

THE  
MAGICK  
OF  
KIRANI  
King of PERSIA,  
AND OF  
HARPOCRATION;

CONTAINING THE  
Magical and Medicinal Vertues of *Stones,*  
*Herbs, Fishes, Beasts and Birds.*

A

Work much sought for by the Learned,  
but seen by few; said to have been  
in the Vatican-Library in *Rome*; but not  
to be found there, nor in all the Famous  
Libraries of the Empire.

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Now Published and Tranlated into *English*  
from a Copy found in a private Hand.

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Printed in the Year MDC LXXXV.

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TO THE  
READER.

**A**fter diligent Search for this Book, having by happy accident met with it, and procured it for my use; since I am minded to communicate it to the Curious and Worthy, I shall give you some account of the Authors, and their Work. The Authors are *Kiranus* and *Harpocratio*. *Kiranus* was King of *Perſia*, to which Crown none but Magicians could be admitted; and of which Kingdom the famous *Zoroaſtres* the firſt Magician, was. This work of his had been for many Ages turned out of the *Perſian* into the *Syriack*, *Arabick*, and moſt Eastern Tongues. *Harpocratio*, as the Learned are of opinion, was a *Græcian*. There were ſeveral of this Name. One of them wrote a Lexicon upon the Ten Greek Orators. *Jacobus Manſſacus* published him with Notes and a critical Diſcourſe upon

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him ; where he mentions several *Harpocrations*, and among the rest ours, as the Sequel will prove. He is at a mighty loss about one *Harpocratio*, whom *Tertullian* mentions in his Book *De Corona Militis*. *Tertullian's* Words are these ; *Liberum, eundem apud Aegyptios Ofsirin, Harpocratio industriâ hederatum argumentatur, quod hederæ natura sit cerebrum ab heluco defensare.* In English thus ; *Harpocratio does argue, that Bacchus, the same with Ofsiris among the Aegyptians, is pictured with Ivy on purpose, because it is the nature of Ivy to defend the Brain from Drunkenness.* Now *Mauffacus*, after he had confuted the Mistakes of several Commentators upon these words of *Tertullian*, who would make him to mean *Harpocratio* that wrote the *Lexicon*, comes to one Commentator, whom he thinks in the right. These are the Words of *Mauffacus*.  
“ *Jacobus Pamelius*, the last Commentator upon *Tertullian*, has taken another, and a quite  
“ new course : For he thinks that *Harpocratio*, whom *Tertullian* mentions, is the same  
“ with him, whose Manuscript Book *περὶ φυσικῶν δυνάμεων* is kept in the *Vatican*. And  
“ if we relie on his Credit, *Tertullian's* words  
“ may not unfitly be accommodated to that  
“ Author, who wrote about the Natural  
“ Virtues of things, since it belongs to Natural Philosophy to teach, that the Ivy is  
“ sacred

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“ sacred to *Bacchus*, because it defends the  
“ Brain from Drunkenness. But I am afraid  
“ small heed is to be given to these things,  
“ and that *Pamelius* speaks as an Ear rather  
“ than as an Eye-witness. For I remember I  
“ very carefully perused at *Ausburg* a Catalogue of all the Books in the *Vatican-Library*, lent me by *David Heschelius*, with  
“ other Catalogues of Libraries at *Ausburg*,  
“ *Bavaria*, *Vienna*, the *Emperor's*, *St. Mark* at  
“ *Venice*, and *St. Laurence* at *Florence*, and  
“ I met not with any thing of *Harpocratio's*  
“ but the *Lexicon*, neither when I was in the  
“ *Vatican* at *Rome*, to compare the Printed  
“ *Harpocrations* with a Manuscript that was  
“ there, could I meet with any thing besides concerning him, nor could I learn  
“ any thing from two *Grecians*, the Father  
“ and the Son, who had the care of writing  
“ out the Manuscript Books, and who have  
“ the Catalogue of that Library by heart.  
“ But I would not have *Pamelius* therefore  
“ rashly censured, nor his Opinion receded  
“ from, because perhaps, he did not, as from  
“ himself, affirm, that *Harpocratio's* Manuscript *περὶ φυσικῶν δυνάμεων*, was in the *Vatican* ; but he has been told so by some,  
“ either whose Memory or Honesty failed  
“ them, as by *Simlerus*, who first told him in  
“ his *Epitome Bibliothecæ Gesnerianæ*, that a  
A 3 “ Book

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“ Book of *Kirani* and *Harpocratio* *περι φυσικῶν δυνάμεων* was in the *Vatican* at *Rome*.  
 “ But, till all know more certainly and firmly, that *Harpocratio*’s Book *περι φυσικῶν δυνάμεων* is somewhere extant, and till it is tried, whether that Passage be in him, which is cited by *Tertullian*, it is my judgment, that the business must hang in suspense, and the Trial (as Lawyers talk) must be put off, till another day. For, to say any thing positively about the Interpretation of this place, and immediately to vouch it for Truth, would be no man’s act who remembers he is a Man: It was wittily said by a wise man of old *ἀμείβια τὸ πλεόν μέρος ἐν βροτοῖσιν*. Ignorance is in the greatest share of Mortals, which though we find consentaneous to Truth in other Cases, yet then most, when we take upon us to open and interpret some Places in the Writings of the Ancients, that are controverted, and not well understood. But the Learned *Puteans*, while this was in the Press, told me, they read in a Catalogue, which their Father had a most compleat one of all the Libraries in *Italy*, that *Harpocratio*’s Book *περι φυσικῶν δυνάμεων*, written Alphabetically, was in the Library of Cardinal *St. Angelo*, which is now fallen to his Brother Cardinal *Farnesius*. Which thing, how far  
 “ it

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“ it persuades me, that that Author does not differ much from ours, I need not declare: for the Alphabetical order, which we find he observed, what does it argue, but that he was a Lexicographer, not much unlike ours in his way of writing, though he differ in the Subject? I wish I could obtain that Treasure, that I might publish it with this of ours, we should not be so much in the Dark about this controverted place in *Tertullian*, and it would presently appear whether the Author of these two Books were the same, after which we are so solicitously inquisitive. Now that Treasure which *Maussacus* so much wisht for, I here offer to you: for it is the Book of *Kirani* and *Harpocratio*, as *Gesner*’s *Bibliotheca* cites it; and it goes Alphabetically as *Putean* says his *Harpocratio* did in the Cardinal’s Library. And as for the controverted Place in *Tertullian*, consult but the Letter *Θ*, pag. 26. of the first Book, and you may be satisfied, that *Tertullian* quoted no other *Harpocratio* but ours. Read on to pag. 28. and you have this Passage. “ *That you may be without Drunkenness, and for all favour and health; In the Stone Thyrsites engrave the Bird Thyrs, and Bacchus holding the Bird, and under the stone enclose the Root of the Herb, (meaning Ivy) and wear it, and you will*  
 “ be

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“be without Drunkenness, and will have  
“Favour with all men; and moreover you  
“will be without danger in the Palace For  
“this is a divine *Dionysack*, and weakens the  
“strength of *Bacchus*. For so sayes *Harpocra-*  
“*tion*. And that learned Father *Tertullian*  
sayes, *Harpocration* argues, that *Bacchus*, the  
same with *Osiris* among the *Ægyptians*, is pi-  
ctured with *Ivy* on purpose, because it is the Na-  
ture of *Ivy* to defend the Brain from Drunken-  
ness. So that *Harpocration's* and *Tertullian's*  
Sense are altogether the same. And this must  
be the Book which no less a Man than *Ter-*  
*tullian* quoted as an Author, and which ma-  
ny Learned Men since him have longed to  
see, but could not. And *Barthius*, another  
Learned Critick of his time, giving an ac-  
count of some *Greek* Physicians, who were  
never yet published, strangely extolls *Kirani*.  
For whereas others only transcribed one  
from another, and little is to be had from any  
one of them, that may not be found in *Hip-*  
*pocrates* and *Galen*; *Kirani* has many prodi-  
gious Virtues of things both in Medicine, and  
other Affairs, contained in the Subjects which  
he mentions. *Barthius* moreover sayes, he  
saw this curious Manuscript in the possession  
of *Henry Ellenberger*, primary Physician to  
the Court at *Magdeburg*, who may very well  
be reckoned among the greatest Physicians  
of

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of his Age. *Barthius* would by all means have  
had it published, being a Book of such infinite  
value: And the rather because it has some-  
thing of *Harpocration* in it, who is so highly  
and deservedly valued by Learned Men. And  
he reckons it to be *Tertullian's Harpocration*,  
as *Pamelius* before him imagined, and as by  
comparing the Passages in these two Authors  
we have already proved. So that it is not  
only my Opinion, but it is the Conjecture of  
*Pamelius*, who could not after his most in-  
quisitive Search and Research, meet with  
*Harpocration*; and it is the clear Judgment of  
that vastly Learned Man *Barthius*, who saw  
*Harpocration*. And I the rather mention *Bar-*  
*thius*, because this Translation is from a Co-  
py of that very Manuscript which he saw in  
*Dr. Ellenberger's* hand. Being thus far satis-  
fied of the Original Authors, our next busi-  
ness will be to enquire concerning the Tran-  
slators of them. *Barthius* conjectures that the  
Translation out of the *Agarene*, or *Arabick*  
Language into the *Greek*, was the Work of  
a Monk of *Constantinople*, in the time of *Ma-*  
*nuel* or *Emanuel Comnenus*, the Son of *Calojo-*  
*annes*; the Conclusion of whose Life and  
Empire was foretold them both in two *Greek*  
Oracles. The Father's in this; ὦ πῶς γενήσῃ  
βρῶμα δειῶν κροτάων! i. e. Oh, how shalt thou  
become the Food of unlucky Crows! And  
this

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this Calojoannes died somewhere in a place called in Greek *Crows-Nest*. And the Son's in this, 'Αλλ' ὕστερον σε κερδανῆ λόγου, i. e. *Certainly the last Syllable of a Word shall gain thee*. Now (ηλ) the last Syllable (and the two last Letters) of Μαυηλ, that Emperor's Name, signifies Eight and Thirty: And he reigned so many years. Besides, Historians write, how at that time the Greek Nation was mightily addicted to Magick. And so, in all likelihood, this Greek Interpreter must be well skilled therein. The next Translation out of Greek into Latine, was made about three or four hundred years since, by one *Gerardus*, a most excellent Physitian of that time. *Tribemius* surnames him *Fulginus*; *Raphael Volaterranus*, *Suchonas*; but *Gesner* and the most call him *Cremonensis*.

This Latin Translation has been quoted by many at the second hand. But I never met with any that saw so much as a Manuscript of it, till *Barthius* (as we told you) saw it in *Dr. Ellenberger's* Hand, who kept it as a precious Jewel, and a great Rarity. He had wrote in the Book with his own Hand, *That he received this Book in Manuscript, as a singular Boon, from the most Illustrious Lady, the Lady ELEONOR, Landgraves of Hesse, descended from the Family of the Dukes of Wirtemberg, at Darmstad, Anno M.DC.IX.* This Book had

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had, about an hundred Years before that, been in the possession of one *Waltherus de VIELBEL, Præpositus S. L.* by whose Donation it belonged to *David Vielbel*, Anno M.D.XXX. After *Dr. Ellenberger's* Death, this Treasure fell to his Son *Christian William Ellenberger*, who being a Soldier, bestowed it upon a Physician, his Acquaintance and Friend. This Physician printed it privately; for neither his own, nor the Printer's, nor the place's Name is printed. But he says, he was forced to leave the University, and to retire into the Countrey, by reason of the Plague, of which the Famous *Sennertus* died, and he only took this curious Manuscript with him, and in his Retirement fitted it for the Press. It bears Date M.DC.XXXVIII. So that it seems, but a few Copies were printed, and those privately distributed; one of which with some difficulty I procured.

As for the Book, it seems to be one of that sort of Books which Men in the *AEs*, who used curious Arts, brought together, and burnt, the Price whereof being counted, was found to be fifty thousand pieces of Silver. But since such miraculous Zeal is ceased, with the rest of Miracles, this piece of Curiosity needs no more undergo Martyrdom, than Christians now need sell all, and live upon a common Stock, as they did in the Fourth of the

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the *Acts*, especially since *Tertullian*, one of the Fathers, quoted it. It contains, I confess, much Curiosity in it; but nothing to endamage Christianity, where it is so firmly settled: And if there be something that deserves the Sponge, yet all ought not therefore to be obliterated; nor must the Child be thrown away with the Bathe. But the time the Authors lived in, requires some Grains of Allowance. And those hidden specifick Vertues of things, and strange Methods in curing Diseases, may atone for the Scraps of Vanity and Superstition that are in the Book. I find, that former impolite Ages, were nevertheless very curious in Affairs of Philosophy, and in that regard surpassed our better cultivated, and more literate Age. I find also, that great Diference was given to our Authors: Infomuch that *Albertus Magnus* (who is quite spoiled by unskilful Transcribers) quotes this very Book. For in *Trinum Magicum*, p. 168. there is this Passage, *Magicalis cognitio existit in speculatione rationum, & in speculatione naturalium, secundum quod antiquis Aucthoribus examinaui & percepi, imo & egomet Albertus, ut in pluribus veritatem inveni, & veritatem suppono (eo modo) quo ab aliquo ex CHYRANDIS libro, & libro ALCHORAT (sc. eruere licuit)* Where it is plain enough, that it was first written *CYRANIDIS libro & ARPOCRA TI-*  
ONIS,

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ONIS, and by mistake so miserably depraved. But since *Albertus*, many learned Men of the Moderns have made use of *Kirani*, as *Gesner*, *Aldrovandus*, *Balduinus Ronsseus*, and others. As for Medicines, I know no Specifick mentioned by the Ancients, and very few by the Moderns, which he has not, besides many, that are to be met with no where else. But because for some Ages past, to have been a Magician, or a Wise Man, was Capital, it will be necessary to remove some Prejudices received against Magick or Wisdom, which I think cannot better be done, than by shewing what true Magick or Wisdom is, and how far is consistent with the Holy Scriptures, which seem most to condemn it. Now, Magick I take to be a skill which by a certain Power, yet not supernatural, but created, is able to do unusual things, whose Causes are beyond the common Comprehension of Men. In this Definition we exclude Miracles, as supernaturally wrought by the Finger of GOD. And by excluding from it all Diabolical Contract, we must intend no other than Magick purely natural, or the Skill of managing Nature by Art, so as to accomplish strange things. We know it was the Ambition of Knowledge that ruined our First Parents; but they had to do in that Affair with the Devil. And I make no doubt, but they had the Knowledge of Good, before they

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they tasted of the Tree of Knowledge of Good and Evil, the latter part whereof has almost obliterated the former in their posterity, though the former is that which we aim at, and which *Adam* undoubtedly had in his Innocency. For all the Learned hold him to have had an exact Knowledge of the Vertue of things before the Fall. And this Knowledge was delivered from Father to Son before the Flood, till *Seth* engraved it on pillars, and so by those Monuments, as well as by *Noah's* oral Tradition, the Post-Diluvians were instructed in the same. *Abraham* is said to have had skill in Astrology. And the Scriptures testifie, what skill in the Magick of Imagination his Grand-son *Jacob* had, from his pilled Rods, that he set before the Flocks when they conceived. *Moses* is not only accounted a Magician by Heathen Writers, but the Scriptures testifie, how he was learned in all the Witdom of the *Aegyptians*, whereof Magick was no small Share, as their Magicians working Wonder for Wonder with *Moses*, a little while, prove.

We read also of wise Charming in the Psalms, of which sort of Charming we have a Form in this Book, pag. 152. And if we should narrowly enquire into all the Books of Scripture, we might perceive, that the Authors of them were skilled in the power of Nature, as well

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as of Godliness, the former whereof, was, and is called Magick. Nay, the *Magi* of the East, were more devout in following their Star, to worship our Saviour, than all the Nation of the Jews. So that Magick (unless with *Jannes* and *Jambres*, we use it in opposition against GOD) is not only lawful, but commendable.

But whereas *Kirani* undertakes to cast out, and drive away evil Spirits by natural Means, this is but what *Tobias* in the *Apocrypha* did by the persuasion of the Angel: For he remembered the words of *Raphael*, and took coals for perfumes, and put the Heart and Liver of the Fish thereupon, and made a perfume. The which smell when the evil Spirit had smelled, he fled into the utmost parts of *Aegypt*, whom the Angel bound. The Angel likewise told *Tobias*, that as for the Gall, anoynt a Man that has Whiteness in his Eyes, and he shall be healed. And he took hold of his Father, and sprinkled of the Gall in his Fathers Eyes, saying, be of good hope my Father. And when his Eyes began to prick, he rubbed them; And the Whiteness pilled away from the corners of his Eyes, and then he saw his Son. Now *Kirani* so far explains the *Apocrypha*, as to tell us the Heart, the Liver and the Gall of what Fish it is, that does these things.

I remember, I have heard of a Physician, eminent for the cure of Lunaticks, who is said to have used suffumigations or perfumes of some-



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something in his Cures. And such you may meet with here.

You must take notice, that in the first Book in the concatenation of the Vertues of things according to the four *Elements*, the Plants are analogous to Earth, Fishes to Water, Birds to Air, and Stones to Fire. For Nature's Interpreters do ascribe miraculous Virtues to Gemms; and without doubt those efficacious and abstruse properties descend from a peculiar influence of the Stars, and a better temperament of the Elements. And is it a great Argument it is so, because in the Eastern Countries, where the Sun is hottest, the best Stones are found. And therefore *Kirani* ascribes fiery Virtues to Stones, and makes one to be under one Planet, and another under another. But it were endless to give an account of all the Rarities herein contained. Therefore with Piety and Wisdom peruse these four Books themselves. The Worth and Rarity whereof, I am afraid, has tempted some dishonest person to rob the *Vatican*, and other Libraries of them. But are now at length (maugre Envy and ill Will,) communicated to you, for your Benefit, Farewell.

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T H E  
EPISTLE DEDICATORY  
OF THE  
*OLD INTERPRETER,*

T O T H E

*Most Prudent Mr. &c. Ra. Pa.*  
*one of the meanest of the Clergy,*  
*Health.*

**I** Admire and commend the Sagacity of Your Prudence, who, tho' You be experienced in such things as are above the Nature of our Sphere, and have by Contemplation penetrated to things beyond the Seventh Heaven; yet you disdain not to look down upon the most inferiour terrene Experiments: For You requested me to translate this Physick Book out of the Greek into the Latine Tongue: a thing much more easily said than done. However, being

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obliged

*The Epistle Dedicatory*

obliged by your Charity and Bounty to me, I could not disobey your Commands. And because there are, as you know, *divers Translations out of the Agarene Tongue into the Greek*, I have industriously and faithfully followed the *Greek Book* that you gave me, in all things. Neither was I willing to pass by the very two Prologues, tho' rugged, and abstracted, as it were, from the most ancient Titles: not so much minding the Words, which are of a Barbarian Sterility, as the Sense of Utility. If therefore you find any thing altered, let it not be imputed to my Unfaithfulness or Ill-will, but to common Mistake: *For there is no man so wise, but has some Mark of Folly in him.* Yet I would have you know, that there is among the *Grecians* a certain *Book of Alexander the Great about the seven Herbs of the seven Planets*, and another that is called *Thessalus his Mystery to Hermes* (that is, *Mercury*) of the *twelve Herbs attributed to the twelve Signs*, and of *seven other Herbs by seven other Stars*. Which, if they should happen to come to my hands or to yours, because they imitate a Celestial Dignity, may very well be prefixt to this Work.

This Book therefore is translated at *Constantinople*, *Manuel* being Emperor, *Anno Christi*

*of the Old Interpreter.*

*Christi 1168. Indictione secundâ.* The *Book of Physical Virtues, Sympathies, and Cures*, gathered out of two Books, viz. *The Experience of Kiranides Kirani, King of the Persians, and out of the Book of Harpocracion the Alexandrian to his own Daughter.* And the first Book of *Kirani* was thus, and so we will suppose it was the great Gift of the *Agarenes* to him. He that received this Book from GOD, was *Hermes Trismegistus*, well known to all men. Do not therefore deliver it to the Ignorant, but keep it to thy self as a great Possession: and let the Father, if it may so be, deliver it only to his Children instead of *Gold* for the efficacy of its Action, adjuring them, as sacred Children, only to keep it secret,

This Book was engraven in *Syriack Letters* upon an *Iron Pillar*, in a Book indeed interpreted by me formerly. But in this Book which is called *Kiranides*, *twenty four Stones*, *twenty four Fishes*, *twenty four Herbs*, and *twenty four Birds* are written of. The Virtues of every one of these are complex and intermixt with the rest, for the Cure, and also the Delight of mortal Bodies: And truly the invention or beginning is from Almighty GOD; for by his Wisdom we obtain the Action of Herbs, Fishes and Birds, and the Virtue of Stones, and the Nature of Animals and wild Beasts, and moreover, the mutual per-

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mixtions of them, and their Communities and Proprieties, since the knowledge & skill of many things comes from GOD into men. Therefore dividing into three *Kiranides*; I have declared the whole Composure in order of the Alphabet, according as any thing worthy Remarque occurred. And they are called *Koiraides*, (*Koiraides* or *Queens*) because these are the *Queens* of all the rest of my Books. And we found *Kirani* of the King of the *Persians*, which is the first of these Books.

This indeed is the Prologue of *Harpocratio*, and it is thus;

*The Therapeutick* (that is, the Curatory) *Book of Syria*, *Harpocratio* wrote it to his own Daughter.

When formerly I travelled through the Country of *Babylon*, I found a City, *Selentica* by Name, the History whereof I have written; but we have no occasion to make any long Discourse upon that City, because we would not alwayes be upon Preambles. Now therefore let us return to our proposed Intention. Then, says he, I saw another City yet, seventeen *Persian* Miles distance from *Selentica*, which *Alexander* of *Macedon* demolished; afterwards *Selentica* was built, under the Dominion of the *Persians*, and inhabited by the Nation of the *Persians*. This is called  
little

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little *Alexandria*, which is near *Babylon*. And this is the History of *Syria*.

The third Year it happened, that I found an old man skill'd in Foreign Learning, and in the Greek Tongue: But he said, he was a *Syrian* by Nation, was taken captive, and lived there: and he went round the City with me, and shewed me every thing. And when we came to a certain place about four Miles distance from the City, we saw a Pillar, with a great Tower, which the Inhabitants of *Syria* said they brought from the *Ædifice* of *Solomon*, and placed it there for the Health and Cure of the Men of that City. Looking therefore well upon it, I found it was written in strange Letters. The old Man therefore, as soon as he was asked by me, agreed to shew me, and I willingly lent an ear to him, while he discoursed, and expounded the Barbarous Letters that were upon the Pillar in the *Æolick* Tongue. My Son, saith he, You see three Towers standing here, one of which is five Miles distant, another two and a half, and another four. These were built by the Giants, who had a mind to climb into Heaven; for this their impious Madnes some of them were struck with Thunder, others through the just Judgment of GOD, knew not themselves, and the rest were cast into the Isle of *Crete*, into which,

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God, being angry with them, hurled them. The old Man therefore, who shewed me these things, bade me measure the greatness of the Stone with a Cord: Therefore measuring that which was nigh, I found it two and thirty Cubits high, and seventy nine broad; and there were two hundred and eight steps to it. We also saw a Sacred Cloyster, and in the middle of the Cloyster there was a Temple, having three hundred sixty five Silver Steps, and sixty more of Gold, by which we went up to pray to GOD. And he told me the Mysteries of the Living GOD, which I will not tell to all. I was indeed willing to be informed of other things, and propounded several other things; but my main design was to be informed of the Pillar: And the old Man drawing aside a Silken Veil, shewed strange and foreign Letters engraven upon it. And because he was skilled in my Tongue, I entreated and begged of him, that he would candidly and without Envy make plain all things to me. Now the Things that were read upon the Pillar, were these;

*This is a manifold Table of the true Example, alwayes having, and knowing, and fore-knowing the Immissions of the Divinity.*

This Second Book may in the Name of GOD be called *Kirani*. The Second Book going out of the little Archaicus Syriacus, as the clear

*of the Old Interpreter.*

clear Flood of *Euphrates* runs swiftly. *These Things were engraven on Iron Pillars.* "Both  
" whatever things were formerly, or shall be  
" hereafter, equal Conjunctions of them in  
" Virtues of Stones, and with them also both  
" the Plants of the Earth, and the Fishes of  
" the Deep, and the Fowls of the Air, tempering  
" Virtue with Virtue in the greater  
" Quaternary: For these things are good for  
" Men that were formerly, and shall be hereafter;  
" because being immortal bearing a mortal Body,  
" carried through the Air, bound with the evil Bonds of Necessity; as  
" GOD himself said, governing mortal Bodies, thou art made in Sin, and encompassed  
" with the sordidness of Necessity, as any one in Fetters,  
" unless he get out, and in Bonds and Chains; so Necessity straitens  
" thee in hard Bonds: But when thou art got out of the dull Body, thou shalt truly see  
" GOD, that rules in the Air and in the Cloud, who causes Thunder and Earthquake,  
" Lightning and Thunder-bolts, and who shakes the Foundations of the Earth, and  
" the Waters of the Sea. These are the Works of GOD the Father Eternal. O Soul!  
" GOD shews these things, and all Contraries.

But this Book was buried in the Fens of *Syria*, engraven upon an Iron Pillar all over

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Steel or Endanick, as we said before in the former Book, which is called *Archaicus*: But in this, that is called *Kiranides*, , four and twenty Stones, four and twenty Fishes of the Sea, four and twenty Herbs, and four and twenty Birds are written of, The Virtue of every one of these shall be complicate and mixt with the other Virtues, that asswaging and strengthening this mortal Body, we may enjoy Health Eternal: *For none gives Spirit to Man but GOD*; for all things are written according to the Construction of GOD: And this is the Beginning. For tho' the Beginnings or Prologues of each have a Dissonnance; yet henceforth they begin as it were in Consonance. And *Harpocratio* sayes thus.

KIRANIDES

(1)

K I R A N I D E S  
AND  
H A R P O C R A T I O N .

BOOK I.

Letter I. A.

" Ἀμπελος λευκή the white Vine. Ἄετος, the Eagle, a Bird. Ἀερίσ, the Eagle-stone. Ἄετος, the Eagle, a Fish without Scales.

" Ἀμπελος λευκή is a most holy and admirable Herb; it is also divine, and is called βρυωνία, Bryonia. The Male-Eagle is King of all Birds. The Eagle-stone is with Child and Rattles. The Eagle, a Fish without Scales, is like the Hawk-fish, only somewhat blacker, and like a little Thorn-back. For *Convulsions and Epilepsies*; Now the Root of the Herb worn about the Neck, cures People of *Convulsions* and the falling Sicknes. For the bloody Flux, and spitting of Blood; And four Spoonfulls of the Juice

Juice given to any in a bloody Flux cure him. *Against Drunkenness*; And if a man, otherwise well, have a mind to drink much Drink, let him drink of the Juice of the Leaves  $\zeta j$ . and as much Vinegar fasting. *That one be not made drunk*; And if one drink the Stone that is in the Head of the Fish, with Wine, he shall not perceive at all what he drinks. And if he carry the Stone about his Neck, without the Herb, if he drink a Gallon of strong Wine, he shall not perceive it. *To make Excretion.* The Stones, when the Grapes are prest out, bruised with a little of the said Stone, and given in Drink to such as have paralytick Genitals, will make them stand. And it is good for them that cannot perform the Act of Generation. *For broken Bones of the Hands, and bloody Fluxes, and any Disease of the Arse.* And GOD himself gave this, that mortal Body might not fail. Take of White Wine a Pint and an half, with the tender Buds of the Herb XL, and Coriars Galls  $\zeta iij$ . Boyl two thirds away; this cures Dysenteries and Lienteries, and broken Bones of the hands, and every Disease of the Arse, and every such thing, if it be drunk. A Decoction of the Leaves also, drunk with a little Honey, asswages every Disease of the Neck: And if you add a little of the Stone, that Disease will neither encrease, nor return again. I have  
seen

seen several, who have had their Bones crushed, and I admired how they were cured. One can testifie this, who was twenty five years old, and is now restored without pain by this Divine Medicine and Nature: Nor indeed were there any Hands before; all the Flesh was withered upon one, nor had it any Sense; but all the Members besides had their feeling. *Also to make broken Bones whole, I found in this Sacred Book thus:* Give the Juice of the Leaves of the Herb, and as much white Wine mixt with it, to drink for seven days. And the Eagle-Stone worn about one, and the Fish eaten, do the same thing. *Keep this Gift of GOD, and give it not to thine own Son!* *For the Tumbs and incurable Nails:* When the Nail of the Thumb falls, and is incurable, and is alwayes running, infuse Dates bruised in white Wine, and lay them sometimes on alone, chewed, and sometimes with Oyl of Roses. *For Warts:* And for Warts, which come either all over the Body, or in any Part, burn the Branches or Wood of Vine, and apply the Water that comes out with the Smoak of the Vine-Leaf, or give it to drink, and they will all fall off: *Teach no man this!* So the Dung of an Eagle applied, will cure: The Stone applied, and the Fat of the Fish anointed, does also cure. *For*  
*Putre-*

*Putrefaction of the Gums, and the Jaws, and for cancerous and eating Ulcers in the whole Body.* Of the Juice of the Leaves  $\zeta$ ij. Alum  $\zeta$ iv. crude Misy  $\zeta$ iv. Manna  $\zeta$ iv. Illyrick Iris  $\zeta$ j. Vitriol  $\zeta$ iv. dissolved till they be dry; for this purges and fills ulcerous and eating Sores, and it stops a supervening Inflammation. And this is far greater. *For Putrefaction of the Tongue, and Mortification of the Gums.* But now we tell you something that is great. We saw something marcid and cancerous in the Tongue, which was like also to mortifie the Gums; therefore by applying the Juice of the Leaves mixt with Honey, it was cured; then strewing on dry Iris, the Ulcer filled up. *For all Breaches, and a Polypus, and Frettings, and Eatings, and Humors, and whatever happens about the Nose, a Divine Medicine.* Of the Juice of the Leaves  $\zeta$ iv. Manna, Vitriol, Frankincense, Misy, Aristolochia, each three ounces: Rub them till all is dry, and use the Divine Virtue. *For Baldness and Shedding of the Hair, Sores, Scurf, and any Diseases about the Head:* Apply the Juice of the Herb and the Juice of Potamogeton, and the Juice of Seseli skilfully mixt, anoynt for three days. *A Divine Medicine to keep the Teeth sound and firm, which I would not keep from you.* Of the Juice of the Grapes  $\zeta$ j. or viij Spoonfuls, the Bark of Mulbery-Tree Root  $\zeta$ vj.

$\zeta$ vj. Boyl it to half, and give it to wash the Mouth for three or five or seven days, and your Teeth will never ake. If one will diligently consider, the Vine will cure all Diseases from the Head to the Feet. This Herb is called THEODORICA, i. e. Given of GOD. Kiranus and Harpocraton do thus far agree.

Then Kiranus brings something new, and says, *For Urine and Stool;* The Sprouts, I say, of the first Budding of this Herb, boyled and eaten, provoke Urine and Stool. But both the Leaves, and the Root, and the Fruit have a very hot and sharp Virtue. *For the King's Evil, and eating Flesh, and putrid Ulcers and Gangrenes.* And it has also another very famous Virtue and Divine Efficacy; for it cures the King's Evil, and putrid Ulcers and Gangrenes, and eating Sores, made up with Aristolochia into a Plaster. And its Root roasted, brings a good Colour into the Face, and a tender Skin. *And it takes out Moles, Corns and Freckles;* Mixt with Flower of bitter Vetch and Fœnugreek, it takes away Corns, Freckles and black Moles. And boiled with Oyl till it congeals, it is good for the same. And the Root broken in Wine, takes away Lividness of the Eyes and Whitlows. *For a Swelling.* It anends any Ulcer of the Genitals, and dissipates and disperses Swellings. *For the Epilepsie.*

*Epilepsie.* An ounce of it given every day for a Year with *Oxymel*, cures it. *For the Apoplexy and Swimming in the Head, and Biting of Serpents, and Miscarriage.* It is also good for Apopleckick and Vertiginous Persons: Give  $\zeta ij$ , and it quickly cures such as are bitten by Serpents; It corrupts the Birth also, and disturbs the Belly and the Sense; and applied, it brings away the Secundine, and drunk, it moves Urine. Eighteen grains of it drunk for thirty days, wastes the Spleen. Made into a Plaster with Figs, it is good for the same. It is boyled for hot Infections for purging of the *Matrix*. It also moderately purgeth the Belly. And its Fruit in an Oyntment and Plaster, is good for the Scurf and Leprosie. The Juice of the Herb drunk in Broth, causes Milk. Drunk and anointed with Oyl, it is good for Epaticks. Its Leaves also in a Cataplasim with Wine, are good for all Ulcers. And applied, they are good for Rheumatick Swellings. And we may say further, *It is good for all things to him that useth it with Caution.*

And there are two sorts of it. The first is called *the white Vine*, which some call Bryony, others Snake-Grape; others *Celidonia*, others  $\mu\acute{\iota}\lambda\eta\sigma\omicron\nu$ , others  $\psi\acute{\iota}\lambda\omega\theta\rho\omicron\nu$ , others  $\alpha\rho\chi\alpha\sigma\omega\tau\iota\kappa\eta$ , others *Kethedron*. The Buds, and Leaves, and Claspers of this are like the Domestick Vine,

Vine, but they are thicker, and implicated with the adjacent Fruits, catching with their Claspers; and it has a red Grape-like Fruit, wherewith Hides have their Hair fetcht off, or are prepared. And the second sort of it is called the *black Vine*, which they also call Bryony; and some  $\chi\epsilon\iota\rho\acute{\omega}\nu\iota\omicron\nu$ , having Leaves like Ivy, but the great ones like Bind-weed, but greater; this also applies it self to, and takes hold of Trees with its Claspers. And its Fruit is like Grapes; they are green in the beginning, and when they are ripe, they are black without, but like Box within. And its Sprouts also at the first budding may be boyled like Pot-herbs; and they are diuretick, and force the *Menstrua*; they cure the Spleen. The Roots are very good for Splenetick Persons, and the whole Herb is proper for such as are Epileptick and Vertiginous. And its Leaf in a Cataplasim with Wine, is good to eat away proud Flesh, and for wrested and dislocated Limbs, and for Relaxations; and further, it has a Virtue like to the former.

And the white Vine has other Efficacies secular and delightful, so that being applied, it does not only give any man Sobriety, but causes Delight. *So says Kiranus in this place,* After the Dissonance of them both, there began *Harpocratio* his Speech: *O blessed Herb! Conducker of the Gods, and a Royal Conducker,*

*more*



more powerful than all Herbs, having the Principality of Earth, and Heaven, and Air, and dissolving all Power! O Grape bearing Drink! maist thou loosen the Limbs, cause Sleep! No Speech nor Body shall expel thee; but thou findest out whatever things are in the Minds of Mortals, and what Mysteries they have hidden in their Mind. The Vine makes manifest all Secrets, and all things that shall be concealed by Writing, or by Medicine, or by Enchantment, or by the Sword, or by Science: For these may be said to be the Mysteries of the Vine. And it has other mundane things also, which are not unprofitable to Mortals, yea, they bring Delight and Joy. Therefore thus I read on: The holy Speech, as Kirani had it. For Joy and Exultation. O Blessed Queen, bestowed of GOD, most holy Mother, and more Divine than all Plants! first Nature affects the Grape, the Grape makes heavenly Wine! Before you have said this, send the Cup, Bowl or Flagon about, of which all do drink, and they break out into Joy, no more complaining or asking. For εὐχία, i.e. Exultation. The Juice of the Grape drunk causes great Joy. Plant it in every place. For neither the Solemnities of the Gods, nor of Mortals, who have a term in their Life, nor what things in Life do come, nor what things now go out, nor some of those things that

that are acted in Life, can be done without this Plant. Also occult things require the planting of it. For People troubled with Quartane Agues; It yet remains for me to speak of a certain Cacodæmon (or evil Spirit) which is call'd a Quartanary, who is not easily conquered by five Fortitudes of the first Decan of Capricorn, because he sees not, nor hears; for he is without a Head. Therefore take the Grape having four Seeds, take out the Kernels with your Nails, and not with your Mouth, and put them in a course Cloth, and hang them about your Neck, and it will cause Health. And the Stone that is in the Head of the Fish, hung about the Neck, takes away a Quartane. Therefore take the Eagle Stone, and engrave also an Eagle upon it, and under the Stone put the Kernels of the Grape, and the top of the Feathers of an Eagles wing; and if you have not an Eagle, of an Hawks, and enclosing it, wear it. For it will preserve you from all the foresaid Occasions of Evil: Moreover it will give you power to speak, and to have friendly conference with Great Men; and it is good for many other things; all which I will not declare.

## LETTER II. Γ.

*Βοεοσίμης* is a Bird which is called *Κορώνη* i. e. a Crow, a common Animal, and known to all People, living to five hundred years of age. *Βήρυλλος* is a precious Stone, a Berilyious and conjugal Love. which is called *πένζων*, i. e. All Life. *Βίσασις* is a Sea-Lobster, so called from its likeness to *Βήσαλα*, i. e. red Tiles. *Βίνθη*, i. e. The Herb Savine, known to all People.

For Dyspnoïck, Orthopnoïck and Asthmatick Persons: Make this Electuary; Of Savine  $\zeta$ ij. Butter  $\zeta$ iv. Honey  $\zeta$ ij. Mix, and give it fasting. For any Infirmitie of the Eye; Crabs hung about the Neck, cure all Infirmitie of the Eye. And the Bird hath the same Nature; for if the Female dies, the Male will not pair with another; and the Female does the same. For Love between a Man and his Wife. If a Man carry the Heart of a Male Crow, and a Woman the Heart of the Female, they will agree between themselves all their Life-time; and this Miracle is certain. For Dyspnoïck, Epileptick, and Nephritick People. Take, I say, one Beril Stone, and engrave a Crow upon it, and under its feet a Crab; enclose also a little Savine, and a little of the Heart of the Bird under the Stone, wear it as you will: for it is good

for Dyspnoïck, Epileptick and Nephritick Persons. For Joy and Exultation, and Acquisition and Union, and Conjugal Love: And it will make the Bearer chearful and rich: And it is as excellent as any thing for lascivious and conjugal Love.

## LETTER III. Δ.

*Γλυκισίδη*, the Herb Pæony. *Γλαύξ*, a sort of Owl. *Γράνδιος*, a Stone. *Γλαύριος*, a Sea-fish, known to all men.

*Γλυκισίδη* is the Herb Pæony; and it is called Pæony, from its Inventioner Pæon; and it has Fruit like the Gum of an Almond Tree. Some of its Seeds are open, and others close. *Γλαύξ* is a Bird which is ascribed to Pallas; it has a Crown of Feathers upon its Head, and great Eyes like a Night-Raven, living in the Fields. *Gnanthius* is a Stone as hard as a Millstone, like a Granate. *Glancus* is a Sea-fish, known to all men. Now there are two sorts of the Herb, Female and Male. That a Woman may conceive: If therefore a Woman do not retain the Man's Seed, and would conceive, let her be girt with the close Seeds of the Divine Herb, tying it in a Linnen Cloth died of seven Colours; let it be put about her Twist. That she may not conceive;

ceive, let her gird her self with the open  
 Seeds, and the Wax of a Mules Ear; as long  
 as she pleases. *For easie Travail:* But if there  
 be danger in the Pains of Birth, bruise the  
 open Seed, and make it up with Oyl, and  
 and anoint the Loyns and Twist, and she  
 will bear without pain. *To chase away Devils  
 and evil Phantasms:* And its Root in  
 Fume or in Drink, expels Devils and  
 Phantasms, and being worn, it does the same.  
*For a Miracle.* The Eyes of the Bird *Glaucus*  
 and of the Fish *Glaucus*, bruise them with  
 little Sea-water, and put them in a Glass  
 bottle. But it is better to dissolve the  
 of them both, and to keep it in a Glass-  
 bottle. And when you would have the Virtue  
 of Nature to be admired, Parchments must  
 written with the foresaid soft *Collyrium*, and  
 in the day indeed it will not appear; but  
 when it is dark, that which is written  
 be read. And, if you please, draw any  
 upon the wall, and when Night comes  
 they that are in the dark shall think what  
 see is either Devils or Gods. *That one man  
 seem strong, and glorious, and faithful to  
 men, and that he may see true Dreams.* And  
 if any one will engrave upon the Stone  
 the Bird *Glaucus*, and under its Feet  
 Fish, and under these enclose the Eyes,  
 wear it, abstaining from Swines Flesh  
 from all uncleanness, when it is dark he  
 shall appear an elegant Man; therefore those  
 that see him, shall think him Divine. In the  
 day time also whatsoever he sayes, he shall  
 be believed in it. And had in bed it will  
 show true Visions.

## LETTER IV. Δ.

*Draconthea*, the Herb Dragons. *Δενδρον*  
*δενδρον*, the Bird Woodpecker. *Draco*, a Fish.  
*Dendritis*, a Tree-stone.

*Draconthea* is an Herb, having Seed like  
 the eyes of a Dragon, broad leaves, is bad  
 together. The *Woodpecker* is a Bird known  
 to all, as big as a Quail, it perforates Oaks,  
 Olive trees and Nut trees, that it may make  
 Nest in the middle of the Wood. The  
*Dragon* is a Sea fish without scales: After  
 therefore that it has voided much, and would  
 do over great violence, the Clouds of Hea-  
 ven snatch it into the Air, and dash it a-  
 gainst the Mountains, tearing it Limb from  
 limb, so that it is no more. *That one be not*  
 It is two forked, like a Horses Tail,  
 two fingers in length. Putting it in Oyl,  
 keep it. Putting it in Oyl indeed, it pre-  
 serves all People from fascination and infir-  
 mity. For I saw this upon the Sea coasts of  
 the *Assyrian* Countrey. *Dendrites* is a Stone,  
 which

which is known by many ; This grows in *India* in Rocky maritime places about six fingers high. For *Hearing* ; The Seed of the Herb *Draconthea* worn sharpens the Sight, and removes a little pain in the Head. The Feather also of the Bird, with a little of the Stone *Dendrites*, cures the *Hemicrania* or half Head-ach. In like manner the Feather of the Bird, and a little of the Fish bruised and applied, suddenly cures every Head-ach. Let us not therefore mistake for the difficult finding of the great *Draconthea* but those things which are done, are from the little *Draconthea*, which is two hand breadths high, and it is as the Fish or the Serpent, and we put this for the other. For a *λεψοφλεγμῆλια*, or a *Flesh Dropse*, and a *ἐλεφαντία*, or *Leprosie of the Arabians*, and any *Leprosie*. For a pain in the Head, and the beginning of an *Elephantia* and *Leprosie* and any breaking out of the Skin, the Feather of the Dragon-Fish with the Juice of the Herb, anoynt morning and evening. To open *Doors, Locks, Bolts, and to tame wild Beasts and to be beloved of all, and to acquire all things, that whatever you please may be done for you.* And if one obtain the hole of the Tree, in which the young ones of the Woodpecker are, he shall carry the Herb which he knows, and touching it opens : For if it

made

made of Clay or Chalk, the dirt will fall : If of Stone it bursts: If a wooden Board or iron Plate be so fastned with Nails, all things cleave and break in pieces upon the touch of the Herb, and the Woodpecker opens and takes out her young ones. If any one therefore have got this Herb, he will do many things, which are not now lawful to mention, as of the most Divine Nature, which Man cannot perform. If therefore any man engrave a Woodpecker in the Stone *Dendrites*, and a Sea-Dragon under its feet, and enclose the Herb underneath it, which the Woodpecker found and carried, every Gate will open to him, and Bolts and Locks. Salvage Beasts will also obey him, and come to tame-ness ; he shall also be beloved and observed of all, and whatsoever he hath a mind to, he shall acquire and perform. *Mercury* was a most accursed Pagan, and was worshipped as a God : but I worship *Christ*, and do unwillingly write of *Mercury*. O the *Blessedness of the Gods!* *Mercury* is an Animal unknown to GOD, and also his Nature. For who can find out the generation of Men? He is not, yea, a deceiver, Thou art wise, and instructing hast given understanding in the Pillar, Thus far Nature. But he that carries it, shall learn those things that are in the Gods, shall open Locks, and loose Chains, shall

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shall

shall pacifie all wild Beasts by the will which is in Heaven, shall assuage the waves of the terrible Sea, shall chase away all Devils, and shall appear good to all men. But we will alter for the purpose. If perchance you should not find the Herb, which opens the shut Nest of the Woodpecker, enclose under the engraven Stone the top of a Feather of the Birds wings and the Heart, and one seed of the Herb *Draconthea*, and the Stone or the Brain of the Fish. For being so carried, they give sharp-sightedness to the Eyes, cure the Head-ach, and expel all Diseases of the Eyes and Head from the Bearer. Moreover they represent him rich and potent to all Men.

## LETTER V. E.

*Ἐϋζωπῶν*, the Herb Rocket. *Ἐνλῆι*, a Nightingale. *Ἐχίνος*, a Sea-Urchin. *Ἐνανθῆς*, a Stone.

*Euzomon* is the herb Rocket, which is eaten among pot-herbs, and known to all men. *Echinus*, the Sea-Urchin is also known to all. *Enlei* is a Nightingale, known well enough. *Enanthus* is a Stone of every colour, and it is dedicated to *Venus*, because it is of many colours. Rocket therefore heats, because there is an Error among many, and they know

know not the nature of every Herb. *Against Lust and Erektion.* Therefore Priests eat Rue, and the herb *Agnus castus*, for Chastity's sake, For green Rocket quenches Lust much, and frequent Erektion, and Dreams. Wherefore Priests, when by their turns they serve in the Temples, do often eat this, and they fall not into pollution. *For Erektion*, of the Seed of this  $\zeta$ iv. Pepper  $\zeta$ j. with Honey morning and night take as much as you can take up with two fingers. But if a man be grown old, and have a loose and hanging Member, he shall do this. Of Seed of Rocket  $\zeta$ xvj. Cumin  $\zeta$ viii, Pepper  $\zeta$ iv. of Seed of Purslain  $\zeta$ ij. Being bruised and made up with Honey, let him take it morning and evening. It is incomparable. And the eyes and the heart of a Nightingale laid about men in Bed, keep them awake. *To make one die for sleep.* For if any one dissolve them, and give them secretly to any in drink, he will never sleep, but will so die, and it admits not of Cure. *For Epileptic Persons.* If you give half the Navil of a Sea-Urchin dissolved, to such as are held of an Epilepsie, they will presently be relieved; but give it only with Honey frequently. *That you may be amiable to men, and known for eloquence, and acceptable, and that you may be feared of Men and wild Beasts.* In the Stone *Enanthus* with Gold engrave *Venus*,

*Venus*, and let her Locks and the Hair of her Head be tied to her Head, and put the root of the Herb, and the Nightingale's Tongue under her, enclose it and wear it, and you will be amiable to all men, and known, and eloquent; and not only to Men, but Devils and wild Beasts will fly from you.

## LETTER VI. Ζ.

*Ζμίλαξ*, the Herb Bindweed. *Zaukos*, a Bird. *Zmirena*, a Sea-fish. *Smaragdus*, an Emerald.

*Smilax* is a very strong Herb, like the Plant Ivy. For Women's Travail. If you Crown a Woman with it, that has hard Travail, she will presently bring forth without pain. For *Pregnation*. If any Woman suffer difficulty with pain in prægation, gird her with it, and she will breed without pain. And if you mix of the Juyce of the Leaves ʒj. and of Honey another ʒ. and give it an Hydropick person, the party will purge without danger: But a Woman, if she drinks it, will suffer a Flux of Blood. *Zaucos* or *Zencos*, a sort of Bird, some call it a *Harpe*. For it is a Vultur devouring white Carcases. *Zmirana*, a Sea-Lamprey, is known to all. An Emerald is a known Stone. Therefore if you give the Gut of an *Harpe* to any one to eat, the Eater will be torn; for he will be insatiable.

insatiable. And if you give the great Gut of it, which is called *καλέντερον* or *Colon*, powdered in drink to any one, or roasted to eat, it will perfectly cure the Colick. For People troubled with the *Quartane Ague* and the *Leprosie*: And its Fat applied with an Oyntment of Oyl expels a *Quartane*. The Dung also applied with Vinegar stops a *Leprosie*. And whatever you will of the Liver given inwardly, corrupts all things that are within. For all disturbance of *Dreams*, and *Lunaticks*, and those that are troubled with the *Colick*. The Emerald is a green precious Stone. Engrave therefore upon it the Bird *Harpe*, and under its feet a *Sea-Lamprey*, and under the Stone enclose the Root of the Herb, and wear it, against Disturbance, and *Dreams*, and *Stupidity*. It causes Rest to *Lunaticks*, and to them that are troubled with the *Colick*. And it is better, if the Fat of the *Sea-Lamprey* be put underneath: For this is Divine.

## LETTER VII. Η.

*Ἡρύγγιον*, the Herb we call *Eryngo*. *Ἡλιωνή*, the *Sun-Bird*, or *Φοινικόπτερος*, i. e. having scarlet Wings. *Ἡφαίστιος*, s. *emagine*, *Vulcane's Stone*. *Ἡδονή*, the *Fish Delight*, some call it *Affidion*, a kind of *Anchovy*.

*Eryngo* is an Herb like *Calamus*; it grows thorny

thorny; its Vertues are such as these: For, if any carry its Root, he shall not at any time suffer the Treachery of Devils. *That the Devil may confess who he is, and from whence? And to cast him out:* And if any one have an aëreal Spirit, put one of these Roots under his Cloaths, and he will confess to you who he is, and will fly from the Man, a stranger to him. And the whole Herb drunk with its Root in Water and Honey asswages the Colick. *For the Stone-Colick and the Stone, and the Strangury:* And if it be made hot, and drunk with Water and Honey, it cures those those that are troubled with the Stone, and the Stone-colick, and the Strangury. And let them drink it for sixteen days, every Morning, in Bed: But if you heat *φλοιῶδες ῥοῶδες* (which is Pomgranate-Rind) with it, it will do more good. *Hedone* is a Sea-fish, which is called *Aphydion*, being often eaten, it cures the bloody Flux, and Pains in the Kidneys. And in *Hephestion's*, i. e. *Vulcane's* Stone, which is called *Pyrites*, or the Fire-stone, if any one engrave a *Phœnicopterus*, and at its Feet a Scorpion, and put under the Stone the Root of the Herb, he will have a Phylactery, and a Guard, or a Treacle against poysonous Stings; it also drives away nocturnal Phantasms, and all Witchcraft, and is good also for those that are troubled with the Stone.

Being

Being worn, it confers the Grace and Vertue of Prudence. *Saturnius* himself wore it, and *Phaos* in Heaven; and in Earth it possesses Gold and Silver; it destroys Infirmity, and cruel Poverty, and the evil Bonds of Necessity, that which gives Trouble is not good; but forces every Earth, beating Men with the Degree of Fortune, binding them in Necessities. A certain Saturnine King *Kiranis* *Κυλινοδέτης*, turning and rolling circular upon the Centre, with uncorrupt, and never-failing Changes, whirling all things from the East to the West, in the seven Arctick, i. e. North, Stars, holding and moving all strange things. Soul, be thou content and sufficient in those things which thou actest in failing Time! and tho' thou be after Prægnation, yet presently thou knowest GOD in the Air, and in the Clouds; thou sufferest Infirmity upon the Earth, in which being an Inhabitant, thou art tormented. O blessed Soul! being thenceforth immortal, cease from corporeal Labours; tho' in these thou be fixt to the Body, yet seek Heavenly things, or from whence Water is? If thou wilt learn, I will declare to thee all things which thou bidst me. Heaven is Water and Fire, the Stars are visible, and unspeakable Darkness is above the Gods. And a Sphere rolling from East to West. And that which moves all things

in the Sphere with wakeful Winds, sets in the Sea. It brings Lightning, and dissolves the Air, it strikes with Thunder, and flashes out flaming Fire; it gives sweet Rain, and gives all Meat good for the Belly. And the Divine Virtue, which does this, it self hides all things that are Earth-born, Roots of Herbs, which are abroad among divers Generations of Men; and they are given for all four-footed Beasts, creeping things, and Fowls of the Air, which spontaneously do all things in their Nests and Dens for Man, all well coloured and green. Let what I said before suffice thee; I tell thee in Prose, and show unto thee all the Divinations of the Soul concerning all Virtues; I will tell thee more, when they are revealed. For I have told future things in Metre, or Verse, concerning the fore-knowledge of other Animals. *For the præscience of those things that are in Heaven and in Earth, and what any one has in his Soul; and whatever things are done in Climates and Cities, and all future things to Men.* There is an Animal flying in the Air, which is called  $\epsilon\omega\sigma\psi$ ,  $\nu\rho\upsilon\pi\alpha$ , or Houp, of seven Colours, having a Crest on his Head, the height of two Fingers, which extends and contracts. And it is of four Colours, that it may be directed to the four Seasons of the Year. This Bird is called *Cucubas*, as it is written concerning the same, in

a former Book, that is called *Archaicus*. And this Animal is sacred. Take therefore this Bird, and tear it in pieces, and while it is panting, swallow its Heart, turning to the Sun, in the beginning of the first, or eighth Hour, on *Saturday*, the Moon being Oriental, and drink upon it Milk of a Black Cow, with a little Honey in the Drink. See that you swallow the Heart sound and entire, and you will foreknow what things will be in Heaven, and what on Earth, and whatever any one has in his Soul, or whatever is done in Climates, and in Cities, and what will come to all Men. And this will be the Composition of the Honey; Of Honey  $\text{℥j}$ .  $\text{℥\ss}$ . living Magnet powdered  $\text{℥ij}$ . and tender Stalks of the Herb Eryngo  $\text{℥viij}$ . When these are bruised, make them up with the Honey. And you may have another Magnet, wherein a *Cucubas*, *i. e.* an Houp is engraven, all which you must dip in the Composition of the Honey. And when you would foreknow any thing, first taste it with the Finger, and put the engraven Load-stone about your Neck, and you shall foreknow whatever you please. And if you put another Liver and Heart of a *Cucufa* into the Confection, it will be better, because it will make you of a stronger Memory. And that the Heart may not be corrupted in him that eats it, by six-foot-  
ed



ed Creatures, because he that eats this Honey, and swallows this Heart, uses to breed many Lice; it is necessary, that he be anointed first with this Oyl. Take of Oyl  $\zeta$ vij $\beta$ . of Staves-acre bruised  $\zeta$ ij. beat them well up into one, put it up, and keep it in readiness. And when there is occasion for it, then anoint your self in Bed. *If therefore thou foreknowest, foretel to me, whether the Soul be mortal, or immortal? He answering, saith, Hear, my Son! Very many false Sophisters are mistaken in the Understanding of the immortal Soul; but it discerns it self. Why is it, that the Body is at rest in Bed, and the Soul is conversant in its proper place, i. e. in the Air, whence also we took this Soul, and sees what things are done in other Climates? Many times also there is a sympathy, as between the Mother and the Child, and it is solicitous for the Body in which it inhabits, and before the time foresees and divines future things, whether they be good or evil, which is called a Dream. Then it returns to the Body, and its proper Habitation, and rising it searches out. Hence it may appear to thee, that the Soul is immortal and incorporeal. Thus says Harpocraton, finishing this Letter in this place. But Kiranis in some things sayes otherwise; and in other things agreeing, he sayes concerning the eating of the Houp, that from it there is Præscience of all worldly things. Then he said*  
this;

this; Because the Head and Heart and the utmost Root of Eryngo is hard to be found; if you will find it without difficulty, you must do thus: Take the Seed of Eryngo and the Earth on which it grows, and put the Earth and Seed into a Potter's or wooden Vessel, and sprinkle it sometimes with water, and when the Herb is sprung up, and is come to maturity, like other Eryngos, then seek it, as it becomes you, fasting and chaste, and you will find the Gorgon's head. Keep this, and have it in readiness. Take therefore the Hairs of a Phoca, the Seal, which are between his Nose and his Mouth, and the green Jasper Stone, and the Heart and Liver of the Houp, and the Roots of the Gorgon of Eryngo, and the seed of  $\omega$  $\xi$  $\rho$  $\epsilon$  $\rho$  $\omicron$  $\nu$ , i. e. upright Vervein, and the clean Blood of Chrysanthemum, i. e. the Juice of the Herb Plumaria or Stechas, and the extremity of the heart of the Seal, and moreover the Crest of a Houp's head also; it were better if you had of all the foresaid sorts. Which you must wrap up with a little Moss with Thymiana of four sorts, and put it in the skin of an Ichneumon, or Seal, or Stag, or Crow, or Vultur, and wear it chaste. And if you guild the outside, it will be better, for you will acquire whatever you have a mind to, you will be beloved of Men and Women, and you will

D

will appear reverend, and peaceful, and quiet: you will tame wild Beasts, and conquer your Enemies. And if you put the right eye of a Wolf into the foresaid things, you will overcome all wild Beasts, and you will acquire by all things. Devils and wild Beasts will fly you, and you will be most happy, and healthful, and altogether unhurt. For I mixt also the Rennet of a Sea-Calf, I overcame all my Enemies, and I was invincible. For he that carries this Phylactery, shall have Gifts from GOD, which he hoped not for, and he shall be honoured on every hand, conquering all men in Word and Work, delivering from all danger, and from the Devil, and from Witchcraft, and from all Evil. I will say further: *It averts all evil, and confers all good.* This also is a Prognostick, which only GOD and you must know. *This Letter of Kirani is perfect.*

## LETTER VIII. ☉.

Θύρατος, *Herba Dionysi*, *Ivy*. *Thyr*, a Bird.  
*Thyrsites* a Stone. Θύρος, a Fish.

*Thyrsites* or *Thyrsus* the Herb of *Bacchus*, fruitful, and profitable for all things. *Thyr* is a Bird like the Hawk of the Sea, having a divine Efficacy. *Thyrsites* is a Stone like to Coral. *Thynnus*, a Tunny, is a Sea-fish, and

is eaten, like to a Whiting, which being great is known indeed. *Balkera* is *Bacchus* his Plant. In the Feasts of *Bacchus* they put the *Thyrsus* upon the Wine-presses, the plant of the earth is given to Men for chearfulness, the Virtues whereof I now will tell. It is good in Wine to pour out in the Presses, what Mortals soever have it given them; I will also say this in Verse, To see or know is of the Earth. *For Joy and Mirth in Drink.* If you bruise  $\zeta ij$  of this Plant, and  $\zeta j$  of the Stone, and shall say over it the Name of *Bacchus*, shall put it into a Flagon of Wine, out of which they all drink Wine, having drunk but one Glass they will all be mellow, as if they were drunk, and returning thanks they will say; Thou hast made us merry, O Lord! *Here Friends may drink, and go away merry and rejoicing;* If you put the right eye of a *Thynnus* ( or Tunny ) or of an *Anthynnus* in Wine, the Friends that are fate down will break into Joy without drinking, and they will thank you, as if they were merry. *For Discord at a Feast;* And if you cut the Wing or the top of a Feather of the Bird *Thyr* with a Sword that is all Iron, and put it into a Vessel of Wine, saying over it the Name of *Bacchus*, and when you have a mind, make them that are fate down spill it, that they may shed blood and beat one another,

ther, and it will be so. That you may be without Drunkenness, and for all favour and health; In the Stone *Thyrsites* engrave the Bird *Thyr* and *Bacchus* holding the Bird, and under the Stone enclose the Root of the Herb, and wear it, and you will be without Drunkenness, and will have Favour with all men, and moreover you will be without danger and invincible in the Palace. For this is a divine Dionysiac, and weakens the strength of *Bacchus*. For so says *Harpocratio*.

## LETTER IX. I.

Ἰτιά, i. e. a Willow, a fruitless Tree. *Jaspis*, a Jasper Stone, green. Ἰκτίς, a Kite, a Bird. Ἰούλις, a Fish.

The Willow is a barren Tree. The Jasper is a known Stone. The Kite is a Bird known to all men. The *Iulis* is a party-coloured Sea-fish, which is easily found. Bruise, I say, the green Leaves of Willow with a little Salt, and apply it to the aking Spleen, and the pain will presently cease. And if you would have the Spleen dissolved, boyl the Bark with *Oxymel*, and give two spoonfuls fasting, or thus: Make it to boyl to a third, and give to every one according to his own strength. And in a Jasper engrave a Kite tearing a Serpent, and under the Stone put a Stone taken out

out of the head of a Kite, and enclose it, give it to wear in the Breast, for it will drive away all pain of the Stomach, and will create an Appetite to eat, and good Digestion. For it has also other Virtues, let it be worn only in the Breast.

## LETTER X. K.

Κυναιδιος, *Kynædius*, an Herb, a Stone, a Bird, and a Fish so called.

*Kynædius* is an Herb, which is also *μετρίσις* *Meretricis*, Whores Vervein; *centum capita* *Ἀφροδίτης*, the hundred heads of *Venus*. *Kynædius* is a Bird, which is called *Iynx*, as *Kiranus* says in the Verse of *Theocritus*; for Example's sake:

Ἰύνξ ἔλκε τὸ τῆνον ἐμὸν πρὸς δῶμα ἢ ἄνδρα.  
Per te, *Iynx*, meus ille domum vir quæso  
trahatur!  
Pray *Iynx*! fetch my Husband home again!

Some call it *Jugius Ales*. *Kynædius* is a Fowl, and feeds like a Quail turning back its neck, as *Harpocratio* says. This has three Stones about its neck, it has a long tongue, and is often dedicated to *Venus*. *Kynædius* a Sea-fish, is about six fingers in greatness, it has a broad head like an *Uletinus*. It is a round

Fish, of a translucent Body, so that its Backbone appears through its Body, as through a Glass; and it abounds in the Sea of Syria and Palestine, and of Syria of Lybia. This therefore has two Stones, which also have their proper actions, as we shall mention hereafter. And they are in the head. And it has also another Stone in the third Joynt of the back towards the Tail; which is most powerful, and is requisite in the Spell or Ligature of Ἀφροδίτη, i. e. Venus. The Stone *Kynædius* was unknown, because it is exceeding scarce, and is called *Opisthanus* (ὀπισθῆ) i. e. late or slow. For it is Saturnine. This Stone is double or twofold: One is obscure and black; the other is black indeed, but bright and shining like Glass. This is that which many seek, and do not know it: for it is the Dragon's stone. If therefore with a little of the Herb and Vulture's dung you make a Fume under a Peach-Tree, the Leaves will fall. *That a man's Member cannot be erect, till what is laid be removed.* And if one lay the Herb under the Pillow, he that lies upon it shall not erect, and if you give a little of the Herb powdered in drink to a Man, he will not erect to coition for seven dayes. *That a Cock may not tread an Hen;* Give it to a Cock in Bran or Paste, and he will not tread a Hen. *That a man for one day*

*day may be Kύναιδῶς, i. e. a Fornicator;* That which is in the Fish *Kynædius*, in the third Joynt of the back-bone, if you give it in meat or drink, a man will be a manifest Fornicator for one day. *To make a Cock tread a Cock;* If you give it to a Cock with Paste, he will get upon other Cocks, and upon any Male Animal. If therefore any thing take this Stone, it will get upon the like animal, as upon a Female. And the aforesaid stone does all these things. To obtain favour and friendship; If any one carry the Tongue of the Bird in a Plate of Gold, he shall have Favour, and be beloved of all. *To make Men soft;* if the ends of the wings, of the Flesh (I mean) not of the Feathers, be secretly given to a Man, or to any Male Animal, he will become soft, and do female works. *For Favour;* And if any one carry the right eye under an immaculate Sapphire stone, whereon Venus is engraven, he will be gracious and acceptable to all, and will overcome in every Consistory. And the left eye carried by a Woman, will do the same. *To make the Eyes bloodshot;* The Blood put in a plate for a *Collyrium*, and found, makes the eyes bloodshot. *For a Tertian and a Quartan Ague;* And the Heart tied about one, when the Moon is in the Wane, cures People of Tertian and Quartan Agues. *For an incurable*

ble Head-ach; And the Brain of the Bird given secretly in Drink or Meat, eases an incurable Head-ach. For Hepatick Persons; And its Liver boyled with Salt and Water cures Hepatick Persons. Of Goddess Venus her Girdle; The kind of Venus. The first and strong Cestus, i. e. Girdle, mollifies the hearts of Men, and of all Animals, and the Natures of the Males especially, so that the touching or carrying of this makes them soft and effeminate. Further also; Upon the Stone Op-sarius engrave a Man having his Privities cut off, placed or lying at his Feet, and his hands contracted underneath; and himself reaching down to his Privities, and behind his back let there be Venus, having back to back, she turning her self, and seeing him. Enclose therefore the Stone of the Fish Cynædius. But if you have not one of them which are under the head, you must put underneath the Root of the Herb, and the end of the Bird's left wing. Enclose it in a large Gold Box, and you must put it into a thong of the nerve of a Hawk's Stomach, let it be thin, sewing it in the middle of the thong or nerve, that it do not appear. This is that which is painted in the head of Venus, comprehended in a thong or ligature, which is called Cestus. That a Male may not erect; If any one touch a Male with the thong or ligature, he will

not

not erect, and if he carries it unknowingly, he grows effeminate. And if he carry any of the Stone of the Fish, he will be altogether luxurious, not returning to his Nature. And if a Woman carry this ligature, none will carnally lie with her. For the Man cannot erect. And the measure of the ligature in respect of breadth, must be two fingers; of length, five palms. Another Preparation of Venus; There is also another Vessel or Preparation of Venus, which the Queens of Venus carry in pure Gold, and whoever else are able. These also must be in a ligature, which is made of a nerve in such a manner, as that the stones appear not, having a Sculpture, as is subjoyned. And the first must be (*Lapis Sulphureus*) *Lechnitis* or *Keranitis* in the middle of the thong or ligature, having *Mars* armed engraven. In this let there be Diamond stones sewed, having *Venus* with a thorn about her feet. And again on the other side two immaculate winged Creatures, having *Venus* tied by her hair to Love standing by. Again also other two stones on each side, and in like manner a *Sardinian* engraven, having on each side a Sun drawn with four Colts, that is, a Coach, and a Moon with two Bulls, each stone having each: And other two stones on each side, having *Mercury* engraven, with the rod of a Scepter in his right hand: And other

two

two *Anankitæ*, i.e. true Unions or white Pearl, having on each side *Erachmites*, i. e. reins, the Goddess *Nemesis* having her foot upon a wheel, and holding a Rod. And other two immaculate Pearls, being on each side not engraven, and put in the *Cestus*; so that in all there are thirteen Stones fixt in Golden Cases, and so sewed in a ligature, that they may not be seen by the Crowd. And there is a twofold holy ligature, and it follows: Another Stone may be carried, hung about the neck, which is called *Σελωίτης*, i. e. Lunar Stone, in which the Encrease of the Moon and its Divinity appears. And let it have a Moon engraven, and underneath the Stone the Root of barren *Selinum*, that is, Parsly, in a Gold Case. And this is worn about the neck. For wonderful and magnificent Acts; This Mystery worn makes the wearer divine, and he is in veneration and adored by all. For many Kings carry it under-hand, or within their Crown, as a *Cestus*, so that it may be seen of none. And they say, that a *Selenites* worn in a Ring does the same. But that we may not destroy our Book, let this Discourse suffice, for it has great Virtues. Wherefore, my Son! I have expounded and written these things with great study and labour. And know this, that no one else has it. Wherefore give this Divine Mystery to no man.

LETTER

## LETTER XI. Λ.

Λιβανόν, the Frankincense tree. *Lyngurius*, a Stone. *Lynx*, a Vulture. Λάβραξ, a Fish called a Bass.

*Libanus* is a shrubby tree, whose Gum fumigated raises divine Spirits. *Lingurius* is a stone about the Hills *Lingui*, thence so called. But some say it is the Gum of the Poplar tree; however it is good. *Lynx* is a Bird, which is called *Gyps* or a Vulture, a very strong Creature. *Labrax* is a Sea-fish called a Bass, known to all. Of these a soft Eye-Salve is made for all dimness of the Eyes, so that in three days it makes the Sight sharp. It is good for the beginning of a Suffusion, a Cataract, turning back of the Eye-lid, Roughness, dilatation of the Pupilla, Owl-sightedness, Watriness, Itching, Driness, falling away of the hairs of the Eye-lids, eating away of the Corners of the Eyes, and for many other Diseases. Anointing with it is excellent good for all these things. And this is the Confection of it: Of *Olibanum* ℥iv. *Lapis Lyngurius* ℥ij. Vultures Gall ℥vj. Liver of a Bass ℥iij. the best Honey ℥vj. When this is old, it is better. But *Kirani's* Eye-Salve was thus; Of *Olibanum* ℥vj. Gall of a Bass, Gall of a Vulture, each ℥vj. Pepper ℥iij. Honey without dross ℥iij. In the Stone

*Lyngurinus* engrave a Vulture, and put underneath a little Frankincense, and the top of the Bird's Wings, and carry it: for it will be good for the Pin and Web in the Eyes.

## LETTER XII. M.

*Mopéa*, a Mulberry tree. *Migrios*, a Bird. *Mydicus*, a Stone. *Mormyros*, a Fish known to all.

The Mulberry-tree is known to all. *Migrios* the Bird, is a Night-Raven, known to all. *Mydicus*, the Stone, is dedicated to *Venus*. *Mormyros* is a little edible Sea-fish, like a *Bass*. To make a *Diarrhœa* and *Evacuation*; The Juice of the Root of the Mulberry-tree given secretly in meat or drink, purges, and causes a *Diarrhœa*. And if any one chew the inner Rind of the Root, and swallow his Spittle, and spit out the Substance, that man will die of a *Diarrhœa*. It is good for great pain in the Teeth called Grinders, and in the Gums, and does not suffer them to corrode, yea, it makes them that are corroded, fill without pain. Of the inner Rind  $\zeta$ ij. of sharp Vinegar  $\xi$ xix. Bruise or shred the Rind, boyl it half away; wash the Mouth with it morning and evening. For Womens Flux of Blood from the Matrix or from the Arse; And we have discoursed this by the divine power. Some therefore

therefore of the boughs of the Mulberry tree are upright, others look down to the ground, and they have large Buds like an Egg. If any man then shall stand upright on his feet, and shall look towards the South-west wind, and with two fingers of his left hand shall raise the bud of the twig of a Branch that looks upward, extending and pulling it towards the East, and shall wrap it up in true Purple or Red, and tie it about, and shall touch a Woman that is troubled with a flux of Blood from the Matrix or Arse, the Flux will stop in three days. For such as spit Blood; But if a man pluck a Bud that looks downward, as before was said, i. e. standing, and shall tie it up, he will stop spitting of Blood in three dayes. These are the things they call *Anacardia*; those indeed that look upwards cure inferior Fluxes in so many dayes, and those that look downward, cure the superior. And this is that for the Flux of Blood, which they call *ἀνακαρδία* or *κατωκαρδία*. For the *Enteridæ*, which are called *Exophanæ*, or *ἐξοφάδες*, i. e. the Hæmorrhoids. Indeed many false Sophisters are mistaken. But for the *Enteridæ*, which are called *Hæmorrhoides* and *Exochades*, a Medicine is made. It is of the unripe Juice of the Mulberry  $\zeta$ ij. *Chalcitis*  $\xi$  xij. *Lapis Indicus*  $\xi$ iv. The ends of seven Crows wings with a little Wine, mix it with

with a Feather of the same wings, till it is soft and tough like Glew. For the inner Hemorrhoids make Suppositories or Clysters, and for the Exochades or outer, make incisions. And in the Name of GOD use this Ligature. In a little Stone engrave the Fish Mormyrus, and enclose it in an Iron Box, and put under it a Bud of Mulberry-tree looking upward, and carry it. *It will be good for Hemorrhoids and the Arse. For spitting of Blood, and Bleeding at the Nose, and any Dis-eases above;* A Purge also is prepared of the Root of the Mulberry-tree. O Mulberry-tree! a potent Plant, not created for a few things. For thy Juice mixt equally with the Juice of the Root of the Herb *Stratiotes* of Persia, *i. e.* Savory, and in like manner the Juice of Tithymal and Scammony equally, mix them all equally, and boyl thrice as much Honey to the thickness of an Oyntment, and when you have taken it off, put it up in a Glass Bottle, and give of it to one fasting and that keeps an exact Diet. But if you give above the bigness of a Bean, he that takes it will be seized with a Vomiting and Loosness, and will not live a day. Give nothing superfluous in Meat or Drink, but give to every one according to the strength of the Taker.

## LETTER XIII. N.

*Nexuia*, an Herb. *Naucrates*, a Fish. *Nῆσσα*, a Bird. *Nemesites*, a Stone.

*Nexuia* is the herb *Florinus*, *i. e.* *Tapsus Barbatus* or *Mullein*: There are seven sorts of this Herb. It differs therefore as much as the Leaves, which ascend a cubit above the Earth, They burn the Leaves of this in Lamps for Weeks. For they have them in *Nexuingais* *μαυθιας* (*i. e.* in Necromancy) which is performed in a Shell, which they do to this day. Wherefore they call this herb *Nekya*. For *νεκρος* signifies dead. *Nῆσσα*, *i. e.* a Duck, is a Bird swimming in Rivers, about the bigness of a Hen. *Naucesims* is the Sea-fish *εχενις*, or *Remora*, *i. e.* Stop-ship; if this stick to a Ship under Sail, it will not suffer the Ship to stir, it would break first, or a Tree might sooner be pluckt up by the roots. For the Gout; This whole Fish boyled in Oyl, to the thickness of Wax, then the Oyl strained out, and boiled to the thickness of a Plaster, this applied Plasterwise cures the Gout. *Nemesites* is a Stone from the Altar of *Nemesis*, a Goddess of the *Athenians*, It is an excellent stone. Let *Nemesis* therefore be engraven on that stone, having one of her Feet upon a Wheel. Her Favour is like a Virgin's,



Virgin's, holding in her left hand a *Pirrbis*, i. e. an Elne or Measure, and in her right hand a Rod, and with one foot treading upon an Oxe. And enclose under it the stone *Acronius*, and a little of the Mulberry- tree. If therefore you shew that Finger to one possessed, the Devil will immediately confess himself and be gone. It is good also for Phantasms, and Dreams of Devils, and for Childrens Frights, and Nightly Fears. But the Wearer must abstain from all polluted and unclean things. For this Ring being worn, shews the quantity of the years of life, and the quality of death, and the place. If you sew a little of the bones of the short Fish *Remora* in a Horses Hide, and have it with you when you take shipping, the Ship will not budge in the water at hoisting Sail, unless what is put there be taken away, or you go out of the Ship. For the fore-knowledge of Life and Death; as I said before, you must use the prægustation, or præcognition of the Hawk.

## LETTER XIV. Ζ.

Ξιφιόν, an Herb. *Xiphias*, a Stone. *Xiphias*, a Bird. Ξιφίας, a Fish known to all, called *Spatha* or *Gladius*.

*Xiphion*, i. e. *Gladiole*, is an herb, which abounds in all Lands; it has Leaves like  
Corn,

Corn, but longer. It grows in plowed grounds with Corn, some call it *Machera*, i. e. a Knife or Skien, others φάσγανον, a Sword. It ascends upright from the ground as one Arm; and it is but of one Branch. It has a Gold coloured, purplish, sweet-sented Flower. Shepherds make Garlands of it in the Spring time. *Xiphias* a kind of Sapphire, a stone known to all, this is as plentiful as Pebbles in every Land, it is of colour like to *Calenos*. In the Region of *Syria* they use this at the burnt Sacrifice of four-footed Beasts. *Xiphias*, the Bird, is a kind of Hawk, which is called *Kydos*. *Xiphias* the Fish is party-coloured, little and small like the *lulis*. The Flower therefore and Root of the Herb if a quantity be kept in a Jar or Hogthead of Oyl, and continue there for some time, when you take it out and put it up again, it will be the Unguent, that is required in the Sacred Books, which in the Country of *Melanitis* is called *Susinum*. About which the old Prophets are mistaken. But in the Country of *Syria* the Plant is called *Susannum*, and in *Melanitis* *Susinum*. This Herb has two roots, one above and another below. If therefore you give the upper Root to any one mixt in Wine, to drink, he will erect: But if any one drink the lower, it will do the contrary, and he will be without seed. In the Stone therefore engrave  
E a Hawk,

a Hawk, and under its feet a Fish, and enclose the Root of the Herb under the Stone, and keep it. This Ring is chaste, and so is he that wears it. If therefore you have it about you, in the Oracle you will see, what you have a mind to. And if you put it upon any Animal, or upon any framed Idól, it will give you an Oracle concerning all that, which you have a mind to know. And the Head of the Fish put into a suffumigation with Myrrh, makes them that smell it seem as if they were possessed with the Devil. But do you anoynt your Nose with strong Oyntment, and you will no way be enraged or mad.

## LETTER XV. O.

*Ὀνοθύρις*, an Herb. *Ὀρτυξ*, a Bird. *Orphos*, a Fish. *Ὀνυχίτης*, a Stone known to all.

*Onothyris* or *Onothyrsis* is an Herb, some call it *Ὀνομηγάλη*, i. e. Asses Mallow, this is a Rose, of which they make Garlands; It has Leaves like domestick Mallow. This by the Greeks is called *ἀλθαία*, i. e. *Malva viscus* Marsh-Mallow. *Ortyx*, a Quail, is a Bird known to all, yet its Nature is not easily known; for there is one thing concerning this, unknown. For when there are great Storms upon the Coasts of Lybia deserta, the Sea casts up great Tunnies upon the shore, and these breed Worms for fourteen

teen dayes, and grow to be as big as Flies, then as Locusts, which being augmented in bigness, become Birds, called Quails. After this the South or South-west Wind blowing strong, they pass the Seas into Pamphylia or Cilicia and Ireland, and consequently, the North-wind blowing, they go to the Sea-coasts of the Country of Syria and the other parts of the Land of Melanitis. But aboutinable false Sophisters say, they are chaste, whereas they know not the Nature of them. *Orphos* is an edible Sea-fish, much like a Tench. *Onychites* is a *Sardonix* Stone known to all. The Root therefore of the Herb boyled with Oyl and the Fat of a Quail, and then a little Wax added, is good for hardness of the Matrix, and Swellings, and Ulcers, and Itchings, and all other Womens Diseases in the Matrix. And it is put into Medicines for the Kidneys. And it is good for *Chaironia*, i. e. the King's Evil. The Eyes of a Quail, with the Root of the Herb hung about one, diminish a Quotidian and Quartan cold Fit in the wain of the Moon. For Illusion; Dissolve the Eyes of the Quail or of the Sea-Tench with a little water in a Glass-Vessel for seven dayes, then add a little Oyl: Put a little of this in the Candle, or only anoint a Rag, and light it among the Company, and they will look upon themselves like Devils on fire, so that every one will run his way. In

the *Sardonix* Stone engrave a Quail, and under its Feet a Sea-Tench, and put a little of the foresaid Confection under the Stone in the hollow of the Ring. And when you are willing not to be seen, anoint your Face all over with the foresaid Confection, and wear the Ring, and no Man shall see you, if you do any thing in the House; no, not if you should take any thing away that is in the House.

## LETTER XVI. Π.

Πολύρονον, some call it χαμαίζηλον, Knot-grass. *Porphyrius*, a pluvial Bird, or Pluver, which abounds in Rivers. Πορφύρα, a sea shell-fish, the Purple: some call it *Scolecium*, like to a Wilk. *Porphyrius*, the *Porphyry-stone*, well known in the Country of *Melanitis*.

This Root therefore taken up in the Wane of the Moon, and carried about one, suffers not the Eyes to be weak. And its Juice prepared, as we shall set down hereafter, is good for many Diseases in the Eyes. For the Eyes of Man are subject to, and tormented with many Diseases. And that I may not depart from what I say, but make good my word: In the Eye-lids there happen Itching, Nits, Lice, falling of the Hair, entangling of the Hair, Baldness, Grando, *Hordeolum*, Warts, Purblindness, thicknes of the Eye-lids, here are eleven. About  
the

the ὀπισθώνιον, or skin of the Eye-lids, Roughness, Watriness, Ulcers, Hairiness, here are four. About the Corners, scabbiness, dryness, *Agetbinos*, Aduktion, αἰγίλωπια, αἰγίλωψ, serix, fretting, eating away, here are nine. About the Ball of the Eye, *Pterygium*, *Albula*, ῥήξις, μοχέφαλον, σαφύλωμα; παράξις, αἰμαλώψ, στραγγός, κνα visus, here are nine. About the Pupil, or Sight, there are nebula or nubes, hebetatio, latitudo pupillæ, effusio, effectio, defectio, atrophia, or φθίσις, glaucedo, μωδελαισις, geminæ pupillæ, ὀπίσπιον, metalopa, myops, obscuratio, here are twelve. In the whole substance of the Eye, there are φλεγμῶδη, φίμωσις, χύμωσις, combustio, suffusio, apostema, comestio, ulcus, circumdolor, *psyrakium*, here are ten. And there are several sorts of Rheums, lene, λάβρον, subitum, calidum, dulce, frigidum, tepidum, tenue, acre, anti-quum & arenosum, aluminosum, here are eleven Rheums, and in all fifty five Diseases. And this is the Preparation of the Confection for all the foresaid Diseases: Juice of the Herb ζvj. *Licium Indicum* ζvj. Myrrh, Saffron, Frankincense, Opium, each ζviij. black *Acacia* ζxij. Rain-water ζv. Beat them up together, and keep it in a Glass Vessel. But it is better to put in Wine for Water. This is a most precious thing for the Rheum, and for all Diseases of the Eyes, and Dimness; for it stops every Rheum. Moreover anointing with it in the Bathe, and  
washing

washing it off, is a great help for all pains. For the Hemitrانيا. And the raw Flesh of the Purple-fish, applied Plaster-wise to the Fore-head, allwages the Hemicrania. And in the Porphyry-stone engrave the Bird, and under its Feet Kirikium, or the Purple-fish, and put under the Stone the end of the Birds Wings, and enclose it, and wear it against every Head-ach, and every Hemicrania. And it is also good for Rheumatick Eyes. In the Wain of the Moon make the Ring, and the Eye-salve.

## LETTER XVII. P.

Ῥάμνθ., a Plant. Romphea, the Bird vov-  
 ραίς, an Owl with long Ears well known to all.  
 Ῥαφίς, a Sea fish, having as it were a Needle in  
 its Mouth. Ῥινόκερως, a parti-coloured stone, a  
 horned stone of the end of the Rhinoceros Nose.  
 For it is like a Horn.

If therefore you put a Branch of the Plant in the House, all Devils will fly away. And the Juice of the Plant, and the Fruit with Honey, applied to the Eye, sharpens the sight. And if it be applied alone, it takes out white Specks in the Eye. But boyl it to a Thickness. And the Blood of the Owl, if you anoint with it, and the Juice of the Herb, and Honey, will sharpen the sight, and take away a suffusion. And let an Owl be engraven in the Stone, and at

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its Feet the Needle-fish, and under the Stone put the Root of the Herb. He that carries this shall put Devils to flight. And if you lay it under the Head of any one that knows it not, he will not sleep. In like manner also, if you cut off the Head of a living Owl, and tie it in a black Skin, and apply it to any ones left Arm, he will not sleep, till it be taken from him.

## LETTER XVIII. Σ.

Σατύριον, an Herb. Στρουθόγαμμος, a Bird, Struthiogambarum, an Estrich. Σάλπις, a Fish, a Sea-Cow. Σαφίρις, a Sapphire-stone.

Satyrion is an Herb like Spinosa, and it starts up with its whole Stalk from the Ground; it is two Palms in heighth, full of Seed: It and the Seed have a watrish pale Colour. The Estrich is a known Bird. The Sea-Cow is an edible Fish, well coloured and known. The immaculate Sapphire is dedicated to Venus. Therefore the Preparation of the Herb is in this manner; For spent and barren Women, and for Coition, and for such as have a watry and thin seed, and which cannot conceive, and such as are withered and dry: For this is arid and delectable, and gives Conception. If before Coition, you strew it on the virile Member, anointed with Honey, the Woman will be debilitated

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ted beyond measure. And if the Woman be so anointed, the Intenseness of the Act will be great: For it dries up Nature, and causes Conception, and makes barren Women conceive. And it is prepared thus: Of *Satyrion* Seed ℥ij. and Seed of Pepper ℥j. *Alumen scissile* ℥j. (but according to another Book) ℥ij. *Stypteria rotunda*, i. e. common Allum ℥ij. *Aromate aridis* ℥ij. Lay it up in a Vessel, and communicate it to no man. The Preparation, or Confection of *Aromate aridis* is thus, *Costus* ℥iij. Spikenard ℥β. (in another Book ℥ij.) *Carpobalsamum* ℥ij. *Amomum* ℥β. (in another place ℥v.) *Cloves* ℥ij. *Cassia* ℥ij. *Storax* ℥v. *Opobalsamum* ℥j. *Roses* exungulated ℥iij. Musk ℥β. Powder the dry things very finely, and sift them well. Then rub the *Storax* a long time apart, and then with the beaten *Roses* and *Balsam*, and all mixt together, make *Trochiscs*: Afterwards suffumigate them, and dry them in a *Silver*, *thynum* of Tree-Moss and *Storax*, and *Mastic*, and *Quails Claws*, and *Costus*, which being dried, put them up in a Glass Vessel, and when you have occasion for Conception, powder two *Trochiscs*. And this is *Confectio aromatis sicca*. And the Bird *Estrich* has an *Echidrum*, which is called *suffurium aridum*, the inner Skin of the Gizzard: This powdered, and given in Drink secretly, procures Love and Luxury. And the Stone of the *Echinus*,

i. c.

i. e. of the Gizzard of an *Estrich*, with one Grain of *Satyrion*, powdered and given in Meat or Drink secretly, procures great Intenseness to them especially, who are impotent in Coition. And the Stone it self, only hung about the Neck, causes good Digestion, and Intenseness in Coition. And the Stone of the right Temple of the Sea-Cow, carried about one, causes Intenseness, or Erection. And the left Stone does the contrary. And the Fat of the Fish causes great Delights, beaten up, or dissolved with Honey, and anointed on both Genitals. Engrave therefore upon a Saphire-stone an *Estrich* holding a Sea-Cow in its Mouth, and put underneath a grain of *Satyrion* and a little of the Stone, which is in the *Echinus* or Gizzard of the same Bird, and enclosing it, wear it, against all indigestion and for Tension and Love. For it is very good for those that desire to use much Coition, and for old Men. And it makes him that wears it, gracious.

## LETTER XIX. T.

*Trifolium*, Trefoil, a known Herb. *Tα'ωρ*, the Peacock, a delectable and acceptable Bird, which all do know. *Τρυων*, a Turtle, a Sea-fish known to all, whose good and bad is known. *Taitis*, a Stone as beautiful as a Peacock, and like one.

Engrave therefore in the Stone a Peacock, holding

holding a Sea-Turtle, and under the Stone the Peacock's Voyce ajo, and put the Roots underneath. For this carried about one is a great Miracle for Victory and Peace, and Stability, and all Gain; so that the very Divinity rejoices in it. And it shews in Sleep whatever you would. For if you place it under your Head, in great rest, you shall see in a Dream what you have a mind to. And give this Ring to no other Body. For such another is not found. And by the Stone that is in the Head of a Peacock, given in Drink with your own Sweat, you may obtain any Virgin which you have a mind to.

## LETTER XX. Γ.

Υπερίον, is an Herb stupendously good; some call it Dionysiac, i. e. Bacchus and Jove their Herb, προβατότυλλον, it is a Summer Plant. Yperionis avis is the Female Eagle, like to the Male Eagle. Γυξ, a Sea-fish not edible. Υενος, a Stone which is found in Rivers, it is a Stone having a very bloody Colour.

Engrave therefore in the Stone an Eagle tearing the Fish, and under the Stone put a Root of the Herb, and the end of a Feather of the Eagle's Wing, and if you have it not, put in a Hawk's Feather,

and

and enclosing it, you will have a great Phylactery for all Fits of the Mother and Swimmings in the Head, and Flux of Blood, and further for all Diseases of the Mother, except the falling down of the Womb. Give it therefore to Women Patients as a great Mystery.

## LETTER XXI. Φ.

Φρόνιον is an Herb, which is called βαλεδον, i. e. Rana, an evil Plant. The form of it is as apium raninum: And it grows in Waters, being of a burning quality. Φρόν is a Bird, and some call it Ictæris, others a green Bird; it is of the bigness of a Sparrow. Φώνη, a Seal or Sea-Calf, viz. an excellent Sea-Animal having hands like a Man, a Face like a Calf or a Cow. Φρόνος, some call it βάτραχος, a Toad-stone.

The Virtue of the Herb therefore is strong as Iron, viz. it breaks Apostemes, Kernels, Glands, and all things that are purulent. And you shall cause a Plaster or Oyntment to be laid on but for three hours, then take it away, and you will find the Body marked and hurt: But in hard Bodies you may let it lie on longer. And after incision use those things, which cleanse and draw, and then Healers. And this is the Rosary. Of the Herb Batrachia ζiv. Arsenick ζiv. Chalcitis ζiv.

ʒiv. *Lathyridon* ʒiv. the Breasts of *Cantbarides*; throwing away the wings and legs ʒv. quick Lime ʒj. (in another place ʒviiij.) Oyl of Cedar, or *Roses*, or *Costus* what is sufficient; French Soap ʒiv. Beat them together carefully, and make a Plaster, and lay it up in a Glass Vessel. Use it, and take care you lay it not upon a Nerve or Muscle, and make a Convulsion. And it is good also for an *Aegilops* and *Trichiafis*, applied after they appear to be risen. The hairs also of a Seal, which are found between its Nose and its Mouth, the greater and harsher of them pluckt, with the middle of a Seal's Heart and the Heart of a Houp, and a little of the Liver of a Seal, and some *Chrysanthemum* or *Stechas* or herb *Plumaria*, of Ants herb, and *Lynx*, of the Tongue of an Estrich, and a little Musk in Deer's Skin, and tie up the right Eye of a Wolf; and keep it for a great Phylactery for all Friendship, and obtaining of Victory. For it dissolves all Enmity, and confers Friendship, it also delivers from all necessity and difficulty of Times, and from danger, and from all tempests and waves of the Sea, and from wild Beasts, and from Pirates and Thieves by Sea or Land, and from Devils and Sicknes; for it affords health, and good acts, and good works, opportunity, and abundance of all good things, and truly it is the great Protection of

GOD.

GOD, especially if it have the Root or Fruit of *Pzony* in it. And the Nails of a Seal's hands, carried about one or worn, frustrate all Treacheries and Fascinations. Therefore it will not be inconvenient neither, to put a Nail of the right hand into this Phylactery. And the Hairs of a Seal put into an Unguent, and tied about one in a Girdle, cures all pain of the Loyns and Kidneys. Being put also in the Shooes they cure the Gout and Bloody Flux. And likewise the Fat of a Seal, mixt with Oyntment of *Roses*, is good for Gouty persons. And if one tie the Heart of it to the Mast of a Ship, the Ship will never suffer Shipwrack. And if you hang its Skin at the Sayl-yard or at the Mast of a Ship, it will not be struck by Thunder. And the Bird eaten cures Icterick Persons. And its Claws hung about one cure the cold Fit of a Quotidian, Tertian and Quartan Ague. And its Heart tied in a Cloth, and worn upon the Arms, puts off a Tertian, and Quartan, and an *αμφνπεριός*. In a Toadstone therefore engrave a Hawk, and at its feet the Frog-Fish, and enclose the Tongue of a Frog, and the root of the Herb, and the end of the Tongue of the Bird, and give it to whom you please to carry. For it stops all Fluxes of Blood, and cures the Jaundice. It is good also for such as spit blood, and

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for the Flux of Women, and is good for the  
of Fury above the Anger of ones Enemies, es  
pecially if the hairs of a Seal be enclosed i  
it. It preserves also from venomous Stings. An  
it has other Acts also, which I shall relate  
Take the Stone, which is called *Hieracita*  
and engrave in it a Hawk, and at his feet  
Frog, and under foot engrave this *M l à a à*  
which is *Malaa*. In another Book it is foun  
thus; *Mer Gyf Rai maa ovaa*. And in a liv  
ing Loadstone make this Sculpture, a a m  
a a *Gyna*: But others have it thus *M a a a a*  
And take a common Hawk, which we ca  
*Circus*, or a Falcon, kill it in Spring-wate  
by dipping it under water so often till it die  
Take it therefore, and preserve it in Myrr  
for seven days, as in Salt. And after seve  
dayes, tie the Tongue and the Heart  
with the Tongue of a living Frog, and tw  
stones, *scil.* a *Hieracites* and a Magnet, and  
little filings of Steel, that the Magnet ma  
live, tie them in a Hawk's Skin: And ma  
the Ligature of the Phylactery of the nerv  
of the Hawk, as a round (or twisted) Co  
small and long, that being worn about t  
Neck, it may reach to the Stomach and Hea  
and you will foreknow all things. But neith  
tell, nor teach this to thy own Son. *The*  
*the Apozeme or Cup of the Phylactery.* Take  
new Flagon or Dish, in which the foref

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Water where the Bird was killed is, and take  
of that Water  $\zeta ij$ . and of Honey  $\zeta j$ . and of  
Rosemary root  $\zeta iv$ . and of Barley first infu  
sed in Rain-water till it sprout, so that in  
deed the Grain does just appear,  $xxvii j$   
Corns, and of the Herb *Batrachia*  $\zeta iv$ . Frank  
incense  $\zeta iv$ . of the Herb *Chamaleon*  $ii j$  Seeds,  
which are called *Cnidius Coccus*. Bruise them,  
and boyl them with *Hydromel*, till it grow as  
thick as an Electuary, and put it up in a  
Glas Vessel, and keep it covered. But when  
you put this up, put into it the heart of a  
Houp, and its Blood; and again upon this,  
swallow another heart of a Houp, and *Hydro*  
*mel* after it, and a little of the Composition,  
and you will be perfect all the time of your Life.  
And it is good, if you dip the foresaid stones  
in the same Composition, and so you will pro  
vide for your self when you want any thing,  
or you shall keep a Ring so, and you will be  
perfect. *When therefore you would foreknow, or*  
*know, whatever is done in the World, or in thy*  
*own House, or in another House, concerning a*  
*Man or a Woman, or a Thief;* taste first with  
one finger of the Composition, and drink de  
voutly, and afterwards *Hydromel*, and carry  
the aforesaid Phylactery about your neck, so  
that it may reach your Heart and Stomach,  
and you will be a Fore-knower of all things.  
Whatever you have a mind to know concern  
ing



ing the life of a Man or Woman, their Actions and Generations, and Lots or Fortunes, and concerning Thieves and Fugitives, where and how they are; as a wife Man you shall have Science of, and know, and discern every thing.

## LETTER XXII. X.

*Χρυσάνθεμον*, i. e. Golden-Flour, is an Herb known to all. *Χρυσόπτερος*, Golden-wing, is a Bird of the bigness of a Quail. *Χρυσόψαρος* (or rather *Χρυσόπρις*) an edible Sea-fish known to all, a Quilt-head. *Χρυσίτης*, a speckled Stone, and as it were Golden.

The Flower therefore of *Chrysanthemum* is of a Gold colour, and there are Chives in the middle of the Flower, like Ants, little and black, having little wings. This is called Man's Blood. This therefore is gathered before the rising of the Sun, the Sun being in Aries, and is put in a Glass Vessel with Oyl of Roses and the Flower of the Herb: Then coming in the Morning, take chastly a little of it, and anoint your Face, and go away confidently, for it will make you amiable, and acceptable, and efficacious with all Men, and for all things. And if you do this at the Sun-rising, it will be the more effectual. And it is good for infortunate degrees, inefficacy and such like.

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The Root therefore of the Herb with the Stone out of the Fishes Head, tied in a Cloth, is good for pain of Childrens Teeth in breeding them. The Eyes of the Bird *Chrysepterus*, hung about one, cure Tertian Agues. Its Head also hung about the Neck cures Fevers. The Stone also of the Head of it, hung about the neck, cures Consumptions. In the Stone *Chrystes* engrave a Bird having a round Crown, and at its feet the Fish, and underneath enclose the Root of the Herb: Give it to wear against Pains of the Stomach, and Fits of the Mother, and the Stone in the Kidneys. And it makes the wearer acceptable and amiable in all things. And it is good for Fevers, if it be put in Oyl, and unktion be made with that Oyl, at Sun-setting. And it has other Efficacies. A Drink for Love, if you infuse it in Wine and drink it. And if any one have the stone of the Fishes Head with the foresaid things, it will be very good good for Phthysical People.

## LETTER XXIII. Ψ.

*Ψύλλιον*, is an Herb known to all, Fleawort. *Ψύλλος* marinus, a very little Animal which Fishers use. It sings by the shore. *Ψάρος*, a well known Bird, a Starling. *Ψορίτης*, a Stone called *πύρος*, i. e. Vadum.

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Boyl therefore of the Seed of the Herb  $\zeta\text{ij}$ . in  $\zeta\text{xviii}$ . of Water to viscosity, strain it through a Cloth, and throw away the dregs, and in the Water which you strained out, put of Wax  $\zeta\text{ij}$ . of Oyl  $\zeta\text{vj}$ . Then boyl them, till the Wax is melted, and rub it a long time in a Mortar. For this is a divine Plaster for the Gout and Stone, and insensible Flesh. And if you put the Stone into the Blood of the Bird, and anoynt the Face, you will cure Tertian and Quartan Agues. And if in the fore-said Juice of the Herb you dip the Stone thrice, and anoynt those, that have the Head-ach, in the Face, you will keep them without pain. And *Psyllus marinus*, tied up with viij Seeds of *Psyllium* in a Cloth, and hung about the neck, drives away a Fit of a Tertian Ague. And boyl a great many *Psylli marini* in Sea-water, and sprinkle it where there are many Fleas, and there shall be no more. In the Stone *Pforicus* engrave three *Psylli marini*, abiding under the green Reed, and enclose the Roots of the Herb, and give it to a little one to wear, that falls and beats out his Teeth. And if a Fisher carry it about him, watching all day by a River or Pond, he will make a great catching of Fish.

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## LETTER XXIV. Ω.

*Ωκωμρον*, an edible Plant, known to all, Basil. *Ωκωμπερος*, a Bird, Swift-wing, a venerable Animal, common to all, *χελιδων*, a Swallow. *Ωμυς* a Sea-fish, Ibembras, another calls it *Kymbros*, a small edible Animal, which is called *μαυρις*, a Pilehard or Herring. *Ωκωπτιουος*, i. e. *velociter pariens*, quickly bearing, is a Stone less than the Eagle-stone and ratling. And it is smooth to the Touch.

We know of the Plant Basil, that it has great Effects. If any one chew this Herb fasting, and before he have washed, and shall set it in the open Air for seven nights, in which time the Sun may not see it, taking it away indeed by day, and by night exposing it to the open Air, he will find a Scorpion of seven knots and green. If this sting any one, he will swell and die in three dayes. And if you put it into water or wine, and give it any one to drink, all his Body will grow dry and leprous. For of this come incurable Ulcers. And if you bruise the same Scorpion with the seed of the herb *Scorpionia*, and make Pills, afterwards dry them and put them up in a Glasse, and give them any one that is Epilepticke, he will no longer be hart. And you must give it for seven dayes alike, three Pills

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fasting

fasting, in temperate wine. But if you give it to a healthy Man, he will grow Lunatick, and he will be incurable. And if you anoint *People in Tertian Agues* with the Juice of the herb Basil and Swallow's Dung, you will cure them. And if you give a Swallow's Feather, and Basil root, to a Woman in travail to hold, she will presently bring forth without any harm. If you put a Feather of the Bird in any Unguent, you will have love and peace with all men. And concerning the common Scorpion I will hide nothing, because of the Error of the Foolish. For there is an Error implanted in the Air. If therefore you put a common Scorpion into  $\zeta$ vijß. of Oyl in the wain of the Moon, and keep it by you, and anoint any ones back, and the palms of his hands, and the soles of his feet; but you must anoint the back from the top to the bottom, and the forehead, and the head before the hour of the Fit, it will cure a Tertian, and a Quartan, and a Quotidian Ague. It also helps Lunaticks, and those that are possessed with the Devil. But if you put a Feather of the Bird into other Oyl, and anoint him that is cured, his Disease will return, and he will die. And a common Scorpion roasted and eaten by those that have the Stone, makes them piss the Stone without torment. Tie up the sting of a Scorpion, and the extremity of the Herb Basil,

fil, in which the Seed is, and a Swallow's heart in a Deer's skin, and you will cure Lunaticks; and this Phylactery both casts out disobedient Devils, and compels them to go away. And dissolve the foresaid Stone with the Juice of the Herb, and the blood of the Bird, and the head of a Herring, and a little water, and put it up in a Glass Vessel, and when you have a mind to make shew of your power, dip the fingers of your hand, either right or left, and touch the strongest stone that you please, or bone, or wood, it will presently break, so that you shall seem great. And if one put the head of a fresh Herring upon the Coals to fumigate, and he get upon the house in the night, he will think that all the Stars run into one. And if any one at the full Moon shall put the head of the Animal into a dry Fig, and shall lay it on the Fire, when the Air is still, he will see the Orb of the Moon as big as half of Heaven. Another Sight; And if you mix a little of the Sea-star with it, you will see great Sticbins, he is the Demon Fortune, made, and standing at your feet. And if you powder the Stone Pyrites, and in like manner lay it on, there will be Thunder and Lightning. And if you also lay on Earth, which fell from an house upon a Man, there will be an Earthquake in the place. And  $\mu\alpha\pi\iota\varsigma$  they call  $\delta\mu\upsilon\varsigma$ , because it

hath great virtue in the shoulders: for  $\omega\mu\theta$  is a shoulder. *And the Confection of the Plaster is in this manner;* Of the bones which are in the shoulders of Herrings, Mandrake Apples, Henbane Seed, *Opium*, dried Roses each  $\zeta j$ . (in another place Bark of the Root of *Ulmelea*  $\zeta iij$ .) *Colophonia*  $\text{libj}$ . Sulphur  $\zeta j$ . Nitre  $\zeta j$ . Make it as a Composition, and plaster whom you please with it, and he will quickly be rid of his Disease. But if you make a Fomentation applied for one day, and would give any relief, it will do no good. But it will not pass seven dayes: for this is the Medicine of things that are applied. And *Menis* is so called, because it makes a Maniacal Confection in this manner; Take, I say, the eyes of a *Menis*, and put them into Wine, with some Lily, and infuse them so for seven dayes, then put into the Wine of Mandrake Seeds  $\zeta xiv$ . Seed of  $\omega\omega\theta\beta\alpha\tau\epsilon$ , i. e. Dog-Briar  $\zeta iv$ . of the Herb *Scorpionia*  $\zeta iv$ . Boyl it to half, and put it up and use it. *For mad People;* If you see any one in Madnes, or a *Mania*, give him of the Wine  $\zeta j$ . with warm water, and he will be cured (in another Book it was  $\zeta viij$ .) And if you mix it with an Eye-water, and make an infusion, and use it for seven dayes in a suffusion of the Eyes, it will cure. And the Stones, that are in the head of a *Menis*, powdered and mixt with the  
gall

gall of a black *Alanitus*, make one to see those things that are in the dark. And if you mix it with a little of a living Magnet, and a little Rain-water, and anoint, you will see those things that are in the Heaven and in the Air for seven dayes. Engrave on the Stone a Swallow, and at its Feet a Scorpion, standing upon a Herring, and under the Stone enclose the eyes of a Scorpion, and a Herring, and the Roots of *Scorpionia*, and wear it. *For it averts all venom of Animals, and will humble all Enemies and Traytors.* If any one be stung by a Scorpion, sign the Wound with the Seal, and presently he will be cured. If any one be bitten by a mad Dog, and grow  $\omega\delta\epsilon\phi\omega\beta\omega\gamma\varsigma$ , he cannot drink a more precious Liqueur. Take therefore the Ring, and put it in Water, and give him to drink, and he will be safe; and if you give it before Madnes, he will not be mad. And if one give the Tongue of a young *Menis* dissolved in water, and putting the Ring into it, give it a mad man to drink, he will be safe. But if you give it to one that is sober, it will make him raging mad. His Relief is, to give him a roasted *Menis* to eat, and the man will become ignorant of the foresaid things. *As Divine Kiranides sayes unto Men.*

*Thus Harpocraton finished this Book, and I found no other Book of them that are called Kiratides. But indeed in this, I say, Harpocraton was dissonant from Kirani, or the one from the other: But we collected every Chapter out of each, as is set down, and we have made a Book, omitting nothing. And now we will pass to the other Books of Kirani, that we may reap benefit by them.*

KIRANI.

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# K I R A N I .

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## Book II.

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A.

**A**  $\xi$ , i. e. a She-Goat, known to all, which is also called the Oracle. For if a man put a She-Goat's skin about one, troubled with the Falling Sicknes, and lead him along a River or the Sea-side, by and by he will be taken falling and trembling, and in an agony. For People in bloody Fluxes; And the Blood of a She-Goat heated over the Fire and eaten, cures Dysenterick persons, and effectually saves them, that have drank poisonous potions, and perfectly cures people of the Dropsie. And the Gall applied with Honey without dross cures Dimnejs, Speck, and the Pin and Web in the Eyes. The Spleen also of a She-goat roasted and eaten, cures the bloody Flux. And its dry Dung drunk with wine and honey helps difficulty in Urine. And its  
Dung

Dung mixt with Pulcesses, and spread upon the Sores, *heals them that are stung with a Spider, or Serpent, or a Prester.* And boiled in old wine and applied, *it perfectly cures swellings of the Limbs, and Genitals, and Breasts.* And mixt with Honey and melted and applied, *it cures them, and draws out all Venom.* And the Spleen of a She-Goat taken fresh and hot in the Name of the Patient, and laid upon the Spleen of one troubled with the Spleen, and swathed on only one day, afterwards taken off, then let the sick party hang it in the Smoak, or Sun, or Wind; as much as the Spleen of the She-Goat dries away, so much will the Patient's Spleen waste. And the Spleen of a Kid drunk *heals them that are bitten by Serpents;* And the Rennet of it drunk, or eaten roasted, *cures the Bloody Flux:* And boyled with Galls and Olives, and eaten, *it stops the Flux of the Belly.* And the Spleen of this Creature roasted and eaten, *cures People of the Spleen.* Its Skin, burnt in a Fume, *raises Lethargick people, and them that fall in an Epilepsie, and them that have Fits of the Mother.* And its Hair suffumigated *does the same.*

B.

Bās, i.e. a Cow, known to all. Take the dry Dung of this Creature, beat it, sift it, weigh  
of

of it ℥j. Wax ℥vj. Cabbage Juice ℥vj. ( or in another Book iij. ) raw Eggs iv. the best Oyl ℥j. Beat what is to be beaten, melt what is to be melted, put in the Eggs, and dissolve all a little longer. *By this Plaster you may cure the Spleen, Falling Sicknes, Dropsie, and such like, and also water Ruptures, and the Gout.* Keep it secret, because it is a great thing. And if you dissolve the Dung in Vinegar, and anoint any place, or a Vessel of Honey with it, *Ants will not creep up.* And Cows Hoofs boyled, and eaten with Vinegar, *resist all Poyson, nothing more.* And Cow's Gall breaks the Corns of our Flesh and beautifies the Face. And its Dung suffumigated under the Patient's Chair, *hastens the Birth, and brings away the After-burthen.*

B.

Βάρεγγος, i.e. a Frog, a well known Animal. If one cut its Tongue out, and let it go again alive, and make a superscription upon the Tongue thus, XV Vox. chuooh, coja MH y o g i edammoth, and shall lay it privately upon a Woman, as she is asleep, *the Woman will tell whatever she has done all her Life time.* And the Ashes of a Frog, applied in a Plaster with Pitch, thicken an Alopecia, And applied with Vinegar, *they cure all bleeding at the Nose, of Ulcers, and Women's Fluxes.*  
They

*They also cure the Veins and Arteries, and Burns.* And if one take a Frog alive in the Name of any one, when neither the Sun nor the Moon is above the Earth, and shall cut off its two hind feet with a pair of Scissors, and wrap it in Deer's skin, and tie the right to the right foot, and the left to the left, *he will cure gouty persons without fail.* If any one would cast the hair of his whole Body, let him burn the skin of a Frog, and put it into the water of the Bath, he will cast it. *For an Alopecia, or falling of the hair;* Apply the ashes of little Frogs with Tar, and you will cure an *Alopecia.*

Γ.

*Γαλή, i. e. a Weezle, a little Creature, known to all.* A Weezle's Tongue dried, and worn in ones shoes, *makes all his Enemies to be mute.* Another Book sayes, *it amends Forgetfulness and an ill Mind.* And if at any time you find a Weezle thrown out dead, take, and boyl it in Oyl, till it be dissolved, then strain out the Oyl, and put as much Wax to it as will make it into Plaster, *and you will have a great Medicine for the Gout, and for all Diseases of the nerves, and for Inflammations of the Feet and Limbs, and for all Defluxions, and it cures a bad King's Evil, and the Breasts, and the Stones, and Apostemes, and it is good in*  
Chi-

*Chirurgery for Buboes.* The Stones help Conception, and hinder Conception. For if any one mix the right stone in an Unguent, and put it in a Pessary with wool, and use coition, she will, as I said, *conceive presently.* But the left Testicle tied up in a Mule's skin, and carried about one, *hinders Conception.* These words must be written in the Mule's skin, *In ora. i. idacvia. i. joa. ℥. a viij. i. rayo. j. voi. koox 3. i. coochi.* But if you will not believe it, try it in a Hen, that lays eggs, and she will not lay. And cut off its Testicles in the wain of the Moon, and let it go again alive, and give the Testicles to be carried in a Mule's skin, *it is inconceptive, and invincible, and amatory.* And save its Blood in Vinegar, and give it secretly to one troubled with the falling Sicknes, till it is all gone, and it perfectly cures.

Δ.

*Δορυξ, i. e. a Roe-buck, is a four footed Animal, having a conceptory virtue.* If therefore you would have Conception to be strong and infallible, do thus; Of Satyrion *i. e. Satyrion* seed ℥iv. all the liquor of a Roe's gall, Honey ℥iij. Mix, and put it up into a glass vessel. And when there is occasion, give it to a young Woman, when it is dry, and let her use coition. And if you would conceive  
a Male,

a Male, take the gall of a Male Roe; if a Female, the gall of a Female. For it is very delectable. But if it be too dry, put as much Honey to it, as shall be requisite.

## E.

"*Ἐχιδνα* is a Serpent, and it is a winding Animal, known to all, a Viper. And some take it alive, and put it into a course earthen pot with Salt, and set it in the Chimney night and day, till it is dried; and then they mix Spices with it, and give it for all Diseases. The Salt cures the Leprosie of the Greeks and of the Arabians, the Gout, Falling Sickness, Palsie, and all desperate diseases. And Vipers Fat sharpens the sight, and all dulness of the Eyes. And the Eyes hung about the neck, cure all inflammations of the Eyes. And the Teeth are good for the Tooth-ach, and make Children's Teeth breed without pain. And the Agate Stone fumigated drives away the Viper; and this Stone drunk with Deer's Marrow cures the biting of a Viper.

"*Ἐχίνου*, *Echidrius terrestris*, i. e. prickly Hog, a Hedgehog, is a very naughty Animal. When you have catcht this, salt it and dry it, that you may have a great Medicine. But throw away the Gall, because it is bad. Its head burnt, and applied with Honey thickens an Alopecia.

*Alopecia*. A little of the Body dried, and given in Drink cures Blasting, the Falling Sickness, Palsie, Swimming in the Head, Head-ach, and all Diseases of such Nature, and the Kidneys also, and the Loins. And you must give ʒj. (another Book has ʒj.) And its skin burnt and powdered cures an Alopecia. And you must pickle the whole Body and the Viscera, like Pork in Salt, and dry it like Bacon: Except the Gall and the Guts; then rub it well and put it up. And give ʒj. of it to drink in Oxymel to Leprous and Dropsical Persons. And in like manner also the Liver, and Kidneys, and Heart, and Lungs dried, cure the same.

*Elurus*, i. e. a Cat, known to all. If therefore one fall into a Convulsion or Epilepsie, or Dizziness, or if an Epilepsie take a man, and he lie lifeless, if you presently put a live Cat upon him, the Convulsion, or Dizziness, or Apoplexy will immediately depart from him. But repeat this often *Robis ba. Q. U. i. coneltho*. And its Dung applied with Oyl of Lilies eases a Fever. Bruised with dry Mustard and Vinegar, it thickens an Alopecia.

"*Ἐλαφος*, a Deer, there are three kinds. It is a known Animal. And one kind is called *πλάτυκερος*, i. e. having broad and stately Horns;



Horns; the second has round horns; the third is Female. The Male cannot couple with her but at a Spring. For when she is thirsty, she seeks a Spring, and when she drinks with great thirst and eagerness, then the Male gets upon her: For being constrained with desire of drinking, she cannot fly. At another time she will not endure to be coupled with: then she conceives presently. And this Animal would live five hundred years, if it were not taken. Give one spoonful, I say, of the limature of the Horns of the Deer, which has round Horns, with *Hydromel*, for seven dayes, to one troubled with the Colick, and he will be perfectly cured of that Disease. And the Gall with Honey causes Conception.

## Z.

*Zauea*, i. e. a Lizard; there are three kinds; one is called *ηλιακη*, i. e. Solar; another *χαλκη*, i. e. Bruzen; a third *χλωρα*, i. e. Green. And the Solar is known to all. If any one carry the right hand of this in a golden Case about his Neck, having this written in it; *ba. va. ba. Ga. h. i. aulusare*, he will escape all dangerous Diseases, and he will never be troubled with Disease as long as he carries it. The Eyes also taken out while it is alive, in the Patient's name, and worn about the neck, cure any Inflammation of the Eyes. But you must

must let the Lizard go alive. And if you find two of them, the Female, *scil.* and Male, coupling, and catch them, and cut off the Sex, and give it to drink, *Friendship will become indissoluble*; and whensoever they couple, if you cast a Skin, or Cloth over them, *it will be very gracious*. And the Tail carried, *causes Erection*. And its Liver applied, *cures Corns*. And its Gall putrefied in Wine for eleven Days, in the open Air, and in the Sun in the Dog-days, *extirpates, & exterminates, the Hairs of the Eyelids*. The Solar Lizard can do the same things that the green can do. If therefore you make two Nails, and with them put out a Lizard's Eyes, and put it into a course Earthen Pot, having Virgin-earth in it, and set it by for nine Days; when you open the Pot afterwards, you will find the Lizard has its Sight: Then let it go alive. Make two Rings of your Shooc-leathers, and wear them, and put the right Eye in the Right, and the left Eye in the Left, and enclose the Stone Carbuncle in them, which in Greek is called *αρθραξ*, and in the other a Jasper, having a Lizard doubled at its Belly, and inscribed, *Zibem Q. a. y. i. pyram*, and underneath, *Kaka, Fai. id est cuculas*, and wear it (in another Book it was thus *Ker. dffe o. c. a. b.*) For you will not be hurt in your Eyes all the Days of your Life; you will cure Ophthalmicks with the

Touch of your Ring, and hanging it about their Neck.

H.

*Ἡμίονος* a Mule. The Ear-wax of a Mule tied up in Mule's Skin, is altogether *inconceptive*. And if you give that Ear-wax to a Woman in Drink privately, she will not conceive for some time. And if you secretly give, in like manner, some of the *Matrix*, boyled with other Flesh, she will never conceive. If any one have a cold Catarrh, and kiss the Nostrils of a Mule, he will be cured, though he run at the Nose. And if any one privately take the Urine of a Male Mule, and boyl it with Wax, Oyl, and Litharge, and apply it in a Plaster to a *gouty Man's Foot*, the Man indeed will be cured; but the Mule's Foot will have a Pain in it: For a Woman, take a Female Mule's Urine.

Θ.

*Οὐέκων* a Spider, is a little Animal of six Feet, weaving Cobwebs on Walls, known to all men, this which is called *Thyraphos*, taken in the Name of the Patient, and made up with Wax, and applied to the Forehead, *expels the Fit of a Tertian Ague*. And if you put it alive into a Pipe or Quill, and hang it about the Neck, it cures a *Quotidian*. Boyled in a little Oyl

Oyl of Roses, or Nard, it cures pain in the Ears, and also chaps in the Feet. Spiders Webs also stop the bleeding of a Vein. And the great and black Spider, greater than the white, which makes Webs in Trees, taken in the Name of the Patient, and worn about one, cures the *Kings Evil in the beginning*. Also the white Spider, put with an Animal into a Quill, *aswages an Inflammation of the Eyes, and stops a Rheum, and all things that come from superfluity*. And if any one boyl a Spider, and anoint the Head of one awake with it, it will cause sleep. And if one wrap a Corn of Salt in a white Spiders Web, and put it into a hollow Tooth, it will be cured.

I.

*Ἰππόμανης*, a Horse, a Kingly, swift Animal, known to all. When this is soaled, take the Cloud, or Stone from its Forehead, which the Herdsmen call *Hippomanes*, and carry it about you, as a great thing to procure Love: For if you only touch one with it, the Party will vehemently love you; and if you give it in drink to any one, you will effect the same thing; and if you give any of it in Meat, you will be entirely loved. And the Gall of a Horse edulcorated in a Leaden Vessel, given to a Man in Wine, procures great Actions, and causes sleep. A Mare's Milk and Honey, anointed, kills

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*kills the white Leprosie: The Hoof, in a Fumigation; brings away a dead Child. Suffumigated also, it hastens the Birth. And the Gall and Honey anointed, sharpen the sight.*

## K.

*Kάμηλος, a Camel, a known Animal. The Milk therefore of a Female Camel, does not coagulate; and if you mix it with any other Milk, neither will it coagulate. And the Gall of a Camel coagulated in a leaden Vessel, till it grows sweet, adorns one in Company at Meat, and makes him acceptable. And its Dung burnt; and mixt up with Oyl, perfectly cures an Alopecia, and the falling of the Hair after sickness. This said thing, applied in manner of a Plaster, evacuates the Dropsie by Urine. Its Dung also dried and Powdered, and strewed upon Water, and drunk, cures the bloody Flux. Suffumigated; it reconciles Differences. And its Brain; and Oyl of Roses, anointed on the Head; before and behind, and all the Body over, cures the falling Sickness. Which is admirable, and a most excellent thing.*

*Κύων, a Dog. A little Whelp, while it is yet sucking, if one can get it to lie quietly with an ancient infirm Person, in a Chronical Distemper; and if it lie upon the Breast of a Man or Woman, or little Child, and continually*

*ally lie in the Bed, the Whelp indeed will die, but the infirm person will be freed from his Chronical Infirmitie. And the Spleen of a Dog applied to a splenetick Person, in the Spleen, cures him. The dry Dung, powdered, and given in Drink, cures People of the Jaundice and bloody Flux. And applied with Honey to the Throat and Body, it perfectly cures the Quinsie. And it must be given secretly for all things, drunk also by the Patient, he not knowing it, it perfectly cures the Dropsie. And the Dung burnt in a Potsherd, mixt with Oyl of Roses, heals Chaps in the Arse. And the Sweetbread cures the Piles. Applied with Turpentine, it cures œdematous swellings, and the Hemorrhoids. And with Oyl of Roses, it is good for putrid and incurable Ulcers, especially with Oyntment of Roses. With Oyl also, it is good against stinging of Bees and Wasps. And if any one hold the Heart of a Dog in his left Hand, or the Tongue tied up in a Cloth, all Dogs will be dumb, and run their way. Make up the Eyes of a gray Dog, as they are, with the Load-stone, or the Stone Opfianus, i. e. Vesper-tinus into a Confection, like a dry Collyrium, and at Evening mix and apply it, you will see all things that are in the Dark. If any one be sick, with a little Paste wipe the Face, and Cheeks, and Groins, and Feet, and Hands, and give it a Dog to Eat, and if the Dog eat*

it, the Patient will live; if not, he will die: But the PASTE must be warm.

Κύων ποταμίμος, a River-Dog, a Bever; it is the Stones of this, which are called Castor. Castor therefore powdered, and put into a Pessary, brings down the *Menstrua*. And drunk with the Ear-wax of a Mule, it hinders Conception. In an Oyntment, it mollifies the Nerves, and cures their shrinking and Dryness. Applied with Wine, it cures Fits of the Mother. Given in a Clyster, with Oyl of Rue, it cures the Colick. And its Skin worn for Socks, cures the Gout. Eating of Castor in the fit of a Quartane Ague, if ʒj. be given, cures People in Quartanes.

Κροχιδειλος terrenus, an Earth-Crocodile, a kind of Lizard, known to all men. It is a four-footed Creature, with a broad Head, and a long Tail. If one make a dry Powder of the Skin of this Creature burnt, and shall strew it upon a Limb that is to be cut or burnt, whatever is to be cut, or burnt, it will be without Pain. If any one stab a Crocodillo, and anoint himself with it, whatsoever Wounds or Blows he receives, he will not at all feel them. And its right Teeth drawn out, letting it go again alive, and wearing them, cause Intention, or Erektion. And the left, by Women: But if both be carried, they will

will cause Incontinence. The Dung, and Oyl also anointed, beautifie the Face. Mixt with Gall, and anointed, it takes away specks in the Eyes. And the Blood of it anointed, perfectly cures Dimness of sight.

Λ.

Λύγος, a Wolf, a savage crafty Animal. If any one therefore drink its Blood, he will go mad, and can never more be cured. Its right Eye carried privately about one, performs great things: For all four-footed Creatures, wild and tame, will fly from the Bearer, and he will pass through the midst of his Enemies, and no man will touch him. (Another Book has it, he will see) It also enables a Man to conquer in every Cause. It puts away all Phantasms, it also expels all Fits of Agues. And a Sheep will never tread upon the Skin of a Wolf. And its Liver dried and powdered, and drunk in Melicrate, perfectly cures epileptick, lunatick, and mad People. If you hang its Eye-tooth about the Neck of a Lunatick, or of one frighted by day, or by night, by a terrible Dream, it cures them. Also the Eye of a Wolf, and the first Joynt of his Tail, carried in a Golden Vessel, will make the Bearer powerful, and glorious, and honourable, and rich, and acceptable, and he will be much loved and embraced by Women; neither shall he that carries it, be troubled with an Inflammation of

G 4

the

the Eyes; nay, it cures blood-shot Eyes. And its Gall heated, and a little coagulated, anointed on the Eyes, clears them above any Eye-salve. And if one tie the Bone of a Wolf's Neck, to the Neck of one Opisthonick, i. e. who in a Convulsion is drawn backward, it will cure him.

*Arxwos*, a Hare is a four-footed Animal, very swift, and making Doubles in her flight. Its Blood applied hot, perfectly cures gouty Feet. Applied hot about the Loyns, it cures the Stone in the Kidneys. Made into Broth, and eaten, it cures People of the bloody Flux, and strengthens them. The Lungs cut very thin, and applied to the Eye-lids, asswages Swellings of the Eyes, and a Chemosis. Wrap the Heart of it in Silk, and hang it about the Neck, it perfectly cures people of Quartane Agues. The Kidneys also drunk out of Pickle or Melicrate, cure Nephritick persons. The Gall dissolved with Foxe's Fat and Nard, cures Deafness. And if it be put into a Pessary, with Juice of Marsh-mallow, or Mallow and Oyl, it helps Conception. And put into one with Juice of Leek, and unguentum irinum, it brings away a dead Child. Its Rennet also dissolved with Propolis, and applied, cures Stings and venomous Bites. And its Dung dissolved in warm Wine, cures Sciatica Pains, when desperate, and the Colick. In like manner, beaten with  
Pepper,

Pepper, and drunk, it cures the Stone in the Kidneys. And its Down burnt, and powdered, and strewed upon burnt places, cleanses the Ulcers, heals the Scars, and fetches the Hair again. And applied with the white of an Egg, it stops any Flux of Blood. Hang about, in the Name of the Patient, the Feet of a living Hare, it will cure a sore Throat, and the Gout, whether in the Hands or Feet, perfectly. You must put the right to the right Foot, and the left to the left. And the Brain of a Hare, anointed on Childrens Gums, makes the Teeth cut without Pain. And the whole Skin of a Hare, with the Ears and Nails burnt, and the Powder of it given by a Quill, perfectly cures People of a Lethargy.

## M.

*Mūs*, a House-mouse, known to all. Burn the Head of this with Swine's, or Bear's Grease, and powder the Ashes, and anoint an Alopecia, and it will be cured. And if you have a whole Mouse, and dissolve it in Wine, and a little Oyl of Nard, or Roses, it wonderfully cures an old pain in the Ears. And its Dung dissolved in Water, and applied, dissolves hardness, and pain, and swelling of the Breasts. And strewed upon the Piles, it cures them in three days. But they must first be washed with Wine. Applied also with Water, it cures the Leprosie and

a Tetter. If you cut off the Tail, Feet, Ears and Nose of a Mouse, alive, and tie them in a Cloth, and hang them about ones Neck, it strangely puts away the fit, and old shaking in Agues. And if you run a Needle and Thread through the Mouth of a Mouse, and shall draw the Thread through the Hole, it will cure the Colick.

Μύρμηξ, an Ant. There are seven kinds of Ants. One is known to all men. And some are of a long Head, and great, black in colour. And others are small, and lean, and red, which are called Zinyphes. Others are great and broad. Others are in the Field, and midling. Others also are εὐόδαι, i. e. well wayed, and they are little. And others are μωμμυροδέοντες, i. e. Lion-Ants, and they are great, and of divers Colours, and winged, and they eat Flesh; but they die quickly. All of them having their Heads clipt off with Scissors, and applied to the Eye-lids, cure an *Hordeolum*. And thus the Field-Ants, which eat Corn, do it as well. If any one boyl forty Ants with Juice of Asphodil, and give it to any one in his Drink, he will be ἀνεπτός, i. e. remiss, all the days of his Life. The Broth of them poured upon μωμμυρία, Warts so called, makes them to fall.

## N.

Νυκτερίς, a Bat, is a four-footed Animal known to all, it flies like a Swallow, but it brings forth young like a four-footed Beast, and it suckles its young ones. The Blood of this anointed on places of the Eye-lids, out of which hairs have been pluck'd, will not suffer other hairs to grow again. And if any one tie the Head of this in a black Cloth to ones right Arm, he will neither slumber nor sleep, while it is about him. And its Heart carried, causes great watchfulness. And if one will take the Blood of it in a Cloth, and lay it under a Woman's head, she not knowing it, if a Man lie with her, she will presently conceive. And it has other Efficacies, which I will now conceal; for I must not publish them.

## Ξ.

Χιλονάτις, a sort of Bird. Cichonάτις is a little kind of Crocodile. If any be anointed with the frying of this, it makes him without pain in beating. And it is a great thing to procure Love. And Crocodilli, eaten like Fish, make the Eaters impudent and immodest. And their Dung cures dulness and white specks in the Eyes. And their Blood in like manner. And the right Tooth carried, causes Erection: And

And the left makes an equal desiccation in Women.

O.

\**Ovoi*, Millepedes, which are found under water-vessels, are little Animals with many feet, which in leaking *σῶιδρῆται*, i. e. sweat out. These boyled in Oyl of Roses or Nard cure pains in the Ears. And if one prick one of them with a pin, and touch a Tooth, it cures the Tooth-ach; and they are very profitable.

\**Ovos*, an Ass, a fourfooted Animal known to all men, having such Virtues as these. Its Dung stops any flux of Blood. The Blood also of a living Ass with the Juice of Snake-grats and Chondrilla, applied with Oyl, cures Quartan Agues. A Ring made without fire of the smallest part of the Bit of an Asses Bridle, and worn, drives away Devils, and averts Fevers: it makes Venus also great to Women. If any one sleep or lie upon an Asses Skin, he will fear no Devils, even neither Gelo, nor Gillu, i. e. Hags and Night-mares. And if you make a Ring of the hoof of the right fore-foot, and give it to one possessed with a Devil, to wear, he will be cured that day. And if you make a Phylactery, for a Ligature, of the fore-part of the Asses right Ear, and give it a Woman to wear, that has a flux of Blood,  
and

and she will be cured the same day. The tears of an Ass shaken, and mixt with Oyl, and put into a burning Lamp, all that sit at Table will see themselves to have Asses heads. If the Hairs of a He-Asses Ears be burnt and powdered, and given to a Woman in drink, she will never cease farting. And the curing of this thing is, if you burn the hairs of a She-Ass, and give them to drink. And if any one be stung, and shall say in the Asses ear; How has a Scorpion stung me! The Man who was stung will be cured; but the Ass will die. And it has other Efficacies.

II.

*Περίλαον*, a Sheep, well known to all. Of the Sewet, and Marrow of this, Soap is made with-Figtree or Oak ashes: For it is good for many things. But another sayes, it has such actions as these. If therefore you cut off its right horn, and make a Comb of it, and shall comb the right side of the head, when the Hemicrania is on that side, with this Comb, you will cure it. For you must comb the right side with the right, and the left with the left. When the Sun is in Aries, gather its dung and dry it, and apply it with Vinegar for the Head-ach, and it will give ease. And the Worms, that are in the inside of the horn, given in Drink, are most efficacious for  
Love.

Love. The Horns also suffumigated, open the suffocation of the Matrix. The Lungs also of a Sheep eaten fasting, preserve one from Drunkenness, and how much soever he drink, he will not feel it. And its Liver taken out fresh and reeking, and applied to a Woman's Cheeks, makes her Face well coloured and beautiful. And its Sewet is useful in Pessaries. And the Lungs of a Lamb dried and powdered, and given in Drink, cure them that are hurt by Poyson. And the Gall and Blood of a Lamb cure the Falling Sickness.

## P.

*Πινόκεπος* is a four-footed Animal having one great horn about its Nose (and in another place it is thus) Nor can it be caught, but by the Scent and Beauty of very handsome Women. For it is a Creature lascivious to Love. The Horn or Stone which grows upon this Creatures Nose, worn about one, casts out Devils. And its Testicles or genital Member, drunk by Men and Women, do violently incite to Lust.

## Σ.

*Συβάκος*, i. e. a wild Boar. The Stones of this drunk, provoke Venery. And its Dung dissolved with Vinegar, cures an Erysipelas, and the Gall likewise. The Rennet of a Boar

is good against all deadly things: And it is a Treacle.

*Σχιγίς*, a terrestrial Animal, like to a Crocodile, it is found in the Country of Melanitis. The extremity of its Tail and the Kidneys elevate the Member to Venery, given in Drink.

A Salamander is a four-footed Animal, greater than the green Lizard; And it lives among Brambles and Bushes. Its Heart carried about one, makes the Bearer to be without fear against Fire, and bold against burning, and incombustible. The Animal therefore put in the Chimney or Fire, extinguishes all the flame. And if you hang the Heart of it about the neck of one in a Fever, presently the Fever will be extinguished. And if a Woman carry it about her knees, she will by no means conceive, nor have her Menstrua, yea they will be stoppt. And if you tie it up in a black skin, and hang it at ones Arm, it takes away a Tertian, and a Hemitritæus, and a Quartan, and every Fit of an Ague. And the ashes of it burnt, strewed upon Warts, kill them, and root out Corns of the feet, and draw them out speedily.



## T.

*Taup* Ⓞ, a Bull, known to all, and bold. The Gall of him mixt with an Egg-shell, and anointed on any place, makes a Scar of the same colour. Washing with it and Vinegar cures the black Leprosie, and Dandriffe in the Head, and Nits, and Moles and Freckles in Women, which they are troubled with, because they are with child. For it is not only a strong Creature it self, but the Virtue residing in it, applied, penetrates inwardly. And if a man carry it about him, he shall know all things. Also one that has no horns on his head, if a man carry that, it will give an Oracle, and Conjurers and Exorcists will confess, and make manifest, and will lay great Gifts in that place. Take the *Hierax pelagi*, i. e. the Sea-hawk, and kill it in water, and take their eyes, and season them with Myrrhe and Saffron, and dry them in the shade without the Sun: Bury their Carcases in the Earth, where thou art, and the Bearer, whether Man, or any thing else, take them and carry them. And the Gall mixt with Honey, as I think, perfectly cures a bad Stomach. And double the quantity mixt with *Unguentum irinum*, and put in a Pessary, brings down much Menstrua the same day. And mixt with *Unguentum amaracitnum*, and *apronitrum*, it brings away a dead Child.

*Child*. And the Gall by it self applied either to the Arse or Navil, evacuates the Belly more than a Clyster: A Plaster of it to the Belly brings away Worms. And the dung of a Bull stops bleeding at the Nose, and thickens an Alopecia, and stops the hair from falling after Sicknes. And the Blood of him dried, and mixt with Oyl of unripe Olives, and anointed, makes gray hairs black; but the Bull must be black. And after a Bull has been dead seven dayes, he breeds worms, which in one and thirty dayes turn to Honey-Bees, which you may gather in hives.

*Tety* Ⓞ, i. e. a Goat. The Blood dried and given in meat with Galls and Pomegranate Flowers, cures the bloody Flux. In like manner enclose it in a round Gold Signet, with the Tongue of a Frog and Cinamon and Musk, and sew it in Deer's Skin, and hang it or tie it to a Sculpture or Idel, and there will be in that place *Quiray* or Sacrifices, i. e. famous Miracles. And the common Hawk is very good for this. But you must very much hide this thing. And the Sewet of his Kidneys, boyled with Barley and Juice of Spelt, is put in for the same. And the *Labdanum* of his Beard, i. e. the Mummy, *asypus*, or sappy Sweat, gathered, is good for an Alopecia and falling of the Hair, with Wine and Oyl of unripe Olives;

H

lives;

lives; and applied with Vinegar it cures the Head-ach. The Sewet also made into a Plaster with Birdlime and Sandarach, roots out scabby nails. If one anoint a Goat's Nose with Unguent, and chafe it with his hand, he will make him to void his Seed for delight; if with this Seed you anoint a Man's Member, he will have great tension and be invincible by any Woman.

Υ.

Υαπα, the Hyena, is a four-footed Animal, savage, and ambiguous; for this Creature is born Female, and after a year turns Male, and then for the next year turns Female again, and sometimes it covers, sometimes is covered, and brings forth and gives Suck. And it has these Virtues. And the Gall of this Animal being sweet, has efficacy for a Miracle: And a great Miracle is made of it. And this is the Composition; Take the Eyes of the Fish *Glaucus*, and the right Eye of the said *Hyena*, and all that is liquid of the *Hyena*, dissolve all together, and put it up in a Glass Vessel, covering it well. If therefore you will shew a great Miracle, when you have set a Light, mix the Fat of any creeping thing, or four-footed Beast you please, with a little of the foresaid Composition, and if you anoint the wick of the Lamp or Candle, they

they will think it is the Beast, of which it is the Fat, whether of a Lion, or a Bull, or a Serpent, or of any other Creature. If therefore you will work a Miracle, or a Phantasm, put a little Fat of what Animal or wild Beast you please, with a little quantity of the Confection upon burning coals in the middle of the House, and the Beast will appear, whose Fat you mixt with it. And you may do the same with Birds. And if you mix a little Sea-water with the Composition, and sprinkle among the Guests, they will all fly, thinking that the Sea is in the midst of them. And if you sacrifice or kill an *Hyena*, when the Moon is in *Gemini* or *Virgo*, and secretly give some of the boyled Lungs hot, you will cure Lunatics. I knew this, and I admired it in an Epileptick person, who fell frequently, but did not fall afterwards. And give ℥ij. or iij. And I saw the Confection, and I experienced it. And it has also another Preparation. For the Gall is good for dimness of sight, twinkling of the eyes, the beginning of a Jaundice, suffusion, mists, and blear eyes. Take of the Gall of a Pike-fish ℥vj. *Indicum* ℥ij. *Opobalsamum* ℥ij. Myrrh ℥iij. the Juice of *Hieracindis*, or *Herba accipitraria*, or *Lactuca sylvestris* ℥viiij. Pepper ℥j. Honey ℥vj. Dissolve all diligently, and make a soft Eye-salve, put it up in a Glass Bottle, and use

it. If you give the Fat of a *Hyena* to an *hydrophobick person*, or to one bit with a mad Dog, you will save him: But he must be ignorant of the giving of it. And if you pluck out the two eyes of a *Hyena* alive, and tie them to the two arms in a purple cloth, you will cast off all nocturnal fear, and of *Witches* which kill Infants, and which lie in wait against Conception or Birth; and every Devil will fly away. Its Belly dried and powdered, and mixt with *Unguentum trinum*, and applied as an Oyntment, cures People of the Colick: and such as are convulse after much evacuation, and takes away pains of the Limbs. And if the right foot be tied up, and given to carry about one; give it to a *hydrophobous Person*, or to one bit with a mad Creature, he will be presently cured. And its Liver eaten cures *Quartan Agues*, and *Tremblings* and *Passions of the Heart*: But you must give it to all of them privately. And if any one carry its Tongue in his right Shooe and walk, all Men and Dogs will be mute; for it is a great Silencer. And its Cawl, melted with Oyl, cures all fear. And its Marrow anointed on the Back-bone cures all pain in the Loins and the Back. The Fat of the Bones of the Loins suffumigated procures speedy Travail to her that has difficult Labour. Also the Bladder of an *Hyena*, dried, and powdered, and drunk in Wine,

Wine, cures those that piss in Bed. And a little of the skin worn about one in a Sock or Shooe, cures the Gout in the Feet, Knees, Hands, and any where else; it also cures all Rheums in the Eyes, and inflammation of the Eyes. And anointing with it and Honey sharpens sight; and the Skin of an *Hyena* puts Dogs to flight, hung before the Door, and averts all Treachery.

Φ.

*Φωων*, a Seal, is a four-footed Animal. It has many Virtues. For its Brain drunk expels Devils. And its Head burnt, and mixt with Oyl of Cedar, cures an Alopecia and every Disease. And its right Eye, carried in Deer's skin, makes one amiable, and fortunate, and powerful. And its Heart in like manner drunk, and its Rennet, averts all difficulty, and confers all good. And if you carry the hairs of its Nostrils tied up in the skin, I mean the greater and scattering ones, and shall enter into the midst of your Enemies, all of them will salute you as their Friend. The Tongue carried in ones shooes, procures Victory. And the Fat cures all swelling and pains of the Limbs. Its Skin also, girt about one, strengthens the Reins and the Hips. Its Flesh eaten, and its Blood dried and drunk privately with Wine, cures every Falling Sickness, and Madness, and

H 3

Swim-

*Swimming in the Head, and every Disease. Also the Liver, and Lungs, and Spleen, dried and strewed upon Drink, cure such things and all Diseases. The Bones also suffumigated, hasten Birth. And the Gall and Honey anointed, cure any Inflammation of the Eyes. The Brain also drunk, cures the Falling-Sickness. And if any one shall tie up the Heart of a Seal, and the Tip of the Tongue, and the Hairs of its Nose, and the right Eye, and the Rennet, in a Deer's or a Seal's Skin, and wear it, he will conquer all men by Sea and Land, and all Infirmity and Disease, and Infortune of Degrees, and every Devil and wild Beast will fly from him; For he shall be blessed, happy, rich, and beloved.*

*Φρῦν* is a kind of Frog, living in dry places. If this spit upon a man, he presently loses all his hair. And its Blood is the poyson of the Hair. Many *Rubetæ*, or Land-Toads, boyled in Oyl with Sprigs of Thyme, and Horehound, and Squill, for three dayes continually in the Chimney of a Bath, cure Gouty Persons.

X.

*Χαμαιλέων*, a Chamælion, is an Animal, like to a Crocodile, changing its Colour every hour of the Day; it has the Face of a Lion, the Feet and Tail

*Tail of a Crocodile, it has divers Colours; from the Head to the Tail it has only one solid Nerve. Which being drawn out in the Name of the Patient, and tied to the Neck, cures a backward Convulsion. And its Gall dulcified, adorns ones Conversation. And all other parts of it do equally perform, whatever the Gall of a Seal, or of an Hyena does. The Tongue of it, kept or carried with Root of Carline Thistle and Bugloss, makes a man's Enemies very silent.*

Ψ.

*Ψαμμοδύτης*, a Sand-Spider, which is called *Harpocratio*. Because as many Parts as it has, it has so many Virtues and Utilities; it cures the Falling Sickness, Morpew, the Feet, the Leprosie, and *ὀφίασις*, or falling of the Hair in patches. It is a most useful and very commodious Animal.

*Ψέλλ*, a Sea-Flea, which is found upon the shore, boyled with Oyl of Roses or white Wine, asswages the pain of the Ears. Boyl *Psylli*, or Sea-Fleas, in Sea-water with the Herb *Psyllium*, and sprinkle the Decoction in the House, and Fleas will always shun it. And if a Fisher use *Psyllus* in a Bait for Fish, he will catch Fish. And let him tie it up in the skin of a Dolphin.

H 4

Ω.

Ω.

Ωα, the Eggs of a Spider, found in the wayes, in the beginning of Spring, and if you take the Eggs of a *Phalangium*, or hurtful Spider it self, in the Name of the Patient, and tie them up in a black Cloth, and hang them on the left Arm, it cures the *Fit of a Tertian, and Quartan, and Quotidian Ague*. But you must take them when the Moon is in the wain, and in *Pisces*, on the Sabbath day about the ninth hour, in a *Quotidian*, j. in a *Hemitritus* ij; in a *Tertian*, iij; in a *Quartan*, iv; and hang them about your Neck or your Bed. And either fumigated, or tied about one, they hasten Child-birth.

A

## SUPPLEMENT

TO THIS

## Book in A.

A *pxl* Ⓞ, a Bear, is a fierce Animal, and rough, like to a Man in all things, and cunning, and he endeavours to walk upright. Each part of him is good for each part of Man in Medicine. Therefore hang about a man the Bones of the Head for any Head-ach. Its Brain eaten, cures the *Falling Sickness*. The Eyes also cure the *Inflammation of the Eyes*. The Ear-wax, with Oyl of Roses, cures all pain in the Ears. And the Teeth cure the *Tooth-ach*; hung about Children, they help them to breed their Teeth without pain. The Eyes carried about one, are gracious. And the Hair fumigated, or carried about one, drives away evil Spirits, and any Fever. The Nails of the right hand, carried about one, keep

keep off all Fevers. The Liver dried, and powdered, and given in Drink, cures Epaticks. The Sinews of the Feet and Hands held, help the Gout in the Feet and Hands. And its Dung and Vinegar anointed, sharpens the Sight. The Heart carried about one, makes the Bearer cheerful, and rich, and powerful. And its Grease mixt with Labdanum and Maidenhair in an Oyntment, cures an Alopecia or falling of the Hair: And in like manner it cures the thinness of the Eye-brows and Beard, made into an Oyntment with Galls powdered, and Vitriol, and Oyl of Cedar, and Lychnithiris. The Fat also by it self cures Parotides, or Swellings under the Ears and Chaps. And the end of the Masculine Sex, put into the Matrix, so as to touch the mouth of the Womb, opens a Suffocation. And you must have it prepared in a Powder. The Gall drunk with Honey, a spoonful of it, perfectly cures Epaticks. And its Skin drives away Fleas from the place, where it is laid.

Ἀλώπηξ, i. e. a Fox, is a most sagacious and wise Animal, and of a stinking Breath, eating Hens. If you take one alive, and boyl it in very old Oyl, till the Flesh be boyled from the Bones, by anointing with it, you will admirably cure the Gout, and old Sciatica Pains. And when you take the Fox, say, I take thee  
for

for this. Its right Testicle dried and powdered, and put in Drink, is a Love-potion, given to Women, and the left to Men. And the end of the Masculine Sex hung about one, makes strong Tension. Being in like manner powdered, and given in Drink privately: And the Testicles dried, and drunk, perform the same thing. You may give about a spoonful, for so much is invincible, and causes a competent and innocuous Intension. When you have cut off the two Testicles of the Animal, letting the Animal indeed go alive, and hang them about one, you will cure; for if you touch one with the Testicles, he will presently assent. And some put them into the Huckle-bone of a Goat. And if you tie the end of its Yard in the Bladder, or in the Skin, and write this in it with Syrminized Ink, ὕψις ἰ. τιμὴν ἰλιθί, and hang it about you, you may lie with a Woman without Harm. And its Blood dropt on hot, takes away pain in the Kidneys. Its Kidneys eaten and drunk, force and excite Venus. And its Liver dried and powdered, and drunk with Oxymel, perfectly cures people of the Spleen: And so does the Spleen, carried about one. Its Liver drunk in Wine, cures Asthmatick persons. And its Lungs roasted and eaten, cure difficulty in Breathing. And its Fat perfectly cures an Alopecia, or falling of the Hair. And its Dung used with Oyl  
of

of Roses in a Pessary, *causes Conception*. And its Heart carried about one, *preserves from Witchcraft*. The Tooth of a Fox hung about one, *is good for Eschars, and is proper for Children that breed Teeth*. And its Nails mixt with *Asphaltum*, Oyl of unripe Olives, and Oyl of Roses, and put in a Pessary, *perfectly open the suffocation of the Matrix*. The Testicle powdered, and put into a Cere-cloth, *cures the Parotides, or swellings under the Ear*. If you tie its Member in a Cloth to the Head, *you will cure the Head-ach, Hemisrania, and swimming in the Head*. Applied with the Fat in a Plaster, *it thickens an Alopecia*.

Ἄσπελαξ, i. e. a Mole, *is a blind Animal, making Dens, and Nests, and walking under Ground: And if the Sun shine on it, it betakes it self no more into the Earth, but will die*. The Heart of it carried in Deer's Skin, *cures Lunaticks*. If any one tie up, and hang on the Heart of a Mole in the Skin of the Bird Houpp, with the two Eyes of the Bird, *scil. of the Houpp, he will foreknow all things as long as he carries them chaste*. But if he carry the Heart of the Bird inwardly, *he will be great and potent*. For the Virtue of this Animal is divine and efficacious; concerning which, now that we are discoursing, we will not be silent; whereof the Pregelutation is this. For if any one shall taste

3j. of it, when the Sun rises, he shall know all things till the Sun sets. And this is the preparation of the Gustation. Take a Mole, and drown it in three Pints of Rain-Water, and boyl it till it is dissolved; then strajn the Water into a Brass Vessel, adding these things; Of Roots of *Thelygonum* ℥iv. Mugwort which is only of one Branch ℥iv. *Storax calamita* Troglodytick Myrrh, *Bdellium*, *Spherium*, each ℥iv. *Olibanum*, i. e. the best Frankincense ℥viii. Beat and sift it, and put it to ℥j. of the best Honey, and boyl it till it is thick: put it up, and use it as aforesaid. Put the Bones of a Mole under Ground in your House. For a Mole is useful both alive and dead, and so is the Head of the Female. And if any one have *Parotides, the King's Evil, or any Aposteme*, and you take a living Mole, and handle it so long in your Hands till it dies, *you will cure all such Diseases*; neither will the Patient afterwards have any *sores Throat, or Blisters, or Buboës, or King's Evil any more, or any Aposteme*. Its Fat melted, *cures sore Eyes excellently well*. Therefore bury a Mole in your House. And if any one swallow its Heart, while it is crawling, or panting, he will receive fore-knowledge of future things, and what will be in the World.

## K I R A N I.

## Book III.

A.

**A** *Etos*, i. e. an Eagle is the King of all Birds, blackish in Colour; when she flies through the Air, every Bird trembles. And it has great Actions. Take therefore an Eagle, and let her live one Day, and a Night, and take, and gather the Dung that she has made, then tie her Feet, and stop her Mouth, and say in the Eagle's Ear, O Eagle, Friend of Man, now I kill thee for the Cure of all Infirmity; I conjure thee by the GOD of Heaven and Earth, and by the four Elements, that thou have efficacy for every Cure, for which thou shalt be given! After this, take a Sword all of Iron, suffumigating with Storax and Honey; then set a Bowl underneath, cut off her Head over the Bowl, that all the Blood may run into the Bowl. And by

by and by, while she is yet sprawling, cut her up, and take out her Heart, and all her Inwards, and put them in some Vessel, in which there is odoriferous Wine for drinking: And put up the Head with much Salt: But take out the Eyes and Brain apart: And take all the Inwards out of the Wine, and smyrnizate (or spice) them with Salt, and dry them in the Sun, and take the Blood, and dry it, and put it up in a Vessel. And pull the Eagle, and save the great Feathers of her Thighs. Take therefore the Sinews of her Thighs; Mark which are of the right, and which of the left. So also do with the Feathers which are of the Wings. And make all the Flesh fragrant, smyrnizing it with much Spice, as also the Inwards, and dry them. You must keep them all apart, and write upon them. For the Head-ach a certain great Miracle; The Bone of the Crown of the Eagle's Head, tied to the Patient in Deer's Leather, cures the Crown of the Head. And an Eagle's Temples cure a Hemierania. Also the Brain of it, with a little Oyl & Tar, applied as an oyntment, cures all swimming and indisposition of the Head. For Favour and Fortune; its right Eye tied in a clean Cloth, and held in the left Hand, in Discourses with great Men, procures Favor and Friendship. And its right Eye hung about one in Deer's Skin, will never permit the Bearer to have



*have sore Eyes.* Above the eyes of an Eagle, in the eye-brows, two stones are found; one in each eye-brow, which bound in the skin, or in the Leather of a Wolf, or of a Seal, or of a Hyena, or of an Eagle, and worn about the Neck, *preserve the Bearer from all the Cruelty and Mischief of wild Beasts, and from the Snares of Devils and Men, and confer all good.* And its Tongue, hung about one in Linnen-Cloth, *does excellently cure the Gout, and sore Throats, and difficulty in breathing.* And the Liver dried, and powdered with its own Blood, and drunk for ten dayes in Oxymel, *cures the falling-sickness.* And the Gall applied as an Oyntment with Juice of Horehound, with Myrrh also and Honey without dross, *takes away all obscurity and dulness, and does not permit any thing amiss to be in the Eyes. For all Prosperity;* And its Heart, as was said, put into wine, and smyrnized with Honey and Spices for seven dayes, then sewed in Wolf's skin, and worn about a man, *he will fall under no infirmity nor wild Beast, but will grow prosperous, and happy, and rich. For Love;* The Kidneys dried, and steeped, and strewed in Sawce, and given in Drink or Meat, *will draw the Party that drinks them, be it Man or Woman, into Concupiscence and great Love.* And a Feather of the right wing held by one, *makes the Bearer rich and amiable.* And if any one

hold

hold a Feather of the left wing, and dip it in Oyl, and anoint a Woman in travail from the place grieved to the *Spina sacra, she will be delivered immediately.* And its dry Dung suffumigated, *helps Women in travail, and brings away a dead Child, and extracts the After-burthen.* The Sinews also of its Neck and Back, and the Spondyls of the Neck, tied the right to the right, and the left to the left side, *are good for the Gout.* And in like manner the Sinews of the Legs *cure the Gout in the feet and pain in the knees.* And its Talons carried by Children or old People, *free the Bearer from evil and cruel Phantasms, and from all harm.* And the Skin dressed, and carefully handled, and kept with the Feathers on, applied as a Stomacher to the Belly and Stomach, *cures them excellently well that have the Colick, and a bad Stomack, and the Colick in their Stomach, and it causes digestion; It gives also an Oracle in Sleep, of such things as shall come to pass.* And if any one, when he goes to sleep, lay the Mouth or Bill of an Eagle at his head, *he will see in his Sleep whatever he pleases.* And all those things we have said, are concerning the Eagle. But if you cannot find an Eagle, take a Vultur, and act in the same manner: For it will do the same things, but not so intensely. And the Vultur has its proper Virtues and Efficacies.

I

And

And if you have not a Vultur, a Hawk does the business, but less effectually. Each has its proper Virtues. And the Eagle, being greater than all, can do greater things, and this is its proper Virtue. And if one put the Feather or the Wing of an Eagle under the feet of a Woman in travail, she will presently be delivered; but as soon as she is delivered, take away the Feather. And the Eagle-Stone, which upon shaking rattles within, is red of colour, and carried in wax, preserves Children in the womb, and suffers them not to become abortive: But naked, it hastens Birth.

*'Αρπη*, an Harpy, is a rapacious Bird, like to a Vultur, less indeed, and redder. The Belly of this dried and powdered, and eaten in Broth or Pap, cures difficulty of Urine, breaks the Stone in the Bladder, and cures racking pains in the Loyns: for the Belly of the Bird eaten, and carried about one, creates a great Digestion.

*'Αλέκτωρ*, i. e. a Cock, known to all. The Broth of a Cock's belly drunk, loosens the Belly. And its Blood cures an Erysipelas and Chil-blains, and those that have eaten a Sea-Hare. And if one first eat Garlick, and drink the Blood hot with Wine, he need fear no creeping thing. And strewed upon Broth, and given, to

to the quantity of a Nut, for ten dayes, to eat, it is good for such as bring Blood upwards. Also anointing with its Gall, and the Juice of Celondine, and Honey, sharpens the sight perfectly. And a Plaster of its Dung and Vinegar heals the Bites of mad Beasts and Ulcers: And applied with Vinegar it ripens Felons. And its Brain drunk with Vinegar, nor with Vinegar, but drunk with the Pickle of a Serpent, helps the biting of a Serpent. Its Testicles drunk with Wine irritate Venus, and create a good habit. And the inner horny coat of the Gizzard, which they call *ἐχθυος*, some *Sifukion*, put into Wine, and then dried and beaten with Salt, drunk in Wine, or Syrup, perfectly cures the Stone in the Kidneys. And the Comb of a Cock's head, with one grain of Olibanum, and a little Harts-horn, carried about one, averts all nocturnal fear, and the meeting with any Evil, and it makes the Bearer without fear. And its Dung drunk with good wine, does wonderfully cure Suffocation caused by Cold.

*'Ανδών*, i. e. a Nightingale, is a Bird known to all, like to a Swallow. This Bird in the beginning of Spring never ceases to sing night nor day in a mournful and bewailing Note; whence also it had its Name, because it alwayes sings. If any will swallow down its Heart with Honey,

ney, while the Bird is panting, and will carry about him the Heart and the Tongue of the same Bird, he will be sweet in speech, and of a shrill voyce, and will be heard gladly. If one take out its eyes, and let it go alive, and carry them about him, he shall in no wise sleep, while he carries them about him. And anointing with its Gall and Honey, sharpens the sight perfectly.

*Ἀλκυών*, an Halcyon, is a very beautiful Bird, blewish or greenish, of divers Colours, living on the Sea-shore. This Bird hatches on the brim of the Sea, and when she lays her Eggs, there is a great Tranquillity in the Sea, lest the Sea should either break or wet them: For she breeds near the brim of the Sea, where the Sea breaks or washes. After therefore that she has done with her Nest, and her young ones are flown, the Sea fluctuates again after its wonted manner. If any one tie the eyes of this Bird in a Cloth, and lay them at the head of one that sleeps too much, they will keep him from sleeping. If any shall carry its eyes, when he sails at Sea, he shall not fear Tempest nor Storm, nor any necessity whatever. Also the Pilot, that carries them, shall steer his Vessel quietly, and without the affliction of a Storm. And its heart carried, will make a man beautiful and beloved, and endeared, and peaceful to all people; tho'  
a man

a man fall into the midst of his enemies, he shall receive no harm, and he shall neither be hurt by storm, nor by thunder; but he shall be acceptable and peaceable to all. But it must be put in its own Skin, and sewed, and put into a golden Pipe. And if a Fisher carry the Belly, or the Head, or the Feathers, that Fisher shall never be disappointed. And the whole Bird roasted in its Feathers, and eaten, quiets people possessed with the Devil. And set in the House, it averts all sedition and strife.

\* *Αἰδοία*, a Cormorant, is a Sea-bird, insatiable, and known to all: If this Bird meet a ship under sail, and as she flies dives in the Sea, she signifies a storm to the ship; but if she fly before, or sit upon a Rock, she portends a good Voyage. The Blood therefore of this Bird is an Antipharmacum and good against venomous Beasts. And its Belly dried, and drunk, and carried about one, creates a perfect digestion or a good stomach. And anointing with its Gall and Tar, suffers not the hairs pluckt from the eyebrows to grow again. And a whole Cormorant dried and eaten cures a Leprosie. And it is good against the Spleen. And the Eggs cure difficulty of Urine, and the Kidneys, and the Stomach.

B.

𑂔𑂗𑂣, an Owl, some say this Bird is the Mother of watching; for she appears not in the day, but in the night she whoops and hollows. Her Claw, hung about a man as a Phylactery, is fortunate, and never fails.

F.

𑂔𑂗𑂣, a Vultur, a great and a very useful Bird, known to all. And the utility of a young Vultur is this; The bones of the head of this Bird tied with a purple thread to the Arm, cure the head-ach and an old swimming in the head. And its brain dissolved with Tar and old Oyl, and anointed on the Temples, cures every Head-ach. And the Gall, with Honey and Juice of Horehound, cures a suffusion of the Eyes. And its Fat mixt with Hog's Lard, helps the Gout, a bad Stomach, the Palsie, and such as have a Convulsion upon too much evacuation. Its heart also tied up in the skin, stops all Bleeding. And all this is of young Vulturs. And Devils, and wild beasts will very much shun the bearer; and he will have favour with all men, and with all women, and will live in riches; and this is victorious in every thing. And the heart of a great Vultur boyled, and given privately in meat, or dried and given in drink to a woman,

man, creates great friendship, and lascivious desire in her. And its feet carried about one, conduce highly to Eloquence of Speech, and to Gain, and to the silence of Enemies, and soothing of Adversaries. And its Talons burnt, and dissolved in old Wine, anointed all over the heart, and drunk, cause Victory over Enemies. And its Mouth or Bill, with the Tongue, carried about one, is good for journeying by night, and drives away Devils, and wild Beasts, and every creeping thing, and all evils. And we will say more, it will acquire to the bearer all victory, and abundance of things, eloquence of Speech, and Causes, and Glory, and Honour; Carry therefore the Eyes and the Tongue, and you will preserve your body in all Chastity. And if a Woman dissolve the brain, and anoint her belly for seven dayes, and anoint also the belly of the Man, she will not conceive at all. Keep also it bones burnt and beaten for a Powder, and this Powder strewed upon any Ulcer, will heal it, and mixt with wine, it will put an end to the Tooth-ach. And its Gall mixt with with Juice of Hore-hound, and Opobalsamum, and Honey, does perfectly cure all dimness of the Eyes and Suffusion. And its Feathers suffumigated, cure the Lethargy, and fits of the Mother, and the Phrensie. And the Vultur does as many things as the Eagle. But tho' we have passed by many uses of

the Vultur, yet in all things as is the use of the Eagle, so is the use of this.

Δ.

Δενδρονλάττης, i. e. Picus, a Wood-pecker, or Oak-cutter, is a Bird of a very strong Bill, which breeds in the hole of an Oak: If any one stop up its young ones with a Stone, and go his way, the Wood-pecker comes, and fetches an herb, and applying it, opens all fastnings. And its Eyes carried, sharpen the sight. And its Bill hung about ones neck, cures the Tooth-ach and Uvula, and sore Throat, and the Quinsy. And the Bird roasted or boyled, recovers sick people speedily, and looses such as are bound by enchantment, and cures them, and gives prosperity.

E.

Ἐρωδιός, a kind of Stork, is a Bird that makes its Nest and lives in Temples and Aedifices, which are in the City: upon its head it hath a Tuft of Feathers like hair, about three fingers long. If its Claws with the Gall of a Crab be hung in an Asses Skin about the Neck of one that cannot sleep, he will sleep. And if any one at the Table put a Cloth, wherein the Claws are, into wine, they that drink it will sleep over the Table.

Z.

Z.

Ζῆννα is a Bird of Jove, which the Greeks call Astragallinus, and the Latins, Carduelis, viz. Thistle-bird, a sort of Linnet; it has red Feathers in the Head and golden ones in the Wings, and all over besides it is of divers Colours. This roasted and eaten does excellently cure Loosenesses and Colicks.

H.

Ἡλιόδεμος is a Bird in India, which as soon as it is hatcht, flies towards the East against the Sun; and when the Sun comes to the West, it turns also: It lives no longer than one year, but it breeds a Male and a Female. And this in Drink has Favour. If therefore any one open it, and carry its Inwards about him, embalming it in Myrrh, he will grow rich. And eaten it gives health, and he that carries it will not be sick all the dayes of his Life, and he will grow rich.

Θ.

Θάμνος is a nocturnal Bird. The eyes and heart of this carried, make the bearer bold and without fear in the night, and unhurt in his eyes. And eaten, it gives Prosperity and a good stomach.

I.

## I.

*Ἰεαξ*, a Hawk, can do whatever the Vultur does, but weaker. And its Dung drunk in sweet wine, hastens the birth of Children. And being pulled alive, and boyled in *Oleum Sasinum*, till it is dissolv'd, and afterwards strained, whatever you anoint with it, it will take away all clouds and dimness of the Eyes. And the Bird roasted, and eaten, cures the sacred Infirmity. And its Eyes, hung about the Neck, drive away a Tertian. The Heart also carried for all things, strengthens and preserves the bearer.

## K.

*Κοραξ*, a Raven, is known to all men. This taken and buried alive in a Horse Dung-hil, and putrefied forty dayes, then burnt, and made into a Cerecloth, perfectly cures the Gout. And its Dung in suffumigation, cures the Morpew and white Leprosie. And its eggs blacken gray hairs.

*Κορώνη*, a Crow. The Heart carried creates Concord between a Husband and a Wife; If he that has a Wife, shall unwittingly carry the Heart of a Female Crow, and if the woman well knowing it, shall carry about her the Heart of a Male Crow, the Love between them

them will be inseparable. And if you give to a Woman the Inwards of it roasted, she not knowing it, she will love you well. And if you anoint your Genital with its Brain and Honey, and shall lie with her, she will love you entirely, and she will adhere to no man but your self. Its Dung in wine, cures difficulty in breathing. Two spoonfuls of its blood drunk in wine, perfectly cures the Dropsie. Catch a Crow without hurting her, if your Feet pain you, and cut off the hind Claw from the right foot, just by the Leg unbroken, tie it in a thread, hang it, and fasten it about; but anoint the Crow all over with Oyntment of Turpentine, or with Oyl, and let her fly away alive: And tie the Claw to the Foot afflicted, the left to the left Foot; He must not wash, lest the Ligature should fall down: but the Ligature must be made in Deer's Skin, and so it must be carried. And when you cut off its Toe, say, *I take this Claw for the Cure of the Sciatica, and of the Gout of the feet, and for all the Limbs, and anointing her let her go.*

*Κίονα*, a Jay, is a sagacious Bird, imitating the Voyle of a man. The heart of this, carried about one, with Ivy root, cures Women of Convulsions: In like manner it cures difficulty in Urine. And it is a Bird of various Colours.

*Κίονος*,

Κόσσυφος, an Ouzle, is a sweet-singing Bird, singing much in Summer, and it is all over very black, only it has a golden bill. This boyled in old Oyl, till it is dissolved, Anointing with this Oyl cures a backward Convulsion and the Sciatica.

## A.

Λάρος, a Sea-Gull, can do the same things that the Halcyon does. Therefore a Woman in travail, that holds the heart of this Bird, will quickly be delivered: And as soon as she is delivered, carry it out, lest the Guts follow. Its Belly also dried, and drunk, and carried about one, makes perfect Digestion.

Λαμπυρῆς, is a winged Worm, flying in the Night, and it shines as a Star: for it has Light behind in the Coat of its Belly. If therefore you tie it up in the Skin of the Matrix, and hang it about a Woman, it hinders Conception altogether. And if any one put a Glow-worm on the Floor of the House, where there are Fleas, they will all get away.

## M.

Μέροϛ, a Lapwing, is a Bird all green; which some call Gangræna: And it is a very cunning Bird, good also for many things, as is the

the Alcyon. This Bird, when she is bringing up her young ones, lest any one should take them away, changes them from place to place: She also, when she spies him, that seeks her young ones, shifts her self hither and thither, lest perhaps it might be known, where she feeds her young ones. The heart of this is fit for too much Love, and eaten it helps them that are troubled with the Passion of the Heart, and the Jaundice, and a bad Stomach. And it is therefore called Merops, because it quickly creates Love in a Man. And its Gall with Honey, or Juice of Rew, cures a Suffusion in the Eyes.

Μελιχῆς is a Bird singing sweetly in Summer. This Bird burnt and mixt with Honey, and applied in an Oyntment, cures the Sore called Meliceris. And roasted and eaten, it cures the bloody Flux.

## N.

Νῆσσα, a Duck, living in Rivers and Fens, is known to all. And the blood of a Duck drunk either hot, or dried in wine, preserves the Drinker from all poyson, and heals them that are bitten by a Viper; and it gives health, and strength, and a good habit.

XUTHEOS,

## E.

*XUTHEOS* according to some *ερυθός*, i. e. a Sparrow; according to others *πυργίτης*, Tower-bird; according to others *τρογλίτης*, Hole-bird. The dung of this drunk with wine, causes great Erection. And applied in an Oyntment with Hog's Lard, it cures an Alopecia, and thickens it, and breaks Carbuncles. And the Bird roasted and eaten, moves Venereal Delight.

## O.

"*Ovis*, a domestick Hen. The Brain rubbed upon Childrens gums, makes their Teeth breed without pain. And drunk in wine, it cures them that are stung by a Scorpion. And her Heart, while the Bird is still panting, tied to a Woman's hip, hastens travail excellently well. And its Liver bruised, and applied as a Plaster with Barley flour and water, is good for the Gout. Its Grease melted with Nard, is good for pain in the Ears, and in Women's Pessaries, and for Diseases of the Nerves. And Chickens split, and applied hot to venomous stings, draw out all the Venom. And we must change them often and apply fresh ones. Then we must bruise some green Olive Leaves with Oyl and Salt, and so apply it to the Wound. And fresh Hen's Dung applied,  
cures

cures galling caused by ones Shoes, and it takes away Warts. And drunk in temperate wine, it is good for them that have eaten poisonous Mushromes. Also dried, and powdered, and applied in an Oyntment with Vitriol and Unguentum aridum, it thickens an Alopecia.

"*Ορνις*, a Quail. The Eyes with Marsh-mallow Root, hung about one, cure sore eyes, a Tertian and a Quartan Ague. And its Broth loosens the belly. And eaten, it cleanses the Kidneys.

## Π.

*Πελαργος*, a Stork is a very good Bird. For presently when the Spring comes, they proceed all together like an Army, and fly in divers Figures, as wild Geese, and Ducks. And all sorts of Birds fly out of Ægypt, Lybia, and Syria, and come into Lycia, to a River, called Xanthus, and in the same place they engage in battel with Ravens and Crows, and Magpies, and Vulturs, and with all carnivorous Fowl. For they know the time beforehand, and all come thither. The Army of the Storks indeed put themselves in Battalia on one side of the River; and the Crows and Vultures, and all the carnivorous Birds tarry on the other side of the River. And they tarry the whole sixth Month for battel. For they know the days whereon they are to engage. And then a Cry is heard



heard to the very Heavens, and the shedding of the blood of wounded Birds is seen in the River, and the plucking off of many Feathers, of which the Lycians make Feather-beds. And after that the Field is cleared, they find the Crows, and all carnivorous Birds torn in pieces. And likewise Storks and Pelicans, and no small number of such as are of their side. For many of the Birds fall down dead in the battel. And this Contention among them, and Victory, on whether side soever it falls, is a Sign to all Men. For if the Army of Storks be Conquerors, there will be Riches, and abundance of Bread-corn, and Fruits on the Earth: but if the Crows get the better, there will be a Multitude of Sheep, and Oxen, and other four-footed beasts. And the Storks have another certain, excellent natural Quality. For when the Parents are grown old, and are not able to fly, their Children, on every side, carry them upon their Wings from place to place, and also maintain them; and if they be blind, their Children feed them; this Retribution, and due Gratitude from Children to Parents, is called ἀντιπελαργία, antipelargia, i. e. Stork-gratitude. And the Stork has such Vertues as these. The Eggs dissolved in Wine, make Hair black. But you must cover the Forehead and Eyes with Paste, lest the Liquor running down tinge them. And after the Tincture of the Hair, wash the Hair very well, and anoint it with

with Oyl of Myrtle, and with unripe Oyl Olive, in which Bear's, or Boar's Grease is dissolved. And if you take a little young Stork, and put it in a course Earthen Pot, and set it in an Oven to bake, and when it is baked to a Coal, you make Powder of it, you will have a dry Eye-salve for Specks in the Eyes; and for blear-ey'dness, and for Inflammation, and for falling of the Hair; and you will do all these things as an Artist. But if you have a mind to make a moist Eye-salve, put it into Honey, without Dross, and use it as an Oyntment. While the Stork is alive, take away the Sinews of her Feet, and Legs, and Wings, and apply them to the Gout in the Feet, and in the Hands, joyning like to like, and you will cure them. And a Stork eaten roasted or boyl'd once a year, in the Spring time, before they take their Flight to the War, will preserve the Eater safe and sound in his Nerves and Joynts; for the Gout in the Feet, and in the Hands, and in the Knees, the Sciatica, backward Convulsion, and the Diseases of the Nerves and Joynts will fly away. And its Dung in a Cataplasme, with Leaves of Henbane, and wild Lettuce, is good for the Gout. And take the Skin of the inside of the Gizzard, wash it in Wine, and dry it in the Shade, and make a Powder of it. If any one therefore have drunk deadly Poyson, scrape a little of it, and give it him

to drink in Wine, mixt with Sea-water, and it will be well with him. And its Guts eaten, cure the Colick, and Stone in the Kidneys. And its Gall anointed, sharpens the sight. And if any one take the Heart of a Stork, Conqueror in the War, and tie it up in the Skin of a Hawk, or of a Vulture that is conquered, and write on the Heart, because I have conquer'd my Enemies! And shall tie it to his right Arm. He that carries it, will be invincible by all, and admirable in War, and in all Controverses, and his Victory will be irrefragable and great.

*Περδις*, a Dove, is a known bird. And there is a Tree in India which is called Peridexion, whose Fruit is sweet, and useful, so that Doves also delight and tarry in it: And the Serpent fears this Tree, so that he avoids the shadow of it. For if the shadow of the Tree go towards the East, the Serpent flies towards the West; and if the shadow of the Tree reach towards the West, the Serpent flies towards the East; and the Serpent cannot hurt the Doves, because of the Virtue of the Tree. But if any of them straggle from the Tree, the Serpent by its breath attracts it, and devours it: Yet when they fly and go together, neither the Serpent nor the Spar-hawk can or dares hurt them. Therefore the leaves or bark of the Tree suffumigated avert

avert all evil (that is, venomous Beasts.) If any one is blear-eyed, the blood of a Dove poured on hot cures wounds and breaches of the Eyes. And its Dung applied with Barly Flower and Iris Powder, and Birdlime, and Hogg's Lard, does hollow out Gangrenes, and breaks scrophulous Tumors. And applied with Vinegar, it takes away Specks and Freckles in the Face. And mixt with Tar it perfectly cures the Morpew and Leprosie. And dissolved in Vinegar with Egyptian Earth, and Euphorbium, and Crocomagma, and applied to the Forehead, it cures the Head-ach perfectly, And applied to the Seat with Oyl, it makes the belly costive. And the Testicles of the Male are a Love-potion given by a Man to a Woman, and so is the Matrix of the Female given to Men.

PERDIX, a Partridge is a crafty Bird: for she calls her Neighbors and Kindred into the Snare: She vouches anothers Eggs for her own; but as soon as the young ones are hatcht, they return to their own Dams, and leave her desolate that hatcht them. The Gall therefore of a Partridge with honey, and Opobalsamum, and Juice of Fœnil, sharpens the sight. And boyled with Quinces, and eaten, and the broth drunk with styptick wine, cures Loosenesses and a bad stomach. And its Eggs

eaten incite to Venerie: And they are a Love-Potion. Dissolved indeed with Goose greafe, and applied to Nurses breasts, they produce store of Milk. And the shells of them powdered, and united and well mixt with Wax and Cadmia, raise the shrunk and fallen Breasts of Women.

## P.

Παμφίς, is a Bird by the River Nile, which is called a Pelican, and lives in the Fens of Ægypt: she loves her brood extremely well, when therefore the young ones are hatcht and grown a little, they continually beat the old ones in the face; but they not being able to endure it, cuff their young ones, and kill them; then moving the bowels of compassion over them, they lament their young ones, which they killed; the same day therefore the Mother, to get to her own Children, tears open her sides, and shedding her own blood over her Children, she revives them, and they rise again in a certain natural manner. The Gall of them therefore mixt with Wine, makes the black Morphem, and black scars, of the same colour with the other flesh; And it makes dull Silver bright, and cures and cleanses all blackness. The blood of them drunk cures the falling sickness.

Σ.

## Σ.

Sapinus, is a beautiful Sparrow, and known to all, living in the fields. This eaten confers beauty, and preserves from dulness of sight.

Σεισπορυγίς, i. e. Eropa, vel Caudatremula, is a Bird, or Sparrow, that alwayes wags its Head or Tail, which is found about Rivers and Brooks: It is called Caudatremula, or Water-wagtail, because it alwayes wags its Tail. if any one therefore take it, and shut it alive, with its Feathers on, into a pot, and bake it to Powder, and give some of it to a Woman in her Drink, it will make her to dissolve and melt away for Love: For this is an irrefragable Potion, to which there is no like.

## T.

Tαῦς, i. e. a Peacock, is a most sacred Bird, conspicuous for divers colours, beautiful indeed, having delight in its Tail: This Bird, when he treads, cries, and after he has done coition, he retires backward, and he treads only in the Spring. Its Eggs are good to make a Golden Colour, and so are Goose Eggs. And when a Peacock is dead, his Flesh does not decay, nor yield any stinking smell, but continues, as it were embalmed in Spices. The Brain of this Bird is a Love-potion. Its Heart carried, procures

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good

good will and felicity. Its blood casts out Devils. Its Inwards and Dung suffumigated casts out all Evil. And eaten it cures the bloody Flux. Its Dung drunk, cures the falling sickness.

Τρυχών, a Turtle, is a Bird known to all, content with one Mate. The Dung of this with honey cures specks in the Eyes. And it and Oyl of Roses, in an Oyntment, cures the Womb.

Υ.

Υπεραιός, is the Female Eagle. The virtue of this is such as of the Male. And its dung with honey perfectly cures the Quinsie, and it is good for all Diseases about the Throat, and for Coughs.

Φ.

Φίμης, is a bird that breaks bones, an Osprey; for it does not only eat flesh, but the very bones. The Stomach of this dried, if any one drink it in powder, or carry it about him, will make perfect digestion. The Hip-bone of the Bird hung about the Hip, cures the Varices, or broken Veins that are in the Legs. And its Gall, and Honey anointed, cures the Morphem and Leprosie.

Φασιανός,

Φασιανός, a Pheasant, is a bird known to all. The dung of this anointed and drunk, causes Erection. And its Fat is good for such as are troubled with distension of Nerves, and for fits of the Mather. And its Blood is an Antidote against Poyson. And the Gall sharpens the Sight.

Φαλακεός, is the bird, which is called Albafrons, or White-brow: for it is all black, only it has a white forehead, and it is found in Rivers and standing Waters. The brain of this mixt with old Oyl and anointed, cures all Diseases of the Arse. And the Bird eaten is a Medicine against Poyson.

X

Χελιδών, i.e. a Swallow, which in the Spring raises all people by singing. And it has such Actions as these; If any one take its young ones, and put them in a pot, and when it is luted up, bake them, then opening the Pot, if he considers, he will find two young ones kissing one another, and two turning the one from the other: If therefore you take those two that kiss one another, and dissolve them in Oyl of Roses, and anoint a Woman, she will immediately follow you; And if you give her some of the ashes in Drink, she will go mad for Love. But you may dissolve this, if you give a little of the ashes of those that turn one

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from

from another, in an Oyntment or Drink, and she will recover. And the ashes of them and of the old ones, applied as an Oyntment with Honey, cure the Quinsy, and drunk with Melicrate they cure hoarsenesses. And the Swallow her self, eaten frequently, cures the Falling Sicknes. And the Gravel that is found in the Gizzard of the young ones, hung at the right Arm, perfectly cures bad Livers: It is a prevention of a Cough, Running at the Nose, Phlegm, sore Throats, and of all manner of sore Eyes. And the Eyes, tied to the Forehead, cure sore Eyes, and take away the cold fit of Agues. And Swallows eaten, cure the Falling Sicknes, and hasten the birth. And its Ashes and Honey anointed, sharpen the Sight: And anointed also they perfectly cure Ulcers in the Throat or Tongue, and all eating Sores, and Gangrenes. And the Earth of the Nest, dissolved in Water, and applied, cures swellings of the Throat and Jaws, and the Quinsy. And with Vinegar it cures the Head-ach. And its Dung drunk, cures Nascentia. And mixt with Goat's Gall, it tinges the Hair black, and cures the white and black Leprosie.

Xaeddicos, is a Kingly Bird, foreknowing what is to come. If any one is ill, and the Bird walk before him, and it turn aside its head from the sick Person, he will die:  
But

But if the Bird look the sick Man in the face, it takes away all the Sicknes from him, and flies against the Sun, and gets away the Sicknes, and both the sick person and the Bird are saved. The Heart, and the Head of it, carried about one, preserves the bearer safe and sound from all Sicknes all the dayes of his Life.

Xlw, a Goose. If any one cut out the tongue of a Goose alive, and lay it upon the Breast of a Man or Woman asleep, they will confess all that ever they have done. And its Brain with its own Grease and Melilot or Foenugreek in a Decoction or Broth, applied, cures Chaps and the Hemorrhoids and all swellings in the Arse. And with Oyl of Roses and Fat, and the shells of the Eggs roasted or fried, it is good for all swellings of the Matrix. With Deer's Marrow it is good for chapping of the Lips, and for Chil-blains. And injected with Oyl of Lillies, it brings away a dead Child. With an austere Juice, it is good for a Thrush. And with Honey also it cures all that is about the Tongue. With Nard, it is good for old running Ears. And with Raisins stoned, it cures Carbuncles. And the Gall, especially of a wild Goat, put in a Pessary with Juice of Horehound and Knotgras, helps Conception, and in Men Intension. And its Grease is good in Pessaries,  
and

and in Anodyne and emollient Oynments. And its Dung drunk in wine, asswages a Cough. The Dung also of a wild Goose suffumigated, casts out Devils, and cures the Lethargy and Fits of the Mother. And its Gall, with the Gall of an Oxe and Juice of Bayes, cures Deafness. And the Broth of a Goose drunk with wine, is good for them that drink much Wine, or Aconite, i. e. Hemlock, or Doriginum, i. e. Herba Apollinaris, or Henbane. The Inwards also of a Goose roasted and eaten are good (as) the Liver is good for the Liver, the Stomach for the Stomach, the Guts for Loosnesses: And the Heart and Lungs are good for Consumptive People.

ψ.

ψιλδων, a Parrot, is a Bird all green, having the feet and the bill red: This is found at Thebais in Ægypt, and in India; It has a strong beak, so that it breaks Iron: And it imitates the voyce of Men, and of all Animals. The beak of this Bird carried, casts out Devils, and the cold fits of Agues. And it can do all that the Goose can do. And the eating it helps all People in the Jaundice, and cures the Consumption well.

ψαπθ, a Starling, is a Bird of a red or variable Colour, known to all; which eats Hamlock,

as Quails and Partridge eat Hellebore. This eaten helps all who have drunk some deadly thing; and he that tastes it, shall not be hurt at all.

Ω.

Ωα, i. e. Eggs. New laid Hen's Eggs anointed, cure burns with fire. Also an Egg new laid, tied about a Woman, hastens Travail. And it is very good for Diseases of the Eyes. And the shell of it roasted, with Myrtle, heals galling of the feet by the shooes, and stops every Tumor and Defluxion. And it is good in Pessaires, and in things that are good against Diseases of the Feet and Matrix, and it asswages all pain, but especially swellings of an Erysipelas and Nascentiæ. And if it be supt raw, it stops a Woman's Flux, and voyding of Blood upwards, and it attenuates and beautifies an Artery. And it is good for an Inflammation, and it perfectly cures all Pain. And an Egg-shell burnt and powdered fine, is blown into the Nostrils to stop bleeding at the Nose. Washing the Mouth with it, cleanses the Teeth. And the Pellicle of the Egg which is called Vemen, is good for chapped Lips and a rough Tongue. And it is very good for any breach in the Ears. And Goose and Peacock Eggs do the same thing. A Snipe's Egg roasted causes Miscarriage. And a Crow's Eggs anointed on the Testicles,

sticles, cause Delight, and drunk they cause Love. And so Swallow's Eggs make the hair black, and cure the white Leprosse. And Pigeon's Eggs eaten cause Intension. A Partridge's Eggs dissolved with Honey, sharpen the Sight, and hasten Birth. An Estrich's Eggs applied help the Gout. Spiders Eggs drunk, three for a Tertian, four for a Quartan, put away the Fit, and an every day Ague. Odd Hen's Eggs boyled in Assle's Urine and eaten, cure Nephritick and Colick Pains.

KIRANI.

## KIRANI.

## Book IV.

A.

**A**ETOS, the Eagle-Fish, is a Fish without Scales, like to the Hawk-fish, like to a little Fierce-claw, because of its Prickle. The stones therefore that are found in the Head of this Fish, hung about one, cure Quartan Agues. And its Gall anointed sharpens the Sight. Its Prickles burnt upon Vine-branches cast out Devils. And the Fish eaten perfectly cures the falling Sicknes.

**ANTHIAS** is a great Fish. Its Gall applied with Honey, cures Pimples, and makes a florid Countenance. And its Fat with a Cerote, cures Carbuncles, Steatomata, Apostemes, and the Breasts, and the King's Evil, and Felons. The Stones of the Head hung about the

the Neck, cure the Head-ach, and all Diseases of the Head and Neck.

AMIA is like a Tuny, it is a bold Fish, and pursues other Fishes. The Teeth of this carried, cause Childrens Teeth to breed without pain. The Fish eaten, cures a Dysury.

ACHARNI are little fishes, a kind of Roaches. The Broth of them loosens the belly, and is good for the Kidneys.

ASTACUS, a Crey-fish, known to all. Give the Shell of this burnt, and dissolved in Broth of Rice, it cures the bloody Flux and Loosness.

## B.

BATOS or VATOS, a Fish without Scales, which the Romans call Culpelna. The eating of this frequently provokes Venus.

BUGLOSSA, i. e. Bovis Lingua, a Sea-fish, which is called Skitopmia, a Sole. This applied to the Spleen and swathed on, diminishes the Spleen in a natural manner: But you must after three dayss hang it in the smoak.

BDELLÆ, i. e. Leeches. Burn them, dissolve the Ashes in Vinegar, and pluck off the hairs of the Eye-lids, and anoint, they will not grow

grow again. And they themselves applied alive to a place, in which Matter does superabound, evacuate it, and make a man sound. They are therefore good for the Spleen, the Dropsie, and for sore Eyes, set to the Fore-head. Suffumigated they kill Chinces; and Chinces suffumigated fetch up Leechs drunk down, for they cannot endure one another.

BLACEIAS, a River-fish. The head of this burnt, and dissolved with honey, and anointed, makes the sight very sharp; its Gall also does the same.

BOBES, Some call them Bufeï, Oxeyes, are fishes like to little Chevins. These eaten are good for the Kidneys. And the Gall sharpens the sight. And the bones burnt, and strewed on dry, heal Ulcers.

## G.

GISENTERA, i. e. Terræ Intestina, or Worms, applied, perfectly cure shrunk Nerves: And they are good for Apostemes of the Nerves, and they dissolve Gangrænes. Bruised with honey and applied, they cure such as are bitten with a Scorpion, and the sting of the Sea-fish Muræna. Bruised with Wine and drunk privately, they break the Stone, and cure difficulty in Urine: And drunk so, as was said, they



they breed much Milk in Nurfes. And applied to aking Teeth, they cure the Tooth-ach. Boyled in Oyl till they dissolve, the Oyl anointed cures pain in the Ears. And burnt, and the ashes of them dissolved in Vinegar, and anointed, cure an Eryspelas. Put into the holes of Moles, they bring them away without pain, so that the Moles drawn with the hand, follow by the roots. Dissolved with an oymntment of Eggs, and applied, they cure the Gout.

G O N G R U S, is a River-fish, like an Eel. This boyled in Oyl till it is dissolved, and strained, and a Cerecloth made of the strained Oyl and Wax, and applied, suffers not the belly of a Woman with Child to burst: And it is good for the Gout, and Chaps in the feet.

G L A N E U S is a River fish. The bones of it burnt, drive away Devils. And its Gall anointed, cures the Speck in the Eyes. And its Liver eaten, cures the Falling Sickness. And the whole Fish is good for the Stomach.

G L A U C U S, a large Sea-fish. This boyled with Herbs and Fœnil, and eaten, and the Broth of it drunk, causes much Milk. And its Gall blackens the γλαυκοφθαλμία, or grey-ness of Childrens Eyes, and white specks. Both of its eyes, and likewise of an Orphus, and of a Tunny, and of the Sea-Star, and the Gall

Gall of an Hyæna bruised and mixt with the Fat of any beast or bird whatsoever, and put into a lighted Candle or Lamp, they that look on it will think they see that beast, if it be of the River, a River-Creature; and if of the Feather, a feathered Creature. But you must put in the whole Star-fish, and bruise it. And the Fat of a Glaucus is good for many things, and especially for Diseases of the Arse and the Womb.

D.

D E L P H I N, a Dolphin, brings forth young ones, and is a Sea Animal. Many of them play about the Euxine Sea, where δελφινέλαρον and ἰχθυογόλλα, i. e. Oyl of Dolphins and Icing-glass are made. The Womb of this anointed (some have it blown and turned) turned to the North makes the North-wind blow; and if to the South; the South-wind, and in like manner it operates upon other Winds. And its Teeth, hung about the neck, are good for breeding of Teeth. And its belly dried, and powdered, and drunk, cures the Spleen. Its Liver roasted and eaten, perfectly cures a Tertian, and Quartan, and nocturnal (perhaps a Diurnal or Amphemerinus) ague, and every Fit.

L

DRACO,

**DRACO**, the Dragon fish, is very poisonous. This opened and applied, cures its own venom. And the Sting (others have it the Brain) if it be burnt, and applied to a Tooth with Juice of Tithymal, makes it fall out. And the Stones, that are in the Head of it, drunk, cure pissing of Gravel. And if it be reduced to ashes, and strewed on its own wound, mixt with Sulphur (others say Bran) it cures the Sores.

## E.

**ENCHELYS**, is a Fish like a Serpent without scales, i. e. an Eel. If you privately give the Liver and Gall of this dissolved in wine to any one to drink with his wine, he can never drink wine again. This Eel also killed in wine preserves from Drunkenness; if you give a little of the wine to drink wherein it was killed. And roasted and eaten, it cures a bad stomach and the bloody Flux.

**ELOPS**, is a great Sea-fish, like to a Glaucus. The Fat and Gall of this cure all dimness of the eyes. And its Liver roasted and eaten cures Epaticks. The Stones of its head hung about one, cure every Head-ach and Hemicrania. The right must be applied to the right, and the left to the left. And its Eyes

carried

carried about one, cure all sore Eyes and the Hemicrania.

**ECHINUS**, the Sea-Urchin. The Flesh of it eaten loosens the belly, and perfectly cures pissing of Gravel, taken with the Pickle. And the Sea-Urchin it self burnt, and reduced to powder, and anointed, cures the Leprosie, and reduces any Ulcer to a Cicatrice and Solidity, it also cures and thickens an Alopecia, if it be anointed with Beares Grease, or with the Fat of a Dolphin, or with Hogs Lard.

**ECHENEIS**, a Remora, is a most powerful Fish. If it stick to a Ship under Sail before the wind, it stops the Ship. Take therefore a living Echeneis, and put it into Capneleum, that it may be suffocated, and when you will boyl it, weigh the Fish: For if it weighs a pound, you must put it into a quart of Oyl, a quart for every pound of Fish, and boyl it on a gentle Fire, and when you find the Fish is dissolved, and dry, strain out the Juice and Oyl, and mix of the first Butter ℥iij in a quart of the Juice of the Fish and the Capneleum: And when it is well boyled, put it up in a Glass-Vessel, and use it. And you shall anoint the Joynts of the hands and feet with this. For if the Gout in the feet be of Ten years standing, it will perfectly cure it, and the

L 2

Gout

Gout in the hands, and the Gout in the knees likewise. And when you boyl it, see that it do not boyl over, and throw out the *Capneleum*, because you will set all on fire: Boyl therefore the foresaid measure in the open Air, as if the Fish weigh lb ix. and Butter ℥iv. And *Capneleum* is the thing, which is called *Naphtha*.

## Z.

Z M U R Æ N A, *A Sea-Lamprey, is a malicious marine wild Beast, and ingenious, without scales, having black spots upon the back and in the skin, it is venomous, and violent upon Men. And the Sea-Lamprey is contrary to the Polypus, and kills it, and the Lobster kills the Sea-Lamprey; so that if a Sea-Lamprey and a Lobster be boyled together, the Sea-Lamprey wastes away, and will not appear. And the Polypus kills the Lobster. The Teeth therefore of a Sea-Lamprey hung about one, are good for Children, when they breed their Teeth. Moreover, eaten in Broth and Pepper it cures the Stone in the Kidneys, and the Leprosie, and all scabby diseases.*

## E.

H E P A R, *the Liver-fish is a soft and slow fish, having a great Liver. The Gall of this drunk with Melicrate cures Epaticks. And its*  
Liver

Liver bruised applied plasterwise, cures all swelling and the Gout. And its Head burnt and powdered, and the Powder strewed upon old eating Ulcers, heals the Flesh.

## T H.

T H Y N N U S, *a Tunny. If one bruise the eyes and lungs of a Sea-Tunny, and sprinkle them on the roof of the House at night, they that are in the House will think they see stars. And if you anoint a wand and walk at night, when the Moon does not shine, they will think that Light shines from the wand. And if you draw a wild Beast or any Image upon a Wall or Paper, the Beholders will admire.*

T H R I S S A, *some call it Copla, others say it is that Fish which is now called Trichias. A Thrissa therefore dried and eaten, cures difficulty of Urine. Burnt and anointed with Unguentum Irinum, it makes the hair curl and thick, and keeps it from falling. Rotted and eaten it is good for bad stomachs.*

## I.

H I P P U R U S, *i. e. Horse-tail, is a fish, which some call Coryphæus, i. e. a Prince, or Crown. The Gall of this and Honey without dross, cures all dulness, or blackness, or obscuri-*

ty. It has altogether the same Virtue, that the Gall of an *Hyena* has. And it is very good and sweet to eat.

**HIPPOCAMPUS** marinus, is a Sea-Insect, known to all. This burnt, and mixt with Hogg's Lard, perfectly cures an *Alopecia*. With Leaves of the black wild Fig-tree, or with Ashes of Butcher's Broom, dissolved in Vinegar, it cures the *Morphew* and *Leprosie*. And tied about one, it eases the *Sciatica*, and is good for the *Palsie*.

**IULIS**, a partie-coloured Fish, known to all. The Teeth of it carried about one, disturbs *Devils* and *Witchcrafts*.

## K.

**KEPHALUS**, a Mullet. The Head of this Fish burnt, and anointed with honey, cures the *Piles* and *swellings* in the *Seat*, and in any other place. The Head also of a little Tunny does the same thing: You must use them therefore both mixt.

**KORASCUS**, a Crow-fish. The Gall boiled with Honey, cures *dimness* of sight. The Gall of this, and of a *Cabote*, and of a *Partridge*, and of a *Scare*, and of a *Scorpion*, equally with Honey and *Opobalsamum*, anointed, greatly helps old men labouring under *dimness*

*ness* of sight. And so does the Gall of a *Vultur*.

**CANIS** Marinus, a Dog-fish. The Teeth burnt, and dissolved in Vinegar, cleanse the *Gums*. And its Skin carried, puts *Land-Dogs* to flight.

**KYPRINUS**, a Carp, a River-fish, suffumigated, drives away *Devils*. And its Gall anointed cures all *obscurity*. And its Fat stirs up *Venery*. If any one melt it, and anoint the Sex in a Bath, it will cause a good Colour, and *Conception* immediately after *Coiton*.

**COMOS**, The Fish boyled in Water and Salt, till it is dissolved, and the Broth of it drunk, especially with Milk, loosens the *Belly*.

**KICHLA**, A Sea-fish like a Tench. The Broth of it loosens the *Belly*, causes good *digestion*, stirs up to *Venus*, and breeds *Milk* in *Nurses*.

**KARIS** Marina, i. e. Gammarus, a Shrimp, tied about one cures them that are stung by *Scorpions*. In like manner, if you write upon the stung place, *Karis*; it takes away the pain the sooner: such efficacy it has. And if any one engrave a Shrimp in an *Agate*, and wear it in a Ring, he shall not be stung by a *Scorpion* at any time.

**KARKINI**, River-crabs bruised, and drunk in Goat's Milk, *heal such as are stung by a Scorpion, or are bitten by a Spider, or by a desperate Serpent, or by a horned Serpent.* Given in black Wine to a Woman that has hard Labour, *they hasten the birth.* Bruised, and tied to the Holes of Darts or Ponyards, *they draw out pieces of Iron, and splinters of Wood, and Thorns out of Wounds.* Applied with Wax, *they cure Chil-blains.*

**CANCER** marinus, a Sea-crab, raw with Lead, and burnt, and powdered, *cures cancerous places.* And its Ashes, with Oyl of unripe Olives anointed, *are good for Chil-blains.* And applied with an Oyntment, *they are good for the Gout.*

**KARABUS**, a Lobster, roasted and eaten, *is good for a bad stomach.* And the Broth of it drunk with Wine, *cures the stone in the Kidneys, and difficulty of Urine, and loosens the belly.*

**COCHLEÆ**, marinae, Sea-cockles. The Broth of them, and of *Acharni*, and of Moles, and of Sprats, and of Crabs, and of Palours, and of Lepoes, and of *Lepades*, *mollifie and loosen a costive belly.*

KIRU-

**KIRUKES** marini, *Sea-trumpets*, tied about a Woman newly brought to Bed, *assuage the pains and swellings of the Breasts.* And the Ashes of them strewed on with Honey, *cure Freckles, and swellings in the Face and Warts.* And Shell-fish, and Sea-trumpets, boyled, and eaten are good for them that have drunk Hemlock, or Aconite. And the Broth of them well boyled, *is very good for such as have drunk Poyson.* The Horny part of them burnt, *cures strained Sinews.* And the Shells of them burnt, and dissolved with Honey, *cure swellings and Warts in the Cheeks.* And dissolved in Water, *they draw out pieces of Bones, and cause new Flesh to grow.* And the Fish of them bruised with the White of an Egg, and applied to the Forehead, *cures the Rheum of an Hemicrania.*

**KOCHLIAS**, an Earth-snail, bruised, and applied as a Plaster, *cures the pain in the Forehead, and Rheum in the Eyes, and destroys the King's Evil.* And tied about, *it cures wounds and breaches of the Ears.* And a naked Snail dissolved in *Manna*, i. e. the pure Grain of *Olibanum*, and put up the Nose, *stops the bleeding thereat, and opens the shut Mouth of the Womb.* Take a naked Snail after the Sun is up, and cutting in the middle between her Horns, with a sharp Quill, take out what Bone it has: Keep it wrapt up in Silk, *for all manner*

manner of sore Eyes. The Pregustation suffers no sore Eyes, nor sore Throat, nor Cough, nor Head-ach, nor any Disease about the Neck and Head to happen. And if there be any of them, it cures them, tied about. And the Froth of Snails, plucks out the Hairs of the Eye-lids. And they, and their Shells bruised, drunk with Myrrh and Dates, cure the Colick. And the Ashes applied in an Oyntment, cure the Seal fallen-down.

## L.

LABRAX, *A Sea-pike, is an excellent Fish, and like a Mullet.* The Gall of it anointed with Honey, makes the sight quick, and cures white Specks. And its Belly causes Digestion, and to eat well: And carried about one, it does the same thing. And the Pearls of its Eyes, carried about one, ease an Optalmia. And the Stones that are in the Head, cure the Head-ach and Hemicrania. The right to the right, and the left to the left. And its Teeth tied about, are good for Children that breed Teeth. And the Bone in the Crown of its Head, laid upon the Head, brings up bones that are swallowed.

LAGOUS, a Sea-hare, dissolved and anointed, suffers not the Hairs of the Eye-lids that are pluckt off, to grow again. And they that have drunk of it, give to them the Blood of a Goose hot, as it runs from the Wound.

M

## M.

MÆNIS, a Herring. Its Head burnt, and applied, cures the Piles, and leprous Nails, and Chaps, and Warts in the Arse. And the Brine of pickled Herrings, is good for the Itch, and washing with it, wonderfully cures Dryness, and eating away of the Throat.

MARIDES, Pilchards burnt, powdered, and strewed upon Warts of all sorts, eradicate them. Royled with Fenil, and the Broth of them drunk, is good for Womens Milk.

MELANURUS, a Ruff, roasted and eaten, sharpens the sight. And the Broth of it cures the Colick.

MYON *marinorum*, Sea-muscles, their Broth boyled with Alexanders and Leeks, and Parsley, and drunk with Wine, cures the Sciatica.

MYAKON, *River-Muscles*, the Broth of them drunk, loosens the Belly. And the Shells of them burnt, and made a Xeron, i. e. a desiccatory Medicine, cures Galling, and Cicatrices; Anointed in Honey, they attenuate thick Eyebrows, and white Specks. And Sea-trumpets have the same use; but you must wash the Ashes in Water.

N.

## N.

**NARCA marina**, a Cramp-fish. Applied to old Aches, it allwages them, and it mitigates violent Head-aches, and applied, it wonderfully depresses the falling down of the Arse-gut.

## X.

**XUTHOS**, is the Fish which some call Smarris, a Pickerel. The Head of it dried and burnt, checks proud Flesh, Ulcers, and Sores, and it consumes Corns and Warts. Raw, it is good for the sting of a Scorpion, and the bite of a Dog.

## O.

**ONOS**, a Sea Asf, which some call a Polypus, or Eight-foot. Put it alive into a new Pot, make it boyl, and the Stuff (others say the Blackness) that comes out of it, give it to nephritick Persons, and to such as piss Gravel, with old Wine in the Bath, and they will be cured, and will void Gravel.

## P.

**PELORIDES**, Palours, are small Sea-fish. The Broth of these, and of Crey-fish, with Wine, loosen the Belly.

**PULMONARIUS**, Sea-Lungs, applied to the Gont, and Chil-blains, cure them. This Fish

Fish often makes all the Birds of the Air to hover over it, that when they would eat it, it may catch them. Its Bones suffumigated, avert all Evils, and so does the Star-fish.

**PELAMYS**, a young Tunny. The Guts, and the Head burnt, and strewed upon eating Sores, cure them.

**PERCA**, a Pearech. The Ashes of it strewed upon putrid Ulcers, and sores in the Mouth, cure them.

**PETREOS**. The Broth of it eaten with Pepper, is good for a bad stomach, and cures difficulty in Urine. For its Broth is very good.

## R.

**RAPHIS**, i. e. Sutura, is the Fish, which is called βελονis, i. e. a Needle, having a little long Mouth, like to a Sphyræna. The Cheek of it carried, or suffumigated, casts out Devils. And all the Fish bruised with unguentum irinum, thickens an Alopecia effectually.

**RINA**, i. e. a Frog's skin burnt, and mixt with Water, and laid on, and anointed, cures Warts.

## S.

## S.

**SALPE**, *A Stock-fish.* The Stones that are in its Head carried, the right indeed *causes earnestness*, and the left the contrary. And its Fat anointed, *causes great delight.*

**SAURUS**, a Lizard-fish. The Gall and Honey anointed, *brings much Milk into the breasts.*

**SEPIA**, *the Cuttle-fish.* The Shells *cleanse the Eye-brows, and thin the Hairs of the body.* Take therefore such as are found on the Shore. And boyled, and eaten, *they cure the Bladder, and Kidneys, and difficulty of Urine.*

**SYNAGRIS**, *Tooth-fish.* The Teeth are good for *breeding of Teeth, and for the Tooth-ach.* Its Gall also with Oyl of sweet Almonds, *eases the Tooth-ach.*

**SARGUS**, *a Fish like a Ruff.* The Teeth carried about one, *prevent all Tooth-ach.*

## T.

**TRIGLA**, *a Sea-barbel.* If any one cut off its Beard alive, and put it alive into the Sea again, and give a little of that Beard to a Woman in Drink, *he will kindle great Love and Delight in her.* And the Beard carried, *gives*

*gives Fortune, and all Utility.* And if any one bruise the Eyes, and anoint any ones Eyes with it, *he will presently labour of dimness of sight.* The Cure of this thing is; the Gall of the Fish anointed in Honey, *sharpens the sight.* The whole Sea-barbel burnt, and dissolved with Honey, and applied, *eradicates Carbuncles, and perfectly cures them.* And its Liver applied, *cures the Wounds of the Fierce-claw, and of the Sea-limprey, and of the Sea-dragon.* And killed in Wine, and the Wine given to drink, *helps Women that have hard Travail.* And, the Broth of it drunk, *helps them that have drunk hurtful Drink;*

**TRIGON**, *a Fierce-claw.* The Prickle, or Sting of it stuck into a Tree, *dries it.* And if you fix it in an House, or Ship that is building, *it will prove unfortunate, and will not be finished.* And if it be in an House, or in a Ship, it will suffer Damage: For it is in all Cases the cause of Mischief and Hurt. But if you prick *aking Teeth* round about with it, *it will cure them.*

## Y.

**YDROS**, *is a Water-snake, living much in the Fields, and frequently swimming upon the Water in Ponds, erecting its breast; a crafty Animal.* This has a Stone in its Head, if any catch



catch the Serpent alive, he will find the Stone if he charm it, it will vomit up the Stone. Hang up, I say, the Serpent alive, and suffumigate it with Laurel, conjuring it in this manner; *By him who created thee, to whom that cloven Tongue of thine does often devoutly pray, if thou wilt give me the stone, I will not hurt thee, yea, I will let thee go home again to thy Friends.* And after it has vomited up the Stone, gather it in a clean silken Mantle, and keep it. The Vertue of this Stone is tried thus; Fill a brazen Bowl full of Water, and tie the Stone about the Bason, and so you will find the Water every day to decrease two Pints, *i. e.* a Quart. For I once tied this Stone about a Woman in a Dropsie, and she was cured: I say, I measured her Belly with a Line, and every day it fell above four Fingers, till her Belly returned into its Compass, and then I took it away: For if I had let the Stone tarry on any longer, I should have dried up even the natural Moisture. The Stone, I say, is proper, carried to a measure: For being carried about one, *it is not only good for a Dropsie, but also it has sympathy with a Defluxion into the Feet, and with a Rheum in the Eyes, and with a rheumatick Head, or any other part; and upon account of its Nature, it cures them of over much Moisture.*

P H.

P H.

PHOCA, a Porc-pisce or Seal, is a Sea-Animal, of which mention has been often made. The Fat of this in a Fume, presently helps a Lethargy and Fits of the Mother. And as much Seal's Rennet as a Vetch in bigness drunk, cures Quartane Agues. And drunk in like manner, it cures backward Convulsions. Also, if any one carry about him a Seal's Rennet, he will overcome all his Adversaries in Law. If you tie a Thong of it about a Bottle, and give it them to drink that are bitten by a mad Dog, or to one mad, he will presently recover. And the Skin, wheresoever it is put in an House, or in a Ship, or if it be carried about one, no Mischief can be done: For it averts all Thunder, Storms, Dangers, Enchantments, Devils, Wild-beasts, Thieves, and Nocturnal Invasions. But one must have with it the Sea Stone of Coral. And it is good for the Gout, to wear Shooes made of its Skin. And the Hairs of its Nostrils, with the Heart carried about one, are Fortune and great Favour to him.

C H.

CHRYSOPHRUS, a Gilt-head. The Stones found in its Head, cure consumptive Persons, tied about them. And its Gall anointed on the Member, in an Oyntment, causes Lust, and delight in Coition. And its Eyes cure a Tertian, and all sore Eyes.

M

C H E.

**CHELONE**, *i. e.* Testudo marina, a Sea-Tortoise. The Blood of it is a good Remedy against all Wild-beasts, and it cures the bitings of every Wild-beast, and of the Asp magnificently. Its Eggs eaten, cure Lunaticks. The Wine also of the same Sex, drunk, cures such are bitten by an Asp, or a Viper.

**CHELONE** terrestris, a Land-Tortoise. The Blood of it also drunk, cures the falling Sickness, and greatly helps such as are bitten by a Viper, or stung by a Scorpion. Anointed on the Head, it cures an Alopecia, and cleanses Dandriff. Dissolved with a Serpent's Slough and Vinegar, it cures Pains in the Ears and Burns. The Gall and Honey greatly helps Scars, and white Specks in the Eyes. And the whole burnt, and used with Honey, presently clears old specks in the Eyes, and anointed, it cures the Pain and Clouds. And dissolved with old Butter, it cures Carbuncles.

**CHELONE** palustris, which is called Emylus, (*i. e.* ἐμύς ἑλεός) a Marsh Tortoise. The Blood of it anointed on the Forehead, cures a Hemisphera, and all Head-ach. And its Ashes anointed in Oyntment of Roses, do very well cure burns by Fire, Erysipelas, and the hot Gout. And its Ashes applied, stop all Eruption of Blood, both at the Nose, and at Wounds.

the

the Blood of a Marsh-Tortoise, anointed on the Head, does very well cure all Head-aches. And the Blood of a Sea-Tortoise, helps them that are bitten by a Viper, both drunk, and applied to the Sores: And made into Broth, and drunk, it cures shortness of Breath, and them that have drunk any hurtful thing. The Stones Chelmitides carried with the Root of Peony, make one very successful. And its Gall anointed, cures all Dimness of Sight. Its Liver drunk, cures the Jaundice.

**CHILON**, a Fish like a Cherin: The Fat of it dissolved with Juice of Fanugreek, and applied to the Lips, and to the Soles of the Feet, perfectly cures Chaps.

**CHANNUS**, a Fish like a Perch, roasted and eaten frequently, it makes the sight sharp.

**CHELIDON**, the Swallow fish. It is a little Fish, so that in storms, it ever and anon flies above the Water; when many of these rise up together, and sink again, Mariners know, that they forebode Wind and Storms to come. If any one take this, and carry it dry in a Ship, it will sail swiftly, and he will be successful in all things.

## PS.

PSARI, are excellent Fish, which being eaten frequently, cause Beauty, and create a good stomach.

PSYLLUS *marinus*, a Sea-Flea. If you boyl them in Sea-water, with the Herb Fleabane, and sprinkle it in a House where there are Fleas, there will be no more. If a Fisher carry a Sea-Flea, he will obtain great Fishing.

## O.

OVA piscium, the Rows of Fish kept and dried, and eaten, cure all Trouble, and Disease, and all Nauseousness; especially those of Mulletts, and of Sea-Pikes, and of Spets, and of such like Fish, both fresh, and dried, cure all Nauseousness.

*And these Gifts indeed Divine Nature, for the benefit of Men, has bestowed upon all Aëreal, and Terrestrial, and Aquatick Animals: That nothing may be left without a Gift for Life.*

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FINIS.

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