moue or incline any thing dys-
posed to that same. For they
know surely that it myght more
helpe than hurt, in so much as it
hath grasseed in it of their nature:
And al vertue moueth to such as
it is, according to the power of it.
And so must thou vnderstande it
to be in marueylous thynges, of
whych thou shalt nowe heare.
And thys is said to introduce thy
mynde.

The author of Libri regimenti
saith that there be certain things
manifest to the senses, in whych
we know no reason. And certayn
be manifest by reason, in whych
we perceiue *Nullum sensum, nec*

H. I.

ensa

Of the maruels

Senſationem. And in the fyrſt
kynde of thynges we muſt beleue
no man, but experience and rea-
ſon is to be proued by experience
not to be denyed. And in the ſe-
cond kynde of thynges feeling is
not to be looked for, becauſe it
may not be felt. Therefore certain
thynges muſt be beleued by one-
ly experience, wythout reaſon, for
they be hyd from men.

Certayne are to be beleued by
onely reaſon, bycauſe they lacke
ſences. For although we knowe
not a manifeſt reaſon wherefore
the Lode ſtone draweth to it ſelf,
notwithſtandyng experience doth
manifeſt it ſo that no man maye
deny it. And like as this is mar-
ueylous which onely experience
doth certify, ſo ſhould a man ſuſe-
poſe in other thynges. And hee
ſhould

of the world.

Should not deny any marueilous thing, although he hath no reaso, but he ought to proue by experiance, for the cause of marueilous thynges are byd, and of so diuers causes goyng befoze, that mans vnderstanding after Plato maye not apprehend them.

Therefore the Lode stone draweth yron to it, and a certayn other stone draweth glasse. So marueylous thynges are declared of Philosophers to bee in thynges by experiance, which no ma ought to Denye. And that is not proued after the fashion of Philosophers which founde that, for the Philosophers sai that the Male is a tree, and it hath the Male & the female, therefore whē the female is nigh the Male, thou seest that the female bowes down to

Of the maruels

the Male, and the leafe and brach
ches of it are made so softe, and
boweth downe to the Male.

Therefore when they see that,
they bynde ropes from the Male
to the Female. *Reddit ergo erecta
super se ipsam quasi adempta sic
Masculo per continuationem fun-
nis virtutem Masculi.* Notwith
standing many of the ancient au-
thors haue shewed marueylous
things, receiued now of the com-
mon people and taken for a truth
Therefore I shal shew to thee cer-
tain things, that thou maiest sta-
blish thy mynde vpon them, and
so knowe it for a certayne truth,
whych reason cannot stablish by
feeling, because the foresayd help
in them. And therefore it is, that
the sonne of Messias sayde in the
booke of the beasts: If a woman
great

of the woꝛlde.

great with Childe put on the apparell of a man, and a man put it on after befoꝛe he washe it, if hee haue the feuer quartaine, it wyll depart from him.

And it is sayde in the booke of Beastes, that the Lybard fleeth the pruy members of a man, and in an other place it is said, si Can neum, if an old man be buryed in a Doue or Culuer house, or be put toher Doues or Culuers inhabit or rest, ther they ar multiplied vntill it be full of them.

And in the booke De riuia of Salene, it is sayde that the Serpent which is called Regulus in Latin, a Cockatrice in Englyshe, is somewhat white, vpon whose head there be three heeres, & whē any man seeth them he dieth. Some And whan any man or any other

Of the maruels

lyung thing heareth hys whistles
lyng, he dyeth. And euerye Beast
that eateth of it being Dead, dieth
also. Aristotle sayth, where there
is Sommer syxe monethes, and
lyke wyse Winter, there is a floud
in the whych Adders are founde,
whose propertie is that they ne-
uer see them selues, but they dye,
and when they be dead they hurt
not. But Aristotle put craftelye
in the mynde of Alexander, that
he should take a great glasse, and
walke with it toward them, and
whē they dyd behold them selues
in the glasse, they dyed. This
saying of Aristotle was not belie-
ued of some men. For Auicenna sayd against A-
ristotle, if any man did see it, he
dyed, wherefore there is no truth
in hys speeche. They sayd also,
if any

of the worlde.

If anye man woulde take of the mylke of a woman gyuinge suche to her owne Daughter, of tweo yeare olde, and let it bre put in a glasse vessel. or hanged vp in a Doue or Culuer house wher they go in and out. Dours theyll abide and be multiplied ther, untill they be innumerable. They say further, when the mouth of a dease man is put vpon him which complaineth of his belly, hys belly is healed.

Alexander sayth, when anye thing is taken out of the navel of an Infant which cometh forth, if it be cut and put vnder the stone of a ring of syluer or golde, than the passion or grieffe of the colicke cometh not in any wyse to hym that beareth it.

Aspouer Salen sayth, wher the
D. liii. Icauca

Of the maruels

leaves of Sorrell be eaten, they
louse the belly. And when the
seede of it is Dronken, it louseth
the belly. And it is sayd that the
roote of Sorrel hanged vpon him
that hath the Swine pockes, it hel
peth him.

And Philosophers saye, when
thou wilt that a Beast returne to
his lodging, anoynt his forehead
wyth Sepe Squilla, and it wil re-
turne.

And Ariskotle saith in the booke
of the Beastes: If any man put
Lough ware vpon the hoznes
of a Cowes calfe, it wyl go wyth
him wheresoever he wyl without
labour. And if anye man anoint
the hozne of Syne with ware and
Oyle, or pitch, the payne of their
feete goeth away.

And if anye shall anoynte the
tonges

of the world.

stones of Oxen with any salow,
they wyll neyther taste nor eate
meate. but they wyll die for hun-
ger. except it be wiped away with
salt and vineger.

And if any man annoynt the ne-
ther parts of a Cock with oyle, he
neither can nor wil treade a Hen.

If thou desyre that a Cocke
crowe not, annoynt his heade and
foreheade with oyle.

It is said in the booke of Arch-
genis, quando camilla of the Hare
is hanged vpon him that suffreth
the collicke, it profiteth hym.

Aristotle saith the Emeraude
goeth away from him which syt-
teth vpon a skyn of a Lyon.

If the doung of an Hare be
broken vnto poulder and cast a
broad vpon a place of Emotes,
or Pismeres, then the Pismeres

H. v,

leauē

**Of the maruels
leawe their place.**

Philosophers say, if the heade
of a Goate be hanged vpon hym
whych hath the Swyne pokes,
hee is healed by it. If thou wilt
that a woman be not vicinate, nor
desire men, take the priuy mem-
bers of a Woolfe, and the heeres
which do grow on the cheekes or
eye briges of him, and the heeres
which bee vnder hys brarde, and
burne it al, and geue it to her in a
drinke when she knoweth not, and
shee shall desyre no other man.
They say also when a woman de-
sireth not her husbände, then let
her husband take a litle of the ta-
low of a bucke Goate, meane be-
twene litle and great, and let him
anoynt hys priuy membre wyth
it, and do the acte of generation,
shee shall loue hym, and shall not
do

of the world.

Doe the Acte of generation after-
ward with any.

¶ And they saye that when the
Snaille is poysoned, it eateth the
herbe called Organy, and is hea-
led, and therefore they know that
the herbe called Organy, hath ly-
en vnder poyson. It is also sayde
when the Wesel is poysoned of a
Serpent, it eateth Rew, & they
know by this that Rew is contra-
ry to the venime of Serpentes.

¶ Let a House be put vnder the
pricking of Scorpions, and it de-
liuereth a man, because he is con-
trary and feareth him not.

¶ Philosophers haue inuented,
that if any woman is barrenne,
when there is put to her a thing
that maketh a woman barayne,
that woman is not barrenne, but
fruitfull and contrarywise.

Of the maruels

It is said that when a sponge is cast in wyne mixed wyth water, and after crushed forth and strayned and wynged, the water cometh forth of it, and the wyne remaineth, if it be not mixed, nothing cometh forth.

Taberences sayth if a Stone be hanged vpon a Sponge on the necke of a chylde which cougheth with a vehement or great cough, hys cough is mitigated and restrained. And when it is put on the heade of an Ase, or into hys fundament, Scarabeus, that is a flye wyth a blacke shell, that breedeth in cowhardes and is black, called a Beetle, cutteth him, and he turneth butyll it be drawen from him.

It is sayd also, that if any stone be bounden to the taile of an asse,
be

of the world.

he wyll not bray nor roare.

If the heeres of an Ass be taken, whych are nyghe hys priuie members, and be geuen to anye man broken in with any kinde of wyne in a drinke, he beginneth a none to fart. Likewise if any mā taketh the egges of Pylueres, & breaketh them, and casteth them into water, and geue them to any man in a drinke, he ceaseth not a none to fart, they do likewise with wyne.

And it is sayde, if thou wylte make a rying of a rodde of a freshe myrre tree, and put it on thy rying synger, it mittigateth or extyngteth the impostume vnder the arme holes.

In the booke of Aristotle it is sayd, that the roote of white Henbane, when it is hanged vppon a
man

Of the martels

man hauing the colicke, it is profitable to him. When Saltpetre is put in a vessel, and vinegar boyled on it, it wyll boyle or seeth myghtely without fire.

It is sayd also in the booke of Hermes, when Leche seede is casten vpon vinegar, the egernes or sournes of it goeth away.

Belbinus saith, when thou takest the white of an egge and Allum, and anoyntest a cloth wyth it, and washest it of wyth water of the sea, beyng dry it letteth the fyre to burne.

Another sayde, when red Arsenicum and Allum are taken and broken and conected, or made wyth the iuyce of the herbe called Houslyke, and the Gall of a Bull, and a man anoynteth hys handes with it, and after taketh
boate

of the world.

hoate yron, it burneth not them.
Lye wyse if there bee taken Ex-
magne and alume Zamenti, and
strong vineger, and great Malo-
wes or holpe Hocke, if thou braye
them well together, and anoynt
thy handes therewith, syze hurt-
teth them not.

¶ When thou wyste that they
whyche bee in a Pallace seeme
wthout heades, take smert brim-
stone wyth oyle, and put it in a
lampe and make lyght wyth it,
and put it in the myddest of men,
and thou shalt see a marueylous
thyng.

Belbinus sayth againe, he that
shal put an herbe called Durflam
vpon his bed, shal not see dreame
nor vision vtterly.

¶ Aristotle sayth, that Hares
when they smell the smoke of a
lampe

Of the maruels

lampe put out, they byng forth
their birth before they be perfit, &
likewyse this chaunceth to certayn
women with childe.

Aristotle saide, that if any man
causeth by hys wyf a Camell to
doe the acte of generation wyth
hys owne mother, if he perceyue
it before, he wyl not leaue pursu-
ing the man butyll hee kyll hym.
And if one cause also by hys wyf
an Horse to leape hys owne mo-
ther, and hee knowe it before, hee
will kyl him selfe, and them that
prouoked him to that.

And Philosophers say, if thou
drowne flies in the water, and
they be dead, if they be buryed in
ashes they ryl by agayne. And
when thou drownest Sounber, if
dieth, and let viniger be Dropped
Downe lyke Dewe vppon it, it is
quicke

of the world.

quickeneth. And when thou burrest
the flye called a Beetle amonge
Wormes, it dyeth: if thou bury it in
Dung, it quickeneth.

Philosophers saye, that when
the feathers of Eagles bee put
with the feathers of other fowles,
they burne and moyle by them: for
as hee ouercometh in bys lyfe
all Birdes, and rareth ouer them,
so the feathers of Eagles at dead
lye to all feathers.

Philosophers saye, if
the skyn of a Sheepe be put in a
ny place with the skyn of Adib, it
groweth and consumeth it. And
hee that putteth on hym cloth of
the wool of a Sheepe which hath
eaten Adib, itching ceaseth not
from him: vntill he put it of.

If thou perfume an house or
place wyth the linges or lyghtes

Of the miracles

of an Asse, thou chengest it from
vnto Serpēt & Scorpion. And
of this Philoſophers know that
it is good againſt poyſon.
Charleſes ſaith, if the tong
of the Lapwing be black. Bloues
be hanged vpon a wall, Obliuio
remembred it euen in memorie of all
miracles.
And this ſayde in the booke of
Ciropaſta. If a woman haue no
delectation wth her hufbande,
take the marrow of a Wolfe, of
his leaſte foote and beare it, and
ſhee wyl loue no man but hym.
And it is ſayde, when the leaſte
hop of haunch of a male Ostrige
is taken and boyled or ſeethed
wth Oyle, and after the begyn
ning of grounde of heeres be
ſprinkled wth it, they grow neuer
agayne.

Architas sayde, if the hart of a Serpent bee taken when hee lyueth, and be hanged vpon a man being sicke of the feuer quartaine, it plucketh it vttely awaye. And the Adders Chyn when it is strait bounded vpon the ankle of a woman, it hasteth the byrth, but after the byrth it must be remoued awaye anon.

The teeth of all Serpentes when thou pluckest them forth by the rootes, as long as the Serpent lyueth, if they be hanged vpon a man sicke of the feuer quartaine, they take awaye the feuer quartaine from hym, and if the Serpent be hanged vpon a tooth aching, it profiteth. And if a Serpent meete with a woman with child, she bringeth forth her child before it be perfect.

Of the miracles

Which her when she trauaileth of
childe, it halseth her byrth.

And they say, if thou wylt take
the eye toothe of the Beast called
Crocodilus in Latine, in English
a Crocodile; out of the vppermore
palate of the leaste syde of hys
mouth, and hang it on a man be-
yng sycke of the feuers, it healeth
hym, and the feuers wyl not re-
turne agayne to hym. And they
haue sayde that the Lyon is a
frayde of a white Coker, and als
is that hee feareth the fyre. Hee
that is anoynted wyth the talow
of the raynes of the Lyon, fea-
reth not to go amongst beastes,
And all beastes are afrayde of the
Lyon. He that anoynteth his bo-
dy with Hares dung, Wolves be
afraid of him.

Et si tritum assensum est in unum
and

of the woole.

And be mixed with milke, if a fly
fall upon it, it dieth not.

¶ If thou wilt take the right
foote of a Snayle, and hang it
vpon the right foote of a diseased
man with the goute, it profiteth
it. Lyke wise if thou hang vpon the
left foote of a Snayle to the left
foote diseased with the goute, it
helpeth also. And so the hand of
it is profitable to the hande, and
the finger to the finger.

And if a fyre be kyndled before
a man that is burthen of greene
wood of fyg trees, his stones will
make a noyse of bounding.

It is also sayde in the booke of
Hermes, when both the eyes of
the Beate be bounden in a linnen
cloth, vpon *Sinitrum adiutorium*
they put awaye the feuer quartan.
And it is said, if the woole

Of the meruels

See a man, and the man see not
him, the man is a Coward and fea-
retch, and is boaste. And therefore
if anye man beareth the eye of a
Woolfe, it helpeth to victorie, to
boldnes, vanquishing and feare
of his aduersarie.

It is also said if a ring be made
of the whyte houses of an Ake, &
he that hath the falling sycknesse
putteth it on, suffreth not the fal-
ling sicknes.

They say moze, when thou wilt
that flies come not nye thy house
then put Condiuin & Oppinin
in whyte lynne, & after make thy
house white wyth it, than flies
shal in no wyse enter.

When thou wilt that thy wyfe
or wenche beue to thee all that
she hath done, take the hart of a
Dowse, and the heade of a frog,
and

of the world.

and dye them both, & beay them
vnto powder, and lay them vpon
the brest of her sleeping, and see
that she w to thee all that she hath
done, but when she shall wake,
wipe it away from her brest, that
it be not lifted by.

Further they say, if anye man
put a Diamonde vnder the head
of a woman sleeping, she maye
feeleth if she be an aduouterer,
so; if it be so, she leaseth backe out
of the bed afrayde, and if not she
embraceth her husband with great
loue.

Moreover they saye, that an
Ouse skyn when it is hanged vpon
on Chyldren, it letteth them to be
afrayde.

Aechitas sayth, if the ware of
the left eare of a Dog be taken
and be hanged vpon anye creature

Of the virtues

In the fevers that come by course
of tytes, it is very profitable,
and specially to the fever Quare
gaine.

¶ And Philophrus saie, that
some kinde of Anguier which ne-
uer had sycknesse is profitable to
euery sycknesse, and hee that had
neuer paine, helpeth and healeth
a man from it.

¶ When the house is perfumed
with the leaste house of a Mole,
flies remaine not in it.

¶ And if the hart, eye, or brayne
of a Lapwying or blacke Blouce
be hanged vpon a mans necke, it
is profitable agaynste forgetful-
nesse, and harpeth mans vnder-
standing.

¶ If a woman may not conceiue,
take an Harts borne turned into
pouder, and let it be mixed with
a Cowes

A Colts gal, let a woman krep
it about her, and let her do the act
of generation, and she shall conceiue
anoone.

A grosse and Rife herte of a
Hares tayle put by poore doore,
suffereth not zanzais to enter.

The toothe of a folk or Colt of
one yeare old, put in the neck of a
childe, maketh his teeth to breede
without paine.

The tooth of a Hare put by
on the head of a man, being mad,
delyucteth hynt anone from hys
furye.

If a woman may not conceiue,
let Hares milke be geuen to her
not knowing. & let her doe the act
of generation in that houre, and
she shall conceiue anoone.

The house of an Horse perfu-
med in a house, directly a waye
I. v. Hyle.

Of the maruels

Wyle. The same chaunceth also by the house of a **Mulle.**

That al the hote water come forth of a caldron. Take oz blanch that is **Terra francisca** wylly pytcheast in water, and it shall come forth all. That fyre maye come out of water, take the shell of an egge, and put it in quycke bymstone and lyne, and cutt the hole, and put it into water, and it wyll kyndle.

It is sayde, if the herbe **Campere** be put vpon water, it is kindled and burneth in the water.

That thou may take **Byrdes** with thy handes, take any corne very well steeped in the dregs of wyne, & in the iuyce of **Hemlocke** & call it to the birdes, every **Byrd** that tasteth of it is made **drunken**, and looseth her strength.

Cher

of the world.

They say that if any man be accepted wyth the mylke of an Ase, all the flies in the house will gather to hym.

To wyte letters or bylles, whiche bee not readde but in the nyght. Take the gall of a Snaille or milke of a Sow, and put it to the eye or with water of a worme Wyning late.

If ye myngle together manye whytes of Hens egges, a month after they are made glasse, and as hard as a Stone, and of this being after this fashion is made a Sophisticall precious Stone which is called Topasius, if it bee consoynded befoze wyth Saffron or red earth.

Lykewise if the some whych is found about the stonnes of a Hart or Horse, or Ase, beyng weery, be

MAKED

Of the marvels

mixed wyth wyne, and the wyne
be geuen to any man to drynke, he
shal abhorre wyne for a month.

And if any man shall haue ma-
nye Cyles in a wyne vessell, and
they bee suffered to drye in it, if a-
ny man drynke of it, hee shall ab-
horre wyne for a yeare, and perad-
uenture euer moze.

And it is sayde, if a rope be tak-
en, wyth whych a Thiefe is or
hath bene hanged vp wyth, and a
litle chaffe, which a whirlewinde
lifted vp in the ayre, and let them
be put in a pot, and set among o-
ther pots, that pot shall breake at
the other pots.

Also take thou a litle of the a-
foresaid rope, and put it on the in-
strument wyth which the breade
is put in the ouen, when hee that
should put it in the Ouen should
put

of the world.

put it in, hee shall not be able to
put it in, but it shall leape out.

That men may seeme with
out heades.

Take an Adders skyn, and
Suri pigmentum, & greeke
pitch of Neuponticum, and
the waire of newe Bees, & the fat
or greace of an Ass, and breake
them all, & put them in a dull see-
thing pot ful of water, and make
it to seeth at a slow fire, and after
let it waire cold, and make a taper
and euery man that shall see light
of it, shall seeme headlesse.

That men may seeme to haue
the bylage or countenaunce of a
Dogge. Take the fat out of the
eare of a Dog, and anoynt wyth
it a litle new silke, put it in a new
lampe

Of the maruels

lamps of greene glasse, and put
the lampe among men, and they
shall see the visage of a Dog.

That men may seeme to
haue thre heades.

Take the beere of a dead Ass,
and make a rope and dye it, and
take the marow of the principall
bone of hys ryght shoulder, and
mixe it with byrgin waxe, and a-
noynt the cord, and put it vpo the
thre holds of the house, they that
come into the house shall seeme to
haue thre heades, and they that
be in the house shall seeme Asses
to them that enter in.

If thou wilt that a mans head
seeme an Ass head. Take vp of
the coueryng of an Ass, & anoynt
the man on his head.

If thou wilt that a chickyn, or
other thing leape in the dish.

Take

of the world.

Take quick silver and the powder of Calamite, and put it in a bottel of glasse well spotted, and put it within a boate thynge. For seying quicke syluer is hote, it moueth it selfe, & maketh it to leape or Dance.

If thou wilt see that other men cannot see.

Take of the gall of a male Calf, and the fat of an Hen all whyte, and mixe them together, & anoint thy eyes, and thou shalt see that others cannot see.

If thou wilt vnderstand the voyces of byrdes.

Associate wyth thee thow felle lowes in the xxviii. day of October, and go into a certayne wood wyth Dogs as to hunt, and cary home wyth thee that beast which thou

Of the mirrours

that thou shalt finde first, and prepare
it with the hart of a foxe, & thou
shalt understand among the voyces
of byrdes or brastes: And if thou
wylt that any other like wyse vnder-
stand, kille hye, and hee shall
vnderstand.

¶ If thou wilt loose hended,

Go into the woode, and looke
where the pye hath hit nest with
her byrdes, and when thou shalt
be there, climb vp the tree, and
spyde out the hole of it where
soeuer thou wylt: For when she
seeth thee, she goeth for a certayn
herbe which she wylt put to the
bynding, and it is broken anon, &
that she be fast to the ground
vpon the rock which thou should
haue put vnder the tree, and be
thou present and take it.

¶ In the nest of the Lapping or
blacke

of the world.

blacke Blouer, there is a certaine
Stone whych is of diuers colours,
beare it with thee, and thou shalt
be inuisible.

That a man may be alwaies
as a gelded man.

Take of the woyme which shi-
neth in Sommer, and geue it to
him to drinke.

That a woman may confesse
what she hath done.

Take a water frogge quicke,
and take away her tong, and put
it againe into the water, and put
the toung vnto a part of the hart
of the woman sleepyng, whiche
when she is asked, she shall say the
trouth.

If thou wilt put anye man
in feare in his sleepe.

Put vnder his head the skyn of
an Ape.

Of the martels

If thou wylt take a Hole, put
in his hole an Onion or a Lecke,
or Oyle, and he wyl come soone
forth without strength.

A Serpent will not come nygh
Garlick, and a Dog tasteth not a
ny thing dipped with Garlick, al-
though he be hungry.

A perfuming by which every
man shall see to other that bes
in the house, in the forme of Ele-
phantes and great Horses.

Take a Spice whych is called
Alchacengi, braye it and myxe it
with a litle fat of a Dolphin fish,
and make thereof graynes as be
of Pomecitron . After perfume
some of them vnder a syze of cowes
dung whych is milked . And let
not a place bee in the house from
whych smoke may come forth, but
let it and the mylke be vnder the
earth

of the world.

earth within, and all which be in
the lodgyng shall seeme as they
were great men in the Wape of
Horses and Elephantes, and it
is a very marueilous thyng.

¶ Another perfuming, whyche
whan thou makest, thou seest out
wardlye greene men, and men of
many Wapes & infinite marueils
whych are not discerned for theyr
multitude.

Take Timar, that is Vermil-
lion, and the stone Lazulus, and
Penyroyall of the Mountaynes,
and beate it al to poulber, and sift
it and then mixe it with the fat of
a Dolphin fish, horse or Elephat
make then grayues or cornes af-
ter the fashion of Kyle, and dye
them in a shadowe. Perfume it
whan thou wylt, and it shall bee
done that is sayd.

℞.ii.

¶

Of the morpels

C I perfume to see in our sleepe
what thyng is to come. of
good and euyl.

Take the bloude of an Ase congeled, and the fat Lupi cerini and
sweete insence oz gumme called
Stozax, and also Styzax, gather
it altogether by equall weightes,
and let them be mixed, a graynes
oz coynes bee made thereof, and
let the house be perfumed wyth
them, and thou shalt see hym in
thy sleepe that shall be to thee all
thynges.

C A maner of making a matche
of a candel oz candel wake, which
whan thou shalt kyndle, thou
shalt see men in what shape so e-
uer thou wilt.

Take the eyes of a Wyck Owle
the eyes of a fishe which is called
Yffures, and the eyes of a fysh
which

of the wo:ldē.

Whiche is called Libinittis, and
the gall of Wotres, breake them
with thy handes, and mixe them
together, and put them in a vessel
of glasse, then when thou wyll
work it, take the fat of any beast
thou wilt, that this may be made
in the shape of it. melt it and mixe
it perfectly wth that medicine,
and anoynt the matche of candle
wike whatsoeuer thou wilt with
it. After kyndle it in the mydd of
the house, and the men that be
in the shape of that beast whose
fat thou didst take.

In other matche of a candle of
a candle wike, that men may ap-
peare in the shape of Angels.

Take the eyes of a fish, and the
eyes of flos, that is of a breaker
of bones, and breake them with
thy handes, and make them soft.

Of the maruels

and put them in a vessell of glasse
xii. dayes. After put some oyle in
them, and lyghten it in a greene
lampe, & put it befoze men whych
be in the house, they shal see them
selues in the shape of Angels by
the light of the fire.

¶ An other match or tyeke of a
candle, making men to appeare
with blacke faces.

¶ Take a blacke lampe, and pour
in it Oyle of the Elder or Alder
tree, or quicke syluer, and poure
in the Oyle or quick syluer, and a
part of the blond of them that be
in letting bloude, and put in that
bloud Oyle of the Elder or Alder
tree (some say of the Bur tree) or
quicke syluer.

¶ A marucilous lampe in which
appeareth a thing of terrible qua
ntitie, having in the hand a rodde.

Oris

Oris

and

of the worlde.

And search a man.

Take a greene frog, and cut of the head of it vpon a grene cloth, make it wete with the Oyle of a Birtree or Eldertree, and put in the wike & lighte it in a greene lampe, then shalt thou see a black man standyng, betweene whose handes there shalbe a lampe, and a merueilous thing.

¶ In other wike, which whan it is kindled & water poured on it waxeth strong, and when the oyle is put in, it is put out.

Take lyme whych water hath not touched, and put it wyth the weight equall to it of waxe & the halfe of it of the oyle of bauline, & Sapa citrina, with equal to it of Hyminstone, and make a webe of it, & let it drop downe like Dew vpon the water, and it shal be kyndled.

℞. iiii.

and

Of the maruels
and drop downe oyle vpon it and
it shall be put out.

¶ Another weke, which when it
is kindled, all thynges seeme
white and of syluer.

Take a Lizarde and cut away
the tayl of it, and take that which
commeth out, for it is lyke quicke
syluer. After take a weke & make
it weke wyth oyle, and put it in a
new lamine and kindle it, and the
house shall seeme bright & white,
as gilted with syluer.

¶ A marueylous operation of a
Lampe, which if anye man shall
hold, he ceaseth not to fart, vntill
he shall leaue it.

Take the bloude of a Snake,
dye it by in a linnen clothe, and
make of it a weke, and lyghten it
in a Lampe, geue it to anye man
thou wilt, and say lyghten thys,
he

of the world.

he shall not cease to fast, vntyl he let it depart, and it is a marueylous thyng.

C Take weke which when it is lyghtned, women cease not to daunce and be glad, and to playe as they were mad for great ioy.

Take the bloud of an Hare, and the bloude of a certayne fowle which is called Sollon, and it is lyke a Turtle Dooue, and of the bloud of the Turtle male, equall to the halfe of it. Then put in it a weke, and lighten it in the mydd of the house, in which are syngers and wenches, and a marueylous thing shalbe proued.

C If thou wylt make that Lye may appeare to runne abrode in a mans bedde that he maye not sleepe, then cast in hys bedde the weyght of an vnce or half vnce of

℞. b.

℞. c.

Of the martels

Stakengi, & if thou shalt make
Dilos Bituris, thereof shall be
made a wicke, which when it is
lightened euery speke man seyth
other by the beheincye of the
Cicanes, and minishing of extenu-
ation.

¶ If thou wilt that thou seme
all inflamed or set on fyre fro thy
head vnto thy feete & not be hurt

Take white great Malowes,
or holy Hocks, myce them wyth
the whyte of egges, after anoyne
thy body with it, and let it be vntil
it be dried vp: and after anoint
thee wyth allum, and after ward
cast on it smal byrnstone beater
vnto pouder, for the fyre is infla-
med on it, and hurteth not, and if
thou do thus on the palme of thy
hand, thou shalt be able to holde
the fyre without hurt.

of the world.

If thou wylt that a thyng bee
casten in the fyre and not burne.

Take one part of glebe of fish,
and an equal quantitie to it of al-
lume, let it be perfectly mixed, and
and let vinegar bee poured vpon
it let whatsoeuer thing thou wilt
be conected wth it, cast it in the
fyre, anoynt thee wth this noyme-
ment and it shal not be burned.

If thou wylt make a counters-
saite, that is an Image of other
thyng, and when it is put in the
water it is kyndled, and if thou
shalt drake it out, it shall bee put
out of quenched.

Take Lyme not quenched, and
mixe it perfectly wth a litle waxe,
and the oyle of Sclannin & naps-
ta, that is white earth and byme-
stone, and make of it an Image,
and when thou shalt put it in wa-
ter.

Of the marvels
for the eye shall be handled.

If thou wilt make that when
thou openest thy handes upon a
lampe, the light of it is put out, &
when thou closest them upon it,
it kindleth, and it ceaseth not to
do that.

Take a spice whiche is called
Squama, after bray it, and make
it with water of Camphere, and
anoynt thy handes with it, after
open them in the mouth of the
lampe, the syght of it shall be put
out, and close them, and it shall be
kindled agayne.

If thou wilt see a thing draw
ned, or see deepe in the water in
the nyght, and that it shall not be
more hid to thee then in the day,
and reade booke in a darcke
nyght.

Anoynt thy face with the blond
of

of the world.

of the Keremouse or Backe, and
it shalbe done that I say. If thou
wilt make any thyng whyte, per-
fume it with brimstone.

If thou wilt kyl soone a Ser-
pent, take as much as thou wilt
of an herb called Rotunda Aristo-
logia, Smerwort, or meke galin-
gale, and braye it well, and take a
frog of the wood of feld, & braye
it wel, and mixe it with Aristolo-
gia, and put it with some ynke, &
wryte with it in paper or in any o-
ther thing which thou louest bet-
ter, and cast it to Serpentes.

If thou wilt beare fire in
thy hand that it maye
not hurt thee.

Take Lime dissolved wyth hot
water of Beanes, and a litle Ma-
grécules, and a litle of great ma-
lowes or holys Hocks, and mixe
it well

Of the martels

It well with it: after anoynte the
palme of thy hand with it, and let
it bee dryed, put in it fyze, and it
shall not hurt.

Philosophers say that such lime
burneth not in the fire: and gleebe
of fish saueth from fire, and vn-
pleasant alluin, and the bloude of
the beast called Salamãdza, and
the smoke of an Ouen or caldron.
Therefore when anoyntment is
made of all these or of certayne of
them, the fyze hurteth not. The
white of an Egge, and great ma-
lowes or holy Horke haue vertue
in this matter.

Take weke which when it is ligh-
tened in the house, thou shalt see
greene thyngs flying as sparowes
and other byrdes.

Take a new cloth and put in it
the braines of a byrd, and the fea-
thers

of the world.

Thers of her tayl, and lap them in
and make a wicke of theyn, and
put it in a new grene lampe, kin-
dle it in the house wyth the Oyle
of the Oliue, & the thinges which
shal be made very greene, and it
shal seeme that greene and black
Fowles do flye.

If thou wylt make a candle
oz wicke to be waked, and
walke when it is ligh-
tened.

Take the skin of a Woolfe, and
the skyn of a Dogge, and make of
them both a wicke, and kyndle it
with the oyle of Oliue, and it shal
be moued soone.

When thou wilt lighten a lan-
tern, for which he shal seate great-
ly that seeyth it.

Take a new white linnen cloth,
and

Of the maruels

and make of it a welke, and put
in the holownes of it a skyn of a
Serpent and great salt, and fyll
it with Oyle Olyne, and geue it
to anye man that thou wylt, as
soone as he shall kyndle it, he shall
tremble and feare greatly.

E. A marueylous experience,
whiche maketh men to go into the
fyr without hurt, or to beare fire
or red hoate yron in theyr hande
without hurt.

Take the iuyce of Bismalua,
and the white of an egge, and the
seede of an herbe called *Ballium*
also *Dulcarias herba*, and break
it vnto poulder, and make a con-
fection, and myxe the iuyce of ra-
dis with the whyte of the egge.
Anoynt thy bodye or hand wyth
this confection, & let it bee Dried.
After

of the world.

and after anoynt it agayne, after
that thou maiest suffer boldly the
fye wythout hurt. But if thou
wylste that the thyng anoynted
seeme to burne, scatter vppon it
quicke brimstone well beaten in
to poulder, and it shall seme to be
burned when the brimstone shall
be kyndled, and it shall not hurt
hym. If thou shalt blowe the
herbe called Colophonias Greke,
pytch beaten very small vpon the
flame of the candle whych a man
holdeth in his hande, it augmen-
teth marueylously the fye, & lif-
teth vp the flame vnto the house
rouse. That thou maye beare
fye vnhurt, let lyme be dissolved
with hoate water of beanes, and
put thereto a lyttle red earth of
Mittua, after put to a litle great
Wallopes o: holye Hocke, wyth

L. i.

whych

Of the maruels

whych conioyned or myxed together, anoynte the palme of thy hande, and let it drye vp, and so mayest thou beate anye fyre without hurt.

Thou mayest make burnyng water after this fashion.

Take blacke, thicke and mighty and olde wyne, and in one quart of it thou shalt temper a lyttle quick Lyme and Brimstone beaten into poulder verye small, and lees of good wyne and common salt. whyte and grosse, after thou shalt put it in a Gourd well clayed, and Desuper posito alembico, thou shalt desyll burnynge water, whych thou shoulde keepe in a glasse.

Thou mayest make a Greke fire after this fashion.

Take quycke Bzymstone, lees
of

of the worlde.

of wyne. Sarcecliam picolam,
Sodden salt, oyle of Stone, and com-
mon oyle, make them seeth well,
and yf any thyng be put in it, it
is kyndled whether it bee tree or
yron, and is not put out but by
pisse, bynegret or saude.

CIf thou wylit that euery thing
cease to be marueled. Looke the
sufficient causes of doynge, and
also of sufferynge for if thou loke
bothe thou shalt not meruayle,
for thou shalt see that ther is so
great aptenes in one sufficiencye
of another, that it maketh thee
not to meruale, for whan thou
seest that cold water kyndled the
fyre, and puttef it not oute, yf
thou shoulde behold the doynge
cause, thou woulde meruayl al-
wayes what were the efficiente
cause conuenient to thys thynge,

L.ii.

but

Of the maruels

but whan thou lokest to the matter of that effecte, that is because it is lyne and byrystone, whyche are very inflammable, so that a very litle thyng flammeth them, thou seest that there is nothyng to be meruayled.

¶ Lyke wyse it is a meruayle that a thyng is burned by fyre. whan one of the causes is beholden onely: But whan the nature of the sufferer. or weaknes of the doer is looked on, ther is no maruayle.

¶ If thou wilt make a Carbundele stone, or a thyng shynyng in the night.

Take very manye of the lyttle Beastes shynyng by nyghte, and put them beaten small in a bottell of glasse, and close it, and burye it in hoate Horses dung, and let

of the world.

Let it tary .xv. Dayes , afterwarde
thou shalt destyll water of them
In an alembicum , whiche thou
shalt put in a vessell of Chystal or
glasse. It geueth so great cleare-
nesse, that euery man maye reade
and write in a darke place where
it is. Some men make thys wa-
ter of the gal of a Snake, the gal
of the Weasel, of the gal of the Fe-
ret, and of a water Dog, they bu-
rye them in dung, and destyl wa-
ter out of them.

Make flying fyre af-
ter this maner.

Take one pound of Brimstone,
two pounde of coales of wyllow
or wythys , sixe pounde of stonye
Salte , these thys thynge must
be brayed verye small in a Mar-
bel stone, afterward thou mayest
put