Batman vppon Bartholome, His Booke De Proprietatibus Rerum, Newly corrected, enlarged and amended: with such Additions as are requisite, vnto euery seuerall Booke: Taken foorth of the most approued Authors, the like heretofore not translated in English. Profitable for all Estates, as well for the benefite of the Mind as the Bodie. 1582.

Bartholomaeus, Anglicus, 13th cent.
London, Imprinted by Thomas East, dwelling by Paules wharfe 1933]

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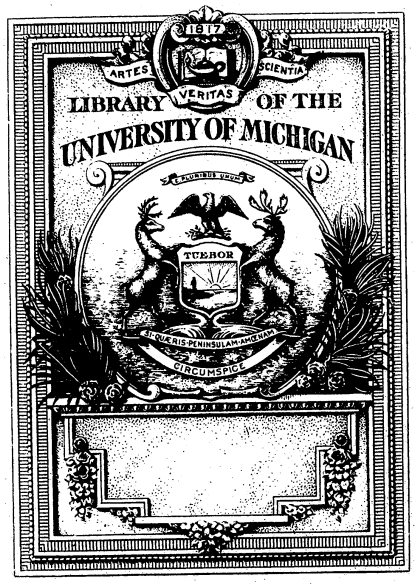

THE GIFT OF
Edwards Brothers

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Bartholomæus Anglicus

BATMAN vppon Bartholome,

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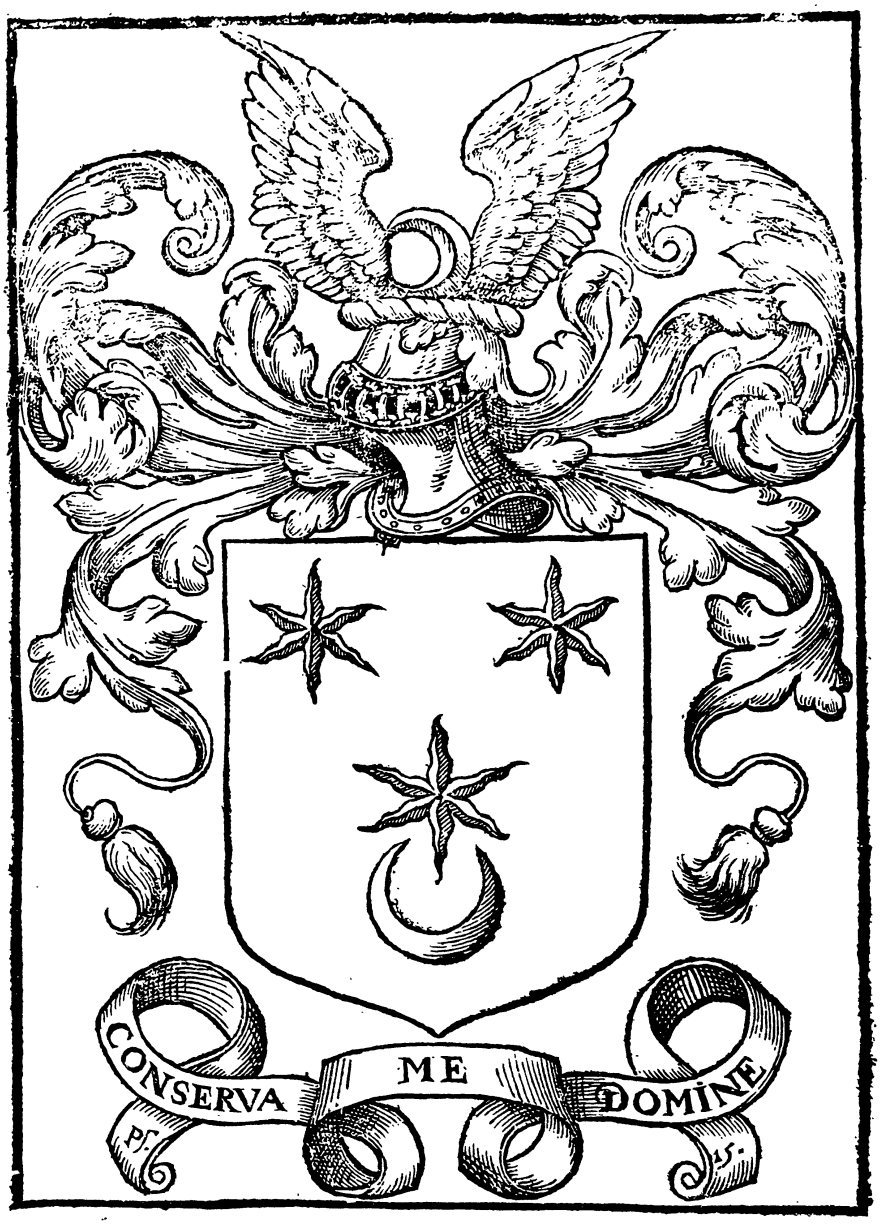
gift
Edwards Mos.
1-19-38



1-24-38 LOH

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

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TO THE RIGHT HONOVRA-

ble Lord, Henrie Cary, of the moſt noble order of

the Garter Knight, Baron of Hunſdon, gouernour of the Queenes Maieſties towne of Barwicke, & Lord Warden of the Eaſt Marches of England, anempteſt Scotland, & one of the Queenes maieſties honorable Counſaile, his ſingular good Lord: Stephan Batman wiſheth; the feruent zeale of Gods truth, and long continuaunce of proſperous health, vvith the increaſe of much honour.

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

Pro. 8.

Your Honours Chaplaine, at commaundement. S.B.M.

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

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TO THE READER.

Bale in his discription of Britaine, printed An. 1548. reherseth Barthelmew, but not Glātuile, to be in Edward the 3. time.

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

[...]

Stephan Batman, professour in Diuinitie.

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THE PROLOGVE

of the Translator.

TRue it is, that after the noble & expert doctrine of wise and well learned Philosophers, leste & remaining with vs in writting, we knowe that the properties of thinges followe and ensue their substaunce. Herefore it is, that after the order and the distinction of substaunces, the order and the distinction of the properties of things shall be and ensue. Of the which things, this worke of all the bokes ensuing, by the grace, helpe and assistaunce of Almighty God, is compiled and made. Meruaile not ye wittie & eloquent readers, that I thin of wit, and void of cunning, haue translated this booke from latin into our vulgar language, as a thing profitable to me, and peradventure to manye other; which vnderstand not Latine, nor haue not the knowledge of the properties of things, which things be approued by the bookes of great and cunning Clearkes, and by the experience of most wittie & noble Philosophers. All these properties of things be necessarie and of great valew, to them that will be desirous to vnderstand the obscurities or darknesse of holy Scriptures, which are giuen to vs vnder figures, vnder parables & semblance or likelihods of things naturalls & artificialls. S. Denis that great philosopher and solempne Clearke, in his booke named, The heauenly Hierarchies of Angells, testifieth and witnesseth the same, saieng in this manner: Whatsoeuer any man will coniect, faine, imagine, suppose, or say: it is a thing impossible, that the light of the heauenly diuine brightnesse couered and closed in the Déitie or in the Godhead, should shine vpon vs: if it were not by the diuersities of holy couertures. Also it is not possible, that our wit or intendement might ascende vnto the contemplation of the heauenly Hierarchies immaterials, if our wit be not led by some materiall thing, as a man is ledde by the hande: so by these formes visibles, our wit may be ledde to the consideration of ỳ greatnes or magnitude of the most excellent beauteous claretie, diuine and inuisible. Also, the blessed Apostle Paule in his Epistles reciteth this, saieng: that by these things visibles, which are made and be visible, man may see and know by his inwarde sight intellectuall, the diuine, celestiall, & godlye things, which are inuisibles to this our naturall sight. Deuout Doctors of Theologie or Diuinitie, for this consideration, prudently and wisely read and vse natural philosophie and morall, and Poets in their fictions and fayned informations, vnto this fine and end, so that by the lykelihode or similitude of things visible, our wit or our vnderstanding spiritually, by clére and sikfull vtteraunce of words, may be so well ordered and vttered, that these things corporalls may be coupled with things spiritualls, and these things visibles maye be conioyned with things inuisibles. Excited by these causes to the edifieng of the people contained in our Christian faith of Almightie Christ Iesus, whose maiestie diuine is incomprehensible, and of whom to speak it becommeth no man but with great excellent worship and honour, and with an inwarde dreadfull feare. Loath to offend, I purpose to say somwhat vnder the correction of excellent learned Doctours, and wise men: what euery creature reasonable ought to beléeue in this our blessed christian faith.

FINIS PROLOGI.

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¶ The names of the Authors to this Booke,

in what time, and of what profession,

AVgustine the famous Doctour in Christs Church, borne in Affricke, in a towne called Gathensis, was of such excellent wit, that in his childhode, he learned all the seauen lyberall Sciences without an instructour. He was wonderfully learned, especially in the doctrin of Plato, whereby he was the rather induced to imbrace the Christian fayth. He fauoured the errours of the Maniches, but by the continuall prayer of his god mother Monica, and the perswasion of Saint Ambrose, he was at last conuerted to the true faith. They both replenished with the holy ghost did sing together the psalme Te Deum, aunswering mutually one to the other. Afterward in prayer, writing and preaching, he so profited, that he was had in great reuerence of all men, and wrote more Bookes then euer did any in ẏ Church of the Latines. He lyued seauentie fiue yeares, and was Bishop of Hippone a Citie in Affricke fortie yeares, and dyed in the yeare of our Lord, foure hundred thirtie seauen.

Amandus, was Bishop of Traiectẽsis in Vascouia, a man learned and of godly lyfe, about the yere, foure hundred eightie.

Ambrose was Bishop of Millaine, the yeare of our Lord three hundred seauentie and three: a Romane borne, of a noble and auncient house, and had bene Consull. As this man (being sent by Valentinianus ẏ Emperour to Millaine, to pacific a sedition) perswaded the people to concorde, sodaynly the voyce of an Infant was heard of all men, which cryed: Ambrose is worthie to bee Bishop. Which voyce so feruently stirred the people, that they all condescended to make him their Bishop, notwithstanding he was not yet baptised, but newlye instructed in the faith, they compelled him to take the Office, and forthwith all the people of Lumbardie agreed in one opinion of the Faith: a rare forme of election. He was of singular holynesse, gentlenesse, wisedome and lerning, &c.

Thomas de Aquinus, borne in Sicilia Doctor, of the order of a Friar preacher, Disciple to Albertus Magnus, in the Prouince of Apulia, descended of noble Parentage, an excellent Diuine. He wrote foure Bookes of Sentences, and was called the Angelicall Doctour. Many prepostrous fables haue bene written of him, onely this, that he was notwithstanding his learning, verye superstitious. He flourished about the yeare 1274. After Lanquet, one thousand two hundred fiftie and eight.

Ancelme was Archbishop of Caunterburie, first a Muncke, in which time he wrote diuers Bookes, Cur Deus Homo, De libero Arbitrio, De similitudinibus, Monologyon, De prædestinatione, &c. This man was simple in shewe, and subtill in disputation, a speciall fauourer of the Romane relygion, He flourished about the yeare of Christ one thousande one hundred and fiue, after Lanquet. This Ancelme is sayde to bee the cause of Cleargies diuorce from theyr wiues. Eng.

Aristotle Sonne of Nicomachus the Phisition, borne in Stragera in Greece, consuming his youth ryotously: he was after Scholler to the noble Plato twentye yeares continually. He excelled all men in sharpnesse of wit, and knowledge in diuers Sciences: wherefore King Philip of Macedonia, sent him his Sonne Alexander to teach, saieng: He thanked God that he hadde a Sonne borne in his time. This man began a sect, the followers whereof, were called Peripatetici. He taught in Athens after

Platoes

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Platoes death foure and twentie yeares. Hæ was bannished out of Athens, because it was supposed hæ dæmed not well of theyr Goddes. It is written, that hæ dyed by this occasion: as hæ went by the sea side among fishermen, they tolde hym a Riddle, which when by long studye hæ coulde not assoyle, for shame and sorrowe hæ dyed. Hæ was lyttle of personage, crooke backed, ill shapen, and stutting. He was three hundred fortie fiue yeres before Christs Incarnation.

Auicen or Abicen, a famous Phisition, whom some suppose to be of a Citie in Spaine called Hispalis, or Ciuile. Hæ was excellently lerned, and wrote in the Arabick tongue many noble workes of Philosophie, naturall and Metaphisicke. He comprehended Phisicke in fiue Volumes, wherein he calleth himselfe, the Interpretour of Galen: he was about the yeare of our Lord 1151. and was (as some suppose, poisoned by Auerois, whom he slew before he died.

Auerois a great Philosopher, & Phisition enimie to Auicen, & also to Christ, and for his great Commentes written vpon Aristotle, he is named Commentator. He was about the yeare of our Lord 1145.

Appollonius, borne in Greece, about the yeare of our Lord 90. He profited so in learning that being but a childe, was a learned Philosopher, he followed the sect of Pythagoras, going alway in linen, and neuer eating any thing that had life. Notwithstanding his great learning, yet trauayled he into Aegypt, Persia, Aethiopia, & Iudea, & returned into Greece, and Rome. After a while about the age of 80. yeares in great assemblye of people was sodainly conueyed away, no man knoweth how nor whether, as Philostratus who wrote his life saith. There were other also of the same name.

Alfredus Anglicus of Beuerley preest, a man of singular vtterance, learned in Diuinitie, Philosophie, Historie, and Mathematickes. He flourished about the yeare of our Lord. 1087. as sayth Iohn Bale, a worthye Historiographer of late memorie.

Asclepiades a famous Phisition. Also a Philosopher, the time when he florished is not certaine.

Basilius a man of great vertue & lerning, borne in Cappadocia, of a noble house, being very skilful in Rhetoricke, Logicke and Philosophie, disputing at Athens, and there obtained such fame, as in proceeding farther he became Bishop of Cæsarea, & taught the people the true sayth. He was exiled by Valens the Emperour, but reuoked from exile. He flourished about the yeare of our Lord, 367. and dyed the yeare of Christ. 387. There wer two other of ỹ same name. Alley.

Beda Angliæ, a famous lerned man: for his modestie, vertuous life and learning, surnamed, Worshipfull Bede. Hæ wrote the history of the Saxons apart, whose hystoricall methode, diuers writers since haue followed. He flourished about the yeare of our Lord 724. after Lanquet. After William Alleye Bishop of Exceter in his Miscellanea, Beda was an Englishman, and lyued in the time of Iustinian the seconde, he was also in the time of Iohn ỹ 6. Bishop of Rome, When the Sarazens arriued out of Africa to inuade Spaine, then Bede with his letters, sollicited the Princes to recouer it againe. He wrote many works both in the Greeke and Latine, especially one notable worke, De Natura, & temporibus, which is diuided into three bookes, hæ wrote aboue an hundered bookes, of which some be fained in his name, he had two brethren learned, whose names were Strabo and Haimo. He trauayled other countreyes, twentie nine yeares, and being of the age of 72. dyed Anno. 734.

Bernard, was borne in Burgondy, in the Castle of Fountaynes, of noble lygnage, he became a Muncke in the Monestarie of Clareuallencis, gaue himselfe to studie, and wrote diuers Bookes, as De Consideratione, ad Eugenium Papam, De Cantica canticorum, De amore Dei, Librum meditacionum, and manye other Homelies, Epistles and Sermons. He was about Anno. 1112. and lyued to the yeares of 63. After the Legenda, de-

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ceased Anno.1156.

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

Basis a Philosopher.

Bufus a Phisition.

Ciprianus of Carthage in Affrica, was there Bishoppe, in whose youth he was dedicated by his parents to the diuel, as Iacobus de voragine, Henricus de Eusordia, and Voleteranus doe write, he was conuerted from the law of the Pagans, he was an excellent Rethoritian, a carefull Bishoppe, and a faythfull ouerséer of the Church, he toke great paines in deliuering and helping of Martires, for being absent, he wouldc write vnto his Priests & Deacons, that they should with care and diligence embrace & make much of the Martires, which were captiue. The fortitude and godly stoutnesse of his minde in excepting of his office, the third Epistle of his first booke do declare: neither did there lacke in him, wisedome and circumspection. Besides this, he was of a singular modestie, for he would take vpon him to do nothing, without the consent of his fellowes in office. He was beneficiall and kind towards his poore bretheren, and such as were straungers, &c. He had notwithstãding his vertues, errours, as appeareth in Sermo.de lapsis.5. in Sermo de Eleemosina. He called Tertulians workes his Master: he suffered manye daungerous conflictes: he inueighed earnestly against Heresies and Idolls, he wrote a pleasant stile. He was banished to exile by Valerianus Emperor of ỹ Romans. Paternus the Proconsull being dead, Galeanus Maximus who succeeded Paternus, commaunded his seruaunts, to carrye Cyprian in a Carte to the place of punishment, where the Lieuetenaunt being about to do sacrifice vnto his Gods, brake out into these words. Thou hast liued a great while being of a pestiferous mind, and hast gathered vnto thée, men of a wicked conspiracie, & hast bene an open enemie vnto the Romane Gods, and they? holy lawes: neither could the godly and sacred Princes, Valerianus & Galenus, reduce thée by anye meanes vnto the sect of their ceremonies: after which words he was slaine with the sword. At this time Sixtus was bishop of Rome (as Eusebius writeth) in the yeare of our Lorde, two hundred fiftie and nine. Alleye.

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

Cato was not first a surname, but a name of merite: for the auncient Romanes called him Cato, that was wise by much experience. Of this name, two there were most excellent for their learning, gouerment and wisedome. For the one being made Consull, wan moe Cities in Spayne, then he had abouden dayes in that Countrey: in which iourney, he retayned to himselfe, nothing of all that was founde there, but meate and drinke onely. He made his souldiers rich, giuing to euerye of them, for rewarde, a pounde wayght of Siluer, saieng: Better it wer that many Romanes retourned agayne to Rome with Siluer, than a fewe with golde. This Cato was before the Incarnation of Christ, one hundred eightie and two yeares.

The other Cato, was called Vticensis,

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because he slew himselfe in the Towne Vtica: he dyed before the Incarnation 44. yeares. D. Cooper.

Scipio Affricanus, was of a wonderfull towardnesse: this draue Annibal out of Affrike: he subdued the citie of Carthage: he after many learned & wise perswasions, grieuously take ỹ vnkinde dealing of the Senate, went from the Citie of Rome, to a maner place, which he had at Linternum, and ther ended his lyfe, when he had lyued 54. yeares, before the incarnation of Christ, about 145. yeares, that yeare was Corinth in Greece destroyed.

Constantine, a Philition, of ỹ name many, forth of diuers prouinces.

Chaldeus, an Astronomer of ỹ country of Assyria, Solinus and Plinie name that countrie Chaldæ, where the great Citie of Babylon stode.

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

Damascius an hystoriographer, which in ỹ time of Herodotus, wrote of things done, before the warre of Peloponnesus, about Anno. 452.

Demosthenes a Prince among the Grecians, and a singular Philosopher, about Anno. 345. before Christ. He was disciple to Plato: he stammered in his speach, he put small stones in his mouth, and inforcing to speake treatablye, at last attained to pronounce very plainly. He was also an excellent Orator.

Dioscorides called also Pedacius, and Phacas, a worshipfull Knight of Egypt, who ioyning learning with chiualrye, being in the Romanes Hoast in diuers countryes, in times vacant from Battayle, made diligent search for ỹ figures and vertues of diuers hearbs, and other things necessary for medicin, and wrote most truly of them in Græke, as Galen testifieth. He liued vnder Cleopatra and Antonius, about Anno before Christ. 47.

Democritus, an excellent Philosopher, being a childe, learned of the wise men of Chaldæ, Astronomie, and theyr Diuinitie: after he went into Persia, to learne Geometrie. After, he returned to Athens, where he gaue his possessions and riches innumerable, vnto the weale publyke, reseruing a lyttle garden, wher in he might at more libertie, search out the secrets of nature. He wrought many wonderfull workes in naturall philosophie and Phisicke. When he beheld the Citizens of Athens, he continuallye laughed at their folish diligence, which spared no paines to get authoritye and riches, that they were not sure to keepe: which laboured to get their children great possessions, who either died before their Fathers, or els ouer liuing them, shortly spēt away, al ỹ their fathers left them. But the Athenians not perceyuing the cause of his laughter, thinking him mad, caused Hipocrates the Phisition to goe vnto him, who perceiuing the occasion of his laughter, sayd: Democritus is not mad, but the Athenians be mad, at whom he doth laugh. He was before the Incarnation of Christ. 492. yeares.

Donatus, a Gramarian, Master to Saint Hierome. About Anno. 350. another Donatus martired vnder Iulian the Apostate, or forsworne Christian. Also Donatus a notable Heretike, that helde opinion Christians to be no where but of their Congregation. Of the same opinion are the Heretikes of the Familye of loue: Donatus was a Numidian, about the yeare of our Lord three hundred fiftie and three. Another Donatus Aretinus Bisheppe of Etruriæ, a man of holye lyfe, persecuted vnder Iulianus.

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Dionysius Arcopagita, a famous Philosopher of Athens, and Disciple to Saynt Paule. He onelye, of all the heathen Philosophers, beleeued Saint Paule preaching of Jesus Christ. And before, when as he was in Aegypt, whether hee went for learning sake, and being there, together with Apollophanes who was his Instructour, beyonde all compasse of reason did see the Eclipse that was at the death of Christ: Either (sayd he) the God of Nature suffereth violence, or els the Frame of this worlde will be now dissolued. He wrote to Timotheus Bishoppe of Ephesus, twelue bookes De Diuinis nominibus, of the heauenlye Hierarchie, and manye other excellent workes, as Suydas witnesseth.

Escicius or Euscicius, Disciple to Gregorius Nazianzenus.

Eusebius Pamphilius, Bishoppe of Cæsarea in Palæstine, wrote tenne Bookes of the Ecclesiasticall Historye. He was about the yeare of our Lorde, after Sebastian Munster, three hundred flue, after Cronicarum, three hundred seauen.

Eraclytus, or Heraclytus, a Philosopher, which alwayes wept when he beholde the People, considering how busie they wer to gather treasure, and how negligent in the well bringing vppe of their children: his workes, of purpose were obscure, and harde to be vnderstoode. When hee was olde, he fell into a Dropsie, in which, neglecting Physitions, he wrapped himselfe in Cow dounge, and so lyeng a sleape in the Sunne, was torne and deuoured of Dogges. He had no maister, but by his owne nature and vilygence preuayled to great knowledge: he lyued in the time of the last Darius, and wrote manye things of Philosophie in verses. Aristotle doth often vse his testimony. He was about the yeare before Christs incarnation, foure hundred eightie. Sebas. Munster.

Epinus.

Euclides, the name of a famous Geometrician, Scholar to Socrates, of Megarensis, a Countrey in Achaia, about the yeare foure hundred twentie & two, before Christs Incarnation.

Egidius, a Greeke Philosopher. Also a Physition, and a Monacke, who wrote diuers Bookes, among the which he tituled one, De venis. He flourished about the yeare of our Lord, seuen hundred fourteene.

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

Fisiologus.

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

Gilbertus Magnus, a verye learned Writer, who flourished about the yeare of our Lorde, nine hundred ninetye and two. There was also another of that name, being called Gilbertus Anglus Papa, that contended against Gregorye the Pope, in the yeare one thousande seauentie and fiue. For the Papacie betwirte these two Prelates and theyr assistauntes, as it appeareth in Supplimentum Supplimenti Cronicarum, was much slaughter, bloud shedde, and discorde. Libro. 12.

Galenus the sonne of Nicon a famous Geometritian: In Physicke hee was so excellent, as hee may iustly seme

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to bee rayſed by diuine prouidence, at that time to make perfect that noble art, and to confound the manyfold ſects and errours, with which as then it was defaced, vntill hée was fifténe yeares of age, hée was brought vp by his Father in Gramer, Logicke, and Arethmetike, after he gaue himſelfe to more grauer ſtudyes of Philoſophie, wherein he profited. After 18. yeares olde, his Father by a dreame was admoniſhed to ſette his ſonne to ſtudie Phiſicke, in which arte within fiue yeares, hée ſo notably preuailed, that hée not onelye paſſed all his equalles, but his maſters alſo that taught him, hée was adorned with the prenament of honour and good gouernement. In teaching hée vſed an excellent order and methode, that his workes are wonderouſlye eſteemed of all that knowe what learning meaneth: ſo much hée tendered his owne Countrye, béeing borne in Pergamos, a famous and rich Citie in Aſia the leſſe, that hée choſe rather in his later time, to liue there in meane eſtate, then with the Emperours of Rome in great eſtimation and dignitie, hée liued (as ſome doe write) neere an hundred yeares, hée flouriſhed in the time of Marcus Commodus, and dyed onelye for féeblenéſſe of age, after the incarnation of Chriſt, about 160. yeares.

Galen maketh repoarte of one ſpeciall medicine (that happened to him by chaunce) to cure the Gout, which is to take olde, ſowre, or tart Cheeſe, and with a Gammon of Bacon to be ſodde together, and to bee pownd in a morter, vntill it be flat like a plaiſter, this layde to the aking ioyntes, diminiſheth the knots, and aſwageth the paine.

Hugutio was Duke of Piſan in Greece, it ſéemeth because hée is set by Bartholome for an Authour, that hée wrote of the nature of ſome thing: hée banquiſhed the people of Hetruria, at the mountaine called Catinum, this man flouriſhed about Anno Domini. 1320. Of this Hugution the Authour of Sup. Sipli. Cronicar. calleth him Hugutio Flagiolanus of Piſan and Lucenſium, the Tyrant, he was a ſcourge to the Florentines: it maye bee that there was ſome other of that name, but I finde no ſufficient Authour to auouch it.

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

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

Ioſath a Caldean Hyſtoriographer.

Ipartus or Hyparcus Mathematicus, he was about the yeares before Chriſt, 368.

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

Iohannicus.

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

Lentippus.

Michael Scotus, I finde not of what country or profeſſion, onely of Iohannes Scotus, two of that name, the one flouriſhed about 890. borne in Scotland, a man had in greate eſtimation of Carolus. 3. Emperour of the Romanes, for his learning and wiſdome, the other was a frier of the order of the Minorites, & Preacher, who flouriſhed about Anno. 1030. and was called Iohn Dunus or Dunce, otherwiſe Scotus.

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

Mercurius, Miſelake, Aſtrologus.

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

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

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

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

Ouidius, ſurnamed Naſo, borne in Sulmo (a towne in the country of Peligna) in Italy, brought vp in Rome, and diligently inſtructed in Latine letters from his tender age, he gaue moſt diligent ſtudie to the making of bearſes, from the which he was withdrawen by his Father, and put to learne Rethorike, wherin he ſo profited, that hée ſhortlye after became equall with the beſt Orators of that time, and was aduaunced to be Senator, notwithſtanding he gaue his ſtudie to Poetry: wherin by nature he was excellent, he was in good fauour with the Emperour Auguſtus, of whom at the laſt he was exiled to Pontus, where hée ſpent the reſt of his life, in a towne called Tomos, the cauſe of his exile, was for abuſing Iulia the Emperours daughter, as ſome ſuppoſe, and for making of the booke of the craft of loue, wherby young mindes might be ſtirred to wantonnes: he liued at the time that Chriſt our Sauiour was conuerſant with vs hære on Earth.

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

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

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

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

At Pendiac.

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Papias a notable Gramarian of Lumbardie, verye learned in the Græke tongue, wrote a boke tituled Vocabilorum, and flourished aboute Anno Christi. 1199. as sayeth Seb. Munster.

Papias also Bishoppe of Hieropolitanus, a Citie in Asia, bæing ouer against Laodicia, who was sayd to be the Disciple of Saint Iohn the Apostle and Euangelist, a man of singular learning, aboute the yeare after Christ. 132.

Plato, the Prince of Philosophers (in wisedome, knowledge, vertue, and eloquence, farre exceeding all other Gentiles) was borne in Athens, his Father was named Ariston, bæing of an auncient and honourable house, his mother Parectonia, descended from the lignage of the graue Solon, lyeing in his Cradle, Bees were founde to bring Honnie into his mouth, without hurting the childe: his diuinours did interprete to signifie, that from him there shoulde flowe eloquence most swæt and delectable.

¶Before I passe farther to speak of this Heathen Philosopher, I doe much mervaile (yet vnder the discipline of the lerneder sort) why diuers other famous men, concerning their learnings & wisedomes of later yeares (and also Christians) notwithstanding no lesse superstitious then those Pagan Gentiles were Idolatrous, why many be left out and not repeated as Authors, as well as these farre fetched Philosophers, seing that they deserue by the ballaunce of equitye no lesse renowme, as if they were learned and wise, yet were they no Christians, or beleeuing Iewes. If those of our time (as by my Cataloge shall appeare) were as learned, wise, and discrete concerning writing, and yet superstitions: as you refuse not the Gentile because of his Idolatrye, refuse not the Christian because he is superstitious, for in disdayning the superstition of the one, and accepting the Idolatrye of the other, you doe then maintaine the old errour and condempne the new vice, take therefore of both of them that which is requisite concerning knowledge and learning, and refuse both (as it is necessarye) concerning Idolatrie and superstition. As for example, betwirt Plato and Patrike, Rabanus and Pythagoras, &c. I omit bære the wonderfull dreame of Platoes Father, and lykewise Platoes amorous bearses, which after bee came to beare Socrates, bee threw into the fire and burned, bee heard the Philosophers and Geometritians of Greece, & afterward went into Italy, Affrik, and Aegypt, to beare the diuine and mysticall sciences, and it is also thought that he hearde some of the Prophets, (about which time was Iesus the sonne of Sirach,) since there bee founde in his workes sentences not abhorring from our Catholyke faith, bee was expert in martiall affayres. he chose a place by Athens called Accademia, where bee taught, and therfore his Disciples were called Accademici, there was in him a mervailous sharpnesse of wit, with an incomperable derteritie in disputing, and making aunsweres, &c. He dyed writing, of the age of 81. yeres, before the incarnation of Christ. 342. yeares.

Plateaurius Medicus.

Permenides or Parmenides a Philosopher of Athens, about the yeare before Christ three hundered and fiftye yeares, the Disciple of Anaxagoras, he was a Philosopher of noble parentage.

Plautus a Comicall Poet, borne in Vmbria, a parte of Italy, when he had spent all his substaunce on players garments, and thereby was brought to extreame pouertye, bee was faine for his liuing to serue a Baker, in tourning a Querne or hand mill, yet wrote bee eloquent and pleasaunt Comedyes, he was in the time of Cato Censorius, an hundered ninetye and three yeares before Christ.

Persius the name of two learned Romanes. Also there was one Persius, a Satyricall Poet, Flaccus Aulus, the sonne of Flaccus and Fuluia of Ethrurie or Hetruscum, which is the Countrye of Tuscan,

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

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

Percianus.

Pythagoras Samius, Philosopher about Anno before Christ. 534. in the later end of the fourth age of the world, a famous Philosopher in his time, whose Schole was not occupyed in naturalls and Astronomie, as others, but in Arethmetike, Geometrie, and Musicke, which he reduced first into sciences, and albeit in his time none was comperable to him in wisedome, yet would he not be called a wise man, but a Philosopher, that is, a louer of wisedome, his doctrine is said to be diuine, those whome he taught hé ioyned to kéepe silence fiue yeres, the occasion supposed was, that in those fiue yeares they might as well by experience of priuat practise, as reading, become the more able to teach in their common wealth. (It were not a misse if in the Church of England, those gréene braines which come from the Vniuersities at 18. 19. 20. 21. 22. 23. and 24. yeares, hauing passed the Gramer, and proceéded Batchelers of Art, should by and by be suffered to take the place of experienced and elder persons (to become Preachers of the sacred Gospell of Christ) vntill they had farther studyed priuatly, & had conference with the elders, the want of such good order is the cause of so many contentions in the Church, as is to bé lamented,) he neuer would doe sacrifice with any bloud, he would eate nothing that had lyfe, he continued his lyfe in wonderfull abstinence. After the computation of Seb. Munster hé liued aboute Anno. 590. before Christ.

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

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

Did by an Epistle reproue Pope Innocent, affirming that the preching friers and minorit friers wer infected vvith hereſie.

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

Simon Corum.

Stephanus Strabus a Monacke of the Region of Fraunce, flourished aboute Anno. 844. the Commentator of the workes of (Rabanus the Germaine monacke, Archbishop of Mentes) he wrote a booke De officijs Ecclesia, vnto Lodowick the Emperour.

Solinus an historian and Orator, about the time of Iulius Cæsar, before Christ about fiftie yeares.

Symonides a Poet of Greece, borne in the Ile called Cæa, who was the first that inuented the vearses called Lyrici, he was about the yeares before Christ. 663.

Termegistus.

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

Titus Liuius an excellent Historian, or writer of Hystoryes, about Anno. 180

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before Christ. Also there was Titus Liuius Magnus, an Hystoriographer, about the time of Ouidius Naso, which I suppose to be the excellentest writer: he flourished .20. yeres before Christ. He lyued 8[illegible] yeares, buryed at Patauium: he dyed about the fourth yeere of Tiberius Cæsar. Patauium a citie in Italy called Padua or Paine, nigh vnto Venice. Also a Citie in Bithinia, nowe called Polmen.

Theophilus Medicus, de vrinis.

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

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

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

Gilhelmus Couches.

Ypocras a Philosopher.

Ysaac.

The first inuenter of Logike

Zeno a Philosopher, called Zeno Eloates, by adoption became Permenides sonne, about. 340. before Christs incarnation. This being taken of Nearchus the tyraunt, was stamped to death in a morter, whose constancie for his countryes safetie was inuincible.

Zoroastes Magnus, a king of the Bactrians, in the time of Ninus, and was before the warres of Troya. 400. yeres, he first, as Plinie writeth, inuented Magical arts, and was in many other things excellently well learned, hee left bookes written, he was slaine with fire from heauen. This was that Zoroastes that laughed the same daye in the which he was borne.

Andrew Bord of Phisicke Doctour, an English man, The Breuiary of health, printed Anno. 1547.

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

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

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

Ortelius, otherwise Abraham Hortelius, his vniuersal description of ỹ whole world. A Dutch man.

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

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

Doctor Turner Phistion, Anno. 1551. one that for his trauailes in foren cõtries, for the onelye benefit of this our realme of England, deserueth perpetuall praise.

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

Thomas Lanquet Hystoriographer, whose work was afterward finished by T. Cooper.

Thomas Cooper, Doctor of Diuinitie, & Bishop of Lincolne, who set forth the great Dictionary called Thesaurus linguæ Romanæ & Britanicæ, an excellent worke printed Anno. 1578.

Anthonius Roberger, his Chronicle printed Anno. 1493.

Iohn Stow, in his last abridgement.

FINIS.

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

Liber primus.

OF the Trinitie. fol.1.
Of one and his vnitie. fol.2.

¶Liber Secundus, containeth 20.chapters.

The firſt of Angells.
2 What Angel is, after Damaſcenus.
3 Why an Angell in bodyly ſhape is painted.
4 How Angells be deſcribed.
5 How Angells be compared to materiall thinges.
6 of the order of Angells Hierarchies.
7 of three Hierarchies.
8 of the order of Seraphin.
9 of the order of Cherubin.
10 of the order of Thrones.
11 of the middle Hierarchy.
12 of the order of dominations.
13 of the order of Principatus.
14 of the order of Poteſtates, or potentates.
15 of the third Hierarchy.
16 of the order of vertues.
17 of the order of Archangells.
18 of the order of Angells.
19 of euill Angells.
20 of peruerſe Angells.

¶Liber tertius, containing Chapters.24.

Of the properties of the ſoule.
1 of the diſcription of man.
2 of the inner man.
3 of the ſoule.
4 How the ſoule is deſcribed of the Philoſophers.
5 Howe the ſoule tooke name.
6 Of the powers of the ſoule.
7 The ſame to be Vegetabilis in working, Senſibilis through life, Racionalis by perceiuing.
8 of the ſoule Vegetabile.
9 of the ſoule ſenſible.
10 of the inner ſence.
11 of the vertue of ſenſitiue imagination.
12 of the vertue motiue.
13 of the reaſonable ſoule.
14 of the vertues of the ſoule.
15 of the vitall vertue.
16 of the Animall vertue.
17 of the viſible vertue.
18 of hearing.
19 of Smelling.
20 of the taſt.
21 of touching.
22 of thoſe things that are required to the perfection of nature.
23 The pulſes.
24 of the diuerſitie of pulſes.

¶Liber quartus containeth chapters.11.

1 Of the foure qualities Elementaries.
2 of coldneſſe.
3 of drouth.
4 of moiſture.
5 of meate and drinke.
6 of humours, of the generation, effect, and working of them.
7 of bloud.
8 of the euill propertye of bloud.
9 of Fleame.
10 of Cholar.
11 of Melancholy.

¶Liber quintus containeth chapters.66.

1 of the properties of the members in generall.
2 of the propertyes of the head.
3 of the braine.
4 of Caluaria, the ſkull.
5 of the eyen.
6 of the diſpoſition of the eyes.
7 of the blacke of the eye.
8 of the eie liddes.
9 of the browes.
10 of the forehead.
11 of the Temples.
12 of the Eares.
13 of the noſe.
14 of the cheekes.
15 of the beard.
16 of the iawes.
17 of the lips.
18 of the chinne.
19 of the mouth.
20 of the teeth.
21 The properties of Spettle.
22 of the voice.
23 of the throate.
24 of the necke.
25 of the ſhoulders.
26 of the armes.
27 28 of the hands.
29 of the fingers.
30 of the nailes.
31 of the ſide.
32 of the backe.
33 of the breaſt.
34 of the Paps.
35 of the lungs.
36 of the heart.
37 of the breath.
38 of the ſtomacke.
39 of the liuer.
40 of the gall.
41 of the ſplene.
42 of the bowells.
43 of the kidneyes.

¶¶. 44 of

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44 of the bladder.
45 46 of the vrine.
47 of the belly.
48 of the nauell.
49 of the genitalls of both kindes.
50 of the buttockes.
51 of the thighs.
52 of the knees.
53 of the legges.
54 of the feete.
55 of the ſole of the foote.
56 of the heele.
57 of the bones.
58 of the marrow.
59 of the griſtle.
60 of the ſinewes.
61 of the vaines.
62 of the Fleſh.
63 of fatneſſe.
64 of the ſkinne.
65 of the haire about the body.
66 of the haire on the head.

¶Liber ſextus, containeth 30. Chapter..

1 Of age.
2 of death.
3 of the dignitie of man.
4 of the creatiõ of the child.
5 of the little child.
6 of a child.
7 of the maide.
8 of the mother.
9 of the daughter.
10 of a Nurſe.
11 of a midwife.
12 of a ſeruant woman.
13 of a male.
14 of a man.
15 of a father.
16 of a ſeruant man.
17 of an euill ſeruant.
18 The conditions of a good ſeruant.
19 of a good Lord.
20 of an euill Lord or lordſhip.
21 of meate.
22 of drinke.
23 of dinner and faſting.
24 of Supper.
25 of ſléepe.
26 of ſleepe, what it is.
26 of waking. 27.
27 of dreaming.
28 of the operation of dreaming, tituled Addition.
29 of trauaile.
30 of reſt.

Liber ſeptimus containeth 72. Chapters.

1 Of infirmities.
2 of head ach, and of the cauſes and ſignes thereof.
3 of medicines and remedies for ach and paine of the head.
4 of the poſe, rume, or ſneeuell.
5 of the phrenſie, and theyr cauſes.
6 of madneſſe, & the cauſes and ſignes thereof.
7 of gnawring, dizineſſe, and forgetfulneſſe.
8 of giddineſſe or light witted.
9 of waking.
10 of the falling ſickneſſe.
11 of ſneeſing.
12 of head aking.
13 of the crampe.
14 of the palſie.
15 of the diſeaſe of the eyen.
16 of the webbe in the eye.
17 of the infection of the eye.
18 of running of teares.
19 of default of ſight.
20 of blindneſſe
21 of deafneſſe.
22 of Polipus, ſuperfluous fleſh.
23 of the diſeaſe of the noſethrills.
24 Of ſtinking of the mouth.
25 of the tooth ach.
26 of the tongue and lacke of ſpeech.
27 of hoarſneſſe.
28 of ſquinacie and ſtrangling of the throat.
29 of the difficultie of breathing
30 of corrupt Spettle.
31 of the Tiſike.
32 of heart quaking.
33 of the feauer.
34 of the feauer Effimera.
35 of the feauer Etike.
36 of the feauer putrida.
37 of the tokens of feauer putrida.
38 of the feauer quotidian.
39 of the Tercian.
40 of the feauer quartane.
41 of the feauer quotidian.
42 of Fleagme.
43 of neeſing.
44 of loathing or fainting.
45 of vnmoderate appetite
46 of yoxing.
47 of ſpuing.
48 of ache of the belly.
49 of torment.
50 of Diſſenteria.
51 of Lienteria.
52 of the dropſie.
53 of the Iaundiſe.
54 of the Emeroides.
55 of the ache of the reines.
56 of Hernia.
57 of Arthetica paſsio.
58 of Gutta ſciatica.
59 of Podagre.
60 of a Poſtume.
61 of Blaines.
62 of Puſtules or wheales.
63 of ſcabs.
64 of dry ſcabbes and itch.
65 of Lepra or meſelry.
66 of the French poxe.
67 of the morphew.
68 of venimous wormes.
69 of the biting of a madde dogge.
70 the remedye againſt the biting of a madde dogge.
71 of medicines.

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172 Drawing medicines.

Liber octauus. Chap. 45.

1 What the world is.
2 of the distinction of heauen.
3 Of the Christaline and watry heauen.
4 Of heauen Emperiall.
5 of ſhining.
6 of the Sphere.
7 Of the circles of heauen.
8 of the circle Galaxia.
9 of the Zodiake.
10 of the ſigne Aries.
11 of the ſigne Taurus.
12 of Gemini.
13 of Cancer.
14 of Leo.
15 of Virgo.
16 of Libra.
17 of Scorpio.
18 of Sagittarius.
19 of Capricornus.
20 of Aquarius.
21 of Piſces.
22 of double mouing of the Planets.
23 of Saturne.
24 of Iupiter.
25 of Mars.
26 of Venus.
27 of Mercurius.
28 of the Sunne.
29 of the Moone.
30 of certaine priuities of the Moone.
31 of the head and taile of the Dragon.
32 of the Starre Cometa.
33 of fixed Starres.
34 of Polus.
35 of Arcthurus.
36 of Orion.
37 of Hiades.
38 of Pliades.
39 of Canicula.
40 of Light.
41 of ſhining.
42 by ſhining.
43 of the light beame.
44 of ſhadow.
45 of darkneſſe.

¶Liber nonus containeth 34. Chapters.

1 Of the diuiſion of time.
2 of Time.
3 of the yeare Solare and Equinoctiall.
4 of the yeare Lunare.
5 of the ſpring time.
6 of Summer.
7 of Haruest.
8 of Winter.
9 of Ianuary.
10 of February.
11 of March.
12 of Aprill.
13 of May.
14 of Iune.
15 of Iuly.
16 of August.
17 of September.
18 of October.
19 of Nouember.
20 of December.
21 of Weekes.
22 of the dawning.
23 of midday.
24 of the euening tide.
25 of the night.
26 of the Sabboth.
27 of the time of the new Moone called Neomia.
28 of Septuageſima.
29 of Quinquegeſima.
30 Of Quadrageſima, Lent.
Of faſting.
31 of Easter.
32 of Penticost or Whitſontide.
33 of Cenophegia, a feast in September.
34 of Eucenia, what it is.

¶Liber decimus, wherein is contained 10. Chapters.

1 De materia et forma, of Elements.
2 of forme.
3 of Elements.
4 of fire.
5 of Flame.
6 of Smoake.
7 of Coale.
8 of a Sparke.
9 of Aſhes.
10 of Aſhes.

¶Liber vndecimus, containeth 16. Chapters.

Of Aire & his impreſſions.
1 of fire perpendicular.
2 of windes in generall.
3 of windes orientall.
4 of Cloudes.
5 of the Rainebow.
6 of the Dew.
7 of Raine.
8 of a drop.
9 of hoare Frost.
10 of Haile.
11 of Snowe.
12 of Mist.
13 of Thunder.
14 of coruſcation and lightening.
15 of Fulmine, another kind of lightening.
16 of light winde.

¶Cap. 3. Of the foure Elementes, and the qualityes, forth of Henrie Cornelius Agrippa.
4 of the conſideration of Elements.
5 of the wonderful natures of fire.
6 of the wonderfull nature of the water, the aire, and the windes.
7 of the kindes of thinges compound.
8 How the Elements are in the Stars, in ſpirits, in Angells, and finallye in God himſelfe.
9 of the vertues of naturall thinges, next of all depending of the Elementes.

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10 of the hidden vertues of things.
11 How hidden vertues are powred into the kind of things from the Idee, &c.
12 How to get ones owne Genius, and to seeke out his nature.
12 13 That euery man hath three keepers, and from whence each of them proceedeth.
12 14 How diuers vertues are infused into diuerse medicinalls, euen of one selfe kinde.
13 15 Stones, from whence the hidden vertues doe proceede.
14 16 of the spirite of the world, &c.
15 17 How wee ought to seeke and make tryall of the vertues of things, &c.
16 18 How the operation of diuers vertues are powred out, &c.
17 19 How by strife and friendship the vertues of thinges are to bee found out, and experienced.

¶Liber duodecimus, containeth 38. Chapters.

1 Of the Eagle.
2 of the Gothauke.
3 of Alieto, the Faulkon.
4 of Bees.
5 of the Owle.
6 of the Doue or Culuer.
7 of the Curlew.
8 of the Storke.
9 of the Crowe.
10 of the Rauen.
11 of the Swanne.
12 of the Gnat.
13 of Cicada, the grasse-hopper.
14 of the Phœnix.
15 of the Crane.
16 of the Cocke.
17 of the Capon.
18 of the Hen.
19 of the Gripe, or Griffon.
20 of the Gerfaulcon.
21 of the Swallow.
22 of the Kaladrius.
23 of Laurus, the sea cob.
24 of Locusta.
25 of the Coote.
26 of the Kite.
27 of the night crowe.
28 of the Miredrumble.
29 of the Pellican.
30 of the Partridge.
31 of the Pecocke.
32 of Sparrowes.
33 of the Estridge.
34 of the Turtle.
35 of the Vulture.
36 of the Vlula.
37 of the Lapwing.
38 of the Reremouse.

¶Liber 13. containeth chapters. 29.

1 Of water and his propertie.
2 of pit water.
3 of a riuer.
4 of Amnis, a riuer.
5 of the riuer Gion.
6 of Tigris.
7 of Euphrates.
8 of the riuer Dorix.
9 of Iordan.
10 of the riuer Alba.
11 of the riuer Gaza.
12 of a Lake.
13 of the lake Aspalti.
14 Of the lake Tiberiadis.
15 of the ponde Geneseareth.
16 of a Ponde.
17 of a Lake.
18 of Waues.
19 of Whirle-pooles.
20 of Streames.
21 of Alluuione.
22 of deepnesse.
23 of the sea.
25 24 of Mare magno mediteraneo.
26 of Pelago.
27 of a Drop.
28 of Foame.
29 of Fish.
Of the Fish Remora that stayeth a ship. Reade in folio. 199. b.
Of the Tiburon & the Manate, and the great Tortuse, in fol. 201.

Liber 14. containeth Chapters. 57.

1 Of the Earth, and his partes.
2 of an hill.
3 of Arrarath.
4 of Bethel.
5 of Caucasus.
6 of Heball.
7 of Hermon.
8 of Ebron.
9 of Aethiopia.
10 of Aetna.
11 of the hill Esau.
12 of the hill Ephraim.
13 of the hill Phasga.
14 of the hill Gosor.
15 of the hill Galaad.
16 of the hill Garasin.
17 of the hill Gelboe.
18 of Golgotha.
19 of Gaas.
20 of Ebron.
21 of the hills of Israel.
22 of the hilles Hiperborei.
23 Of the Hill Carmelo.
24 Of the Hill Libano.
25 Of the hill Moria.
26 of the hill Nebo.
27 of the hill Hor.
28 Of the Mount Oliuet.
29 Of the Hill Olympe.

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30 of the hills Oreb.
31 of the hill Pernaſſus.
32 of the hill Ripher.
33 of the high cragges.
34 Of the hill Sephara.
35 of the hill Segor.
36 of the hill Sinay.
37 of the hill Sion.
38 of the hill Selmon.
39 of the hill Sophu.
40 of the hill Saron.
41 of the hill Seon.
42 of the hill Semeron.
43 of the hill Seir.
44 of the hill Thabor.
45 of the hill Ziph.
46 of a Downe.
47 of a Valley.
48 of a field Campus.
49 of Ager,a field.
50 of Perdium.
51 of a Mede.
52 (of a Deſart.
53 Concerning the ſame.)
54 of a Caue.
55 of a Ditch.
56 of a Den.
57 of a Quarrey.

The.15.booke containeth in Chapters.177.vnto the diſcription of the whole worlde, by Ortelius, and that parte containeth 7. Chapters.

1 Of the world.
2 of Aſia.
3 of Aſsiria.
4 of Arabia.
5 of Armenia.
6 of Aradia.
7 of Albania.
8 of Attica.
9 of Achaia.
10 of Archadia.
11 of Alania.
12 of Amazonia.
The addition of the Amazons.
13 Almania.
14 Anglia.
15 Aquitania.
16 Andegauia.
17 Aluernia.
18 Apulia.
19 Affrica.
20 Aſturia.
21 Arragonia.
22 Babylonia.
23 Bactria.
24 Braciana.
25 Brabancia.
26 Belgica.
27 Bithinia.
28 Britania.
Of Britania alſo.
29 Boetia.
30 Boemia.
31 Burgundia.
32 Capadocia.
33 Caldea.
34 Cedar.
35 Cancia.
36 Cantabria.
37 Chananea.
38 Campania.
39 Cauda.
40 Cilicia.
41 Cipris.
42 Creta.
43 Ciclades.
44 Choa.
45 Corcica.
46 Dalmacia.
47 Dacia.
48 Delos.
49 Dedan.
50 Europa.
51 Eulath.
52 Aethiopia.
53 Aegypt.
54 Ellade.
55 Eola.
56 Franconia.
57 Francia.
58 Flandria.
59 Fenicia.
60 Phrigia.
61 Fricia.
62 Inſules fortunatis.
63 Galilæ.
64 Galatia.
65 Gallicia.
66 Gallia.
67 Gadis.
68 Gretia, with the Addition.
69 Gethulia.
70 Gorgones.
71 Gothia.
72 Gnido.
73 India,with the Additiõ.
74 Hircania.
75 Idumea.
76 Iudea.
77 Iberia.
78 Italia.
79 Hiſpania.
80 Hibernia.
81 Icaria.
82 Iland.
83 Caria.
84 Carthage.
85 Carinthia.
86 Cathay.
87 Corſcica.
88 Lacedemonia.
89 Lectonia.
90 Liuonia.
91 Licia.
92 Lidia.
93 Libia.
94 Lothoringia.
95 Lucitania.
96 Mauritania.
97 Macedonia.
98 Magnetia.
99 Meſsia.
100 Meſopotamia.
101 Media.
102 Melos.
103 Midia.
104 Miſena.
105 Moſcouia.
106 Mithilene.
107 Nabathea.
108 Norwegia, & Normania.
109 Numidia.
110 Narbonia.
111 Ophir.
112 Hollandia.
113 Orchada.
114 Paradiſo.
115 Parthia.
116 Palestine.
117 Pamphilia.
118 Pannonia Hungaria.
119 Paron.

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119 Paron.
120 Pentapoli.
121 Percia.
122 Pirenea.
123 Pigmea.
124 Pictauia.
125 Picardi.
126 Ramathea.
127 Rencia.
128 Riualia.
129 Reinconia.
130 Roma prouincia.
131 Romania.
132 Rodo.
133 Ruthia.
134 Saba.
135 Samaria.
136 Sambia.
137 Sabaudia.
138 Sardinia.
139 Sarmata.
140 Samo.
141 Saxonia.
142 Sclauia.
143 Sparta.
144 Seres.
145 Selandia.
146 Semigallia.
147 Gallia Senonensis.
148 Siria.
149 Sichmea.
150 Scithia.
151 Sicionia.
152 Sicilia.
153 Sirtes.
154 Scotia.
155 Suetia.
156 Scondia.
157 Sueuia & Tanatos.
158 Trapobana.
159 Thracia.
160 Tragonitida.
161 Thessalia.
162 Tenedos.
163 Thile.
164 Tripolitana.
165 Trogodia.
166 Troiana.
167 Thuscia.
168 Thuringia.
169 Thuronia.
170 Vasconia.
171 Venetia.
172 Westualia.
173 Virotia.
174 Winlandia.
175 Vitria.
167 Island
177 Zeugia.

¶Next followeth forth of Ortelius, the last description.

The Introduction of Vesper.
Orbis terratum, the map of the whole world.
America.
Asia.
Affrica.
Europa.
Of India.
The Empire of Turky.

¶The 16. booke containeth Chapters. 104. of stones.

1 Of Arena.
2 of Clay.
3 of Alabaster.
4 of Golde.
5 of Laten.
6 of Auripigmentum.
7 of siluer.
8 of quicke siluer.
9 of Adamant.
10 of Amatist.
11 of Achate.
12 of Abeston.
13 of Absciso.
14 of Alabandia.
15 of Argirit.
16 of Astrione.
17 of Alectoria.
18 of Asterides.
19 of Amatites.
20 of Bitumino.
21 of Berill.
22 of Calculo.
23 of a Whetstone.
24 of Calce.
25 of Cemento,
26 of Carbunculo.
27 of Crisopraso.
28 of Calcidonia.
29 of Crisolito.
30 of Celidonia.
31 of Christall.
32 of Ceraunio.
33 of Corallo.
34 of Corneolo.
35 of Dionisio.
36 of Diadoco.
37 of Ere.
38 of Electro.
39 of Echit.
40 of Emachit.
41 of Eliotropia.
42 of Enidros.
43 of Episte.
44 of Excoleceros.
45 of Yron.
46 of Ferrugine.
47 of Gleba.
48 of Gemma.
49 of Gagat.
50 of Galectile.
51 of Gelatia.
52 of Geraticen.
53 of Iaspis.
54 of Iacincto.
55 of Irido.
56 of Ienia.
57 of Kamau.
58 of Kalbrate.
59 of Kalcophano.
60 of Ligorio.
61 of Lipparo.
62 of Margarite.
63 of Magnete.
64 of Menolite.
65 of Menophit.
66 of Mirite.
67 of Medo.
68 of Merchite.
69 of Marmore.
70 of Nitro.
71 of Noset.
72 of Ochino.
73 of Optallio.
74 of Orite.
75 of Petra.
76 of Pario.
77 of Prasio.
78 of Pirite.
79 of Pionite.
80 of Panteron.

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81 of Plumbo, lead.
82 of Puluere.
83 of Quirin.
84 of Quandros.
85 of Rabri and Rubies.
86 of Reyben.
87 of Saphyro.
88 of Smaragdo.
89 of Sardio.
90 of Sardonice.
91 of Solis gemma.
92 of Silenite.
93 of Stanno.
94 of Sulphure.
95 of Sale, falt.
96 of Topazio.
97 of Turqueſſes.
98 of Turgote.
99 of Terra ſigillata, and Tartara.
100 Of Vitro, Glaſſe.
101 of Ydaci.
102 of Yrachite.
103 of Zimiech.
104 of Zingutte.

¶ The 17. Booke contayneth 197. chapters, of trees and hearbes.

1 OF a tree.
2 Of Arbor Aromatica.
3 of an Almond tree.
4 of Firre tree.
5 of Aloe.
6 Aloe, the Addition.
7 of a reede.
8 of Amomum.
9 of Aneto.
10 of Aniſo,
11 of Allio.
12 of Wormwood.
13 of Apium.
14 of Ariſtologia.
15 of Agnus caſtus.
16 of Artemiſia.
17 of Oates.
18 of Balſamum.
19 of Bidellio.
20 of Buxus.
21 of Balaustia.
22 of Beta.
23 of Cedar.
24 of Cipreſſus.
25 of Cipnus.
26 of Cinamomum.
27 of Caſia.
28 of Caſia fiſtula.
29 of Calamus.
30 of Calamus vſualis.
31 of Calamus ſcripturalis.
32 of Caparis.
33 of Cardamomum.
34 of Calameent.
35 of Carix.
36 of Cardno.
37 of Carica.
38 of Comm.
39 of Coriander.
40 of Coloquintida.
41 of Coccus.
42 of Crocus.
43 of Cepa.
44 of Cepe canino
44 of Cucumere.
45 of Cucurbita.
46 of Celidonia.
47 of Centaurio.
48 of Daphni.
49 of Diptanno.
50 of Draguntea.
51 of Dragantum.
52 of Ebenus.
53 of Edera.
54 of Elitropium.
55 of Eleborus.
56 of Eſula.
57 of Eruca.
58 of Enula.
59 of Epithimum.
60 of Ebulus.
61 of Ficus.
62 of Fraxinus.
63 of Fagus.
64 of Faba.
65 of Frumentum.
66 of Farrea.
67 of Farina.
68 of Fermentum.
69 of Fumo terræ.
70 of Fœniculum.
71 of Ferula.
72 of Fœnum.
73 of Flagella.
74 of Fructum.
75 of Germen.
76 of Gramen.
77 of Galbanum.
78 of Gutta.
79 of Gariophilum.
80 of Gemista.
81 of Grano.
82 of Gith.
83 of Ilex.
84 of Iuniperus.
85 Of Iſopus, and Laceros.
86 of Iacinctus.
87 of Iuſquianus.
88 of Caſtanea.
89 of Lauro.
90 of Lentiſcus.
91 of Lilium.
92 of Lactuca.
93 of Lappa.
94 of Lappates.
95 of Legumina.
96 of Lens.
97 of Lino.
98 of Malus.
99 Of Malus Granatus.
100 of Morus.
101 of Mirtus.
102 of Mirra.
103 of Mirrum.
104 of Mandragora.
105 of Milium.
106 of Menta.
107 of Malua.
108 of Nux.
109 of Auellana.
110 of Nardus.
111 of Oleum.
112 of Oleum Oliuetum.
113 of Oleaster.
114 of Olus.
115 of Ordeum.
116 of Palma.
117 of Palmes.
118 of Propago.
119 of Platinus.
120 of Populus.
121 of Pino.
122 of Pinea.

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123 of Pice.
124 of Pirus.
125 of Prunus.
126 of Papyrus.
127 of Paliurus.
128 of Papauer.
129 of Plantago.
130 of Petroſelium.
131 of Piper.
132 of Pulegio.
133 of Porro.
Of Polanda.
134 Of Quercus.
135 of Quiſquilie.
136 Of Roſa.
137 of Radix.
138 of Rampno.
139 of Reſina.
140 of Rubus.
141 of Ruta.
142 Of Saltus.
143 of Salix.
144 of Sambucus.
145 of Saliunca.
146 of Stacten.
147 of Storax.
148 of Sicomorus.
149 of Spina.
150 of lignis Sethim.
151 of Sentrix.
152 of Sepes.
153 of Sudes.
154 of Siliqua.
155 of Sinapis.
156 of Semen.
157 of Stipula.
158 of Simila.
159 of Scopa.
160 of Stupa.
161 Of Taxus.
162 of Tabula.
163 of Trabes.
164 of Terebinthinus.
165 of Thina.
166 of Tirſus.
167 of Tignis.
168 of Triticum.
169 of Tiſana.
170 of Tribulus.
171 of Thimus.
172 of Thimiama.
173 of Thus.
174 Of Vimen.
175 of Virga.
176 of Virgultum.
177 of Vitis.
178 of Labruſca.
179 of Vitulamen.
180 of Vinea.
181 of Vua.
182 of Vua immatura.
183 of Vua paſſa.
184 of Vinum.
185 of Vinum rubrum.
186 of Mustum.
187 of Wine compound.
188 of corrupt wine.
189 of new preſſed wine.
190 Of the place where wine is preſſed.
191 of violets.
192 of the Elme tree.
193 of the nettle.
194 of Darnell or Zizania.
195 of Ginger.
196 of Zedoarium.
197 of Sugar.

¶Liber 18. containeth 117. chapters, of Beasts, and their qualities.

1 OF Beastes in generall.
2 Of Beastes in ſpeciall.
3 Of the Ramme.
4 of the Lambe.
5 of the Sheepe.
6 of the female their diſeaſe.
Of Alce the Indiã Buck.
7 of the Boare.
8 of the Aſſe.
9 of ſerpents and Adders.
10 Of Aſpide.
11 of Arena, ſpiders.
12 of the Bee.
13 of the Oxe.
14 of Bubulcus.
15 of Buffe.
16 of the Cockatrice.
17 Of the Rubeta or Frog and of the toades ſtone, as big as a peaſe, and not as a peach.
18 of the Bombax or ſilke worme.
19 of the Camelion.
20 of the Camelioperd.
21 of the Camelion worme
22 of the wilde Goate.
23 of the tame Goates.
24 of Goates.
25 of hounds.
26 of Bitches.
27 of all ſorts of dogges.
28 of whelpes.
29 of the Beauer.
30 of the Hart.
31 of Ceraste.
32 of a horne.
Of the addition of Conies.
33 of the Crocodile.
34 of Adders.
35 of Deere.
36 of the Dromedarie.
37 of the ſerpent Dipſas.
38 of the Dragon.
39 of the Horſe.
40 of the Mare.
41 of the Colte.
42 of the Elephant.
43 of the Elephants.
44 of Elephants teeth.
45 of Elephants vertue.
(In what coast Elephants breed, & of the country of Presbiter Iohn, after Hortelius deſcription.)
46 of a Kidde.
47 of the Malſhrag.
48 of Fauni and Satiri.
49 of Fœmina.
50 of Fœtante.
51 of Fœtu, birth.
52 of Ficarius.
53 of the Ampt.
54 of Formicaleon.
55 of the drone Flye.
56 of the Gripe.
57 of Bats.
58 of Flindermice alſo.
59 of Hinnulus.
60 of the Goate.
61 of Hiena.
62 of the Porcapine.
63 of the Hedgehog.
64 of the young Steere.
65 of the Lyon.

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66 Of the Lioneſſe.
67 of the Leoperd.
68 of the Hare.
69 of the Linx.
70 of the Snaile.
71 of the Woolfe.
72 of the Mule.
73 of the Mouſe.
74 of the Weaſell.
75 of the Fyrret.
76 of the Cat.
77 of Noctiluca, and of Odonta.
78 of the wilde Aſſe.
79 of the Onocentaura.
80 of Orix.
81 of a Sheepe and theyr profite.
82 of the Panther.
83 of the Parde.
84 De Piloſis, wilde men.
85 of the Roe Bucke.
86 of the Pigmeis.
87 of Swine.
88 of a Lowce or Lyce.
89 of Fleas.
90 of the Rhinoceros.
91 of Frogges.
92 of the Salamander.
93 of water leaches.
94 of the Lizard.
95 of Serpents.
96 of the Ape.
97 of Mermaides.
98 of Scorpions.
99 of a Sowe.
100 of a Bull.
101 of a Goate bucke.
102 of a Moale.
103 of the Badger.
104 of the Tiger.
105 of a Mothe.
106 of wormes.
107 of ſnailes.
108 of the Tortuſe.
109 of a Caue.
110 Idem.
111 of a Calfe.
112 of a Beare.
113 of the female Beare.
114 of a Foxe.
115 of Wormes.
116 of little wormes.
117 of viperous ſerpents.
The Addition of Vipers.

¶Liber 19. containeth 37. chapters.

1 Of colours.
2 of the Materia of colours.
3 of the generation of colours.
4 of White.
5 of Ruſſet.
6 of hot and cold.
7 Colours in generall.
8 of ſeauen colours, and the Addition.
9 of changeable colours.
10 of colours in the eye.
The rest intreateth in 27. parts of colours.

¶The Addition of coulours to limne with, & how they must be vſed.
38 of odors and perfumes.
39 of the effectes of odoures.
40 of ſtinking vapour.
41.42 Idem.
43 of ſweete ſauour, and his effects vnto the 52.
53 of liquors.
54 of Honie and his properties.
55 of the Honie combe.
57 of Meede.
58 of Claret, a drinke compound.
59 of Pigmentum.
60 of Oximell.
61 of Waxe.
62 of milke, vnto 71.
72 of Whey.
73 of Butter.
74 of Cheeſe. 75. 76.
77 of the vertues of diuers things.
78 of rottenneſſe.
79 of Egges.
The rest concerne weights and meaſures.

Finis huius Tabulæ.

¶Another

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Another Table containing the principall matters

in this Booke, and where to finde them.

Liber 1. 2.

OF Contrition, confeſsion, and ſatiſfaction. folio.2
Of the æternitie.fol.2. Scala vnitatis.
Preſumption the woorke of Diſorder. chapt.7. folio.5
Of Archangels that are aboue Ang.fo.9
Of the ſoule,cap.18.folio.10. Addition.

Liber.3.

Of the ſoule to be,to be well,to be best, cap.13. folio.16
The ſight of the eye,cap.17 folio.18
When instrumẽts ſound best,ca.18. fo.19
Naturalis, Vitalis, Animalis,cap.22. fol.22.

Liber.4.

The equalitie of elements,cap.4. fol.27
Cauſe of Surfet,cap.5. fol.28.Addition.3.
Of the ceremonies of the dead,ca.7. fo.2 Addition.
Agilitie of women,cap.7. folio.30

Liber.5.

Lamiæ or night conſumers,cap.2. fol.36
The place of imagination,cap.3.fol.36.b
Tokẽs of the brain distẽpred,ca.3.fo.37
Of forgetfulneſſe,ca.5.fol.38. Addition.
To know if the ſick ſhall dye,ca.7 fo.39
A token of death,cap.13. folio.42
The benefite of conceit is ſpeach, ca.19 folio.44
Madneſſe and forgetfulneſſe,ca.21.fo.46
Mans faſting ſpettle doth kill Serpents, cap.21. folio.46.b
Flyes haue none other ſoũd but by their wings,cap.22. folio.47
Cauſe of bloud,cap.24. folio.48
Humours,cap.26. folio.49
Of foure kindes of leproſie,ca.28.foli.50
The Goute in the feete, Idem. folio.b
Of conſumption,cap.32. foli.53
Of vntimely birth,cap.34. fol.53.b
Anoyance of the heart,cap.36. 55.b
The harmonie of the elemental humors, cap.41. 58
Carnall lust,cap.49. fol.62.Addition.
Corruption of the Fleſh,cap.62. 67.b

Liber.6.

Of conception,cap.4. folio.72
Of chuſing wholſome Nurſes,ca.5. 72.b
Of taking heede of matching with an vncleane Stocke,cap.6. fol.73
Against dronkenneſſe,cap.20. 78.b
Of modest Muſike,cap.23. 81
A diſquiet minde is enemie to digestion, cap.24. 81.b

Liber.7.

Hemicrania,the megrime,cap.3. folio.87
A hot impostume,cap.5. 88
Three kindes of falling Euills,chapt.10 folio.90. Addition.
Foure kindes of crampes,cap.13. 91. Addition.
Depriuation of ſight,cap.20. 93
Of ſtinking breath,cap.23. 95
Mans body is of ſpirite,humor,& members,cap.33. 98.b
Of Dropſies in the belly,cap.52. 107
Goute in the ioyntes,cap.57. 109
About what time the French Poxe began,cap.66. 114

Liber.8.

The celestiall world,cap.1. folio.118
Concerning the heauens,ca.3. 122.Ad.
Caſtor & Pollux,cap.12. 126
Why the Planets were called by proper names,cap.23. 130.Addition.
The Sunne eight times as big as the earth,cap.28. 133
Of the twelue orders of bleſſed ſpirites, cap.45. 140.Addition.

Lib.9.

Mans lyfe is comprehended in ſeauen triumphs,cap.2. folio.142.Addition.
Note all the Additions vnto the eleuẽth chapter folio 146.and Addition.146.
Foure manner of reſisting temptations, cap.30. 150

Liber.10.

Containeth the operation of fire.

Lib.11.

That the cloudes be neerer to the earth, then to heauen,cap.4. folio.160.b
Of the renewing of the Rain-bow.ca.5. Idem folio.
That the Rain-bow ſhall not be ſeene fortie yeares before the Dome. 161.
A note of great ſecret. 167

Liber.12.

The Graſhoper maketh noyſe, not by voyce,

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voyce,but with his legges,ca.13.fo.183.
Liber.12.
Thoſe ſprings whoſe current is towarde the riſing of the Sunne are wholſomeſt,cap.3, folio.191
Of Scilla and Charibdin,ca.23. 196.
Eeles grow of deaw in May,ca.29. 198
Liber.14.the first Table expreſſeth.
Liber. 15.
Of Athens,cap.5. folio.213
The originall of the Amazons,ca.62,215
Of Antwerpie,ca.13.folio.215. Addition.
Of Britaine added.folio.219.Read al the Addition of this booke.
Liber.16.
Of pretious ſtones.Read alſo all the Ad.
Liber.17.
Of hearbes and trees, whoſe ſpeciall vertues are diſcloſed in their Additions.
Liber.18.
Of the pith in the ridge bone of a man, commeth a ſerpent,cap.9. folio.344.
The Baſiliske.Addition.cap.16. 351
The Crocodile, cap.33. folio.359.Add.
Of Engliſh Gypes,cap.56. 368.
Of Sheepe & their diſcommoditie,ca.81 folio.376. Addition.
Read alſo the Additi. to the chapters of this booke.
Liber.19.
Addition of the 117. chapter, of Vipers and ingraters of markets.
Of Limning in the 19. booke, which is the ſkilfull placing of colours.
Of Meaſures in fol.418.newly added.

¶A neceſſarie Catalogue,of the most hardest olde Engliſh words, how they maye be truly vnderstood after our vſuall ſpeaking,as well in all other old Copies, as in this booke: next vnto euery ſuch word,is the knowen Engliſh.

Angells inwit,heauenly knowledge. Araied,furniſhed,ſkilled,or beautified. Attercop, a ſpider. Arerid, lifted vp. A ſpiracle,a loftie ſentence or a quickning conceipt. Arbalastes,croſſe-bowes. Anon, ſpedely or ſhortly after. A ſeeth,that is an attonement. Ayen,againe. A ſwap,a blow or ſtroke on any part of the body, duſſet ſignifieth the ſame, & alſo a cuffe. Benimmeth,withholde or kepe. Botraces, venemous frogs. Bounching,bending or ſwelling. Blenching,mixing, & ſometime dazeling. Beſhine,to giue light vnto, or illuminate. Beſhined,lightned,or beautified. Burgening,when the young twigge appeareth. Buffing,ſtutting or ſtammering,ſomtime it ſignifieth boſting. Blooneſſe,pale or wan. Boliſme, immoderate appetite. Botchy, ſwelling vp or cockeling. Behoteth,promiſeth. Breechmē,Mariners or ſaylers. Boistous,groſe,or ſtubberne. Bedes,petitions.
Cleeretie,brightneſſe. Couenable,needful. Couth,that is know or knew. Curtels, Nerues and ſmall rimmes in the bodie. Clight,cloſed or faſtened togethers. Cleping,promiſing.
Deſcriued,reuealed. Doome distributiue, particular iudgement. Dole,ſorow. Deeming,to ſuppoſe. Drastes,refuſe or leas of wine,or of humor. Dennes,caues or holow places. distingweth,diuideth. Deale, to beſtow or part. Dread,to be in feare. Decorate,to beautifie. Defieng,to digeſt. Dunch,deafe or hard of hearing. Dulcet, ſweet,pleaſant or daintie. Dunder,thunder or tempeſt.
Exciteth, ſtirreth or inlardgeth. Encheſō, for fait. Enſinement,perſeuerance. Eleingneſſe,waiward and ſolitary. Eald,olde. Fundement,foundation or beginning: it is taken for the longation: which is termed the fart boale,or arſe gut, it maye be called the venticle for the ſtomacke. Feat,neat or clenly. Feruor,feruēt or carneſt. Gendrid,begotten. Gastnes,apparations. Grolleg,wallowing of ẏ ſtomack. Gostes,ſpirits. Gropeng,feeling. Grieſely, fearefull to beholde. Gouſhes,ſtreames. Grees,degrees,qualities or parts. Gnaureng,forgetfulneſſe. Gabbing,prating, or vnſeemly ſpeaking. Highted, beautified, or to make handſome. Houen,to advance or ſet vp. Hearingles,deafe. Hirelings,ſeruants. Hiew,ſhape or ſeemlineſſe. Horie, mouldie or fenced. Hele,to couer or ouercaſt. Hem,them. Intelligence,vnderſtanding. Inwit,conceit of minde. Infundid,confounded. Innermore,before written.

Kit,

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Kit, cut off.
Leden, guyde. Lore, skill. Leches, surgeons. Lendes, the flankes and thigh. Melling, conioyning. Malshragges, Caterpillers Palmers, & Cankers. Menace, to threten. Misticke, secret. Much, is taken for quantitie. Meede, reward. Nemped, disclosed. Neneeuen, Temperance. Nenet, will not. Nesh, softe. Obstacle, stubborne or wilfull. Onid, mired and toyned. Out take, except. Pampination, pulling leaues, that grow too thicke. Partner, partaker, sometime for a companion. Percase, likelihood. Quitted, to discharge. Ruthe, pitie or compassion. Ripe men, harnessers & learned men. Rock, shake. Rabbish, sole hardie, or malepart, & snatching. Reefes, waues of the sea. Renleth, mixed together. Reling, mouldering or ready to fall a sunder. Stretch able, vpright. Siker, safe. Spirituelte, puritie or well meaning. Shapes, differences of bodies. Stempnes, subiections. Stable, stedfast. Sturdie, stoute, strong or valiant. Stithe, ascend or clime. Stammering, doubtfull. Stalking, slow going. Speedfull, ready. Squitter, menstruall, or matter corrupt. Sternes, fiercenesse, or stubborne. Sauation, saluation, or preseruation. Spended, consumed. Smacke, taaste. Seecheth, seeketh. shaad, shadow. Sikerly, warely or safelye. Signeth, expresseth. Thraldome, Bondage. Thyted, cut, as with a knife. Tourmentes, Engines. Trow, suppose or deeme. Thirleth, pearceth, entermixeth or settleth. Vncunning, wanting skill. Vnweuid, vnperfect worke. Violaceus, fretting. Vores, forowes of land. Vindimiation, gathering ripe grapes. Vnneth, scarely. Welthfull, fruitfull. Wittie, discrete: Wreche, reuenge. Wosen, the strot boll, or entraunce to the stomacke. Woodnes, madnesse. Weene, to thinke. Wappeng, quaking. Woos, vapour. Woo, griefe of minde. Welkin, the bright aire aboue the cloudes.

FINIS.

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¶INCIPIT LIBER PRIMVS DE *TRINITATE.*

THe Father, the Sonne, the holy Ghost, be thrée persons by personal properties, but the absolute properties be common to all thrée persons, but some of these properties be more appropried to one then to another: As thus, power is appropried to the Father, to the Sonne, wisdome is attributed, & to the holy Ghost is attributed grace. The Father is God, ỳ Sonne is God, the holy Ghost is God: And these thrée persons be not thrée Gods, but one verye God euerlasting, one essence, or one béeing, euer perdurable, or during without measure, not chaungeable, almightie, one substaunce, and in one nature simple. The Father is of nothing precedent, the sonne is of the Father, the holy Ghost is of the Father & of the sonne procéding, without beginning of time, & without end. The thrée persons be one substance together, with one perdurabilitie together, and one is equall to the other in all manner of perfection, and each one is Omnipotent or Almightie, and one beginning of all things, created of nothing: or made of nothing: creatour of all creatures, visibles or invisibles, spiritualls or corporalls. The which creatour by a mightie vertue, from the beginning of time, created together the creature angelike, and the worldly nature, of nothing, or of no matter precedent. This creatour then made man, & nature humane common to the first two natures: for man is of body corporal, & of soule he is made spiritual. From this holy trinitie, al confusion & al mixtion of persons is voided. For the Father is another, the Sonne is another, the holy Ghost is another: nor the father may not be the sonne, nor the holye Ghost: nor the sonne may not bee the Father, nor the holy Ghost: nor the holy Ghost may not be the Father nor the sonne: but to these thrée persons is one essence or being, and one nature common, the which is the beginning of all things, and out of this beginning ther is no beginning: These thrée pesons be one God, one essence indiuisible or vnable to be diuided, one substaunce and one nature. The Father is no greater, nor of greater power then is the sonne: nor then the holy Ghost is, for the vnitie of the diuine essence or béeing, is equall or like in power to the Father, to the sonne, and to the holy Ghost, and this holy trinitie is one God, the first beginning, without beginning, not created nor begotten, not passible, nor mortall: mightie of power to make all things without number, and without end, fountaine of all goodnesse, and of all vertue, which by his incomprehensible knowledge knoweth all things present, and to bée, & may doe euery thing that he will, but he will not doe euery thing that he may, for hée might destroye all the world, and yet he will not doe it: howbeit that his diuine essence, or béeing, may not be perfectlye knowne or comprehended by any reasonable and mortall creature, yet there is not any mortall person, hauing the vse of discreation, but that he will confesse there is a God, which is the cause and beginning of all things, howbeit there is no man of such wit, and humane vnderstanding, that can sufficiently search

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

Essentials

The names which betoken or signifie diuine or godlye perfection, bee called names Perfectionals. The names shewing, betokening, or specifieng the godlye or diuine persons, are named Personalls, or Vocalls. These three manners of names bee diuided into manye other manners of names, which of necessitie bee to bee learned of these greate and cunning Doctours of Theologie or Diuinitie, which bee to vs, or of right ought to bee, teachers and Preachers of the worde of God incarnate, and to shewe vs ensample of good lyfe by their vertuous liuing, and euer to be stronge and mightie, and readye defendours of our Christen faith, and of the holy Church or Congregation by their excellent perfect science and cunning. It is right necessarye to vs that liue in this our Christian Faith, to trust truelye, and steadfastlye to beleeue, that the Sonne of the Father of Heauen, which is without beginning, coeternall to his Father and to the holye Ghost: by the whole consent of this blessed Trinitie, and one vnitie, and by the cooperation of the holye Ghost, hee entered into the wombe of the most pure, most immaculate, most cleane, most vertuous, most humble, and most meeke Virgin Marie, in whome was neither spot nor rivell of sinne, after the salutation of Gabriel the Archangel when shee had answered these words of meeknesse: Behold the hand maide of the Lord, be it done to me after thy word.

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

Iesus. Sother, Saluator.

He is also named Emanuel, which name by interpretation of our language, is to saye, God is with vs. After his most blessed Natiuitye, hee proued in his humanitye, that hee was perfect God, for hee coulde all Science without anye teacher. He also chaunged pure Water into Wine, hee gaue sight to the man that was borne blinde, hee sayde openlye to the Iewes and to the Pharesies, I, which speake to you am the beginning.

Hee fedde manye thousandes of people with fewe Loues of bread, and with fewe Fishes, the Winde and the Sea obeyed to his commaundement, hee raised Lazarus from death to lyfe, which was foure dayes dead, and stinking in his graue, in these, and in manye moe excellent myracles, he shewed that hee is perfect God.

Hee also shewed that hee is perfect man, for hee eate and dranke, and slepte, and so toke increase in nature as man doth, hee wepte, hee talked, he suffered all the miseryes and wretchednesse of man, excepte sinne.

It lyked him also to fulfill, to performe and to accomplishe all the wordes that the holye Patriarkes and Prophets hadde vttered and spoken of him longe before: Also hee toke our humanitie, and so to fulfill the Prophesies, hee suffered,

that

Perfectionalls.

Personals Vocalls.

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

Before this Iudge Christ Iesus, which is God and man sitting in his throne of iudgement, all reasonable creatures shal stand, And he shall set all the godlye on his right side, and all the wicked on his left side, and all shalbe iudged after their actes and deeds, and after their thoughts, as they haue ben guided in their bodies, well or euill: then the good shall haue blisse eternall, and the euil and accursed, shall haue and suffer euerlasting paine. Wherfore euery christen man & woman haue this blessed Trinitie, the Father, the Sonne and the holy Ghost, stedfastly grounded in their faith, as one perfect vnitie. To this Vnitie in Trinitie, and to this Trinitie in one Vnitie, mankind be neuer vnkinde, for this blessed Iesus our Sauiour, the seconde person of the Trinitie, which with his Father & with the Holy ghost is one God, one essence, & one vnitie: which Iesus also of his infinit goodnes, of his excellent pitie, & of his most plentuous mercie, suffered patiently most horrible paine and passion, and death in his humanitie, for to redeeme all mankinde. And for this his vnsearchable good, not able to be spoken, and inenarrable or not able to be talked or told great excellent and mightie kindnesse, he desireth of man but this gift, saieng thus: Giue me thy heart, & it sufficeth me. Man if thou loue almightie God, thou beleeuest & trustest in God: & thy true and stedfast beleefe is but a thing dead without good workes, Because good workes proceede of faith, as by good works each faith is expressed. Therfore euery man & woman do euer good deeds, & haue good thoughts, & let thy language be good: and whereas that by humane fragilitie or frailtie, thou trespassest against the commaundement of almightie God, yet see that thou dispaire not: for the good Lord of his aboundaunt grace, hath giuen a law for trespassors in this present lyfe, that is to say, Contrition, Confession, and Satisfaction. And euery reasonable creature taking this waye, maye be sure that almightie Christ Iesus very God and man, is Mediatour in his perfect humanitie to the highest and most blessed and inestimable diuinitie or deitie, for all mankinde.

¶Sith it is perillous to euery earthly man, & in especially to him that hath a thin wit, and litle cunning, as I know that I haue, to wade deepe in these matters of Diuinitie, I will treate no farther thereof at this time. The holy trinitie giue vs grace, that we may truelye and faithfullye beleeue, and stedfastlye stande in our beleefe, and that charitie may raigne among vs Christen people.

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

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

Addition

Contrition, that is thine own conscience iudging thy sinne.

Confession, thy declaration for thy conscience to God, that thou hast sinned.

Satisfaction, in that faith assureth from a penitent hart, that thou art forgiue of thy sinne

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able, wherefore being multiplied in it selfe, doth bring forth nothing but it self: it is indiuisible void of all parts, but if at any time it serue to be diuided, it is not cut a sunder, but multiplied, to wit, into vnities, yet none of these vnities is greater or lesse, then the whole vnitie, euen as part is lesse then the whole. Wherefore it is multiplied, not into parts, but into it selfe, and therfore some haue called this Concord, some Pietie, some friendship, because it is so knit, ỹ it cannot be cut into parts, & Marcianus after Aristotle affirmeth, that Cupid is so named, because it is one alone, & wold euer haue himselfe to be sought, & hath nothing besides, but being voide of all elation or couple, doth wrest his owne heates to himselfe: wherefore one, is the beginning, and end of all things, hauing no beginning nor end, nothing is before one, one is the beginning of all things, & all things are euen vnto one, and beyond it there is nothing, and things that are, desire the very one, because all things proceed of one, & to the end, that al things may be one, it must nedes be, that they participate from that one, & as al things proceed from that one into many, so euery thing that indeauoureth to that one from whom they proceeded, must of necessitie put of multitude, wherefore one is referred to almightie God, who forasmuch as he is one, and innumerable, doth create innumerable things of himselfe, and containeth them within himselfe: wherefore there is one God, one world of one God, one Sunne of one world, & one Phœnix in the worlde: one king among Bees: one Bel-weather among shæp: one leader in the herd: and Cranes follow one, & many other creatures worship the vnitie. Among the members of the body, there is one beginning, of whō the residue are ruled, whether it be the head, or as some would haue it, ỹ hearte. There is one Element ouercomming & pearcing all things, which is fire. There is one thing created of God, ỹ subiect of all wonderfulnes, which is in heauen & earth, it is in act Animall, Vegitable, & Minerall, found euery where, knowne of very few, expressed of none with his proper name, but couered with innumerable figures & ridles, without the which, neither Alcami, neither naturall magicke, are able to attaine to their perfect end: frō one man Adam all were brought forth, through him alone all died: Through Iesus Christ alone they wer again born a new. And as the Apostle Paul saith, One Lord, one faith, one Baptisme, one God & father of all, one mediatour of God & men, & one most high creatour, which is aboue all, through all things, & in vs al, for there is one God the father, frō whō all things are, and we in him, one God, Iesus Christ, by whom all things are, & we by him, one God the holy Ghost, into whom all things are, & we into him. *Ephe. 4.*

Scala vnitatis.

IOD.

IN the world bearing the platforme of all. Ther is one diuine essence, the fountain of all vertue, and power, & his name is expressed in one most simple letter.

The Intellectuall world. Soule of the world by the which all things liueth. One most high intelligence the first creature, the fountaine of liues.

SOL.

In the Celestiall world. The Sunne. One king of stars, fountaine of light.
In the Elementall world. The Philosophers stone. One substaunce of all vertues naturall & supernaturall.

COR.

In the lesser world. The heart. One first liuing, & last dieng.
In the world Infernall. Lucifer. One chieftaine of the rebellion of Angels and darknesse.

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

INCI-

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¶INCIPIT LIBER SECVNDVS.

Of Angells. Chap.1.

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

What Angell is after Damascenes minde. Chap.2.

DAmascene saith, that Angell is Substantia intellectualis, alway moueable, free, and bodilesse, seruing God by grace, and not by kinde, and is pertaker of immortalitie. For he may not die. Of this discription of Angels kind, many maner properties of Angels be to vs shewed and knowne. An Angell is said, Substantia intellectualis. For by reason of the spiritualtie of his substaunce, and of the singular puritie hee perceiueth in himselfe all formes intelligible, that is to vnderstande, all shapes and lykenesse that hee needeth to haue. For to haue cunning and knowledge of things hee apprehendeth shapes and likenesse intellectuall, that may moue his vnderstanding to witte and wisedome. And inasmuch as hee is farre from the bondage of earthly matter, insomuch hee is the more perfect in contemplation of spirituall and vnmateriall thinges: So it is sayde plainly in Libro Causarum. For spirites that bee also named vnderstanding, be full of shapes and likenesse, because they haue knowledge and cunning. Therefore in them shineth all manner of vnderstanding, as in the bodies of men their secrete motions doe declare in the witte to haue knowledge of thinges. Sicut ibidem dicitur consequenter. Moreouer, Angells kinde passeth all bodilye kinde in subtiltie of his Essentia in simplicitie, and in clearnesse of his conceit, and ability of his free aduisement. This Angells kind hath no succour of bodily matter. Therfore materiall corruption maye in no wise be according to him. Therefore no knowledge by bodily wits may let this foreknowledge that is godly, for an Angell hath foreseeing in a manner as God hath. Therefore hee is aboue time, and vnderstandeth all at once: and not one thing after another, or one thing of another, as the conclusion of the premisses, as mans vnderstanding and assuraunce of the minde, gathereth knowledge of some thing, through, or of the knowledge of other things. It seemeth that such comparison as is betweene a simple thing and a thing compound, eyther else betweene a point and a line in beeing, such is the comparison betweene Angelles knowledge, and mans perseueraunce, in vnderstanding and deeming Also no mallice withdraweth nor turneth away the wil of an Angell from the seruice of his Creator. Therefore inasmuch as the substaunce of an Angell is the simpler, and more far from all condition of matter. Insomuch, the lykenes of God shineth ẏ more expresse in him, and in him as it were in a full cleere mirrour, the shining of God appearth the more cleere. And the influence of blisse is the more worthy, insomuch

Intelligence of Angels is a singular freedome not subiect to tẽptations.

That which is simple is one thing and that vvhich is cõpound, is diuerse or manye things.

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

For they serue GOD without constraining, and doe his heastes sodeinly and in an instaunt, and putte not off till on the morowe: all good and profite they procure with greate hede taking: they bee occupied in lawfull dedes and honest, that bee without blame: then it is truth that in an Angell is three manner vertues, of knowing, of working, and of being. For hee knoweth God aboue himselfe, in a mirrour of euerlasting during, without any intermission. Hee seeth alway the face of the Father, Mathew. 18. Angels, alwayes beholde the face of my Father which is in heauen, Psal. 10. He apprehendeth all things that is without himselfe, without anye collection, and holdeth in minde within himselfe, without forgetting, all that hee apprehendeth. Angells haue this vertue of working, mightely, swiftly, and profitably, and without ceasing: and they also haue vertue to be steadfast, in the simplicitie of their kinde. For they are not altered by deedly subiections, neyther they haue no contrariousnesse of passibilitie, neither bee lette with charge of flesh. They bee also in steadfastnesse of grace and of blisse. For they bee subiects to the lawes of God, and be not contrary therto by none affection nor deede.

They bee godly and not tormented with the pricke of enuie: and forasmuch as they be pure and cleane, they bee not defiled with anye affection: and they be steadfast in the dignitie of office. They are the substaunce of well minding, and therefore contrarye to euill doing and they that bee Souereignes bee Princes ouer the other without tyrannie: also Angells kinde is ioyned nigh to the first lyght, that is God, and therefore it is full of more copious light: and so much the more deper it draweth of the Well of lyfe, the more neere it ioyneth it selfe to the first light in beholding the minde: and it receiueth alway the more principall Theophanias, that is lyght and shining of GOD, insomuch as it tourneth it the more perfectlye to the highest god by loue, that chaungeth not: and so that light, that is euerlasting, first it commeth vppon Angells, and by Angells it commeth downe to vs: and therefore by Angells lawe came to men: and for that first shining commeth to Angelles from the Father of lyght. Denis calleth Angelles Algamatha, that is, most cleere mirrours, receiuing the lyght of GOD. Vnde in libro de diuinis nominibus. Chap 6. Denis sayth in this manner. An Angell is the Image of GOD, the shewing of hidde lyght, a mirrour pure and most bright, without spot, without wemme, or other defiling.

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

Gen. 18
Exo. 3

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35

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

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

35

John Damascene a Monace or Monk, about Anno. 460.

Damascene in his seconde Booke and third Chapter sayth, That Angells are lights intellectuall, hauing lyght of the first lyght, and they neede no tongue neither eares: but without words and voyce they vnderstande and know euery others thought and will. And they are not contayned in a bodelye place, not within walles neither cloyster bodelye inclosed, and be not bodelye long, neither broade, neither thicke, but they be intellectualye nigh and present, and worke in euerye place where God biddeth them. Also they are spirites kindlye strong and swifte to doe Gods will: and they are sodainelye founde in euerye place, where God willeth and beholdeth, dispensing those things that be about vs, and helping vs after Gods owne will. They are aboue vs, and neuertheleſſe about God. It were harde to moue them to euill, for thereto they are contrarye: & that is of grace, though it be not of kinde.

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

35

¶How an Angell in bodely shape is painted.

Chap. 3.

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

35

A comparison.

Men saye that they haue eares, because they receiue the inspiration of God, and that they knowe and vnderstande. Paynters make to them nosethrilles, and not without cause: For they voyde vices and sinnes as it were stinking thinges: and they loue vertues, as it were swéete smelles. And they seperate trueth from falshood, making distinction betweene cleane and vncleane, stinking and sweete smelling.

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

35

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36

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

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

36

¶How Angells be described. Cap. 4.

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

They are cloathed in fierie redde cloathes, for that they be wrapped in the lyght and mantell of the knowledge and loue of God. They bee cloathed with lyght as with a garment. Psal. 104. They are gyrde with golden girdles, for that they be so clipped with the habite of vertues, that they neuer slyde to vice neither to sinne. They beare in hande authorities and scepters, for after God they giue all rightfull iudgements, and rule and gouern rightfullye all that is in this worlde, that we knowe with vtter wittes. They beare in theyr handes swordes and speares: for by vertue that is giuen to them, they warre, and destroye the vproares and the enforcings of fiends, and of other that are rebellyous. They be seene to haue Trowells, and hanging plommets, and measures, and workemens toles: For by prouision of Angells, God vseth to tourne euill men to good, and moueth them that they might bee made the habitation of the Holye ghost.

36

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

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

36

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

36

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37

¶ How Angells be compared to materiall things.

Cap. 5.

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

*Appearing in that shape that they are not.

Now they are named golde, now siluer, and now latten, for they haue pure shining, as light, and be adorned with the wisedome of God. They be lykened to Carbuncles & Saphires, and to other precious stones that be sad and bright, for because they be firme in the grace of God, and confirmed in the blisse: and by their presence, all that is in heauen and in earth, is wonderfully beautified. They are called Lions, for that they be grisly and dreadfull against wicked spirites and to sinfull men: or els as the Commentor vpon the Hierarchie Angelicall saith, because when they aspire to the contemplation of God, *that was knowen afore, is wiped out of minde: when clerenesse that is desired, is openly knowen, to the soules that desireth: for a Lyon vseth to wype awaye his owne steppes with his tayle. They are called Oxen, for an Oxe eareth the land, and maketh it able to beare fruite: So Angells make mens soules able to receiue graines of vertues and of gifts. They are called Eagles, for that they beholde straught and stiffelye in God, that is the Sunne of righteousnesse, without dazelyng of theyr eyen*. They are called Horses for by the Lawe of obedience, they be subiecte to God, that is Lorde aboue them. Sometime also they are called white Horses, for the bright and clere knowing of God. And sometime blacke Horses, for they maye not comprehende the Maiestie of God at the full: for blacknes is darke coulour and dimme. Sometime redde Horses, for they shewe dread of righteousnesse and equitie. And some time of diuers coulours, for the variable vse of power that they haue receyued. The vttermost coulours are mired together, and by the perfect vertue of Angells, the first are ioyned and tourned to the seconde, and the seconde to the first, and be tourned either into others loue. And they be called firie Riuers, because they receiue streames or flowings of diuine grace, and they shedde out plenteously that neuer fayleth of fresh streames of Gods grace, and powre out to other in plentie of lyfe: and therefore they are lykened to a firie Riuer. Also they be called Chariots, for in a Charyot is manye things carried at once: For they bee by one assent borne vp, associate and coupled togethers, in the ioyfull companye of God.

*A good note.

*With a stedfast faith.

37

They be also called Wheeles: For as a Wheele windeth and tourneth about: and moueth alwaye about the selfe Center: so Angells are in contemplation, and moue about that thing, that belongeth to God, as it were about the centre or poynt in the middes of a compasse intellectuall: for theyr desire maye not be quenched, and what they desire, passeth theyr witte and might. And therefore also they are lykened to Chariots and firie wheeles. For that they come downe to subiectes, and illuminate them: and so goe vp agayne, and guiding euermore by contemplation. And they present to our Lorde, prayers and inwarde cogitations of good men: and bring dead mens soules into Abrahams bosome, and into the Countrey of blisse. And they are called Surgeons and Phisitions, because they cure and heale soules.

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

37

37

37

37

They

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

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

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

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

Of the three Hierarchies. Chap. 7.

The holy man Saint Denis speaketh of three Hierarchies, the first is aboue heauen, and standeth in three persons, the seconde in heauen, and standeth in holy Angells, the thirde vnder heauen, and standeth in Prelates. Denis sayth, that a Hierarchie is an ordeined power and might of holy things: and reasonable, holding a due principalitye ouer Subiectes. Three Hierarchies bee in heauen, the highest, that is called in Greeke Epiphania, and is described of Denis in this manner. Epiphania is in the burning hot affection in the highnesse of high motion and vnderstanding, and in the ballaunce of the perticular iudgement. And this Hierarchie conteineth three orders. Seraphin, that passeth other in burning of loue: and Cherubin, that is ioyfull in priuiledge of cunning: Thrones, that passe other in perpending of righteousnesse. And of the other two Hierarchies, wee shall speake hereafter in theyr owne place. In euerye Hierarchie needeth three thinges, order, cunning, and working. For as Denis sayth, a Hierarchie is a godly order, cunning, and worke, lyke God, as it is possible likening and supposing thereto the illuminations by proportion, taking heede to the lykenesse of God. Loe hee setteth three in the discription of an Hierarchie, order, cunning, and working: for if one of these three should want, it is no Hierarchie. Therefore a Hierarchie is sayde a godlye order, as it were a might that is ordeyned and disposed after Gods owne will. Therefore in order is office noted, in cunning, readinesse, in working seruice. Without order presumption is the worke, without worke negligence is the order, without cunning, the worke is then reprouable, and the order is vnprofitable. And therefore as well in order as in cunning and working, euerye Hierarchie followeth the conformitie and likenesse of God: And by the manner and measure of his illuminating that God giueth thereto, hee profiteth in his order, and supposing rightlye, and working well, to the following of God as neere as is possible, hee ascendeth vp. Such is the disposition betweene the Angells of the order of Hierarchies. They that be of the higher orders, receiue more plenteous light of God. And then to those that bee lower then they in order, they transfound and departe the lyght, they receiued. For this lawe is holden and kepte in the order of Angelles in participation of grace and of blisse. Some be the first, and some the seconde, and some the laste: as they the which in order and in receiuing

A good note.

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

The excellencie of orders is assigned by the worthinesse of gifts, for by diuers simplicitie of kinde and Essencia, and clærenesse of kindly wit and wisedome, and by different frædome of aduisement, the orders receiue and haue diuersitie. For they that be more subtill in kinde, and haue more clære perseueraunce and wisedome, the gifte of larger grace, they are more worthy than the other. Therfore all the orders of Hierarchies haue proper giftes by the which they worke, and proper qualities, by the which they rule their workes, for no Angell hath leaue to take vpon him a worke or dæd, that belongeth not to his order, and to his office. The perfection of the order of Hierarchies standeth in such a point, that they that be clære beautifieth other, and they that be pourged, pourge other: and they that be made perfect, make other perfect. For the order is such, that they that be first purged, be afterwarde illumined and beautified, and then made perfect. For after purgation followeth illumination, and after illumination the consummation of perfection, and so the higher orders immediatelye receiue of God purgation, that they may be cleane and clære: and perfection, that they may bæ perfect. And then by order of the disposition of God, the higher Angelles cleanse, illumine, and make perfect the lower Angells. But their purgation is not to be vnderstode of corruption of vices and of sinne, but more verely imperfection of goodnesse. For Saint Denys saith, to the likenesse of him that hath no contagion neyther vncleannesse, it nædeth that Angelles be cleane of vncleannesse and confusion, shining in holynesse and truth, and perfect in goodnesse. Amongst these most holy orders, some be the first, and some be in the middle, and some the last and lowest. The first illumine, the last be illumined, the middle illumineth the last, and be illumined of the first.

¶Of the order of Seraphin.

Cap. 8.

AS of the more worthie, first wæ shall beginne to treate of the first order, that is Seraphin. Thereof speaketh Isidore. li. 7. and saith, Seraphin is a multitude of Angells, that is to vnderstande, burning or setting a fire, for betwæne them and God, be no Angells meane.

And therefore the nærer they bæ to God, so much the more they are inflamed and lightened in the clære brightnesse of the lyght of God. And therefore men saye that they vayle and wrap the face and the fæte of our Lorde. For the other Angelles sæ not the maiestie of our Lorde more clærelye than these doe. And therefore they be inuyroned with so much the more brightnesse, in howe much they be inflamed in burning affection of the inwarde loue. And so the proper office of these Angells is to burne in themselues, and to moue other to burne in the loue of God.

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

And therefore the first workings of

knowing

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knowing of God be born into this Hierarchie, as into the Hierarchie that is next God, and it followeth. Seraphin is alway moueable about things diuine, & is hot, without ceasing, sharpe and passing feruent, alwaye of busie motion that boweth not, the bringer againe of subiects, actiuely exemplicatiue, making them hot, and raising them into the likenesse of firie loue of heauen, cleansing offering not intermixed, and may not be quenched, and hath lightnesse of light, & property to giue light to make darknesse knowne, and to pursue it. These wordes be full diuine, and passe all mens wit, touching the darke and mysticall meaning of them. But yet as I may, though it be doubtful & beyond common skil, I shall vndertake somewhat to declare the meaning of these words. For it seemeth that Denis hath meant that the disclosing of the properties and office, maketh knowen to diuerse, discreation and participation of grace in the Angels that be named Seraphin. For the name of Seraphin meaneth moueable, & sayth so by likyhode, the kinde of firie loue, by the which the affection of an Angell, is moued and rauished, retourneth into God. But this mouing is quiet, causing, augmenting, and fulfilling. Also he moueth incessably, for such a loue falleth neuer, neither resteth to desire him, that he loueth. He is called hot, for ỳ strength of loue exciteth and moueth, as it were heate, to the feeling of sweetnesse. And therefore he putteth to Acutum, sharpe. For the strength of loue pearceth into the inwit of the maker and creatour. And so Acutum, sharpe, betokeneth a manner violence of loue, that entereth and pearceth into the thing that is loued. Also he saith, Super feruidum, passing feruent, for though the loue stretch into the inwit of the Godhead, yet hee ceaseth not to see all about by affection: So that the thing that he taketh not at the full by the inwit, he comprehendeth somewhat by tast of contemplation. As a thing that boileth by strength welmeth and leapeth, and throweth & shedeth it selfe all about: So the affection of an Angell forsaketh nothing, that hee taketh hede of, but the more he knoweth, the more he desireth to knowe. He sayth also, Inflexibilis motionis, mouing that faileth not, for though Angels loue moue into God, yet he is inflexible, stedfast, and faileth not. For he will not lese in no manner wise that thing that he loueth: and so he is moueable & ceaseth not, and that intentiue and inwardly. For he setteth his intent into the inward of God. And so he is alwaye moueable and resteth not in himselfe: but he is busie to set his intent in God, but inwardly that he flete not outward, and he is in all, wise, inflexible & stable, and turneth neuer from him, to things that be without him. Also he saith, Suppositorum reductiuum, able to bring againe the neather. For an Angels loue stretcheth alway to the ouer, that is, to that aboue from whence the cause of his loue commeth: but he goeth not alwaye from the loue of the neather. But he calleth & bringeth the neather orders to be partners of the illumination and brightnes of God. Also he saith, Docere actiuum et exemplificatiuum, he desireth to teach and giue good ensample: For his intent is not onelye to bring the neather orders to loue God, that is highest: but also by example he sheweth them that be of the neather orders, how and in what manner, he that is most good, shoulde be beloued aboue all things. And how men shall turne to God by loue, and doe all thing after his will. Therefore he saith, that the loue of them is heating & rearing vp into such a manner heate. For therefore they trauaile, that the neather orders burne and be feruent, though not all alike, but differently. And he saith not that, as though the lower Angells were cold or dead, but it is sayd, because the subiect orders are excited and stirred by them to the more larger affection of loue. And therefore it followeth. Igneum celitus & holocaustomatis purgatiuum. A firie thing of heauen, that purgeth offering. For the fire of God lighteth the first Angels, that they may light other, and lighteneth them, from whose light other are become bright shining also, & purgeth them, that they may cleanse

other

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other. For the fire of God burneth softly and swetly, and burneth not to wasting neither to apparing, but to cleansing and to pourging. Therfore he saith, That he cleanseth offering: For as he is the luminator at full, so he cleanseth at full. And he cleanseth not from infection of anye vice or sinne: but from the imperfection of goodnesse. For that is perfect purgation, where no correction is, but all perfection. Also Seraphin is sayd, vertues, Multi moda & multi fida, a vertue of many wayes and of manye faiths.* Of many wayes, in that he is moued in desire & working many manner wise. Many faiths in that he is beutified in possessing: many wayes, in that he passeth forth searching: many faiths, in that he pearceth and findeth. He passeth forth by manye wayes and diuers affections, and commeth to one God, and one lyfe comprehendeth all things together. Also the name of Seraphin, meaneth the thing that is not put by, neyther intermixed: for without any vayling of figure or of creature set betwéen, he loueth to see God: and of the plentie of the well of euerlasting lyght he is brightened without anye meane set betweene, that he may brighten other: and he is lightened, that he may light other. And so the Angells of that order, are more worthy then other, for they take the influence of their perfection of God, without any meane set betwéene: and giueth the same forth to other without withdrawing, and haue it in possession, and kéepe it without léesing. They slack neuer, neither withdrawe them from that loue of God, neyther tourneth theyr intent from GOD. And they leade the neather orders toward God, & ceaseth not for trauayle, neyther for annoye. This may suffice of the properties of Seraphin.

*So said, because our redemption standeth by the gifte of faith

¶Of the order of Cherubin. Cap. 9.

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

And also they are named takers of

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lyght of pure contemplation and of ſimplicitie without meane. Ye calleth the lyght the illumination and glittering, by the which lyght he commeth to ỳ pure and cleare contemplation, where the vertue of God is, not in image, in figure, or in anye meane creature: but by it ſelfe, and in it ſelfe. Alſo they are called filled of the fode of God, and of his houſe, and of the vnitie that giueth lyfe of the feeding of God. For in that they be fed with the lyght of knowledge, they be refreſhed with the ſweetneſſe of loue. For it were no great profite to inſpire with knowing, but there followed therewith fode of the holy ſpirit, that is, of feeding by loue. Alſo this feeding is called houſehold, liuely, and onely refection. Houſehold, for that it is prepared for friends & for meynie, belonging to ỳ houſe. And it is ſayde lyuelye, becauſe it maketh and giueth lyfe to each, that is fedde with ſuch meate. And it is onelye and ſingular: for it is not taſted with ſtraunge lyking, that is to meane, not with fleſhly ſweeteneſſe. And though it bee onely feeding or meate, yet manye manner of feeding is found in this onely meate.

That when this one meate is taken, *full and very feeding is found.

*The minde ſatisfied in God, is ſpirituall feeding.

¶Of the order of Thrones. Chap. 10.

The thirde order is the order of Thrones, and this order hath the name of the gift of dome. For that God ſitteth in them, and giueth his ſentence of iudgement, and by them he diſpoſeth all ſubiects, as ſaith Iſidore. Therefore the vertue of Gods equitie is lykened to a fyrie throne in Daniel, ỳ is to meane, for clereneſſe of knowledge, for by them, God foreſeeing euery thing, diſcuſſeth readely all things, and for ſwiftenelle that nothing may withſtand or let. Then theſe Angells, in which righteouſneſſe of Gods iudgement ſpecially ſhineth, be called Thrones, of Iſidore. And therefore Denys calleth them the higheſt ſeates, for they be high by authoritie of God, as it were inſtruments of Gods Juſtice, ordained to gouerne: higher, for that they followe the rule of the righteouſneſſe of God in iudgement, but higheſt, for that they be nere the preſence of God, in the diſpoſition of the Hierarchies. Strongly placed, for that they are conenablye and conuenientlye ioyned, touching the ioynture and conuenience of the iudgements of God. For it is determined and conuenient, that euery man receiue for treſpaſſe paine, and for righteouſneſſe bliſſe, and ſuch reward as his worke aſketh, acception or reiection: and therefore payne accordeth conuenably to treſpaſſe, and blyſſe to righteouſneſſe. For if treſpaſſe and blyſſe, payne and righteouſneſſe agree not, they ſhoulde not haue a ſeate ordayned conenablye togethers. For compaction and vpright iudgement is the rightfulneſſe of Domes. The ſeates are free of all ſhamefull ſubiection: For euer the more ſubiect they be to GOD that is aboue them, the more worthye they are to bee made high by him, and in him, Sedes Dei ferre, ſeates that beare God, for they beare God that is aboue them, and they ſet forth and ſhewe the might of God by diuine mouings, in creatures that be ſubiect.

Seates that belong to the comming of God, that is aboue vnmateriall, and aboue worldlye taking. For they take the knowledge of God without ſtudye and wearineſſe, and ſendeth it forth to the lower, without grieuous ſufferaunce, and without withdrawing. Whereby they teach vs ghoſtlye, that we putting aparte materiall and earthlye things ſhoulde appoynt and make vs mete to receyue things that euerlaſteth.

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

¶Of

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¶Of the middle Hierarchie. Cap. 11.

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

Addition

¶Of the order of Dominations. Cap. 12.

The fourth order is Dominations, as Isidore saith, which are aboue and excell other in powers and vertues, for they be aboue other companies of Angells and Lords, and are called Dominations. Gregory sayth, The office of this order, is to teach and informe men, what is needefull in spirituall battayle, to vse in the office of Prelacie. Also they informe Prelates of the Cleargie, how they shall behaue themselues in gouerning of subiects, without oppression & tyrannie. Denys sayeth, That the seruice of these Angels, is to put of distrust and dread, and tourne to God, without bending to worldlye profite, and serue him without ceasing: which by a singular excellencie, shape onely a beheest and commaundement, a sure information & warning in the neather order. The Angells of this order be frée of all manner oppressing and ouersetting, that they maye frelye be reared vp to Godward, and be subiect to none that is lower thẽ God: & so they be subiect to none other, but to him alone, and by an vniuersal excellẽcie they are far aboue all subiection: yet so ỹ no vyolence of tyrannie bendeth them to oppresse and ouerset the neather Angells. Therefore Denys sayth, That they vse their Lordship with vnlykenes of tiranny. They haue soueritie in might, and with soueretie, frédome in goodnes: and whiles the time of Dominations, power, and might is vsed, frédome is not taken away in their doing, about the nether orders, yet by this liberalitie their might is no manner of wise diminished. But conforming themselues to God, as much as is possible, they follow the rule & lawe of their president. They neuer turne them to vanitie, but alway to the highest God, that Denys calleth (One) that is to vnderstande, Vniuersall. On him they set their eyen, and turne not awaye the sighte of their vnderstanding, from him that is Lorde of all: and therefore they are parteners, as it maye be of the forme and lykenesse of God, as Denys sayth. And so Dominations are the first in the seconde Hierarchie.

¶The order of Principatus. Cap. 13.

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

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

Psa. 68. 17

¶Of the order of Potestates. Cap. 14.

The first order is the order of Potestates, & they are called Potestates, as Isidore saith, for the euill Angells be subiect to them. And they haue ỹ name of Potestates, for by their might, the euill spirites be restrained, that they doe not so much harme as they would. Gregory saith, That the office of these Angells is to comfort them that trauayle and fight in ghostly battayle, and to defende them, that they be not violently ouercome of their enimies, and to helpe mightely that good men haue the victory. Vnto Denis accordeth and saith, That the seruice of Potestates is to kepe warely, that no wicked thing grieue, neither annoye good men.

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

Of this Potencial vertue, Denys saith. This holy Potestates haue equal might with Dominations, and receyue and kepe mekely the same diuine giftes in their degree without confusion. For they tyrannously commaunde nothing contrary to the lower: they assay to do nothing by violence and force: but calleth ordinately the lower Angells to the lykenesse of GOD. And ceasse not to bring thẽ, Ad Potentificam & causalem potentiam, that is to God, that may all thing, and is cause of all thing intellectually, farre passing worldly doing. So that by these properties of the lykenesse of God, the middle dispositions of the supernall knowledge, may be illumined and beautified, pourged and made perfect.

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

¶Of the thirde Hierarchie. Cap. 15.

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

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

Esay. 7 14.

Psal. 68.

Act. 1.

¶Of the order of Vertues. Cap. 16.

The seuēth order is of vertues. Vertues be a company of Angells, and their seruice is to vertues, and to do miracles, in them principally the vertue of God shineth: and therefore they be called vertues as Isidore saith. The Angells of this order, receiue illumination, purgation, and perfection of the orders of the middle Hierarchie. Therefore Denys saith, that vertues haue strength to worke as God graunteth them, ỹ which strength chaungeth not. In this they be formed and lyke to God: for they haue taken vnchangeable strength of vertue, to doe all dædes. And therefore Denys touching the working vertue of these spirites saith, That the name of these holy vertues, meaneth a mightie strength, that chaungeth not, that is giuen them after the lykenesse of God, the which is neuer fæble, neuer vnstedfast to receiue the illuminations and shining of God: as though he would meane, In ỹ these Angells be called vertues, it is knowen that they are confirmed & like to God: for the vertue of God is strong & mightie to worke, and faileth not for difficultie of any worke, and is stedfast to dure and last, and wearieth not, neyther fæbleth for no long during of time. So these Angelles be lyke: for they are found strong, and incommutable to doe all dædes. Therefore they be vertuous, not onely in working, but also in receiuing of lyght and of brightnesse. For the vertue of these Angells, though it seme fæble and vnstedfast, is likened to the vertue of God, and is not fæble, but by grace they are likened to the vertue of God. They be fæble concerning their vnableneſſe without God, by condition of kinde, but they are not fæble by any corruption: but they receiue all that is due to a creature, that is to meane, sufficient strength according to the kind therof. Therefore Denys saith, that they haue motion like to God, that beareth them stedfastly, into the passing Essence of God, for by that vertue, they moue to God ward: and therefore they vertue is borne vp, into the passing vertue of the Creator, therfore the likenesse of the Image of God is found in them. The likenes of that they receiue, they send it forth to the neather Angells, they take by gifte, and giue forth by example. Denys saith, that the office of these Angells is to teach Prelates to doe the office of Prelacie, profitably, and purely, and stedfastly, that they may beare their charge patiently. Gregory. 4. Mor. saith, That the office of these Angelles, is to teach them that haue vertue, how they should in themselues repaire the image of God: and reforme it, and kepe it, and saue it mightely. And so by the seruice of these Angels, the vertue of doing miracles, is graunted to the perfect, that they may be brought to the first state, in the which God made man to his owne Image and lykenesse. By such miracles shewed, the Angells of this order see alwaye and behold the vertue of God, and tremble in contemplation thereof: but this feare, intirely desiring to set forth the will of God, is not painfull, but it is rather wonderfull, & not dredfull feare, as saith Gregory in Mor. li. 4.

Of the order of Archangells. Cap. 17.

The eight order is of Archangels that is to be vnderstode, highest messen-

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gers, or Princes of messenges, as sayth Isidore. For they holde the Principate among Angels, termed Dukes, leaders, and Princes. For vnder their order, to euery of the Angells their offices are assigned: For Archangells be aboue Angells, as it is said in Zachary, where the greater Angell sayd to the lesse: Go & teach this childe, &c. For if it were so in the office of Angells, that the greater appointed not the lower, they would not haue said so, speaking as to a man: it seemeth therefore that one Angell learneth of another. These Archangelles are oft knowen by their proper names, so that by their names, their conditions and workes be shewed. For *Gabriel was sent to the holye Virgin, to giue warning that he was comming, that should haue the victory against ỹ fiends, that are called, Aere Potestates. Gabriel signifieth ỹ Fortitude of God. *And Raphael, the Medicine of God, & was sent to Toby, and did lay medicines to Tobies eyen, & healed him of his blindnesse, and so of other. Hetherto speaketh Isidore, lib. 7. cap. 5. Gregorie saith: that the office of these Angelles is to teache good men, and help them of those things that concerne theyr faith, as of the comming of Gods sonne, and of his dedes and lawes. Denys saith, that it belongeth to Archangells, to shewe Prophecies to Prophets, and to put off fiendes that haue maistrie ouer men, that they greue them no more: as it belongeth to Potestates to put off euill Angels, that they take not vpon them things that belongeth to God. Also Archangells are more worthy then the inferiour Angelles, and they be seene before other in message, because they be more perfect, so that both great and lesse, be seruiceable to the setting forth of the glorie of God: and by theyr diligence the lower Angells are informed towarde God, as much as is possible. Also they consent in one vnitie, gathering Angelles to that chiefe Principium, in teaching of the Angells vnder them by ordinate leadings and vse, by the which it belongeth to teach and to lead the other neather Angelles that follow. Also these Archangells be in the middes, among the orders of the neathermost Hierarchie: and therfore they take illuminations and shinings of the higher Angells, and the same shewe and teach forth to the nether Angells: in the which Angells of all Angells, the disposition Hierarchie is perfectlye constitute, fulfilled and complete of three ternaries of the orders of Heauen.

Zac. 2. 3. 4 The Angell that talked with mee went forth and an other Angell went out to meet him & said vn to him: run, speak to this yong man, & say Ierusalem shall bee inhabited with out walles.

Luk. 1. 19. 26. I am Gabriel, that stande in the presence of God, & am sent to speake vnto thee &c.

Tob. 12. 15 I am Raphaelone of the 7. holy Angelles, which presents the praiers of the saints &c.

¶Of the order of Angells. Cap. 18.

The ninth and the last order of Angelles. Angelus in Greeke, Malach in Hebrewe, Nuncius in Latine: and is to vnderstande a Messenger in English and in French. For Angelles were wont to come in message, and giue prophets warning of our Lordes will. Angelus is a name of office, and not of kinde: for an Angel is alwaye a spirite, and is named Angelus first, when hee is sent in message. Paynters paynt Angells with feathers and with wings, to betoken theyr swifte passing and moving, as Fables of Poettes tell that Windes haue feathers, as it is written, Qui ambulat super pennas ventorum. Hetherto be Isidores wordes, lib. 7. cap. 5. *Psa.* 104. 3

Denys sayth, that the Angels of the nether order, be not partners of the illuminations of ỹ higher orders: for they part not with thē, but they take part of thē. For ỹ higher Angels first take illuminations of God, & then beare they illuminations forth to the knowledge of other, and be called the first messengers: and the other be called after, and the last messengers. Also Denys saith, that Angells lifte vp or inspyre, and bring men to the knowing of GOD, and teach and informe them that they maye lyue righteouslye.

Therefore though these Angelles haue no other lower Angelles vnder them, and are not aboue any other Angelles: yet they haue vnder them the Orders of men, ouer whome they are ordayners and disposers of them.

For

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47 Addition

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

They destirred vp by the loue of God in themselues, and be turned by ỹ ward of them, and passe forward vnder themselues by defence of them that they shal rule. These Angells haue many manner effects: For the Angells that bee ordeined singularly to our keeping, pricke vs to good, and wake vs that we sleepe not in sinnes and in vices. Actu. 12. Also they refresh vs Ghostlye, that we fall not vnder the burthen of the way into our countrie. 3. Reg. 9. Also they put off fiendes, that they hurt vs not. Tobie. 8. And they informe vs in doubts, & make vs certeine. Dan. 11. 10. Also an Angell leadeth vs that we wander not out of the way. Tobie. 5. Exod. 32. Also hee commeth to vs and comforteth vs in sorrowe and in woe. Luke. 23. Gen. 16. Where it is read that an Angell comforted Agar that wept full sore: also they haue compassion of vs when we sinne, least we fall in dispaire and vaine hope. Esay. 24. Iudic. 2. And they assist vs quickly least wee shoulde fall. Esay. 24. And they helpe vs against enimyes that wee bee not ouercome. Gen. 32. & secundo Macabeorum penul. Also they heale our woundes that wee dye not. Tobie. 11. And they bring our sinnes to minde, that we should be ashamed therefore. Iosu. 2. And they warne vs of Gods will, that we maye doe thereafter. Luke. 2. And they put awaye lets, that wee may serue our Lord. Exod. 23. Sed precedet te, &c. And they visite vs oft, and warne vs, that we trespasse not. Esay. 40. Secundum penam, &c. And they bee alwaye in the presence of God to haue contemplation. Luke. 1. & Dan. 7. Decies centena milia, &c. Also in prayeng they get vs remission. Iob. 33. Sicut fuerit. And they cease neuer to worthippe and praise God. Esay. 6. Apoc. 5. Non habient requiem, &c. And they behold God face to face without vaile put betweene. Mat. 18. Angeli eorum, &c. And in their substaunce and vertue, they bee not grieued with the weight or peise of the bodie. Luke. vlti. Spiritus carnem et ossa, &c. Also hee is aboue time, and worketh in time. For as Denis saith, the secret vnderstanding of an Angell is like to God, and worketh sodeinly. Therefore he vnderstandeth and knoweth sodeinly without circumstaunce or conference of one thing to an other: and by the vertue of his substance he doth all his deeds in one instant: an instaunt is a during that abideth not. For an instaunt is, and neuer was, neyther shall bee. The Philosopher calleth an Angell Intelligencia: and in Libro de Causis, it is written, That an Angell is made in the Orizont of time, and eternitie euerlasting. TREVISA. Orizont is a straunge tearme and much vsed in Astronomie: and to inquire and knowe, what the Orizont signifieth, take heede if a man stand on a great hill, either in a great plaine and large, so that hee see the Firmament or Skye all about without anye lette, hee shall seeme that the Skye toucheth the earth all about him on euerye side, and that a Circle of the Skie compasseth the earth all aboute, as farre as his sight comprehendeth. That Circle is called Orizont, and is the middle Circle betweene the parte that we see of Heauen, and the part that wee see not: and this Circle is betweene the foresayde partes, and is the neathermost of that one, and ouermost of that other: and so is Angells kinde and mankinde ouer those thinges that bee made, and passe, and fall by passing of time, and neuer in degree of euerlasting.

What an Orizont is.

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

Act. 12. 7. 8. 9 Peter was deliuered by ỹ Angell forth of prison.

3. *Reg.* 19. 5 The Angel awoke Eliah vnder the Ginepertree, and sayd, Arise and eate.

Dan. 9. 21 22. As Daniel was in praier, Gabriel spak vnto him, saieng, I am cõe forth to giue thee knowledge and vnderstanding.

Toby. 5. 4. When he vvēt forth to seeke a man, hee found Raphael the Angell vvhich accõpanied him in his iourney.

Exod. 3 the Lord promised to send an Angell before his people,

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48

swéte shewings, as saith Ambrose. Lu. 1. ibi. Ne timeas Zacharias, &c. A fiend or euill Angell doth the contrarye, for whome he affraieth with his presence, he smiteth them with more dreadfull feare, as saith Ambrose. Also an Angell is seene when he will. And when he will he is hid from mans sight, as saith S. Ambrose in the same place. Also an Angell when he will taketh a bodye conuenable to his working, that he maye bée seene: and when he hath done his office, he leaueth that body that he toke. Iud. 14. Euanuit, &c. And the spirit of the Lord began to strengthen him in the host of Dan. And the spirit of the Lord came vppon him, and hee went downe to Ascalon. Also though an Angell toke a body for any néedfull doing, hée doth not quicken that bodye, neither giueth thereto lyfe, but onely he moueth it. And so sometime it séemeth, that hée eateth and drinketh as a man, and yet he eateth not neither drinketh: But by his might he destroieth and wasteth the meate, as appeareth. Tobie. 12. Where it is said It séemed that the Angell eate & dranke, &c Also an Angell eateth for no néede, but only by might. For as Austen saith vpon Luke, the last Chapter. The Sunne beame wasteth the water by might, but the earth swalloweth by necessitie. And so eating was by might touching the shewing of the meate and the wasting, but it was not néedfull to the féeding of the body. So these light things and plaine, that be said of good Angells, shall suffice at this time.

Iud. 13. 25

idem cap. 14. 19 Sampson.

48

48

¶Of euill Angells. Chap. 19.

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

48

AS a good Angell is giuen to men for helpe and keeping, so to euerye man is giuen an euill Angell to assailing & attempting. The head of these euill spirites and leader, is Lucifer, the which as Gregory saith, hath that name, for he was made more clére and bright then other Angells. For the first Angell was beautified as a precious stone: for whilest he was aboue all the companies of Angells, by comparison he was the more bright and clére then they. But he waxing proud against his Creator, lost light and clérenesse, and fairenesse: and as he was worthy, he gate him a foule darke shape of Apostacie. Thereof speaketh Damas. li. 1. Chap. 18. Of these vertues of Angelles, he that was aboue other, and to whome God had committed the charge of the earth, was not made euill by kind, but good, and of the maker, no fire of mallice in himselfe, not suffering the illumination and worship, that the maker had giuen him: by election and choise of his owne frée aduisement, hée turned out of kinde into a thing that is aboue kinde: and became a rebel against God, and failing of the first good, came into euill. Et infra. He was of the creator made light, and by his owne will he became darknesse. Also with him was sent out an endlesse multitude of Angels, that followed him, and were ordeined vnder him, and wilfullye became euill, and fell out of good into euill. Also it is sayd, that they haue no power neither vertue against men, except it be graunted by the disposition and sufferaunce of God: But by sufferance of God they disguise themselues, and take what manner Image, figure, or shape them liketh. Then it séemeth that all mallice and vncleane thoughts come of their doing, the which they may put in mans thought: But they may not doe to men by violence & strength. Also that death of men is a chaunge of life, the alterations of Angels losse of ioy. After sliding, Angels lack the clére presence of God, as after death men lacke life. Hetherto be Damascenes words. Also Gregory saith, that grace hath forsaken him, and he abideth obstinate in mallice, so that by his will, hée will nothing that is good. He hath frée aduisement, but it is borne downe, and bendeth alway to euill, without ceasing: So that alway he forsaketh the good and choseth the euill. Therefore it happened as Cassidore sayth, he willed and coueted to vsurp ouer the Godhead, and therby lost prosperitie: also because he in an vndue manner coueted highnesse, that belonged not to him, therefore by a right decrée he fell downe into a lowe place.

by God, it is a rare question.

48

48

As

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

Also hée is called Beemoth. Iob. 40. Ecce Beemoth. Beemoth is as much to say, as an Oxe, or a beast. The fiende, as an Oxe desireth to eate heye, with the toth of his temptaion, seeketh to chewe and to frette the cleane lyfe of good men. The fiende loueth fleshlye likinges. Also he is called Leuiathan, that is, a thing put to. Iob. 40. For as Gregorye sayth, hée putteth harme to harme, and ceaseth not to put paine to paine. Alwaye as the trespasse of him & of his, increaseth, so the paine increaseth also. Also hée is called Appollion in Grécke, that is, a destroyer, as appeareth Apocalipsis. 15. For by mallice that stirreth him, he desireth to destroy the goodnesse of vertues that God planteth in the holye Church, and among good soules, as it is sayde in the Psalme, Exterminauit eam aper de silua, &c.

Also hée is commonlye called Diabolus, that is, sléeting downeward, by vnderstanding in Hebrewe. For hée dispised to stande in peace in the highnesse of Heauen, hée was worthy to fall downeward by the weight of his pride. And hée is called Criminator in Greeke, a curser and blamer, either for that hée inflameth vnto offences and sinnes, or else for that hée infecteth innocently good men with blame and false accusations, as it is sayde Apocalipsis. 12. Proiectus est accusator, &c. and as saith Isidore. Ethimol. li. 8. Also beside these names in holye writte, his mallice is many wayes noted. For hée is callled a Serpent or a Dragon, for his venimous and guilefull cruelnesse. Apocalipsis. 12. Hée is called a Lyon for his open violence. 1. Pet. vltimo. Tanquam Leo rugiens. And he is called a Boare, for he is obstinate and rooted in shrewdenesse. Esaie. 25. And hée is called a crooked and wayward Addar, for his loking in the darke ayre. And therefore Austen rehearseth Platoes opinion of fiendes, that bée called Cacodemones, super Genesis liber. 8. & habet. liber. 5. siue distinctione. 8. Caput. primo. And sayth, that Fiendes bée called ayrelye beastes, for they liue in bodyes that be airely.

And

Deorsum ruens.

Of some taken for the Rhinocerot & Elephant, beasts of gret force & bignes, signifieng the whale or furious dragon.

Psa. 80. 13

Tobie 1. The accuser of mé is cast downe.

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And therefore not to be ouercome by death. For the element that is more able to suffer then to worke, hath the malicie in those manner of bodyes. Also Austen in the worke De ciuitate Dei. li. 8. saith, *Demones, fiends be beasts that suffer in the hidden intelligence, reasonable in thought, euerlasting in during, airely in body. Austen saith in this manner, rehearsing the opinion, and meaneth, how the fiend was put out of the place that is called Cœlum Imperium. Blessed heauen, out of the bright place of lyght, into this darke ayre, & is prisoned therin to suffer wo & sorow: when God sufferreth him, hee taketh a bodie of the aire, that the lyfe of men be haunted & stirred to businesse by his doing or tempting. Therefore Esaye calleth him a Smith blowing coales, and shaping vessel to his worke. For by his haunting and assayling, the life of good men, that be vessels of grace, are assaied and proued. Esa. 54. 16. 17. I haue made a Smith, &c. This he is called by these names, and by many other, by the which his venemous wodnesse is shewed. Beda in the glose vpon this place. 1. Pe. vlti. Circuit querens quem deuoret. He goeth about & seeketh whom he may deuour & eate, sayth: He goeth about as an enimie besieging closed walls, and spieth where he may enter and come in by the feblest side. He sheweth vnlawfull shapes to the eien: to the intent that by the sight hee might destroy chastitie. He tempteth the eares by song and melodie, that he might make the christian strength feble and faint: he prouoketh the tongue by rebuke and foule reproch. And to take reuenge, hee tempteth the hande of them that suffereth wrong, and stirreth thereto, he promiseth worldly worship, that he might cause the honour due to Heauen to be sette at naught. If he may not deceiue with slow temptings, he putteth to feareful appearaunces and doubting. He is guilefull and deceiuable in peace, & violent in persecution. Therefore the wit should be as redy prepared to withstand him, as he is to impugne and assaile. Hetherto be the wordes of the Glose.

*That is, by signification, as when a man in conscience is greued, & cannot vtter the agonie of his mind.

¶Of peruerse Angells. Chap. 20.

Euill Angells consenting to the will of Lucifer, that fell downe, be closed in this darke ayre, as it were in prison without recouerie. They fell out of light into darknesse, out of loue into hate and enuie, out of most high health into wretchednesse, as saith Gregorye. Also fiends, as they haue more perseuerance or lesse, some be souereignes ouer fiends, & some be subiects to other fiends, as saith Ambrose vppon Luke. For though fiends be obstinate in euill, yet they are not spoiled vtterly of sharp wit. For as Isidore saith, they haue three maner of sharpnesse. For some things they knowe by the subtiltie of kinde, & some by experience and during of times, and some things they know by reuealation, and shewing of holy spirits. Also ỹ fiends as Austen saith, by sharpnesse of witte know vertues semiall of things, that we knowe not. The which sedes they sowe by conenable and temporate commixtions of Elements, and so they bring forth things of diuerse kinde. For what that kinde may do by it selfe in due time, the same the diuell may do sodeinly by swift hasting of the worke of kinde. So by craft of fiends Pharaos witches made sodeinly serpents and frogs, as sayth the Glose, super Exod.

Also all the intent of fiends is to do euill, and to molest & disquiet good men. And therefore oft they trouble the Elements, and make tempests in the Sea, & in the aire. They corrupt and destroy the fruit of the earth, as appereth Apoc. 7. And much more harme wold they do, wer it not the good Angels ỹ withstand their malice: and therefore because they trespasse continually wheresoeuer they goe, they beare alwaie with them their pain, as saith Gregorie. Also Gregory, li. Mo. 32. saith, Fiends desire alway ỹ wo & sorow of good men. But if they haue no power of God, they be not *sufficient to the article of temptation. Therfore when they haue done one hurt or euill, they sodeinly make them ready to doe another.

*They can doe no more thē is permitted them.

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nother. And so when fiends shuld be put out of that men that they were in, they praied that they might enter into swine. For to the end they might fulfill theyr mallice, they desire also to grieue brute beasts, when the might of God letteth them, that they may not molest men: also li.14. after the diuers complections of sundry men, they ordeine guiles of temptation to catch them. For they tempt light conceited men to lechery, and euill disposed men to discorde and strife, and fearefull men to vaine hope, and proude men to take too much vpon them: Also in li.22. First the olde enimie tempteth, as it were counsailing, he entiseth liking attempts and vnlawfull, after he draweth to delectation, & at the last to consent: and when he hath a man in, he ouersetteth him with a violent vsage & custome: wherfore of him it is said. Iob.41. Stringit caudam, &c. Also Gregory saith, li. 32. The guilefull enimie ouercommeth no man by might, but by guile of venimous perswasions, and by the guilfull counsells he slaieth. For while liking things appeare or seeme pleasantly, they bend the heart to euill. Item. li.25. Now he appeareth to men as he is lost. And now as an Angell of light, he sheweth himselfe. Item. li.34. In the ende of the world, he shall be so much the more feruent to madnesse, through malice, that he is so nigh to ỹ dome, & to paine infernal. Item ibidem. Then the false enimie shal seeke and bethinke wickedly all that hee will, then will hee aduaunce the proude folke an high: and by him man shall be dampned by his owne deeds, and he shal wickedly shew all the euill that he can. Item ibidem. li.34. When all the cõpanie of heauen cõmeth to iudgement, then ỹ old enimy the diuell, the grisly beast & strong, shall be brought forth before the dome as a prisoner. And he shall be put into the fire of hell without end, and his adherents with him: Where shall bee a wonderfull sight when this huge grisly beast shalbe shewed to ỹ eyen of good mẽ. These fewe of full manye properties of euill spirits, & of the effect of them spoken, shall suffice for to passe shortly. And who that desireth to knowe the properties, workes, and priue false accusations of this Sathanas, let him throughly read Gregories booke vppon Iob. And specially the two last Chapters. 40. and. 41.

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¶Of the properties of the soule reasonable.

By the help of Jesu Christ, in the forsaid bookes, we haue brought in briefly some properties of bodilesse substance, of ỹ essence of God, & qualitie of Angels: Now with his helpe we shal turne our stile to bodily creatures, and we shal begin at the worthiest of creatures, that is man, that hath kinde and propertie as well of bodies as of spirits.

¶Of the description of man. Chap.1.

A Man is of all other creatures nèrest in likenesse vnto God, milde after kinde by the lawe of reason, receiuing doctrine and skill, hauing the Image of God by the might of knowledge, and the likenesse in power of louing. Farther to the intent the properties of men shuld be the more openly known to vnlearned mẽ & simple, of his parties, of ỹ which he is made & cõposed, we shal shortly begin to intreat: and first of ỹ worthier kind, ỹ Isidorus.

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is the ſoule, by the which man agrēeth with Angells. For by the ſoule man is lift vp to heauenlye thinges, aboue the kinde of bodie. For as Iſidore ſayth, by a miſe vſe, Homo, a man, hath ỹ name of Humo, the earth: ſith that he is not made only of body, but compoſed of body & of ſoule. And therefore a man is called Antropos in Greeke: By Antropos is vnderſtode vpright lye formed. For the ſpirit is lifted vp by gouernaunce, to the contemplation of God his maker: wherfore the Poet ſaith.

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

Pronaq; cum ſpectant animalia cętera terrā,
Os homini ſublime dedit cœlumquè videre,
Iuſſit & erectos ad ſidera tollere vultus.

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

That is, to voide exceſſe.

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

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

¶Yet of the Soule. Chap. 3.

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

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and is first kindlye disposed to receiue a reasonable soule. Also in ỳ it is a soule and spirit, it is defined foure manner of wayes. First in comparison to creatures generally, as in the boke De anima & spiritu, Austen saith in this manner: A soule is made to the likenesse of all wisdome, and beareth in it selfe the likenesse of all things. For it is like to the earth by Essentia: to water, by imagination: to Aire, by reason: to the Firmament, by vnderstanding: to the knowledge of heauenly ioyes. In the first manner it is defined in comparison to God, as to his maker, thus. A soule is like to God, a quickening of lyfe. Hereby we knowe that the soule is not begotten of the father and mother, but it is compound and created of God to the liuing of the bodie. Also in the seauenth manner it is described in comparison to God, as to the end that he is made, thus: A soule is a spirit intellectuall, ordeined to blisse in it selfe. Hereof shineth the propertye of the soule, that is to meane, that the soule being departed from the body is not onely beautified with Angelles, or as an Angell is, but the felicitie thereof is inlarged, and in the bodie glorified. Iohannis Damascene, Homel. 26. comprehendeth all these differences and definitions vnder a generall discription, and sayth, That a soule is a substaunce liuing, simple, and bodilesse, in his own kinde vnseene with bodilye eyen, neyther shall die, and is the reasonable vnderstanding, without shape of limmes. And it vseth a bodie, and giueth thereto heart of lyfe, and of growing and of begetting, and hath none other vnderstanding, but in it selfe it is most pure and cleane. And as the eye is in the bodie, so is the intellect vnderstanding in the soule, and it hath free aduisement and will, and is chaungeable by couenable will. For it maye frelye take eyther refuse. All these the spirit taketh of his grace, that made him, and of him he hath being and kinde. Hetherto speaketh Iohn Damascene. Barnard describeth a right such properties and saith. O thou soule, beautified and made fayre with the Image and lykenesse of God, spoused in spirit, with Faith: bought with Christs owne bloud, assisted with Angells, partaker of blisse, heyre of saluation, and partener of reason. What hast thou to doe with the flesh? By which thou sufferest much. By these many and diuerse definions, and descriptions, diuerse and sundrie properties of the soule be knowen, touching his being of kinde and of grace.

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

BVT what thing a Soule is, it is vnknowen to many men. For in this matter we reade, that olde Philosophers gaue diuerse, and as it were contrarie determinations. In liber de Anima, Aristotle rehearseth that Plato sayde, that a soule is a being mouing it selfe. And Zeno sayth, that a soule is a number that moueth it selfe. Pythagoras calleth the soule Harmonie, a concord of melodie. Paphinous calleth it Idea, a manner example. And Asclepides calleth it a manner of corde, that setteth the fiue wittes a worke. Hipocras calleth it a subtile spirite spread through all the bodie. Eraclius the Philosopher, calleth the soule a lyght, or a sparcle of being. Democritus calleth it an vncerteine spirite Athomus, a little thing, as it were of the moates in the Sunne beame, and so he sayth, that all the bodye of the soule is such a lyttle thing. Permenides saith, that it is made of earth and of fire. Epicurus sayth, that the soule is a manner kinde of fire and ayre. Ipertus saith, the soule is a firye strength. Iuxta illud: Igneus est illis vigor et cœlestis origo. Sith that wise men haue spoken so many wayes, and so diuerselye of the soule: at this time onelye this shall suffice that is sayde of holy men. That the soule is a manner of spiritual and reasonable substaunce, that GOD maketh of naught for to giue lyfe and perfection to mans body. And because it is a substaunce that maye receyue contraryes: It receiueth vnderstan-

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ding, and yet is subiect to forgetting, vertue and mallice without chaunging or leesing of his substaunce. And because it is bodilesse, it is not spread in length neither in breadth in the bodily wits. Inasmuch as it is simple in kinde, therfore it may grow and ware, neither more neyther lesse one time then at an other. And therefore in the greater bodye it is no greater, nor in the lesser bodie lesser, as sayeth Austen. Also though it bee simple and not chaungeable in his substaunce, yet it hath many sundry mights and vertue. For multitude in might and vertue, maketh him neither more ne lesse in kinde, but the multitude of might and vertue belongeth to the doinges and effects. And so hee is not more in three vertues then in one, neither lesse in one then in three: And thus it is known, that ỳ soule hath many propertyes and definitions, touching what thing the Soule is, and the condition of the Soule shall bee more clearelye knowne by the setting of the name.

¶How the Soule tooke name of the Gentiles. Chap. 5.

Isidore sayeth, that Anima the Soule, was named of the Gentiles: For that by their opinion it is winde & breath: For we by drawing of ayre at the mouth seeme to liue. But this opinion is openlye false, for the Soule is put into the bodye, long before the ayre bee taken at the mouth. For it liueth beeing in the mothers woombe, when our Lorde maketh the Soule, and putteth it therein. And it is called Soule because it liueth, and it giueth lyfe to the bodie, that it is put in. And it is called spirit, because it hath in it selfe, spirituall, animall, and kindlye lyfe: And because it maketh the bodye Spirare, that is, to breath. Also the same thing is Anima and Animus: but Anima leadeth the lyfe by reason, and Animus by counsails and guiding. Therefore Philosophers saye, that Anima, that is the lyfe, abideth with Animus, that is counsaile. Also Anima the Soule, is called Mens, the Minde, because it appeareth aboue as head, or because it mindeth. By the Soule, man is the Image of God. Also many names of the soule bee so coupled together, so that oftentimes one name is put for another, and the Soule that is one, is called by diuerse names in diuerse respectes. It is called Anima, while it is in the bodye and giueth it lyfe. Mens whilest it hath minde, Animus, whilest it hath will: Racio while it deemeth or iudgeth rightfully: Spiritus while it breatheth: Sensus while it feeleth. And for these propertyes of the Soule, cunning, that is the qualytie of the Soule, is called Sciencia, and hath the name of Sensus, feeling. Hetherto speaketh Isidore. liber. 15. Chap. 14.

¶Of the powers of the Soule. Chap. 6.

The Soule is one in substaunce, and hath many vertues, and many manner of workings: thereby it needeth to shewe diuerse parting of his might and vertues. The Soule is compared to the body, and to this end, and to this act. Touching the comparison to the bodie, the Soule hath fiue manner of mightes and vertues. The first whereof, as Austen saith, is feeling, and by that vertue the Soule is moued, and taketh heede to the bodylye wittes, and desireth those thinges, that belong to the bodye. By this vertue a beast is moued to desire the thing that is lyking, and to eschewe the thing that is grieuous. The seconde power is wit: that is the vertue of the soule, whereby shee knoweth things sensible and corporall, when they bee present. The third is imagination, whereby the Soule beholdeth the lykenesse of bodylye thinges when they bee absent. The fourth is Racio, Reason, that deemeth and iudgeth betweene good and euill, truth and falsenesse. The fifte is Intellectus, vnderstanding and inwit. The which comprehendeth thinges not

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

¶Of the powers of the soule. Chap. 7.

IF we take hed to the soule in comparison to his working, wee finde three manner of vertues, Vegetabilis, that giueth lyfe, Sensibilis, that giueth fæling, Racionalis, that giueth reason. In diuerse bodyes the soule is sayde to be three folde, that is to saye, Vegetabilis that giueth lyfe, and no fæling, and that is in plants and rotes, Sensibilis, that giueth life & fæling, and not reason, that is in vnskilfull beasts, Racionalis that giueth lyfe, fæling, and reason, and this is in men. The Philosopher lykeneth the soule that is called Vegitabilis, to a Triangle. For as a Triangle hath three corners, this manner soule hath three vertues, of begetting, of nourishing, and of growing. And this soule Vegetabilis is lyke to a Triangle in Geometrie. And hee lykeneth the soule Sensibilis, to a quadrangle square, and foure cornerd. For in a Quadrangle is a line drawne from one corner to another, before it maketh two Triangles: and ỹ soule sensible maketh two triangles of vertues. For where euer the soule sensible is, there is also the soule Vegetabilis, but not backwarde. And hee lykeneth the soule Racionabilis to a Circle, because of his perfection and conteining. For of all the figures that be called Isoperimetra, that is of al the figures of the same length the Circle is most, and most conteineth. Though the soule reasonable be made perfect in cunning and vertues, as it is sayde in Liber de Anima: it is most perfect, and most may conteine in the manner of a Circle, touching the kindly vertues. And therefore who that hath the soule reasonable, hath also the power Sensibilis and Vegetabilis, but not contrariwise.

¶Of the Soule Vegetable. Chap. 8.

THen the Soule Vegetable, that giueth life, hath vertue of begetting, that is nedefull to multiplye and bring forth his kinde, vertue of nourishing to keepe a singular thing in

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

The vertue of appetite, that taketh what is nedfull to fode: the vertue of Digestion, that parteth the thing that is conenable, from a thing that is not conenable in fode: retentiue, which transmitteth or conueieth it, that is conuenient in fode, to all the partes in beasts, and to all the boughes, twigges, springs, and plants, and fastned to them, to restore the lust or liking sap or iuyce as well in plants, as in beasts: The vertue Expulsiue is, which expelleth and putteth awaye that that is vnconuenient and hurtfull to kinde. Also there bee other vertues that serue and minister to the vertue Vegetabilis, Immutatiue, Informatiue, Assimulatiue, Perforabilis, Aspera, Leuis: the differences of which is not our intent to pursue: For they be openly knowen in Liber Iohannicij. Chap. 2.

Therefore gather you shortlye of this that is sayde, that the soule by the vertue Vegetable in plantes, bringeth forth other of the same kinde, and multiplieth and keepeth that that is brought forth in kinde. And whatsoeuer is nedfull to fode, it deliueth, receiueth, incorporateth, and inioyeth. And it putteth and expelleth awaye that that is not according. Also by the vertue Generatiue, to whome serueth Vasitiue, it multiplyeth and bringeth forth things of kinde. And by the vertue Nutritiue, it comforteth and fedeth kindes that bee multiplied. Also by the vertue that is called Augmentatiua, it maketh the bodie increase and growe, and bringeth it to a due stature and quantitie, and maketh it perfect.

Also by age and passing of time this manner soule faileth, & at the last when the bodie dieth, it consumeth. And these thinges that be sayd heere of the soule, called Anima Vegetatiua, shall suf-

¶Of the soule sensible. Chap. 9.

DE Anima sensibili, of the Soule that giueth feling, somewhat shall shortlye be sayde, touching the diuersitie of the might and vertues therof. For the vertue of feling hath place in the most subtile Chambers of the braine, and giueth quicke moouing and feling in all the limmes, and that by sinewes and small vaines that spring out of the braine, and spreadeth into all the partes of the beast. The Soule sensible, that giueth feling, hath double might and vertue, that is to wit, of apprehending and of mouing. The vertue of apprehending, that is a manner knowing, is departed in twaine: into common or innerwitte, and into perticular or vtter wit. The vtter wit conteineth the sight, hearing, smelling, tasting, and touching. And this wit in his Organes is brought to effect in this manner. There is a sinew that in the crafte of Anathomia, is called Obticus, and is an hollowe sinewe, and commeth from the braine to the eyes, or to the blacke of the eien, parting. Nerui Obticus.

And an other commeth to the eares: and the thirde to the nosethrilles: the fourth to the tongue, and to the rofe of the mouth, and the fifte brauncheth and commeth in cordes to the instrumentes of touching, and spreadeth through all the bodye. By these sinewes the spirite of feling is dispersed into all the bodye: and by vertue thereof all the bodye is able to fele and to moue. And so by vertue of spreading and of shedding of that spirite into all the sinewes, arterye vaines or Muscles, all the matching or making of the bodye, is founde able to moue.

¶Of the inner Sense. Chap. 10.

THE inner vertue is parted in three, by three diuisions in the braine. For in the braine bee three small celles,

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that is to say, the foremost in which the vertue Imaginatiua worketh. There those things that the vtter wit comprehendeth without, be ordeined and put togethers within, as saith Iob. The middle chamber termed Logica: therein the reason sensible or vertue Estimatiua is a maister. The third and the last, which is Memoratiua, the vertue of the mind. That vertue holdeth and kæpeth in the treasure of the minde, and knowne by imagination and reason.

Iob..1

The vertue of the sensitiue imagination and memorie. Chap.11.

THE vertue of fæling that commeth of the soule sensible, is a vertue, by which the soule knoweth & iudgeth of coulours, of sauours, and of other obiects that be knowne by the vtter wits. The vertue imaginatiue is it, whereby wee apprehend likenesse and shapes of things of perticulars receyued, though they bee absent: As when it semeth that we see golden hils, either else when through the similitude of other hills we dreame of the hill Pernasus. The vertue Estimatiue, or the reason sensible is it, whereby in being heedfull to auoide euill, & follow that is good, men be prudent & sage. And this vertue Estimatiue is common to vs & to other beasts: As it is seene in hounds & also in wolues: but properly to speak, they vse no reason, but they vse a busie & strong estimation, but hereof we shall speake in another place. But Memoratiua is a vertue conseruatiue or recordatiue, wherby the likenesse of things, least they should be forgot, we lay vp & safely reserue. Therefore one said, the Memory is the coffer or chest of reason.

Of the sensible vertue motiue. Chap.12.

VErtue sensible that moueth is parted in three. One parte is called Naturalis, the other Vitalis, and the third Animalis. The vertue that is called Naturalis, moueth the humours in the body of a beast by the vaines, & hath a principall place in the liuer. For that it worketh there principally. The vertue that is called Vitalis, is the vertue of life, & hath mouing by the throat, or artery pipes, in the which it moueth the spirits ỹ commeth from the hart. For this vertue hath place in the heart. And of the heart springeth the hollow or artery pipes, as the vaines spring out of the liuer. The heart is so hot, ỹ if it wer not slaked with cold aire and breathing, it should be stifeled in it selfe in the same heate. Therfore it nedeth to breath & to drawe in aire by the lungs and organe, to slake the heat & the burning thereof. The vertue that is called Animalis motiua, hath place in ỹ small chambers of the braine. Out of the braine all the sinewes spring by meane of the ridge boane, and of the marrowe of the bones therof. This vertue moueth all the lims. For first it moueth the sinewes, muscles, and brawnes: and these moued, they moue other limmes spedely in euery parte. And for that, that it moueth the handes, it is called vertue operatiue working. And for that that it extendeth to the fæte, and moueth them to walke, it is called the vertue progressiue, going. For thereby beastes haue their kindly mouing and going. Then gather briefly the properties of the soule sensible, that belongeth to this treatise. The soule sensible that giueth fæling, is a certeine spirituall substaunce more noble and more worthy then the soule Vegetabelis, that giueth life: And lesse noble and lesse worthy then the soule Rationalis, that giueth reason. For the being and the working of this soule, that is Sensibilis, is dependant of the bodie, that it is in, and maketh it perfect. Therefore when the bodie dieth, the being and working thereof dieth also of the Vegetatiue spirit departed from the bodie. But while it is in the bodie it hath many noble workings and doings. For it maketh the bodies of beastes to haue fæling, and maketh perfect the inner kinde and the vtter knowing, as to ỹ lims require, & moueth all ỹ lims in euery part. Also it dealeth & spreadeth his vertue into al the parts of the body. Also as ỹ lims be more noble, so it doth more noble dæds

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

Pluribus intentus, minor est, ad singula sensus.

That is to vnderstand, the wit, that taketh hæde to manye things, taketh the lesse hæd to euery therof. Also in the vttermost and in the more excellent fælings, the vertue thereof is dulled, but it hath liking in meane fælings. Also the vertue and working thereof is a let, to the spirit sensible, when his waye and passage is forestolde and warned by stopping of the wayes, pores, and small holes in the bodie, as it falleth in them that haue the Palsie or Epilepsia, that is the falling Euill, or other such diseases. And the vertue thereof is dissolued and vnlose, by to great heate, that dissolueth and stretcheth the pores, or small holes in the bodie: as by to great colde, constraining, shutting, or stopping the small holes, it is let to spread it selfe into the partes of the bodie. Also by swæte smelles, the vertue in a beast, that was lost, is restored: as it is corrupt and grieued by stinking smells. But now of the vertue sensible this shall suffice.

¶Of the soule reasonable.
Chap. 13.

The soule reasonable, or the vertue of vnderstanding that is called Intellectus in Latine, is separated by two chiefe workinges, in one manner it is called Intellectus speculatiuus, and in another manner it is called Intellectus practicus. In that it vseth contemplation it is called Speculatiuus. In that it worketh it is called Practicus. And by this rote mans lyfe is separated a sunder, that one is called Vita actiua, life of working, and that other is called Vita contemplatiua, lyfe of contemplation. Then the reasonable soule is euerlasting, incorruptible, and may not die. Wherefore his principall act and dæde, that is Intelligere, to vnderstand, is not dependaunt of the bodie. And it liueth perfectlye, and vnderstandeth when it is departed from the bodye, yea, and the more it drowneth it selfe into the bodie, the more slowly and the lesse perfectly it vnderstandeth. And the more it withdraweth from the bonds and liking of the flesh, the more easilye and clerely it vnderstandeth. Hære I call drowning, either by imagination of fantasie, or by liking of the flesh, or by loue of worldly allurings. Wherefore Gregorye saith. As a man is made in the middle betwæne Angelles and beasts to be lower then Angelles, and higher then other beastes: so hee hath somewhat that accordeth with the highest, and somewhat that agreeth with the lowest. With Angell the spirt hath, that he maye not die: and with other beastes he hath a bodie, that must dye. And therefore if the soule by reason turneth toward God, it is adorned, illuminate, and amended, and made perfect. But if it tourne by affections towarde creatures, it is made darke, corrupte, and debased. Though the soule in it selfe be euerlasting, and not deadlye, yet it is passible and must suffer through the bonde of the bodie, that it is ioyned to. Therefore in liber de Anima & spiritu, Austen sayth, that soules that liue in bodies, by loue of sensible things they loue bodyly lykenesse and formes: and when they passe out of the body, in the same bodilye likenesse, they suffer as it were bodily paines. And therefore there they may be holde in bodily paines: for that they were not hære cleansed of the corruption of the bodie. Hereby it is knowne, that though the soule be cleane and pure in his owne kinde, it taketh vncleannesse of the flesh, sith it is originally infected. As wine and other licour taketh infection of a vessel that is fustie. And therefore when it is departed from the bodie, it beareth with it selfe the bodies filths. Declaring that after this life there is no redemption, for in this lyfe all the penitent are cleansed and newly reuined vnto God by grace.

Then

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

To be. To be vvell. To be best.

Of the vertues of the soule, ca. 14.

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

The liuer
The hart.
The braine.

Hot, Colde, Wet, Drye.

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For this vertue ordeyneth and distinguisheth the forme and shape of things, that is gendred conenably in all ẏ parts. For this vertue pearceth what shall be pearced, and holloweth what shalbe hollowed, and smotheth what is rough, and the ouersmoth maketh rough, and shapeth and maketh perfect the vtmost side of euerye parte. These two vertues, Immutatiua and Informatiua work no longer then the thing that is ingendred, as beast or plant, be fully brought into being of kinde. And therefore it nedeth that the vertue Nutritiua follow anone to the same, and kepe the thing that is engendred. For the vertue Nutritiua, is helper and seruaunt to the vertue Generatiua, and maketh the thing that is ingendred, growe and stretch in length, bredth and thickneſſe. And the vertue Pascitiua helpeth and serueth to the vertue Nutritiua. For she setteleth and maketh lyke in the lims the meate that the beasts toke: and repaireth and restoreth what that is dissolued & lost by strength of heat, or by any passion of ẏ aire. And therefore wonderfull kinde made this vertue of feeding, helper to the vertue of nourishing, and made both seruaunts to the vertue of gendring. Wherefore to this vertue of feeding, foure particular vertues serue, that is to wit, the vertue of appetite, that draweth to the lymmes kindly fode. And to the fod of the flesh it draweth temperaunce of bloude, to the fode of the braine and of the lunges, temperaunce of fleame, and so of other. Also the vertue digestiue helpeth thereunto, and departeth in the fode kindlye from vnkindly, and deuideth pure from vnpure. Also the vertue holding, which kepeth the fod that is digested, & it that is now by worke of kinde concocte or sodde, she sendeth to all the limmes, and incorporateth and maketh it lyke, & moueth it. Also the vertue Expulsiua, putteth off the superfluities, that the lyms draweth to them, and be not worthy to be knit to the lyms. And therefore as the vertue of appetite worketh with hot and drye, and the vertue digestiue with heat and wet, and the vertue retentiue with cold and dry: so the vertue expulsiue worketh with cold and moyst.

Gendring is the begetting cause

¶Of the vertue vitall. Cap. 15.

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

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let of his office in any wise for defaulte of influence of spirites, then opening and closing of the heart fayleth: and then needes must the beast be stiffeled, as it is seene in Apoplexia, and in other such causes. TREVISA. Apoplexia is an euill, that maketh a man lese all manner feeling. Also the same falleth by hurting of the heart, when the humours be voyded, that should kindly be therein: for so the spirites be voyded, and the attraction of the aire hath no place. And it fareth so in sodain smiting of the kind heate into the inner parts of the heart, as it happeneth in fearfull men in letting bloud, that other while fayle and sowne. And so it happeneth of the infection of the lyuer. For corruption of the lyuer taketh awaye generation of cleane pured bloud, that fedeth kindlye heate: and if kinde heate fayle, the spirite vitall fayleth, and consequently the breath particularly or vniuersally is let. And so it happeneth in searching & pearcing of the lunges, as it fareth in them that haue the Miſſe, in whom the breth straighted, vanisheth awaye by priuie hoales, and is not sufficient to temper the heate of the heart. And so it fareth in all repletion, and specially by sodayne filling of the inner veynes of the body: as appeareth in them that be sodaynlye stiffeled in the water: in whome the pores being let, the breath by a violent ouercomming and renting of the inner powers is stopped. Also by great corruption of the aire as in pestilence time, and in corrupt aire, when the spirite vitall eschewing his contrary, closeth himselfe in the inner parts of the heart, and so being ouerset with aire that is corrupt, may not rule the heart and other lymmes of the body, but faileth in himselfe, and as it were, sodainly vanisheth awaye: and then thereof commeth death. Also of infection and corruption of the humors of the breast, and of the breast plate and bone, as it is seen among those that haue the dropsie, pore, scurffe, canker, wolfe, & leprosie. Also by the stopping of the organe & wayes that commeth from the lunges, as appereth in them that haue the pirre & stiles, & be putrified and thicke breathed, and other such. Also by speciall corruption of the heart, as by biting of an Adder, or of anye other venemous worme: whose venyme pearcing to the heart, ouercommeth the kindly heat, and so stoppeth the way of the breath. Also by too much refraction of hot aire, as chaunceth in ouer hot stewes or baths, or in the most feruent heate of ỳ Sun, that rerefieth & openeth the pores ouer measure, and so maketh too great exhalation and wasting of the kinde heate: and so the colde aire that is drawen in, sufficeth not to slake the heate superfluous, that is not of kinde, and so the breath is let. Also the same chaunceth of the ouer colde aire ỳ drayweth together ỳ brawns and the sinewes of the breast: and thereby the vertue of breathing is let, as it chaunceth in them that slæp vpon snow. And the same other while chaunceth by stopping of a veyne of the heart, that is called Vena concaua, the holow veyne: when that veyne is stopped and closed, the way of the passage is let, by ỳ which way and passage, the bloud must go from the liuer to the heart, to fede and nourish the spirite vitall. For when the heate wareth abundaunt, and the humor is withdrawen, the beast is stiffeled: for the breath sufficeth not to cole the hart. And so it fareth by ouerburdening of cholar or of other humors, in the most subtill veynes of the heart, as appeareth in sharpe feuers, in the which the breath faileth. Also by ouer violent strayning of the throte and of the arteries: as we may see in them that be hanged & strangled, in the which the breath being stopped, the heart sodainly burneth, & so the beast dyeth forthwith. By these meanes and many other, the vertue vitall is let by default of breath. Of the vertue spirituall, commeth wrath, fighting, indignation, spite, and such passions, that arise in brute beastes through mouing of the spirital vertue with vehemencie, & without discretion: but in men such passions be ordred and ruled by a certaine reason of wit. And of the vertue spiritall or vitall, that is said shall suffice.

¶Of the vertue Animall.
Cap. 16.

The

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The vertue that is called Virtus animalis, hath ſeate and place in the ouermoſt part of a man, that is to wit, in the brayne, and hath thrée parts, Ordinatiua, ſenſitiua, & motiua. That part that is named Ordinatiua, fulfilleth the brayne by it ſelfe alone. For in the firſt part in the formoſt chamber it ordeineth the fantaſie or imagination: in the middle chamber it ordaineth the vertue eſtimatiue and reaſon. And againe in the vttermoſt chamber, it maketh perfect the memorie, and the memoriall acte: For what the vertue imaginatiue ſhapeth & imagineth, ſhe ſendeth it to the iudgement of reaſon. And what that reaſon taketh of the imagination, as a Iudge, iudgeth & defineth it ſending to the memory: ỳ memory receiueth thoſe things that were put in the intellect or vnderſtanding, & kéepeth & ſaueth thẽ ſtedfaſtly, til ſhée bring them forth in act and in déde. The ſecond vertue that is Senſitiua, is formed in this manner. By meane of ſinewes that be very tender, the ſpirite Animalis paſſeth forth out of the innermoſt chambers of the braine, of whom the ſenſe is formed, and ſome be ſent with the ſpirite Animalis to the eyen, to quicken the ſight, and ſome to the noſethrilles to increaſe the ſmelling, and ſo of the other. Of the wittes, the ſight is moſt ſubtill, for the kinde thereof is firie. The hearing hath much of the ayre, for it is a ſound of ỳ aire, ſtriken, & then the more ſubtill is the ſmelling, for the kinde thereof is ſmoakie. Then ỳ taaſt, the kinde thereof is watry. And the laſt & moſt boyſtous of all, that is the fælyng: for the kinde thereof is earthie, and is nédful to fæle hard things, as bones and ſinewes, rough and ſmoth, colde and hot. Of theſe ſenſes, euery one hath his office, to haue ỳ likeneſſe and ſhape of the obiects: and what they take of that they fæle, they preſent to the inwits. TREVISA. The obiect of the eye, is all that maye bée ſæne: and all that may be heard is obiect to the hearing: and all that maye be ſmelled is obiecte to the ſmelling, and ſo of the other ſenſes.

¶Of the vertue viſible. Cap. 17.

The ſight is moſt ſimple, for it is firie, and diſerneth ſodainely things that are farre off. The ſight is formed after this manner. In the middle of the eye, that is the blacke thereof, is a certaine humour moſt pure and cleare. The Philoſophers call it Chriſtalloides, for it taketh ſodainly diuers formes & ſhapes of colours, as Chriſtall doth. The ſight is a wit of perceiuing and knowing of colours, figures, & ſhapes, and vtter properties. Then to make the ſight perfect, theſe things are néedfull, that is to wit, the cauſe efficient, the lymme of the eye conuenient to the thing that ſhall bée ſæne, the aire that bringeth the likeneſſe to the eye and taking héede, & eaſie mouing. The cauſe efficient, is that vertue that is called Animalis. The inſtrument and lymme is the humor lyke Chriſtall in either eye cléere & round. It is cléere that by the cléereneſſe thereof, the eye may ſhine about the ſpirite and aire: It is round, that it be ſtronger to withſtand griefes, for a rounde ſhape hath no ſides or corners, that containeth ſuperfluityes that ſhould grieue it. The vtter thing, helping to worke, is the aire, without which being a meane, the ſight maye not be perfect. In ſome beaſtes to profit the ſight, nédeth the cléerenes of aire, and in ſome the darkneſſe, and in ſome the meane, not too darke nor too cléere. For in Cats nédeth darkneſſe, in Koremice, or Bats and in other flieng beaſts néedeth meane, as it ſhall be ſhewed hereafter. And it nédeth to take héede, for if the ſoule be occupied about other things then belongeth to the ſight, the ſight is the leſſe perfect, for it déemeth not of the thing that is ſæne. And eaſie mouing is nédefull, for if the thing that is ſæne, moueth too ſwiftly, the ſight is combred and diſparced with too ſwifte and continuall mouing, as it is in an oare, that ſæmeth broken in the water, through the ſwifte mouing of the water. Likewiſe alſo an euen long træ moued ſwiftly, ſæmeth rounde. How the ſight is made, olde men had diuers opinions.

Visus.

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In pri.cap.Perſpectiue,the Philoſopher ſaith,that in thꝛee manners the ſight is made. One manner by ſtraight lynes, vpon the which,the lykeneſſe of ẏ thing that is ſæne,commeth to the ſight.Another manner vpon lynes rebounded againe: when the lykeneſſe of a thing commeth there from to a ſhewer,and is bend, and reboundeth from the ſhewer to the ſight. The thirde manner is by lynes,the which though they be not bent and rebounded, but ſtretched betweene the thing that is ſæne and the ſight: yet they paſſe not alwaye foꝛthright, but other while they ſwarue ſome whether aſide from the ſtraight waye. And that is when diuers manner ſpaces of diuers cleꝛeneſſe and thickneſſe,be put betweẽ the ſight and the thing that is ſæne:and ſometime the ſpaces be of diuers kindes, as when one is thicker, another thinner. And ſometime there commeth a meane of another kinde, but the beame oꝛ bꝛight likenes is bꝛoke,but if it come vpon a line that falleth ſtraight,& Perpendiculariter vppon the ſame middle ſecond occurring.And I cal a line to fall Perpendiculariter vpon a plaine thing, Ad angulos rectos,that is ſtraight and a croſſe wiſe: and vpon a round thing, if it fall into the middle thereof.

To the ſight, foꝛ to ſpeake in the firſt manner,neꝛd nine things pꝛincipally,as they be reherſed ther. The firſt is firmneſſe oꝛ good diſpoſition of the oꝛgane oꝛ inſtrument of ſight. The ſeconde is a thing that may be ſæne ſet afoꝛe ẏ ſight: foꝛ in ẏ manner the ſight ſeeth nothing. but if the ſame thing, from the partes, wheꝛof commeth likenes vpon ẏ ſtraight lynes, that fall into the middle of the eye. All which lynes dꝛawen from all the parts of the thing that is ſæne,make one ſteeple, the poynt whereof is in the blacke of the eye, and the bꝛoad end in the thing that is ſæne as appeareth in this figure.

A and B be the Ariltrées, A B when the ſeeing directlye beholdeth the poynt, C. when it beholdeth ẏ point D C D. Then theſe two B C pꝛoceeding frõ the eyes,be called ariltrées,foꝛ they pꝛoceede immediatelye from the eyes, by meane to the thing ſæne. The third is diſtance pꝛopoꝛtional. The fourth D C is a certaine ſtede oꝛ place,not too farre from the lyne of the ſight. Foꝛ though a thing be right befoꝛe the eye, if it be too far ther from,it is not diſtinctly knowen. Axis viſualis is the cleꝛe beame oꝛ line, the which is underſtood to be deduct from the middle of the ſight, to the poynt of the thing ſæne directly to the oppoſite,in the mids of the ſight,as appereth in this figure A B.The fift is fadnes oꝛ thickneſſe of the thing that is ſæne. Foꝛ if it be all cleare and without thickneſſe, as the aire is,then that is not ſæne,as ſaith the Authoꝛ of the ſcience Perſpectiue, that is,the ſcience of the ſight.The ſixt, is due greatneſſe of the thing ẏ is ſæne. Foꝛ a thing may be ſo lyttle,ẏ it cannot be ſæne in no ſpace: foꝛ there is no ſight but by appearance ſhapen top wiſe, that commeth to the eye,ẏ which if it be very little,it ſhal occupie a very ſmal part of the ſight,& the ſight may not ſée, but when a part of the vttermoſt thereof is changed to the likenes of the thing that is ſæne.The vii.is clearneſſe of ẏ ſpace, that is betweene the eye & the thing that is ſæne:foꝛ if the ſpace be thick,it letteth the likeneſſe of that thing, that it may not come lightly & in due manner to the black of the eye.The viii.is light:foꝛ the viſible lykeneſſe of the thing, can not chaunge the ſight without lyght. The ninth is time foꝛ the ſight muſt haue time,as it is pꝛoued in Perſpectiue: foꝛ though a thing come ſodainly befoꝛe the ſight: it is not knowne readily and diſtinctly without ſome aduiſement had, the which needeth time and leaſure. And theꝛefoꝛe it needeth alſo that the ſoule take heede, as it is ſayde befoꝛe. Alſo the Philoſopher ſayeth, That not onelye the lykeneſſe of the thing ſeene commeth to the ſight after a ſteeple wiſe, but alſo the lykeneſſe of the ſight, ſtretcheth to the thing that is ſpꝛead,vpon ſuch a ſteeple in the ſame place. In lib.19.De Animalibus, Ariſtotle ſaith, That ſeeing is nought els, but that the ſight paſſeth out to the thing that is ſeene.

The ſight of the eie is a figure of the vvorld: The vvhole cõpaſſe,a repreſentation of the endleſſe heauen: The triangle forſhevveth ẏ diſtance of ſight, and ende of time.

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And thereto agréeth Auſten ſuper Geneſis, lib. pri. & vi. muſice. wher he ſaith, that nought commeth from the thing that is ſéene, but the likeneſſe thereof, nor from the ſight to the thing that is ſeene, but the lykeneſſe of the ſight. For nothing of the ſubſtance of the eye commeth out, but out of the eye commeth a ſmall appearaunce, that is ſhapen as a ſtéeple or a top, and the broad end thereof is ſpread vpon all the vtter parte of the thing ſéene. Alſo the Author of Perſpectiue, li. 1. prooueth, That nothing is ſéene, but by ſight that ariſeth vpon the thing that is ſéene, & is multiplyed ſpéedelye from the ſaide thing to the eye. Therefore néedes is required the thirde ſtéeple of the ſame light. And of all theſe thrée ſtéeples, the poynts are in the eyen, and the broad endes in the things that be ſéene. Therefore when the lykeneſſe of the thing commeth to the ſight vpon theſe thrée ſtéeples, then the likeneſſe of lyght and colour, paſſe by the ſmall tortells and humors of the eye, euen to the humor that is called Chriſtallinus, like Chriſtall, and there the ſoule beginneth to giue iudgement of the thing that is ſéene by that lykenes, but there it is not fulfilled and complete, but the lykeneſſe is multiplied forth, euen to the ſinewe, that is called Obticus, an hollow ſinewe, that is hid in the vtter part of ỹ braine: and ther is the vertue of ſight in maure and rote in the firſt and principalll ſubiects, and is onelyfor els euery thing that is ſéene ſhould ſéeme two things, becauſe of the two eyen, if they continued not to one lymme, in the which is the onely well of the vertue of ſight, and ſpringeth to the blackneſſe of the eye. The Author of Perſpectiue ſheweth all this. Hée ſheweth & expreſſeth another reſon of the ſight. li. 3. ca. 11. He ſaith, that ỹ ſpirit viſible, ỹ eye & the aire, be cléere bodies, the whith lyghten euery other, & make euery like to other. For the aire, that is nert the thing that ſhall be ſéene, taketh a likeneſſe of the propertie of that thing: and in that lykeneſſe the aire profereth it ſelfe to the eye, whereof the ſpirit viſible taketh a lykeneſſe. For this vertue of ſight, ſhewing it ſelfe to the vtter-

Neruus Obticus,

moſt part of the black of the eye, is ioyned to the aire, and is likened and made as it were one therewith: & by meane of the aire, the color is brought and preſented to the iudgement of the ſoule. For the aire is lightly chaunged and likened by diuerſitie of ſhapes, that are therein. As we ſée, that the aire that is nigh the Sunne beame, is coloured and dyed, by red cloath ſet betwéene. And therefore it is no wonder, though ỹ eye take likeneſſe and ſhape of a cléere thing that is nert thereto. Then touching this worke it is now to gather ſhortly, that the ſight or vertue viſible is more ſubtill and more liuely than the other wits, and Viſus, the ſight, hath the name of Viuacitas, that is, liuelineſſe, as ſaith Iſidore. Alſo it is more worthie than the other wits, and therefore it is ſet aboue the other. Alſo in effect, as it were a vertue of fire, it is more mightie than the other wits: For the other wits knowe things that be nérer, but this wit by his vertue comprehendeth things fartheſt of, vnder a right corner and ſtéeple ſight, iudgeth and diſcerneth after the nobler kinde and diſpoſition of the organe, and diſcerneth in an eaſie manner betwéene things to be ſéene. Whereforе Ariſtotle lib. 12. ſaith, that good ſight and ſharp, is of temperate humour. And therefore Fowles (as the Eagles) with crooked clawes, be ſharpe of ſight. And that is through the pure and ſubtill humour, and temperate being, and purifieth that that is in the organe of the ſight. And ſuch Fowles ſée their pray out of farre and more high places. And ſuch Fowles flye higher in ỹ aire than other fowles. But Fowles that remaine on ỹ ground, be not ſharpe of ſight: therefore they ſée their meate nigh and not farre. Alſo, Lib. 19. he ſaith, that yeolow eyen be not ſharpe of ſight by daye, nor blacke by night, for ſcarſitie of humors. The yeolow eye moueth greatlye, and therefore the vertue of ſight is fœbled. Blacke eyen moue leſſe, for multitude and plentie of humors, and the ſight of the night is fœble, and the humour by night moueth heauely. Therefore the ſpirite viſible is cloſed in, and by humor letted. Alſo the

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ſight of olde men is not ſharpe, becauſe their ſkins are riueled. Whereby it appeareth, that the vertue of the ſight is feble or ſtrong, by godnes or feblenes of the lymme. And he ſaith, When the eyen of beaſts haue lyds, and the humor in the blacke of the eye is cleane and temperate, and ſoft mouing, and the ſkin vpon the blacke, tender, ſupple or thinne, then the ſight is ſharpe and may ſee far. But yet he diſcerneth not perfectly farre off betweene coulours and difference of the body: but yet the ſight of ſuch beaſts is better, than the ſight of them that haue much humour in the eyen, & haue no heling nor eye lydes. For by continuall opening, the ſpirite Viſibilis is to diminiſh, and the blacke of the eye is lyghtly grieued and hurt, and ſo the ſight is let. But in men helyngs and eye lids cauſe the contrarie. Alſo there it is ſayd, that cauſe of a ſharpe ſight, in ſeeing a farre, is for the place of the eyen: For big and ouerſ wellyng eyen, be feble of ſight, and ſee not ſo well a farre: but deepe eyen ſee perfectlye a farre of. For the mouing thereof is not departed, nor conſumed, but goeth forth right, and the ſpirite viſible palleth ſtraight forth to the things that be ſeene. And ſo if there bee no heling nor couering without the eye, needes the ſight muſt be febled, and ſhal not ſee a farre. Hetherto ſpeketh Ariſtotle lib. 12. & 19. And this that is ſaid generally of the properties of the ſight, ſhal ſuffice at this time. For other things ſhall be knowen hereafter, wher we ſhal treate of the propertie of the eye.

¶ Of the hearing. Cap. 18.

Auditus.

THe vertue of hearing, hath effect and doing in the lims of the eares. And the hering is properly a vertue ỹ perceiueth ſowndes: & to make perfect hearing, foure things at the leſt be needful, ỹ is to wit, the cauſe efficient, a couenable lim, a mene ſpace bringing ordinately ỹ ſownd to the wit, and the ſoule taking heede thereto. The cauſe efficient is the vertue that is called Animalis audibilis, of felyng and hearing. The couenable lim is a griſtle bone ſet in the eare, and is hollow and drye and ſome deale harde, wownd & wrapped as a welſpe or wreath. It is hollow, that it maye containe the ſpirite and aire in the hollowneſſe therof. It is wownd & wrapped as a wreath, leaſt the ſpirit of hearing ſhould be aſtonied and hurt by ſodain and ſtrong ſmiting. And therefore by circularitie of the limme, ſownd temperately receiued, beateth not againe the ſpirit of hearing, but maketh it perfect, and is liking therto. Alſo it is harde and drye, that ſo the ſmiting of the aire may bee made better and ſtronger, and the ſownd the more. As in tabers and timbrels that ſownd better in the Northerne winde that is cold and drye, then in the Southerne winde, that is meeke, moyſt & ſoft, as Conſtantinus and Ariſtotle ſay. The ſpace that bringeth is aire rebounding, that goeth into the holes of the eares, and ſmiteth the griſtle bone, that is the firſt inſtrument and lymme of the hearing, and it needeth that the ſoule take heede. For *ſo long as it is thoughtful and intendeth to diuers things, it is the leſſe mightie to doe the deed of the vertue of hearing, as we ſee in many, that be beſet all about: for welnigh they heare nothing, while the thought taketh no heed. And therfore nothing is perceiued by hearing. Hearing is made in this manner. Two ſinewes come out of the inner part of the brayne, & be faſtened in the griſtle bone of the eare: by the which ſinewes the ſpirite Animalis is brought to the foreſaid griſtle bones, to which griſtle bones the vtter aire referring the ſhape & lykneſſe of ſome ſownde is meanlye ioyned thereto, and ſo the aire that is ſmitten, ſmiteth theſe griſtle bones, and in them being the ſpirit, by the propertie of the aire, that is therein ſmiting, the ſinewes is chaunged. And ſo the ſpirite taking a lykeneſſe turneth to his Cell fantaſtike, & preſenteth that lykeneſſe to the ſoule, & ſo the hearing is made perfect. Wherfore it appereth, that the hearing is aire: for alway it is multiplied by rebounding. And therefore it is, that kinde ſet ỹ wit of hearing, in the middle of the rounde head, as Ariſt. ſaith li. 12. For ỹ hearing, as it were in a maner winding about,

When inſtrumets ſoūd beſt

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

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

¶Of smelling. Cap. 19.

Olfactu. The wit of smellyng, perceiueth and knoweth smelles. And to make this wit perfect, the spirite Animalis is needfull, as the cause Efficiens, doing. And it needeth to haue the lymme expedient, that is to wit, perfect disposition of the noselhyrills. In the which are small peces as it were of flesh hanging downewarde, and shapen as teates, the which be the proper lymmes of the smellyng, and receiue the spirite Animalis, by certaine sinewes that come downewarde from the brayne. The noselhyrills be not properly ỳ instruments of smellyng, the which are grisly, and therefore they be insensible, as appeareth by them ỳ haue the noselhyrills cut away: For though it be cut off, the beast leeseth not his smel. Likewise if we passe by stinking places, and holde still our breath, we feele not the stinking aire, ỳ commeth in at ỳ noslhyrils: & that is because those smal peces stopped as it were by a quicke mouing, they be strained, and these peces be hollow, & full of hoales as a spounge. They be hollow, that in their hollowneſſe and holes, they may take in the smoake that is resolued, and commeth from the thing that is smelled. And they are full of holes as a spounge, that the vertue that draweth may be strong in them: and therfore the vtter working of ỳ ayre, is needfull, for to take lykenesse of the aire, that commeth from the thing that shall be smelled, the which lykenesse the aire hath of the same thing that shall bee smelled. And that lykenesse the aire hath of the smoke, that commeth of that thing that shall be smelled, and so the smell is made in this manner. The spirite that is called Animall, is sent from the brain to these peces shapen as teates, and commeth thereto by certaine sinewes, that are called Nerui odorabiles. And the smoake of the body or swete smelling thing being resolued, is meddeled with the ayre: the which the small chambers of the brain draw to them by those two small teates, & change & turne it into their owne lykenesse. And so by that chaunge and likenes made in that manner by working of the spirite Animalis, the effect of the smell is made. The fumous smelling belongeth to the kinde or matter: for therby it commeth: ỳ smell is nought els but a substance airie or fumous that commeth of a body. This fumous aire or vapor, the braine draweth to it selfe, as needefull and liking, as

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

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

¶Of the taast. Cap. 20.

Gustu.

The taast is properlye a vertue of knowing sauours. The which taast sensibly to make perfect these causales, are necessarie, effectiue, materiall, and informatiue, the which are spoken of in other senses of perseueraunce in nature. For the vertue that is called, Animalis, is cause efficient doing and making: The cause materiall and instrumentall is properly the tongue, with his arteries: and that maketh the vertue of taast perfect. The tongue, touching the complection of the substaunce thereof is hollow, moyst, and vnsauourie. It is hollow, to receyue in the hollownesse thereof the humors that come of the thing that shall be tasted, it is full of holes, to the intent that that is thicke or subtill of the thing, that must be tasted, maye enter freely to the sinewes of the tongue: and that the vertue that draweth should bee more strong to make the doing perfect.

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It is moyst, that it maye helpe to the dissolution of things receiued. As if any things that are put to the tongue, either to the rofe of the mouth, be hard or drye, by the moysture of the tongue, they shall be the easilier tempered, to be apte and conenable to all manner digestion and resolution. The tongue also is sauourlesse, that it maye the better take all manner sauour of things, as the water, the which if it had a determined sauour, it might not take the sauour of another thing. Taste is made in this manner: Two sinewes be placed in the middle of the tongue, ỹ which are spread into manye boughes called Radices, and braunches to the vttermost sides and parts of the tongue: and by these sinewes the spirite that is called, Animalis, is brought into the tongue. Therefore when the thing that must be tasted, entereth into the tongue, either into powres & holes of the sinewes, ỹ spirite that is named Animalis, that is therein, taketh a lykenesse of the properties thereof, the which afterwarde it presenteth to the high perseueraunce of the soule. The taast is more boystous & thicke than the smell, as much as fumositie is more subtill than water. For the smell, of kinde is smoakie: but the felyng of taast, is a moyst waternesse, as sayth Constantine. This sense is needfull to saue the body and the lyfe of a beast. For if the tast be corrupt or faile: the vertue of feeding fayleth. And so the substaunce of the beast fayleth by lyttle and lyttle. The taast is corrupt, when his instrumentes are hurt and grieued, or when corrupt humours haue mastrie in them, and that is, when it feeleth not the sauour of things, either when it feeleth not that sauour as it is. And that falleth, if a singular humour hath masterie in the substaunce of the tongue. As by example: If red cholar haue masterie, all seemeth bitter: & if salt fleme hath masterie, all thing seemeth salt: and so of other. As it fareth of them that haue the feauers, in whom the masterie of a corrupt humour, corrupteth and destroyeth the taast. Also it is chaunged, and hurte by the malyce of the thing that is tasted: as it fareth in the taast of an Aloe, and other things that be passing bitter, for by the force or vnsauerneſſe thereof, the taast is very much grieued. The taast hath lyking in swete things, for that lykenesse that it hath with swetenesse. For that swetnesse that standeth in hot and moyst, is like to all the members ỹ be most specially fed with swete fode. For swete fode nourisheth much, and is lyghtly lykened to the members and lims, as saith Isaac. in Diet.

¶Of touching. Cap. 21.

Tactus.

TOuching is the wit of knowing diuers things, that are to be touched, for by the vertue of touching, the soule knoweth hot and wet, colde and dry, soft and hard, smoth and rough. For as Auicen sayth, The touching is a vertue, ordeyned in the sinewes of all the body, to knowe what he toucheth. Though this vertue be in all the parts of the body, yet it is principally in the palme of the handes, and in the soles of the fete, the which kinde temperately for this reson hath ordained, that they should the lyghtlyer perceiue and fele things colde and hot. These partes be hollowe, that things to be felt may the better be perceiued, and that things to be helde, maye the better and more strongly be holden. They fele temperatelye, that they maye take the lightlyer the lykenes of a thing that is temperate. Things that maye be fealt, may be called the composition of the first qualyties, and certaine conueniences to them, as rough and smothe, harde and softe. In the vttermost hereof, the vertue of felyng is grieued and hurte, as in the thing that is eyther to hot or to colde: for kinde hath lyking in the meane, as luke warme. To make this vertue perfect, these things needeth to the cause efficient doing, and that is the deriuation of the spirite Animall to the instrumentes of felyng: also a conuenient instrument, and that is in two manners. One is the sinewes that commeth from the braine, and bringeth the spirite Animall, to all the lymmes.

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The ſecond inſtrument, is the fleſh, in the which be incloſed and faſtened, the ſinewes by the which the vertue of fæ-lyng worketh. For by meane of the ſinewes, the lykeneſſe of the thing that is felt, is brought to the perſeuerance of the ſoule. Alſo the third neceſſarye thing is the vtter workings, ſo that the thing that ſhall be felt, be nigh the lim of fæling, of the which thing the ſpirit animall, that is in the fleſh and in the ſinewes, taketh the lykeneſſe, and being lyke, preſenteth the properties of the thing touched, to the ſoule, and ſo this vertue is complete and perfect in his doing, as ſaith Conſtantius. That when all ỹ other vertues, haue a proper member & organe ſpecially ſeruing to their working, this vertue of fæ-lyng alone, is generally in all the lims, except ỹ haire & nailes of fæte & handes, in the which is no ſinewe, and ſo conſequently no fæling: but euery of the vertues haue certeine, place, inſtrument, & lym, to his working and mouing, in all & euery vertue. This vertue aboue all other is much earthly and boyſtous, and therefore becauſe of lykenes, it knoweth and perceiueth more perfectly than other vertues, hard and rough, and ſuch other lyke earthly paſſions. Though this vertue by reaſon of the obiects ſæmeth to be more boyſtous in the ſubiect then other powers: yet it is ſuppoſed more profitable then other vertues. For though the other vertues may in ſome manner of wiſe be without fæling: yet they cannot be complete and perfect, without the vertue of fæling, as ſaith the philoſopher: and ſo the touching is more general than the other, both becauſe it is ſhed into all the parts of the body, and alſo becauſe it helpeth all the other vertues, & ſpecially the taſt. Theſe two vertues, that is to ſay, the taſt and fælyng, be more continually with the heart, & therefore they be more of the being of the beaſt, & determine more openly of things that fæle and know. Euery lym hath one ſinewe or two, by which the vertue of fæling & ſpædie mouing is made complete & perfect: as it is found in the Anathomia of Conſtantinus. This vertue of fælyng, is grieued and hurte ſometime, as the other vertues are, and is ſometime all loſt, where fælyng and ſpædie mouing fayleth, or is wholly diminiſhed, as it happeneth in the lymmes that haue the Palſie & be benummed. Alſo it is ſometime diminiſhed, as we ſæ when a lymme is a ſlæpe: when through anye ſtopping or conſtrayning of the lymme, the ſpirite of fælyng may not freely paſſe by that lymme. Alſo it is hurte by euill complection of the brayne, as in them that haue the fallyng euill, the which, in the houre of the euill, fæle not, nor take no hæde of touching of fire. Alſo it ſuffereth by chaunge of the aire without, as when the fingers be combered and crooked for great colde: in the which expedient mouing is let, and ſo one finger maye not beclippe another. Alſo by cutting of the parts of the body: For a ioynt cut from the body, fæleth nothing at all, though it be all to torne or bernt. Alſo a lymme that remayneth ſtill in the body, if it by any chance be dead or rotten loſeth all fælyng: ỹ vertue of fæling is in ſo much the more grieued, in how much it is the dæper wounded in the ſinewes of fælyng. Alſo when the griefe of the vertue vitall is ioyning to the thing hurtfull, by diſcontinuation of the parties, the thing cauſing the griefe of the member, ſpecially hurteth the fæling, and maketh in the body ſore paſſion & changing. For euery thing that is fealt, maketh a chaunge in the lym of ỹ fælyng, as ſaith the Philoſopher. Alſo things that be felt by fælyng, make no chaunges, then things felt by other mouings. The vertue of fæling, is more boyſtous and more materiall then other vertues: and therfore it holdeth the more ſtrongly the impreſſions & putting off things, that pleaſe or grieue. Alſo becauſe the touching, is an vniuerſal lyuing vertue, in all the parts of a beaſt: therefore if the power of touching be all loſt, the ſubiect of all the beaſt is deſtroyed. It is not ſo of other powers: For though the ſight be loſt, the other vertues of the beaſt be not therefore deſtroyed. Yea, ſometime they take the better hed to theyr working and doing. But if the fælyng be loſt, all the powers are

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destroyed. And so it appeareth, that the vertue of touching, is the grounde and the foundation of all the other vertues. Also when the other foure powers, each hath his singular and proper sense, and obiect, that is to wit, that falleth in one sense and not in another, as the sight knoweth hiew and colour, and the taast knoweth sauour, &c. The touching alone is the vertue, whereto all the other limbs of the vertues, imprinteth their passions. It is common to all the wittes to haue proper obiect things and sensate, in the which they erre not by hap. For a particular wit may erre for some thing that falleth. For as Aristotle sayth, Such a thing maketh the fantasie in doubt oft, as appeareth in ỹ sight, ỹ dēmeth a great star but small & little, for the farnes of place of & like And the taast ỹ supposeth bitter to be swēte, through infection of the rose of the mouth, and so it happeneth of the other. It is common and generall, that all the perticular vtter wits, that come from the inner mouing, that is called. Sensus communis, Common mouing, procēde as it were lynes out of the middle thereof, to euery singular vtter power, and maketh it perfect, and the instruments thereof, by diuers dispositions that belong thereto, and bringeth the lykenesse thereof to the full mouing. Through ỹ which agrēing vertues, all the properties of touching, and the working that belongeth thereto, they iudge of and discerne. And this that is sayd of the properties of the vertues of this inwarde working of the senses sufficeth at this time.

¶Of those things that are required to the perfection of nature. Cap. 22.

As wits and vertues are nedfull to the ruling of kinde, so to the perfection thereof, it must not be without some spirits: by whose benefite & continuall mouing, both wits and vertues in man and beasts be ruled to worke & do their offices. For we speake here of a spirit, A spirit is called a certain substance, subtill, and airie, that stirreth & exciteth the vertues of the body to their deings and workes: or as it is written in the boke Spiritus & Animæ, A spirit is a subtil body, by the strength of heate multiplyeng in mans body, giuing lyse by the veynes of the body, & by the veynes and pulses, giueth to beasts, breath, life, & pulses, and working, voluntary mouing and vertue, by the meanes of sinewes & muscles, in bodies that haue soules. Phisitions say, that this spirit is gendered in this manner wise. While by heat working in the bloud, in the lyuer is caused strong boyling and sēething, and thereof commeth a smoke, the which is pured & made subtil of the veynes of the lyuer, & turneth into a subtill spirituall substance and airely kinde: and that is called, Spiritus animalis. For kindly by the might thereof, it maketh the bloud subtill. And by lyghtnesse thereof it moueth ỹ bloud, and sendeth it about into all the lymbs. And therefore this spirite properlye ruleth and gouerneth the kindly vertue of lyfe, as sayth Constant. And this same spirit tourneth toward the heart by certaine veynes. And there by mouing & smiting togethers of the parts of ỹ hart, the spirit is more pured, and turned into a more subtill kinde. And then it is called of phisitions Spiritus vitalis, because that from ỹ hart, by the organe & veyns, & small wayes, it spreadeth it selfe into all ỹ limbs of the body, & increseth ỹ vertues spiritual, & ruleth & kēpeth ỹ workes thereof. For out of a hollownes of ỹ left side of ỹ hart commeth an arterie veyne, & in his mouing is parted in two branches: the one thereof goeth downward, & spredeth in many boughs & sprayes. By meane of the which ỹ spirit Vitalis, is brought to giue ỹ life, to al ỹ nether limbs of the body. The other bough goeth vpward, & is again parted in thrée branches: the right bough therof, goeth to the right arme, & the left bough to ỹ left arme egally, & spreadeth into diuers sprayes: & so the spirit Vitalis is spred into all ỹ body, & worketh in the arterie veynes the pulses of life. The middle bough extendeth it selfe to the braine, & other higher parts, & giueth life, and spreadeth the spirite Vitalis in all the parts about.

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

Naturalis. Vitalis. Animalis.

Of the pulses. Chap. 23.

FOr that the pulse is a kindly working and effect of the spirit Vitalis, it belongeth that we declare somewhat of the pulses, and of their properties. The pulse is a mouing, made by opening & closing of the heart and of the vaines. Then sith the heart, being in continuall mouing, from the middle to the vttermost parte, in the mouing of the blood and heate, and in the pulse of the spirit vitall is continuallye moued, by such a mouing he openeth towarde the vtter parts. And when he moueth backward from the vtter parts towarde the middle, then he is constrained and closed. Wherefore the opening of the heart is to drawe in colde aire, and the closing thereof is to put out airie fumositie or smoake, and these two be cause of the pulse. Moreouer the pulse is needfull, that the disposition spiritnall be vnderstood, and the working thereof knowne. The pulse beginneth at the heart, and spreadeth by the vains to the vtter parts of the bodie. And it sheweth the state of the heart, and the working therof. Phisitions vse to finde ỹ pulse not in all parts of the bodie, but commonly in ỹ armes. And that by mouing of the vaines. For in some partes, they may not well bee discerned, because they be farre from the middle of the heart, and in some hiding of the heart that ruleth and gouerneth: & in some for straightnesse of the bones: And therefore olde wise men chose the vaines of the arme to assaye the pulse, And that because it was more easie, more profitable, and more honest. More easie, for that fleshly partes hide not the vaine: More profitable, because the vains of the arme be nerer the heart then the other: More honest, for that thereof commeth no shame to the Phisition, neither to the sick man. It were vnseemely and vncomely to vnheale the priuy limbs. The pulse is felt and knowen by setting

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to of the fingers vppon the place of the pulse. And that is vsed with a discrete handling, and that otherwise in a strong man thē in a feble man. For in a strong man and fleshly, with strong and harde feeling: and in a leane man and feble, with ease and soft handeling. Touching this, it is to wit, as Constantinus saith, that there bee many manner of diuersities of pulses, the which be referred or reduced to ten. The first is knowne by length & bredth of quantitie: and this is in three manner wayes. One is a greate pulse, when he spreadeth in length and breadth, and deepnesse of the vaine. And this pulse great and strong commeth of the strength of the spirit: by the which the pulse is spread abroad, and needeth to bee keeled of the softnesse of the limmes, that is, seruing to the spreading abroad. Also some pulse is litle, slow & straight, when it returneth to the middle, that is inward toward the heart: And that is for default of vertue, and for scarcitie of heate. And some is temperate, when it draweth not to the middle, neither to the vtter sides: This temperature commeth of more bloud & lesse water. Also the pulse is knowne by the time of moving, and so he is called swift, slow, and meane: hee is called swift because he moueth oft in short time, and that commeth of strong heate & vertue. And slowe, for that he moueth and smiteth field in long time, & that cōmeth of defalt of vertue & slacknes of heat: the meane betweēn this is praised. In the third manner, the pulse is knowne by the strength of ỳ vertue. And touching that he is strong, feble, and meane. It is strong when it seemeth that by strength it putteth away from it, the finger that toucheth it. And that commeth of the strength of vertue and of the softnesse of the limme that easily moueth. He is feble when he smiteth feebly the finger: and commeth of feblenesse of strength, and of hardnesse of the limme that is repugnant. The meane is temperate betweene those two. In the fourth manner he is known by the disposition of the lim. And then he is called hard and soft, & meane. It is hard when it seemeth that he withstandeth with a manner sharpnesse & hardnesse. And that commeth of the drinesse of the vessells thereof. It is soft when the fingers feele it with a great slownesse of moving: so that it seemeth ỳ they pearce it. And that commeth of wet and moisture. The meane betweene these two is temperate. In the fift manner he is knowne by fulnesse & meane voidnesse. It is full when it seemeth to abound in moysture. And that commeth of greate repletion of bloud and of spirit. He is voide when he seemeth to be swollen, but yet when it is touched, the fingers sinke in, as it were in a voide thing. The meane betweene these two is temperate. In the sixt manner, the pulse is knowne by the qualitie of the vaines, and so he is departed into hot, colde, and meane. He is hot, when the fingers feele the substance of vaines hot. And that commeth of the hot matter that is therein, that is of the winde and hot bloud. The cold pulse is vnderstood in a contrary manner. The meane betweene these two is temporate. In the seuenth manner, he is known by working and resting: and so he is departed in thicke, thin, and meane. He is thick, that in his opening smiteth oft the fingers ends, and sodeinly goeth awaie. And this commeth of strength of heate and default of vertue. The strength of heat seeketh remedie of colde and of keeling: the default of vertue, when it may not once nor twice, nor thrice, then he trauayleth in appetite of succour. The thinne pulse commeth of the contrarie cause, that is to wit, of slownes of heate, & of strength of vertue. The meane betweēn these two is temperate. These seauen manner pulses be notable and easier to know then the other. Of the other three pulses, the first is departed, and that one parte is called Pondus Laudabile, and the other Non Laudabile. The second is departed, that one part properly Concors, or according, and that other is equall. And the third is departed by lesse discontending. And so that one parte is said to bee ordinate, and that other not ordinate. And for the most skilfull Phisitions may scarcely knowe these three pulses, therefore we leaue them and passe forth.

But

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

¶Of the diuersitie of pulses. Chap. 24.

Pulsatilis Venæ.

THE pulses varie in many things: First for diuersitie of male & female. For in males that be of stronger kinde, the pulse is stronger then in femals, that are fébler of kinde. And ỳ is because kind in females vseth oft to smite twice to fulfill in females, that he doth in males with a strong pulse at once. Also the pulse varieth by complection, for if it be hot, it maketh the pulse the stronger, the more, and the swifter. And if it bée cold, it maketh ỳ pulse litle, féble & slow. But if it be moist, it maketh the pulse soft and thicke. If it be drie, the pulse is sharpe and hard. Also the pulse varyeth because of diuerse dispositions in the bodie. For the pulse is more strong & liuely in leane men then in fat. And one cause is, that the soft flesh hideth lesse the vaines: or else because kindly heate is more in leane men then in fat, stronger heate maketh stronger pulse. Also the pulse changeth, & varieth for diuersitie and chaunge of age. For children haue swifter pulses then old men to cole and slake the kindly heate. For in children, heate is stronger then in olde men: For the greatnesse of heat maketh the swiftnesse of the pulse, and the fébleneslé of the vertue that sufficeth not at full to drawe colde aires at once, as it is sayd afore. Younglings through the aboundaunt vertue in them, haue strong pulses and swift. But olde men contrarywise haue the pulse litle, fæble, slowe, and thin. And that because the complection of them is more colde: and therefore it nede not to drawe so much cold aire to the coling of the heart: In other ages, as they be nére young or olde, so the pulses be more like, both in males, and in females. Also through the chaunging of time. For in the spring time, through temperaunce of colde and heate the pulse is strong: and in harueste likewise. For al temperance easeth and helpeth the vertue of kinde. And forasmuch as Summer is hotteste, it maketh ỳ pulse fæble and lyttle, and that through the greate opening of the breast, and of the pores. For by reason of such opening, the vertue banisheth and is fæble. And therefore the pulse ỳ is fæbled may not be great. In winter beause it is cold, the pulse is slowe, but yet it is verye strong. The slowneslé commeth by reason that it nédeth not to haue great coling. It is strong by reason the kinde heate gathereth into the inner partes of the body, wherby it comforteth the pulse, when the heate is not excéeding: But the Summer heate suppresseth eyther. Also by reason of diuerse climates and Countryes, for they that dwell in hotte Countries, as in Aethiopia, haue swift pulses, as it were in Summer: And they that dwell in cold Countryes haue pulses like the winter pulse. But they that dwell vnder the line of the euennesse of daie and night, haue meane pulses, as it were in Spring time or Haruest. Likewise hot ayre, colde, drie, or temperate, varie and chaunge the pulse. Also in women that goe with children the pulse is variable and chaungeable. For from the beginning to the sixte moneth, the pulse is strong, thicke, and swifte. For the heate of the childe, helpeth the kinde heate of the woman: and the strength of the woman is a meane euen to that time: and the childe is yet but lyttle, and drawéth but lyttle féding of her bodye: and therefore the pulse is yet temperate. In the seuenth month the childe is waxed more, and therefore it nédeth more féding. Whereby the kinde is grieued, and so the pulse is fæbled. Also for the chaunging of slæping and of waking.

For

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For in sléping the pulse is wont to bée little and slow: and after sléepe strong & great. For then the kind heat is comforted: but yet if the sléepe be too long, the pulse wareth thin and féeble. Wherfore if a man be sodeinly awaked of his sléep, otherwise then kinde will, anone ẏ pulse is found swift and thicke, quaking, and inordinate. And if he take his rest after such fright, againe the pulse turneth to his former estate. Also through trauaile and businesse of the bodie, if it bée temporate, it maketh the pulse strong, great, swift, and thicke. For by temporate trauaile the kinde heate is stirred. But if the trauaile passeth temporaunce, the contrary happeneth, the pulse is lyttle, hard, slowe, and thin. For in them that trauaile so, the vertue faileth, and kinde heate is dissolued, and then the pulse is féebled. Also through vse of often bathing. For they ẏ bath temporatly in hot water, they haue the pulse strong, great, and thicke, and that is through the comfort of kinde, and of destroieng of superfluitie of moisture. But in them that abide too long in the water, the pulse is made féeble: But yet the swiftnesse and thicknes abideth as it was afore hand. Also likewise they ẏ bath them temporatly in cold water, haue ẏ pulse strong and swifte, and that chaunceth through ioyning togethers of kindly heat & comfort of the vertue that commeth of temporance of the vtter kéeling. But to long abiding in such a bath, fœbleth the pulse and the vertue. And that happeneth more in leane men then in fat, through coldnesse that commeth to the vtter partes so sodeinly. And as it were without let, pearcing in, and as it were constraining the partes about the heart more then inough. Also through diuerse taking of meate and drinke. For too much meat & vndigested féebleth the pulse. But meat moderatly taken and digested, & spread into the limmes, by stirring vp the vertue, augmenteth the pulse. Also moderate drinke, and digested, maketh the pulse strong, great, and swift. Hot drinke maketh the pulse swift and thicke, but cold drinke maketh the pulse thin & slow. Also through diuerse passions of the soule. For wrath maketh ẏ pulse swift, strong, and thicke: & gladnesse maketh it meane. Also dreade or feare maketh the pulse swift, inordinate in quaking: and so doth sorrow. And so of other passions it happeneth. And this that is said of the properties, vertues, effects, and working of the might and strength of the soule, touching this treatise is inough at this time. Now somewhat shall be said, bẏ the help and grace of God, of the properties of mans bodie. Of the which body the soule is act and perfection.

FINIS LIBRI TERTII.

¶INCIPIT LIBER QVARTVS.

¶Of the properties of the corporall substaunce.

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

¶Of the foure qualities Elementarie. Chap. 1.

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

posed

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posed and made of diuerse thinges, as it that is assigned to ỳ proper instrument, or organe of the reasonable soule, in his works, as well of kinde as of will. So mans bodie is made of foure Elements, that is to wit, of Earth, Water, Fire, & Aire: euery seuerall hath his proper qualities. Foure be called the first and principall qualityes, that is heate, cold, drie, & moist: they be called the first qualities, because they slide first from the Elements into the things that be made of Elements. They be also called the principall qualities: for of them come all the secundarie effects. Two of these qualytyes be called Actiue, able to worke hot, and coldnesse. The other two bee dryc and wetnesse, and be called Passiue, able to suffer. And so as these qualyties preuaile and haue maistrie, the Elements be called Actiue and Passiue able to do & suffer. The first two be principally called Actiue, not because they worke alone, for the Passiue qualytyes worke also: for there is none idle qualitye in the bodie: But therefore they be called Actiue, for by the working of them the other be brought in & kept and saued. For heate sometime bringeth in and kepeth moistnesse, and somtime drines, as it is seene in salt flesh. For ỳ heat of the Salt dissolueth the parts that bee earthly, watry, and airely: and so by slackening and softening of the heate is induced moistnesse: Heate bringeth in drinesse, for the heate working in moystnesse dissolueth it first, and when it is dissolued consumeth it. And so drinesse which is the first of heat is induced, and also kept. Then heate is the qualitie of Elements most Actiue, as it seeneth by ỳ effect thereof, while it worketh on anye thing. First it dissolueth the parts thereof, the which when they be dissolued, the thing is made feebler, that was stronger, by the ioyning togethers of the partes. And therefore the act of the thing that worketh, maketh lesse resistaunce. Also heate is the subtile worker of all that is ingendered, and the cause effectuall principally of the whole Generation. Heat is of two manner wise, heate of the Sunne, or heauenlye, gendering. And this heate gendereth and saueth. And therefore sometime Frogges bee gendered in the Ayre by the heate of heauen. That other heate, is the heate of the Elementes, and gendered: and this heate corrupteth and destroyeth, as when the Beames of lyght commeth togethers in a certaine point of a clere bodye. As if the Beames were compound in a mirrour, there might be kindled and burned cloth or such lyke, by the rebounding of the Beames. Also it bringeth and leadeth the neather thinges to the ouer. For making mouing from the middle to the vttermost, it dissolueth and turneth what is earthlye into watrye, and watrye into airely, and airelye into firie. And so bringeth the neather and the middie into the ouer. Also it softeneth and maketh soft things that bee harde. For working in great boistous substaunce, molliffeth it dissoluing: as it is seene in mettall that melteth with heate: for dissoluing earthlye thinges into watrye, maketh them tender. Also softe thinges and fleeting it maketh it harde, as it is seene in an Egge that is roasted. For when the moyst and most subtill partes bee wasted awaye, it maketh harde the earthlye partes that abide. And so the Egge wareth hards: and harde and thicke thinges it maketh subtille, while it moueth from the middle to the vttermost partes, by his strength it dissolueth and dealeth the thing that it worketh in, and maketh it couenable and agreeable to his working. While it trauayleth to make a thing simple, it must needes make it subtill, for the simpleneſſe of a boystous thing, is the subtilneſſe that commeth in, by withdrawing of fatnesse and thicknesse of partes: as it is seene in Yse, that is made subtill when it is thawed by heate. Also heate by his vertue cleanseth mettalles, and destroyeth the ruste thereof, and other filth. For working in the substaunce of the same mettall dissolueth it. And if it findeth anye thing of drosse, eyther of ruste, it departeth and destroyeth it. If if bee fine Golde, the strength of the heate

Of an Egge.

Of Yse.

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76

melteth it, but it is not destroyed. For fine golde though it melt with heate, yet it loseth nothing of his weight. Also heate accidently corrupteth, as it happeneth, when it dissolueth more then it wasteth, then the humours rot and bee corrupted. As it fareth in a wet mowe of wheate, where the heate closed therin, resolueth and dealeth the water into smoake. And the smoak holden close in, softneth the graines, and rotteth and corrupteth it. Also heate maketh kindlye heauy things light. For when the moysture is wasted by heate, the weight is the lesse. And so the substance of ẏ thing is made more light. And by heat working in moysture, smoake is gendered, the which smoake is made light & purged, & turneth into a subtil & light substance of aire, and maketh the thing that it is in the more light. And therefore it is, that the bodyes of beasts that be aliue, are farre more lighter then the bodyes of beasts that be dead, through the heat and spirit that is conteined in the organes & vaines: and so bodies of beasts be lighter after meat, thē afore, for comfort of heat. Also it happeneth, that with working, heate maketh things heauie. For working in the substaunce of a thing, it consumeth & wasteth the most subtil & light parts: & grose & ponderous parts abide. And then the thing is more sadde, fast, and also the more heauie. Also by opening of small holes & pores, by strength of the heate, the spirits be drawen out, by whose absence the bodie is made lighter, and by presence of them the body is the more heauier. Also heate gendereth beautie and red coulour. For hee working in ẏ matter, resolueth ẏ earthly parts, and turneth them into watrye, and into airely, & firely. And then firely parts inclose the vttermost parts of the thing, & giueth it a likenes. And so firely coulours that is red, be gendered as it is seene in roses. Wherfore when by heat, hot humours be multiplied in the body, or in the heart, then by spreding of these hot humours in the vttermost parts of the bodie, red coulour is increased. Also it happeneth that heate discoloureth a thing. For by heate opening the pores, humors and spirits goe out and banish. Whose presence causeth good coulour, & by their absence coulour is lost: Then discoulour is gendered, as it is seene in a red rose, that waxeth white in the smoak of Brimstone. And if heat be strong, it slaieth kindlye. For while the last mouing worketh in the substaunce, at last it dissolueth it, and in dissoluing destroyeth it at the end. And it happeneth that heate saueth the lyfe: for by heate that giueth mouing to the heart and to the spirites, the spirites be restored in the bodie. And the fode is equally dispearsed into the lims, and so the bodie hath lyfe.

76

Then of this that is saide, gather thou, that heate is an Element in propertie most able to work, most pearcing, most moueable to moue, gendred of mouing of beames, and multiplyeth it selfe, and commeth to other, and chaungeth into his owne likenesse things that bee worketh in. And giueth lyfe to thinges that be dead and destroyed with colde, & renueth them: as it is seene in rotes & plants, that die in the winter colde, and reliuen in the heate and springing time. Heate bringeth the neather thing to the ouer, and draweth and destroieth superfluities, and clenseth filth and hoarnesse. And in diuerse matters it worketh diuerse effects, and sometime contraryes. And therefore now it maketh thin and soft, and melteth, and openeth, and returneth: Now it maketh thicke & hard, and constraineth and maketh to shrink, and it stoppeth, and saueth: and now it destroieth. And by his vertue it chaungeth sauours. For heat chaungeth sowre things and sharpe, into swéete, as it is seene in fruites, and in grapes. Also passing great heate turneth swéete thinges into bitter and salt. For by passing great heat burning the bloud, the bloud tourneth into Colera. And by greate heate, water by strong sething, consuming partes ayrely, and the earth remaining, the water turneth into substaunce of Salt. And heat defieth and sætheth rawe things, and ripeth grene things, & maketh fruit ripe. Therefore in hot Countryes fruit is soner ripe then in colde,

As also of flies that be reuiued by ẏ heat of the Sun.

76

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and also moze swéte. And heate bzingeth fozth matter, and shape lykenesses that be hidde in the matters, as in small beasts and wozmes. Foz by wozking of heate, golde, siluer, and other mettals be bzought fozth of stones, and be beautified in a moze noble shape. And by heate that dissolueth and cleanseth ashes, the ashes turne to glasse. And so it appeareth, that heate of aire and of kinde is minister and seruaunt. Foz by meane of heate the noblest shapes and likenesses as well of kinde as of craft, that be hid, commeth fozth in act and in déede. Also heate that is printed in the aire, gendereth raine and clowdes, thundering and lightening, and dew, and other such. Foz by the vertue thereof that wozketh and dzaweth diuerse vapours, dzie & moist, be dzawen vp to diuers places and regions of the aire, the which gathered together into clowdes, and the heate inclosed altereth and chaungeth them into diuerse kindes, which at length it dissolueth: and béeing dissolued, some into Snowe, some into Haile, and some into raine, sprinckleth them all about into the earth. And heate raiseth the bodie that it is in, from the middle to the ouermost roundnesse, as it is séene in the Elements, in the which heate hath the masterie: as in the Ayze & in the fire, that is farthest from the middle of the earth. And also this is séene in Oyle, that séeketh and swimmeth aboue, and in all other things, in which heate hath masterie. Also it sheweth the disposition and qualitie of the body that it is in. As appeareth in the bodye, that heate hath the masterie ouer. Foz as Constantinus sayth, liber. 1. cha. 16. If the body be hot, then is much flesh, and little fatnesse, redde coulour, much haire blacke oz redde, hotte touching, good vnderstanding, a man of great facunditie, a quicke goer, hardye, wzathfull, louelye, lecherous and desiring much, and hastelye defieng, oz of good digestion, of sharpe voyce, shamefast, of strong and swifte pulse. Constant. sheweth these signes, and many other, by the which an hot bodye is knowne. This sufficeth at this time that is spoken of the properties of heate.

¶Of Coldnesse. Chap. 2.

COldnesse is a wozking propertye of an Element qualytie, moze weaker in wozking then heate. Foz thereof the mouing is from the vter partes, to the middle. And therfoze it maketh the partes of the bodye that it wozketh in, to dzawe nére togethers. And therefoze it wozketh his effect in the bodye moze slowlye, and with the moze difficultie. Also though it cole kindlye, and maketh colde, yet otherwhiles it heateth. Wée see in the winter, that when colde stoppeth the holes and powers of the bodie, the hot fumositie dzaweth inwarde, and hath not the frée out going, foz that they bée held within, they smite togethers and heate themselues. And so other-whiles the colde that is without, maketh heate within. And colde maketh thicke and sadde: foz colde maketh the partes moue towarde the middle, and so the partes cleaue nére togethers, foz the parts were before from the middle farre a sunder, by moysture put betwéene: but by dzawing togethers of that moisture, the partes dzawe toward the middle, and bée nére togethers. Also though colde bringeth the partes toward the middle, and kindly ioyneth them together: yet it happeneth that it departeth and dealeth the parts a sunder, as it is séene in ỹ braine that is thrust with colde, by strength of thrusting the moisture that is therein, is wzong out, and falleth of, by diuers Emunctoryes of the braine, & is shedde oz spilt, as appeareth in them that haue the catarre oz rume in the breast, caused of colde. Also kindlye colde maketh sadde and rough: foz when by wozking of colde, the partes come and cleaue nére togethers, all the thing is made moze sadde and boysterous. Farther by colde thrusting together firie partes, they bée thicked into airely, and airely into watry, and the watry into earthly, and so the whole is made groser. But it happeneth colde maketh the thing subtil. Foz when by colde constraining and thrusting

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the partes together, much moyſture is thruſt and wrong out, the which moyſture conteined in ſmall holes and pores, maketh the thing ſad and boyſtous. Then if the moyſture bee away, the thing is more ſubtill, as it is ſeene in a ſkinne that is waſhed and wrong. Alſo though by conſtraining the partes together, and wringing out the ſpirites, maketh a thing kindlye heauie: yet it happeneth that colde maketh a thing light: for by wringing out of ỹ moiſture the which greeued, all the thing is made light. Alſo temporate colde keepeth and ſaueth things aliue. For while by colde moiſture, the incenſing and killing of heate is let, and ſo as the moyſture is reſolued little and little by the powers: euen ſo lyttle and little it is walked: and ſo heate is let that it may not diſſolue the thing. Alſo by the benefit of colde a thing is kepte without ſtinking, and ſo in colde places, and caues, carrions without ſtinke, through colde lyttle and little are walked. Alſo ſmall holes and powers bee cloſed by conſtraining of colde: and ſo the rotted humours bee let that they may not drawe the vtter to the inner, yet accidentlye colde corrupteth and deſtroyeth. For when colde letteth defieng and digeſtion in the ſtomacke, the working of kindlye heate is letted. And corrupte humours be gendered, of the which followeth corruption of the body, while the corrupte humours bee incorporate and knit to the bodye. And that is ſeene in woundes, to the which bee layde colde ſalues and medicines, which conſtraine and cauſe the powers for to bee ſtopped, and ſo the new fumoſities make the fleſh ſofte within, and fretting and corrupting it, they make it to rot.

Alſo by kinde, colde cauſeth and maketh things to be diſcouloured ill, as we ſee in Winter the heate of the bodie, or of the heart, voiding his contrarie, and leadeth the humour and the ſpirit with him inward. And ſo the vtter ſide of the ſkin made weake, of heate maketh euill couloured. As it appeareth in lippes and cheekes. But it happeneth that cold maketh things well couloured. For it conſtraineth and ſtoppeth the powers. And ſo the humours and the ſpirites be holde in, and by their preſence the vtter ſide of the ſkinne is coulored. And by kind to great colde flaieth. For if it conſtraine and ſtop to ſoare, the ſpirites faile in the heart. And ſo if the heart be dead, from the which proceedeth life to the other partes, the other parts muſt needes die. Alſo through to greate colde, feeble heat is quenched. And ſo the ſpirit Vitalis, of lyfe, lacketh fode and is ſtifled. But it is ſtraunge in ſhapes, that colde giueth life, as it is ſeene in a manner kinde of birds that grow out of trees, that ſpringeth as it were ſwellings, and burgenen out of trees in ſtead of fruit. But as long as they be in the tree, they haue no life. And the Commentator Super libru Vegetabilium ſaith, that hapneth through the porroſitie of the tree that draweth the fumoſitie from the rinde. But when the holding breaketh, the birds fall into the water. And the colde ſtoppeth the holes and the powers without, and holdeth the fumoſitie within: the which beate togethers are pured and made ſubtill, and are turned into a ſpirit. And by the multiplieng and ſpreading of that ſpirit into all the partes, the ſayd birds take lyfe, and turne into a manner kinde of birds. The which be much vnlike to other birds in complection and in kinde. They haue little fleſh and leſſe of bloud: and therefore they bee couenable, ſo ſaith the ſame Commentatour. But to them that marke it well it miniſtreth matter of the praiſing of God ghoſtly: for ſpiritually it repreſenteth them, that the ſpirit of God gendereth by the tree of the croſſe in the water of following: in the which is not great deſire of fleſh and of bloud: the which releeued by ſpirite, deſire, and couet to flye to heauen with all theyr might and ſtrength. But therof wee ſhall ſpeake after. Alſo colde is the mother of whiteneſſe and of paleneſſe, as heate is the mother of redneſſe and of blackneſſe. And ſo in hot Countryes blacke men and browne bee borne, as among the Moores. In colde Countryes white men bee borne.

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

Regeneration.

As

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

¶Of drought. Chap. 3.

DRought is an Element quality passiue, able to suffer: and is brought in, now by heate, and now by colde. But it followeth more with heate then with colde. For drought is the file of heate. Drought is saide as it were without moisture: For drought and moisture be contrary. The principal effect of drought is to make drie: as the effect of moysture is to make wet, and hath many secundarie effectes: as to make thicke, rough, and to cause slow mouing, to consume, to destroy, and slay. And that propertie that drieth, draweth principallye the moyst parts from the vtter partes, towarde the middle: And for that a moist thing shoulde not all to shedde the substaunce of it selfe by slæting, drought putteth it selfe as it were a bounde, to lette the slæting and shedding: As we see in Cliffes in the Sea brimmes, the drinesse of the Granell setteth abound to the Sea, and where the kindly drinesse of the earth hath the masterie: it suffereth not the slæting surges or violent waues of the Sea to passe any father, as saith Gregorie super. Iob. 38. Qui posuit mari terminum, &c. He hath set boundes about the waters, vntill the day and night come to an end. And Hierome super Ieremy saith the same, Posuit arenam terminum mari, &c. Feare ye not me saith the Lord, or will you not be afraide at my presence, which haue placed the sande for the bounds of the Sea, by the perpetuall decrée that it cannot passe it, and though the waters thereof rage, yet can they not preuaile, though they roare, yet can they not passe ouer it. And the Philosopher saith the same more plainely.

Iob. 26.

Iere. 5

Psa. 22.

Then drines that is not perfectly bound in his owne equalitie, reboundeth and thickeneth the moist qualitie, that is in it superfluous, fattned and congeled, and is a stedfast hæding of the slæting thereof. For drinesse is the euill or enimy of heate, that is stirred vp by mouing, eyther by working, it dissolueth and dispearseth the moisture, or by ouerworking it consumeth it altogethers, thus spread in the limmes, it draweth forth moistnesse and humour, and maketh the body drie, and shriueleth the skinne together like a withered skinne.

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

Houslike. Prickmadam. Orpione.

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And hateth moiſture and filleth it, as his contrarye, and putteth of anone to the rotes of the herbes that be in the vtter part of the hill, and be put out of the inner partie, as it were things ſuperfluous and nedleſſe. And ſo rotes draw to them humours, that be nouriſhed therwith, and made moiſt. Hereto accordeth the Commentours reſon ſuper librum Methororum, where he ſaith, that wels and riuers ſpringeth out of mountains, and hilles, for mountaines be full of holes, cliffes, and dennes: and haue within much hot aire: And the mountaines drawe much thinges to them, by reaſon of boydneſſe, and alſo becauſe of hotte ayre, that is cloſed therein. And what that is drawen like to the hill in drineſſe, is corporate and faſtned thereto. And what is vnlike or diſagreing in moiſture, is put of, and gathered in one place, and that the laſt is put out by heads of Welles. And pearcing, hollowing, and ſpringeth awaye, and thereof come riuers. Then drynelle draweth to it ſelfe what is nedfull, and faſteneth thereto what is like, and putteth therefrom thinges that bee ſuperfluous and vnlyke thereto. Alſo drineſſe by kinde maketh things leane in fleſh, and barren in grounde. For if drineſſe haue the maſterie in a thing, it waſteth the moiſture that it findeth therein, and ſo that thing becommeth leane. Alſo drineſſe maketh things hard. For it deſtroyeth the moiſture that maketh it ſofte: as wee ſee in many things, eſpecially in clay, the which when it is drie, is hard. Alſo drineſſe working in a ſubtill thing, as in airely ſubſtaunce or watrye, maketh it more ſubtile and more clere. As we ſee when the Northerne wind bloweth, the aire is the more drie and ſubtill. It may happen that drines maketh things ſoft. For when the drineſſe waſteth the moiſture, that faſteneth the parts together, then followeth conſequently the ſeparation and ſoftneſſe of the partes, as wee ſee in old trees and timber when drought hath waſted the moiſture thereof, they be ſoft and fall into pouder, that is ſofte to handle and to feele. Alſo kindly drineſſe maketh things rough. For drineſſe working waſteth the moiſture that hee findeth, & hardneth the moiſture ỹ he may not waſt in the vtter partes, and ſo the vtter parts be vneuen with hollownes ſunk, & with hardneſſe crumpled, wherof commeth roughneſſe, which is nothing elſe but an vneuennelle in a hard thing. But ſo it happeneth, ỹ ſometime it maketh things ſmoth: as when ỹ heate is charped by drines, which heat by his accident diſſolueth the humours, & the humours ſo diſſolued, ſweateth outward, & maketh the thing ſoft & ſmoth. Alſo drineſſe maketh ſlow mouing. For by maſtery of drineſſe, the parts that are airely and watrie be made thicke & groſe, & turne into earth, and the thing is more heauy and more ſlow to mouing. Alſo by to great drineſſe the ſpirits be put out, and by the multitude of them the bodye moueth the more ſwiftlye, then when drineſſe maketh the leſſe ſpirits, the bodie moueth the more ſlowly. But ſometime drineſſe helpeth mouing. For drineſſe mouing to the middleward equally, it leadeth the vtter parts to the middle. And the partes binde about in a roundneſſe that may be rowled. And by reaſon roundneſſe hath no corners to let it, by his rowling is the more able to moue. Alſo moderate drines walking the ſuperfluities of moiſture, maketh ſpirits ſubtill and pure, and maketh them more ſwift. For they being purged from the ſuperfluitie that grieued the bodye, they make the bodie more apt and able to the ſame mouing. Alſo by kinde drineſſe deſtroyeth and waſteth the humours: it maketh the bodie voyde and leane, and poore of feding and waſted. Alſo by kinde, drineſſe deſtroyeth: for it deſtroyeth and conſumeth the moyſture ſubſtantiall, that feedeth the bodie materially, and ioyneth the partes togethers. And deſtroieng of ſuch moiſture is cauſe why a bodie that hath a ſoule, or a bodie without ſoule, is deſtroyed and waſted. Alſo ſpecially drineſſe deſtroieth bodyes that haue ſoules: for kindly ſpirits and natural ſpirits that be of moiſt ſmoke it diſſolueth, when that moiſture is waſted: then lacking matter and ſpirit, of neceſſitye the body dieth.

The vital moiſtnes is decreaſed by ouer much drineſſe.

The loſſe of apetite breedeth leaneſſe.

Drineſſe proceedeth of heate aboūding, it killeth ỹ bodyes of men & beaſts.

And

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Addition

And so drinesse is the worst qualitie and slaieng, if it exceed, when it is not cleane put out by abundance of moisture: but yet by hap it giueth life. For sometime rumatike humours commeth to the spirituall parts, and stoppe the waies of the spirit, and bee in point to stille the bodie. Then commeth drinesse or drie medicines, and worketh and destroyeth such humours, and openeth the waies of the spirit, and so the bodie that is as it were dead, hath liuing. Though drinesse be needfull in euery bodye that is made of Elementes, to wast the superfluitie of moisture, and to coarte the same moysture, and also to excite slacke heate: yet drines slayeth, and is the worst qualytie, when it passeth the due proportion in bodies. For it is wont to gender in bodyes full euill sickneses and hurtful, as the Tisike, and Etike, and other such euills, the which may scarcely be holpe by succour of medicines. Also by consuming & wasting of the humours of feeding it drieth the bodie, and drayeth the skinne togethers, and maketh it riueled, and hasteth age, and maketh the bodie euill couloured and deformed, and is cause of inordinate thirst. And maketh the organes the enterance into the stomacke, rough, and letteth the voice, and maketh it hoarse, and spoileth the head of the haire, and maketh it bald, & drayeth togethers, & maketh croked the toes and fingers of the feete and hands: as it is seene in leporous men: This that is sayde of the effects and properties of drinesse is sufficient at this time.

¶Of moisture. Chap. 4.

MOisture is an Element quality passiue, able to suffer, obedient to working and printing of the Actiue, & working qualities, and taketh sodeinlye the working of heate and colde. Moisture feedeth all bodies, and specially the bodies that haue soules, and maketh them ware and growe, and kæpeth them, and restoreth that which is left in the body. For by moysture and heate all thinges be breade, as the Philosopher sayth, and things ingendered both nourisheth and feedeth, as we se in rootes and seedes. For the graine that is put in the earth must first bee nourished with moisture of water and of aire, and be spread and opened abroade by kindly heate that is closed therein. And at the last by kindly working of heate, the moysture beeing resolued, sendeth the more grose and earthlye partes thereof downeward to the earth, the which parts the earth taketh within it selfe, and mireth and quaileth them by heate that is therein. And tourneth them into the kinde of a rot by coniopning of moisture. And that moisture of the rote left behinde, and so bread in the rote, the humour that it findeth, drayweth into the earth lyke it selfe. And also it drayweth by the drawing vertue of heat that is closed within. And when it hath so drawen, it turneth into the feeding thereof, as much as sufficeth. And heate dissoluth and dealeth, and maketh subtill that other part, that needeth not to the feeding thereof. And the rot sendeth it vpward, and turneth it first into the substaunce of the chawing, and then into the substance of the stocke either stalke. And at the last into the substaunce of boughs & twigs, and leaues, and blossomes, and of fruit. And for moisture it is the seeding and matter of all thing that liueth. It sheweth that moisture feedeth all thing that liueth, & is ioyned thereto: and moisture by shedding of it selfe, maketh such thinges ware and grow in length, deepnesse, breadth and thicknesse. Also moysture restoreth what is lost in bodies that haue life and soule. For by heate working alwaie within and without, bodies be consumed and wasted, & should hastely and sone be destroyed: but if it were restored againe by moysture. And therfore by cõtinual drawing to of moisture is needfull, that the restoring of what is lost by continuance, the bodye may bee restored and saued. Also moysture kæpeth and saueth these neather things that bee vnder the Mone. For by continuall gathering of beames and light in the ayre and earth, so great shoulde be breeding of heate and of drinesse that the ayre shoulde fall a fire, and burne the vtter side of the earth.

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But if the working of heate were not mittigated by the moisture of aire, and of water, & wer reduced by due proportion to temperatnesse. And therefore God setteth to the well of heate the well of all humour, as Macrobius saith, that the violence of heat might be tempered by the presence of humour set, to withstand it. And so the shape of the world may bée saued: for else by too great heate it shuld sodeinly faile. Also moisture ioyneth togethers the partes of the earth. For the earth is so drie, that euery part thereof shoulde fall from other, if it were not moistened with moisture of water.

The equalitie of elements is the worldes cause & continuaunce.

Therefore kinde made mountaines and hills hollow, and the earth with caues, vautes, and cliffes in places, and full of holes. That so by cause of voydnesse should bée great drawing in of ayre and of water, to slake the kindly drieng of the earth, and the partes thereof, that else woulde fall. And so as bloud doth, running through the vaines of the bodie, the same doth moysture in the vains of the earth. For it moysteneth the drinesse of the earth, and disposeth it to beare fruit. And moysture hath certeine properties and effectes, that be the first and kindly. And some that bée secundarye, and some Casuall, as other qualyties haue. By kinde moisture is moueable, fléeting; and euill bounding in it selfe: but yet it is staide by other bound, as sayth the Philosopher. And it maketh moue from the middle outward, and shedding it selfe in fléeting, it should destroy whollye his subiect, if nothing letted the fléeting therof, the which shoulde bounde his fléeting by reduction to the middle. As wée sée that of drinesse of grauell in the Sea, cliffes and stronds stopped, and holde in the floud of the Sea, and turneth it somewhat inwarde. Also by kinde, moisture maketh things softe.

For by withdrawing and spreading thereof, it slacketh and draweth abroad, and maketh softe the harde compact partes of the matter. And it happeneth that moysture maketh harde: as wée sée in Postumes and Botches, in the which colde humours come togethers, and smiting the moist partes to the colde middlewarde, they come thicke and harde. And oftentimes the partes chaunge into Sklirosim, that is hardnesse. The same happeneth of ouermuch heate, wasting the moist partes, the which when they bée wasted, the greate partes and sadde be thrust togethers, and made harde.

Also by kinde, moisture cleanseth: for by softening therof, and of the parts, by the which it is shadde, it slacketh the fenowing partes, and departeth them a sunder, and maketh them slipper and slidinge, and moueth and washeth them awaye, as it is séene, namely, in water that is moist, and washeth by kinde, and most cleanseth hoarie things. And that is speciallye if it helpe the moisture: as it is séene in Branne of Wheat or of Rie, and in the root of a plant that is named and properly called Bryonie in Latine, and also in Sope, & in Meale of Beanes, and in other such. For all these wash away the filth of the face and of all the bodie, and maketh pure and cleane. Also for he moueth kindly from the middle towarde the vtter partes, and that mooing is not full strong of it selfe, but slowe in comparison to the mooing of the heate: and so moisture sheddeth it selfe principally into the sideward, and stretcheth not much vpward without helpe of heate. But other while heate hath masterie therin, and worketh therein, the most matter béeing obedient, stretcheth it selfe euery whether, but most vpward, & in length; for the strength of heate beareth it vpwarde, & sheddeth euen to the vttermost partes: And so it is lifted vp and drawen in length. And bodyes, in the which heate hath the maistery, kindly and generally they bée higher, longer, and more slender, then such bodyes, in the which much moisture hath the masterye, and little heate worketh, contrarye cause is founde. And therefore hot men, as cholerike, the substantiall humour of heate béeing obedient to the working, be more longer, that is to witte, the flumaticke, and in all extremytyes of the bodye, the other partes

Bryonie, Vitis Siluestris Sigillum beatæ Mariæ.

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and circumſtaunces equall hęre & there, running together in ſlenderneſſe & length they be moꝛe apte. If there be much heat and much humour, not too much neither too lyttle to the woꝛking of ẏ heat, but conenably and meaſurably, then the bodies euery wayes be great, high, long, and bꝛoad. They be high thꝛough the heate that beareth vp to the topwarde, the moſt ſubtill parts of the moyſture. Bꝛoad and thicke, thꝛough the vertue of heate that ſheddeth the ſad parts of the moiſture, as it nędeth to euery ſide, and vniteth one part to another: ſo moiſture maketh kindly things ſmoth and ſofte: foꝛ if moyſtneſſe be ſhed into the vtter parts of a thing, it filleth all the voyde places thereof, and maketh them euen & plaine, and ſo it maketh ſmoth and ſoft. But yet it happeneth ſometime it maketh rough, as when in ſome caſe, hot humours and cold ſtęteth and commeth together to one place. The hot humoꝛs beare vp the vttermoſt parts of ẏ thing, and colde humours beare downwarde the vttermoſt partes: and ſo contrarye humours, woꝛke contrariouſneſſe & vneuenneſſe, with roughnes in ẏ vtter part of the body. Alſo if moyſture be in the body temperate, as it nędeth, it helpeth all the woꝛking of the ſoule, and of the body alſo. Foꝛ of humours the ſpirites that rule the body, be bꝛead and conſerued therein. Alſo the vertues of the ſpirits woꝛke their effects in all the lyms of the body ſenſitiue and motiue, by miniſtration and ſeruice of humours, as it appeareth in the vertue of ſight, which by meane of a Chꝛiſtall humour, woꝛketh the ſight in the eye. Alſo the vertue of taaſt, dęmeth neuer betwęene ſauoꝛs, but by meane of the humour of ſpittle, and ſo of other. Foꝛ if the ſubſtauntiall moyſture be deſtroyed oꝛ coꝛrupted in the body, all the woꝛking of the ſoule is let. If there be in all the body, oꝛ in any part thereof too much moyſture, ẏ maye not be ruled of kinde, then moyſture is cauſe and matter of rotting and of coꝛruption, & bꝛędeth in the body fall euill paſſions & ſickneſſes: as it is ſęn in Apoplexia, in the which euill ſuperfluitie of moiſture, occupieth ſo al the chambers & dennes of the bꝛaine, that the ſpirit, that is called, Spiritus Animalis, maye not paſſe by the ſinewes of fęlyng, to make the body fęle and moue: and ſo taketh from the ſoule his woꝛking in the body: And alſo it taketh from the body fęling and mouing, and bꝛingeth in at laſt, ſtiflyng and death: as ſayth Galen in the Commente ſuper Aphoriſ. exponens verbũ Hippocratis, Soluere Apoplexiam fortem impoſsibile eſt: debilem verò non facile. Moyſture of fleame occupęng all the region of the bꝛayne, ſtoppeth the wayes of the ſinewes, that the ſpirite Animalis, maye not come to the neather part: and ſo the bꝛeath is ſtopped, and the lyfe ended. This moyſture defaulteth ſometime in qualytie, & ſometime in quantitie, and that ſometime by an inwarde cauſe, and ſometime by outwarde cauſe. By inwarde cauſe, as by euill complection, when the hurtfull moyſture is roted in the lymmes, and may not be diſſolued & waſted by kindly heate, neyther be chaunged from his malyce: Such moyſture in diuers places of the body bꝛędeth diuers ſickneſſes, as it is ſęne in Epilepſia, the fallyng Euill, when it commeth of the ſtopping of the powers and bꝛayne: and alſo of ẏ dꝛopſie, when it commeth of euil complection of the lyuer. Alſo of an outward cauſe, as of things, that Iohannicus and Galen call vnkindly things, as aire, meate, and dꝛinke, ſlęping and waking, falling, and too much eating and dꝛinking, woꝛking, trauellyng, and reſt. All theſe, if they be taken as kind aſketh, they bꝛędd and kępe ſubſtaunciall moyſture, and repayꝛe and reſtoꝛe what is loſt.

And if they bę taken in contrary maner, they haue contrarye effect and doing. Foꝛ then they bꝛędę vnkinde moyſture, and cauſe diuers groſe and heauye humoures to increaſe, oꝛ els they coꝛrupt, alter and chaunge kindly moyſture, as ſayeth Galen in Aphoriſmo. Hippocratis particula tertia ſuper illum locum, Immutationes temporum maxime generant morbos, &c. That is, The often courſe and chaunging of times moſt bꝛędeth ſickneſſes.

The loſſe of natural feelyng.

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84 84

Galen saith, That Ipocras meaneth, that times of the yeare bréed not sicknes, but chaungings of complection of the selfe time. When the complection of ỳ ayre, which ought to be according to ỳ time, is turned into the contrary: as when the complection of Spring time, that should be hot and moyst, turneth, and is made colde and drye, as it were in Harueſt time, and so of other. For if the aire of Spring time be generallye colde & drye, and in the Winter afore, the aire was as it were in Spring time hot & moyst, then it muſt néedes followe, that manye men shall be sicke in Spring time. And also women that goe with childe, shall be beliuered afore their time by little occasion. And Galen telleth this reason: For by the moyſture and heate of the Winter that was afore, much moyſtnes is bred in bodyes, & knitting of fleame. If the aire in Spring time be colde and drye in the beginning: it closeth small holes, and suffereth not the fumoſitie to passe out, and the heate holden in, dissolueth the superfluitie of moyſture, that was bred in the Winter. And for ỳ the heate is féeble, and maye not dissolue it, neither make therein perfect digeſtion, nor waſt it at the full: it sendeth that moyſture vndissolued, now to the ouer lymmes, and now to the neather: where being mixed, it is cause of diuers euills: as if it goe vp to the head, it maye bée cause of rume and of hoarcenesse: if it go into the bowells, & the fleame be salt, it brédeth Diſſenteriam, a flixe, that hideth theguts, and so of other. The same reason may be in women, ỳ be deliuered afore their time: for that moyſture fléeteth to the place that is called, the Mother, and grieueth it, and softeneth & slaketh that that should hold the childe, and so the childe is borne afore the time. And Auicen assigneth another cause. And thus muſt we vnderstande of other passions of the aire, and of the time: that the qualitie of the aire is chaunged by to great heate, that dissolueth either ouerthroweth too spedely: either by to lyttle heate that putteth not off the superfluitie at full. And so we should vnderstand of to great colde, that closeth powres, & holdeth the humours, and draweth them to some togethers. But of hotte ayre and colde, this that is sayde shall suffice at this time.

¶Of meate and drinke. Cap. 5.

OF meate and drinke it appeareth. For that by withdrawing of fading of meate and drinke moyſture is withdrawen, and drineſſe commeth in, and thereby the heat is the stronger, and finding not wherein it should worke, tourneth it selfe to the substancial moyſture and working therein, maketh it hollow and waſteth it, and returneth. If meate or drinke passeth measure, moyſture passeth too swifte, and kinde heat fébleth, for it is not sufficient to worke digeſtion, but yet heate doth what it may: For it dissolueth somewhat of the superfluitie of the meate ỳ is taken. That that is resolued, when it is great smoake and vndefied, it commeth vp to the brayne, and smiting Miringas, the smal Curtels thereof, hurteth and grieueth them sore, And brédeth sometimes the Migram, An aking in the forepart of the head, where through the abundaunce of the moyſt humour, the eyes waxe bleare and dimme: and other euill passions of the head. And sometime that malitious smoke smiteth to the rootes of ỳ sinews of félyng, and passeth into ỳ innermoſt partes of the sinewes in his sharpneſſe and force, and letteth the spirite of félyng that is therein and grieueth him: and so it distempereth the substance and the vſe of reason, and taketh alwaye the kindlye mouing of the tongue, that telleth what reason meaneth, and maketh the tongue stammer and fayle, as it is séene in dronken men. Also oftentimes, it letteth and destroyeth altogether kindly mouing: as appeareth in them that shake and quake, and haue the palſie. And no wonder: For the powers that should rule in the sinewes and all the members and lymmes be ouerset, as ouerflowed with a vapor infecting kindly iuyce in the bodye, but that sharpe smoake hauing masterie, and coueting to subdue ỳ kindly vertue, purposeth and

Cause of surfet.

Euaporatiō to the brayne.

Addition

84

84

84

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striueth to beare downward the member or lymme. And so of this double contrary mouing, one heauing vpward, and another thrusting downward, a tremblyng or quaking of the lymmes is ofte ingendered. And at last if this vertue of ruling be all ouercome, then the palsie or death hath masterie in such bodyes. And therefore the wise mans counsayle is best, that saith: Hurt not thy selfe vpon all manner of meate. Many meats haue diuers taasts, that breedeth sundry operations, & is the cause of incurable diseases, in nice and daintie mouthed bodies: for in many manner meates is diuers sicknesse. Also too much sleeping, breedeth the same euill and sicknesse in the body. For in sleepe the vertues are feebled, and the working of feeling, and of kinde be strengthened within. And so the gates being closed without, ẏ heate is comforted and strengthened within, and draweth too many humors, ẏ which it may not dissolue neither wast.

Addition

And then great superfluitie hauing the masterie, the which kinde can not rule, then of necessitie, followeth death and stiffeling. Also licouresnes of meates wasteth the powers, & lecherie the senses: These bee two delectable Diuelles, that kill the bodye, beside the soule. As it is seene in them that sleepe after that they haue taken medicines, and also in them that be newly let bloud. In them that wake too much, the contrary cause lykewise worketh. For in them the humours & the spirites be wasted too much, and therfore oft death threateneth or menaceth. Also the same cause of stifling, is in them, that eate and drinke beyond measure: and the same reason of fayling, is in them ẏ fast more then nature can beare: and be consumed and wasted. Also he that trauayleth ouer measure, destroyeth & wasteth himselfe by too strong heate, that wasteth the humours too sore. In them that rest too much, the cause is contrary: For in them ẏ drawing too of moisture, passeth measure. And there is none euaporation, neither deliueraunce of the superfluities, neither subtiliation of the spirites. And therefore necessarilye the superfluitie of moysture is disposed to rotting and corruption. In these manners, and in many other infinite, the elementall qualities be in theyr kindly workings hindred. As it is knowen by the foresayd reasons that we haue shortly gathered of the words of Constantine in Pantegni, and of Galen in Commento Aphorism. Hippocratis, & Epidimiarum, of euills ẏ commeth by ouermuch moysture. And therfore we will passe ouer, and describe the properties of humours, that be composed of these qualyties: of the which euerye bodye is made, that hath a soule and feelyng, either reason.

Addition

¶ Of humours, and of the generation, effect and working of them. Cap. 6.

A Humour is a substaunce actuallye moyst, by ioyning of elementall qualities, and is apt to nourish and to feede the members, and to comfort the working thereof kindly, or casually to let the workings thereof. For humour is the first principall materiall of bodies that haue feeling, and chiefe helpe in theyr working, and that because of nourishing and feeding. Constantinus saith, That the humours be called the children of the Elementes. For euerye of the humours commeth of the qualytie of the Elements. And ther be foure humours, Bloud, Fleame, Cholar, and Melancholy: and are called simple in comparison to the members, though in respect of the Elements, whose children they bee, they be composed. These foure humors in quantitie and qualytie, obseruing euennesse, with due proportion, make perfect and keepe in due state of health, all bodyes hauing bloud: lyke as contrariwise, by their vnequalnesse or infection they ingender and cause sicknesse. These humors be needful to the making of the bodye, and to the ruling and keeping thereof: and also to restore what is lost in the body, as saith Galen super Aphoris. The body runneth and droppeth, as in sweating, spitting & other such. Also alteration chaungeth oft cold into heate and returneth.

Also

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Also the body hath coꝛruption, and that commeth of to much running and dꝛopping, and of to long chaunging. Then to reſtoꝛe in the bodie what is loſt by running and chaunging, & amend euill alteration and changing, and ſome deale to withſtand coꝛruption, the pꝛeſence of the foure humours, is neceſſary, that the body animally, by their meanes may be kept ſafe. Theſe foure humours be bꝛed in this manner. When meate is receyued in the place of concoction, that is in the ſtomacke, firſt the moꝛe ſubtill part and fléeting thereof, that Phiſitions call Pertiſmaria, is dꝛawen by certaine veynes to the lyuer. And there by the woꝛking of kindly heate, it is changed into the foure humours. The bꝛéeding of thē is made & beginneth in the lyuer, but it endeth not ther at ful. Firſt woꝛking heate turneth what is colde & moyſt into ẏ kind of fleme, & then what is hot & moyſt, into the kinde of bloud: and then what is hot and dꝛye into the kinde of Cholera: and then what is colde and dꝛye into the kinde of Melancholia. Then the pꝛoceſſe is ſuch Firſt, fleame is bꝛead, as an humour halfe ſod: ſecond bloud, that is perfectly ſodde: the thirde Cholera, that is ouer ſodde: the laſt is Melancholia, that is moꝛe earthly, and the dꝛegges of the other. And ſo ſuch is the oꝛder as Auicen ſaith. The bꝛéeding of Elements be ſtraight, and returning into the ſame. Foꝛ of aire fire is bꝛead, and of fire aire, and euery Elemēt of other. The bꝛéeding of ẏ humoꝛs is ſtraight, and not by contrary. By ſéething bloud is bꝛed of fleame, and not that it retourneth. Likewiſe bloude is made cholar, by great heate dꝛieng and making ſubtill the humour, but not that it returneth. And by burning of cholar in lyke manner Melancholia is made, and not that it retourneth. Foꝛ it fareth in the bꝛéeding of humours, as in the bꝛéeding of wine of Muſte, as ſaith Conſtantine. Foꝛ when Muſte is feruent, a manner ſome is bꝛead, that commeth vp and fléeteth aboue, and another earthlye ſubſtaunce goeth to the bottome, and the thirde is water: and as that is moꝛe oꝛ leſſe, the Wine is féeble and leſſe hot. And the elder it is, ẏ hotter it is, thꝛough the reſolution of ſuch watrineſſe: And when it is full ſodde, then the Wine is moſt cléere. So in the humours is one part that is light and commeth vpward, and that is Cholera: another, as it wer dꝛaſſs, and goeth downward, and that is Melancholia: the third, as it were raw, and that is fleame: the fourth, is bloud, remayning in his pureneſſe, and is cleanſed from other humours. But no bloud is ſo cleane pured, but that it is ſomewhat meddeled with other humours. And therefoꝛe by meddling of other humours, bloud chaungeth kinde and coulour: Foꝛ by meddling of cholar, it ſéemeth red, and by melancholy it ſéemeth blacke, and by fleame it ſéemeth watrie, and fomie.

The pleaſant taaſt thereof.

Hovv to knovv by letting of bloud the humor of the partie

¶Of bloud. Cap. 7.

Iſidore ſaith, The bloud hath this name Sanguis of Gréek, foꝛ ẏ bloud ſuſtaineth ſtrength, helpeth, and confirmeth the lyfe: Foꝛ Sancire, is to vnderſtand, Confirme. While bloud is in the bodie, it is called Sanguis in Latine: and if it be ſhedde, it is called Cruor, as it were running and falling. Foꝛ when bloud is ſhed it runneth and falleth. Other call bloud, as it were ſwéete and ſoft, foꝛ it is ſwéete and ſoft in taaſt and in touch. Pure bloud & whole togethers is not but in young folke: foꝛ Phiſitions ſay, that bloud waſteth by age: therfoꝛe in old men is ſhaking and quaking foꝛ default of bloud. Bloud is pꝛoperlye the gouerning of wit: therefoꝛe it is the manner of womē to ſcratch their chéeks in ſoꝛow. And red clothes be laid vpon dead men, in remembꝛaunce of theyꝛ hardineſſe and boldneſſe, while they wer in their bloud. Hetherto ſpeaketh Iſidore lib. 4. Cap. 2.

Addition

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

aunt

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aunt ſouldiours: white ouer Cleargie men, in token of their profeſsion and honeſt life: and ouer Virgins and Matrones. This order appeareth to be beyond 800. yeares. Conſtantine ſayeth, that among the foure humours bloud is moſt praiſed and moſt friend of kinde, through euen and perfect ſæthing thereof: the which temperate heate maketh of the pure and airely matter to the norishing of the body. Conſtantine ſaith, that there is kindly bloud, and ſome vnkindly, and ſome kindly bloud is in the organes and ſome in the veynes. The bloud ẏ is in the organes, is more hot, more ſubtill, more red, more cléere, and more ſwéete in ſauour then that other bloud. It is more hot, for that it is nigh the heart and ſpirites: more ſubtill, for that the heate of the heart maketh it ſubtill and cléere, and that is, for that in ſweating and breathing out by ẏ thicke concauites of the organe, it ſhoulde not lightlye ſlide into other members. It is more cléere, through the vertue of Cholera that is therin. It is more ſharp through the augmenting of heate. The bloud that is contayned in the veynes, is hot and moyſt, meane betwéen groſeneſſe and ſubtill, and very ſwéete in ſauor, without any euill taſt: & as ſone as it is out of ẏ body, very ſhortly it cõgealeth, & turneth into clods: & ſo ſuch bloud betokeneth that the lyuer is temperate. But if it be ſubtill and watrye and not of good ſmel, nor of ſwéete ſauour: it ſignifieth intermixing of an humour that infecteth the bloud. Then it goeth out of kinde, and tourneth into vnkinde bloud, which is ſo called, either becauſe it turneth out of his kinde generation, and is corrupt, as in leprous men, or els for vncouenable matter, of ẏ which it is bred, or for a ſtrong humor, with the which it is meddeled. A lyttle of Cholera or of another infecting humor medled with pure blond, infecteth the bloud, & draweth it to the lykeneſſe of his owne qualytie. Hetherto ſpeaketh Conſtant. Pantag. 9. cap. 4. Ariſtotle lib. 3. Animal. putteth other properties of bloude, and ſaith, that euery beaſt that hath bloud, hath lyuer and heart: and therfore euerye beaſt that hath no bloud, is of leſſe bodie and vertue, then beaſtes that haue bloud: and if the fleſh be cut, the bloud runneth out, except the fleſh be dead or corrupt. Alſo in euery beaſt of good diſpoſition, is temperate bloud, not to much in them that drinke new wine: neither to lyttle in them that be fat of body: for beaſts that be very fat of body, haue but lyttle bloud, for as fatneſſe wareth, the bloud diminiſheth. Alſo euery body that is ſanguine rotteth ſone, and ſpeciallye nigh the bones: for a man hath verye ſubtill bloud, in reſpect of other Beaſts, and other Beaſts haue blacker bloud & thicker then mans bloud, and namelye Bulls and Aſſes: and in the nether parts of the body bloud is thicker and blacker then in the ouer parts. Alſo bloud when it bréedeth in great quantitie is cauſe of ſickneſſe: for it commeth thinne, and is made watry, and therefore perchaunce a man ſweateth bloud, and that is as I ſuppoſe, through much ſuperfluitye of thin bloud: and kinde thinketh to diſcharge him of that ſuperfluitie, and ſo it throweth the watry parts to the vttermoſt of the ſkinne, and auoydeth them by ſweating. Alſo when a man ſléepeth, very lyttle bloud appereth, and no wonder, for than kinde draweth it inward to helpe the vnkindly vertue, that by ẏ benefite thereof ſhe may doe hir workes: and ſo when the bloud is farre within, then the vtter partes of the bodye are pale and bloudleſſe. And therefore is it, that if a ſléeping body be cut or ſticked, there commeth not out ſo much bloud, as ſhould if he were waking. There it is ſayd, that if bloud be ſodde and diſtilled, thereof we may make tallowe and grtace. And that perchaunce is, the vnctuoſitye thereof by temperate ſæthing is crudded, and béeing whits, is tourned into tallowe or fatte. Alſo if bloud be altered from the courſe of his kinde, and is corrupt: it will goe out of the ſtomacke, and from the noſethrilles.

Alſo when bloude rotteth in anye member, but it be taken out by ſkill or kinde, it tourneth into venyme, and ſcabs.

Hetherto

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Yetherto speaketh Constantine lib. 3. And in lib. 12. he saith, that the veynes be the vessells of bloud, and thereof it followeth, that bloud is the last meat of beastes, that haue bloud. Also bloud is friend of Nature: and a beast that hath no bloud, is fedde with things that accordeth to bloud: as it is seene in flyes and wormes that sit on flesh, and sucke out the bloud, and take thereof their fedding. And so if a beast be not fed with this meate, he is leane and of euill disposition, and when he is fed therewith, he wareth, and is in good disposition, by the effect of fode of such meate. And if the bloud of the which the meate is made, be clere and good, the body is whole: and if it be euill, the body is sicke. Also, for default of moysture, earthly bloud congealeth haskely and sone. And therefore euery beast that hath subtill bloud, cleane, and hot, hath better wit than other beasts: for cleane bloud subtill and hot, and of more moning, is more according to the wit and verstanding. Also a beast that hath no bloud, is more fearfull, than a beast that hath bloud: and therefore hee that hath cleane bloud, hot, and lyght, is but little moued for dread. Also the bloud of a Bull congealeth and cruddeth more swiftly, than the bloud of all other beasts. For the bloud of all other beastes congealeth lesse or more except the bloud of an Hart and of an Hare, and of beasts that be lyke to them: of which the bloud congealeth not, as Aristotle saith lib. 3. & 12. The bloud of a Bull, cruddeth most swiftly, and that is because through excesse of heate and drinesse, and so if Bulls bloud be dronken rawe, it slayeth as venyme: and so it is sayd of a Philosopher that dranke the bloud of a bull, and slew himselfe. Also Aristotle li. 13. saith, that bloud is hotter in the right side, than in the lefte side: and therefore for the strength of hot bloud that is in that side, the right hand, is generally more ready and able to worke than the lefte hand. Therfore Liber primus Aristotle saith, That the Lion moueth the right fote before the lefte. And Super Aphoris. it is saide, That if a woman that is with childe with a Masculine, be sodainelye called, she moueth first the right fote: and that proceedeth of the hot bloude, that worketh at the full in hir, that conceiueth a male childe. Also in eodem li. it is sayd, that bloud is first and principall matter of the heart and of the lyuer: and therefore the heart is hollowe, to receiue the more bloud, and thicke, to saue and kepe the bloud, and in no member the bloud is without veynes, but in the heart onely, and the bloud goeth out of the heart by certaine veynes to other places of the body, and the bloud commeth not from any other places to the heart: For the heart is the wel and beginning of bloud, and the first member receiuing bloud, as it is knowen in Anathomia, the craft of knowing the manuer, and order of setting of parts of the body, and by the manner of generation: For the first breeding of the heart appeareth sanguine. Therefore Aristotle saith, That the heart is set in the middle, to shed out the bloud, as it were from the middle or center to the vtter parts, and to all the other members. And therfore he saith, that the hart is the middle and chife member of al the beast: and therefore all that haue bloud, haue a heart, for of necessitie the heart is the principall cause of bloud, and not the lyuer. Aristotle saith all this openly li. 13. though it be otherwise written, of the principall beginning of bloud, in bokes of Phisitions, but we haue not to doe with that strife: For either position or opinion serue vs touching our meaning. Then of the sentences of the forsaid Authours, gather shortlye: that kindly bloud, is pure, hot, moyst, subtill, and swete. And also it kepeth the kind vertue of fedding: and bloud is the seate of the soule, and containeth it: and is the perfecter of youth, and alterer of complection, and kepeth and saueth the heart and spirits, and maketh them glad, and waketh loue: and shedding it selfe in the vtter part of the bodye, maketh it of good colour and hiew, and if bloud be whole and temperate, it kepeth health, and if it be corrupt, it breedeth corruption, as appeareth in lepzie, which is corrupt bloud in the welles, and with other humours mingled, and tempreth the mallice

thereof

Agility of a woman

By incision, scarifieng, and dividing

As when a man after great heate by ouermuch drink danteth the powers: likewise a Horse whose grease is molte, by colde water suffocateth, & is choked.

Themistocles of Athens.

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thereof, and bloud by his vertue ſwageth ſmarting of eyen. And as Conſtantine ſaith, The bloud of a Doue, or of a ſwallow drawen out of ỳ right wing, and dropped hot in the eyen, wipeth away the ſpots of the eyen: Such bloud is full firie and able to heate and to diſſolue, as the Commentator ſaith, In viatico, in tractatu de pannicul. & macul. oculorum in fine.

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

OTher properties there be of bloud, that be leſſe to praiſe then the foreſaid properties. For how much bloud being well diſpoſed, is more friendlye & profitable to nature: ſo much the more when it is corrupt, it is hurtfull thereto, and cauſeth grieous ſickneſſe in the body. For mallice of other humours, medled with bloud, is not ſodainly felt: for it is hid, becauſe of friendſhip that bloud hath to kinde: and therefore kinde is not ware of the mallice of other humors that be hid vnder ỳ friendſhip of bloud, and ſo the kinde dreadeth not the grieſe of the humours that be ſo hid: as it fareth in feauers that are called Hemitritæon, & other that be medled. In which, red or burnt cholar medled with bloud, is not ſo ſone knowen to kind nor phiſitions, as Galen ſaith ſuper Aphoriſ. Alſo if ther be ſuperfluous bloud in ỳ body, it breedeth wonderful euills in men, except it be ỳ ſoner voyded by kinde or by Phiſicke: as it fareth in that bloud, that is called, Sanguis menſtrualis, the which bloud in womẽ through too great moyſture, and for default of heate, if it be holden beyond due time, is cauſe and occaſion of full great griefes and ſickeneſſe. For ſometime it ſtiffeleth ỳ principall members: ſometime it cauſeth dropſie, & ſometime the phrenſie, or other open diſeaſes, as that corrupt bloud too long held and ſhut in, is ſent forth to diuers places of the bodye, as it is more playnly contayned in lib. Paſſionarum Galeni. And therfore againſt ſuch perils, the beſt remedy is to voyd ſuch corrupt bloud quickly.

Hemitritæō, more thẽ a tercian a vexing feuer

And it is no meruayle, if bloud thus corrupted, grieue ſo the bodye that it is in, ſeeing alſo it chaungeth wonderfully and infecteth other bodyes. For lib. 10. cap. 12. Iſidore ſaith, by the touch of the bloud menſtruall, fruite groweth not, but dryeth and is burnt, hearbes dye, trees loſe their fruite, yron is fret with ruſt, braſſe and mettall wareth blacke: if hounds eate thereof they ware mad. And a thing that is called Glutinum aſpalti, is ſo hard ỳ it may not be delaide with water nor with fire. And if ỳ bloud, Menſtrualis touch that Glutinum aſpalti, it all to falleth, as Iſidore ſaith. This bloud is bred in womens bodyes, of ſuperfluitie of moyſture, and feebleneſſe of heate. And therefore that it ſhuld not grieue kind, it is gendred in the Mother, as into a poumpe, from the which if it be erpulſed & put out in due manner, it cleanſeth and eaſeth all the body, and the Mother diſpoſeth and maketh able to conceiue. And therefore Ariſtotle ſaith. lib. 9.

Menſtruall bloud is poyſon.

Menſtrum in fine menſis in mulieribus maxime viget: et ideo tunc vtiliter expellitur ſanguis talis: quia ſicut dicit Iſid. lib. 16. ſanguis menſtrualis non habet certam temporis reuolutionem: ſed in maiore parte accedit in diminutione Lunæ, & hoc eſt rectum: quia corpora animaliũ ſunt tunc temporis frigidiora: & alteratur ſanguis, & efficitur ex eo ſuperfluitas menſtrualis: quæ ſi tunc expellitur, talis euacuatio laudabilis eſt & naturalis: quia ſi vltra tempus, vel propter groſsiciem ſanguinis, vel propter altitudinem matricis, vel propter defectum expulſiue virtutis retineatur, multis moleſtijs periculoſis, corpus mulieris aggrauatur; Quod quidem generaliter eſt verum, a quarto decimo anno vſq; ad quinquagenum: quia in iuuenculis meatus ſunt anguſti, & virtus debilis. A quinquageſimo vero anno in antea ſanguis minoratur & frigeſcit, calor deſtruit & tepeſcit: vnde iſtæ duæ ætates a tali immundicia ſunt immunes, ſcilicet: ſenectus vetularis, & iuuentus puellaris, retinet tamen natura ſanguinem menſtrualem poſt mulierum impregnatio-

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

¶Of fleame. Cap. 9.

SHohannicus saith, that fleame is an humour halfe sodde by working of vnperfect heate, of colde matter & moyst by kinde gendred. And Aristotle lib.15. saith, that fleame is an vndissolued superfluitie of meate. The same is þ matter of bloud and of fleame: but they bē diuers by more sæthing or lesse: and so of fleame is made bloud by more strēgth of working heate, and not returning. Bloud tourneth neuer into fleame, as cholar chaungeth into melancholy: but not againward, as saith Auicen. Fleme is an humour kindlye colde, moyst and wearish: and kinde sendeth that humor into the members and lymmes to be made pure, that the body be nourished by that humour defied. It is to note, that some fleme is vnkindly and some kindly. Kindly fleame is colde, moyst, and white in color, and fleeting in substance, of sauour somewhat swēte in tast, eyther all wearish and vnsaucurie. It is bred in the lyuer, where is the place of heate. And it is apte to be tourned and chaunged into bloude: and when the chaunge is full made, the body is sustayned thereby. And though fleame of it selfe be thicke and vnsauery by strength of heate that chaungeth it, yet it taketh the lykneſſe and sauour of bloude, that is swēte: as appeareth by the fleame, that is called swēte fleame. And so for the nēreneſſe and lykeneſſe that fleame hath with bloud, fleame is nēdefull to all the lymmes of the bodye. And therfore prouident kinde, made fleames to passe with the bloude, through the veynes of all the bodye, both for nēde & for profite.

For as Constantine sayeth, If that bloud sayleth, heate dissolueth fleame: For it taketh hēde to fēde the members and the lymmes thereby. And so Fleame is nobler than Cholera or Melancholia. For these may not be ruled to the brēding of bloude of them. And by the benefite of bloude, all the lymmes of the bodye preuayle and bē fedde.

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Also the presence of fleame is nedfull with the bloud, ỹ the fervour & strength of bloud may be tempered: and with the fleting of fleame, the thicknes of bloud may be kept in temper: so ỹ the bloud may be borne about to the feding of all the members more lyghtly & spedelye. Also fleame is profitable to make moyst the ioynts and other moueable partes, with the moysture therof, that the ioynts and parts be not let of theyr office, by heate of mouing, neyther by hot bloud, neither by drinesse that might fall. Ther be foure manner of vnkindly fleames. Some is sower, colde and drye, through minglyng of melancholy: and some is salte, hot and drye, through infection of red Cholera: some is swete, through medlyng of bloud: and some is glassie, and so called for lykenesse of coulour of glasse: Such fleame is far from heat, and therefore it is thitker then other manner flemes, and harder to dissolue, & to turn into bloud. If this humor be corrupt, it bredeth diuers sicknesses in ỹ body: ỹ superfluitie of this fleme is knowen, as Constantine saith by diuers tokens. For a very fleumaticke man is of body vnlustie, heauie and slow, dull of wit, and of thought forgetfull, softe of flesh and quauie, of coulour white in the face, fearfull of heart, full of spitting, sneuelyng and rowking, full of sloth and slæping, and of lyttle appetite, and of lyttle thirst, but if the fleame be salt. For then through medlyng of hot humour, a salt sauour is felt in the mouth: soft, yeolow and straight of haire: soft, great & slowe of pulse: his vrine is white, thicke, raw, and euill coloured: in stature hee is fat, great and short, and crooked in extremities, & his skin is playn & smoth without haire. He dreameth and hath sodain apperances of great ouerflowing of waters and raine, and of sailing and swimming in colde water.

The flegmatike.

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

¶Of Cholar. Cap. 10.

Isidore saith, that Cholera is sayde, for that that in a cholarick humor, Calor, that is the heate, passeth temperance. Some Cholera is kindly, & some vnkindly. Naturall cholar is kindly hot & drye, subtill in substaunce, clere & red in color, & bitter in sauor, with a certain sharpnesse: the which the more hotter it is, the redder it is in colour, and ỹ more bitter: the which when it is dealed in two parts, of the which one passeth forth with the bloud, and the other is sent vnto the chest of the gall. That that goeth with the bloud, entermixeth with the bloud, because of necessitie and helpe. For it is nedful, that it be mingled with the bloud, to make it tẽper & fede ỹ cholarick members: for in ỹ bloud it nedeth ỹ there be red Cholera indede, after the due proportion of these members. Also, Cholera helpeth and maketh the bloud subtill, that it may passe the more lyghtly by straight wayes, to fede the inner parts of the body. That other parte of Cholera, is drawen to the Skybet of the gall, and is sent thereto because of nede and of helpe, for that is nedfull for clensing of all the bodye, and feding of the gall, and also to helpe the stomacke, and to heate the bowells, and to pricke them that they may discharge them of superfluities. Therefore of it falleth gnawing and passion Colica: for the waye is stopped, that is betweene the gall and bowels. Vnkindly cholar is it that commeth of strong humours medled therewith. For if redde Cholera be mingled with watrie fleame, then is bred Citrina cholera, that is lesse hot & more noyfull then other Cholars: & if the fleame be more great and thicke, then is bread red and yeolow cholar. These two manner of Cholers be notable. The thirde manner Cholera is called Prasina, and is greene of colour, bitter and sharpe, as an hearbe that is named Marubium, or *Porrus in Latine: and that manner Cholera is bred in the stomacke of thẽ, that vse continually to eate hot hearbs, as leekes, onyons, garlyke, and of such

Virida.

horehoũd or blacke archangel

*Sea-girdle, because the

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leaues be like vnto the leeke blade, Fuci.

kinde. And if it happen that cholar taketh strength of such grene hearbs and rawe in colour, and so it semed to Galen. Auicen noteth, that Praxina is gendred of a yeolow cholar, when it is ouerburnt, for when it is burned, burning bredeth blackenesse therein, by which blackenesse medled with citrine, grene colour is gendred. The fourth manner of Cholera is called Eruginosa, rustie, that is bred of Cholera, that is named, Prasiua by more burning: for when it is so burnt, that the moysture thereof is dryed, then it draweth the whitenes of ashen colour. For in a moyst bodye, heate bredeth first blackenesse: and then when the moysture is all destroyed, it bredeth a manner of whitenesse, as it fareth in trees and wood, that by burning first turne into coales, and then into ashes. But colde contrariwise, in a moyst body bredeth whitenesse, and in a drye body blackenesse: but this last manner of choler, is worse & more venemous than all the other. The venemous qualytie whereof, bredeth in the body euill passions of pestilence and of death, as Herisipila, & Noli me tangere, &c. Then this kindly Cholera if it passe not ỳ bounds of kinde, it maketh other humours subtill, and comforteth digestion, and clenseth congealings and corruption, & maketh the body stretch in length, breadth, and thicknesse, and bredeth boldnes and hardinesse, mouing and lyghtnesse, & stireth to wrath and desire of reuenge: and also prouoketh to ỳ works of Venus, & helpeth the vertue expulsiue, and clereth thicke matter, and maketh it to moue from the middle to the vtter parts, and chaungeth the vtter partes, in colour of citrine and blacke. And so cholaricke men be generally wrathful, hardie and vnmeke, light, vnstable, vnmercifull: in the body long, slender, & leane: in colour brown, in haire black & crispe, hard and stiffe, in touch hotte, in pulse, strong and swifte, the dryne of them is thin in substaunce and subtill, in colour, faire, shining and clere. If this cholar be corrupt in anye parte of the bodye, it bredeth euill passions in the bodye. Of the which passions, these are the generall signes and tokens, as Constantine sayeth in Pantegni. liber. 9. ca. 2. If corrupt cholar haue maistrie in the body, the skinne is yeolowe, either citrine, and also there is a default in the vertue of appetite, bitternesse is felt in the mouth, so that swete things seme bitter, and sauoury, vnsauoury. There is pricking and burning in the stomack of a hot fume, that puncheth and nippeth the sinewes of the stomacke, loathing with cholarick spuing, with thirst and drinesse of the tongue. The same hot smoake dryeth the wosen that is called Trahea, and that humour of spittle, aboute the sinnewes of the tongue.

There is also hollownesse of eyen, with moyst respect, the pulse is subtill, swifte and thicke: red dryne and high of colour, sore head ach, waking, changing of minde, fearefull sights in slepe: For such men dreame of fire, and of lyghtening, and of dreadfull burning of the ayre, which is caused of fierye smoake, that chaungeth stronglye the brayne and the vertue imaginatiue. And this that is spoken of cholar, and of the spices thereof sufficeth.

¶Of Melancholy. Cap. 11.

Melancholy is a humour boystous and thicke, and is bred of troubled congealyngs of bloud: and hath his name of Melon, that is blacke, and Calor that is humoure: wherevpon it is called Melancholia, as it were a blacke humour: and so Philitions call it, Cholera nigra, blacke cholar: for the colour thereof declineth toward blacknes. Some melancholy is kindlye and some vnkindly: the kindly melancholy is colde and drye, that is bred in bloud, as the lées is in wine: the substance wherof is thicke and earthy, the sauour therof, is betweene swete and sower, brackish. This manner melancholy is diuided into two partes, the one abideth with the bloud, and setteleth therewith into the members, because of nede and of helpe. It nedeth that it be meddeled with bloude, to make the bloude apte and conuenable to fede the melancholye

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93

93

93

93

members: for it thickeneth the bloude, that it fléete not from digeſtion, by clærneſſe and thinneſſe. The ſecond parte is ſent to the ſplene, for néede and alſo for helpe. It néedeth, both for cleanſing of the bodie and the ſplene: it is a helpe, that it flowe into the mouth of the ſtomacke, and to make it ſtrong and thicke, and make it to itch, and ſo to wake hunger and deſire of féeding. That parte of melancholy, that is ſuperfluitie of bloud, palſeth to the ſplene, and that that goeth from the ſplene, néedeth not to the féeding of the ſplene, and as redde Cholera helpeth the ſtomacke to put off ſuperfluitie downward, either inwarde: ſo melancholy helpeth the vertue of appetite aboue. It is called the dregs of bloud, more verely then Cholera, or fleame: for it ſoketh and is ſeperated from bloud, as the thickneſſe of vryne, or dregges of lycour. Nothing ſwéeteth neither commeth out of fleame, for the clammineſſe thereof, nor lykewiſe of Cholera, for the ſubtiltie and clérenceſſe thereof: & therfore it is not called the dregges of Cholera, neither of fleame. The vnkindlye melancholy, is not as dregs or groundes of a thing, but as burning of aſhes, and that falleth by theſe meanes: Heat working ouermuch in ỳ ſubſtaunce of fleme, burneth it: and by ouermuch burning, turneth it into burned Cholera. And if the humour be firſt ſubtill and watrye, when it is burnt, it is made ſalte: and if it be troubled and thicke, it draweth to ſowrenceſſe ward: and if the bloud bée burnt and tourned into aſhes, the aſhes thereof are ſalte, with a lyttle ſwéteneſſe: and when kind melancholy is burnt, the burning or aſhes therof, is ſower as vineger. And if it fall vpon the earth, it boyleth, and the ſmel thereof is heauie and ſower as vineger, ỳ which dyes ſhun and voyde for horrible ſauor thereof, and the ſowreſt part thereof is worſt. And if the ſubſtaunce thereof bée boyſtous and thicke, when melancholy is burnt the aſhes thereof is leſſe ſower with a lyttle ſharpneſſe, the which when it falleth vpon the earth, boyleth leſſe, & grieueth the members leſſe, and is not ſo malytious nor ſo venemous, neyther ſlayeth ſo ſone as the firſt. This blacke Cholera is enimie to kind, and hath aptly euill dædlye qualyties, and brædeth euills incurable, as canker, lepry, & other ſuch. By burning of fleame, of bloud, & of kinde melancholy, vnkinde and worſt melancholy is bread: and when by ſæthing the bloud is bred of fleame, and Cholera of bloud by ſtrong heate, and of Cholar, melancholy: and of that burning, that infecteth the kindly humour, that worſt humour is happely bread, as Con. ſaith li. pri. ca. 24. Of this humour hauing maſterie in any bodye, theſe bée the ſignes and tokens. Firſt the colour of the ſkinne chaungeth into blacke or blo: ſower ſauour, ſharpe and earthye is felt in the mouth: By the qualytie of the humor, the patient is faint, and fearfull in heart without cauſe: and ſo all that haue this paſſion, are fearefull without cauſe, and oft ſory, and that is through the melancholy humour, ỳ conſtraineth and cloſeth the heart: and ſo if we aſke of ſuch beaute folkes what they feare, or wherefore they be ſorye, they haue none auntwere. Some ſuppoſe that they ſhoulde dye in ſome ſodaine vyolence: Some dread enmitie of ſome man: Some loue and deſire death. Wherfore in li. Paſsionum Galen ſaith: It is no wonder, though they that ſuffer Choleram nigram be very ſorie, & haue ſuſpition of death For nothing is more dredfull outward in the body than darkneſſe. And ſo when any obſcure thing heleth the brayne, as melancholy fleme, the patient muſt nédes dread: for he beareth with him the cauſe why he ſhoulde dread. And therefore he dreameth dredfull darke dreames, and very ill to ſée, & of ſtinking ſauour and ſmell, of which is bred Paſsio melancholia. Alſo it commeth of a madneſſe, and of diſpoſition of melancholy, when ſuch haue lyking and laugh allway of ſorowfull things, and make ſorow and dolor for ioyful things. Alſo ſuch holde their peace when they ſhould ſpeake, and ſpeake to much when they ſhould be ſtill. Alſo ſome déeme themſelues that they be earthen veſſels, and feare to be touched, leaſt they break. And ſome thinke that they cloſe ỳ world

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in their fiſt, and in their handes to containe all things: and therefore they put not out their hands to take meate: for they dread that if they ſhould put forth their hands, part of the world ſhould fal and be loſt. Alſo ſome imagine, that an Angell holdeth vp the world, and would for wearineſſe let the world fall: and therfore they heaue their hands & ſhoulders to holde vp the world, that ſéemeth to thē is in point to fall, & rore & ſcrike ſtrongly, & ſtriue if Phiſitions make thē holde downe their handes. Alſo ſome thinke that they haue no heads: & ſome wéene that they haue leaden heades, or Aſſe heades, or ſome other euill ſhapen faſhion. And there be other, which if they heare Cockes crowe, they lyfte vp their hands and armes, and ſmite themſelues, and ſinging thinke themſelues to be Cockes: & at the laſt they be hoarce for great crieng, and dumbe alſo. Alſo ſome fall into euill ſuſpitions without recoueris: and therfore they hate, blame, and confound their friends, and ſomtime they ſmite and ſlaye them. Melancholy men fal into all theſe & many other wōderfull paſſions, as Galen, Alexander, & many other Authours ſay, ỳ which paſſions it were too long to recken all.

And this we ſée each day, as it fell late of a Noble man, that fell into ſuch a madneſſe of melancholy, that he in no wiſe could be perſwaded, but ỳ he was a Cat, and therefore he would no where reſt, but vnder beds, where Cats waighted after Mice. Moreouer in puniſhment of ſinne, Nabuchodonoſor was puniſhed with ſuch a payne, as it is written in ſtories, that ſeauen yeares he thought that he was a Beaſt, through diuers ſhapes, lyke a Lyon, an Eagle, an Ore, and other.

Now haue we treated ſufficiently of Melancholy, and of other humors kindly and vnkindlye, as it appertayneth to this worke, at this time.

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¶INCIPIT LIBER QVINTVS.

FOraſmuch as we haue ſpoken of the properties of humours, we ſhall ſpeake now of the diſpoſition of members, that be made of the forſayd humours and firſt of the properties therof in generall, and then of each ſomewhat in ſpeciall.

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

AVicen ſaith, that members are bodyes made of the firſt meddlyng of humours. Either as it is ſayde, Secundum Iohannem, A member is a ſtedfaſt and ſadde parte of a beaſt, compoſed of things that be lyke either vnlyke, and is ordayned to ſome ſpeciall office: and by that it is called a ſtedfaſt parte, it is ſeperated from the part that is not ſtedfaſt, as a ſpirite. In that that it is ſayd to be made of things that be lyke and vnlyke, it is vnderſtode, double diuerſitie of members, ſimple or vnlyke: and compounded, or of office. For the members be called members lyke and ſimple, the whole parts be of the ſame kinde with the whole, as euerye part of bloud is bloud, and ſo of other.

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

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thing that is compoſed. The members and the limbs be compoſed to ſée, to feele, and to mooue, and bée inſtrumments of the ſoule, as hand, foote, and eien, & other ſuch bée nédfull in diuerſe qualities to the working of the ſoule, kinde maketh inſtrumentes of bodye conenable to the vertue of ỳ ſoule. The ſoule hath diuers vertues, & therefore diuerſe members & limmes be nédful, as it fareth in hands, in the which be manye fingers and diuerſe in qualitie and quántie, that they may holde great things as well as ſmal. And for the ſoule hath thrée manner workinges, which be called Animalis, Naturalis, and Spiritualis, Feeling, Kindly, and Spirituall: the members and limmes bée nédfull to theſe workings of the Soule: And ſo the members that followe the vertue Animall, be called Animata, which bée nédful to ſhape féeling and ſpédie mouing in al beaſts, as the braine, the ſinewes, the eyen, and other inſtruments of féeling. The members that be obedient to the vertue of liuing, be called ſpirituallye Vitalia, which bée made to drawe breath and ſpirituall lyfe, to flake heate, and ſaue the lyfe, as the heart, the lungs, and ſuch other. The members ỳ ſerue the vertue of kinde, be called Naturalia, & Nutritiua, of ỳ which ſome bée Nutratiue, the which change ỳ meat into ſubſtance of members. As the ſtomacke, the liuer, and ſuch other: and ſome ſerue to gendering, and to kéepe & ſaue the things of kinde, that generally be diſtinguiſhed by ſpeciall, and ſpeciall, by ſingulars. For when all the ſingulars ſhall be corrupt, it nédeth that it be reſtored by the vertue of the gendering, and ſo ſaued in ſpeciall béeing, that it be not all loſt. Some other members ſerue to theſe members Generatiue, and helpe them, and members helpe eyther other. And of theſe members that ſerue and bée profitable in many manner wiſe, ſome make ready, ſome purge, and cleanſe, and ſome defend, and ſome beare about. So the firſt bée they that make readye, as the limmes of wittes that ſerue the braine, the heart, the lungs, the liuer, the ſtomacke, and the limmes for meate. The ſecond be they that beare, as the ſinewes, the which receiue the ſpirit Animall of the braine, and carrye it to euerye member to make mooning and féeling. Alſo the drgane ſerueth the hart, the vaines, and the liuer, for the woſen taketh the ſpirit of the heart, and beareth it forth to make the pulſe: and the vaines take bloud of the liuer, to nouriſh and to féede the bodie. The third be they that purge and cleanſe, that is to wit, they that put off ſuperfluities and things that grieue. As the holes of the noſe in the head, and the waye by the which the heart ſendeth out ſuperfluitie of ſmoake to the lungs till it bée put all out. Alſo the caſe of the gall, and the ſplene cleanſe and purge the liuer from ſuperfluities of cholar and melancholy, as the reines cleanſe from watry matters. The fourth be they that defend, as the two ſkinnes and the ſkul defend the braine from grieuing and hurting. Phiſitions furthermore call theſe two ſkins the hard Mother & the middle mother. Alſo the bones of the breaſt defend the heart, and the brawnes, and the ſnailes of the ribbes defend the liuer. Among the ſpirituall members, the heart is chiefe: for it is the principall well of all the life and foundation of kindly heate. The lunges, the ſkinne, the brawnes, and woſen, be helpers thereof, by whoſe mouing aire is drawne to cole the hart, and to remoue therefrom fumous ſuperfluous heate. The defence whereof, are the thinne ſkinnes, that be within: of the midriefe and other ſuch members of kinde, and of féeding, the liuer is chiefe, therein is digeſtion made, by the which all the bodye is fedde. To the ſeruice of the liuer, the members that be nigh therto be ordeined. Hereof it followeth that ſome members be principall. For of other members they bée principles, rootes, and originalls: and ſome bée the members of office, that receiue of the forſayde members the influence, and working of vertue: and kéepeth the beſt, and alſo ſerueth euerye other. And ſome bée lyttle, that Conſtantinus calleth Onuomeria, that is ſimple part.

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For they be of one kinde with their parties touching nature: For euery part of visible flesh is flesh, and euery parte of fatnesse is fatnesse, and so of other. Then gather thou of those forsayde things, that the membes of kinde, ordeined by crafte, make the bodye that hath soule perfect, and they take of the soule, the influence of vertue. Also they be ioined together in a wonderfull proportion, that is called Armonica, for ỳ more be coupled to ỳ lesse, & so the lesse to the more, with the sinewes and other bands. Also these members serue each other, & know their workes and vertues. For the ouer giue influence and gouernaunce to the neather: and the neather holde vp the vpper: The middle and the meane couple, and ioyne the ouer and the neather in working For the eye ruleth the neather members: the fete and the thighs holde and beare vp the waight of the other members: and the hands and the armes helpe & defend both the head and the fete, the ouer and the neather. Also as long as the members be ruled by the soule, they be profitable & whole, to perfect working and perfection of the bodie: but if they lose the gouernaunce of the spirits, they be grieuous to the other part of the bodie. Also the members of cleane and pure complection be more able to be obedient to the working of the spirites. Therefore Liber. 18. Aristotle sayth. That the head hath little flesh, and little fatnesse, to haue the better wit and vnderstanding. And that one cause is, because the spirit in the sinews of feling is much let in his passing by hardnesse and greatnesse of flesh. Also the members be so set togethers, that for their binding and knitting togethers, euery hath compassiõ of other. And therfore the member that is lesse grieued, hath compassion of the member that is more grieued. And therfore if one member be hurt, the humour of the other members runne and come to the sore place: as it is sayd in Aphor. The greater sore and ach that chaunceth in one member, swageth the ach of another member, and taketh away most part of the ach thereof, as it fareth in them that haue the phrensie, in ỳ which if ỳ thighs and armes be hard wrong, the ach of the head ceaseth. For ỳ spirites & humours runne and come to the member ỳ is hard wrong, whereby the head is eased. Also the more noble ỳ members be of substaunce, and of making, ỳ more grieuously, and the soner they fele the griefe of any hurt: As it fareth in ỳ eye, ỳ is more grieued with a little dust, then the hand or the fote is with a great wound. And ỳ is for the nobilitie and preciousnesse of the eie. For the spirite of feling hath more masterie in the eie then in other members. And so a very litle hurt in ỳ ioyntes of the members, in the sinewes of feling, is most grieuous. For by letting of such members, the vertue of feling and mouing is principally and most hastely let. And the armonie, accorde, or ioyning of all the bodie is dissolued: Also by errour of kinde ingendering of members, sometime it happeneth, ỳ superfluous and monstrous members are made, as is said. Li. Animal. 17. and that oft time beasts are seene with one body and many heads, nor that is no wonder but because it is seldome seene. Also somtime in the Egge be two yolks, that bee diuided in two, and one webbe and call. And that happeneth through comming togethers of two sedes, that drawe eyther to other in diuerse times not long a sunder. He sayth also that it happeneth oft of such an Egge commeth a member wonderfully shapen, as a chicken wõ one bodie, and one head, and foure fete and foure wings, as Aristotle saith ther. And this wonderfull errour happeneth most in shepe and Goates, and in beastes of many browes. And therfore he saith, that in old time a Goat Buck was seene wõ hornes in the thighs. This wonderfull shape in members superfluous, falleth generally of superfluitie of matter, and default of the vertue informatiue, as hee saith in the same booke. Wherefore wee ought to eschewe, ỳ this wonderful shape in members cõmeth of ỳ matter: when the vertue of working is strong, and the matter is little, and by some occasion diminished, then it happeneth that manye members be seene, and in all his default

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and lacke: for the vertue, through the default of kinde, might not at the full worke, as it intended, as saith the same authour. The vertue operatiue strongly working, worketh nothing perfectly, or at the full. Augustinus, liber. 16. de Ciuitate Dei. chap. 8. speaketh of men, that be called Cenocephalos, and be wonderfully shaped, and haue hounds heads, and barking in stéd of voice: And of other without nowles and neckes, and with eien in the shoulders. Also he sayth that in his time was a childe borne, that was two in the ouer part, and one in the neather parte. For he had two heads, two breasts, and foure hands, and one bellye, and two féete. And manye such things Austen there rehearseth, in all which is alligned errour of kinde. Also among the members is great diuersitye in dignitie and in order. For some giue of themselues, and take not of other, as the heart that taketh not of other, as Aristotle saith. Neuertheless the heart giueth to other liuing and mouing. And some giue and take as the liuer and the braine taketh strength of the heart, and be principles of vertues: For they giue vertues to the other members. And some mẽbers neither giue vertues nor take, but stand in their owne vertue by the skill of Phisitions, as the members of one kinde. And some members take and giue not, as the members that bée instrumentes, the which take of the braine the vertue of féeling or of mouing, and sometime of either. But the vertue that they take, they sendeth not to the other members: For the eye cannot giue the vertue of sight, that it receiueth of the braine, to the féete, or handes, or other member: neyther the eare the hearing. And neuertheless these members bée most néedfull to the bodye. For by their proper office they rule all the other members of the bodye: excepte perchaunce by some mishap they be lette in theyr working, as hurt, or when they bée corrupt. It is proper to all the members of office, to put themselues in perill for the principall members, as sometime the hande putteth it selfe kindlye without all aduisement for the defence of the head or heart. Also a member that is in good health, helpeth the member that is sicke and sore, and drawing the matter of the disease to it selfe, is wont to cleanse and ease the member that is sick, and so oft the whole member is hurt for the sore member. If a member be rotted, either dead, it is grieuous to it selfe and to all the bodie. And therefore is there none other remedie, but cut it off, that it destroye not nor corrupt all the bodie. And this that is spoken of members in generall shall suffice at this time.

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

Cephalis Caput.

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

sayth

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saith Super Tegni Galen. The disposition of all the head is knowne by three things, that is to wit, by the quantitye thereof, and by that that commeth thereof, and by haire that groweth thereon. For the head shuld be meane betweene great and little, and proportionate in quantitie to other members. For if the head be to lyttle, it is not to praise: for it betokeneth default of matter, and feblenesse of the vertue informatiue. And likewise if the head bee to greate, it is not to praise: for that commeth of the default of vertue working, and of superfluitie of matter, as Haly saith. Also the shape of the head is round, and that is to put off grieses and hurts, & for to take and receiue the better of the braine. And neuertheless the head is somwhat euen long, and about the temples some deale plaine. For the perfection of a good head is, when it is disposed in roundnesse to the lykenesse of a ball of ware, thrust together betweene two handes, or betweene two peces of wode, for such a ball is round. And yet neuertheless, in eyther side it is somewhat plaine. In the fore parte the head is some deale comming narrowe, and high, and that is to withholde the bagge of the braine. In the fore parte of the hollownesse of the head, out of the which come the sinewes that make the fiue wits. In likewise it is some deale narrow in the hinder part, for to take and receiue the bagge in the hinder part, out whereof commeth marrow of the ridge bone, and the sinewes that make spedie mouing. Also it is a token of a good head, when the members that come thereof, and be next adioyning thereto, be of good perfect disposition. As and if the necke be strong and meanely great, & all the sinewes strong, and great, and of good mouing. Also the head is knowen by haire that groweth thereon. For the disposition and complection of the head is knowne by the qualitie and quantitie, the swiftnesse or slowenesse of growing of the haire. For much haire and crispe, and some growing, betokeneth the heate and the humor of the head. And againeward, as it shall be said within of the haire. Haire well disposed in growing on the head, as long as they sticke fast to the head, they kep, hyght, and defend the head. And if the haire be away and cleane plucked from the head, the head is foule and vnseemely, as it fareth in balde heads and bare afore, or behinde in the nowle or powle. Also the head is made of many bones, and that is for defence of the braine: for the substaunce of the braine is tender & soft. And therefore it might bee lightlye hurt, were it not that the skull & other bones defended it from vtter hurtes and grieses. Also somewhat it hath of fleshnesse, that is needfull for the temporance of the bones and sinewes, least to great colde of bones should grieue the tendernesse of the braine by some manner occasion. But the head in his owne composition hath little fleshnesse and fatte in comparison to other members. And that is for the sharpnesse of wit and helpe of vnderstanding. Aristotle lib. 12. Also the head though it seme hard in composition of his parts, and namely in ỹ bones: neuertheless within it hath much softnesse and marrowe. For all the shape of the bodie hath moysture of the softenesse of the braine, that is closed within the bones. Also the head hath many sinewes in his first composition: and that was needfull, for the ioyning and knitting of vnlike bones: And also for the working of spedie mouing. For by sinewes the soule worketh mouing and feling in the bodie. And without a sinew comming from the head, is no mẽber coupled to another: But if that vertue be let that commeth by sinews from the head, by vice and corruption of sinewes, the vniting & the ioyning of all the bodie faileth. And the head is the chimney and healing of all the bodie. And therefore it taketh and receiueth in it selfe many fumosities, that come out of all the bodie. Also kinde made all the substaunce of the head, full of holes and powers priuely and openly: priuely, that by the secret powers, the superfluitie of priuie fumosities may be voided and put out. Openly, that the open fumosities and boistous filth may be voyded and cleansed by open and smiting holes. Also

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the head hath some properties, that betokeneth default of kinde, as it appeareth in heads wonderfully shapen. For Aristotle, liber. 12. saith, that sometime it happeneth, that one heart is in a beast, and yet it seemeth to haue two heads, or many members. And contrariwise, sometime there seemeth to be two hearts and other members, and yet there is but one head. But all this is euill shape. And that falleth not but by errour of kinde, eyther superfluitie of matter, either else by failing of vertue, as Aristotle proueth liber. 18. Where he saith, that the cause of such euill shape is not but in the matter. And then it followeth. Such euill shape happeneth in beasts that gender many brods, and happeneth selde in women except it bee in women of Aegypt, ỹ beare many children more then in other Countries, or more then women of other lands, except there, where other women bee like to the women of Aegypt. Also when the head, which is the rote of all the body, and of all the corporall vertues, the first and principall foundation, is well disposed and ordered, all that bee vnder the head, bee in ỹ better disposition and state. And againewarde, if the head bee corrupt and distemporate, with Simthoma, of corruption of head ach: needes must the neather members of the body be diseased. Sometime the head is diseased with an inwarde cause, as by these passions that breede and come of the braine, with such as long thereto, as it fareth in the head ach, phrensie, and Epilencia, the falling Euill, and such other. And sometime he is diseased by an outward cause, as by chaunge of heate, or colde, or otherwise distempered ayre, or anye other reason. And sometime by ioyning and binding of other members. As fareth in the stomake, that is full of corrupt humours, for the fumosities delaide, by reason they be nigh, they couet to come to the braine, and the hollowneſſe, if they finde any voide, to fill: and they thrust and stretch the skinnes of the braine, and so pricking, they breede ach in the same skinnes. Also the same commeth of great fasting and abstinence, as it fareth in them, that fast and wake too much. For as Galen sayth, long watching breedeth head ach. Also the same commeth of great refection, as it happeneth in dronken men: For the superfluitie of fumositie that commeth of winde, commeth vp to the braine, & puncheth and pricketh it, and maketh the head to ake and suffer many euil passions. Also Constantine saith, that all the ach of the head commeth of the stomacke releaued, when the stomacke is voyded, and is augmented, when the stomacke is filled with meate, that tourneth into euill qualyties.

head ache cometh from the stomach

Also as Aristotle sayth, liber. 12. Kinde hath ordeined in the head wittes and instruments of wittes, by the nobylye of them, and as it needeth to the beast. And therefore kinde hath set the eyen in the formost and vpper parte of the head, because the beast shall see what is afore him. For the witte of sight is more subtill and more noble then other wittes. Kinde hath set the instruments of hearing in the middest of the round head: for limmes of hearing, heare not onely forth right, but all about. Kinde hath set the wit of smelling after the eyen, as middle and meane betweene the sight and the taast. For the wit of smelling is more boistous then the sight, and more subtill then the taast. The tongue is sette last, that is the instrument and limme of taast and touch, the working whereof is about great and boistous substaunce. And so if the wits be so ordeined, the head is perfect and perfection and ornament of all the body. And as Aristotle saith, the limmes and wits be not so well set in the heads of foure foted and vnreasonable beastes. For the eares of such beasts bee in the ouer parts of the head: and so appeareth that such a beast is not right, neither vpright of bodie, but loking downward to the earth. Also sometime kinde goeth out of the way and erreth in some men wonderfully shapen, that haue all the body of a man, saue onely the head. For they haue the face lyke a grim beast, or as a hound, as Solinus telleth. Also kind erreth in some beasts strägly shapē, as it

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eares

nose

tongue

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Lamie, a kinde of womē, by vvhose sight infants are frighted, & becōe Elues, they be also those that bee called Ladies of ỹ Fairies, vvhich do allure yōg men to cōpany carnaly with them, & after those men are cōsumed by lechery, they deuour thē.

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

Of the Braine. Chap. 3.

As Constantine sayth in Pantegni. li. secundo. ca. 11. *the braine is a white bodie without bloud, and hath much of spirit and of marrowe, and is distinguished and departed in three cels or dens, and is the beginning and principall of the sinewes of all the bodie. And it is closed and conteined within two thinne skinnes, which be named the milde and harde mother: and is set in the highest place of the head, as in the most excellent place of the bodie. The braine is white by kinde, for to receiue the lykenesse of all coulour, and hath much of the spirit. for to haue much mouing therein: and also hath much marrow, to temper and slake the sharpnesse of heat, that is bread and commeth of mouing. And hath but little of bloud, least it should be infected and smitten with the coulour therof: and so all things that is apprehended should seeme redde. Also it is moist and without bloud, that it may sone be chaunged and likened to the kinde of feeling, as sayth Constantine. And it is diuided in three celles or dens: For the braine hath three hollowe places, which Philitions call Ventriculos, small wombes. In the formost cell and wombe imagination is conformed and made, in the middle, reason: in the hindermost, recordation & minde. The formost is called Prora in Latine, as it were a fore shippe. And the hindermost is called Puppis, as it were the after ship. This Puppis, the hinder part, is the lesse part. For fewe sinewes come thereof. And this Puppis is hard, that the sinewes of mouing may moue the easilier and the soner. And is colde and drie, and hath little of spirit and of marrowe. Colde for it should holde the better and the soner. It hath litle of spirit, to breeding of rest. It hath little of marrowe in comparison to the formost parte, that it be meanely harde, that the printing of shapes and likenesse be therin the longer holden. Prora the formost part, is more soft, and hotter, and more floating. More, that the sinewes of feeling may come thereof. Soft, that the sinewes of feeling may be disposed to receiue the soner the doing of feeling. Hotter, to bee the more able to receiue the shape and forme. More fleeting, & more moyst somewhat, that the sinewe of feeling be the easilyer moued. The cell & the wombe, in the middle betweene Prora and Puppis, is hot and moyst, & hath more of spirit and more of marrow then the other. More of spirit, that more perfect discreation be made therein by reason, as in other members by digestion cleane and pure, is departed from vncleane and vnpure. And hath much of spirit, to haue much mouing and much marrow, to temper the mouing of the soule, that it may the better deeme and know, what it conceiueth. In these three cells and wombes bee three principall worckings. For in the first, shape & likenes of ỹ things be felt, is gendered in the fantasie or in the imagination. Then the shape and lykenesse is sent to the middle cell, and there be *domes made. And at the last after dome of reason, that shape and likenesse is sent into the cell and wombe of Puppis, and betaken to the vertue of minde. The braine is round, to be the more able to receiue spirits, and also that it bee not lightly hurt. To defend the braine two garments bee needfull, which be called the mothers of the braine: the one is great and is called the hard mother, and it is set vnder the skull: But in the middle braine, it wareth greate, and is sadde to haue the more strength: and is not ioyned to the skull, but departed therefrom, and beclippeth the braine about: This harde mother is needfull to defende the milde mother that is more tender, from the hardnesse of the skull, and to binde toge-

*The place of imagination.

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gethers the vaines and the organe or concauite of the braine: And also to fulfill the voide places, if there be any. The second web and skinne is called Pia mater, the mæke mother, that is set vnder the hard mother, and is nesher and softer then the hard mother, & compasseth the substance of the braine, and departeth asunder the foresayd cells. And the milde mother is not superfluous neither to much: for it harboureth & holdeth togethers the veines of the braine within. And kæpeth & knitteth the braine togethers, that it flow not neither faile by ỳ flæting and softnesse thereof. Also this milde mother helpeth and beclippeth the braine, and defendeth it from the harde mother. Also by vaines that it hath, it nourisheth the braine, and by the organe and small vaines that it conteineth, it sendeth spirit thereto. Also the braine is a member mouing and ruling all the lower members of the bodie, and giueth to all these limmes fæling and mouing. If the braine be let, all that is in the body is let: And if the braine be well, all that is in the bodye is the better disposed. Also the braine hath this property, that it fæleth and followeth the mouing of the Mone. For in the waxing of the Mone, the braine waxeth: and waneth in substaunce of vertue in the waning of the Mone. For then the braine gathereth togethers in it selfe, and is not so fully obedient to the spirit of fæling, and that is sæne in Lunatike, and Epalentike men, that bée most grœued, when the Mone is newe, and also when it is olde. And that is it that Aristotle saith liber. 12. of the signes good and bad of the braine. Of the braine he sayth, When it is too drie either too moist, doth not his worke and dœd: but maketh the bodie colde, and melteth the spirite. And therfore falleth sickness of lossing of wit, and of vnderstanding, and dyeth at the last. Also beastes that haue too greate braine bœ full slouthfull, and that happeneth by reason of moisture that is resolued and commeth thereof, & changeth into smoake, & stoppeth the vaines of the braine, and causeth slæpe. Also Aristotle sayth in the same place, that the braine hath in it selfe no fæling of touching, as the bloud nor other superfluities animal, hath no fæling of touch, and is not in the bodies of al beasts, but to ỳ preseruation of kinde. And, which is wonder, ỳ braine giueth fæling to all the parts of the body: and notwithstanding of it selfe, and in it selfe it fæleth nothing Also he saith in the same place. Euery beast that hath bloud, hath braine, or some other member in stæd of braun, as a beast with many fæte, and other that be lyke thereto. And though euery beast that hath bloud hath braine, yet the braine conteineth no bloud in the substaunce of his marrow, as Aristotle sayth liber. 3. Also liber. 16. Aristotle saith, that the substance of the braine is colde and moyst, and therefore it is set afore the well of heate of the beast, that is to wit, the heart: to moysture & to temper the superfluitie of heat and drinesse of the arteryes or small vaines, of the which the caul of ỳ braine is woue. For Haly sayth, that artery, the small vaines come out of the heart: of ỳ which is made a meruailous caule, in which the braine is wound & wrapped, and in that caule the spirit of fæling is laied and ruled: and by that spirit the vertues of the braine passe to other mẽbers. And therefore as Aristotle sayth there, the braine is the first member in the making of a beast, and after the making of the heart. But Galen saith, that the braine, that is well complectioned ought to be tẽperate in foure qualities, But as Haly sayth there, the kindlye complection of the braine ought to bée more colde and moyst, then hot and dry. And that is nædfull to cole the foresaid caule, and to slake the accidentall heate of the braine that commeth of the continuall mouing thereof: also liber. 15. Aristotle saith, that among all beastes, to his quantitie, onely man hath most braine, for the heart is most hotte, and therefore by masterye of heate and of good complection man is of good wit, and of more vnderstanding then all other beasts. And children may not long hold vp their heads, for greatnesse and heauinesse of the braine: till it be made lighter by heate of the heart, and of the

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arteryes and organe. Good disposition of the braine and euill is knowne by his dædes, for if the substaunce of the braine be soft, thinne, and clére: it receiueth lightly the fæling & printing of shapes, and lykenesses of thinges. He that hath such a braine is swift, and good of perseueraunce and teaching. When it is contrarye, the braine is not softe: eyther if he be troubled, he that hath such a braine receiueth slowly the fæling and printing of thinges: But neuertheleſſe when hée hath taken and receiued them, he kéepeth them long in minde. And that is signe and token of drinesse, as fluxibility & forgetting is token of moisture, as Haly sayth. And so it is to vnderstand of other qualities. Ensample. If a man bée busie and moueable, by blage vnstable and variable, hardy, and wrathfull, it séemeth that such one hath a hot braine. And the contrarye betokeneth the coldnesse of the braine. And if he be a sluggard and slowe and sorowfull and slæpie, it is a token of a moyst braine. And in likewise if he be a great waker, and strong of minde, it signifieth drinesse of braine. If there be passing great moysture with heate, then ther is much superfluitie, and many diseases chaunce to ỳ head. Hot and moist, grieue such a one, and namely the Southerne ayre, and the Northerne winde helpeth: such a one is very slæpie, nor he maye not wake long time. And when he slæpeth, it happeneth him to haue Subeth, that is, false rest: and hath troubled sight, and vncléere wits. If drinesse increaseth with heat, ther falleth and commeth worse Synthomata, euills & sicknesses, sauing there bée not so many superfluities. Such haue their wittes sufficiently cléere and cleane from superfluities. But they wake more then other men, and they be hardie, great boasters, or vaine speakers, and vnstable, and such ware bald after youth, though they haue much hayre afore. Also if cold passeth with drinesse, such bée wont to haue clére wits, and cleane wayes from superfluities in youth, & vtterlye without sickness, but when age cómeth they ware fæble for a light cause, & olde age commeth swiftly. And it appeareth sone in ỳ head, for they haue sons hoare haires. And if the drinesse be stronger then the colde with hoarinesse, they ware balde. And if the cold be stronger then ỳ drines then they ware not bald: but when ỳ cold passeth with moisture, then cómeth dæpe slæpe. And the wits of such men be euil, and ther is much superfluitie. And if the colde either the moysture wareth strong, such a man falleth into Apoplexiam, that is an euill, that withdraweth a mans minde and mouing, and fæling: or else hée falleth into a palsie, eyther dieth. And he that is so disposed shall not be bald, as Galen saith in Tegni. and in the Comment. Halye sayth the same. But this sufficeth that is spoken of the properties of the head and of the braine.

Token of a hotte braine and dry.

Of a cold braine, moyst.

Dry brain

Moist braine by heat distempered

Vnkindly rest.

¶Of Caluaria. Chap. 4.

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

Calua the skinne.

*Vertex, the toppe or crown of ỳ head

Of the eyen. Chap. 5.

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

Oculi.

They

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They bée called lyghts,for they receiue light without,and conuey it and send it forth. The eyes bée the instrumentes of sight, as Constantine saith. And they bée two, least if by happe the one were diseased,that other might supplye the lacke thereof. And for the eie is in stede of a waite,or a spie, kinde setteth them in the highest place of the bodye. The eye is made of tenne things: Of seauen smal curtils,and three humours. Among the humours, the first is Whitish, the second Cristaline, the thirde Glassie. The seauen curtills bée seauen skinnes,either webbes,that beclippe the foresayde humours, and diuideth them a sunder. And in the middle of these humours the sight is formed. And they be of kinde so ordinate togethers, that foure bee in the formost parte. Of the which the first is called Tela Aranea,as it were the webbe of a Spider. The second Vuea, Grapie: The third Cornea,Hornie: The fourth Coniunctiua, able to ioyne. And three bée in the inner part,the which three bée called Rethina, Sederina,and Sclirotica, that is, hard,as it shall bée shewed hereafter. But among all these, one alone is the instrument of sight, that is the humour Cristalline.And hath that name of Cristall: for it is lyke Christall in coulour. This humour Christallinus, as Constantine sayth, is white, bright, cléere and plaine without: and is set in the middle of all the other, that all the other shoulde serue it euenly. It is passable,cléere,and bright, that it may the soner bée chaunged into coulours opposite, and haue & take the lykenesse of all coulours indifferently. Also it is round in shape and substaunce, that it bée not lightly hurt and grieued. And also that no superfluitie be gathered in ỳ corners thereof: by the which superfluitie, it might happely bée grieued. And because it shoulde not be too much moueable by too much roundnesse, it is somewhat plaine, to be of measurable swiftnesse. For euery thing that is all round(hurt) in the sides is vnstable, and vnsteadfast, as Constantine saith. And that by this humour the sight is made,it is thus proued. For it ought to bée closed betwéene this humour and the spirite of sight,as some humour or other thing:the working and the doing of sight is away and faileth. For the spirite of sight may not pearce, and come therto for the let that is betwéene. This humour springeth of the ouermost parts of the braine, that be pure, thinne, and bright, that letteth not passing of light. And properly to speake, this is the blacke of the eie:and is called the middle of the eye, or the point of the eie,& therin is properly the vertue of sight,& of séeing. Wherin vnto vs beholding nére,appeare certeine Images,as it were in a mirrour: but thereof we shall speake hereafter. This humour is set in the middle of the other two, betwéene the glassie and the white. The glassie humor is cleane,pure,& bright as glasse,so ỳ we may sée there through,and is called Gelados in ỳ language of Arabia,& helpeth in two manners. First & principally it taketh blond to nourish the humour Cristalline,& maketh it white and able to turne sone into the substance of the humour Cristalline. It is not conuenient,that so cleane & pure a humour should receiue vnpure féeding: the which it should doe,if ỳ red bloud not defied, not whited,not made subtill,were by any occasion medled wt the humor Cristalline. The second wise it helpeth & defendeth & kéepeth the humour christalline frō touching & sharpnesse of tunicles: the which in respect thereof be hard & more boistous. Likewise the humour that is called Albugineus,the which by another name is called Euagaidos,is in ỳ further part:& helpeth the Cristalline in two manners:for it saueth him from hurting & grieuing,& by his moisture tempereth the Christalline,for the humour Albugineos in the eyen is more moist,& the Christalline ỳ is called also Christallidos is more drie. Also this humour Albugineus by his thicknesse gathereth togethers & comforteth the spirit of sight. These three parts of ỳ eie,though they be called humours, yet they be not properly humors:for they be not soft & fléeting as humours be, but they haue much more thicknes in themselues

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selues then humeurs haue. They be also liuing bodies, and haue kindly vertues, the which long to no humour: yet they be called humeurs: for they haue more softnes & more clærenesse then other mẽbers of ỹ body. And they be more obedient to the working of ỹ spirit & vertue of fæling thẽ other iums of fæling. These thræ humors be departed a sunder with ỹ rumes inner & vtter, for they shuld not be medled togethers. These seuen curtils be ordeined in this manner. Fast by ỹ humor Christalline in the neather side is ỹ curtel that is called Rethina, and springeth and commeth of the vaines and hollowenesse of the skinne that is called ỹ middle mother, in manner of a web or caul, & beareth fæding with her to the humor Vitreus: & sendeth fæling by ỹ sinewes thereof to the Christalline. Next to this Rethina, immediatly followeth ỹ second curtel, that is bread and commeth of the middle mother: & fædeth & defendeth ỹ curtel Rethina, that it be not by any hap broke or hurt. The third curtel followeth, that is called Schirotica, ỹ is ful hard & commeth of the hard mother of the braine, and defendeth all the other from the hardnesse of the bone, & is as it were the bond of the eie. In the formost part next to the Christalline humor, is immediatly the curtel that is called Tela aranea, & is called so for the subtilnesse therof, that it may be passable to the spirit, & is bread & commeth of that most subtill parts of the curtill that is called Rethina. This curtil is set betwæne the Christalline humour, & Albugineus: and kæpeth that they fret not togethers. This curtil Tela aranea ioyned with the inner part Rethina, maketh ỹ first roundnes. For these two curtills close the humor Christalline within them. After this followeth the curtill that is called Vuea, Grapie, & hath that name, for it is like in coulour to a blacke grape, & that by wise counsaile of kinde. For all the other, that we haue spoke of in the composition of the eie be white & cleere, and shedeth the spirit of sight. And therefore it nædeth to haue therwith the curtill Vuea, grapy, to gather light in ỹ eie by the blacknesse thereof. For blacknesse is a coulour that gathereth sight. And also this rume is full of holes, as a Spunge, and containeth thrids of sinewes, as Constatine saith, to cleanse & to purge the humour Christalline, fro superfluous moisture. This curtell Vuea, Grapie, is ioyned in the farther part of the head, with ỹ curtel Secundina, in the inner part: the which so ioyned, maketh ỹ second roundnesse, and closeth the humor Albugineus, that kinde setteth there to make the spirit clære, and to giue kind of moisture to ỹ humor Christalline. After this curtell followeth the curtell that is called Cornea, Hornie, and hath that name of the doing therof. For it is ful like to a bright horne, and is bright and clare for ỹ spirit of sight. And by the brightnes & clærnesse therof: and by the reason of somewhat of thicknesse therof it helpeth somwhat the spirit of sight, to gather ỹ sight. Also because of strength therof and sadnes, it defendeth the inner curtells, that be lesse strong from vtter griefes. And this curtell Cornea, hornie, is ioyned to ỹ inner curtell, that is called Schirotica, hard, and maketh another roundnesse. For these two curtells, Cornea, the vtter, and Schirotica, the inner contcine and close within themselues all rounde, the humour Vitreus, Glassie. At the last in the vtter part of the eye without is set the curtell Coniunctiua, that commeth downe from the braine panne, and coureth not all the eie, but remaineth in the corners of the eien, and bindeth and holdeth them, that they abide in a due stedfastnesse.

A rume.

The disposition of the eies. cha. 6.

TO the eie so disposed & perfectly mẽbred, the spirit of sight is brought in this manner. From the formost part of ỹ braine come out two hollowe sinewes, which be called Optici, which fire themselues in ỹ substance of the humor Christalline. These two hollow sinewes bæ pight in ỹ eien, & come either ouerthwart either crosse wise, & be ioined in a point: & that maketh kind wisely, ỹ if that one eie be closed or let, the spirit of sight may come to that other, & to ther perfectly his

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dēde, and so the blacke of the eye in the art of sæing is comforted by the ioyning of the vertue of sight, as it fareth in shooters, that close that one eie for to shote the more euen. Also the spirits Vitalis be therefore ioyned together, that by susteining of each other, they may bē the more strong. And therefore also they come and mēte together in the bounde of touch, that one thing sēme not twaine, the which should fall, if eyther eye a sunder sawe his owne Image.

Therefore it nēdeth, that the vertue of sight be conteined in one limme, in the which is one well of vertue, that springeth into ỹ black of the eie, as saith the Authour of Perspectiue, as it fareth in them that set theyr fingers vnder the eyen, in which the blacke of one eye is borne downewarde, and the blacke of the other eie vpwarde. And so the spirite of sight is departed and dealed, and one thing sēmeth twaine. And the cause is, for the light commeth from the one eie vpward, and from that other downwarde. And so the beame of light ỹ commeth from either eie, touching the vttermost part of the thing that is sēne, setteth not the space, for the aire is betwēne, and so he sēth as it were two bodies, and yet there is but one. Neuertheless euery squint loker sēth not so, though his eies be vneuen. For stēpely the beame passeth by a right line to the vttermoste partes of the thing that is sēne, as it is said afore in ỹ third booke, in the Chapter of the sight. A well disposed eye is considered touching the perperfect composition of his parts, as it is said afore. Also touching the scituation: for it chalengeth the highest place, for the dignitie of his subtiltie, & namely for the nērenes it hath with the soule, as sayth Isidore and Aristotle also. And touching due proportion of quantitie. For the eie ought not be strained to far out, neither lifted vp to high. For that betokneth disturbāce of discretiō: neither to dēp in. For ỹ betokeneth default of matter & of vertue. Then ỹ mene is worthy to be praised: but li. 19 Aristotle saith that a dēp sight sēth a far. For it is moued & lightned ere it come out of ỹ lim, and the light is not departed neither deled: but the beame of ỹ sight passeth forth right to the things that are sēne, as it is shewed before of the sight. Also it is considered by diuers mouings: for it ought to moue meanly: For if ỹ eie be to much mouing, it betokeneth excesse of heate, & betokeneth also vnstedfastnes of thought and mutableneſſe of affection. If it moue to slowly, it betokeneth the contrary disposition, that is excesse of colde and obstinatneſſe of thought and of will. Then meane mouing is to be praised: for it signifieth easie perceiuing of the minde, and in things perceiued, due fastning. Therfore Aristotle saith, li. 12. that the closing of the eye must be meanely swifte, for if it be of great opening and of little closing, it betokeneth shamefastneſſe and folly, as he saith. li. 1. But if the opening be to slowly, it betokeneth default of vertue & compaction of matter in the sinewes: For it is not obedient to ỹ working of the spirit, as it fareth in them ỹ haue Lethargia, Forgetfulneſſe, this impediment cōmeth through colde rume, if not of some ouer moistered impatience, & doth lie in the hinder part of the head or braine pan. Also the eies be considered properly touching the perfection of their working: For if the eie apprehendeth well and lightly, without againe smiting, & dēmeth of that he sēth, it betokeneth good disposition, as it fareth in the eien of Egles, that spēdely behold and sē the Sun in roundnes. The working of the eie is dēmed & considered by sharp & dim. For he that hath a subtile sight, sēth well a far off & nēre, because the sight is much, it sēth a farre: for it is subtill, it hath a full discerning of things that be sēne For an eie of litle sight, as Aristotle saith. li. 19. shall not sē well a farre, for the thicke spirit sēth much a farre, because of his bigneſſe: but not perfectly because it is thicke. A little spirit & subtil, sēth nigh & perfectly, & not a far, for the scarcitie of ỹ spirit of sight. For when he sēth perfectly, ỹ is by reason of the subtilty therof. Little sight & thicke sēth not a far, & that is for scarcitie therof, nor sēth not perfectly, for ỹ thicknes therof. For the thicker & the more trou-

Addition

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bled ſpirit ý a man hath, the ſæbler and the vneaſier of ſight he is. Alſo the eye is dæmed by chaunging of colour: for. li. 19. Ariſtotle ſaith, the eien in the beginning of bræding, be of græne coulour: and then they chaunge into black, either into yeolow, either into anye meane coulour ſæmely thereto. For if ther be much humour ¶ little ſpirit of ſight, diſturbed by any happe, the blacke coulour therein is ſtrengthened. If there be little humour ¶ fæble ſpirit of ſight: the coulour ſhalbe yeolow. For as Ariſtotle ſaith, yeolownes of eien is mouing of fæblenelle. And if the humour be meane, ¶ the ſpirit tẽporate of cauſe according to whitenelle ¶ blacknes, the coulour is diuerſe. If ý eien be black, they be of ſharpe ſight by day, by reſon of gathering togethers of light, ¶ of humours in the ſame lim of ý ſight: and by night they be dim of ſight. For the light of the night is fæble, ¶ the humour of the night is kindly of more heany mouing, as Ariſtotle ſaith. A yeolow eie contrariwiſe is fæble of ſight by day ¶ ſtrong by night. For the matter of yeolowneſſe that is brighter of it ſelfe when it is ioyned to the daye light, is more darke, ¶ therefore ý ſpirit of ſight, the light remaining, is fæbled in ý dæde of ſight. By night the ſpirit of ſight in the eie is holpe by clærenes, that is conteined within a little humour, ¶ the day light paſſeth, and there abideth in the eie the vertue of ſæing and of dæming ſome deale in darkneſſe, as it fareth in Cats. Alſo the eie is knowen by diſpoſition of the parts that be about it. As of the eye lids and browes. For if the eye lids ý be the helers ¶ couerers of the eyen, be full of fleſh within, and of ſuperfluitie of humours, they hinder ſight. For ſuch eye lids by cauſe of their little mouing, put not of thick aire. Liber primo Ariſtotle ſayth, If the place of teares that followeth to the corner of the eie, be much fleſhie, as it fareth in the eie of Kites: it ſignifieth wilyneſſe and euill fortune. Sæke for other properties of the eie before in the treatiſe of ſight. And this that is ſayd of the compoſition, ſtedeſe, and dwings of the eyen, is ſufficient at this time.

Of fleſhie eyes,

¶The blacke of the Eie. Chap. 7.

Liber. 12. chap. 2. Iſidore ſayth, that the blacke of the eye, wherein is the vertue of ſight, and is called Pupilla in latine, for the ſmal images that be ſæne therein. And ſmall children bæ called Pupilli. And the blacke of the eye, is ſo called, becauſe it is cleane and pure as Puella, a little maid childe. Phiſitions ſay, that the Images that we ſæ in eyen, bæ not ſæne in eyen of ý them, that ſhal die, thræ dayes afore. And if the ſayd Images bæ not ſæne, it is a certeine token of death. The blacke hath about it a circle ý is called Corona. By ý Corona the blacke of the eye is marked and bounded. And the white parts of the eye departed therefrom. This Corona by the roundneſſe thereof highteth the blacke of the eie all about. And in this Corona is ý moſt fayreneſſe of the eye. Hetherto ſpeaketh Iſidore. Halye ſaith, that in the blacke of the eye as in glaſſe appeareth Images of thoſe things, that be ſæne in the eye. And all that is in the eye, of reumes and humoures, eyther they helpe or ſerue the blacke of the eye: And therefore it ſitteth in the middle, as a Quæne. The blacke of the eye is little in quantity ¶ moſt in vertue among all the members. And therfore as it is leaſt, it taketh and compreheudeth things that be moſt of ſpirit, that commeth of the braine within, and taketh lykeneſſe and receyueth without by lyght. And ſo by light it taketh in it ſelfe the lykeneſſe of the thing that is ſæne, and ſendeth it to the perſeueraunce of the Soule. For from all partes of the thing that is ſeene, lines come togethers and make a Pirami in a toppewiſe, either in a ſhield wiſe, of the which ſteeple the ſharpe ende is in the blacke of the eye, and the broade ende in the thing that is ſeene, as it is ſhewed afore of the ſight, loke there: this blacke of the eye perceiueth ¶ hath diſcouering of the coulours and ſhape of all thinges by the vtter parts. And hath lyking in the middle coulours

A ſecret to knowe if the ſick ſhall die

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and figures of shapes, as by the lynes perspectiue are expressed, and is corrupt in the vttermost partes, eyther at least is heauie and faint by contrariousnesse, as saith the Philosopher. Also it seeth & deemeth all things, that is without it, & set afore it: but it neuer seeth it selfe by lynes, vpon the which the lykenesse of the thing that is seene commeth to the sight. But when it seeth it selfe, that happeneth by reflection and rebounding of beames, that is, when the likenesse of the thing that is seene, is first multiplyed, & reboundeth to the myrrour, and from the myrrour againe to the sight, as sayth the Authour of Perspectiue. And therefore peraduenture the spirite of sight, hath lyking in the sight of a myrrour. For it is somwhat fortified and strengthened: as it were tourned agayne to it selfe, by reflection or rebounding of the beames.

Also the blacke of the eye comprehendeth all things by a corner: For whether the lymmes passe out of the blacke of the eye to things that be seene, eyther come to the blacke of the eye from the thing seene: alway they be ioyned in the middle or center of the black of ỹ eie, as it wer in a corner, corner wise, for ỹ corner is the touch, & meeting of two lines. And forsomuch as the lynes, by ỹ which the sight is shapen, are ioyned, and as it were cornered in the middle of ỹ blacke of the eye: Therefore the Philosopher saith well & properly, that the eye seeth all things by a corner. Also among all the parts of the bodye, the blacke of the eye most soneste feeleth: and for the nobilytie and preciousnesse of the complection thereof, it is most passible: And therefore it is soneste grieued and hurte, and worste and hardest and most daungerous to be healed. And therefore kinde hath giuen thereto curtills or rimmes, and couerings of defence, that it may so the better put off wiñ & without things that grieue. Of these properties and passions of the eyen, and of the blacke thereof, serch within, in a special treatise. li. 6

¶Of the Eye lyddes. Cap. 8.

The Eye lyddes be couerings of the eyen, and are called in Latine Cilia, and hath that name of Celare to couer: For they hele & couer the eyen in sauegard, as saith Isidore lib. 11. cap. 2. The eye lyddes be in substaunce sinowie and thinne, for easie mouing. For by theyr continuall mouing they put awaye the aire: and so they kéepe and defende the eyen without from grieuing and hurting of the aire. These eye lyddes are called Cilia in Latine, and Palpebre also: for Palpitando, as it were ofte fælyng: they moue alway: for they close buselye togethers, to fede the busie mouing, as saith Constantine and Isidore also. The eye lyddes be warded and kepte with rowes of hayre, to put off if anye thing fall or chaunce to come nere the eyen, when the eyen be open: and to sleepe the more quietly and surelye, while the eyen be closed therein. Also that they meanly may, cutting the ayre, quicken, kéepe, and saue the sight clére & bright. Hetherto speake Isidore, cap. sup. Constantine saith that the eye lyddes haue haire, not all straight, but somewhat bent and crooked. And that kinde hath wisely ordayned, to make them more able & stronger to close themselues, and to put off more mightely griefe & hurt if any fall. Also in growing, these eye lyds haue of kinde a certaine quantitie: and thereof the haire of them spreadeth not, neither wareth not, as the heate of the head, but they haue a certaine poynted proportion. And therefore Constantine sayth, that the eye lyds be not soft, neyther full of pores, but rather harde, that the hayre that groweth thereon: may be hard and somewhat crooked and bend. And that they shoulde not growe too sone in length, as an hearbe ỹ groweth in harde lande, is lyttle and vpright, and not as that hearbe ỹ groweth within softe lande. Kinde giueth these eye liddes the beautye of the bodye, and to helpe the eyen. And therefore Libe. 12. Aristotle sayth, That euerye beast that gendereth onelye, hath haire on the eye liddes, and euerye foure foted beast, closeth the eye with the ouer lidde.

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A bird in stede of an eye lydde, hath a heler to couer and kepe the sight: and closeth ỳ eye with a web, ordained therfore in the vttermost parts of the eye: & for that the kinde of the eye is watrie & moyst, therefore it nedeth such a képing. Also euery bird closeth the eye with the nether lydde. Also euery foure foted beast that wanteth eye lydes, is feble of sight, as it fareth in Fish, Hares, and such other, as Aristotle saith li. 4. &c.

A cõtrary closing of the eye.

¶Of the browes. Chap. 9.

The browes be called Supercilia, because they be set aboue the eye lids, and they be furnished with much haire to the intent to helpe the eyen, to put off the humour and sweate that commeth downe from the head. The middle space betwéene ỳ browes, bare without haire, is named Intercilium, as Isidore saith lib. 11. The browes helpe the eye lyds, as saith Constantine, to kepe that no griefe nor hurt come to ỳ eyen from without. Also they adorne and make the person to seme honest and faire. For no man is semely without browes.

Browes haue a vertue hid, that sheweth outward the passions of the soule, as saith Aristotle. For when the browes be straight as lynes, they signifie womanly softnesse, either lightnesse of head. Also hanging browes ouer measure, betokeneth an enuious man, as Aristotle saith lib. pri. Also high browes & thicke of haire, signifie hardinesse. And euen long browes with little haire, signifie cowardnesse. Also if they be thick with long haire, somewhat shaddowing the sight, they betoken passing excesse of heat. Also if they be much fleshie, and lyttle haire, they signifie harde and blunt wit, for the colde that hath mastrie in the principall members. Also, if they bée without haire they signifie corruption of ỳ bloud within: as it fareth in leprous men: either wasting of kindly humors, as in Ethykes and such other: eyther stopping of the veynes of the humours, as it fareth in them that are gelded. And we se that they ware and grow against age, insomuch that they let the sight, except they be cut or shorne, as saith Aristotle. lib. 3. Also he saith there, that in them that vse much the seruice of Venus, haire of their browes fayleth, or turneth white. That is for wasting of moysture, and for default of vertue, and for increasing of colde of the brayne: for to much drinesse bréedeth baldnesse, and passing colde hoarenesse, as it is sayde afore.

Febris hectica, or Hectica passio, the feauer Etick a kind of consuptiõ by cõsuming of bloud.

Of the Forehead. Cap. 10.

The Forehead is called Frons, & hath that name of the holes of the eyen, as Isidore saith. And the forehead sheweth outward the imagination and disposition of the thought by gladnesse or heuinesse. Constantine saith, that of verye truth and sothnesse, the forehead is aboue halfe rounde, and not full hard neither full softe. And that is nédefull that it be temperate ỳ it hurt not, neither griue the place that is nigh to the eyen. It is safely warded and couered with the skinne to defend it selfe, and to continue the other lymmes of fèelyng, and to hight or adorne all the head. The vertue and worthinesse of all the beast shineth namely in the head.

The Philosopher saith, that the forehead of a man and woman, is the seate of shame and of worship. And that is for the nighnesse of the vertue imaginatiue. By the vertue imaginatiue, things that be sorrowfull either gladde, semely either vnséemelye, are sodaynly brought to the perseueraunce of reason, and there they be démed. Also the forehead is the tower of defence of all the sinnewes that come downe from the brayne, to make the fèelyng somewhat perfect. Within the hollownesse of the Forehead commeth downe sinewes to all the lymmes and instruments of the nether powers. By the seruice of which sinewes in the house of reason, is iudgement made of all things that is felt and knowen.

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

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and token of the Crosse, that was somtime token of payne and of torment, and now hath place in the forehead of Emperours. Then a forhead well disposed sheweth all things that be sayd afore: but and it be passing out of kinde & out of meane, it signifieth and figureth other things as the Philosopher saith. Aristotle saith. liber. 1. If the forhead bee to much, it betokeneth slowneſſe, or selfe-will, that draweth to follye: and when it is meanely lyttle, it betokeneth goodneſſe of vertue. But when it is to high, and as it were round without, it signifieth exceſſe of cholar and of feruour, & sharpneſſe: and ofte such be disposed to the passions of Cholera, as to frenſie & madneſſe. In comparison to other members of the face, the forehead hath lyttle of flesh and of fatneſſe. And Haly and Aristotle saith, that the cause thereof is: for that much flesh and superfluitie of fatneſſe letteth wit and vnderstanding. And therefore to much flesh in the forehead with a manner shining and stretching of the skinne, is a token of corruption, as it fareth in leprous men. Also to much leanneſſe of the forehead, & riuelyng of the skinne, is a token of default of the braine within, and finall wasting of the subtill humour, as it fareth in olde men, that be beyond helpe consumed, spent, or walked by age, either sickneſſe, and euill of long time.

¶Of the Temples. Cap. 11.

The Temples are called the members of the head, that lye in the left and in the right side of the head, & haue that name, because of continual mouing. For they be changed as it were sundry times, as Isidore saith lib. 11. cap. 2. And Constantine saith, that they be bones set on either side of the eyen, the which bee somewhat soft and sinowy, and that is needfull to make perfect the mouing of the eyen. For the spirite of feelyng is brought to the lymmes of the senses, by the temples and by sinews. And also, as the science & craft of Anathomia meaneth, the spirite Vitalis is sent from the heart to the brayne by the temples, and by some organes of veynes. And so for gendryng of sinewes of feeling, and for the organe and veynes of pulse, in the place of the temples, the temples be passible, and easier to be hurt and grieued: and therfore a beast striken in the place of the temples, dyeth lyghtly forthwith. For as Aristotle saith lib. 19. the smiting that falleth vpon the boanes of the temples is deadly. For if they be wounded, the beast is in perill And that chanceth by reason that the humour that is in the Temples passeth hastely out for thinneſſe of the bones. And the temples ware gray some, for scarcitie of humour, and for drincſſe that hath maistrie therin, and because they be able to be tourned to the kinde of colde. Also the temples haue dennes and holes within, therfore they receiue the humour that commeth from ỹ braine, & bringeth the eyen a slæpe. And if the said dennes and holes be pressed and wrong, then by trapping of the humour that is contained within the Temples, the teares fall out of the eyen.

¶Of the Eares. Chap. 12.

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

The ouer-most part of the Eare, is called Pinnula in Latine. Old men call it Pinnum, sharpe. Hæc Isidorus. The substaunce of the very eare is grisly for two causes that are needfull to defende the same, that nothing hurtfull fall into the hearing, as the eye lydes defende them: and also to helpe the hearing. For when the voyce of the ayer smiting, commeth to the grisle bone, there it is greatly holpe: and then it entreth into the holes that be the proper instruments of hearing.

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These holes be set in a stonie bone, in ẏ which sinewes be fastened that come frō the braine, and bringeth to the eares fēlyng and mouing, and bringeth lykenes of the voyce that is receiued in the holes to the iudgement of the soule. And these holes be wreathed and wound as a spindle of a presse or vice: and that is, that colde aire should not enter too swiftlye, to grieue the inward celles or ẏ sinews, and to kēp that nothing hurtful fall in, to let the instrument or lymme of hearing, as it is sayd in Pantegni. lib. 4. ca. 16. The eare is grieued in many manners. For sometime by a postume, that is therein, and so commeth Quitter out of the eare. Also by wormes that crēpe into the holes of the eares, & by wormes bred therein of corrupt humours and rotted: the token whereof, is itching within the eares and tickelyng, and the mouing of such wormes is felte. Also, the eare is grieued by a Wormes, lyke Mallshaue, and by superfluitie of flesh, when euill humours be gathered therin. Also it is grieued by euill disposition of the sinewe that commeth and entereth into the eares, as it fareth of sounding, ringing, and such things that fall and come of wind in the skins of the brain, and be closed in part of the sinew Auricularis. Also it is grieued by thicke humours that moue therein, and then the head is grieued with sound and noyse in the eares. Also the hering faileth, for default of vertue of hering, or by riueling & shrinking of ẏ sinew of fēlyng, as it fareth in old men. Also somtime happeth deafenesse, when the childe is bred in the mothers wombe, when kinde is wanting and not sufficient to pearce an hoale in the lymme of hearing: and that is for default of it selfe, or els for that the matter is not aunswerable to kinde. Also it is grieued by sharpe sickenesse, when cholaricke humours going vp to the braine, letteth the hearing. It helpeth such, if Cholera be purged by digestion. Wherefore it is sayd in Aphorism. If Cholera be walked in deafe men, deafenesse is taken away. Huc vsq; Constātinus. Also lib. 11. Aristotle sayeth, The lymme of hearing is full of the kindly spirite. For lyke as the kindlye spirite maketh the mouing of the pulse in the veynes, so it maketh in the eare the vertue of hearing. And for that all thinges bee learned by the power of hearing. And it is sayd there, that the making of the eares is an open knowen web and containeth things, and is slender, and that for the subtiltie of the selfe hearing. Also the hearing is feebled in time of moyst complection: & namely in them, that ofte serue Venus. And that through the disturbaunce of the spirites, ẏ maketh the hearing perfect. For as Aristotle sayth, to oft seruice of Venus grieueth the body and the hart: Haly saith the same. Aristotle saith lib. 12. in a man the eares be kindlye set in the middle of the round head: for the eare heareth not onely straight one wayes, but rather all about on euery side. In foure foted beasts that haue ẏ head hanging downward to the earth, and body not reared vpright: the eares be in the ouer part of the head, as it fareth in Oxen, Asses, and Horses: and the eares of such beasts moue greatly, & that for the high place. And for ẏ they moue much toward diuers places, they take sownd & noise by much reboūding. Also Ari. saith there, that no beast that layeth egs, hath eares growing vpright without: But yet such beasts haue some priuy wayes. And also birds & fowles, which fly, haue none eares outward: neuertheless they haue a meane hole, and an open way, by the which they heare perfectly. Also among all these beastes a mans eares moue least, and also be shortest in dimention of situation and place: but to heare they be most able and liuely: as it is sayd lib. pri. and that is through goodnesse of complection. Wherefore if there be great excesse in the greatnesse of the eares of a man, with other signes and tokens agreeing thereto: it is a token of dulnesse, and of slow wit and vnderstanding, as Aristotle saith.

A materie substance of the color of the braine.

*Concerning nature.

¶Of the Nose. cap. 13.

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

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name of the nosethrills. And the nosethrills be so called, for that by them wée smell, sauouring and vitall things, and discerne betwœne swœte and stinking. And so because smellyng remaine to vs by them: they be called nosethrilles, as by the contrary, men blockish, carelesse, vnskilfull, and ignoraunt, be called, as it were without nosethrills. Constantine saith, that the nose hath two holes, that is diuided a sunder by a manner grisslle bone: and one of these two holes commeth to the hollownesse of ẏ roofe of the mouth: and that other passeth to the skinnes of the brayne, to drawe the ayre to the brayne, and to bring the spirite of féelyng to the nosethrils to make the sense of smellyng perfect. The first hole is néedfull to put off superfluities, that come from the brayne: & the other to draw spirite and breath, and to make perfect the smellyng. But properlye to speake, the instruments of smellyng, be two holow fleshy péeces, that hang from the nosethrills as it were teates that receiue first in themselues the aire that is drawen, and then sendeth it into the inner part of the brayne. To these teates the vtter nosethrilles serue drawing in aire, and closing it within themselues, & making it subtil, that it be lightlyer and the more perfectlye changed and likened in the lymmes of smellyng. A sinewe commeth from the brayne, and entereth into the sayd teates of the nose, and giueth to them the spirite of féelyng, as saith Constantine. Then by meane of the ayre, the nose draweth in a fumositie that ioyneth it selfe to the spirite of féelyng, the which spirite taketh lykenesse of that smoake, and presenteth it in the brayne to the gouernment of the soule. Therefore Constantine sayeth, that the nose is néedfull to drawe in ayre temperately, to cleanse and pourge ẏ braine by sniting places, and to temper ẏ kinde heate in the dennes and chambers of the braine: and also to giue perseueraunce to know smokes that be resolued & dispearced from what substaunce it be, whether it smell swéetely or stinke feruently. And therefore lib. 12. Aristotle saith, the wit of smelllyng is departed, as is the wit of hearing. And except it were so, it should not doe the acte and déede of smelling, and also the witte of smellyng should not be, but to draw in ayre in a beast ẏ hath a nose. And this lim, ẏ nose, is in the midle of ẏ formost part of the head, and for that kinde setteth the nose in the middes of the thrée instruments of féelyng, as it were the tongue in the ballaunce: for mouing of the breth that is néedfull to the other wits. Then gather briefly by these things aforesayd, ẏ the nose is a member of office, to knowe and drawe, and to put out ayre, to dœme smellyng, to clense and to purge ẏ brain of great superfluityes, to serue the spirit of féelyng, and by drawing of ayre to open and close the lungs. And therfore as Constantine saith, the nosethrills bée set not euen afore the lungs, but thwart ouer, that the colde aire that otherwhyle commeth to the lungs should not grieue them: and if dust or anye other thing entereth with the ayre, it should not annoye the lunges. And also as Gregorie super Cantica sayeth, The Nose besœmeth most the Face, insomuch, that if the nose lacketh, all the other parte of the face is more vngoodly and vnsœmely. The disposition of the nose should be meane, so that it passe not due manner in length, breadth and highnesse. For if the nosthrills be too thin, either too wide: then by great drawing in of aire, they betoken fiercenesse of heart, and indignation of thought. For by disposition of the members of the bodye, the affections and will of the soule are foreshewed & déemed, as it is sayd, In principio Philosophiæ: For the accidents of ẏ soule be often chaunged according to the accidents of the body as white wine, taketh the lykenesse and coulour of a redde glasse, that it is poured in. And therefore meanes of disposition betokeneth means of goodnesse, as the Philosopher saith in libro suo In principio super Pronostica. Galen saith that the nose is let of this doing and working.

And there hée sayeth also, that a sharpe nose, and hollowe eyen, &c. through strength of heate that wasteth moysture.

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A token of death.

And therefore if the nosethrilles waxe sharpe, and the eyen deepe, in sharpe feauers, it is a token of death. And that falleth to the nosethrils, as Galen saith, when the kinde heate is so feeble, that it maye not stretch and spreade it selfe into the vtter partes. And therefore it followeth, that the spirite & bloud maye not come together to the vtter partes. And then through colde that slayeth, the lymmes shrinke togethers, and the heart is altered, and then commeth sharpnesse of the nosethrils, that is the worst signe and token, and the deadliest, of them that haue the ague. Also the nose is let other while, as Constantine saith lib. 9. cap. 15. by euill disposition of the brayne: Sometime by stopping of the sinewe of smelling, sometime by fulnesse and replection of stinking and corrupt humors in the teates of the nosethrilles. And somtime by breeding of superfluitie and corrupt flesh in the holes of the nose, as in sniuelards and leapers. And this grieueth not onely the smellyng: but also it decayeth the voyce. And sometime it is grieued by superfluities of humors, that flitte into the dennes and chambers of the brayne: and that commeth of dissolution and dealyng of heate, either of too great constrayning & closing that commeth of colde: as it fareth oft in a reume that falleth to the breast. And sometime by repletion and sharpnes of the veynes. Neuerthelesse bleeding at the nose, is speciall cause of dissolution of the euill in many sicknesses, & certayne token of recouery and of health, as it fareth in sharpe Agues, that ende and passe away ofte by such bleeding. And in Aphoris. it is saide, it is good for a woman Deficientibus menstruis, to bleede at the nose.

¶Of the Cheekes. cap. 14.

Bucca. Faux. Gena.

The Cheekes be the neather partes of the eyen, wherof beginneth ye beard, as saith Isidore li. 11. cap. 2. For Genos in Greeke, is Barba in Latine, in English a beard. The same parts are called Maxilla in Latine, & haue that name of Malis, per diminutionem. Male be called high, and are partes set vnder the eyen, for defence of the eyen: and be called Male, either for that they wer round vpward to the eyen, which the Greekes call Mala, or els because they be aboue Maxillas, the cheekes: and so Maxilla is the Diminutiue of Male, as Praxillus is the Diminutiue of Palo, as sayth Isidore. It requireth heedfulnesse, to vnderstande of Malæ, Malæ is the leure or space of the face, which is close to both sides the nose, from the roofe of the mouth, vnto the eye browes. Constantine saith, that ye cheeks be made and compounde within, of sinewes and of bones. And the bones therof be ioyned to the braine pan, ye which be therfore compound and made of manye diuers peeces, least if one haue anye hurt, the other should be grieued. And outwardly they be hot and fleshie, to temper and asswage the colde of the bones, and of the gristles of the eares and of the nosethrills: and also to serue and succour by their heate the limmes of feelyng that be all about them. And therfore the cheekes be set vnder the eyen, to defend and saue them. They be set in the middle of the senses, for seruice of foode. They be hot and fleshie, to slake the colde lymmes of feelyng. They bee white & red to beutifie the face, & make cheere. The most fairenesse in man is in the cheekes, as saith Constantine, & in the cheekes the complection of man is most knowen. For if they bee much reddie, & medled with temperate whitenesse, and not fat in substance, but meanlye fleshie, they betoken hotte and moyst complection, and temperatenesse thereof. But if they be of white colour, without meddelyng of rednesse, and in substaunce fat, and softe, and quauing: they betoken excesse of superfluitie of colde and moysture. And if they bee browne in colour, either citrine or yeolow, and thinne and leane in substance, they betoken mastery of too gret drought and heate, as it fareth in cholaricke folkes. And if they be as it were wan and in colour blewish, and of lyttle flesh in substaunce, they betoken excesse and superfluitie of colde and drinesse: as it

Maxilla, is ye bone

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

Addition

Sanguine hot and moyst.

Fleame, cold and moyst.

Cholar, hot and drye.

Melācholy, colde and drye.

fareth

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

Of the beard. Cap. 15.

Barba.

COnstantine saith, that the beard is the semlines and ornament of mans face: and so appearing and couering the cheekes, in one part it beautifieth, and in another it helpeth: for by the hairinesse thereof, it defendeth the sinewes of the cheekes from colde aire. And therefore the beard is a needfull feature for the cheekes, and the beard is a token of vertue and strength of kindly heate. And this is ỳ cause why a man hath a beard, and not a woman: for a man is kindly more hot then a woman. And therefore in a man the smoake, that is matter of haire, increaseth more than in a woman: and for that kinde sufficeth not to waste that smoke, it putteth and driueth it out by two places, in the head and in the beard. And therefore sometime women hot & moyst of complection haue beards, and in lyke wise men of colde and drye complection, haue lyttle beards, and therefore on men that be gelded, growe no beards: for they haue lost the hot members that should breed the hot humour & smoake, the matter of haire. And so it followeth, that thicknesse of the beard is signe and token of heate and of substantiall humour, and of strength, and a certaine assay to know difference betweene men and women. In children grow no beards, though they be hot and moyst: for the superfluitie of the fumositie, that is, the matter of haire, passeth and turneth into the waxing and feeding of children. Huc vsque Constant. And Aristotle saith li. 19. that ỳ haires of the beard, lyke as the haires of the head, in the disposition thereof, presenteth and sheweth the qualytie of the vapour or fat humour, of the which they be gendred: for if the humour be smokie, hot, and drye, the haire as well of the beard as of the head, shall be crispe and curled. And that falleth, because they passe by two contrarye wayes: For the earthie parts moue toward the neather partes, and the heate moueth toward the ouer parts: and so the haire is curled and crispie for feblenesse thereof. And that happeneth through scarcitie of moysture, and multitude and plentie of the earthy part, and so by great heate they be crispie and curled. But if the vapour be ful moyst, the haire shall be softe and long: for the humour runneth making slipperie, till it come to the haire. And therefore the haire of the head & of the beard of them that dwell in Thracia, be softe and smothe: For their complection is moyst, and the ayre that they dwell in is moyst. And contrariwise it happeneth in men that haue drye brayne, and dwel in hot regions and countreyes, for the dryenesse of the ayre that they dwell in. And he saith, That the coulour of the hayre of the bearde, chaungeth by chaunging of age: and therefore in age the beard weareth hore, for feblenesse of heat and plentie of colde. Also sometime the hayre of the beard falleth away, through withdrawing of heate and of moysture, as it fareth in men that be gelded, and sometime through corrupt humours, as it fareth in lepers. For as Aristotle sayth, The fallyng of haire, is lyke to the fallyng of leaues of trees, and the cause hereof is, withdrawing of hot humours and fat: and therefore the leaues of trees in which is fat humour fall not. Huc vsque Arist. lib. 19.

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

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

¶Of the Iawes. Cap. 16.

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

Mandibulæ. Gingiuæ.

Crocodile this deformed beast is bred in Aegipt, & cõmon in the riuer Nilus

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The Jawes be made and composed of diuers hard bones, bound and knitte togethers with diuers sinews & strings. And that is nedefull for the continuall mouing, and for nede to open and close, as sayth Const. And they be as it were two millstones, that continually to bruse and grinde the meate, moue themselues thereto: and so they serue all the body of meate. The iawes be clypped about and heled with fleshly percells and sinewie: which are called Gingiue, and that is the more to strength the putting and setting of the teth in the depth of the iawes, and for to serue the sinewes of the teth of fode, and to slake ẏ coldnesse of the teth. And Isidore saith, they haue that name Gingiue, a gignendis dentibus, of gendring of teth. For the teth be bred and nourished in them, and yet they be made to fasten the teth, and are also nedfull to heale the teth, for if ẏ teth wer bare they should be lothsome and not faire. Also they be beclypped about with ẏ skins of the lips, & that doth kind, for they shuld not only help ẏ teth and the cheks within, but also to defend them from outward griefes: and so it hapneth that the gummes be corrupt* in boalks, sometime by retchlesnesse, & some time they be infect and corrupt by rooted humours, and then they brede diuers griefes and diseases, as stench, falling out or wagging of the teth.

*Aluding vnto the vncleanlinesse of men.

¶Of the Lips. Cap. 17.

Labia.

Isidore saith, that Labia the Lyps, haue that name of Lambendo, to lycke. The ouer lyp is called Labium in Latine, and the neather is named Labrum. Constantine sayth, that the lyps be nedefull, for they defende to hele and couer the teth. And they be also sinewy, and be made of diuers strings, that so they maye be more able to fele and to moue. For to the forming of the voyce they open and close themselues: For if they be cut off, eyther let by stopping, by shrinking, or else by riuelyng, wordes maye not be perfectlye pronounced.

Also the lyppes are softe and fleshie: and that is nedfull to temper the hardnesse of the teth. For the teth and the sinewes of them which be cold of kinde, should be too much grieued with ayre that is colde, if they were not defended by the couering of the lyppes. Also the vtter parts of the lippes be ruddye, and that happeneth, as Constantine sayeth, through subtiltie of the skinne of the lyppes, which easilye receiue some deale a ruddye qualytie of a sanguine heate, and therefore the ruddinesse of the lyps, is a token of cleane & pure complection, without medling of troubled bloud, and of the inner vertue: as contrary wise, wannesse of lyppes is token of defaulte of vertue and of kindly heate. Also the lyppes be thinne in substaunce, to be the more plyaunt to mouing, and the more able to put in, and for to cut the ayre, that when it is drawen sodaynly, it griue not with chilnesse, the inner parts. And therefore the lippes put themselues agaynst the colde ayre, and pureth and cleanseth it, that it maye the more swetelye and profitablye be drawen inwarde. All this sayeth Constantine.

Aristotle liber 12. about the ende, sheweth lyke properties, where he saith, That mans lyppes be softe and fleshie, and may be seuered and departed for preseruation & keping of the teth, & for to be equall to pronounce a word. And therefore the lyppes haue double vse & seruice, as the tongue, that is made to taast moysture and to speake, as Aristotle expresselye sayth, and therefore it nedeth that the lyppes be moyst. For if the creation of the lyppes were not of such disposition, the tongue might not reach to the lippes to speake, and to pronounce many manner of letters. For some letters be pronounced by smiting of the tongue, and some by closing of the lips. And therfore making of the lyps is nedefull, that the working of kinde should be best. And therefore mans flesh is verye softe, for man is of good feelyng and taaste, more than other beastes. All this telleth Aristotle Libro. 12.

Then consider thou, that the lyps be

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comely lyniments and couerings of the teth, to kepe and saue, and temper the hardnesse of the teth, by their softnesse, & to shape the voyce or speach of al letters, to put off colde and hot aire, and to manifest the default and strength of vertue, by rednesse and paleness of them, and be the proper limmes of vertue interpretiue, to expresse the passions of the soule, that is to wit, hatred and friendship, sorow and woe. And therefore it is sayd, that quaking of lyps in frensie and other sharpe sicknesses, betokeneth death, as it is said in Pronostics: and this sufficeth at this time touching the lyppes.

¶Of the Chin. Cap. 18.

Mentum. THE Chinne is called as it were the foundation of the iawes, for that they spring and grow of the chin, as Isidore saith. The chinne hath two boanes, as Const. saith, and these said bones be ioyned togethers in the middle, where the small teth are pight, that be Quadrupli and Pares, and the endes of these bones be departed, and haue two forkes or twists: that one is sharp, and the sharpnesse thereof is pight therein as a manner bonde, which bonde stretcheth from the side of the temples: and therby openeth and closeth: the other forke is great and rounde, by the roundnesse whereof the chin is soft as saith Const. For this member is needfull for the spring of the iawes, and for the fastening of the neather teth, & for kindly or speedie closing and opening of aire: and is also conuenable for the complection of the face, and for the perfect finishing of the face. And if the chinne be proportionate to the forehead, it maketh faire and seemely all the face. All this saith Const. In the Chin of a beast is the most strength for the hardnesse of the bone, and for ỳ hard compaction of the sinewes, and for strong roting of the teth. And therefore beasts suffer not lightly to be handeled by the chinne: For if their chinne be broke, all their cruelnesse and fierceness faileth, as their weapon were lost. As it is written 1. Regum. cha. 17. Dauid brake ỳ beares chin, and deliuered the shepe out of his mouth, &c. By touching the chin of a man is token of loue and of trust. 2. Reg. 16. Ioab held the chin of Amasa, as though he would kisse him, &c.

1. Sa. 17. 34 I caught him by ỳ iawe, &

Of the mouth. chap. 19.

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

I. ii. And

I smote him and slew him, & so thy seruaunt slewy the Lion and ỳ Beare, &c.

Os.

The benefit of conceit, is speech.

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And is so sent by the organe of ẏ lungs, to cole the heart: without colyng wherof, the heart shuld be burnt and destroyed by to great heate. Also the mouth is nedfull to shape the voyce, and for that intent the rose of the mouth is hollow, that the doubling of the tongue, maye moue the easelyer to shape the voyce, & moue vp and downe. Also it is profitable to put out and cast off the great superfluities, that come of the braine to the lunges: the which superfluities, when they be cast out by the doze of ẏ mouth, in the heart and the braine of the beast, the spirite vitall, doth his office moze spedelye. Also it is profitable to discharge the feding members of superfluitie: for when the stomacke is charged with rawe humours, kinde working by the vertue of out putting, cleanseth the stomacke by the office of the mouth, as saith Constantine and Galen super illud Aphoris. saith: In spewings & purgations that be haskely made, if they be made as they should, they profit & helpe: and the contrary falleth, if they are not made as they shoulde. Constantine in viatico saith, that the mouth is grieued sometime by sozenesse and sickenesse of the lymmes that be nigh thereto, and is grieued with pimples & blaynes, and with whelkes and botches, and with such other, and with corrupt humours that fall to the mouth from other places.

And if the mouth be red and some deale browne, and hot, and aking, and burning: the matter is of bloud and Choler. And if it be much blacke, it is the worse and the moze grieuous, and the moze to dread least it brede a canker.

It happeneth that botches brede in the mouths of sucking children: the which botches come of sharpnesse of milke and of corruption thereof. Hetherto speaketh Constantinus in viatico, &c.

¶Of the Teeth. cap. 20.

Dentes. DEntes in Greke be called Edentes, as it were cleauing & diuiding all that commeth betweene them, as sayth Isid. And Const. saith, that the teth be a certaine manner of plants sticked and pight by rotes and mozes in the bones of the chekes & of the chin. And Con. saith that a man hath .xxxii. teth: fiftene be set in the chekebones, foure of them be set in the formost part, and be called Pares, and Quadrupli also. And these teth be broad and sharpe, & Phisitions call them forcutters: for they be able to carue all thing, and all thing that they receyue, they bruse and bite asunder. And there be other two that are called Canini, & they be set beside the teth that are named Quadrupli, and they be sharp in the endes, and be able to bruse and grynde harde meates. And Isidore saith, That they are called Canini, Houndish, to the lykenesse of hounds teth. And houndes with the sayd teth gnaw bones: and be stronger and sharper, longer and rounder, than the teth that be called keruers: and therefore some men call them the necke of a maide, and what the first teth may not kerue and breake with biting, they betake it to these teth, as to ẏ strõger to bruse & to bite. And there be other x. in either part of the ouer iawe, that be set beside the keruers: and these be broad and great, and they be Molares, grinders, and they be apt to grind meat, for the thing that is bitten and broke by the forteth in the mouth, commeth betweene the grinders, as saith Isid. Then in the ouer iawe are xvi. teth: foure of which are called Quadrupli and Pares, keruers, and two, which be called Canini, houndish, and x. which be called, Molares, grinders: and so many be set in the nether iawe, or in the chin. Then touching their number and office, the teth be parted and diuided in foure manners, for some be keruers, which be foure, two aboue, & two beneth: & these be first sene. And some are Pares, & they be foure, two aboue & two beneath, & be set in eyther side beside ẏ keruers, & touch each other. And some be called houndish, which are foure: two aboue & two beneath, striking each other. Some are called grinders, which be xx. ten aboue and as many beneth, & they touch each other, & grinde alway as millstones, ẏ meate ẏ the other teth began to kerue. And all these be pight and roted in the iawes, & be somewhat forked and twisted, but diuersly.

Pares.

Quadrupli.

Canini.

Molares.

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For the formoſt which are called Quadrupli and Pares the foretæth, haue but one little forke or twiſt, or one rote, Canini the grinders haue three forkes or foure, as ſayth Conſtantine. The qualytie of a man and of a woman, by common ſkil, ſheweth ẏ number of tæth: for a man hath mo tæth then a woman, as ſayeth Conſtantine and Iſidore. Alſo the tæth be diuided and knowen by age: for Ariſtotle lib. 2. ſaith. That tæth in olde men and beaſts be generally black and not ſharpe: as it fareth in hounds, whoſe age is knowen by the tæth.

For young hounds haue white tæth and ſharpe, and olde the contrarye. But of this generalitie Ariſtotle excepteth the tæth of horſes, that ware white by age. Alſo there it is ſayd, it nædeth to know, that beaſts with many tæth ioyned togethers, be of long life: and beaſts with few tæth ſet thin and a ſunder, be of ſhort life. Alſo there it is ſaid, that euery foure footed beaſt, that getteth & gendereth a beaſt lyke to it ſelfe, hath tæth. Alſo mans foretæth falleth in youth, and not the chæke tæth, and that happeneth perchaunce for this cauſe, for feblenelle of the forkes and twiſts, and of ẏ rotes: and for the contrary cauſe, the chæke tæth fall not ſo ſone. And it is generall in other beaſts, that there fall not anye toth, before ſuch other ſpring and grow in their ſtæde. Alſo Ariſtotle li. 12. ſaith, that euery beaſt that lacketh tæth in the ouer iawe, is drye and of earthie kinde: and euery beaſt that hath tæth in ẏ ouer iaw, is lyke to fatnes. Alſo li. 13. he ſaith, kind doth not make any thing, but that that is beſt & moſt perfect. And therefore it nædeth that ẏ matter of earthie part draw in ſome beaſts toward ẏ ouer part and turne into tæth, mans haire, and feathers, and in ſome beaſts into hornes, and therefore a beaſt with hornes, maye not haue tæth in either iawe. Alſo li. 16. he ſaith, Onely tæth among other bones grow while the beaſt dureth: and that is knowen in tæth that ouergrowe, and by leaning and bowing a ſide, touche each other: and the cauſe of the growing of them is for the working of them. For if they ſhould not grow, they ſhould bee ſone waſted. And therefore the tæth of beaſts that eate much, and haue no great tæth, be ſone bruſed and waſted: and therefore kinde wiſely gathereth ẏ tæth togethers for age and ende, els if lyfe dured a thouſand yeare, alwaye ſhoulde grow tæth more and more. And ſo li. 2. he ſaieth, Tæth that growe within the gums, growe not in men and women, but after twentie yere, and in ſome wiſe they grow in women after fortie yeares with full ſore ach. Alſo li. 19. he ſayeth, ſharpe tæth be nædefull to bite firſt the meate, for it nædeth to bite rather then to grinde: and therefore they growe the ſoner, for that they be leſſe: for the leſſe thing groweth by heate ſooner than the more thing. Alſo the heate of milke maketh tæth grow ſone: and therfore children that ſucke hotter milke haue tæth ſoner. Alſo he ſayth there, that the foretæth grow in a thin bone and a feble, & therefore they fayle ſone. Hetherto ſpeketh Ariſtotle. And Conſtantine thereto ſaith in viatico particula. 2. The help of the tæth is great, and with helpe, a great hightinelle of the body, that is to vnderſtand, if the tæth be not ſore: for in ſore tæth the working is corrupt. And the paſſions of the tæth be diuers, whiche part of diuerſitie is openlye knowen to the ſight, as chill, rottennelle, ſtinking, breaking and bruſing, holes mouldring or fallyng, watring, and ſuch other. The part not apparing, is hidde, as when the tæth ake ſore, and yet they ſeeme to be in good caſe without.

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

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time by wormes they be changed into yelow colour, grene, or blackish: this commeth of corrupt and euill humours, that come downe of euill meates by the sinewes to the strings of the teeth. Also sometime the teeth shake and wag, and that is for humours that be in ỳ rotes of the teeth. For if the humors be sharp, néedes the teeth shall haue hoales, and stinch and matter shall bréede in them. And if Wormes be the cause, full sore ache is bred: for they eating, pearce into the subtill sinew, and make the teeth to ake, and grieue them very sore, by sore humors within either without, that infecteth the sinewes of feelyng, and séemeth sometime to slépe, because of great colde, as by snow or yce, that constrayneth the sinewes of the teeth. Also sometime, the teeth fall out, because of great moysture that loseth the stringes of the teeth. And sometime by great dryneſſe, as it fareth in olde men, whose teeth fall out through withdrawing of moysture of féeding. Constantine rehearseth these, and many other passions of the teeth, but these shall suffice, Then vnderstande, that the teeth be roted and sticked in the iawes, as in their proper ground & foundation, and by reson of colde hauing masterie in them, they be whiter than other bones, and for that they be hard, they be not easely hurte. The substaunce of the teeth feeleth not, for they haue not power of feelyng, as sayth Constantine.

And therefore a broken toth aketh not: yet it is sayd, that a toth is grieued and aketh, through the sinew of feelyng, that in the rote thereof, is often hurt and grieued. Teeth be bound within with sinewes, and teeth passe the bounds of the flesh, and they feele no sorenesse within themselues, and be closed with lyps, that they be not seene: it is vncomely when they be seene, except it be in laughing.

And the ouer and the neather come ofte togethers, and touche each other: and though the neather moue sometime, the ouer be stedfast and moue not, and be ordinately ordeined, specially to shape the voyce of word and of speaking, and they serue all the body.

Of the tongue. Cap. 21.

Lingua.

The tongue is called Lingua in latin, and hath that name of Lingere, to lycke: for it licketh meate. Or by the tongue, the sounde of speaking bindeth words: for as a wyght temperth strings, so the tongue smiteth the teeth, as saith Isidore. The tongue is the instrument of taast and of speaking, as saith Const. and is made and composed of soft flesh, full of hoales lyke a spounge. It is sinewie, for feelyng and mouing: it is ful of holes, that the sauour may pearce and come the easilyer to the sinnewes, that make the taast, to the which come many veynes full of bloud, therefore it is red in colour. All this worketh it by the same skinnes that close the space of the mouth and rofe aboue: and on the ouer side the tongue is all seene, on the nether side it is seene to the strings, by ỳ which it is fastened to the chinne, and so the rotes and mores of the tongue, and the subtill sinewes by the which it taketh feelyng and mouing of the spirites, be hid and vnseene. As Const. saith, in some the tongue is constrayned more than it needeth: insomuch that it maye not moue into diuers parts, therefore it needeth to cut the strings to haue the larger mouing by all the space within the mouth. The tongue is subiect to haue many passions and griefes, as in the substance therof, & in the sinewes that come therto: & therfore in Viatico Con. saith, The tongue of a beast loseth quick mouing, & the vse of speking, the cause therof commeth of defalt of ỳ vertue of mouing ỳ commeth from ỳ braine, by stopping of ỳ sinewes, by ỳ which ỳ vertue of feeling passeth: somtime of a postume, either of blains ỳ rise on ỳ tongue: somtime by proper defaults in ỳ substance of ỳ tongue, as euill cõplection, by ỳ which ỳ feeling is distẽpered by too gret heat or colde, or moysture, or dryncſſe, or a postume, or swelling, and such other. And if the tongue be grieuously swollen, it betokeneth excesse of heate: and if it be white, it betokeneth coldnesse: & if it be soft, it betokeneth moysture: and if it be drie & rough, it betokeneth dryneſſe. And all such things, let the vse of the tongue,

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or take away all the vse or part therof. If the tongue seemeth whole and without wemme, and the speach sayleth: the default commeth of the braine, or of the sinewes of feeling stopped. Sometime losing of speach commeth by losing of wit, as in phrensie and Litargi. Hitherto speaketh Constantine in viatico. In Pantegni, Constantine assigneth other defaults of the tongue, where hee sayth, That there rise broad blaines spread into the vtter skinne of the tongue, as it fareth in children that suck euill milke: And these blaines be sometime white, and sometime blacke. And sometime happeneth a Postume in the tongue, that maketh it greatly swollen, and palleth out of the mouth: and that Postume is called, outlawing of the tongue. And another Postume of the tongue is called Rana, a Frogge. For because it is bread as a Frogge vnder the tongue, and taketh awaye and benimmeth the vsage of the tongue. And so it is called a dumbe Frogge, for the effecte and deed. Also there is an other postume of the tongue, full of bloud, whereby all the tongue is greeued, and the speach and talk is let. By gleamie humours, that haue maistery in ỹ tongue, ỹ sence of talk is corrupted and chaunged: so that sweet things seeme bitter and wearithe: and contrariwise as sayth Galen. Also Galen sayth, that sometime it happeneth, that the tongue stutteth and stamereth by too much moisture when the stringes of the tongue may not stretch and spread into the vtter parts thereof for too much moysture, as it fareth in dronken men, that stamer when they bee too much in moisture in the braine. Therefore Galen sayth, that kindlye stamering men, stamer through too much moisture of the braine, or else through too much moisting of the tongue, or for both. Also that superfluitie of moysture is the cause why that some men maye not readilye pronounce all letters: but sometime sowne li for I, other C, for T, as it fareth in children that spel and corrupt many letters, and cannot pronounce them. All this sayth Galen super Aphoris. Ipodrauli. Matteling men bee moyste: for too much moysture of such men, which is cause of ratteling, commeth to the stomacke, and maketh oft the bowells slipper, and breedeth Diarrian, that is the flire of the wombe, as sayth Galen. Also in Pantegni, Constantine saith, that in the sides of the stringes of the tongue be some veines that serue the tongue of spittle, and these veines spring out of the beginning of the tongue. And of these veines come a flumatike moysture, that is called spittle, and so Phisitions call them the veines of spittle, and the houes of spittle. The beginning of the tongue, wherof the veines come and spring, is white kirnell flesh, and breedeth spittle, that moysteth the tongue, and tempereth drinesse of meate: and increaseth the iuyce thereof, as it shall bee sayd after. Aristotle. li. 6. saith, that some sheep haue white baines vnder ỹ tongue, and they haue white lambes: and some haue blacke baines, and they haue black lambes. Then gather briefly of that is said, that the tongue is a substance flesshy, bloudie, and holow, and receiueth the influence of spirit, and is hot and moist in complection, and slender and euenlong, in disposition shapen as a swoorde in the formost part, redde in coulour, set in a holow & moist place, to moue easily, to forme the speach and voice, to know sauours, to moist the mouth by emission of spittle, & to tell the mouing of thoughtes of the soule. And it is closed with ỹ teeth and lips, as with double wal, and in many beasts concerning the forme, it hath a diuers shape. For in some beasts it is short & great, & in some contrary wise. They that haue great tongues haue holow or sad voice, and contrariwise: and some beasts haue tongues medicineable & healthful, which commeth either of the goodnesse of kinde, & of some other hidden propertie, as the tongue of a hounde, as sayth Cassiodorus: and some haue slaieng tongues & venemous, through malice & woodnesse of the humour that hath mastry therin, as ỹ tongues of serpents, adders, dragõs, & of a wood hound, whose biting is most venemous, his tongue hãgeth alway without ỹ mouth, & droppeth veni, & corrupteth & infecteth ỹ water, in

Madnesse and forgetfulnes.

Diarrian. Diarym

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

Aspis a serpēt whose dead tongue giueth warning of venim.

¶The properties of Spittle. Chap. 12.

The spittle is a flumatike humour, bread in the kindly vaines of the tongue, as sayth Constantine. Spittle is kindly moist and white in coulour, and by continuall mouing of the tongue, and the spirituall instruments it is fomie, wearish, and sauourlesse. For it is able to take all manner sauour. For if it had a certeine sauour of his owne, it shoulde not receiue other sauour. Also Constantine saith, that the spittle is meane betwéene the skill of tast, & the thing that is tasted. For nothing is tasted by the wit of tast, but if the sauour thereof bée presented by the spittle in the limme of tast. Therefore the Spittle is chaunged and lykened by the sauour of the thing that is taasted. Constantine sayth, that Spittle is néedfull to moyst the mouth, that the mouth be moysted by the benefit of the spittle: and also to prepare the first digestion. For drie meate taken in the mouth, may not be sent profitablye to the stomack, except it be wet first, and moysted by the spittle. For without help of spittle, a drie thing may not be easily swallowed. Also the Spittle is profitable to either voyding of superfluitie of ỳ braine, and of the lungs. For such smitings made hard or clammie with heate or with colde: cannot so easilye be spitted and put out by the dore of ỳ mouth, but if they be first made able and slipper to passe out by helpe of the humour of spittle. Also the spittle of a man fasting, hath a manner strongth of priuie infection. For it greeueth and hurteth the blood of a beast, if it come into a bléeding wound, & is medled with ỳ bloud, as in Tractatu de venenis the foresayd Authours tell. And that peraduenture is, as saith Auicen by reason of rawnes. For rawe humour medled with bloud, that hath perfect digestion, is contrarye thereto in his qualitie, and disturbeth the temperance therof, as Authours say. And therefore it is that holy men tell, & Plinius sayth, That the spittle of a fasting man slayeth Serpents and Adders, and is venim to venemous beasts, as sayth Basilius super illud verbum in exameron: He shall bruse thine head, and thou shalt lie in a waite vpon his héles and steppes. Gen. 3. Also as Galenus super Aphoris. sayth, In the spitting of rawe humour & filth, is tisik and flure bread: And where the spittle is held and withdrawen, men die, &c.

Of fasting spittle.

Mans fasting spitle doth kill serpents.

Misike men alway cough because of the Botch, of the lungs. And by spitting they discharge themselues of the matter, of the botch of the lungs, as well as they may. But yet death followeth, when they may not spit. For spittle helde and kept in with matter, stoppeth the vaines of the holes within: and so men ỳ haue the Misicke be stifled and die. Also as Galen sayth in li. Crisi. betwéene Sputum and Saliuam, there is difference. For spittle that is called Saliua in Latine, is the superfluitie of kindly féding of the breast, and gendereth in good digestion. And the spittle that is called Sputum, commeth to the breast by diuerse kindly courses, and by courses that be not kindly, and is not alwaie digested and defied. And therefore Sputum, that Spittle in sharpe Agues, and Postumes, if it passe easilye with tokens of digestion,

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and without trauailous cough, it betoke-neth strength of vertue, and failing of the cuill: and it is sayde in Pronostic. and againeward. Therefore Galen and other Commentours there tell, that in eyther spitting wee shall take heede generallye of three things: of Coulour, Smell, and Sauour: For if the spittle be blew in colour, it betokeneth hurting and grieuing of the heart, and of the spirituall members. And if it be redde, meddeled with rotten bloud, it betokeneth Botches of ỳ lungs. And if it be stinking in sauour it betokeneth corruption within. Also if it bee bitter either sowre in sauour, it betokeneth that corrupt humours haue mastery in the stomacke & in the lungs, or else in the substaunce of the tongue. Also much spittle is a token of flumatik complection: therefore in olde men is much great spittle and thicke, gleamye, and reaming, after the strength of colde, and wasting of the substanciall moysture.

Bloo, is a bliewish rawnes of the humour.

Of the voice. Chap. 23.

Vox.

A Voice is a very thin smiting of the ayre, and shapen with the wrest of the tongue, as saith Isidore & Priscian. The instruments of the voyce be many as sayth Constantine, that is to wit, the lungs, the arterye strings, the throate, and lidde of the organe, the mouth, the teeth, the lippes, and the tongue. For without the seruice of these, the voyce is not shapen. And some of these receiue the voice as the lungs, with the receptacles, organe, and pipes thereof. And some order the voice, as the lidde of the wosen*, as Constantine sayth, that maketh the voice faire & strong, when it is proportionate to other instruments: and it tempereth the aire that commeth in, and letteth and keepeth that the ayre passe not to sone out, and saueth and letteth the throat, and the organe from dust, that would fall therein. Some send out the voice, as the pipes of the lungs and the organe, that be as it were pipes: the which if they bee lyght, cleane, temporate, and smoth: they make the voyce euen and temporate. And if they bee rough, and ouer measure broade, eyther straight, or else to much awrye, they make the voice ouer sadde or slender sownd, or vneuen. Then to shape the voice, the aire is receiued in the leaues of the lungs, and by ordinate moouing of ỳ organe, the aire commeth out of the mouth: and so by swifte mouing of the aire, and by stretching of the instruments of the voice, the sownd is made: the which in the mouth of a beast is brought forth, and shapen with the wrest of the tongue, is called of wise men a voice. Huc vsque Constantinus in Pantegni. liber. 4. Aristotle sayth, that the lungs be the first receiuers of the voice. And therfore euerye beast that is without lungs, is without voice and speach. Speaking is distinguishing of voice. And so euery beast that hath no tongue vntyed, as he sayth Ibidem. Bees and Flyes haue no voice, but they make a noise in flieng, stretching, and drawing, two wings by the aire, that falleth betweene the bodie and the wings, and so doe long Flies. And by experience they make no sownd sitting, but onely flieng, but a Frogge hath a proper voice, and his tongue is applyed to the mouth afore. And that part of the tongue that is nigh to the pipe of the lungs is vntied. And therefore he hath a proper voice, and it is called Coax in Latine. And maketh not that, but in the water onelye, and namely in the male in time of breeding, when he calleth the female by a voyce knowne. The Frogge multiplyeth the voice, when he putteth the neather iawe into the water, and stretcheth the ouer iawe. And by stretching of the two iawes, they make a noyse and voice. And for the greate force of stretching, theyr eyen shine as Candles. They sing and crye more by night then by day. For then is the time of theyr gendering. Also there he sayth, that small birds crie and chatter more then great, and namely in time of gendering: for then is greatest chattering and crieng of birdes. And he sayth, that the Cocke croweth ofte after battaile and victorye.

Flies haue none other sound but by theyr wings.

*The entaunce of the throat

Also it is so among birds and foules,

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that the male crieth and not the female. As the Cocke and males of Quailes. Speaking is appropried to mankinde: Men that bee kindly dombe be deafe: and they haue voice, & all vndistinct, as saith Aristotle. Also in Eodem liber, he saith, that all females haue smaller and sharper voice then males, except the cowe, that hath greater voice then the bull. Also there he saith, that passing of spearme in males is in the time of chaunging of the voice, and that is in the time and end of. 14. yéares, yet sometime the voice changeth sooner in some men, which signifieth the stirring of Venus. And there he saith, When horse beginne to gender, they? voice is greater, and likewise the Mare, but the voice of the Mare is more clære: also the voice of the Males change when they be enamoured. Also in lib. 8. it is sayd, that the voice of all foure footed beasts chaunge, & bee made lyke the voice of women when they be gelded. And liber. 19. it is said, that the cause of sharpnesse and of chaunging of voyce, is by chaunging of age. For the voyce of young beastes is sharper then the voice of olde: and the voice of women is sharper then the voice of men: and the voice of all beasts is sharper in youth then in age. And he sayth, that many females and many younglings crie with a sharpe voice, for by feblenes they moue but little and scarce aire, and that that is little and scarce, is moued swiftly, and swift is sharpe: The heauinesse of the voyce followeth the slowenesse thereof, & much aire is slowly moued. Males and olde men moue much aire, and therfore they haue greater voice. Males haue stronger sinewes and strings then females: and olde men haue stronger then children, & vngelded haue stronger then gelded. Hitherto speaketh Aristotle. Then an euen, clére and strong binding and a pliant voice, meane betwéene heauie and sharp, is good & pleasant. As contrariwise a voice quaking, hoarse, and rough, feeble, and discording to heauie, or to sharpe, is euill and dispraised. For a discording voice & an inordinate, troubleth the accorde of many voices. But according voice swéte and ordinate gladdeth and moueth to loue, and sheweth out the passions of the soule, and witnesseth the strength and vertue of the spirituall members, and sheweth pureneſſe and good disposition of them, and releaueth trauaile, & putteth of disease & sorrow. And maketh to be known the male and the female, and getteth and winneth praising, and chaungeth the affection of the hearers: as it said in ỳ fables of one Orpheus, that pleased trees, woods, hills, and stones with swéte melodie of his voice. Also a faire voice is according and friend to kinde, and pleaseth not onely men, but also bruite beasts, as it fareth in Oxen that bee tired to trauaile more by swéte song of the herde, then by strokes and prickes. Also birdes and foules haue liking in melodye of swéte voice, insomuch that oft by swéte noise the fouler bringeth them to grinnes and snares, as the Poet sayth. The pipe singeth swétly while the fouler deceiueth the bird.

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

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

Now it is knowne by these foresayd things, how profitable* is a merry voice and swéte. And contrarywise is of an vnordinate voice & horrible, that gladdeth not, neither comforteth: but is noisfull and discomforteth, and grieueth the eares and the wit. Therefore Capitulo supra dicto Constantine saith: That a

Phi-

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

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

*As profitable as an eloquent tongue with good conditions.

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

*Because he wanteth both speech & manners.

¶This sufficeth at this time of the voice good and euill: for it is rehersed afore of thinges letting the voice in the treatise of the tongue, and yet it shall be spoken of hereafter.

Of the throate. Chap. 24.

Gutter. is Jugulus, Gurgulio, & Canna Pulmonis the lung pipe and wesen.

THE throate is the vttermost parts of the pipes of the lungs, as sayth Constantine, and is of double helpe. The more and the first is to draw and send aire, the second is to receiue and bring in meate and drinke, and to make the voice and sownd. The substaunce of this pipe is gristlye and harde, that when the ayre goeth out, the voice shuld bee clere. For the hoarsenesse of the voice commeth of the moysture of the organe of the lungs. The voice is made and composed of three gristells, the first is knottie and bending outwarde, and within hollowe. The second is more then the first, and is set fast in the mouth of the stomacke. The third gristell is in the middle betweene the first and the second. Of these three gristells the throate is made, as it were cheined togethers, that it maye open and close. And all the substaunce of the throate is closed within the same clothing and skinnes that cloth the tongue and the rofe of the mouth. The hollownesse of the throat, in the which ayre commeth in and out, hath a bodye composed lyke the tongue, of gristells, fatnesse, and skinnes. And Phisitions cal it ỹ tongue of the throat, or Cataracta: and is the first instrument of the voice, as it is sayde. And the voyce may not bee, but if this Cataracta waye bee closed. For if the waye of the throate bee open, the voyce maye in no wise bee: for the ayre passeth out little and little. And therefore the waye of the throate is needfull to with-holde and close in the breath. And for that the throat is somtime grieued by humours, that come downe from the head, thereof commeth hoarsnesse of ỹ throat & cough, & sometime it happeneth by drawing of corrupt and drie aire. And sometime it chaunceth by entering in of dust. Therefore the throate hath nerues and gristels to withstande and let the dust, & other such grieuous thinges, that they enter not to the lungs: and that is needfull to make the voice fayre, strong, and readie. And it releeueth the aire that commeth in, and tempereth the coldenesse thereof. Therefore some men die when that the tongue of the throate is cut: for then too much ayre entereth and coleth the throat and the lungs, then the throat is a needfull instrument to make & shape the voyce, and to bring in meate and drinke to the first place of digestion, that is the stomacke: And is long and round to drawe in and put out much aire: the more easily to cole the heate of the heart, and it is more hollowe in eyther end, and straight in the middle to shape the voyce the better. And it is made and composed of diuers gristells, that couer themselues in a cup, to bee the stronger, and to bend it selfe the easilier, to varie the voyce by tenderneesse of the gristell. Kinde ordeineth wisely aboute the throate, double office, needfull to a beast, and double hollownesse of waye. It hath a pipe waye to drawe the ayre and breath. And it hath an open way to take meate and drinke. And this double waye is departed in two, by a couering that is called Epiglotum: and is in the vttermost part of the throate, as it were cloth or heeling to couer the two holes of the throate And when kinde desireth meate, the hole of the breath is closed, & the hole of the receiuing of the meate, openeth it selfe. And in likewise when kinde desireth breath, the other hole of the throat closeth, and stoppeth it selfe at ful. Also the throat is oft greeued by compassion without, and by many griefes, and sometime by vnwise and vnware taking of meate and drinke. For if the meate come in at the way, by ỹ which breath is drawen, ỹ waye of the spirite and breath is lightly closed and stopped, and the beast is choked & stifled. Some-

Greedye apetite is hurtfull.

time

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time by gathering of humours & rume. The humours come from the head the pipes of the throate, and they maketh there a postume: and if the matter bee cholarike and conicaled it stifleth & ouercommeth the body spedely. For as Constantine saith, It straighteth the breath, so that the sicke man may scarcely take meate and drinke, and is full of griefs and sorrowe. And if the matter bee of bloud, the sicke man seemeth full of corruption in the bodie, red in the face, the vaines be full, and the pulses: the swelling is hot and sweat by plentie of bloud. And if the matter be of redde Colera, then the forehead aketh, and hath great anguish Then is great heat with great thirst, and bitternesse in talk. And if the matter be of Flegma, then the tongue not onely aketh but swelleth, and is softe. And if it be of salt fleame, all that commeth in the rote seemeth salt: & the voice is made like as it were the voyce of young whelpes. For by drinesse of the salt fleame, the arterie Trachea is made straight, as sayth Constantine. And it happeneth that this matter is sometime all greued within the skinne, that departeth the way of the breath, that is called Trachea arteria, from the way of the meate and drinke, that is called Isophagus, and braedeth Squinanci, that slayeth in one daie: For by pressing and thrusting togethers the waie of the breath: the free passage of the ayre that woulde come to the heart is forbid and let, and by wringing and pressing of Isophagi, the way of meate and drinke is forbid & let. And sometime this matter is gathered within, and sometime without, and then againe it is called Squinanci, and is not so perillous as the other. And sometime all the matter is without, and is called Sinancia, and is lesse perillous. In all these is strong ach of the throate, and namely in the first with stifling of the voice, and straitornesse of breath, and so till the sinewes be of Squinantia, and the chekes haue lo the crampe, that vneth the teeth may be opened with an hammer. And the tongue is so shortned that it is vnneth drawen out or neuer. In all these euills that grieue the throat, swift breathing is a good token: for then the waye of the breath is not ouerpressed. Therfore it is not in daunger of stifling. Nothing is more to dread in this euill then losing of breath: For a beast may not be without breath the .27. *part of an houre, without great perill. These euills and many other the throate sufsereth, as Constantine saith, as with whelks, pulses, & swellings, immoderate thirst, hoarsenesse of voice, that commeth of to much moisture shedde in the way of the pipe of the throate, and letteth the voice: and sometime taketh it away, and roughnesse of voice that commeth of drinesse of aire, either of the bodie, or the meate and of drinke, either of dust that maketh the instrument of the voyce rough. This that is said of the voice sufficeth at this time.

Cause of bloud.

Of Cholera.

Flegma

Trachea arteria, ỳ vvesand or throat boll.

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

Of the necke. Chap. 25.

Collum.

THE Necke is called Collum in Latine, because it is great and round, & beareth and sustaineth the head. The formost parte is called Gula, and the hinder Cerui.., the nowle, as sayth Isidore: And hath that name, for by that parte the marrow commeth to the rugge bone. Therefore Cerui.. is sayd, Quasi via cerebri, as it were the way of the braine, as sayth Isidore. The necke is a round member, and meane betweene the bodye and the head, and is boanie. made and composed of many bones and sinewes. It is boane to be the more strong to sustaine and beare the head. It is sinewy to make quicke moving, and to send feeling to the neather partes of the bodie. The necke receiueth and taketh of the braine influence of ỳ vertue of moving, and sendeth it by sinewes to the neather parts of the bodie. The necke ought to haue a concord and proportion with the head. For if the head bee temperatiue great, and the nape of the necke in measurable quantitie, it betokeneth rightnes of complection and disposition, as sayth Constantine. And if the head be little, & the necke great, not proportionate to the quantitie of the head, it betokeneth great superfluitie of matter, and default of the ver-

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vertue Informatiue of shaping. And such an head is trauailed & grieued with head ach, and ach of the eares, as sayth Constantine. Aristotle.li.14. saith, that the disposition of the nerke varieth and chaungeth in beasts and in foules. For in foure foted beasts with thicke bodies and meane thighs, the necke is short and great: and much strength of such beasts is in the necke. As it fareth in Oxen, Bulls, Beares and Moines, the most strength of the is in the bone of the neck: and therefore Oxen be commonly yoked by the necke. And beastes with long thighes and greate bodies haue oft long necks, and that is needfull for to pasture or feede. As it fareth in Horses, Camels, Hartes, and such other beasts. And the most fairenes of an horse is in the neck. For by the highnesse, and thicknesse, and stretching therof, he is accounted fierce in courage of many men. Also in co.li. Ari. saith, y foules y haue crooked bills, hath short neckes, as it farth in Gosshaukes, Eagles, & Sparhaukes. And foules that haue long billes and straight, haue long neckes, as it fareth in Cranes, Hearns, Geese and Ganders: and that is for to get them meate in deepenesse of mores, fennes, and riuers. Also he sayth there, that all foules that haue long bills, haue great neckes and thicke, and flye with the neckes straight out, and if they haue long neckes and stretching forwarde, they bend and plye them as it wer folding in pleytes, when they flye. Also he saith, that if a beast hath long thighs, he hath a long necke: and if he hath short thighes, he hath a short necke. Euery beast that hath a necke, and he breathe not, he hath none aire within. Also euery beast that hath a necke, hath lunges, and that beast that draweth no ayre in, hath no necke.

All beasts that fold and winde themselues round as a ring, haue no necke distinguished from the body, as fishes, Eeles, and Adders, and such other long wormes that bend themselues, and that for they haue no shoulders. For nothing is called the neck, but that member that is betweene the head and shoulders, as saith Aristotle there.

¶Of the shoulders. Ca. 26.

Humerus

*Scoptula operta. Scapula. &

Mans shoulders are called Humeri in Latine, for distinction betweene man and other beasts, and so our shoulders be called Humeri, and haue armes, as saith Constantine. And the shoulders are composed of diuers bones, of which the shoulder blades be chiefe, & are called blades, for y they be shapen as a broad sword. Spaton, is to vnderstand, broad, & these bones be needful, as Con. saith, for double cause, either to defend the breast, that it be not greued behind by outward things: or els to binde togethers the bones of the shoulders, that be hollowe within, and bending outward. The hollownesse within is needfull to helpe the ribbes, and these bones haue knottes, which be called the eyen of the shoulder blades, as Philitions say, and haue that name of office: for as the eyen defend and ward all the forepartes of the body, so these defend and keepe behinde the breasts and ribs: these eyen be hollow, that the sharpnesse of the shoulders may enter. The shoulder blade hath two sharpnesses, that one is behinde lyke to a rauens bill, by the which the shoulder blade is bound to the forke, that it goe not out of his ouer place inward: herto kinde sendeth and setteth that other sharpnesse of the shoulders, that it shuld not passe out downward. The twisted forkes be needful to binde the shoulders, and to depart them from the breast. The bones of them be round without, & hollow within, and bound to the tendernes of the breast, and behinde to the place called, the rauens byll. The bondes of them be grisly bones, and are called, the heads of the shoulders, and onelye set to cheyne or fasten the shoulders lynke wise togethers. Hereof it followeth, that the shoulders be needfull to defende the spirituall members, and to binde and cheyne togethers the boanes of the breast, of the armes, and of the ribbes.

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

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for by reason of their boninesse and sinewinesse, they be verye strong & mightie. Also after the head, the necke is highest of the bodye aboue other lyms, that be set vnder the head, as it fareth in all beastes. And sometime the shoulders be grieued without by woundes & by diuers hurtings, and by continuance of great trauayle and bearing: and then they be chiefely cured by rest, or by annoynting with some oyntments. And Aristotle saith li. 7. that men vse to annoynt the ioynts of the Elephaunt with Oyle Olyue, the more easelye to suffer trauayle and charge of bearing, and to sleepe the better. Also sometime ỳ shoulders be grieued by flowing of humors; that come to the ioynts in the sinewes of the shoulders, by the which, the sinnewes are grieued and let in their effectes and dwings. And sometime the ioyntes are full of superfluitie of humours, by the sharpnesse and byting whereof, ache bredeth in the sinewe of feeling.

¶Of the Armes. Cap. 27.

Brachium

ARmes are called Brachia in Latine, and haue that name of Darim in Greeke, that is strong, as sayth Isidore: In the armes be brawnes called Thori, and they be of great strength, and are called Thori, for that they be defending members, as sayth Isidore. Constantine sayth, That the arme is made of two boanes: one is aboue, that is called the ouer Cubite: and the other is beneath, that is called the neather Cubite. The neather boane is more than the other: for the bearer shoulde bee more stronger than the thing ỳ is born. The arme is cheyned together with the ouer shoulder, and is knitte with most strong sinewes: by meane of which sinnewes, the arme taketh feelyng and spedie mouing, & sendeth it after to ỳ hand. The armes be round, to be more able to worke, to moue, and to withstand the better, that they be not lightly grieued. And they be bending and plyant in three ioynts, that is to wit, at the hand, at the elboe, & at the shoulders, to be the more able to quicke mouing, & more ready to be obedient to ỳ commandement of the will. Also in comparison to other lims, ỳ armes be lesse fleshie, & that is through the substance of bones & sinewes, of the which they be cõposed, & to haue ỳ more vertue & strength: For in the armes is the most strength of a man, to beare, to lyfte, to hold hard, to put from, to fight, & to worke. Also the bones of the armes be great, hard, holow, and ful of marow. They be great & hard, that they breake not lightlye: they are hollowe, that they should not be too heauie by massiuenesse. They are full of marrow, to moyst the drye and hard bones by fatnesse therof: and that the spirites that come from the sinewes and veynes be saued by temperance of marrow, and nourished. They are cloathed and couered with skinne, brawne and strings, with flesh among: that they should not be lyghtly hurt & grieued by any thing without. And also they are couered in ioynts & whirlbones, with grissles, that the sinews of feeling be not grieued by hardnes of bones, that smite and moue together, & that the same bones in their ioynts, moue the more spedely by smoothnesse and softnesse of grissle, and that they be not taried, neyther let by meeting and feeling of roughnesse. Also for that the armes are nigh the heart, they take spirite and pulse by veynes and strings and diuers chaungings, for to know and shew the state of default or profit in the veynes of pulse. Also for the armes are nigh the braine, they haue a kindly and a priuie accorde with the head, and take of him influence of priuie vertue. And therefore for defence of the head by feeling of kinde, & without aduisement, ỳ armes put them forth against hard strokes. Also ỳ veyns of ỳ body, & namely they that are about the head and the heart, & the liuer, come together in the hands and the fingers, & feede them. And therefore they that feele themselues full of bloud & grieued, vse to open some veyne of the armes: and so the armes are oft times wounded and grieued to cause the other lims to haue the profite of good heale.

Also Philitions say, as it is written in

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

lbrode Flebothomia, he that is sick on one side of the bodie shall open the vaine on the other side. And so he that is grieued in the right side is let bloud in the left side, and so of other. Except the matter be venimous, or else postumate. For then the bloud should not be drawen to the other side, least the venim of the matter passing by the heart, either by some other member, that is noble, bee hurt and grieued as it is said ther. Also the armes for profit of other partes of the bodye, serue each other: And for keeping of other members, they bee wounded and striken and made to bleede, and they faint or yeld not, and they abide strokes. Galen sayth, that the armes haue this propertie, that what the heart loueth, the armes loue and imbrace it chærefullye. And whom they know, that the heart loueth, they beclip it, and set it as nigh the heart as they maye: Insomuch that if they might, they woulde print it in the heart all that the heart loueth. Also in Acutis Febribus, uncouering and putting out of bare armes is token of death.

A sharpe or deadly feauer termed the pestilent Ague.

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

¶Of the hands. Chap. 28.

Manus. Manciola

The hand is called Manus in Latine, for that it is the gifte of all the bodie, as sayth Isidore. For the hande serueth the mouth of meate, and disposeth and doth all workes. By the hand wee receiue and giue. And abusiuely the hand is called a craft or a worke: as it is sometime sayde of a Painter or a writer: He hath a good hand, that is to vnderstand, a good skill of writing, eyther of painting. Dextera, the right hande, hath that name of Dare, to giue. For as Isidore sayth, Suretie of peace is giuen with the right hand, and he is witnesse of faith, truth, and saluation. And this is that Tully meaneth. I gaue publyke sayth vppon the behalf of the Senatours, that is to say the right hands. And the Apostle Gala. 2. When they perceiued the grace that was giuen vnto mee, Iames, Cephas, and Iohn, which are counted to be pillers, gaue to me and Barnabas the right hand of fellowship, &c. The left hand is said as it were suffering the right hand. For it suffereth the right hande worke, and hath that name Sinistra, of Sinere, to suffer. And the hand is called Palma, when the fingers be straight out: and fist when they be closed in. And ỳ fist is called Pugnus in Latine, ¶ hath that name of Pugillus, ¶ is called Palma, whẽ ỳ hand is straight out as it were boughs and braunches spread. Also the hand is a great help and ornament of the bodie: ¶ is the proper and principall instrument of touching and of fæling. For no part of the bodie toucheth and fæleth so surely as the part of the hande, as saith Isidorus, ¶ also Constantine. And Constatine saith, that the hand in the vtter part is made of nine small bones and diuers, without marrow, and be sad bones. And hath so many bones to be moueable. The bones be of diuerse shapes: Some be knottie, some be hollow, and some straight, that when they be all ioyned togethers, they may be as it were one bone. And these bones stand of two orders, of ỳ one side with the rots of the fingers, and of that other side with the two armes they bee cheined and strongly bound. The ouer cheining haue three of these bones that enter into the hollownesse of the armes: by the which fastning the hand openeth and closeth sidelong. And the neather cheining and the lesse is ioyned to the inner end of the arme by sharpnesse therof. And this cheining maketh mouing forward and backward.

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

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And therfore Aristotle.li..14.saith,that the hand is not one instrument but many. For kinde hath giuen to man instruments according to his vertues: as the hands, in which be many fingers & diuerse, that they maye thereby holde small things and great. For as he saith, The making of the hande is proportionable to many workes,and to contrary workings: and is diuided and straighted into many parts: And a man may vse one part alone,or two, or mo,in diuerse manners.

The palme of a mans hande hath this propertie,ỹ it is neuer heary within,though haire growe without on some handes: and that doth chaunce most in handes of males,and that is for plentie of heate that hath the maistrie. And the right hande is of more strong heate, & hath more dryneſſe then the left hand. And therfore the right hand is lighter & able to worke then the left hand. Therfore.li.2. Aristotle saith,that foure footed beasts that gender beasts haue forefoot in stede of mans hands. And the left foote in such beasts is not so free,neither so light of mouing as the right foote is, as the left hande in a man is not so able to work as the right hande,except the Elephant. For as Aristotle saith.liber.1,the Elephant hath a long nose like a trump, which he occupieth in stede of handes: and with that nose he taketh meate,and putteth it in his mouth, and with that nose he putteth drinke into his mouth, and no beast may doe ỹ with his Nose but he. Among Birdes and foules, the Popingay and the Pellican vse ỹ foot in stede of an hande. For the Popingaye taketh meate with his foote and wetteth it in water,and when it is wet putteth it in his mouth with his foote: and so doth the Pellican that is called also Porphirio. The hand is grieued in many manners,by the Crampe, shrinking of the sinewes,by crookednesse, by drinesse, by blaines and whelkes, by kitting and cheines,by fretting of wormes, by itching and tickeling, by wasting and wrenching of ioyntes, by Charagra Passio, that is the gout in the handes. The cause of shrinking & crookednes cõmeth sometime of hot humours and dry, which dry the sinewes:either of cold humours & moist, which infect the sinews, & closeth ỹ passage of the spirits,as it fareth in Paralitisis & Leprosis,the handes of whom be shronke,& crooked by reason of corrupt humours that dry and destroy the sinewes. The hands be dried by wdrawing of due feding. As it fareth in olde or oueraged men, and in men that be defaced & ouercome with great trauaile of fastings,& ouerfebled with age, trauaile,& disease. And sometime by distemperance of heate & excesse, that wasteth ỹ moisture,as it fareth in Tisiks, Ethiks,& such other. And sometime by vice & default of the vaines and of the sinews,ỹ which be stopped:and so by default of humours & of spirits,the vertue of ruling is let:wherby ỹ hands die,and leseth strength & fatnesse. Blaines and swelling bladders be bred & come of superfluous and corrupt humours, which come to the vtter parts: and so the flesh within is wasted and corrupt in the vtter side,and the skin swollen vp is turned & chaunged into blaines & bladders, clifts & chins,and other such,come of hot humours & sharpe,and of fumosities betwene the skin & flesh,that cut the skin, & with their sharpnesse they diuide and pearce the vtter flesh: & first they cause itching,and tickeling,& afterward great ach and smarting. Also corrupt humour hid in the skinne,when it is not put out neither wasted by kinde heate,and lyttle and lyttle, it is corrupte more and more,and is chaunged and tourned into small wormes: The which wormes little and little eate and fret the skinne, and cause tickeling and itching. And breking out of ioynts sometime happeneth of falling, either of smitting, eyther of hard thrusting and wringing. For by such violence the limme falleth out of ioynt and of his place: And then cõmeth sore aking & smarting,& all the hande is made vnmighty to worke any workes. The same hapeth also of some inwarde cause,as of two much humour cooling and slippering,and slaking the sinews of the ioyntes. And so lightly the limme falleth out of his place. The passion which

Paralisis Dissolucio,the palsie, Plora,Lepra,the leprosie,it hath four names. Elephãcia,Leonina,Tiria, & Alopecia.

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The gout in ỹ feete.

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

¶Of the fingers. Chap. 29.

Digitus.

THe fingers be called Digiti in Latine, & either they haue that name of Decem, that is the number of tenne in Engliſh, for they be tenne other of this word Decens, in Engliſh ſeemely. For they be ſéemely ſet and ioyned, and they haue among themſelues a number & order right faire, as ſaith Iſidore. The firſt is called Pollex, the thombe: for that among other bée hath moſt vertue and might. The ſecond is called Index and Salutaris, and is called Demonſtratiuus, thé ſhewer. For with him we gréet, and ſhew, and teach all thing. The third is the middle finger, and is called Impudicus alſo. The fourth is called Annularis, the ring finger: for thereon the ring is borne. And alſo he is called Medicus or Medicinalis, the læch. For with him they doe Colerium about the eye. Colerium is a principall medicine for ỹ eie. The fift is the little finger, and is called Auricularis, the eare finger, for with him we clawe and picke the eares, as ſaith Iſidore. Conſtantine ſayth, that the fingers bée compoſed and made euerye each of thrée bones cheined togethers. And the foure fingers be cheined and bounde to the ſayde combe of the hande: and the thombe is ioyned with the inner cheining of the arme. The neather péeces and knobbes of the fingers be greater and broader then the ouer, as the bearer is ſtronger then the thing that is borne. They ought to be broader and more ſtedfaſt, as ſaith Con. li. 3. Ariſto. ſaith, that the moueablenes of the fingers is conuenient to take & to hold. And the fingers be proportioned in ſlenderneſſe & length, & departed a ſunder. In the ends they be warded with nailes. And the more euen that they be, and the more bending and pliant: the more conuenable they be and able to diuerſe works. They be but little fleſhie, for eaſineſſe of moouing and of touching and groping. For nothing in the bodie knoweth and déemeth ſo eaſily betwéene things that bée touched and felt, as the ends of the fingers. And that may hap is through the quicke liuelineſſe of the ſinewes, that be bend againe in the ouermoſt parts of the fingers: and for ſoftneſſe and ſmothneſſe of the ſkin in the vttermoſt parts of the fingers, as ſayth Conſtantine, and the fingers haue theſe propertyes: they be greater afore meate then after. And therefore a ring that is ſtraight on a finger, and may ſcarce bée taken of afore meate, may eaſily bée taken of after meate, as it is ſayd Super Aphoriſ. Ariſtotle ſayth. liber. 8. that water foules haue betwéene theyr toes and clawes, as it were a ſkinne, and their dwelling is in waters. And foules with toes, and clawes diuided, and cloaue foted, dwell properlye nigh water, and bée fed with meat that groweth on the land. And theſe foules eate no fiſh, neither liue with rauine, as doe foules with crooked toes & clawes, that eat all beaſts ỹ they may hunt & take: & they liue by bloud, & yet they eat not each other: but they ſpare foules of their owne kind. And ſo do not

Infamis digitus, of ſome called the fooles fingers.

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fish, for they eate fish of their owne kind.

Of the Naile. Chap. 30.

Vnguis. THE naile is the vttermost part of the finger, set in the ouermost part thereof. And Constantine sayth, That it is ioyned verye nighe thereto with flesh and skinne: and the bounds thereof bee full of strings. And to the nailes come vaines and sinewes, and arteries, to giue them feeling and kindly helpe. The nailes grow in length & in breadth proportionate to the fingers. And that that groweth ouer and passeth the touch of sinewes hath no feeling. And therefore they bee cut and pared without feeling of sore and of smarting. For the growing and feeding of the naile is like to the growing of haire. And therefore in growing they passe the endes of the fingers, as sayth Constantine. The naile is bread of certeine fumosities, that are resolued from the heart, and spread on the fingers ends, where ỳ fumosities entering in, are dried with the vtter aire, and chaunged into the substaunce of the naile, as it is sayde in the booke of Pronosticis, in the comment. And they bee made to helpe and succour the fingers ends to defend them and saue them with hardnesse, or they should else for tendernesse be lightly hurt and grieued. And so nailes help & strengthen much ỳ fingers. The naile is softer then a boane, and harder then flesh or grisell. And hath some deale disposition & kinde of horne: For they be clere and plaine on the vtter part thereof, cleane & bright as horne. And so therin is seene a māner of brightnesse and shape. And for the naile is bred of fumositie of the hart, liuing and dieng of the heart is in the nailes most openly shewed. For if the heat of the heart faileth, the nailes ware blacke and pale. And therefore by chaunging of them, shrinking and riueling, bodeth and betokeneth quenching of heate, and dieng & flaieng of kinde, as it is said in Pronosticis. Also Aristotle. li. 7. saith, that the clawes of Egles ware croked and dull when they sit a brode vpon Egges, and fedeth their birds: and their wings ware white and feeble. And the Egle hath this propertie, that when he sitteth on a tree & resteth the beholdeth oft his clawes, and dreadeth least they ware soft and tender. For he hath clawes in stead of wepons. And therefore least his clawes should be hurt & grieued, he setleth not gladly vpon a stone. And whē he resteth, he bendeth and closeth in his clawes, ỳ so they may be kept and saued without harme & griefe: so doth the Lion, and beasts with croked clawes: also li. 8. he saith, ỳ whole foted foules drinke not, except a fewe: and al foules ỳ haue croked clawes, haue croked bills, and short and great necks, and eate flesh and hunt birds, but they eate no birds of their owne kinde, neyther pursueth, neither praieth on thē, to the intent to eate them, but they fight togethers, and hurt one another with their bills, and with clawes, they teare each other for the females and for neasts. In all beasts and foules be diuerse manner of clawes and nailes, touching their disposition and also their doing. For in a man the nailes fence and adorne the hands: and in foules and birds they fence and arme the feete. And in some beasts the nailes & houes be round and whole, as in horses, in some they be long and clouen as in swine. li. 13. Aristotle saith, That euerye beast hauing stiffe standing haire, hath clouen feete, as Swine. And kind setteth strength in the clawes & nailes of beasts: and therfore li. 14. Ar. saith, that kind alway setteth strength in lims & members, that beastes vse, as in teeth that be as it were yron, and in the clawes and nailes, for strength and help.

Of the side. Chap. 31.

Latus. THE side is called Latus in Latine and hath that name of Latere, to lurke, either to be hid. For when a man lyeth, the side is hidde. And there is both the left side and the right side of the bodye, that is called in Latine Dextra & Sinistra: and in ỳ right side is most able mouing, but the left side is more strong and more conuenable to ỳ burthēs & charges: & therfore ỳ left side is called Leua in Latine, & hath ỳ name of Leuare to beare, &

lift:

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lyfte: for it is more able to lyfte and to beare some thing, as sayth Isidore. That sine beareth the shield, and the buckler, sword, the quiuer, the knife and other burthens, that the right hande maye bee ready at lybertie to doe what it shall, as sayth Isidore. The sides be specially strengthened with the bones of ribbes. And the ribbes be called Costæ as Isidore saith: because the ribbes keepe the inner part of the body, and all the softenesse and tendernes of the belly, is wisely kept and saued by the office of ỳ ribs. And the side ribbes be made and compounded of many bones ioyned & bound to the bones of the ioyntes of the ridge bone, and of diuers grisles, that ioyne the foresayd bones together, as sayeth Constantine. And these boanes haue the lykenesse of halfe a Circle: & when they be ioyned togethers to the ioyntes of the ridge bone and of the breest boane, they seeme to make a full circle, as saith Constantine. The boanes be fourteene saith he, set in the either side seuen, seuen on the one side, & seuen on the other, the which be bound togethers to the closure of the breast, with seuen tender boanes, that be as it were of grisly kinde. Of which the endes are tender and grisly, shapen as the poynt of a sword, and set vnder the mouth of the stomacke for defence thereof, and of the heart. And so in the making or composition of the ribbes and breast, in all be two & thirtie bones, of the which fourteen be in the sides, & in the composition of the breest, ten. Behind in the ridge be eight grisle boanes, togethers as sayth Constantine. It happeneth that the side is ofte griued, sometime by cause that is without, as by falling, breaking, smiting, and other such. And sometime by cause that is within, as by fleeting and concourse, and comming togethers of the humours to the place and hollownesse of the small ribs. And somtime a posteme is bred therin, as it fareth in a pluriſie, that is bred and commeth of a posteme, that is in ỳ tendernesse of the rybbes. The tokens therof be ache of the side, cough, and Febris Acuta, and is specially knowen by bloudie spittle: if it come of bloud, by citrinesse or yeolow: if it come of Cholera, by white spittle: if it come of fleme, by blew spittle: if it come of Melancholia, but it breedeth selde of Melancholia, as it is contayned in Practica. Such postumes when they be rooted and pight in the side, then they be cause of sore ach, stiffeling, and burning, and then he that hath that euill, may not rest vpon the side that the posteme is on. Therefore it is said in Pronosticis, that it is a good signe that a sicke man in Febribus acutis, lye on his side, & specially on his right side. For that betokeneth, that the nigh places haue no posteme, and that the spirituall members be free, and haue large place to open and to spred, and so a man breatheth the better: for neither the stomacke, nor other members grieueth, neither thirsteth the spirituall members. Also it happeneth, that vnder the small ribs in a voyde place, winde is gathered and closed within the small skinnes of the ribs, and by the stretching thereof is bred sore pricking and ache. And sometime it happeneth that the place is stopped and made hard by gathering of great humours. And so the side places be haled and rent, eyther made too harde, either shrunke, eyther too much heaued vp. And therefore it is sayde in Pronosticis Hippocratis, In the small ribs if they are without ache and sore, and if they be softe, and well compounded in euery side, it is good. And if they ake, or haue the Crampe, and be drawen togethers, as it fareth in the Crampe: If there be onely great quaking and leaping in anye of them, it betokeneth woe and sorowe, either raging, &c.

¶And that is a speciall token in Febribus Acutis, and specially if the sight of the eyen bee horrible staring and inordinate, as sayeth the same Commentatour. And if the mouing of the Eyen bee ordynate, it is not so great dreade of raging in Acutis, Vt dicit Idem.

¶Of the Backe. Chap. 32.

Dorsum.

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

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for it is the hardest part of the body, as it were a stone strong to beare, and to suffer durable, as saith Isidore. And the ridge hath another name, that is called the backe: for therevpon we lye backeward and vpright on the earth, and so may a man doe, and not other beastes, for other beasts lye on the wombe, eyther on the side: and therefore it is vnproperly sayd, ỹ any beasts haue backes, as saith Isidore. But it maye be called backe, for beating and bearing, for it is beaten with diuers manner of whips: and not onely the backes of beastes, but also the backs of men that be prisoners, as saith he. Or as Remigius saith, This word Tergum maye be said of Teros in Greeke, that is round in Latine: For the ridge of a beast hath a manner of roundnesse, for all the bones in the body be founded in the ridge, as a ship on the keele. Constantine saith and Isidore also, that ỹ ridge beginneth from the nape of the head, and stretcheth nere to the kidneyes: and the ridge is made & compounded of diuers bones and ioynts, and that for foure causes. First, for he is ỹ foundation of all other, and thereon all the other bones be set, as the shippe is on the keele. The second, for it is ỹ defence and healyng of the inner partes. The third, for it is help and succour of the sinewes, that come from the brain downward to diuers parts of the body, to giue quick mouing and feeling in euery part. The fourth to beare marrow that commeth down from the braine, and to keep the marrowe, and saue it from griefes, within those powers. The ridge boane of a beast is made and compounded of many bones, that they may the easilyer rise and settle vp themselues, and bende, and to beare more strongly charges and burthens. And the ridge boanes be called Spondilia in latine, and are hollow, that the marrowe of the ridge bone, that Phisitions call Nucha, may the easilyer be borne and come to the neather members, to make the quicke mouing: and the same kinde and vertue is as well in the braine, as in the marrowe of the ridge bone, as saith Constantine. And therefore it is cloathed with a double skinne, as the braine is, as saith he. And therefore if this marrowe in the ridge bone, bee in anye wise let either hurte, the vertue of feeling is hurt in working and doing, as it is when the braine is hurt, and therefore if this marrowe be hurt, the beast dyeth lightly, & therefore kinde maketh the ridge bones hard & sinewy, & also picked and sharpe, for the more defence of the marrowe, and for the more easie withstanding and putting off, of hurting and wrong. The skinne of the ridge is harder and thicker than the skin of other parts of a beast, and that is for the cause aforesayd, and the ridge suffereth many griefes within and without. For without it is beaten and hath many griefes. Within it suffereth shrinking of sinewes, to much replection of humours, stopping of the veynes and the gates of the spirites, sore pricking and putting, and stopping, and griefes of diuers goutes and dropsies.

¶Of the Breast. Cap. 23.

Pectus.

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

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the beast in the other part. For if either hollownes were grieued, and the breath stopped, then the beast should sone dye. Also the heart and the lunges be bounde togethers with skinnes of the brest, and they be wrapped therein, that they passe not out of their place, as saith Constant. li.2.ca.15. Then the breast is the foundation of the paps & nipples: and that is not onely for beautie and faireneſſe, but also for nedfull helpe of the breast, with his fleshinesse, it healeth: and tempering the bonie coldnesse thereof, couereth and defendeth from outwarde hurte of colde aire. And so the breast is the most noble member of man: for it is the place and seate of wit and wisedome, & the house of heate of lyfe and of strength, & if the brest be wel disposed and in good poynt, with all that is therein, all the strength of ỳ body is comforted in his working. And contrary, if the breast be grieued, al the making of the body is disgraced, and the breast is grieued many wayes. Sometime by great colde, constraining the sinewes & strings of the breast bone, they be grieued and hurt, and be let in theyr workes and deds. And somtime by great heate and drinesse, wasting the substauntiall humour therof, and constraining or shrinking the sinewes of the breast, as it fareth in *Ptisicis and Eticis, that be spended & wasted with to great heat. Sometime by to great moysture of bloud, either of fleame, comming and fillyng the waies of ỳ breast, & so somtime followeth stifling, and somtime hoarsenes, and somtime withdrawing & lesing of voyce, as saith Const. Sometime of a corrupt humour gathered in the skinnes of the brest, that bredeth a postume in ỳ brest, and letteth the breath, and so sometime the beast is stiffeled. Somtime the brest is grieued by gathering of other members that be grieued, for if the throte be grieued, or the lungs, or the stomacke, nedes must the breast be sore & sharply grieued, and the griefes of the breast be most perillous, & namely they within, for the nighnesse of ỳ hart, that is the place of life: and therefore a little pricking or pinching in the breast within, is more sore than a great wound in the arme or in the thigh without. Diuers dispositions of the breast is in men & in fowles, as sayth Aristotle. For men haue broad breastes and somewhat bending in the right side and left, and that hollow bending is token of boldnes and of strength, and no beast hath paps in the breast, but men and Elephants, as saith Aristotle lib.2. And some beastes haue pappes in the side, or in the wombe, as Swine, Hounds, Asses, Kine, Sheepe, and other such. A beast that hath pappes in the wombe bringeth forth manye moe at a time, (as it fareth in Houndes and Swine) then those that haue teates in the breast, as it fareth in women and Elephants, that gendreth neuer but one, as saith he lib.5. And Fowles haue generally sharpe breastes, and namelye fowles of praye, with crooked billes and sharpe clawes, and little flesh, and good sight and sharpe sight: for they se their meate very farre off. And therefore such fowles flye vp in the ayre, much more higher than other Fowles, and that is for praye, as sayth Aristotle lib.2. The sharpnesse of breast is a token of boldenesse and of gentlenesse, as saith Isidore of a Gosshauke, that is of more boldnesse in breast, than in bill or clawes, and more armed with the breast, than with bill or clawe. And therefore the Gosshauke is bolde in the breast, and in the ayre he smiteth his praye to the ground.

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

the fowse or counter mure of the Hauke.

¶Of the Pappe. Cap.34.

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

Māmilla. Sororia. Vber. The nursing brest. The maidens brest. The vvomās brest.

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and compounded of a manner kernell substaunce, that is soft, fleshie, and white: as the kinde of milke is. The veynes & strings in the kernell substaunce of the pappes are medled: by the which bloud with breath is conueyed to the pappes. The paps be set in the breast to be nigh to the heart, that by decoction of ẏ heate of the heart, the bloud maye the easelyer be turned into the kinde of milke: For bloud commeth by an hollow veyne to the heart, and then to the breast, & pearceth at last and commeth to the pappes, and in the hollow flesh of the paps, the bloud by vertue of heate, tourneth into the substaunce and kinde of milke. And the flesh of the pappe hath dens & holes as a spounge, and therefore it is meete to breeding of milke to the feeding of anye childe. The pappe hath this propertie, as it is said vpon Aphorif. That the paps of a woman that shal haue childe before hir time, ware softe and tender, as sayth Hippocrates. Also he sayth, That if the right pappe of a woman that goeth with two children, wareth tender and soft, the man childe shalbe borne before his time: and if the lefte pappe ware soft, then the female shall be borne before hir time: and if both the pappes grow tender and softe, both the children shall be borne afore their time. And in Commento Galen telleth the cause hereof, and sayeth, that the smalnesse of the pappe betokeneth scarsitie of milke: and therefore if the childe hath not due feeding, hee must needs be dead born before his time. Also Hippocrates saith ther, that in women in which superfluitie of hot bloud turneth to the pappes, betokeneth madnesse. Galen telleth the cause thereof, & sayth, that when superfluitie of ferment hot bloud commeth to the pappes, if it may not be turned into milk for passing great heate and abundaunce therof, then it is dispearced and turned into sharpe smoke, and goeth vp to the head, & troubleth the brayne, and so breedeth madnesse. Also he saith there: If thou wilt make the bloud of Menstruum in a woman milke, thou shalt set a coppe to ẏ pap, to ẏ veyns which come from ẏ mother, as sayth Galen: and by such manner of drawing, the superfluitie of bloude, is drawen to the paps, and so the reather bleeding of Menstruum is diminished, as Galen rehearseth. Also he sayth, If much milke run out of the pappes of a woman, that goeth with childe, it is a token that the childe is feeble: and if the pappes be harde, it is a token, that the childe is feeble, for the milke is not diminished, by reason that the childe is feeble to receiue and tourne it into his feeding. Therefore too great dropping of the pappes is a token of corruption and imperfection of the childe as saith Galen. And if the pappes be meanly hard, it is a token of the childes health. For too great smalnesse and leanneſſe of the paps after the conception, is a token that the childe is feeble and corrupt, and it is a token that the childe shall be dead born, or els to be borne afore the time, as saith he. And if a woman be with childe of a man childe, the right pappe is more then the lefte: and if she be with childe of a female, then is the left pappe more than the right: and that is first knowen, when the childe beginneth to moue himselfe, as sayth Aristotle liber 19. Also as he sayth, ofte time by reason of too muche milke and crudding thereof, the pappes ware ouer harde. And if there growe any haire while the breſts be ouer hard, there commeth a great sicknes and sore, that is called Pilosa, (A kindly humor lacking heate or moysture, is turned to vlceration, and beginneth his swellings like a ball or wenne: but if the humour retourne shortlye after delyuerance, then Pilosa dissolueth into his former kinde,) and the ache ceaseth not till matter and corruption commeth out as saith Aristotle. Also he sayth lib. 6. that beastes with many pappes, bring forth manye at a time, and they haue teates diuided, as it fareth in a Bitch, and in a Sowe. When a Sowe farroweth, shee giueth the first pappe to the first Pigge, and the nexte to the seconde, and so of the other. And beasts with fewe teates bring forth fewe at a time, as a Woman and an Olephant, that hath teates set afore in the breast.

A note of vntimely birth.

Coppyng, or boxing

Addition

Women are lyttle beholding to

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Bartholome, that set a woman betweene a Sowe and an Elephant.

Then the pappe is a nedfull member to fede and nourish the childe, & to take menstruall bloud to turne into milke; & to cause ỳ bloud that is vnpured, to dissolue, and to make it white, sweete, and thicke, and to defend the breast and the heart, and to know Sexus and ages, and is shewer of corruption. And the pappe is rounde, euenlong, sinewye, fleshye, dennie, and fully set to the teith of children.

¶Of the Lungs. Cap. 35.

Pulmo.

THe lunges be the bellowes of ỳ hart: for in the lungs is a spirit that blowyeth and moueth, and receiueth and putteth out aire. Or els, the lungs be called Pulmo in Latine, because it beateth in opening of it selfe, that it maye take in breth, and thrusting together may put it out. Vnto the lungs belong the throte boll, that is to say, the gul of the throte, the lung pipe and weson, pertaining to the lyghts and to the heart, conueying aire to them both, and diuideth it selfe by many pipes within the lungs. The lungs or lights, are called the bellowes of the body, for it draweth and sendeth forth againe the aire, with the which, the hart & other members be tẽpered, and fashioned much like an Oxe hofe: and is in continuall mouing, in drawing in and out of breath, as saith Isidor. And the lunges are made of flesh softe & airely, full like to the some that is run & crudded, as saith Con. The lunges helpeth the heart, and beclippeth it al about, and seruyth the heart of colde ayre to make it temperate: also the lunges bee the instrument of the spirite and of the voyce. The spirite and breath is nedefull for the heart to draw in aire to cole the heart, and to put out superfluitie and fumositie by closing of the lunges. And therefore the lungs be a meane betwen the heart and the throate, that colde aire breake not sodainly into the heart: but rather to temper the ayre that is receyued.

Addition

Also the lunges are the lykenesse of a lyttle folde, that kepeth colde ayre to swage great heate of the heart, that is nedefull to make the voyce, and hotte ayre that is nedfull to the heart and to the breath. For without the lungs may no voyce be formed neither breath, as sayth Aristotle li. 13. And for these causes the flesh of the lunges is softe, and smoth, and hollow, to chaunge the easelyer ayre into his owne kinde, that the spirite of lyfe may so passe easely, into the hollownesse of the heart, to kepe and saue the lyfe of a beast: and it is generall as Aristotle saith, that euery breathing beast hath lungs, and all beastes that goe doth breath, and some water beasts doe breath, as the Dolphin. Also euery beast which gendreth hath blacke lunges, and much bloud through ỳ heate of kinde. The lungs of a beast, which layeth egges is lyttle and drye, and may swell, and is hollow, as saith Aristotle. And as he saith lib. 13. some beastes haue no lungs, but they haue branches in stead of lungs. Also lib. 16. he saith, that euery beast that hath lunges, is hotter than a beast that hath no lunges: and a beast that hath lunges, hath much bloud in comparison to a beast that hath no lunges. And the lunges be grieued many wayes: Sometime by the reumaticke humor comming to the pipes of ỳ lungs, and then be diuers passions bred, by diuers floating of humours to the principles of the lungs, as Squinancie, tisike, cough, hoarsenesse, halknesse of the voyce, and such other. And sometime by gendring of hymours in the kernen and pennis of the lunges: and so commeth Tisike, and other dreadfull passions, as it fareth in them, that spitte bloude and corrupt matter, as sayeth Constantine.

Vlsuratiõ Postumation. Congellation.

Also sometime the lungs be grieued by botches in the substaunce therof, and that commeth of sharpnesse of a humor, which fleeteth to the substaunce of the lunges: and such a passion is not lightly cured. For when the substaunce of the lunges hath botches by the sharpnes of the humour that commeth thereto, it may not be lyghtly closed and cured, for the tendernesse and continuall mouing of the lunges.

And so then the aire drawen in at the

hole

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Addition

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

¶Of the Bladder. Cap. 44.

Vesica. Cystis. A mans bladder.

The bladder is called Vesica in Latine, and hath that name for taking and receiuing of winde; as sayeth Isidore: for by drawing and receiuing of wind, the bladder openeth and spreadeth: as contrariwise by sending out of winde it closeth and goeth togethers. And is called Velicula in Latine as it were the diminutiue of Vesica, and it hangeth as it were a birds croppe vnder the throte, lyke a purse, in the which the first meat of the foule is receiued, and kept therein to the second digestion, that shalbe made in the guysarne or mawe: and the meat is kept in that croppe, as it were in a proper spense and sellar against hunger that may come. But as we speake here (as Constantine sayeth) The Bladder is a caule skinne, and rounde; and hollow as a sacke, close on euery side, except the ouermouth alone, and the substance thereof is hard, that it be not greued by biting and sharpnesse of the Vrine, the which is receiued & taken therin: and it is close in euery side downeward, that the lycour that is drawen in, be not sodainly put out, and vnuoluntarily, and so the vrine goth in by an hole, and out by the same, as it is shewed in Anathomia. Also the bladder is round, to open and spred as the cleansing and purging of blond wareth more, and to be the more able to receiue the pourging & clensing, ỳ is vrine. Also li. 13. Ari. saith, that euery beast that hath lungs thirsteth much, & for him nedeth moyst meat more than drye: and therfore ỳ bladder is nedfull to receiue the moysture of such superfluitie. Also he saith, that no beast with feathers, with scales, with rindes, neither with shells, hath bladder, except the Tortell of the sea and of the land, for in such beastes the superfluitie passeth into feeding of fethers, scales, and such lyke. Also li. 3. he saith, that euerye beast that gendereth hath a bladder, and those which laye egges haue none: except the kinde of Bates: and moysture commeth not but of the bladders of dead bodyes. In one manner, drye superfluitie is gendred in the bladder, and thereof commeth the stone. Also li. 6. he saith, That in euery beast without a bladder is cause out passing of duirt, and of superfluitie of moysture.

Addition

¶ The bladder receiueth the vrine distilled from the liuer & the reynes of the backe, by the powers named Vritides or Vriebides, the bladder may haue many impediments, as scabbes, vlceration, inflamation, and also a quaking debilitie, that such a diseased cannot hold his water.

¶Of the Vrine. Cap. 45.

Vrina.

Isaac saith, that vrine is the purgation of blond and of humoures, and is gendered and bredde by working of kinde, for it taketh beginning of the liuer, and substaunce and colour in the reynes. For watry substaunce of blond is sent by certayne subtill veynes to feed the reynes. And so when it commeth to the reynes, there it is dried and cleansed, as Ware that is molten and purified, and made perfect. And by the strength of heate of the liuer and of the reynes it is dyed and couloured, and so it issueth and passeth forth by certaine holes and pores into the bladder, and is gathered and brought into the hollownesse therof: and so after ỳ this moist substance and fleeting is put out of the bladder, it is vrine, and hath that name, for it is Vritua, burning and biting. For as Egidius saith, what that the vrine toucheth it biteth, dryeth and burneth: For it hath burning and drieng kinde, and therefore it helpeth against scabs small and great, against bleynes and whelks, if the diseased be washed therewith. Also li. 13. Arist. saith, that vrine dronken helpeth Splenetikes, & clenseth rotted woūds and scabbed places. Vrine medled with the gall of a Goshauke, & wisely and warely dropped in the eyen that be anoynted therewith, fretteth, gnaweth, and doth away webbes and filth of the eyen,

A medicine for the eyen.

as

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hole of the boich broken vanisheth easely away: and therefore it sufficeth not to temper the heate of the heart, but oft for scarcitie of aire drawen in, the heart it selfe fainteth and dyeth. Also libro 3. Aristotle saith, that if a beast draweth breath in and out, while that he eateth, and so some part of the meate falleth into the hollownesse of the pipes of the lunges, then the beast cougheth, and sometime by mishappe is strangeled and choaked. For coughing is nought els but mouing of ỹ vertue of the soule to put out superfluities, that be about the instruments of the spirite, as saith Constant. Then gather ye by these things aforesayd, that the lunges be the proper instrument of the heart, for it coleth the heart, and by subtiltie of his substaunce chaungeth the ayre, that is drawen in, and maketh it more subtill. The lunges shapeth the voyce, and ceaseth neuer of mouing. For it closeth it selfe and spreadeth, and keepeth the aire to helpe the heate in his dennes and holes. And therfore a beast may not lyue vnder the water without stifling, but as long as hee maye holde in the ayre that is gathered within. The lunges by continuall mouing putte off ayre that is gathered within, either cleanseth and purgeth it, and ministreth continuall and conenable feeding to the vitall spirit, and departeth the heart from the instruments of feeling, and bredeth somie humours, and beclyppeth ỹ side halfe the substaunce of the heart. And when the lunges be grieued by any occasion, it spedeth to death ward, and letteth and disquieteth ỹ workings of the vertue of lyfe. All these things saith Constantine by order.

A hastening of death.

Addition

Next vnto the lunges, is the midreffe, called Diaphragma, Septū transuersum, and Precordia, it is a thicke skinne, which diuideth the vpper part of the body from the neather part, that is, to say, the heart and lunges from the splene and liuer.

¶Of the heart. Cap. 36.

Cor. Cardia.

The heart is tearmed Cor in Latine, and hath that name of cura, busines, for therin is all busnesse and cause of wit and of knowing: and is nigh the lunges to be tempered by remedie of the moyst lungs, if it be hot with wrathe. The hert is set in ỹ middle of ỹ body of a beast, to giue & to sende lyfe & mouing to all ỹ mẽbers of ỹ body, as saith Isid. And Constantine sayth, That the heart is a fleshie substaunce, dennie, hard, hollow, euen, long, and round, and the heart is hollow to keepe heate, and the heart is the foundation of powres to all the body, and it is dennie and hollow, to moue it selfe the more easely closing and opening: and it is hard, that it be not lightly grieued and hurt: and it is round, to haue therein the more plentie of spirits: and it is euenlong, shapen as a toppe, to make the working of kinde heate that commeth alwayes into the sharpe ende, the more strong. And the heart is set betweene the two hollownesses of the breast, in the middle of the beast, that the spirite of lyfe may come from the heart, as it were from the middle of the vtter parts of all the body, and the head of the heart that hath the sharpe ende, is set in ỹ left part of a mans body. And for that the sharpe ende of the heart, hath most strength in that side, and the spirit of lyfe is therein, therefore in the left arme the pulse is most strongest, and the heart lieth toward the left side of a man, to temper the coldnesse of the left side by heate of the heart. And the hart hath two hollownesses, one in the left side, that commeth sharpe: and one in the right side, that is within, and these two hollownesses be called the celles of the heart. And betweene these two celles, is one hole, that some men call a veyne, other, an hollow waye. And this hole is broad afore the right side, and straight afore the left side. And that is needfull to make the bloud subtill, that commeth from the right wombe to the left, and so the spirit of lyfe maye be bred the easelier in the left wombe. Augustine in the booke, De differencia spiritus & animæ, saith, that in the right wombe of the heart is more of bloud than of spirite: and in the left wombe the contrary. For there the spirite of lyfe is bredde to giue the beast

Celles or concauits

life

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lyfe, and commeth by certayne veynes spread all about. The lefte part of the hart hath two holes, one within ẏ veines of the veyne that bringeth blood from the heart to the lungs: The other hole is it, from the which commeth the greater arterie, that is the shape and forme of arterie veynes and wayes, of all the bodie. And the pulses thereby be breede in the heart, and namely in the left syde, for the cause that is sayd afore. Also the right part hath two holes, one commeth & entreth into the veyne which is called Concaua, and bringeth blood from the Liuer to the holownesse of the hart. And of the other hole commeth ẏ veyns of the organ and his wayes, to fede the lungs. And these holes be couered with certain small skinnes, the which skinnes open and send blood from the heart. And then they close and let the comming againe. In either wombe of the heart is a peece formed as an eare without. And these two peeces be called the eares of ẏ hart: and in them the veynes, organnes, and stringes be placed. The hart hath in the breedth thereof two gristly bones, which be called the seates of the heart. About the heart goeth a maner clothing, that is called the shryne and cofre of the heart. And this clothing is fastened with the clothings or pannicles of the breast.

This clothing is not ioyned so nigh the heart, least the moning of the hart should be let, which is nedefull to the hart for the foundacion of kindely heate, whereby a beast is bred. Hue vsque Constantinus. lib. 4. cap. 21. Also Aristotle li. 1. sayth, that there is no member in which blood is so set as in the heart: Blood is placed in the lungs, but it is more fleshly placed in the heart. Also as he saith lib. 11. the hart is set of euery beast in the myddle of the breast, except man. For the heart of a man leaneth towarde the left syde. And the sharp ende of the heart leaneth inward to the breast, in all beastes, except fishes. For in them the sharp ende is hanging towarde a parte of the head, in the place of ioyning of the gylls. Also he sayth there, that euery beast that hath blood, hath lyuer and heart. Also libro. xii. he sayth, that in the heart is the well and the beginning of the veynes, & the first vertue which breedeth blonde: and the blood of the heart, is cleane, clere, hot, and of greater feeling, and according to wit and vnderstanding. And he sayth ther, that the well or beginning of feelyng of beasts, is in the heart, and the wits of feelyng, are continually with the heart. And lib. 13. it is sayd, that the heart is set in the formost parte of the breast, in the middle: for it is the well of lyfe, and all mouing and all feeling is therein. The feelyng and mooing is not but in the former part of the heart, and therefore meane and last is distinguished. And the breath goeth first into ẏ inward part of the heart: and the kinde of making and composition of the heart is of veynes, for it is of the kinde of veynes. And the situation or place of the heart is conuenient, for it is set in the ouer place and in the formost: For because it is more noble, it is more kindly ordayned in the nobler place. Among all the members, the heart is most noblest: and therefore it is set in the middle of the body, as it is most expedient: for it is the accomplishment and perfection of the beast, and no member is so needfull to the lyfe, as is the heart.

Wherefore if the heart be hurt, ẏ beast cannot lyue: and therefore the bodye of the heart is in the middle: and the making thereof is in a sad body, & thicke, and kindly hollow. For the well of the veynes spring thereof: and it is hollow to receiue blood, and is thick to saue it, and is the well of moning, and in no member is blood without veynes, but in the hart alone: for blood commeth out of the heart, and goeth into the veynes: and no blood commeth to the heart out of other places. For the heart is the beginning and well of blood, and the first member that hath blood, as it is shewed in Anathomia. For the making of the heart seemeth first of blood, and is the beginning & wel of mouing, of liking & of vnliking. And generally of all wits, the moning beginneth of the heart, and therunto reforteth, and the vertue therof is spred & straight into all the members, & after one maner. And in some beasts

Speciall kindeling of kindly heate.

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139

is a bone founde in the heart to sustaine the heart, as bones be set in other members. And in the hearts of beasts of great courage be three wombes or cells. And in the heart of a beast with a little heart be onely two chābers. And for this cause a wombe ought to be in the heart of a beast. For the heart must be the place of receiuing of pure bloud & temperate in quātitie & qualitie: and is ful hot & moist, for the heart is a member, in the which is the first vertue. Huc vsque Aristo. where he speaketh much of this matter. Also liber. 16. he saith, that the heart of a beast must be complement, therefore the heart is made first, because of the heate of the heart, & for the springing of veines out therof, kinde hath set afore the heart a colde member, that is the braine. And therfore the head in generation is created after the heart. And it happeneth that the heart is grieued either by binding togethers of other members (as saith Constantine,) or else by distemperaunce of it selfe. For if pasling heat haue maistrie in the heart, the bloud of the heart boyleth and moueth, and so the vitall spirite is grieued. For if the heart be constrained by ouermuch colde, the bloud is congealed, and therefore commeth death. And sometime the heart is grieued by some Postume, that infecteth the coffer therof: and then the beast liueth not long. Also the heart sometime quaketh, & that commeth of watrie moisture shed and spread in the skinnes of the heart, the which moisture letteth the due opening and closing therof. And so it seemeth to a sicke man, ỳ the heart moueth from place to place. Also it happeneth that the heart hath a default that cōmeth of walking of spirites, and of spirituall vertue and of passing out of spirits. And this doth chaunce either of too great repletion that grieueth and confoundeth the vertue, or else of too greate walking, that wasteth the vertue, as it fareth in them that haue a Cardiaca, and in some men that sweate too much or drinke too sharpe drinke. Also sometime the heart is grieued by some fumosities & smoake, corrupt and venimous entering to the heart, and corrupting the openings of the heart, wherevpon death followeth anone. Also sometime the heart is grieued by stopping of the hollowe vains, whereby the bloud that is the feding of the heart, and of the vitall spirit, is warued. In these manners and in many other the heart is grieued as saith Constant. liber. 9. chap. 23. Galen in Tegni. saith, that the vertue and complection of the heart is knowne by these tokens. That is to wit, by greate breathing and blowing, by swifte pulse and thicke, and hastie, by swift working, by wrath, hardinesse, and madnesse: by largenesse of brest and haireneste thereof. All these bee tokens that heate hath maistrie in the heart. And al the tokens contrary to these betoken the contrary hereof. Vpon the which place Haly in his comment saith, that in a man the heart is as a rot and a moze in a tree. The organe or lung pipe that commeth of the left cell of the hart, is like the stocke or legge of the tree: the which a good waye runneth forth as boughs of a tree into two partes, of the which one goeth vpward and that other downward. They spread abroad & diuide as it were spraies or small boughs into all the bodie, euen to the arteries of the head. And when the heart openeth, all the organes & vaines open together: & when the heart closeth, they close also: and by opening of them colde ayre is drawen from the vtter part of the heart to the inward part thereof: and in closing therof foule smoake that is bread in them, is wrong out and drawne out some deale: and by ỳ drawing out thereof the complection thereof is made euen. And as he saith the vertue of moving that is pight in the heart, runneth and passeth by the weson & vains to euery part of the body, and bringeth to euery of them proper life and proper kinde heate. The breast serueth the heart in opening of it selfe, and drawing in of colde aire, and closing of it selfe, and putting out of smeakye vapour that is bred in the heart. Wherefore if the breast, weson, and vaines, and other instruments of lyfe be safe, the vertues be concordaunt in theyr workings: and if they bee sicke and grieued, the vertues bee not obedient.

ing depressed and ouercome with fatnesse.

The complection of ỳ heart

Annoiansses of the heart.

Cardiaca passio, the cardiacke passion, it is about ỳ heart, be-

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Therefore the goodnesse and euill of lyms that serue, either helpe or let the heart to worke and to doe the dedes thereof. And therefore when the heart is strong, and hath the members therto obedient, both in opening and closing well disposed, then commeth from the heart strong breathing, and strong pulse, and strong working, after the goodnes of the member and of the vertue. And when the vertue is feeble and slacke, it may not spred the woosen and veynes into euery place of the body, and therefore breathing is lesser, and pulse also. Also if the heart be to colde and to moyst, and the pulse soste, the man is bereft of boldnesse and hardinesse, and is fearefull and slow, and bare of haire in the breast, for scarcitie of smokie vapour, of ỳ which haire is bred. And if the heart be to drie and colde, it maketh the pulse rough, harde, and small, & slow breath and selde, namely, if the beast be lyttle & straight. Huc vsque Haly super Tegni Galen.

Addition

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

Of the breath. Cap. 37.

Anhelitus. Halitus. Pneuma. Respiratio. Spiraculũ Hippaco.

The breath is the mouing of the hart and of the lunges, gendered through drawing in of colde ayre, to temper kinde heate, and expulsing out of the same ayre: for the heart by no meanes can suffer the lacke of drawing of aire, for if the heart should rest a lyttle while of drawing of aire, it should be grieued, or fayle. And therefore the heart hath contrary mouings: For it openeth the lunges, and draweth in ayre: and closeth the lunges, and putteth out ayre. And so the breath by drawing in of aire tempereth the heate of the heart, and by putting out of ayre, it cleanseth ỳ heart of smokie vapour, and also it fedeth and nourisheth the spirituall lyfe. Also by strength and feblenes of breath is shewed the state of the spirituall members: as it is sayd afore of the properties of the lunges. Also in breathing there is more ayre drawen in, than is put out. For a great deale turneth into the feding and nourishing of the spirituall life: and the breath is taken within the lungs, and the beast lyueth without stiffeling, as long as the spirite is cleased within the instrument of breth. Also when the instruments of the breath be grieued, the spirites are corrupt, and chaungeth after the qualytie of the lymme and the instrument that is grieued, as saith Constantine.

The breath is sometime grieued by default of vertue that mouth and moueth the sinewes. Sometime by stopping of the instruments of the spirite, that commeth of great and thicke humours, or of great ventositie and winde, that stoppeth the waye of the breath: or els of some postume of the lungs, that grieueth the cloathing and the skinnes of the heart: or of the great heate of the heart, hauing maskerie in the substance of the lunges. By reason of all which diseases, the breath is made feble and scant. And if the breath be swifte and lyttle, it betokeneth strong heate, that stifleth and ouercommeth the vertue, and namely if the touch be hot, and if there followeth thirst and drinesse of the tongue. And colde breath and lyttle in Febribus acutis, is token of death: for slownesse of breath betokeneth default of vertue of out putting: and coldnesse betokeneth quenching of kinde heate: and default of vertue in the substance of the heart, and of the instruments of spirite. Also chaunging of breath commeth of vniuersall corruption of the inner members, as it fareth in leprosies, in ỳ which the breath stinketh and is corrupted, and infecteth the aire that is nigh. Wherefore the blowing of such is wont to infect those that come nere them: it infecteth and corrupteth the ayre nere about, lyke as the hissing of the Serpent, cal-

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141

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

¶Of the Stomacke. Cap.38.

Stomachus.

THE stomacke is the dore of the wombe, and taketh meat and drinke, and sendeth it to the guts, as sayth Isidore. And Constantine saith, That the stomacke is round, euenlong, hollowe within, rough in the bottome, manifolde and fleshly, and hath two mouthes, one aboue and another beneath. And it is rough and manyfolde to holde the better the meate that it taketh: for if it were slipper and smoth within, by sliderneſſe thereof the meate should passe out without digesting. And it is fleshie in the bottome to comfort digestion. The flesh of the stomacke is hotte and also moyst: of which qualities the digestion is specially strengthened in the bodie of the beast.

Ventriculus.

141

And it is round to be more able to take & receiue the more meate. And if the stomacke were of another shape, there corners or such other, euill humours therein shuld easily be gathered to corruption, and rotting. For such a shape might not for corners be dryed and cleansed of superfluities. It is euenlong for ỳ it should not presse and thrust the spiritual members by to great roundneſſe therof, & also that it may the more easilye be ioyned with the ouer & the neather parts. Further the stomacke, and specially of man, is straight in the ouer part, and wide and broad in the neather parte, and that also is needfull. For sith a man goeth more vpright then other beasts, his meate goeth downward alway: And therefore the neather bredth and wideneſſe of his stomacke is profitable to take therein the more meate & drinke. Also it is sinewie to haue the more subtilneſſe of feeling & vertue and strength of appetite. Also it is compassed in with ỳ liuer to haue of the liuer the more heat to concoct & digest the meat and drinke. For the liuer with his fiue pipes beclippeth the stomacke, & giueth it heat: and taketh iuyce, grease, and humours, whereof bloud is bred by certeine veines, ỳ the Phisitions call Miseraicas, & turneth greaſe, iuyce & humour into bloud by strong working of heate. And Constantine saith, if the stomacke be substauntially hot, it digesteth well great & grose chawed meates, and wasteth liking meates, and digesteth to sone, and for likeneſſe it desireth most hotte meate, & may not suffer hunger. And if ỳ stomack be cold, it deſieth not wel great meat, and is sone grieued therwith, and chaungeth them sone into sowre & corrupt humours. And a dry stomack is sone a thirst, and a little water sufficeth not thereto: and if the water be to much, it maketh roring & rolling in the wombe. And if the stomacke be moist, it thirsteth not: but it desireth moist meat, & desireth but litle. Huc vsque Con. li. 1. ca. 13. And he saith. li. 9. cha. 26. that to the stomack chaunce diuerse griefes: as euill digestiõ, fumosities, flure, spuing, yering, blowing, swelling & belking: and these come of diuers causes. For somtime they chance of euill complection: somtime of to much emptines: somtime of to much repletion of meate & drinke: somtime of to great sharpneſſe & biting of humours: somtime of putrifaction of the heart: sometime of default of vertue digestiue: sometime of the qualitie of ỳ meate, which if it punch and pricke, the stomacke is tormented & pricked, and compelleth it to passe out: or else if it be gleamie the stomack is made slipper, and so the meate passeth out easily: And sometime griefe of the stomack commeth of the feblenesse of the vertue of outputting: and griefe of the stomack commeth not onely of it selfe, but also of company and by meanes of other members. And the stomacke is the purueiour and hus band of all the body, and the stomacke taketh feeding for all the members: and serueth all the members therof, as it needeth, as sayth Constantine.

Attractiue, Nutritiue, Conformatiue, drawing, nourishing, and comforting the bloud.

141

Either by vomiting or laske.

Through the pipe called Gula, and the interiour Colli Fistula, the inner pipe or conduct of the necke that commeth frõ the neck to the stomack, & through it is conueied the meate & drinke, which by the mouth is sent into the stomacke, the vpper parte of the stomacke is called, Os Stomachi.

Additions

141

Of

141

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¶Of the Liuer. Cap. 39.

Aepar. Iecur. Epar.

THe Liuer is called Epar in Latine, and Iecur also, and it hath that name for fire hath place therin, that passeth vp speedely to the braine, & commeth thence to the eyen, and to the other wittes and lyms. And ẏ liuer by his heat draweth inward sweat and iuyce, and turneth it into bloud, and serueth the bodie and members therewith to the vse of feeding: and is called Epar, for that it feedeth such members. In the lyuer is the place of voluptuousnesse and lyking of the flesh, the endes of the lyuer be called Fibre, for they be strayght & passing as toũgs, and beclyppeth the stomacke, and giueth heate to digestion of meate: and they be called Fibre, because the Nigromancers brought them to the Altars of their God Phoebus, and offered them there, and then they had aunsweres. Huc vsque Isidorus. Constantine sayth, that the lyuer is a member, hot, hollow, and slender, set in the right side of the beast, vnder the stomacke, to helpe the first digestion with his heate: and also hee is bloudy and red in colour, for the vapour thereof is turned into humour of bloud, by full great heat: and he is some deale hard, that he be not soone hurt and grieued, and the liuer is diuers in men in quantitie of parts, for in men it is greater, than in other beasts of the same quantitie. The number of parts thereof, in some is double, & that is at the least: in some treble, or quatreble, or at ẏ most quintreble. And out of the broad hollownesse of the lyuer commeth a veyne, that Phisitions call Porta: & this veyne, or he come out, is departed in fiue small veynes, entring into parts of the lyuer. The lyuer draweth in his hollownesse, the vapour of the first digestion by certaine veynes, and by boylyng of kinde heate doth make digestion: secondly, it tourneth the bloudie lumpe, into ẏ kinde of foure humors: and what is hot and moyst passeth into the kinde of bloud, & is receiued and kept in the veynes: and what is hot and drye passeth into ẏ kind of Cholera; and is receiued properly in the skibbet of the gall: and what is cold & drye passeth into the kind of Melancholy, & his proper receit is ẏ skibbet of the splene: & what is floting and watrie, passeth into fleame, and the receiuer thereof is the lungs. Heereof it followeth, that the lyuer is the chiefe foundation of kindly vertue, and gretest helper of the first digestion in the stomacke: & the lyuer maketh perfectly the second digestion in the stomacke, in the hollownesse of his owne substaunce, and departeth cleane and pured, from vncleane & vnpured, and sendeth feeding to all the members, and exciteth loue or bodelye lust, and receiueth diuers passions. And the lyuer is grieued sometime by great feruent heate, that openeth the poores within: by whose opening, the vertue vanishing away, the liuer worketh more slacklye. And sometime by ouermuch colde, which letteth the vapours that is drawen, to be turned into bloudy kinde: and heereof many times commeth the dropsie. For the dropsie is nothing els, (as the Philosopher saith) but errour of the vertue of digestion in the hollownes of the lyuer: for if this vertue erre and faile in his working, needes the bloud is corrupt, and if the bloud be vndissolued, the body that is fed therewith swelleth and stretcheth, and thereof commeth the dropsie. Also the lyuer is grieued by euil cõplection of his substance, & that is by ẏ distemperance of ẏ foure humors: the which distemperaunce hath mastery in the lyuer. Also it is grieued by stopping of his veynes: for it happeneth oft that the great humors and gleymie are gathered in the veynes of the lyuer, and so when the bloud is cloased, and maye not passe out, it causeth strayghtnes and stopping. The same also chaunceth by too great heate, drying the bloudye humour, and making the substaunce of the veynes of the lyuer straight, that ẏ bloud may not freely shedde it selfe to feede the other members of the bodye. The same may happen sometime by too great colde congealyng the humours, and making straight the wayes of the lyuer, and letting the passage of bloude to feede the members.

In ẏ temples of the pagan Gentiles, the lyuer vvas sacrificed: read more of this in ẏ Chronicle of the doome.

Vena porte

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The same also happeneth by an impostume, grieuing the substaunce of the liuer, and breeding matter therein. Also the same happeneth by winde inclosed, stretching the tender skinnes of the lyuer, and also by discordaunce of members breeding woe and sorrowe. Also it is ofte grieued by vnmeasurable passing or running out of bloud, that commeth of opening of the veynes, that spring out of the lyuer: and that commeth of to great sharpnesse of bloud, or els of to great replecion, or of feeblensse of vertue of holding, or of to great businesse and labour, as Constan. sayth. And yet of the kinde & tokens of complection of the liuer Galen saith in Tegni, a token of ye liuer when it is hot, is largnesse and widenes of the veynes that be not pulses. Upon this place Haly saith, when great heate hath the masterie in the liuer, the liuer is more, and the veyne thereof waxeth more wide and great: and when that veyne is great, all the veyns that be not veynes of the pulse, in all the members be great, and the bloud thereof is hot, & sometime thereof is bred Citrina Cholera. And by continuance and passing of time after the state of youth, the citrine Cholera is burnt, and thereof is made blacke Cholera, and diuers passions are bred, increase, and come of such Cholera. And sometime the coldnesse of the heart withstandeth the passing and ouer great heate of the lyuer: for the lyuer is ruled & gouerned in his working by ye heart, as by the superiour and more noble and worthier member. And this same sayth Aristotle lib. 13. where he setteth ye hart before the lyuer, as ruler and gouernour thereof. Also Galen saith, that the heate of the hart tempereth ye coldnes of ye lyuer, & signe & token of coldnesse and drynesse of the lyuer, is straightnesse of the veynes & scarsitie of bloud: as softnes of veynes & much bloud, is token of moysture. Also Haly sayth, that the lyuer is the well of moysture of the bodye, and therefore if the lyuer that is the roote and well of humonr be drye, it may not tourne nor chaunge any member of the bodie to humour, neyther to moysture, to withstand his drinesse.

yelowish cholar.

The drinesse and the moysture of the lyuer is more or lesse after the disposition of the heart. Then the lyuer is a noble and precious member, by whose alteration the body is altered: and the lyuer sendeth feeding and vertues of feeding to the other members; to the neather without meane, and to the ouer, by meane of the heart, as Galen saith. Yet contrariwise Aristotle saith, lib. 3. that the heart doth all that is aforesaid, by meane of the lyuer: which of these opinions is of more truth and certaintie, I put and leaue to the iudgement and discretion of other men.

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

Addition

¶ And this that we haue treated of at this time is sufficient touching the properties of the lyuer.

¶ Of the Gall. Chap. 40.

The Gall is called Fel in Latine, for it is a case of a thin fell, and contayneth humour that is moyst and bitter, for red Cholera hath masterie and domination therein, as sayth Isidore. And the gall receiueth the refuse and dregs of the bloud, and it cleaueth chiefely to the lappes of the liuer. For the case of the Gall is a certaine skinne, set vpon the bounch or rising of the lyuer, and hath two sprayes: by the one therof, red Cholera is borne to the guts, to comfort ye vertue of out putting, ye the guts may be purged and cleansed the better, & the more easilye, by the sharpnesse of that Cholera: By the other spraye, Cholera is brought to the stomacke, that it maye with heate thereof helpe the vertue of digestion.

Fel, cholæ

Addition

Then the Gall is a member hot and

drye,

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The Gall hot and drye.

dry, set on the rising part of the lyuer: & is the propre receiuer of red Coler, and helpeth to clense the bloud from red Coler. For by the presence of Coler the bloud should be burnt, but if the superfluitie therof had a place within the case of the Gall, and the Gall by heate therof helpeth and susteineth the seithing of meate and drinke, and perceth and sucketh by his subtiltie, and poncheth and prycketh by his byting and sharpnesse, and gnaweth and byteth the guttes, and excyteth and styrreth to put out superfluities and stynckinge things: And the Gall for great heate is most bytter, and by medlyng thereof with sweetenesse of the bloud, chaungeth or altereth. Huc vsque Constantinus, Aristotle. lib. 3. sayth, that the Dolphyn hath no Gall: and all kynde of foules and of fysh, and all maner of beastes, which lay Egges, haue Galles. Some haue more and some haue lesse: And by some maner of wise it is in subtil waies, that stretcheth from the Liuer to the guttes, by one maner, these waies stinken: And one maner the Gall is in a gutter diuersly, for sometime in the nether, and sometyme in the myddle, and sometime in the ouer, and some foules haue Galls priuely hyd in a gutte, as Culuours or Doues, and water Crowes, and Swallowes. And some haue a great Gall on the Lyuer, and in the wombe, and in a gutte, as in a Goshauke, and in a Kite or Glede.

Also, lib. 14. Aristotle sayth, that some beasts haue no Galls, as Horses, Mules, Asses, and Olyphants. The Camel hath no Gall distinguished, but he hath smal veynes, in which is gall.

Also some men haue great gall in the Lyuer, and some haue not so great. And the Gall is a certaine superfluitie, which is gathered as dragges in the Wombe: But yet kynde vseth superfluitie to certaine help and succour. In them that haue the kynde of the Lyuer whole and sounde, and well disposed and ordred, and haue kyndely sweete bloud, no Gall is founde: Or if it be founde, it is but lyttle, and that in right small veynes. And therefore theyr Lyuer that haue no gall, is of good colour, and more sweeter then the other. In a beast that hath Gall, is somewhat, which is of very sweet smell, founde vnder the Gall: For by gathering of the Gall into one place, the other parts being nigh ther about, are the sweeter and more pleasant.

Also the Gall by his subtiltie & sharpnesse, karueth and cutteth great humors, and wasteth them by his dryenesse. And therefore to clense the eye-sight, and to make it cleare, and to put of the impediment and lette of the spirit of lyfe, and namely the Gall of a Goshauke, and of other foules, which lyue by rauine, is necessary, as sayth Con. in Viatico. And by continuing heate, and great boyling of the humour of the Gall, comming again to the Lyuer, the bloud is infected, which being infected, dothe alter the nourishments that are sent to feede the mēbers, and appayreth and enfecteth them: and also maketh and causeth the skinne to be yelow of colour, or els greene, or blacke. The tokens of those passions be these: The infection of all the body, thirst, bytternesse of ẏ mouth, ache of the forhead, rynging in the eares, yelow vrine with yelow fome, continuall yelow spewing. And sometyme it happeneth, that the poores of the case of the Gall be stopped and letted: And then Coler infecteth the Lyuer, and breedeth the same maner of passion. Therfore in Viatico, Con. saith, that when the case of the Gal is greued, that than faylleth the vertue thereof, by the which he vseth to drawe out the red Coler of the Lyuer: And so the Coler abyding with the bloud, the bloud is dyed & chaunged. Also he sayth, that when Apostume is bred in the wayes by the which Coler passeth to the Gall, the Coler turneth to the Lyuer, and passeth about with the bloud into all the body. For if the nether hole be stopped, than Coler passeth vp to the ouer waye, and to the stomacke, and than the face is yelow, and the mouth is bitter and dry, burning and thirst in the stomacke.

The Vryne and dyrt commeth whyte, for that Coler is farre from the Lyuer and the Reynes, where the Vryne is wont to be dyed. And if the ouer hole be stopped, than Coler dyeth the nether

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

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

¶Of the Splene. Cap. 41.

Splen. Liena.

THe Mylt is called Splen in Latine, and hath that name of Supplere, to fulfill: for it ſupplyeth the lefte ſide before the lyuer, that it be not emptie. And ſome men ſuppoſe, that the mylt is the cauſe of laughing. For by the Splene we are moued to laugh: by the Gall, we be wroth: by the Heart we be wiſe: by the Brayne, we féele: by the Lyuer, we loue.

The harmonie of the Elementall humours.

¶And if theſe be in good ſtate, whole, and well diſpoſed, the beaſt is all whole, as ſaith Iſidore. And Conſtantine ſaith, That the mylt is ſet in the lefte ſide, & the ſhape thereof is euenlong, & is ſomwhat hollow toward the ſtomacke, and riſing vp toward the ribbes. In theſe two places it is bounde with certayne ſmall clothings. And men ſay, that the mylt hath two veynes, by the one therof, he draweth to him blacke Cholera, of the bloud of the lyuer, and by the other he ſendeth that that ſufficeth to the ſtomacke, to comfort the appetite thereof. The mylt helpeth to fulfill the default of the body in the left ſide, and to aunſwere to the lyuer in the other ſide, to the conſeruation of ỹ ſtomacke, to draw to him the dregges of bloud, for cleanſing of the lyuer: and to ſend what ſufficeth to the appetite and deſire to comfort the ſtomacke. The ſubſtaunce of the mylt is thin and hollow, to drawe eaſelye the humour of dregges: and he is blacke, for the lykeneſſe of black Cholera, that he receiueth and contayneth: and he is alſo ſet in the left ſide, betwéen the ribs and the ſtomack, for temperance and cooling of the lefte ſide, and for to ſaue the heating of the ſtomacke, to whom he is ioyned. He is ſomewhat hard, that he be not lightly hurt by quantitie and qualitie of the humor of dregs, that he draweth and taketh. The mylt is ofte grieued: ſometime by the default of vertue of containing and holding, and that is, when he maye not drayne to it ſelfe humour, nor is not able to ſende it that is drayuen to another place. And ſometime by ſtopping, when great humors and gleymie be gathered, and ſtoppeth the wayes of the mylt, and let the working thereof. Alſo ſometime, by too great repletion of humours, for humors flieng to the mylte are drayuen thether, for kindly working thereof, and maye not be voyded at the full, and therefore the humours encreaſe gleymie and hard in the hollownes of the mylt, inſomuch, that it ſéemeth, that the mylte groweth bigger. But by the ſentence of Hippocrates, if the ſplene be great, the body withereth and fadeth: and if the mylt diminiſheth and fadeth, the body fatteth. Therefore if the mylte be ſomewhat more drawing to lyttleneſſe, than to muchneſſe, it is a ſigne and token of good complection, as ſaith Conſtantine lib. 9. cap. 22.

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

¶Of the Bowells. Cap. 42.

Viſceribus Albegmina. Viſcus. Inteſtina. Entera.

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

is

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is like to the ſtomacke. And they be nũbered fire principall guts: three of them be ſubtill, and be ioyned aboue: and three are groſe, and begin from beneath. The firſt gut of the three ſubtill guts, is called, Duodenum, for in his length by the meaſure of euery man, he containeth twelue inches: & this gut ſtretcheth vp by the ridge, and bendeth toward no ſide. The ſecond gut in Latine is called Ieiunum, to vnderſtand in Engliſh, faſting: for he is alway voyd of meate and drinke. And wiſe men and practiſers tel, that when a beaſt is dead, that gutte is alwaye founde voyde and emptie: But ſome men ſay, as ſuch as knowe Anathomia, ỹ this gut putteth of all things from it ſelfe, and holdeth nothing to his owne feding. The thirde little gut, is called in Latine Subtile, much lyke to the ſecond, but he is neuer found without ſomewhat of meate. Among ỹ other great guts, the firſt is called in Latine, Orbum, and hath a mouth in the ſubtill ende: and that gut hath that name, for he is in reſt, as it were made a windowe, without the other mouth. And when other guts haue two mouths, that gut hath but one: and therefore he fareth as a ſack, for he receiueth much, and putteth out but lyttle, in comparíſon to other guts. The ſeconde gut is ſet vnder Orbum, which is called the ſacke, and this ſecond gut is named Ileon: For in that gut is the ſickneſſe that is called Iliaca paſſio gendered. The third gut is named Colon, in the language of Greke, and is ioyned faſt to the neather opening of al the body: and in this gut is bred a right grieuous ſickneſſe, that is called Collica paſſio, that commeth either of great ſtraightneſſe of that gut, or els of gathering of great and colde humours, that ſtop that gut within, as ſaith Conſtant. and Galen ſuper Aphor. By that that is afore ſayd, it is knowen whereto the guts be nædfull. For they chaunge the meate into feding, and receiue the ſuperfluities in their hollowneſſe to diſcharge kinde. And alſo hereto is nædefull roundneſſe of guts, and ſwellyng & folding, as ſayth Conſtantine, that the meate from the ſtomacke cleaue ſome part in the hollowneſſe of the guts, and to put out ſuperfluitie, and to hold what is nædefull for the beaſt: and they bee round, leaſt any ſuperfluitie gathered of the ſtomacke ſhuld abide in any corner, and braede corruption in the guts. Alſo the guts be clothed with two full ſubtill clothes and ſmall, either wrapped therein, and that is nædfull: for if the one were grieued, the other cloath may help. Alſo the guts be ſome deale folded and rough within, and the folding thereof is ſtraight in bredth, to put out the ſuperfluitie of dregges, and to with-hold conuenably what is nædfull to fode. Alſo the guts be cluſtered and wound together, ſo that the leſſe may haue ſuccour of the more, and ſmall and feble of the greater and ſtronger: that the working of the vertue of kinde, be made perfect & conuenable to put out ſuperfluities, & to with-hold what is nædfull. Alſo liber. 2. Ariſtotle ſaith, that the kinde of guttes varieth and chaungeth in quantitie and qualytie by diuerſitie of tæth in the iawes of a beaſt. Therefore he ſaith, that in all beaſts with tæth in either iaw, the gut is leſſe than the gut in beaſts without tæth, & no beaſt hath an euen ſtrayt gut, except he haue tæth in either iawe. And he ſaith there, that the wombe of a ſerpent is ſtraight & like to a large gut, and if he be little by kind, he hath a gall in the guts, & if he be great, he hath a gal vpon ỹ liuer. Alſo li. 13. he ſaith, That all beaſts with large & ſtraight guts be full great gluttons: for by ſcarſitie of vſe of meat & indigeſtion, he deſireth indigeſt ſuperfluitie of meate, & the meate paſſeth ſone out, & therefore he deſireth much, and ſæketh meate alwaye.

Of Ileon.

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

Alſo ſometime by gnawing, punching,

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

Of Colō.

¶Of the Kidneyes. Cap. 43.

Renes, Nephroi, ẏ reyns of a mans backe.

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

And Const. speaking of the kidneyes sayth, that they be made to sucke watry humour from the lyuer, and to clense and purifie it, and the purgation thereof, which is the vrine, the kidneyes sendeth to the bladder by the wayes of the vrine: and so sayth Haly also, Super Tegni. And he sayth, that the highest maker and Creator hath made and ordained two kidneyes to drawe watrye moysture of bloud from the lyuer, and to sende it to the bladder to passe out. Aristotle lib. 13. saith, That the reynes bee made for the bladder, that so the working of the bladder, should be the better and the more perfect: For the reynes cleanse the superfluitie of moysture, that runneth to the bladder. Also he saith, that the right reyne is higher than the lefte, in euery beast that hath reynes, and that because in the right side, the heate is higher and stronger. Also he sayth, that in all beasts which haue reynes, the left reyne is lesse fatter than the right, and higher: For kinde in the right side is more light, and of more mouing & heate, for heate dissolueth and wasteth fatnes. Also the reynes be the vttermost of the inner members, and therefore they neede greate heate. Then consider, That the reynes are hot, and keepe kindly heate, and they temper the coldnes of ẏ ridge and of the ioynts of the ridge bone, and draw watry humours from the lyuer, & dyeth and coloureth bloud, and comforteth the vertue of kinde, and breedeth Seminall humor: and they be fleshly, hollow, round, and couered with fatnesse. They are fleshly and powrie, to drawe and to receiue the easelier, watrie superfluitie: they are round, that they should not gather no humour to rotting & corruption: and are cloased and warded with fatnesse, that they be not grieued with the coldnesse of the ridge boanes: and they receiue certaine veynes of the stomacke, that come out of the lyuer. In the which veynes the superfluitie of humour in the second digestion is brought to the reynes. Therefore if the sayde veynes be stopped and let in their office, the reynes be grieued and the liuer also. Sometime in the reynes fall diuers griefes, as sayth Constantine lib. 2. cap. 34. If the veynes of the lyuer be stopped, the reynes lacke humour of bloud to their feeding, and therefore they were leane & small. And if the neather wayes of them be constrained or straighted with heate either with colde, then by ẏ presence of superfluous humour, that commeth into their substance, they be ouermuch stretched and dilated, and so consequently corrupted, or els the humors being fordried, they putrifie and tourne into the stone.

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as saith Constantine openly, and Galen also: And therefore men shall not be squeymous of vrine, for in many things it is profitable and needefull: and Vrine also hath that name of Vrith a word in Greeke, that is to vnderstande, shewing, for it sheweth and maketh the inner parts knowen: for we haue knowledge of the vrine, and be certified, how it standeth with the inner powres. For it sheweth and maketh vs knowe, the state of kindly vertue of the liuer, and in other neather members, and that by the substaunce and colour of vrine: and namely by diuers regions thereof, that Phisitions name Ipostasim. For if that region that is in the bottome of ỳ vessell be white, fattie, well coued, and not departed: it betokeneth strength of vertue and full working of kindly heate in the sayde members. And by the middle region of the vrine, that Phisitions call Eurorima, we deeme suppose, and iudge, of the heart and of the members that be nigh thereto. For if the vrine in the middle thereof be well disposed in substance and colour, not blo, nor wanne, neyther darkned nor shadowed with myst, it betokeneth that the spirituall members be well disposed in substaunce and colour. And by the ouer part of the vrine, that Phisitions call Nephilem, we deeme of strength of the vertue of feelyng, that is in the region of the head: for if there be a circle, not to great, red, blewe, nor greene, not grauellous, neither corny, but temperate in colour and substaunce, it betokeneth that the braine, and all the other members that serue the vertue of feelyng, be safe & sound: and if the signes be contrarie in the vrine, it betokeneth contrary disposition of the body. Vrine is iudged and deemed namely by the substance and colour: for if it be thinne in substaunce, it betokeneth drinesse of humour that hath the maistrie: and if it be thicke, it betokeneth moysture of the humour that hath the maistrie: and if it be meanly, it betokeneth temperatenesse, euennesse, and meane disposition. And vrine is deemed by colour: for it hath many colours, to the number of xx. as saith Isaac and Egidius.

Of the which coulours, some betoken strength of heate, or els of colde, & some feeblenes, and some in a meane. For yeolow colour and like to milke, and such other, betokeneth feblenesse of heat: and a deepe red betokeneth strength of heat: Dosrey and citrine, and light red, betokeneth meanly. Also among these coulours, some betoken death, as blacke, greene and blew: and some default of digestion, as white, milkish and yeolow: and some beginning of digestion, as whitish and pale: and some perfecte digestion, as citrine and reddish: and some passing strength of heate, as redde, and lyght red: and some burning, as passing brownesse: and some passing burning and death, as black and greene. Yet blacknesse commeth sometime of colde, that quencheth vtterly all kinde heate, & then commeth blewnesse afore: But when it commeth of the last burning, then commeth greenesse afore. It longeth not to this worke to determine and recken the particular circumstance of these colours: but who that wil know them, let him read the bookes of Isaac, Theophill, of Constantine, and of Egidius, in them it is treated of vrine full perfectly.

Addition

¶ Vrina is the Latine word, in Greeke Cutta: and as Egidius hath written, Vrina is deriued of Vrith, which by demonstration is to say, shewing: For by the Vrine, the humane disposition are shewed, vnto the which belongeth sufficient learning, and well acquainted experience, thereby to discerne the hipostasie, the qualitie and quantitie of vrines, the sexe and kinde, the youth, aged, and decrepite. And touching Vrines, let this suffice at this time.

¶Of the Belly. Cap. 47.

Venter. Aluus.

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

meates

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meate and drinke, and is manye times cleansed. Properly to speake Vterus, is the wombe of a woman, in which she conceiueth, and is called Vterus, for that she is conceiued and forward with child, as saith Isidore. Then Venter is the wombe that taketh the feding of all the body, as Constant. saith, and is ỳ place of feding and norishing and fundament of the first digestion and of the seconde: and the making therof is hot and moist, and that is fleshly because of digestion, & it is wrapped about with diuers subtill nerues and skinnes: and that is for the keeping & sauing of the entrayles, whose disposition is round and euen-long: it is round, for the taking of meate & drinke, and for the containing of the members of feding: it is euen-long, for easie ioyning with the ouer partes and the nether: and this wombe challengeth place in the middle of the body, to deale and sende feding to the ouer & to the nether members. Then this wombe among all the parts of the body, is most softe and vnstable, and is yet more profitable than other: for as the nourisher of the body, it taketh and fetcheth meate and drinke, to fed all the members of the body, and sendeth due feding to euery member, & gathereth many superfluities in it selfe, for the feding of other members, and it putteth them out, for it may not sustaine them long time: & hath diuers griefes, that come of euil disposition of the members of feding, that this wombe contayneth in it selfe: the which griefes ỳ nerer they be then to the belly and members of lyfe, the more perillous they be. The wombe is oft grieued by great fulnesse and repletion. And on the contrarye, if it be grieued by to great auoydance, it is succoured by to great repletion, as it is said in Aphor. Also ỳ worckings of ỳ wombe be diuers by diuersitie of times. For in Winter kinde heate closed in the inner parts of the wombe, worcketh strongly: and therfore in winter is greater appetite and stronger digestion, as it is sayd in Aphorism. In Winter and springing time wombes be hottest of kinde, and of longest sleepe.

Vterus.

¶Of the Nauell. Cap. 48.

The Nauell is in the middle place of the body, and is called Vmbilicus in Latine, as it were the middle bosse of twayne, as the middle place of a buckler as saith Isidore. And by the Nauell the childe is holden and fed in the mothers wombe. Constantine saith, that the nauell is made and composed of sinewes, veynes and issues: and by the nauell the childe in his mothers wombe draweth and sucketh subtill blonde, and taketh breath by the sayd issue. In the birth ere, the childe come out, the nauell breaketh off fast by the Mother, and commeth forth with the childe, and the midwiues binde the nauell in the length of foure inches: and of that binding commeth the vttermost ende and roundnesse of the nauell. Huc vsquè Constantinus. Et super Ezec. 16. Hierome saith in this manner: It is a kindly thing to children, when they are first borne, that the nauel be cut, and then to be washed with water, and to haue away the blond. The thirde to drye vp the humour of ỳ childe in the Sunne: The fourth to be wrapped fast in clothes, that the tender lyms fall not neither appaire. Also thereon Gregory sayth, that a childe in the mothers wombe taketh feding by the nauell, as trees & plantes by the rotes, with an hid humor of the earth are fed. And the genitals of women are set in the nauell, as the genitails of man is set in the loynes. And therefore vnder the name of the nauell is signified lecherie. In Iob. 40. Behold now (Behemoth) his strēgth is in his loynes, and his force is in the nauell of his belly. Arist. li. 13. speaketh of the nauell, and sayth, that euery beast that gendereth with egges or laieng of egges, hath a nauell in time of birth, and when the bird is waxed, the nauel is hid & not seene, for it is continued with some gut, by some part of ỳ veynes. Also li. 16. he saith that the making of the nauell, is not but as it were a rinde, that contayneth veines, & is continued with ỳ child. And by veynes of the nauell, as it were by conduits or pipes, blond runneth from

Vmbilicus. Omphalos.

Iob. 40.

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the place that is called the mother, to the feeding of the child. Then the child waxeth and thriueth well by the nauell, as it is sayd in the same booke.

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

¶Of the genitalls. Cap. 49.

Pudenda. The mẽbers. Genitalia Membra. Pudica. Verenda.

The genitalls be the parts of the body, that (as the name teacheth) haue vertue of gendring and getting of a childe, as saith Isidore. Also for shame, these parts are called Pudenda, ỳ shamely parts; and therefore they be couered and hid, for that they haue not the same manner of faireneſſe, as other members haue that be openly seene: and therfore they be counted vnhoneſt. Among the genitalls, one is called the pintle, Verectum in latin; either because it is onelye mans member; or els for that it is a shamefast member, of Verecundo, or els for Virus Sperme commeth out thereof. For properly to speake, the humour that cõmeth out of mankind is called Virus, as saith Isidore. And other members be ground & fundament of ỳ vertue of gendring, as ỳ hallock stones, that are called Testiculi in Latine, the diminutiue of Testis witnesse: their number begin of two, without witnesse of which two stones, no man is perfect. These stones serue the pipe & giue it seede, & they take the sæde of the marrowe of the ridge bone and of the reynes, to the acte of gendring or begetting. Huc vsque Isidorus. Constantine saith, that the substance of these stones, is made of vnclay and crudic flesh, white, soft and not full sad and hard, and that is for keeping and sauing of heate, and for changing of blood into whitenes, which is done by strõg heat in their substance that seetheth the blood, & turneth and maketh it white. And these stones be called principall members, for they be the proper instruments of principall working of the kinde vertue of gendering. And if they be cut off, meanelye strength passeth, and the male complection chaungeth into the female complection. And therefore li. 3. Aristotle saith, ỳ if men be gelded Ante pollutionẽ in somno, thereafter groweth no haire in ỳ body. And if they be gelded Post pollutionem, then except ỳ haire of the brest, all the haire of the body falleth away & becommeth as it were a woman softe & feble of heart and of bodye. Therefore li. 8. Aristotle sayth, That the voyce of men when they be gelded, chaungeth, and be as the voyce of women: and also the figure and shape of them chaungeth. And when beastes are gelded in youth, they wexe great and large: and if they be gelded after perfection, then they encrease not. Also if Hartes bee gelded after perfection, they encreale not. Also if Hartes be gelded or they hornes growe, their hornes shall neuer growe: and if they be gelded after that they hornes are growen, then the hornes grow no more, and such Hartes chaunge not, neither cast not they hornes, as other doe that be not gelded. Also there it is sayde, that if Calues bee not gelded sone after one yeare they shal be lyttle: and he saith, that when they be gelded, the rootes of the sinewes and strings are drawen out. And if there breedeth a postume in the place of the wound, men shall burn one of the stones that is cutte off, and laye the ashes to the postume. Also some beastes bee gelded onelye for the gendring stones, as Castors and Bausons: which when the hunters pursewe them, they bite off their owne stones with their teth, because the hunters shoulde pursewe them no more. And he sayth, that the males of the wylde Asses gelde with they teethe their Coltes and bite off they stones: but the females beware, and hide the Coltes from the males, that they be not gelded. Also lib. 16. it is sayd, that the stones of Foules be small after the time that is ordeained to them to gender by kinde, insomuch that then they appeare not: but then they growe full fast, when the time of loue draweth on. Then the priuie stones with other mẽbers that serue the priuie stones be the head and well of the humour seminall, and first foundation radicall thereof.

Of hornes growing.

For as Constantine sayeth, The kindly getting and gendering of beasts

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God hath ordeined and made conuenable members, in the which he hath sette the cause and the matter of generation: the which may not come forth indede, and take effect, without affection of loue. In the members genitall God hath sowen such an appetite inseperable, that euery beast should be stirred and comforted to conserue and multiply beasts of his own kinde: and that is done by mouing of God, least that the gendring together being abhorred, the generation of beastes should be lost. And to fulfill such generation, it needeth that two beastes come togethers, male and female, of the seede of them euery beast is increased: so that in one of them that is the female, is as it were the cause materiall and sufferable, and in the male is the cause formall, and principall working. Therefore lib. 5. Aristotle sayth, that the generation of beasts hath double cause, that is to wit, male and female. Of the male commeth cause of mouing and of shape: The female is as it were the matter: Of the commixtion of both, commeth the creature, &c. Then God ordayneth the members of them that gender, that the one should giue the matter seminall, and the other should receiue it. And God that is most wise, maketh these members to their working, so that they may not be better neither more perfect, as saith Constantine. But truly manye misuse these members, that vse them not to ꝑ fruite of generation, but rather against the order of reason, and lawe of kinde, not to get children, but to foule lust, and filthye liking of lechery. And therefore I lette this matter passe with silence, Ne forte spermatis explanando originem, progressum vel finem videar carnalibus occasionem cognitandi carnalia exhibere. Of this one thing I warne all folke, that no man suppose, neither take on him to misuse the office of the foresayde members by lewd lyuing. For whosoeuer he be, that iapeth with the genitall members, and wilfully vseth them in fleshly lyking, otherwise then is graunted by lawfull generation of children, he loseth God the Father and beginner of kinde: and he shall haue no place among the children of blisse, in the generation of righteous men, except that he doe worthelye repent and amende. For misuse of generation offendeth and doth wrong to the Father of lyght, and is worthye great payne and punishment: and besides that, it resisteth grace, and woundeth kinde, and loseth company of Angells, and winneth the paine of hell, and blemisheth fame, and wasteth substaunce, and is spoyle of endlesse blisse, as saith Saint Ambrose.

Carnall lust is lyke vnto the Horseleach, whose propertie is, once tasting of bloud that seemeth pleasaunt, ceaseth not drawing of the same vntill he burst: euen so, an vnbrideled will, fleshly giuen, continueth so long in whoredome and vncleanesse, vntill the patrimony be diminished, the bodie consumed, and the soule confounded. It torneth prosperitie into beggerye, health into sickenesse, the soule into sinne: to the bodies couering, the Leprosie, Podegra, the Poxe: in steede of Hauke, Hound and game, the canker, woolfe, nittes and lyce: in steede of renowme, shame of bodely seeing, griefe of conscience, and contempt of lyfe.

Addition

Therefore, let the vnsatiable minded know, that with the Gnat they flye in securitie for a while, by the lyght of fire vntill the flame being touched, and then sodainly is espyed the force thereof. The loue of the world consist in these 3. things, The lust of the flesh, The lust of the eyes, The pride of life: but as the sweet smell of a perfume, lasteth but a while, euen so good counsaile taketh small roote to conuert the wicked. Propertius. Scilicet in insano nemo in amore videt, to liue in immodest loue, is to be aliue in another bodye, and dead in their owne. The adulterous fornicators seeke to see signes and tokens, they shal perish, & their posteritie shall be rooted out at the last, and their portion is prepared with the Diuell and his Angells.

¶ Of the Mother. Cap. 42.

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

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hath ordeined that member to take & receiue ỳ humor seminall. Vnto the which the menstruall superfluitie of humours, (as it were to a pumpe of the womans body) floweth, the which for ỳ menstrual flowing & reflowing thereof, is called Menstruum. For ỳ superfluitie is wont to follow the course of the Mone, as saith Isid. And it is called Muliebria also & dureth & lasteth kindly in women, as long as they haue vertue to conceiue childre: and when Muliebria faileth, thẽ faileth the vertue of conceiuing. And it is called Muliebria, for in women alone this infirmitie is found. For onely a woman is Animal menstruale, as saith Isido. By touching of such bloud, fruite springeth not, neither buddeth, hearbs die, and trees lose their fruit, &c. Seke the propertie & kinde of this bloud afore in the thirde booke, in the treatise of humours. This Menstruum is the beginning of mans generation, & common fode of rich and poore, of noble and simple in the mother wombe, herewith the field of our birth is moisted, and the child is fed herewith while he is in his mothers wombe. And the mothers womb hath two cels or hollownesses, the right cell is it in ỳ which the man childe is bread: And in the left cell is the maide childe conceiued. The child ỳ is conceiued some deale in both, hath disposition of either seres male and female. In Anathomia it is sayd, that the mother hath three cells in the right side propried to males, and three in the left side ordeined to females: And in the middle is conceiued Hermophroditus, ỳ hath both seres male and female. And the childe that is conceiued in the Mother is called Fetus in Latine. The childe hath that name Fetus of Fouere, that is tenderly fed and nourished. The thin bag or skinne that the childe is wrapped in, is called Secundina, which commeth out with the childe when it is borne. And if it hap that by any chaunce Secundina abideth in the mother after that the childe is borne: thereof commeth great perill, except it be put out and holpe of kinde, or else by medicine. The mother hath many griefes: somtime by conteining too much superfluitie of humours, and that is by a clammie humour that stoppeth the mouths of the vains, or else of cold, that constraineth, or else of drinesse that wasteth. And these diuersities be known by their owne proper signes and tokens. Also it is sometime griued with too much flowing & shedding of menstruall humours: and that commeth eyther of too great abundaunce, that kinde maye not holde, or else of too great violence of sharpnesse and byting of humours. And if this euill be olde or of long continuaunce, scarcely it may be cured & holpen. For if the mouths of the vaines haue bene long open, it is hard to close them. Also the mother is grieued with stifling: in that passion it seemeth to the woman that she shall be stifled. For the mother presseth the spiritual members, and that commeth of too greate repletion of humours that stretcheth the mother in length and bredth: or else it chaunceth of a corrupt & venimous fumositie, that cõmeth of some corrupt humour, & filleth the hollownes of the mother, & maketh the mother to ouerstretch in widenesse.

The cause of sodain sounding in vvomẽ.

152

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

Addition

And so ỳ ful mother lacketh more place, & thrusteth vpward togethers ỳ spirituall mẽbers: wherby the woman is nigh stifled. Also the mother somtime falleth too much forward, either to ỳ right side, or else to the left side: & sometime goeth out of her own place. And ỳ commeth of slaking of sinews therof, & of superfluity of humours, ỳ charge sore & gricueth ỳ mother. And somtime the mother is grieued with sore ach & punching of postumes: wherupon followeth grieuous ach pricking & burning. Also when she is conceiued with childe, the mother is gricued with ach & stretching of powers ỳ commeth of mouing of the child, & namely about the time of trauailing of child: For in ỳ time the child moueth more strongly thẽ afore. Therfore nedes ỳ mother is greued: it is most specially griued in trauaile

That is, when the childe hath both members.

The nere the time of bringing forth the child, refrain copulatiõ: it

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stiffeleth the powers killeth the seede and ossēdeth God.

nayle, when it thinketh to discharge it selfe, and the outpassing of the childe by some manner happe is let: which sometime happeneth through the straightnes of the wayes of the Mother: and sometime for too great fatnesse of the woman: and sometime for greatnesse of the child, and feeblenesse, and for default of vertue of out putting in the body of the woman that trauayleth of childe. And somtime it happeneth that the childe is dead, and therefore it may not help it selfe to come out of the mothers wombe. And sometime the woman supposeth that she goeth with childe: and she beareth in hir wombe some manner lumpe wonderfully shapen, as sayth Aristotle lib. 18. Also after in purgation, it happeneth women to haue an euill, that is called Mola.

Molon, called Mola matricis, an impostumation or lump cōglutinate or gēdred in ẏ place of cōception.

For sometime a man laye by a woman, and after a certain time she thought that she had gone with child: for hir wombe began to rise and swell; and tokens of going with childe were seene in the woman: and when the time of birth drew nigh, she brought forth no childe, & the swellyng of hir wombe abated not, but she endured so three yeares: and at last she trauayled, and brought forth a lump of flesh, so hard, that scarcely it might be cut, either seperated with yron: & such a lumpe is called Mola in Latine. And there Aristotle saith, that this hapneth, when the matter that is conceyued, is stifled with a vapour & humour of euill digestion: for then such a lumpe is bred (that is called Mola) in the Matrice or Mother, &c. In these manners and many other, the wretched Mother is grieued very sore.

¶Of the Buttockes. Ca. 50.

Clunis. Nates.

The buttockes be called Nates in latine, and haue that name because the bodye resteth on them, while we sit or ride, as saith Isidore. And the flesh in the buttockes is frumpled and knottie: because they should not ake by wayght and heauinesse of the bodye that sitteth thereon. And so the stocke of the bodie is borne vp, which beginneth at the necke, and stretcheth to the buttockes, as saith Isidore. Constantine saith, that the buttocks be full of sinewes, and that is for to binde the ioynts of the thighes to the stocke of the body: and therefore they be fleshie, to temper the coldnesse of the sinewes and bones, and to defend the feelyng of the sinewes as saith Constantine lib. 3. Cap. 8.

Addition

The decay of the buttockes, is vnconstant dyet, much lecherie, and cold sitting.

¶Of the Thighes. Cap. 51.

Femora.

The thighes be called Femora in Latine, for in that place of the bodye is distinction and difference betweene male and female: and the thighs stretch from the flanke and the chest, and from the buttockes downe to the knees. The thighes moue in ioynts: and the hollow parts of the sayd ioynts are called Vertebra in latine, and Coxæ, as it were ioyned to an Axell tree. The thighs bend inward and not outward, vnder, and not aboue, as the armes doe, and therefore some men call them Suffragines, as saith Isidore. The thighes be made & composed of great bones, as saith Constantine, li. 3. ca 8. They be all hollow aboue, and bending afore, and haue two sharpnesses: the greatnesse is needfull, either for that they be the foundation of the bones, or els for that they beare ẏ great brawnes and sinewes, by the which the feete are plyably moued. Also crookednesse and bending of the vtter parts is needefull, that the brawnes and sinewes may haue place: for if they were within, they shuld be hurt and grieued. Also these same two bones be some deale rounde in the inner side, and that is needfull: For if they were crooked onely on one side, then all the body should be crooked & vneuen. Also hollownesse is needfull with the inner bending and roundnes, that the peyses therof, may be the more stedfast. The hollownes is needfull to haue some entering into the hollownes of ẏ legs Also ẏ thighs be couered & warded with flesh & with brawnes, that the bones may haue helpe and succour against outward hurts and griefes, and also to temper the coldnesse

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

Addition

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

Of the knees. chap. 52.

Genibus.

THE knees be the ioynts of the thighs and legges, and bee called in Latine Genua. For they be shapen in the mother with the cheeks, and they long therto: and they be of kinne to the eyes, the iudges of teares and of weeping. For the knees haue that name Genua of Genis the cheekes. For when a child is gendered, hee is so shapen, that the knees be vpwarde. And by iust ioyning of the knees, the eien be shapen and made hollowe, either round. Secundum verbum philosophi. Genua cõprimit arta gena. Which is to vnderstand, Yen weepe the sooner if they kneele. For kinde will that the eyen and knees haue minde, where they were togethers in ỳ mothers wõbe in darknesse or they came to the lyght. Hucusque Isidorus. Constantine saith, lib. 2. chap. 8. That the knees be a manner round bones, grisly, & hollow. They be hollow & round, for that the legges and whirlebones should be the easilyer ioyned in the hollownesse of them: They be sinewie, that the legges be not lightly departed from the ouer partes: And also they be sinewie that the workings of the spirite of feeling may bee sent to the neather partes to cause mouing in them. Also for continual mouing ỳ knees be stronger and more of flesh and fatnesse. For if they wer much fleshie, they shold be lightly stopped. And so ỳ working of ỳ vertue of feeling shuld be let by greatnesse of flesh. And therfore the knees because they be sinewie, they haue greate feeling and be lightly hurt, when the sinewes of feeling be grieued outward or inward, as sayth Constantine.

Of the legges. Chap. 53.

THE legges are called Crura in Latine, and haue ỳ name of Currere, to runne: for with them we goe and run. Also they be called Tibie, for they be like pipes and trumps in shape and length, as sayth Isidore. And Constantine saith that the legges bee meane betweene the feete and the thighes, and be cheined to them with sinewes and strings, by the which, the influence of going & mouing of the vertue of ruling, passeth and commeth to the feete. They be made of full strong bones, and be as it wer pillers of the bodie, able to beare the weight of the body. And they be couered on the ouer part within with brawnes & with flesh: that so in the folding of them with the thighs, they shall neither grieue nor bee grieued of the thighs. And so the flesh of the legs is set in ỳ ouer side within as a piller, or els as a boteras to holde vp the weight of the body. And also they be sinewie that they may be the more able & strong to swift mouing. And they be ful of marrow, ỳ the liuely vertue of ỳ beast the which is dealed and spread by the sinewes and strings, may be preserued & kept: And also to moyst the drinesse of the bones with moisture of the marow, as saith Constantine.

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

Of the Feete. chap. 54.

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

Pes. Pous. In the feet grow diuerse impediments, ỳ gout called Podagra, also Elephancia, which

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is a swelling and the crāpe

And the sole of the fote is fleshie and plaine, forward and backward, and some deale hollow in the middle. It is fleshie to defend the sinewes, strings & veynes from hardnes of the bones. It is plaine, to haue foting, and to be more ready to beare that is set thereon. It is hollow, to haue succour in the hollowe place, if the plaine slide or faile. The bones of the fete be bound with diuers sinewes and bonds, and that is nedefull to haue more strength, for strong sustenaunce of the body, and also for that the fet shuld haue the more easie mouing. Fete of beasts be diuers: For Aristotle libro. 14. saith, That some foted beastes haue fete afore and behinde, and some haue in the sides, as a beast with bloud and with many fete: and the propertie of that kinde of beasts, is to haue fete in the former part of the bodye, and the cause thereof is, for that the former and the hinder are ioyned and bowed in one place. Also Ibidem he saith, that in foure foted beasts kinde hath set the fore fete in stede of the handes: the hinder fete be necessary to beare the wayght of the beasts. And it was much necessary, that foure foted beasts shuld haue foure fete, for all the body of them boweth kindly toward the earth, and also is moued to the earth with all beastly appetite: and therefore it nedeth to haue so many vndersettings and vpholders, that such a beast may the more ably & quickly moue, and goe, and stampe. Also therefore the hinder fete be nedefull: for Arist. saith, the fore part of the foure foted beast, is more and more large than the hinder part. And therefore for to rise vp and moue themselues, and to moue lyghtlye before and behinde, the hinder fete are nedfull. The contrary is in children: for the ouer part in children is heauyer than the nether, and therfore they crepe on fete and handes, and vse their hands in stede of foure fete in creping, for they may not reare vp their bodies, because ỳ ouer part of ỳ body is more than the nether. This changeth yet in youth, for yet in youth, the nether part wareth, and the ouer part wareth lesse than the nether part of the body, and so by lyttle and little he reareth himselfe vp an end. But the disposition of foure foted beasts is contrary: for the nether part is first very great, but in youth the ouer parte wareth and areareth, and therefore the rearing vp of the head and foreparte of horses, is much more than the hinder part. And there it is said, that the token and signe hereof is, that a colte toucheth his owne head with his hinder fote: but when he commeth to age, he cannot doe it. Also Arist. li. 2. saith, that the lefte fote of such beasts on the fore parte is not so free neither so lyght in mouing, as the left hand of a man, except the Elephant. Also there it is sayde, that the Elephant in sitting, bendeth and boweth his fete, but he may not bend his foure fete at once, for heauinesse and wayght of his body, but he foldeth and bendeth the hinder fete as a man doth. Also it is sayd there, that Volatile bendeth ỳ hinder fete backwarde and the wings forward, which be in stede of handes. Also ther it is sayd, ỳ generally in beasts the right fot moueth more than the left, and therefore it is sayde, That some beastes moue first the right fote when they shall goe or krep, as the Lyon, Camell, & Dromedarie. But yet somtime some beasts moue first the left fote, as the Fore and Wolfe, that haue fete and legs longer in the left side, than on that other. And therefore they halt alway, and reare and rise vpward from the left side toward the right side. Also generally in beastes the right fote hath more heate in mouing & strength than the lefte fote. Super Aphorism. Galen sayth in token hereof, That if a woman which goeth with childe stande vpright, and both hir fete together, if she be with a childe Masculyne in hir wombe, and is sodaynly called, she moueth first the right fote to come to the callyng: and if it be a maid childe, she moueth first the lefte fote.

Flieng things.

Also he sayth libro 2. & 3. That euerye beast with many toes in the fete, haue many children, and contrariwise. And the fete of foure foted beasts are made of bones, & sinewes, and of lyttle flesh. And also the fete of fowles and of two foted beasts, except mans fete, which

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hath much flesh beneath, and that is to defend the manifold & diuers bones and sinewes. Also some beasts vse the foote in stede of the hande, as an Ape among foure foted beasts, & the Popingay & the Pellycan among the flieng fowles: for they fede themselues with the foote. And he saith lib. 13. that no beast with many clifts in the feete haue hornes. And yet euery beast with long strouting tuskes in the mouth, is cloue foted as ỳ Bore. Also he saith lib. 14. that in Bees ỳ hinder feete be more then the former, or middle, for going, and to rise from the earth when they lyst to take their flight, and their waye. Item libro. 16. euery beast with many clyfts in the foote, genereth blynde whelpes, as the Lyon, the Hound, the Wolfe, and Fore. Then to haue in remembraunce the properties of the foote: the foote is the vttermost part of the beast, ordained for perfection therof, and it is long, plaine and hollow, for shape and printing of the Foe: and is distinguished with toes, for his strong holding: bonie and sinewie for better during. And is needefull in beastes for the rearing of them and mouing, & also for ward and defence of them. In soules clouen feete and croked clawes are needfull to get their liuing. In fowles closing of the feete is needfull for their leading, sturring and ruling in waters. And this sufficeth touching the feete.

¶Of the sole of the foote. Cap. 55.

Planta. The sole of the foote is the vttermost part of the beast, and is called Planta in Latine, for it is plaine: and it is needfull that it be plaine, to sticke the faster in the earth, as saith Isid. And it is heled and cloathed with harder skinne than the other part of the body, least it be sodainly grieued with thornes, briers, or with other prickes. And therefore of beasts the feete are wrapped, wounde, and armed with clawes, houes & soles, that they are not lightly hurt with treading. And the soles of the feete beare all the heauinesse and waight of the bodye. And therefore they nede hosen & shoes, least they be hurt and grieued, as sayth Isidore.

¶Of the Heele. Cap. 56.

The hele is the hinder part & the nether of the foote, and is called Calcaneus in Latine: for with them the fores or steps be pight and printed in the earth, as saith Isidore. And the hele is round, that it be not lightly hurt: & it is euen long to be fast sticked and printed: and it is sad, that it be not sone bruised: and it is bound to the anckle bone with soft bondes and strings, to meue the easelyer vpward & downward. And hurtings and woundes of the hele, be harde to heale, both for scarsitie of flesh, and also for continuall mouing, as saith Constantin lib. 2. cap. 10.

Addition

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

¶Of the bones. Cap. 57.

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

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as it wer turners and winders, or whirlers, and be warred with great knots. And they haue that name, because they turne and winde in clitching, binding, & stretching of members, as sayth Isidore lib. 11. Constantine saith lib. 2. that the boane is the hardest and dryest parte of the body of a beast, and that is needfull; either because the boanes be the foundation of all the body, vpon the which, the building of all the body is set, and therfore it needeth that the bones be strong: or els because they defend ẏ inner parts from griefes that might hap and fall by diuers things that be without. Many & diuers bones are in the body, and that is for more sadnes and strength of the body, or for easinesse of mouing, or to auoyd great griefes from the body: & such bindings and accordes be betweene the members of the body, that if one be greued, they are all grieued. And therfore kinde doubleth well nigh all the members, that if one be grieued, the other may haue compassion and helpe him: & therefore it needed that many boanes were made, and diuers in quantitie, for in great members be great boanes, and in small members, small bones. Also some bones be vnlyke in quantitie, and diuersly shapen, for some be long, some be round, some are hollowy, and some massiue and sad. They be sad, for the more stedfastnesse, and hollowe for the more lightnesse of mouing, for kinde because the bones are great and mouable, maketh them hollow: the which bones for two causes are full of marrowe, one is, least they should breake by reason of their hollownesse, and to be fedde by the marrowe. Therefore by the wosing of the marrowe, which woseth out by the bones at the poores, the flesh that is nert the bones is sweeter than other flesh. Also the bones are bound and strayned togethers with certaine sinews, for that they should not fall, neither depart asunder by great mouing: and for that they should helpe each other the more effectually. In the first ioyning of ẏ bones is a manner of glewy and gleymie moisture. because the bones should the more easely mone togethers: & in the endes they be cloathed with gristles, for that they should not be griued with fretting. Huc vsque Const. li. 2. ca. 51. Aristotle li. 12. saith, that the boanes were created for the sauegard of the soft body: For the bones thereof are full harde. And in a beast without bones is a member according to the sayd bones, and is in ẏ steede of bones: as small hairy bones in Fish. And as the heart and the lyuer, be head and well of all the veynes, so the ridge bone is wel and head of all other bones: for on the ridge bone all other bones be mored and founded, as the ship on the keele is builded. Also the kinde of bones is continued with the ridge bone, because the ridge bone keepeth and saueth ẏ tenderne sof the bodies of beasts: and the bones that be nigh the wombe are lyttle, because they should not let ẏ rising of the wombe, when beasts eate & drink. Also generally and commonly the bones of males are stronger and more harder, than the bones of females: and specially the bones of a Lyon, out of ẏ which, if they be strongly striken togethers, fire shall spring and come out, as it were out of stones: and the bones of fowles, are feebler than of other beasts. Also Arist. li. 3. saith, that ẏ bones that be cut, grow no more, like as the gristle doth not. For the making of gristles is like to the making of bones: & though hornes, nailes, and clawes of beasts, and bils of foules, maye be made softe at the fire, crooked, straight and bended: yet bones may be made neither softe, crooked, nor euen, but bones may be cut, hewen and hacked: Item, idem li. 2. Beasts that haue hairie prickes in steede of boanes, haue lyttle bloud. Also euery beast that hath teeth in euery iawe, hath bones with marrowe, and the marrow of them is lyke to fatnesse or grease. Some bones be thicke & hard, whereby they seeme to be without marrowe, as bones of Lyons & of Eliphants: for the marrowe of such beastes lurketh & is hid in the poores of ẏ bones. Then gather of this that is spoken, that the bones are the foundation of all the body, and be colde, hard, and drie. And because colde hath masterie in the bones, they be white, strong, and stedfast.

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And they be hollow within, and full of marrow, and are bound togethers with sinewie bondes, and beare euery each other continually. For the lesse be mored and roted on the more, and the more be couenably ioyned to ỳ lesse, by ỳ wõderfull craft of kinde. The bones be couered and cloathed with flesh and with skinne, and are by the sustentation of both flexible: and they are bound togethers with ioyntes, with sinewes, and strings, and receiue temperance of kind, heate of flesh and bloud. Also the bones feele not, but in case the bones bee hurts either grieued, they grieue the body full sore, and namely, if they be broken or sore hurt, and that is, because they bee nigh ỳ sinews, with whose bonds they be knit together: bones be somtime grieued by outward doing, as by breaking, cutting, smiting, hewing, wasting & falling out of ioynts, and such other. And somtime by doing & workings that is within: and that is oftentimes of fretting & gnawing of wode and enraged matter, as it fareth in them that haue an euill and disease that is called Herisipila, which some men call the holy fire.

Addition

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

Sometime by ouermuch gathering and repletion of humours in the ioynts of the boanes, as it fareth of them that haue the gowte. And sometime they are grieued by corruption of the marrowe that is within, as it falleth in Leapers. And sometime of wasting of humours of the marrowe, as it fareth in them which haue the Etike, or be wasted and consumed: and the deper in the hollownesse of the boanes, the boane arbe is roted and maured, insomuch it is the more grieuous and perilous. And so the corrupt boanes doe corrupt by lyttle and lyttle the flesh that is next to them, and maketh them to rot.

¶Of the marrowe. Cap. 58.

Medulla.

MEdulla in Latin, is in English, marrowe, and hath that name, for that it moysteth the bones, and it comforteth and tempreth the colonesse of them, as sayth Isidore. Constantine saith, That the marrowe is in substaunce hot and moyst, and is bred into the hollownes of the bones, of ỳ most purest parts & vnctuous humours of nourishment. And so the marrow by the heate thereof, tempereth and roldeth the bones, and with his moysture, moysteth the dryenesse of the bones, and by his substantiall propertie it fedeth, nourisheth and saueth the vertue of feeling: for the marrowe receyueth of the brayne influence of spirites, & namely of the ridge boanes, the which marrowe is called Nucha among Philitians. And this marrowe by meane of certaine veynes, serueth those members, which are set beneath the necke, and giueth to them feeling and mouing, as saith Constantine. lib. 2. cap. 10. Also Isidore saith, that the marrow by ỳ subtiltie and moyst vnctuositie thereof, woseth and sweateth out at the boanes a lycour, which is thin, and by the Venerial heate, this licour is resolued in the reynes of beastes, and breedeth lyking of lone and of lust. Loke before in the Chapter of the reynes. And therefore beasts with bones full of marrow, haue great lyking in lust, as saith Varro. And beasts that haue lad bones and voyde of marrow, are seldome moued to bodelye lust as the Elephant. Varro saith, That the marrowe followeth the kinde of the Mone: for it wareth when the Mone wareth, and when the Mone waneth, it minisheth. And by prime lustyries and sentings, it feeleth the vertue and the strength of the Mone, and followeth the Mone in waring and minishing: as it fareth in beasts and in trees, which haue passing plentie of humoures and of marrow, in the full of the Mone, and great scarcitie thereof in the new of ỳ Mone. And therefore in the new of the Mone it is not good to graffe trees: for ỳ fruit shall be full of wormes, and lyghtly rot.

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159

And this perchaunce happeneth by reason of superfluous moisture, that the grafte then grafted receiueth in the sap: And the superfluitie thereof may not bee ruled, neither haue digestion of kinde. Therefore such humours sent to ỹ fruit is cause of breeding of wormes, and of some rotting. Also Aristotle.li.12.sayth, that a beast which hath teeth in eyther iawe, hath the marrow like to fatnelle: And some beasts haue but little marow, as a Lyon which hath hard boanes and thicke, in whom is but little marrow, and some doe saine, that the Lyon hath no marrowe at all. Dioscorides sayth, That marrowe is full medicinable and also healthfull, and namely of foules and of wilde beasts. For it healeth breaking out, stripping, chins, cliftes, and welks of the lippes, and slaketh ache in sore eares: and maketh softe the hardneſſe of kirnells: And healeth the blaines of the feete: and all wageth smarting and sorenelle of the throate, and of the brestes, and teates. And it is a principall remedie for the Miſſe and Etike: And it hath vertue of recouering. Therefore it restoreth to the members the humour that is lost.

159

Of the griſtle. chap.59.

Cartilagine.

A Griſtle is the tenderneſſe of the bones, and is called Cartilago in Latine, because it maketh no greate griefe though it be folde and bended, as sayth Isidore: as it fareth in the Nose and in the eares, and in the ends of the ribs: For the griſtle is harder then the fleſh, and softer then the bones. And kind hath made such places of such diſpoſition, because they should not breake when they should bee folded or bend, as sayth Constantine.libro. 2.cap. 9. The Griſtle doth cloath and arme the endes of the boanes, that they bee not grieued with fretting togethers, and that the boanes should be the eaſilyer ioyned to ỹ fleſh. Aristotle.liber.14.sayth, That the griſtle cut groweth not againe. For the making thereof is like to the making of the bones. Also the griſtle hath no feeling of it ſelf, but only the sinew ioyned thereto, is cauſe of feeling & of moouing, when it feeleth or moueth, as saith Conſtantine. In the middle of ỹ heart of a beaſt is a griſtle bone ſet in the breedth therof, and that is called the ſeate of the heart, as saith Conſtantine.li.3.cap.20.

159

Of the sinewes. Chap.60.

THE sinewes bee some of the partes of the bodye, and bee called Neuros in Greeke: because the ioyntes bee fast coupled together with the sinewes: And it is certaine that the sinewes make moſt vertue and ſtrength. And the thicker that the sinewes bee, the more ſtedfaſtneſſe commeth of them, as saith Iſid. And Conſtantine saith, that the sinewes bee needefull, to beare and to bring feeling and moouing to the members, and namely to the griſtles and bones, and to ſuch that haue of themſelues neither feeling neither moouing. And the braine is chiefe foundation of the sinewes: for it is the well of wilfull moouing & feeling. For all sinewes ſpring and come out of the braine, or elſe out of the marrowe of the braine, that is of the marrowe of the ridge boanes. Such a meane is needefull, leaſt if they all ſhuld come without meane from the braine, either in breaking they ſhuld be griued, or elſe for farre way from the well of feeling, in the deede of feeling, and in the might of giuing of lyfe, they ſhould lacke in might. Then thoſe sinewes, which come and ſpring out of the braine, bee more softer then they which proceede and come out of the marrowe of the ridge boane, for they bee more hard. And thoſe sinewes which come & growe out of the formoſt parte of the braine, be moſt ſofte: for they beare feeling to the other. For softneſſe chaungeth into feeling haſtely. The sinewes which come of the hinder parte of ỹ braine, be more harder to ſuffer moouing: For ſoft things breake lightly with ſwift moouing. Sixe paire of sinewes come frō the braine. The firſt paire paſſe to the eyen, and to the other limbs of feeling, to giue to thē feeling & mouing: and theſe be more hollowe, greater, and softer then other sinewes.

Neruus of ỹ Greekes is called Neucrous which may haue diuers impediments, by cutting, straining, by ỹ cramp, & numneſſe

159

And

159

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

¶The second paire of sinewes beginneth behind the first: and that paire cõmeth out by a certaine hole, that is nigh to the hollownesse of the eyen, and giueth mouing to the eien. The third paire beginneth behinde the second, and comming by the seate of the head out of the hinder part of the braine, is departed in foure perticular sinewes, and spread into diuerse places in a net wise. The fourth paire is ioyned to the first payre before: but beeing afterwarde departed therefrom, spreadeth into the milde mother, to giue thereto feeling of touching. The fift paire, in his out going is departed into two sinewes. The one wherof commeth into the holes of the eares; and spreadeth there, and giueth hearing to the eares. That other commeth by the eare bowes to the cheeks, and spreadeth and helpeth the working of members there about. It seemeth that the first paire commeth out of the hinder part. And out of euery each of these three come sinewes, to ordeine feeling and mouing, and spreadeth in lyke vpwarde and downwarde. And yet besides these paires, there commeth one out of the hinder parte of the braine. And of this paire the marrowe of the ridge boane, commeth and springth. This spreadeth into the partes of the tongue and of the throate, and giueth to them feeling and mouing. Except these foresayde sinewes, all other sinewes of the bodye, come out of the braine by meane of the marrowe of the ridge bone. And the sinewes be accounted in all to the number of 32. paire and one odde sinew. And all these bee spread, dealed, and fastened in euery side to the chinnings of the body, by wonderfull craft of kinde. Huc vsque Constantinus, lib. 2. cap. 12. Item liber. 3. Aristotle saith, that in the place of bones is the multitude of sinewes: and a sinew stretcheth kindly in length and not in bredth, and is greatly stretched out. And about the sinewes is much vnctuous moysture, which keepeth and saueth the sinewes. And euery beast that hath bloud hath sinewes: and a sinewe which is cut a sunder and detrenched, groweth neuer after, neither the sinew which is slit and clouen, closeth nor ioyneth, lyke as a veine doth. For if a veine be slit and cleft, it will bee sone ioyned whole againe. Also he sayth. liber. 29. That the most vertue of a beast is in the sinewes, and namely in a Bull: For the elder he is, the stronger and the harder he is, and the harder be his sinewes, and therefore it maye bee drawne and stretched in length, and straighted as a corde or rope. Then gather of this that is sayd, that a sinew springeth and commeth out of the braine. And receiuing thereof feeling and mouing, doth distribute the same to the other members: And coupleth and bindeth togethers the other partes of the bodye, and is softe in the out comming, and hard forthward. The sinew in the hollownesse and voidnesse therof receiueth spirit, and keepeth it. And by the folding thereof the sinews bend and folde the limmes that be flexible. And as sayth Constantine, they indure diuerse griefes, as cutting and slitting, pinching and pricking, and slaking, and stopping, as appeareth in Pantegni. li. 9. cap. 8. & li. 11.

Of the veines. Chap. 41.

THE Vaines haue that name, for that they be Viæ, the waies, conduits and streames of the fleeting of bloud, and shedeth it into all the bodie. For by the veines all the members be moysted and fed, as sayth Isidore. And Constantine sayth, That the veines spring out of the liuer, as the arteries and woosen doe out of the heart, and the sinewes out of the braine. And veines be needfull, as vessells of the bloud, to beare and to bring bloud from the liuer to feede and

Venis. Schigmos. There bee manye principall viences in man, Mediana, Cardiaca, Cephalica, Sophena, Basilica, Hepatica, Saluatella, frõ these

nourish

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chiefe veins proceede all other veines by which the body is cherished.

nourish the members of the bodie. Also nedely the veines bee more tender & softe in kinde then sinewes. Therefore that they bee nigh to the liuer may somewhat chaunge the bloud that commeth to them. And all the veines are made of one curtill, and not of two, as the arteries and wosen. For the arteries receiue spirits, and they kepe and saue them. And the veines comming out of the lyuer, sucke thereof, as it were of theyr owne mother, feeding of bloud, and dealeth and departeth that feeding to euery member as it nedeth. And so the veins spread into all the partes of the bodye: and by a wonder wit of kinde, they doe seruice each to other. Also among other veines open and priuie or secret, there is a veine that is called Arteria, which is nedfull to kinde to beare & bring kindly heate from the heart to all the other members. And these arteryes bee made and composed of two small clothings or skinnes called curtills: and they bee lyke in shape, and diuerse in substaunce. The inner haue wrinckles and folding ouerthwart, and theyr substaunce is hard, and more boistous then the vtter be. And without they haue wrinkles & folding in length, of whome the substaunce is harde for nedfulnesse of moning, opening, and closing. For by opening doth receiue it selfe from the heart, and that by the wrinklings and folding in length. By closing it selfe doth put out superfluous fumositie: which is done by wrinkling and folding the curteiles ouerthwart in bredth: in the which the spirit is drawen from the heart: Wherfore they bee harder without then all the other veines, and that is nedfull, least they breake lightly and sone. Also these veines spring out of the lefte hollownesse of the hart. And two of that side bee called Pulsitiue: Of which, one that is the innermost hath a soft skinne: and this veine which is called Pulsitiue, is nedefull to bring greate quantitye of bloud and spirits to the lungs: and to receiue in ayre, and to meddle it with bloud, to temper the feruentnesse of the bloud. This veine entereth into the lungs, and is departed there in manye manner wise.

Arterie, be like veins, in which be the vitall spirits, hauing their beginning of the heart.

161

Of being and vvorking of the povvers.

¶ The other arterie is more then the first, and Aristotle calleth it Horren, this arterie commeth vp from the heart, and is diuided in twaine, and the one parte commeth vpward, & carrieth bloud that is pured, and spirit of lyfe to the braine: that so the spirit of feeling may be bred, nourished, kept, and saued. The other part goeth downewarde, and is departed in many manner wise toward the right side & toward the left. Huc vsque Constant. li. 2. cap. 12.

¶ Then marke well, that a vaine is the bearer and carrier of bloud, keeper, and warden of the life of beasts, and conteineth in himselfe the foure bloudy humours cleane and pure, which be ordeined for feeding of all the partes of the bodye. Moreouer a veine is hollowe, to receiue bloud the more easilye, and as it nedeth in kinde, that one veine bring and giue bloud to another veine. Also a veine is messenger of health and of sicknesse. For by the pulse of the arteries and disposition of the veines, Philitions deeme of the feblenesse and strength of the heart. Also if a vaine be corrupt, and conteineth corrupt bloud: it corrupteth and infecteth all the bodie, as it fareth in lepers, whose bloud is most corrupte in the veines, of the which the members be fedde by sucking of bloud, and taketh thereby corruption and sickenesse incurable. Also the veine of the arme is ofte grieued, constrayned, and wrong, opened and slit, and wounded to releeue the sickenesse of all the bodye by hurting of that veine. Also the veines that bee ouermuch straighted or wrong with fatnesse or with flesh, haue lesse of bloud and of spirit then the other veines. And therefore in the substance of such veines kindly heate faileth, and the spirite vitall is lessed. Therefore such beasts liue and indure the lesse time, as saith Constantine. liber. 11. cap. 17. Aristotle. lib. 2 saith, If a veine be cut or slit, it maye be healed and ioyned againe, and so may not a sinew. Item ibi. li. 6. Such as the veines be vnder the tongue of a beast, such is the coulour that that beast bringeth forth. And therefore hee sayth,

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That ſhæpe with white veines vnder ẏ tongue, haue white lambs. And in like wiſe ſhæpe with black veines vnder the tongue, haue blacke lambes. If ye deſire to know moze of this matter, ſæke afoze in the chapter of the tongue.

Of the fleſh. Cap. 62.

Caro, quaſi aninia carens. Sarx, Creas, The fleſh of man is manye waies corrupted, by dropſies and putrifieng of bloud.

FLeſh is called Caro in Latine, and hath that name of Carie, that is matter and rottennelle, as ſaith Remigius. Gregory ſaith, that the fleſh is oft changeable, and therefoze it rotteth haſtely. And Gregory ſayth, That there be many manners of fleſh: Foz ſome is fleſh of Fiſh, ſome of Fowles, and ſome of Serpents, and ſome of Adders. And in this mans fleſh is priuiledged, foz man is fozmed to the nobleſt and woztheſt, that is to wit, is ioyned to the reaſonable ſoule. Therefoze it is aboue wonders, and moſt wonderfull, that in the laſt time mans fleſh is made Gods fleſhe, when Gods ſonne became man, and dwelled among vs. When the fleſh that was fraile and bzittle of mankinde, was made higheſt aboue other, when it was ioyned to Gods ſonne, as ſayth Gregorie. Conſtantine ſayth, That fleſh is kindly hot and moiſt, and fæbeth kindly heate, and couereth ſinewes, boanes, and bzaine, and defendeth them, and tempereth the coldneſſe of them. And there is thzæ manner of fleſhes, ſome is medled with muſcles, ſinews, and ſtrings, and is called bzawne: the other manner of fleſh is temperate betwæne hard and ſoft, and is called griſtlely, the third is kirnellye. And pure fleſh is moſt in the ridge and in the gummes. The fleſh that lyeth in the vtter partes of the bones, that reſteth vpon that fleſh, is as it were a næd-full Tapit of eaſement foz ẏ ſayd bones. The fleſh of the ridge boane is næde-full both within and without, foz two cauſes. Foz it heateth the marrow of the ridge boane, and filleth the hollowneſſe betwæne the ridge boanes, and alſo kæpeth and ſaueth the ſinewes that come vpwarde and dowmewarde, that they breake not noz faile, by reaſon of the long waye, and the fleſh ſpecially defendeth the ridge from diſtemperate aire, and from vtter griefes and harmes. The fleſh that is betwæne the tæth kæpeth and ſaueth the mozes and rotes of them: and fædeth theſe mozes and rotes, and maketh them ſteadfaſt and ſtable. Knottye fleſhe hath thzee pzoperfyes. One maketh wet and moyſt, as the fleſh of pappes and teates, and the kirnells vnder the tongue, which bzædeth ſpittle, foz the mouth, the tongue, and the chækes, that they bæ not let of moving with too great dzineſſe. The other parte that is kirnelled and knottie, filleth and occupyeth voyde places, and ſuccoureth the veines and the ſinewes, and receiue the ſuperfluitye that woſeth out of them. The thirde parte of fleſh beclippeth the ſtomacke and the guttes: And with this parte is medled certaine nettes and caules of ſinewes, veines, and woſen, which bzing moving and fæling to the inwardes. Foz theyz waye ſhould not bæ ſure, without this kirnelled fleſh were ſo ſpzead, that the ſinewes and the arteries might reſt eaſily therevpon: And alſo that the ſinewes and the arteryes maye finde a ſoft place to flye to foz ſuccour, if it happened them to mæte with any thing that ſhould grieue them with hardneſſe. Huc vſque Conſtantinus. li. 2. cap. 14. Fleſh that is temperate and meane betwæne fat and leane is good & healthful, namely if it be not medled with cozrupt bloud, noz bzed thereof, noz fed therewith. Foz ſuch fleſh is the beginning of cozruption, as ſayth Ariſtotle. libro. 3. And likewiſe Conſtantine. libro. 11. cap. 17. Ariſtotle liber. 12. ſaith, That too much fleſh letteth the wozkings of the ſpirite. And therefoze the head is not made of much fleſh, that it may be of the better witte and perfect vnderſtanding. Item. liber. 1. If the place about the eyen haue much fleſhe, it betokeneth euill diſpoſition, guile, deceit, and euill cuſtome, and default of vertue Infozmatiue. And ſo if there bæ too much fleſh, and the vertue of fozmation and ſhape bæ fæble: thon wonderfull paſſions and euills bzæde in the bodie, as Ariſt. lib. 16. ſheweth an enſample of a woman, that ſuppoſed that

A ſigne of euill diſpoſitiõ

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she was with childe, and at last she brought forth a grisly lumpe of flesshe, which is called Mola among Phisitions, &c. Also the very pure flesh is tender and softe: and therefore it will not away with trauaile. Wherefore liber. 2. it is sayd, that the fete of a Camell haue much flesh, as the fete of a Beare, and therfore men make to the Camell strong shoes of haire and of Leather, when he shall worke, to keepe him from ach and sore hurting. Also (as he sayth Libro. 12.) The flesh is not the first member of feeling, neither a member conuenient to feeling: But the sinewe, which is within the flesh, is the instrumente of feeling. And therefore dead flesh feeleth nothing, nor flesh which is cut and detrenched all of. For it hath not the well of feeling of it selfe, but of sinewes. Therefore if the sinewes be corrupte or stopped at the full, the flesh feeleth nothing, as it farcth in limmes, which be taken and vered with the palsie. All Fowles with crooked billes and sharpe clawes, be fedde with flesshe, and wilde beastes also, and flesshe is the praye of such Fowles, for neede of meate and of fode, as it is sayd. Liber. 14. And foules of praie that be but little fleshye, be bolde and hardie, and good of slight, and sharpe of sight, as it is there sayde. And Fowles of greate fatnesse, be slowe of moouing and of slight, and they be more fleshie in Winter then in Summer. For in Winter the powers be closed, and the humours ware thicke and tourneth into flesh and fatuesse: and also by reason of rest. For then Fowles moue lesse from place to place, as saith Isaac in Dictis.

Of Fatnesse. Cap. 63.

Pinguedo puueli, vvordes that signifie fatnes which cõmeth to pore men through sloth, refusing lavv full exercise: vnto rich men, by too much superfluous feeding and rest.

FAtnesse is a moyst thing, and sitteth vppon the small celles and places as sayth Constantine. For subtill bloud and vnctuous gathereth no fatnesse in hot places, there it may enter and pearce. But when it commeth to places, that kindlye are colde, there it congealeth at last, and tourneth into fatnesse. And that kinde doth for right greate neede, to temper with the moysture of fatnesse the sinewes and felles, which be kindly dryе, that they shoulde not lyghtlye breake by some happe that might fall: And also to keepe and saue with fatnesse that that is betweene the inner partes from colde aire that is without, as sayth Constantinus liber. 2. cap. 14. And Aristotle, liber. 2, saith, that fatnesse is bread in the bodies of beasts, of bloud vndigested and vndefied, and namely for scarcitie of moouing. And the more the fatnesse increaseth and wareth, the more the bloud minisheth and vanisheth. And therfore in right fat men, is little bloud. And he sayth, Libro. 16. Moouing waketh and destroyeth fatnesse, and so doth heate also. Therefore in all beastes the right reine hath lesse fatnesse then the left reine, and is higher in place and steede. For in the right side, the heate is more stronger then in the lefte side, and of more moouing. And Constantine saith, That fat bodies and to full of grease, be worst, and appropried to most worst euills and sicknesses. For in such bodies oft kinde heate is stiffeled: And by stopping of fatnesse, the waye of the spirit is closed and forbarred: And the influence of the spirites maye not come to rule the sinewes and arterys. And he sayth, that all fat bodyes fall into long sickenesse, which be harde and slowe to heale: and that is for the great superfluitie of humours gathered together in them. For such bodyes charged with fatnesse, moue not themselues to trauell, whereby kindly heat should be augmented. And so the fatnesse congeled is dissolued: and then kindly heate fayleth, and sodeine death followeth, but if there be succour the sooner, as sayth Constantine liber. 11. cap. 17. Then consider, that fatnesse by vnctuositie therof is fire nutratiue: & for light aire that is therin, it passeth into the vttermost part that is of a thing: & diminisheth the strength of ỳ sinewes and ioynts, & defendeth them: and slaketh the strength therof, & maketh soft the skin and stoppeth the weather pores and keepeth and saueth kindly heate: and filleth and replenisheth the hollownesse and voidnesse of the body. And stretcheth

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out the wrinkling of the skinne: And presseth the vaines and arteryes of the body, and letteth the working of feeling and reason, and sloweth perfect generation of beasts. Also it is said in Aph. That a woman ẏ is too fat, conceiueth not till-shee become leane: and it is no wonder: For the fatnesse letteth & stoppeth the way of the mother. Also greace and fatnesse doth moyst things: and are not soone drie. Wherefore, li. 3. Aristotle sayth, That the broth of beastes with much greace renleth not, as the broth of a horse, or of a Swine. Item, euerye beast with greace not departed from the flesh, hath but lyttle fatnesse in the wombe. And when the wombes bee but lyttle, the flesh is verye fattie. Item hee sayth, that that is nigh the blacke of the eie in all beastes is full fat, though the eye be hard. And euery beast with much tallowe hath little seede: whether it bee male or female. And beastes with teeth in either iawe, haue no tallowe. Tallow congealeth anone when it is taken out of the bodye and set in colde ayre. Pinguedo, Adeps, and Aruina, bee all one touching theyr substaunce. But Isidore saith, Aruina is that fatnesse, that cleaueth to the skinne: Adeps is that fatnesse that beclippeth the guttes, and keepeth and saueth the members within. Zirbus is called a thinne skinne, vnto the which that fatnesse cleaueth that many call Alluta: whereof followeth this verse, Intus adeps, aruina foris, pinguedoque queuis. Which is to vnderstand, that in the beast is fatnesse, that is called Adeps, Aruina without, & both within and without it is called Pinguedo, fatnesse.

Nota.

Of the Skinne. Chap. 64.

Pellis, Cutis, Chros, Derma, be names for the skinne. The skins of men be of diuerse colours, according as the cōplections be, reddish, blacke, pale, vvhite, brovvne, tavvnie, greenish, & vvatry.

The Skinne is the vttermost part of the bodie of a beast, and is called Cutis in latine, for it couereth the body, and is oft cut and coruen as sayth Isidore. For Cutin in Greeke, is Incisio in Latine, that is, cutting in English. Also the skin is called Pellis in Latine, and hath that name of Pellere to put of: For it putteth off the vtter griefes of the bodie, as winde, and raine, and suffereth Sunne burning and other griefes. And when the skin is flaine, & is drawen of, then it is called Corrium, that is saide of Caro in Latine, flesh. For the flesh is couered with the skinne, as saith Isidore. Then the skin is the vttermost part of the body, and beclippeth the flesh and bones, & couereth and defendeth all the inner parts, & is now stretched out, and now drawen together, after as the diuerse needs of the body areth. Also for defence of the inner part of the body the skinne putteth it sefe forth against diuerse griefes of the aire. And the skinne hath a kindly thinnesse, as sayth Constantine, for that it shuld not occupy the body ouer measure. And the skinne is sad to conteine the more easily the parts which bee within, and also to lette and withstand the vtter griefes. In men the skinne is more nesher and softer then in other beasts. And that is for to haue good touch and feeling. For if the skinne were harde and thicke, as the shell of a fish is, it should not feele any thing. And if they were rough and hairye, as the skinne of an Asse: then it should feeble and appaire the witte of feeling and of groping. Therefore in the palme of the hand the vtter skinne is more and softer then in other partes of the body, that it should the rather be chaunged to touching. And the skin is all full of poores, and namely the skinne of the head, and that is needefull to put off superfluous fumositie. For by heate the pores open, and the superfluitie that is betweene the fell and the flesh, is put out by vapours and sweating.

Also mans skinne is not in all members like: For the skinne of the visage is more tender and thin, and more subtil then other: And that is for the perfectnes of feeling and shewing of fairenesse. For if the skin of the visage were too great, men shuld not see there through the rednesse of bloud: Also if it were thicke, it were not according to ẏ working of the wits, ẏ be in ẏ visage: and ẏ skin is so fast ioyning to ẏ body, ẏ it may not easily be flaine & departed therfrom, & namely in ẏ soles of ẏ feet, & in ẏ palms of the hands:

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in the which it cleaueth to the sinewes of the heart, and brawnes as saith Constantine. Aristotle li. 3. saith That after the coulour of the skin the haire and the nailes of beasts vary. For if the skin be black, the haire and the nailes be black, And if the skin be white, the haire and the nailes be white. And euery beast that hath bloud hath a skinne. And if the skinne be hurt, or if it be slaine off, it hath no feeling. And the skinne hath this properte, that if in a place without flesh, it bee cut off, it groweth no more, nor draweth not together, as it fareth in the Nauell, and in the breadthes of the eye lidder. Also liber. 19. In some beasts the skinne is small and thinne, and in some greate and thicke, as the humour small or great hath the masterie. And in a great skinne groweth great haire, and in a small skinne small haire. And in age the skinne wareth great and harde, and shrinketh and riueleth, for defaulte of heate, and consuming of kindlye humour, and then the beautie chaungeth. Also the skinne is oft grieued as other members bee. Sometime the cause is without, as with wounds and slitting, with heate of the Sunne, with burning, with hot and colde, wherewith it wareth pale, wanne, and bliewe, and taketh many diuerse vnseemly coulours: Sometime the griefes of the skinne come of a cause that is within, as riueling, which commeth of wasting of the substantiall moysture, as it fareth in olde men and women. Sometime of infection of humours, as it fareth in leprous, and in the that haue the Morpheu. For kinde putteth out from the inwarde partes the matter that is infect to the skin: and that matter abideth vnder the skinne, and chaungeth and infecteth the skinne. Sometime it is grieued with scales, and sometime with itching, with drye scabs and wet: Sometime with striping and pilling, and with many another griefe. And skinnes of beasts be right necessarie for men, for right many manners and diuerse vses, as for clowting, and for armour, for writing, for bootes & shoes, and for many other necessaryes, the which were long to rehearse. And scarce is any beast found, but that his skinne is conuenable to some vse of mankinde.

It the skinne be white it doth come of fleme, if red, then of bloud, if blacke of blacke Choler, if Tawnye or shining of coulour, adusted, it grayish or greenish, then of melancholy & colde humours. Addition

Of the haire. chap. 65.

The haire is called Pilus in Latine, of Pellis the skinne, for the haire commeth out of the skinne as sayth Isidore. And the haire is bred and commeth out of a fumositie, hotte and drie as sayth Constantine. For when the subtil smoak commeth out of the powers, it is dryed with the aire without, and when the vtter softe smoake commeth out, there is not dealed to giue it full passage. But the aire letteth the passage of this softe smoake, and dryeth it and tourneth it in to the kind of haire. The haire helpeth & lightneth the body, as saith Const. li. 2. & vltimo. And liber. 3. Aristotle saith, that haire groweth not but in the bodyes of beasts, which gender and get beastes. And the haire is diuerse by diuersitie of skinne of the beastes, in the which it groweth as it is sayd. liber. 19. for beasts that haue greate skinnes, haue greate haire, and that is for the multitude and plentie of the earthly part, and also for wideneesse of the veines and powres. And if the skinne be continued and thick, the haire is full thinne and small, for the straightneesse of the waies. And when the humour of fumositie that is in the skin drieth swiftly, there groweth not much haire nor long: And if that humour be great, thicke, and fat, the haire is then contrariwise. And therefore the hayre of mans head is full long, because that humour is fat of kinde, and drieth not so soone. And therfore men and women that dwell in moist countries, and haue moist complections, haue nesh haire and softe, As men and women in Thracia. And contrary wise, men and women that dwell in hotte and drie Countryes, haue hard haire and crispe. And name- Capillus. Thrix. Crinis. Pili. Thracians Lutecians Indians. Britans.

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ly if they haue complections according, for by heat there the haire is bent, riueled, and pinched, as it is sayde there. And the haire groweth crisps and comming out of the skinne: for it ccommeth out by two contrary wayes. For the earthly parte of the hot fumositie and drye, comming out of the skin moueth downward: and the part hot and light, moueth vpward: and so the haire is bowed and bent, riueled, and pinched, and made crooked and crispe. And when beastes that haue haire wax old, then the haire waxeth hard and more stiffe then they were before, as feathers of fowles waxe harde in age, and that is for scarcitie of humours. Also there it is sayde, That when a man is gelded, there groweth no haires on him neuer after: and that is for scarcitye of humour, and through diminution of heate and humour in the principall members. Item, sometime the haire chaungeth coulour, that is by reason of some cause without. For as it is sayd there. lib. 19. Hot water maketh white haire, and colde water maketh blacke haire. And the cause is, for in hot water is more spirit then in cold water. And therefore when the water heateth, thereof commeth whitenesse. As it fareth in some. And this chaunge accidentally of ỹ haire, is as wel of small haires of the body, as of the head. But it commeth not alway of changing of hot water or colde.

Of the Haires of the head. Chap. 66.

HAires of the head be called Capilli in Latine, as saith Isidore, and bee made to hight the head, and to keepe and saue the braine from colde. Haire thorne is called Cesaries. Shearing beseemeth well a man and not a woman. Hayre vnkit, is called Coma in Greeke, womens haire is properly called Crines in Latine. For womens haire is dealed, shedde, pleated, and bounde with laces. And so the pleates of womens haire be knitte and bounde with laces that bee called Discriminalia in Latine. Hucusque Isid. And Const. saith, ỹ the haire of the head commeth out of fumositie thick grose, and hot. And that fumositie commeth of hot, fyrie, and intensiue humours, and passeth out at the pores of the head. And is dried with aire that is without, and so tourneth into the substaunce of haire, while this humour groweth, the haire groweth, that is bread and commeth thereof, and is nourished therwith. And who ỹ loseth this fumositie, loseth also ỹ haire of his head. And ỹ hair hath ỹ quality of this fumosity: for if this fumositie be black, ỹ haire is black: And ther is much haire when ỹ fumositie is much, and scarcitie of haire, when it is scarce. And when this fumositie faileth, the haires fal off, & the man is bald, for the haire groweth no more. And in this case medicines help not: and if such fumositie faileth not, but is infected or let by some other humour: then failing and lack of haire is not properly baldnesse, but a speciall euill ỹ Phisitions call Allopecia. By that euill, ỹ nourishing of the haire being corrupt, the haire falleth, & the fore part of the head is bare, and the fore skin of the head is ỹ fouler. Such men fare as fores do: for the haire of them faileth haply through immoderate heate. Allopes in Greeke & Vulpes in Latine, is called a Fore in English. For such other passions & causes of failing and default of haire, search inner in the treatise of the infirmities, of the falling of, and of the faults of the haire. Of the hoarenesse and the cause thereof seeke likewise there. Also loke before in the treatise of the head, where ye shall finde the disposition, kinde, and diuersitie of the complection of the haire, by the erudition of Galen, Halye, and Hippocrates. But of hoare haire take heede, as Constantine and others Authors tell. For the masteries of colde fleme and moist breedeth hoarnesse. For of white fumositie and colde commeth hoarnesse of the haire of the head, and of the other haire of the bodie. Arist. saith, that the haire of the temples hoareth sooner then the other haires: & that is for scarcitie of humours, and for the mastry of the coldnesse of the boanes thereof.

As it appereth after malefactors haue ben executed, their haire & nailes haue growen lõg, vntill the moist humour be diminished.

Alopecia, a kind of leprosie or skurfe

Then hoarenesse betokeneth length

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of lyfe and of age, and the quenching and passing of fleshly lyking, the stinting and fleeing of vices and lyking of childhood, and ending of this lyfe, & needfull things of the new lyfe that commeth afterward. Baldenesse is priuation and default of haire, and commeth of default of fumositie in the foreparte of the head, as saith Constantine. And it commeth sometime of great abstinence, and of defaute of moist fumositie, that is the matter of the haire, as Aristotle sayth liber. 3. The oft seruing of Venus maketh the haire to fall, and breedeth baldnesse little and lyttle. And if it fall in youth, it groweth againe. And if it falleth afterward youth is gone, it groweth no more. Then it followeth that haire falleth in the fore part of the head, and such falling and default of haire causeth baldnesse commonly. And it falleth off, either for the skinne is to thin, or for scarcitie of humours. Haire falleth not behinde the powle, and that is for sadnesse and thicknesse of the skin, & thicknesse of pores and of cleauing of humour that is there, wherby the haire is faskned and nourished, as saith Galen super Aphorism. And there it is said, That children and women ware not balde, and that is for plentie of moisture in theyr heads. Also gelded men ware not balde: and that is through chaunging of theyr complection, and for masterye of colde, that closeth and stoppeth the powers of the skinne of the head, and holdeth togethers ỳ fumositie that it may not passe nor vapour out, but in women and in gelded men, eyther haire falleth and fayleth, as saith Aristotle. lib. 19. Then the haire of the head, keepeth, lyghteth, defendeth, and heateth the head. And if a man be without haire on the head, he seemeth the more vnhonest. This defaulte falleth in youth, but most in age: for the foresaide causes and reasons.

Addition

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

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

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

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

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FOrasmuch as it is sayde in speciall of the properties and partes of man, nowe it followeth to speake of the properties of him in generall and in speciall, touching the diuersitie of age and of seres, and also touching many diuer-

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ſtries of kindly and vnkindly things: for by all theſe diuers and contrarye partes, of man is knowen.

¶Of the age. Cap. ii.

REmigius ſaith, That the age of man, is nought els but tenour and during of kindly vertues in conſideration, meane betweene contrary mouing, or els meane betwéen quiet and reſt: for herebye man paſſeth and moueth, and neuer abideth, in the ſame ſtate. Iob.13 Or as Iſidore ſayth, the age is the ſpace of the life of a beaſt, & beginneth from ỹ conception, and endeth and fayleth after age. Iſidore ſaith and Conſtantine alſo, That there are many diuers ages. The firſt is called Infancia, childhood without téth, and lately got and borne, and dureth ſeuen months, and is yet full tender & ſoft and quaue and clammy. Therefore in that age a childe néedeth alwaye tender and ſofte kéeping and féeding and nouriſhing. And childhoode that brédeth téeth endureth and ſtretcheth ſeauen yeares. And ſuch a Childe is called Infans, that is to vnderſtand, not ſpeking, for he may not ſpeake nor ſound his wordes perfectly: for ỹ téeth be not yet perfectly growen and ſet in order, as ſayth Iſid. Afterward commeth ỹ ſecond age ỹ is called Puericia, childhood: which dureth and laſteth other ſeuen yeare, that is to the ende of fourtéene yeare: and hath that name Puericia of Pubertas, or els of Pupilla, the black of ỹ eye, for as yet the children are pure, as the blacke of ỹ eye is, as Iſidore ſayth. And after that commeth the age that is called Adoleſcentia, the age of a young ſtripling, & dureth the thirde ſeauenth yeare, that is, to the ende of one and twentie yeares, as it is ſayd in Viatico: but Iſidore ſayth, that it endureth to the fourth ſeauen yeares, that is to the ende of eight and twentie yeares. But Phiſitions account this age to the ende of thirtie or fiue and thirtie yeares. This age is called Adoleſcentia, for becauſe it is full age to get children, as ſaith Iſidore: and able to burniſh and increaſe, and hath might and ſtrength. Iſidore ſaith, yet in this age the members are ſofte and tender, and able to ſtreteh: and therfore they grow by vertue of heate that hath maſterye in them, euen to the perfection of complement. After this Adoleſcentia age, commeth the age that is called Iuuentus, and this age is meane betwéene all ages: and therefore it is ſtrongeſt, and laſteth as Iſidore ſaith, to fiftie or .l. yeares, and there endeth. And Iſidore ſaith, this age Iuuentus hath that name of Iuuare, that is to helpe: for in that age a man is ſet in his full increaſing, & therefore he is ſtrong to helpe at néede: & Iſidore ſaith, that after this age Iuuentus, commeth the age that is called Senecta: and is the middle age betwéene the age that is called Iuuentus, & the ſecond age ỹ Iſid. calleth heuines or ſadneſſe. This age accordeth to old men & ſad, for to cal Iuuentus young. In this age olde men drawe from youth to the ſecond age: For ſuch men be not in the ſecond age, but their youth paſſeth, as ſaith Iſidore. And vpon this age commeth the ſecond age: & ſome men ſuppoſe, ỹ this age endeth at lxx. yere, and ſome ſuppoſe that it endeth in no certaine nũber of yeares. But after theſe ages, all the other part of mans lyfe is accounted Senectus, or Senium, the ſecond or the laſt age. Iſidore ſayth, that this age is called, Senectus, for paſſing and fayling of wit: for by reaſon of age, olde men doate. Iſidore ſaith, that Philoſophers tell, that men that haue colde bloud, be nice and fooles: as men in whom hot bloud hath maſterie, are wiſe and readye. Therefore olde men whoſe bloud waxeth colde, and in whom the bloud heateth not can but little good. Alſo for great age olde men doate and are mad: and for luſt, lyking, lightnes, and play, children knowe not what they ſhould doe, as ſayth Iſidore. The laſt part of age is called Senium, it is ſo called becauſe it is the laſt end of age & of lyfe. This age bringeth with it manye domages, and alſo profits good and euill, as ſayth Iſidore. Good for it delyuereth vs out of the power of mightie men and tirants, and maketh an ende of bodilye

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lust, and breaketh the braydes of fleshly lyking, and hath wit and wisedome, and giueth good counsaile, as many olde men doe. It is the ende of wretchednesse and of woe, and beginning of wealth, and of ioye: It is ỹ passage out of perill, & comming to the price: It is the perfectnesse of meedfull dædes, and disposition to bee perfect. And this age bringeth euilles with him, as saith Isidore. For it is wretched with feblenesse and noye: For manye euilles come, and sickenesse in age is noyous and sorowfull, for two things there be, ỹ destroy ỹ strength of the bodie, sickenesse and age, as sayth Isidore. In these olde folke kinde heate is quenched, the vertue of gouernance & of ruling fayleth, and humour is dissolued and waxed, might and strength passeth and fayleth, flesh, fatnesse and fayrenesse is consumed and spent, the skinne riueleth, the sinewes shrinke, the bodye bendeth and croketh, forme and shape is lost, and faireneſse of the body brought to nought, all these fayle in need. All men despise the olde person, and are heauy and weary of him. The olde man is trauailed and grieued with coughing and spitting, and with other griefes, vntill the ashes be resolued into the ashes, & powder into powder. By this space & passing of time and of age Philosophers describe mans lyfe: in which passing of time & of age, man chaungeth and draweth alway towarde his ende, and to the gates of death. Huc vsque Isidorus.

¶Of Death. Cap. 2.

Death is called Mors, for that it is bitter: or it hath that name of Mars, that is fained to make death, dare speaketh of three manner deathes. The first is bitter, the seconde to some, the thirde commeth in time. The first is death of children, the seconde of striplyngs, the thirde kindly, and is death of olde men. Euery dead body is called Funus or Cadauer, a carrient. It is called Funus, of Funibus, ropes: for men in olde time, bare ropes burning, with ware about them, before a pore mans beyre. And Cadauer, Carrion hath ỹ name of Cadere to fal, for the dead body falleth and is throwen into the graue. And it is called than Defunctus, for it hath left the office of lyfe. And it is called Sepultus, put aside, for it is put aside and buryed. Huc vsque Isidorus. l. 16. ca. 2. Seeke the other properties of death farthermore in the ende of this firt booke, in the chapter treating of the infirmities.

Addition

Death is an eternall sleepe, a dissolution of the body, a terror of the rich, a desire of the poore, a thing inheritable, a pilgrimage vncertaine, a seperation of the liuing: Death is the scorge of all euill, & the chiefe reward of the good: Secundus.

¶Of the dignitie of man. Ca. 3.

Hereafter it followeth to speake of the properties of man, and firſt of his childhode and of his generation and getting. For his making and creation is more excellent, than the making of other beastes: by so much that man is more worthy than other beasts, not onely in soule, but also in most temperate complection of the body. For Aristotle libro. 2. saith, like as a gobbet or a pece of golde or of siluer, is in comparison to the money with perfect coyne, so be all dispositions of other beastes, in comparison to man, if comparison be made betweene them and man. And therefore for that man is the worthiest of all cretures, kinde ordeineth wittely and wisely to giue to man diuers members and noble, to accorde to diuers noble workings. Therfore of his creation & making touching the body, somwhat shortly shal be treated and said.

¶Of the creation of the childe. Cap. 4.

About the begetting and generation of a childe, it needeth to haue conenable matter, and spedefull place, and seruice and working of kinde, that is to wit, heat, as the cause efficient working and doing, and spirite that giueth vertue to the body, and gouerneth and ruleth that vertue. The matter of the child is humour Seminalis, that is shedde, by working of generation, and commeth

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of both the partes, of the father and the mother. First this matter is shed in the place of conceiuing abroad, and by the drawing of vertue of kinde, it is gathered togethers in the cells of the mother. And is medled togethers by working of kinde heate. For if the digest bloud of the father and mother were not medled together, there might be no creation neither shaping of a child. For ẏ matter of bloud that commeth of the male is hot and thicke. And therefore for the greate thicknesse thereof it maye not spread it selfe abroad. And also for ẏ passing great heate, the matter of the childe should bée destroyed and wasted, but it receiued tẽperance of the womans bloud, that hath contrarye qualities. This matter gathered in the cell of the right side of the mother, falleth to a male kinde. And in the lefte side to the kinde of a woman a female. And this diuersitie falleth for mastery of heate in the right side rather then in the lefte, as sayth Galen, Constantine, and Aristotle, liber. 15. If the vertue of the bloud of the Fathers side haue the masterie, the child is like to the Father, & so againeward. And if the vertue be like strong in either of them, the childe is like both Father and Mother. This matter is sodde within by the vertue of kinde heate, and is beclipped with a little skin, and ronleth as milke. This skinne is the matter of Embrionis, that is the healing and the couering of the childe, and so the childe is layed therein in the mothers wombe. And this skin commeth out with the childe, when it is borne, when the stringes bée broke with the childe, with the which the childe is tied to the cells of the mother. And if it happe by any chaunce, that the skinne abide still in the wombe, after the childe is borne, then the woman is in perill. Then to the matter conceiued, and by vertue retentiue ioyned, kinde fendeth forth menstruall bloud, and by heate and humour of that bloud ẏ childe that is conceiued is fedde and nourished, with such a foment and nourishing the fielde of our generation & birth is moisted and sprong. For as Galen and Constantine say: When the séede ronled and cherneth as milke, when it is full of spirit, and of kinde heate, it draweth to it selfe féeding and nourishing, and that is by veines and arteryes that bréede and spring of the substaunce of the séede, and bée ioyned to the menstruall bloud. And that is néedfull, that the matter of the childe haue nourishing and féeding that commeth thereto by veines and spirit, that commeth thereto by arteries & wosen. By these two, that is to wit, the matter seminall and humour of nourishing and féeding, kind heate that is closed within, doth shape the members of the bodie of the childe, and that by might and vertue informatiue of shaping. For of the Essentia of the séede, it shapeth the braine, bones, gristles, felles, skinnes, sinewes, veines, and arteryes, wosen and pipes. And of menstruall bloud, kinde shapeth the liuer and al the fleshly members, of the which the substaunce is bred and commeth of bloud. And first kinde shapeth the principall members, as the heart, the braine, and liuer, which are the foundation of the other members: and in beginning while these be a lumpe of bloud, they bée full nigh togethers, but afterward they be diuided and departed a sunder. Of these thrée foundations spring other thrée: Of the braine spring the sinews, and the marrow of the ridge bone: of the heart, arteryes, wosen and pipes, spring: and veines of the liuer. When these foundations be made, kind maketh and shapeth bones to kéepe and saue them. As the skull to kéepe & saue the braine, and defend it, and the ribbes of the breast to defend the heart, and the ribbes of the side to defend the liuer: and so of other. After these bréede and spring other members, later then these, as the handes, féete, and such other. These bée not shapen all at once, but lyttle and lyttle one after another. The childe is bred and commeth forth in foure degrées: The first is when the séede is nigh as it were milke: The second, when the séede is become into bloud, yet then is not the liuer nor the heart, nor the braine perfectly shaped, but they bée as a lumpe of bloud, and this degrée is called Fetus by Ipocras speach. The thirde

Congealeth, as renet doth the milke

Conueyaunce of aire

degrée

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degrée is, when the heart, braine, and liuer are shapen, and the other members vnshapely, and not diuided: The last degrée is, when all the members be like euen shaped: and this degrée is called, Infans of Ipocras, for now the bodye is made and shapen with members and lyms, and disposed to receiue the soule. Then it receiueth soule and life, and beginneth to moue it selfe and spraall, and to put with féete and with handes, and if it be a female, it moueth in the lefte side, and if it be a male it moueth in the right side as saith Galen. In the degrée of milke this matter is vii. dayes, in the degrée of bloud ir. dayes, in the degrée of a lumpe of flesh xii. dayes, and in the fourth degrée before full perfection xviii. dayes. Where of follow these verses:

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

After 40. dayes the Childe hath full shape.

That is to vnderstand, The matter of the séede abideth vii. dayes in milke, ir. in bloud, and xii. in flesh, & then in xviii. dayes the members be shapen. Then from the daye of conception to the daye of full complicion and the first lyse of the childe, be xlvi. daies, so that the first daye and the last be accounted in ỳ tale: & by this appeareth, that in xlvi. dayes, the childe is alyue, and full shape touching the effect and doing of generation. And in this manner Austen accompteth the buylding of the Temple vnder the number and tale of xlvi. yeare, and compareth and likeneth thereto perfection of the body of Jesu Christ. Super. Io. 9. & li. 4. de Trin. ca. 5. Ther among other he sayth these wozds, xlvi. times vi. dayes be CC. dayes and lxxvi. which number of dayes make ir. months and vi. dayes. And it followeth in the same chapter, And it is written, that our Lozde was borne in the viii Kalendes of Januarie. Then from conception, that was from the viii. Kalendes of Aprill, to the daye of the birth, ỳ was the viii. day of Januarie, be accounted CC daies, lxxvi. ỳ conteineth the number of xlvi. times vi. In so many yeres the Temple was buylded, &c. And li. 3. ca. 34. Const. saith, that a male childe that shall be borne in the viii. month, is formed in thirtie dayes, & full shaped in lx. dayes. Then he saith, that a male childe of x. months is formed in xlvi. dayes, and at the full in lxxx. In the same place the time is described of the first life, and full shaping of a maide childe, but I passe ouer shortlye, taking héede héereto, that the female is more slowly formed and shapen at full than a male childe. Therefore the séede that the male commeth of, is more stronger and more hot, and in more hotter place receiued, than the séede that the female commeth of. Also Constantine and Galen saye super Aphor. that Ipocras sayeth, That euerye childe moueth in eight monthes, and if he were than so strong, that he might passe out in anye wise, then he should lyue. And if it purpose to passe out and may not passe out, then it is féebled & grieued with trauell of that mouing, so that when he commeth out, in the next month after, he shal not long liue. And if the birth abideth to the ninth month, or till the beginning of the tenth month, then ỳ childe becommeth strong, and is born without perill, as saith Constantine li. Pantegni. ca. 34.

¶Of the little childe. Ca. 5.

The little childe is conceiued and bred of séedes that haue contrarye qualities: and the place of the male is in the right side, and of the female in the left side. And he is fed and nourished in the mothers wombe with bloud méstrual. Of such vile matter and vnkable man taketh his nourishing and feeding from the beginning by working of kinde, and helping of the vertue of heate, stretching out all the members that be shaped lyttle and little, and not all at once. Christ alone was all at once shaped, and distinguished in his mothers wombe, when he was conceiued therein as saith Austen. When the soule entereth, life is shed in therwith & féeling also, and the childe féeleth the clipping kindly of a small skin: & when that skin breaketh, the child moueth, & with that moning, the mothers wombe is striken and grieued full sore. When kinde hath full wrought creation and shaping of the childe, if he be

6. daies after. 40. daies, life entereth the continual proportiõ of the first creation.

A good note.

whole

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whole and sound, then the eight or ninth or tenth moneth, he forceth himselfe to come out of the wombe, and in the outcomming, he is beclipped with a skinne that is called Secundina: and in his out going, the mothers wombe is trauayled with full hard throwes and sore, and that happeneth if the childe bee too hastie outward. Then when he commeth out into the aire that is too hot or too colde, he is put to wretchednesse and to woe: that witnesseth openlye his kinde, wretchedly crieng and weeping. The childes flesh that is new borne, is tender, softe, quanie, and vnsad: therefore diuers remedies and foode be necessarie to the childe, as saith Constantine li. 3. cap. 32. And he sayth, that children that be new borne shoulde be swathed in Roses pouned with salte, that their members may be comforted and deliuered, and cleansed of clammie moysture. Then the roofe of the mouth and gums, should be froted with ones fingers wet in Honie, to cleanse and comfort the inner part of the mouth, and also to excite and to kindle the childes appetite, with sweetenesse of the honie. And he should be ofte bathed and anoynted with Oleo Myrtino or Rosaceo, and all the lyms should be anoynted & rubbed with this Oyle, and namely the lyms of males, the which because of trauayle, ought to bee more hard and sad, than the lyms of females. And also it is needfull, that they should be brought a sleepe in darke places, till their sight be gathered and ioyned: for a place that is to bright, departeth and diuideth the sight, and hurteth the small eyen, that be yet full tender, & ofte maketh children to loke a squinte. And therefore they shuld not be brought nor layd into bright aire, least the spirite of sight be diuided and departed. And of all things it needeth to beware of euill milke, and of corrupted nourishing and feeding, that the children be not fed therwith: for by vncleannesse of Nurses, & sucking of clammie milke lyke glewe, commeth full many sores and griefes, as whelkes, blaines, pimples in the mouth, spewing, feuers, cramp, the flixe, and such other. And if the childe be sicke, medicines shall be giuen to the Nourse, and not to the childe, and she shall be ruled according to good dyet: so that the vertue of the Nourse be in stede, supplye, and fulfill the default of the childe, as saith Constantine there. For of good disposition of the milke commeth good disposition of the childe, and contrariwise. For of corrupt milke of the Nurse, commeth vnkindly sores and griefes in the childes lyttle body: and that is by reason of the tendernesse of the childes kind, and also for the easie changing of milke foode. And for tendernesse, the lymmes of the childe maye easelye and sone bowe and bende, and take diuers shapes, and therefore childrens members and lyms, be bound with lysts & other conuenable bondes, that they be not crooked neither euill shapen. Sacke in the fifth booke of the nauell, there it is expounded more largely. Also for that children take much foode, they neede to haue much sleepe, that the naturall heate may be receiued into the inner parts, to make good digestion of their meate and drink. And therefore by exciting of kinde, nurses haue a custome to rocke children in cradles, to comfort kinde heate, with easie and temperate mouing. And to bring the children softly and lyghtly on sleepe by resolutions and giuing againe of fumosities in their braines. Also they vse lullings, and other cradle songs, to please the wits of the childe. Hereto Aristotle sayeth lib. 2. that a childe hath much braine, and full great in comparison to his body. Therefore the ouer part of a child is greater and heauier than the nether: and therefore in the beginning of his walking, a childe creepeth on feete & handes, and then afterward, he reareth vp his body a lyttle: for the ouer parte ministeth, and weyeth more lyght, and the nether parts were and become more heauye. Then the age of the first childhood that is within seauen yeare, endeth in the beginning of the second childhode, that is betweene seauen and fourteene.

There must bee heede take in chusing holesome nurses, and cleanly.

¶Of a childe. Cap. 6.

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A Childe that is betwéene vii. yeare and xiiii. is called Puer in Latine, and hath that name of Puritas, cleannesse, as sayth Isidore. And the childe is properly called Puer, when he is wayned from milke, and departed from the breast, and knoweth good and euill: and therefore he is able to receiue chastising and learning, and then he is put and set to learning vnder tutours, and compelled to take learning and chastising: Children of this age be hot & moyst of complection: and in such children for straytnes of veynes, mouing of Venus hath no great masterie, till they come to the yere of Puberte, that is when ẏ nether beard haire groweth first in the flesh, and therfore for pureneſſe of kinde innocencie, such children be called Pueri, as saith Isidore. Then such children are softe of flesh, lythie and plyant of body, able and lyght to mouing, wittie to learne, & leade their liues without thought & care, and set their courages onelye on mirth and lyking, and dread no perills more than beating with a rod, and they loue an apple more than golde. In the time of Puberte when the haire groweth on the neather beard, they be not ashamed to be seene naked and bare, when they be praised, or shamed, or blamed they set lyttle thereby. Through stirring and mouing of the heate of the flesh and of humours, they be lightly and soone wroth, & soone pleased, and lyghtly they forgiue: and for tendernesse of body they be soone hurt & grieued, and may not well endure harde trauayle. For mouing of hot humours which haue ẏ mastrie in the, they moue lightly, and be vnstedfast and vnstable. Through great and strong heat, they desire much meate: and so by reason of superfluitie of meate and of drinke, they falloft and many times into diuers sicknesses & euills. And those children which be gendred and gotten of corrupt father and mother take corruption of them, as it fareth in children of leprous men, and of those men which haue the sickenesse called Podagre, which of a corrupt humour of the father and mother, are corrupted with leprosie and with gout. By voyce & face, we perceiue betwéene children and men of full age. Therefore libro. 3. Aristotle saith, that in children the voyce chaungeth not, vntill the desiring of Venus come: For when childrens voyce chaungeth it is a token of Puberte, and then they be able to gender and get children Sith all children be tached with euill manners, and thinke onely on things that be, and regard not of things that shall be, they loue playes, game, and vanitie, and forsake winning and profite: and things most worthye they repute least worthy, and least worthy most worthye. They desire things that be to them contrary and grieuous, and set more of the image of a childe, than of the image of a man, and make more sorrow and woe, and wéepe more for the losse of an apple, than for the losse of their heritage, and the goodnesse that is done for them, they let it passe out of minde. They desire all thinges that they sée, and praye and aske with voyce and with hande: They loue talking and counsayle of such children as they be, and auoyd companye of olde men: they kéepe no counsayle, but they tell all that they heare or sée. Sodainly they laugh, and sodainly they wéepe. Alway they crye, iangle, scorne & disdaine, that vnneth they be still while they sléep. When they are washed of filthe, anone they defile themselues againe. When the mother washeth and kometh them, they kicke and sprall, and put with féete and with hands, and withstandeth with all their might. For they thinke onelye on wombe ioye, and knowe not the measure of theyr wombes: They desire to drinke alwaye, vnneth they are out of bedde, when they crye for meat anone.

It is very expedient for young people to take heed that they mach not vvith those that come of a corrupt or leprous stocke.

Or euer they be redie cloathed.

¶ Of the maide. Cap. 7.

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

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sition of body: shamefast, fearefull, and merry touching the affection of ỳ minde. Touching outward disposition they bee well nurtered, demure & softe of speach, & well ware what they say, and delycate in their apparell. For as Seneca sayeth, that seemely clothing beseemeth them well, that be chast damoisells, &c. Puella is a name of age, of soundnesse without wem, and also of honestie, as sayeth Isidore. For commonlye we vse to call maidens damoisells, and a maide is called Virgo, and hath that name of greene age, as Virga a rodde is said, as it were Viridis greene: or els a maide hath the name Virgo, of cleannesse without corruption, as it were Virago: For shee knoweth not the very passion of women, as saith Isidore li.11.&.12. Arist. saith, that euery woman generally hath more nesh and softe haire, and more pliaunt than a man, and longer necke, & the coulour of women is more white than of men, and their faces and cheere, is merrie, softe, bright, and pleasing, and haue small bodies and straight from the shoulders to the nauell, and more large from the nauell to the knees, and longer downward to the soles of the feet. Their hands and the vttermost parte of theyr members be full subtill and pliant, their voyce small, their speach easie and short, light in going, and short steps, and light wit and head, they be some angrie, and they be merciable and enuious, bitter, guilefull, able to learne, and hastie in lyking of Venus. Therfore li.8. Ari. saith, that of all kindes of beasts the female is more feeble than the male, except the females of Beares and Leopardes: For they be counted more cruell and more hardie than the males. And in other kind of beasts ỳ females be easier to be taught and be more guilefull, and be more softe, and more busie about norishing, feeding, and keeping of their young. And for that a woman is more meeker than a man, she weepeth soner, and is more enuious, and more laughing and louing, and the malice of the soule is more in a woman than in a man. And she is of feeble kind, and she maketh more leasings, & is more shamefast, and more slow in working and in mouing than is a man, as sayeth Aristotle. lib.8.

A pretie mixture in a woman.

Of the Mother. Cap.8.

Mater.

THe mother is called Mater, for shee profereth and putteth forth the breast to giue the childe, and is busie to nourish and to keepe it, and the childe in the mothers wombe is fed with bloud menstruall, but when the child is born, kinde sendeth that bloud to the breasts, & tourneth it to milke to feede the childe, and so the childe is more better and kindlye fed with his owne mothers milke, than with other milke. The mother that conceiueth with liking, trauaileth & bringeth forth hir childe with sorrow and woe, & she loueth the childe tenderly, and clippeth and kisseth it, and fedeth and norisheth it busily. Also after that the mother is with childe, she sheddeth not menstruall bloud: for as Arist. saith, it turneth into feeding of the childe. The mother is lesse grieued if she go with a male child, then when she goeth with a maid child: and therefore she is fairer of colour, and lighter of mouing, as Aristo. saith. And Aug. saith, The nearer the time of birth the mother is, the more she is grieued & trauailed with mouing of ỳ child. Arist. saith, and Galen also super Aphor. that the tokens that women goe with child, be if they desire diuers things, & chaunge colour, & were wan vnder the eyen, and the breasts were great, and little & little the wombe ariseth, and with greatnesse of the child, the mother is stretched, their stomackes wamble, and oftentimes they be ready to spewe, they be very sad, and can away with no labour, in trauails of childe they be compelled to crye & lightly perish, & namely young women with small members and straight. The more woe and sorrow women haue in trauel, the more they loue the childe, when it is borne: and they keepe and nourisheth, & instructeth it the better. The lettes of a woman in conceiuing & feeding of a child, seeke afore in the fift book, wher is treated of the mother and breasts. Furthermore in the same it toucheth of death birth, and of the causes therof.

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¶Of a Daughter. Cap. 9.

Filia.

A Daughter is called Filia, and hath that name lyke as Filius a sonne, of Fouere, to succour and fede, for the mother fedeth the daughter, & giueth to hir matter to fede other, for the same vertue of conceiuing that the mother taketh of hir father and mother, she leaueth hir daughter, as touching the sede of generation. The more lyke the daughter is to the mother in discretion of sexes, the more beloued is she of hir. A daughter hath the same properties that be rehearsed afore of a damoysell & a maide child. Looke in the chapter next afore.

Motherly affection.

¶Of a Nurse. Cap. 10.

Nutrix.

A Nurse hath that name of norishing, for she is ordained to nourish and to fede the childe. Isidore sayth, that in feeding and nourishing of the childe, the nurse is in stede of the mother. And therefore like as the mother, the nurse is glad if the childe be glad, and heauye if the childe be sorye, and taketh the childe vp if it fall, and giueth it sucke: if it weepe she kisseth and lulleth it still, and gathereth the lymmes, and bindeth them together, and doth cleanse and wash it when it is defiled. And for that it cannot speake, the Nurse lispeth and sowndeth the same wordes to teach more easelye the childe that cannot speake. And shee vseth medicines to bring the child to couenable estate if it be sicke: and lifteth it vp now on hir shoulders, now on hir handes, now on hir knees and lappe, and lifteth him vp if it crye or weepe.

Addition

If the nurse haue a stinking breath, it is not good to chaw the childes meat fasting, for if in kissing of young infants a stinking breath infecteth the tender powers, much more sooner doth such chawed food, breed the soūding euill, of the which proceedeth the falling sicknes. Cold pap made of Rye flower is also dangerous, and beere that is ouer bitter with hoppes.

And she chaweth meate in hir mouth, and maketh it readye to the toothlesse childe, that it may the easilyer swallow that meate, and so she fedeth the childe when it is an hungered, and pleaseth the childe with whispering and songes when it shall sleepe, and swatheth it in sweete cloathes, and righteth and stretcheth out his lymmes, and bindeth them together with cradle bondes, to keepe and saue the childe, ẏ it haue no miscrooked lims. She batheth and anointeth it with good anoyntments. Seeke afore Cap. de Infanculo.

Of a Midwife. Cap. 11.

Obstetrix. Obstetricem.

A Midwife is a woman that hath craft or skill to helpe a woman that trauaileth of childe, that she beare & bring forth hir childe, with the lesse paine and sorrow, and for that the childe should bee borne with the lesse trauayle, she anoynteth and balmeth the mothers wombe, & helpeth & comforteth hir in that wise. Also she taketh the child out of ẏ womb, and knitteth his nauell foure inches long, with water she washeth away the bloud of the child, and bayneth him with salt and honie to drye vp the humours, and to comfort his lyms and members, and swatheth him in clothes and clouts. Seeke afore in libro. 5. in the chapter of the nauell.

¶Of a seruant. Cap. 12.

Ancilla.

A Seruant woman is ordeyned to learne the wiues rule, and is put to office and worke of trauaile, toylyng, and slubbering, and is fedde with grose meate and simple, and is cloathed with cloathes and kept low vnder the yoke of thraldome and of seruage, and if shee conceiue a childe, it is thrall or it be borne, and is taken from the mothers wombe to seruage. Also if a seruing woman be of bond condition, she is not suffered to take a husbande at hir owne will: and he that weddeth hir, if he bee free afore, hee is made bonde after the contract. A bonde seruaunt woman is bought and solde lyke a beast: and if a bonde seruaunt man or woman be made free, and afterward be vnkinde, he shall

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be called and brought againe into charge of bondage and of thraldome. Also a bonde seruaunt suffereth many wrongs, and is beate with rods, and constrained and holde lowe with diuers and contrary charges and trauailes amongst wretchednesse and woe, vneth he is suffered to rest or to take breath. And therefore among all wretchednesse and woe, the condition of bondage and thraldome is most wretched, as sayth Rabanus, expounding this word Ier.9. Ye shall serue straunge Gods, that shall not suffer you to rest day nor night. It is one properte of bond seruing women, and of them that be of bond condition, to grudge and to be rebellious and vnbourom to their Lords & Ladies, as saith Rabanus. And when they be not held lowe with dread, their heartes swell and were stout and proud against the commaundements of their souereignes: as it fared of Agar a woman of Aegypt, seruaunt of Sara, for when she saw that she had conceiued and was with childe, she despised hir owne Lady, Gen.16. and wouldе not amende hir: but then hir Ladye put hir to bee scourged and beaten, and so it is written that Sara chastised hir and beate hir, &c. Dread maketh bonde men and women meeke and lowe, and godly loue maketh them proud and stout, and despitefull, as it is said there. And it is written, he that nourisheth his seruaunt delicately, shall finde him rebell at the ende. Seeke farthermore in the Chapter Nequam.

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

¶Of a male. Cap.13.

Masculus.

A Male is called Masculus, and Masculus is the diminutiue of Mas, maris. And in all kinde of beasts the male hath the principate, touching the worthinesse of seres, that is, distinction of male and female as saith Isidore. The male passeth the female in perfect complection, in working, in wit, in discretion, in might and in Lordship. In perfect complection, for in comparison the male is hotter and dryer, and the female the contrary.

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

Also Constantine sayth, that in males the heartes be large and great, therefore they be able to receiue much plentie of spirites and of bloud: And therefore through the great abundaunce of spirits and hot bloud, a man is more hardy then a woman, for in her the cause is contrarie: And through strength of heate and vertue of drie complection, no man hath the passion menstruall as women haue. All superfluities that bee bread in mens bodyes, are eyther consumed by greate heate, or els turned into haire, or are voided by businesse and trauaile. Also the conditions of man and woman be diuers in discreation of wit: For in all kinde of beastes the male is more craftye and warye then the female, to voide and to scape ginnes and griefes, and other perills, as sayth Aristotle.li.5. Therefore a man passeth a womã in reson & in sharpnes of wit & vnderstanding, as saith Augustine. And by authoritie of the Apostle he setteth a man afore a woman in dignitie and worthinesse of the Image and likenesse of God: And by reason of this dignitie a man passeth a woman in authoritie and might of souerigntie. The authoritie of teching and souereignty is graunted to men & denied to women, as for custome & vsage. 1.Cor.6. The Apostle saith, I suffer not a woman to teach in the Church or congregation: For it is written: Vnder mans power thou shalt bee, and hee shall be thy Lord. Gen. 3. Then men be more drie and hot then

1.Cor.6.

Gen.3.

women,

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women, more strong and mightie, more bolde and hardie, more wise and witty, more stedfast and stable, and loue women iealously. And also beastes fight for their wiues, as Aristotle saith. They be also more harder of body, more rough & hairie, and haue a more greater and groser voyce, and be more sterne and fearefull of loking in all manner kinde of beasts except a Cowe, whose voyce is greater then the Bulles, as sayeth Aristotle. Also in euery kinde of beastes, the male hath mo téth than the female, and néedeth more meate and féding for the body, & that is for the great strength of heat ỹ hath ỹ masterie in males, that wasteth sone the moysture of meat and of drinke, as saith Aristotle lib. 3.

¶Of a man. Cap. 14.

A Man is called Vir in Latine, & hath that name of might and strength, as saith Isidore. For in might and strength a man passeth a woman. A man is the head of a woman as the Apostle sayth, and therefore a man is bounde to rule his wife, as the head hath cure and rule of the body. And a man is called Maritus, as it were warding and defending Matrem the mother, for he taketh ward and képing of his wife, that is mother of the children. And is called Sponsus also, and hath that name of Spondere, for he betrotheth and bindeth himselfe: for in the contract of wedding, he plighteth his troth to leade his life with his wife without departing, and to paye hir his debt, and to kéepe hir and loue hir afore all other. A man hath so great loue to his wife, that for hir sake he aduenture th himselfe to all perills, & setteth hir loue afore his mothers loue, for he dwelleth with his wife, and forsaketh father and mother: for so saith God, A man shall forsake father & mother and abide with his wife. Afore wedding ỹ spouse thinketh to winne loue of hir that hée woeth, with giftes, and certefieth of his will with letters and messengers, and with diuers présents, and giueth manye gifts and much good and cattell, and promiseth much more.

Mat. 19.

And to please hir he putteth him to diuers playes & games among gathering of men, and vseth ofte dédes of armes, of might and of mastetie, and maketh him gaye and séemely in diuers clothing and araye, and all that he is prayed to giue and to doe for hir loue, he giueth and doth anone with all his might, and denieth no petition that is made in hir name and for hir loue. He speaketh to hir pleasantly, and beholdeth hir chére in the face with pleasing and glad chére, and with a sharpe eye, and at last assenteth to hir, and telleth openly his will in présence of hir frendes, and spouseth hir with a ring, and taketh hir to wife, and giueth hir giftes in token of contract of wedding, and maketh hir charters and dédes of graunts and of gifts. He maketh reuells and feasts, and spowsailes, and giueth many good giftes to friends and guestes, and comforteth and gladdeth his guests with songs & pipes, and other minstralsie of musicke. And afterward when all this is done, he bringeth hir to the priuities of his chamber, and maketh hir fellow at bed & at bord: and then he maketh hir Lady of his money and of his house, and meynie, and then he is no lesse diligent and carefull for hir, than he is for himselfe: and specially louingly he aduiseth hir if she doe amisse, and taketh good héd to kéepe hir well, and taketh héede of hir bearing and going, of hir speaking and loking, of hir passing and againe-comming, out and home. No man hath more wealth, than he that hath a good woman to his wife: and no man hath more woe, than he that hath an euill wife, crieng and iangling, chiding and scolding, dronken, lecherous and vnstedfast, and contrarye to him, costly, stout and gaye, enuious, noysfull, leaping ouer landes, much suspitions and wrathfull. Fulgencius toucheth all these things in a certaine Sermon that he maketh De nuptijs in Cana Galileæ: and so he lyketh Christ to a good man, and holye Church to a good wife, and the Synagogue to an euill wife that breaketh spousehode. In a good spouse and wife behoueth these conditions, that she be busie and deuout

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in Gods ſeruice, mēke and ſeruiceable to hir huſband, and faire ſpeaking & godly to hir meynie, merciable & god to wretches that be nēdie, eaſie and peaceable, to hir neighbours, ready, ware and wiſe in things that ſhould be auoyded, mightifull and patient in ſuffering, buſie and diligent in hir doing, mannerlye in cloathing, ſober in mouing, warie in ſpeaking, chaſt in loking, honeſt in bearing, ſad in going, ſhamefaſt among the people, merrie and glad with hir huſband, & chaſt in priuitie. Such a wife is worthie to be praiſed, that intendeth more to pleaſe hir huſband with ſuch womanly tewes, than with hir broyded haires, and deſireth more to pleaſe him with vertues than with faire and gaye cloathes, and vleth the godneſſe of matrimonie more becauſe of children, than of fleſhly liking, and hath more liking to haue children of grace than of kind. Theſe properties belong to a god wife, which ſufficeth at this time.

178

¶Of a Father. Cap. 15.

Pater. Genitor.

A Father is the well and head of begetting and gendring: and naturally the father deſireth to multiply his kind in children, to the ende to kēpe and ſaue in his children the kind, that he may not kēpe and ſaue in himſelfe, as ſaith Con. Therefore by the office of kinde he departeth and ſheddeth out his ſubſtaunce to the generation of children: and yet for all this lyking and departing the ſubſtaunce of kinde, he receiueth no diminution. And he gendereth children lyke to himſelfe in kinde and in ſhape, and namely if the vertue in the fathers ſēde paſſeth the vertue in the mothers ſēd, as ſaith Ariſtotle, lib. 8. And therefore by procreation of children the father is diligent and buſie, and loueth kindly his childe: inſomuch, that hē ſpareth his owne meate to fēde his children. And that is generallye true in all kinde of beaſts except fewe, in whom kinde goeth out of kinde, and therefore they bē not buſie and careful about their young, but they doe beate them awaye, as Ariſtotle libro. 6. ſayth of the Eagle, that with his bill and wings beate and driue awaye their young. A man leueth his childe, and fēdeth and nouriſheth it, and ſetteth it at his owne bourde, when it is wayned, and teacheth him in his youth, with ſpeach and words, & chaſteth him wō beating, & ſetteth him & putteth him to learne vnder ward & kēping of wardens and tutours. And the father ſheweth him no gladde chēre, leaſt he were proud, and he loueth moſt the ſonne that is like to him, and loketh ofte on him, and giueth to his children, cloathing, meate and drinke, as their age requireth, and purchaſeth landes and heritages for his children, and ceaſeth not to make it more and more, and tayleth his purchaſes, and leaueth it to his heires. And a father is called Pater, and hath that name of Paſcendo to fēde, for he fēdeth his children in their youth, and is fedde of them in his age: (Very fewe children feede their parents as they ought, but rather wiſh them awaye, and receiuing their goods, and little eſteeming theyr perſons: in which ſo doing, they purchaſe highly the vengeaunce of God.) as it fareth in fowles of rauenous kind, as Ariſtotle ſaith, for of ſuch fowles, the young fēde the olde, when they maye not for age get their own meate. Therfore for their reward and mēde, long life is graunted them that worſhip and ſuſtaine father and mother, as ſaith Ambroſe. For it is written: Worſhip thou thy father and mother, and thou ſhalte liue long vpon the earth. Exod. 20. & Eccleſiaſt. 3. He that worſhippeth his father, ſhall haue long lyfe. Therefore the Gloſe ſayth: To worſhippe father and mother is the fayreſt heſte in commaundement of the ſecond Table, and ſo it is a great heſte in mēde and reward. And to treſpaſſe agaynſt that commaundement is greatly to be puniſhed. Pro. 30. Who ſo laugheth his father to ſcorn, & ſetteth his mothers commandement at naught, the rauens of the vally or brook pick out his eyes, & deuoured be he of the young Eagles.

Addition

Exod. 20, Eccle. 3.

Pro. 30.

He is no whit the leſſe in bodie.

Therefore the Fathers curſſe, grieueth the children, as it fared in Chams children, that were bonde and

thrall,

178

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thrall, for Cham offended his father. Genesis. 9. And so children shall worshippe the father, and sustein and forbeare him, reioyce, defend, magnifie, praise him, and heare and follow him; Vt dicit Glo. ibi. If ye be Abrahams children, doe Abrahams deeds and workes.

Gen. 9

James. 2.

The child commeth of the substance of father and mother, & taketh of them feeding and nourishing, and profiteth not neither liueth without help of them. The more the Father loueth his child, the more busily he teacheth and chastiseth him, and holdeth him the more straight vnder chastising and lore, and when the childe is most loued of the father, it seemeth that he loueth him not: for he beateth and grieueth him oft, least he drawe to euill manners and taches, & the more the child is like to the father, the better the father loueth him. The father is ashamed, if he heare anye foule thing told by his children. The Fathers hart is sore grieued, if his children rebell against him. In feeding and nourishing of their children standeth the most businesse & charge of the parents: Heritage is kept for children in hope of issue. Oft by lawe for grieuing and despising of the Father, the childe is punished and disherited, and none vnkindnesse is more then vnkindnesse of euill children, if they helpe not the father and mother in time of neede, as they holpe them sometime. Oft for reuerence of the father and mother, men doe the childe great worship: and men giue them greate giftes. Lawe will that the eldest sonne haue the more parte of the heritage. But for wrong done to the Father, the ryght of the eldest sonne is taken from him, and giuen to another son, that is more worthy to haue the heritage, & the name and right of the eldest sonne. As Hierome sayth in the Glosa Genesis. 49. Ruben mine eldest sonne, &c. Thou hast lost the right that thou shouldest haue. By right the first sonne of the birth shoulde haue the heritage, kingdome, and Priesthood. Then children which should by kinde be noble, rich, and free, as the Father and mother be, for their trespasse bee made vile and poore seruauntes and thralls. Seeke afore in the Chapter De malo puero.

Gen. 49

Of a seruaunt. Chap. 15.

A Seruant is called Seruus in Latine, and hath that name of Seruare, to keepe: for sometime prisoners were kept eyther to be beheaded, or to bee raunsomed as sayth Isid. Or else they haue ỹ name of Seruire, to serue: for they bee put to vile seruice of office, that bee not conenable to Lords, nor for theyr children. And Isidore sayth, That there bee three manner of seruants: some seruants be bond, and borne in bondage, and such haue manye paines by lawe, for they may not sell nor giue away theyr owne good and cattell, neither make contractes, neyther take office of dignitie, neyther beare witnes wout leaue of their Lords. Wherefore though they be not in childhode, they bee oft punished with paines of childhode. Other seruauntes there bee that bee called Empticij, the which being taken with straungers and aliens, and with enimies, bee bought and solde, and held lowe vnder the yoake of thraldome. The third manner of seruaunts bee bounde freely by theyr owne good will, and serue for reward and for hire. And these commonly be called Famuli, and haue that name of Famulando, seruing, as sayth Isidore. Wicked seruants haue many euill conditions, the which be rehearsed before in Tractatu de Ancilla.

Seruus.

Of an euill seruaunt. Chap. 16.

Hereto shall be put the conditions of an euill seruaunt: For he is noyfull as well to himselfe as other in many things: When he is dronkenly, he leseth and spilleth his Lords good and cattel, or else taketh it by theft and spendeth it. Ec. 19. A dronken worke-man shall not be rich: also he is slow & idle, & then he leseth in idlenes the time ỹ is graunted to trauaile in, as ỹ hus band said to the seruãts, why stãd ye heere all day idle. Ec. 33 Set thy seruant to worke ỹ he be not idle,

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

so it is conuenient for him. Also hee is a great spender of his Lordes good and cattell, and spendeth and wasteth all. Mat. 18. The rent gatherer was defamed to his Lord, that had wasted his good and cattell. Also he is slow, sleepie, and vnlustie, and forgeth all his Lords needs, and leaueth them vndone. Ecc. 37. it is sayde. Treate and talke of worke with a slow seruant. And Luk. 19. it is sayde, The slowe seruaunt hidde his Lordes talent in the earth, and went his way. Then it followeth, that an euill seruant and head strong, setteth more by himselfe then of his Lorde. Ecclesiast. 10. I haue seene seruaunts on horsebacke, &c. Et Prou. 29 By a seruant when he reigned, &c. Also he is couetous, and turneth the winning of his Lord vnto his owne vse and profite. Ensample of Eliseus seruaunt, that asked money in his Lordes name, and toke it and hidde it. 4. Regum. 5. Also he is proud and presumptuous, & despiseth his Lords commaundement, as Miphiboseth saide of his seruaunt Ziba. My Lord and king, my seruant despiseth me, and would not saddle mine Asse. 2. Reg. 16. Et Iob. 19. My seruaunt, &c. They bee harde of heart and malitious, yet they couet and desire to haue grace of other men, and when they haue it, they shew none to other. Math. 18. I forgaue thee al thy debt, because thou praidst mee wicked seruaunt. Also he is vnware and vnaduised, forgetfull and vncunning, hee hath no minde that hee shall giue to his Lord accounts of his outrage. Luke. 12. My Lord tarryeth to come: also hee is wrathfull, deceiueable, and trecherous, & disturbeth and grieueth all the meynie. Lu. 13. If a seruant beginneth to drink, and is dronken, and smiteth and beateth the meinie: his Lord shall come, &c. He is an euil speker, and tale teller of al thing; and namely he speaketh euil of his Lord, as it fared of Ziba, Miphiboseths seruaunt, that accused him to the king. 2. Regum. 15. Ecclesiast. 7. Heare not a seruaunt that speaketh ill to thee: also if he be delicatly vsed, he presumeth and withstandeth his Lord. Prou. 29. Who that nourisheth his seruaunt delicatly, he shal finde him rebell: And it becommeth not a seruaunt to haue lyking and deinteous things: Also he is full of fraude and of guile, and layeth a wait to entrap his Lord, and sometime slaieth and spilleth him. 4. Regum. 29. The kings seruauntes set a waite vpon him, and slew him in his owne house: Also hee doth his Lorde wrong, and flyeth from his Lord, and forsaketh him, and goeth and serueth his Lordes aduersarye. 3. Reg. 2 Semey seruaunts fledde into Geth. Et primum Reg. 25. Seruaunts encreased that fled from theyr Lords: And when he is euil and doth amisse, scarcely he leaueth his malice for words. Ecclesiast. 23 As a seruaunt arained, that is to vnderstand, chastised with torments ofte, amendeth him not of his trespasse, but wereth more angry and wroth: As who sayth, A seruaunt is not amended with tormentes, but rather appayred. For when he is vnkinde, he knoweth not the grace that his Lorde doth vnto him, but he thinketh that his Lord doth for him by dutie and debt more then by grace. Eccle. 3 Shake thine hand from thy seruant, & he aketh freedome: Also though he doe amisse, and is blamed of his Lord without scourging, scarcelye he will knowledge the truth. Ecclesiast. 42. The worst seruauntes side must bleede. Glos. The seruaunt that is not chastised with words, must be chastised with wounds: And for that he is guilefull of deceiptes, and hateth trauaile, if hee be called to worke and trauayle, he faineth that hee sleepeth: and as though he heard not, he tourneth him from that one side to the other side. Prou. 29. A seruant may not be taught, for he heareth what thou saist, and hath despite to giue an answere. Et Luke. 12. A seruaunt that knoweth his Lords will, and will not do it, shall bee beaten with many stripes.

An euill seruaunt seeking cõpanie of theeues, refuseth y honest, & in steling from his master, he maketh the diuell rich, and himselfe poore.

The conditions of a good seruaunt. Cap. 18.

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

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vpon vſe'children. Et Eccleſiaſt.7. If thou haſt a wiſe ſeruaunt, let him be to thée as thine owne ſoule,&c. Alſo a good ſeruaunt is méeke and ſeruiceable to do whatſoeuer becommeth him: In Pſalterio. O Lord I am thy ſeruaunt, and the ſonne of thy ſeruing woman or handmaide. Philip.2. He méeked himſelfe and toke the ſhape of a ſeruaunt. Alſo hée is merry and glad at meate. It is ſéemely that a ſeruaunt be merry and gladde of chére: For all the ſeruice diſpleaſeth, if the ſeruaunt haue no glad chére. Gene. 45. And we ſhall be gladde to ſerue the king: And Eſaye.60. My ſeruauntes ſhall be gladde, and praiſed for ioye and gladneſſe,&c. Alſo hée is good and gratious to ſpeake with. And ſeruauntes bée well loued, if they bée goodlye and good to ſpeake with: And therefore it is ſayde of Dauid; that ſerued Saule. 1. Regum.18. Dauid was loued of al the people, and moſt of the kinges ſeruauntes: And there it is ſayde: Loe thou pleaſeſt the king, and all his ſeruants loue thée: Alſo he is manly, bolde, and hardie, and putteth himſelfe againſt the enimyes of his Lorde. 1. Regum. 15. Let no mans heart faile for him, I thy ſeruaunt ſhall goe and fight againſt the Philiſtines,&c. And he is truſty & true in things that is betaken him, and buſie to purſue his Lords néeds. Luk.19. Well be thou good & faithfull ſeruant. Et Eccleſi.12. My ſeruant Moſes is in all mine houſe. And he is méeke & ſkilfull to procure the profit of his Lord. For a good ſeruaunt taketh more héede to multiply and increaſe his Lords goods and cattell then his owne. For in multiplyeng of his Lords goods and cattell, hée procureth his owne profite. Luke.19. The noble man called his ſeruauntes, and betoke them ten Minas: (Mina is a certeine weyght and value) and he ſaid to theſe ſeruants: Merchaundiſe with it till I come,&c. Alſo a good ſeruaunt is wiſe, and ware, and cunning to giue accountes and reconing of what hée hath receiued and deliuered of his Lordes goods and cattell: For hée hopeth certainly to haue mede and rewarde for making good accounts. And for ſuch thinges that bée not accounted, he is alway in doubt & in dread: As it is ſayde Luke.19. Loe Lorde thy Mina hath made ten Minas: And his Lorde ſayde to him, And bée thou hauing power ouer tenne Cities: Alſo a good ſeruaunt is buſie, and ſtudieth with all his heart and thought to araye and ordeine for his Lords profit, rather then for his owne, and hée ordeyneth for his Lordes meate and drinke, and bedde, or hée diſpoſe himſelfe to eate or to goe to bedde, or to take anye other reſt. A good ſeruaunt accounteth neuer profite done to him, while he ſéeth that his Lorde trauayleth. Luke.12. Which of you hath a ſeruaunt, and commeth out of the fielde, and ſayth firſt to him, Sit thou downe. Therefore.2. Regum.10. Vrias is commended, that ſayde to Dauid: My Lorde Ioab, and my Lordes ſeruaunts reſteth on the grounde in the fields, and ſhall I goe into mine houſe and eate and drinke,&c. A true ſeruaunt that feareth his Lorde, and knoweth his comming diſpoſeth not, nor arayeth himſelfe to bedde nor to ſléepe before the comming of his Lord. Luke.12. Well is the ſeruant, that his Lorde findeth him waking, when he commeth: Alſo a buſie ſeruaunt waketh when other men ſléepe, to kéepe ſafe his Lord. Therefore Dauid blamed worthely Abner and the other ſeruauntes of king Saule, that were ſléeping. 1. Regum.26. None was waking, but all a ſléepe. And it followeth: Wée bée children of death, that kéepe not our Lordes commaundements: Alſo a ſeruant that is louing and diligent in his Lords ſeruice, is alway ready with his hand, and hath a waite vpon his Lord to do what that ſhall pleaſe him, that hée hath no lack neither default of ſeruice, or to receiue ſome benefice of his good lord. Pſalmo. As the eien of a ſeruing woman is in the hands of her Ladye,&c. Alſo a good ſeruaunt ceaſeth neuer of trauaile, and he is neuer idle, but alway buſie about the profit of his Lorde, for when hée doth eate or faſt, ſléepe or wake, his wit and thought is alwaye to ordeyne and doe the profite of his Lorde. Iob.13. As an Hart deſireth ſhadowe, and the hired man abideth,&c. Alſo a good

Luke.19. 10. talents ſuppoſed to bee in value.100 poundes, euery talent, by ſ which is ſignified many gifres.

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seruaunt is neuer costly to his Lorde in meate and drink neither in clothing, but sometime he holdeth him content with an olde cloth of his Lords all the yeare long, hée knoweth that hée shall haue more of his Lord when his seruice commeth out. And therefore in the lawe it is commaunded, that a Lord shal not let his seruant goe from him in the seuenth yeare without meat and drinke and clothing on his chiefe couenant. Exod. 21. Et Deut. 15. Also a seruaunt that is vertuous and well taught in manner and conditions, is oft gratious & well allowed in the sight of his Lorde. Therefore a wise seruant doth his businesse to serue his Lord curteously. For sometime a Lorde loueth cleannesse more then seruice. Psalmo. He that goeth in the cleane way serued me. Ec. 7. If thou hast a wise seruant, be he to thée as thine own soule, &c. Also a good seruaunt grudgeth not, neither plaineth nót against his Lorde, though he blame him, and tell him his defaultes. For he knoweth well that a good Lord will not blame his seruaunt wrongfully, and such blaming tourneth to his profite, &c. Eccle. 10. Frée men and children shall serue a wise seruant, and a man that is taught, will not grudge, though men tell him his defaults, but he is rather very glad. Pro. 9. Tell a wise man his default, and he wil loue thée: and tell a fols his default, & he shall hate thée.

182

Of a good Lord. Chap. 19.

As this name seruaunt is a name of subiection, so this name Lorde is a name of souereigntie, of power, and of might. And therefore rightfull Lordship is ordeined of that Lord, of whom commeth all might and power. For without a Lorde might not the common profite stand safely, neither ỳ company of men might be peaceable or quiet: For if power and might of rightfull Lordes were with-holde and taken away, then were mallice frée, and goodnesse and innocencie in no safety, as sayth Isidore. Also rightfull Lordship ouersetteth not his subiects by tyranny, but defendeth them; and putteth off and beareth downe their aduersaries and enimies: Also the might of Lordes forsaketh not seruaunts, but putteth it selfe for subiects against might and strength, that is against the subiects. Also Gregory saith, and so it is knowen, that this name Lord, is a name of might and of right wisenesse. For our Lord is rightful, and loueth right wisenesse, & his face seeth equitie: And therfore a rightful Lord by way of rightfull lawe, heareth and determineth causes, pleas, & strifes, that be betwéene his subiects, & ordeineth that euery man haue his owne, & draweth his sword against mallice, & putteth forth his shield of righteousnelle, to defend innocents against euill doers, & deliuereth small children and such as be fatherlelle & motherlelle, and widowes of them that ouerséeth them: And he pursueth robbers and rouers, théues, & other euill doers: and vseth his power not after his owne will, but hée ordeyneth and disposeth it as the lawe asketh: And so this name Lord is a name of equitie, and also a name of frédome and of frée heart. For rightfull Lordes bée frée, and méeke of heart. And as it is sayd Hest. 23. When I had subdued all the world to my Lordshippe, I neuer misused the greatnesse of my might and power: but I would rule my subiectes with mildenesse and softnesse, &c. Therefore the very Lord sheweth himselfe frée of gifts and speach to all men, except euill doers: and loueth more to bée loued, then feared. He knoweth not that hée hath Lordshippe ouer men that liueth rightfully, but ouer beasts: that is to vnderstand, ouer beastiall men that be wicked and euil, as Gregorie sayth vpon Genesis. 9. Your dreade be vpon all beasts, &c. A man, sayth Gregorye is not sette ouer reasonable beasts, but ouer vnreasonable beasts, that he should not onely be dreaded of men, but also of beastes. Kind bringeth forth al men like in power & might: But for diuerse worthinesse the dispensation of Gods worde setteth some men before other: that he that dreadeth not the righteousnesse of God, may dreade ỳ punishment of mans strength, and so for dread of our Lord he shall not

182

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

Of an euill Lord or Lordship. Chap. 20.

AND nothing is more profitable to the common profite, then a good rightfull Lorde, : So nothing is worse then an euill Lorde. For an euill Lorde ouerletteth and pilleth his subiects that he shuld helpe, and holdeth them hard & straight, that scarcely they abyde in office and seruice. Mich. 2. Yée that take violentlye the skinne of the proude, &c. For giftes and bribes violateth iustice, and déemeth not for the poore. Mich. 3. Harken you Princes that hateth rightfull iudgement, yée receiue of the people rent and tribute, and defende them not against enimies, that rise vppon them. Ecclesiast. 13. Hée punisheth and scourgeth them cruelly, which assent not to his mallice. Esay. 19. I shall giue Aegypt into the handes of cruell Lordes, &c. Ierem. 6. Hée is full cruell, &c. He chalengeth other mennes good, and thinketh that all thing is his owne. 1. Reg. 8. Hée shall take thy children and thy fieldes, &c. Hée desireth more to be feared then loued. Baruch. 6. Shewing dread to nations. Videte ergo. &c. Hée desireth to haue reuerence and worshippe of all men. Daniel. 2. Falleth downe and worshipp the Image, &c. Hée destroieth the lawes and statutes of olde men, and ordeyneth his owne. Esay. 10. Woe to them that make euill lawes, and hideth theyr mallice and cruelnesse vnder the lykenesse of rightfulnesse. Esaye. 52. Lordes trauaile and ouerlette wickedly and oft the people with exactions and tillages: Esaye. 3. Exactours spoyled my people. Et Daniel. 10. It is said of an euill Lorde, that he desireth to haue occasions and coulour to take somewhat by extortion. Esaye. 52. Assur without cause layeth chalenge on him, and he loueth lyars, and prime and euil tale tellers and backbiters, & boweth his eares to heare theyr counsells. Prouerb. Princes that heare gladlye wordes of leasings, &c. To no man hée holdeth fayth nor couenaunt. 1. Mach. 16. The king and Prince swore to them. And then it followeth: Hée saw the strength and brake anons the oath and truce: He arrayeth to him deintics and liking meate and drinke of other mennes trauaile, Psalmo. They haue deuoured my people as meate and bread: Ensample of Baltazar. Daniel. 5. Et Ezech. 19. And he re-

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

3. Kin. 20 Benhadad did drink till hee was drók, both hee and 32. kings that holp him

¶Of Meate. Chap. 21.

8. Preseruatiues.

SIth we haue spoken of the properties of man touching those things of the which man is kindly made: Now we shall speak of the propertyes of those things, which kindly kéepe man in béeing. And they be those, as Iohn sayth, Aire, businesse, and trauaile, rest, meate, and drinke, watch and sléepe. For without these mans body is not kept. Heere we follow not by order, for afterwarde in their places accordingly we shal speak of these things. Then speake wée first of meate as much as sufficeth: For as Constantine saith, meate is the substaunce that is able to be turned into the essence of the bodie that is fedde, and encreaseth the bodie, and maketh it more, and kéepeth and sustaineth it: For the heate of the inner and vtter members worketh alwaie, and dissolueth and wasteth: And so thereto néedeth continuall restauration to restore what is wasted & spended: Meate that is taken turneth into the likenesse of the body, and passeth into the kinde thereof. And so in meate preparation thereof goeth before, and then commeth chewing, and then it is receiued into the place of digestion: And fourthly digestion is made, and then departing of the pured part from the vnpured parte: Fiftly, that that is pured is drawne and departed into all the members: Sirtly, it is turned into the lykenesse of the kinde of members. For if it were not made lyke to the members, it should neyther be incorporate, neyther turned into the kinde thereof. At the last after all this, the meate is incorporated and tourned into the kinde of the bodye. For that which is hotte and moyst, passeth into the kinde of bloud and of flesh: And that, which is colde and drye, into the kinde of sinewes and of boanes, and so of other: In younglings meate taken and corporate, nourisheth and increaseth the bodie: In olde men it repaireth kinde heate, and restoreth that which is spent and wasted, and kéepeth the bodie that it be not all lost. Of meate be many diuersities: Some meate tourneth sone into bloud through his substantiall moisture and heate, and for lykenesse that it hath to bée bloud. And some contrarywise for a contrary cause tourneth later into bloud: Some meate nourisheth much, for it brédeth much bloud. And some nourisheth lyttle, and chargeth the bodye more then it fédeth: yet somewhat it refresheth the bodye. And generally all meate which brédeth good bloud is more conuenient in ruling of healthy, yet to men that trauaile groser meate is conuenient, that brédeth thicker bloud: Also all meates that brédeth much bloud, haue but lyttle superfluitye. And contrarywise the meate that brédeth lyttle bloud, brédeth much superfluitie: and generallye by the diuersitie of meates the complexion of members bée diuersliye disposed, and eake the qualities of the bodie, as sayth Constantine. liber. 1. About meat of these thinges men shall take héede, as men doe about dicting, as Galen saith super Aphorism. That is to wit: Of meat the substantialitie, the qualitie, the quantitie, the nede of him that

eateth

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eateth, & of conenable time. It nedeth also to knowe the substance and qualitie of meats, for the keping & ruling of mens bodies. For some meate nourisheth purely and chaungeth easily: And such meate kepeth and saueth kinde. Some is meane meate, and that is lightly turned into helping of kinde. And some meate is pestilentiall, and corrupteth kinde, as venimous meate, which chaungeth all kinde, and destroyeth the bodye. Therefore it nedeth to knowe the substaunce and qualytie of meate, that men take not venim in stede of meate. Qualytie of meate is knowne either by the remission and slaking of the qualyties of Elements, that is to vnderstand, by full little colde, heate, drynesse, or moisture, and so meate is colde or hotte in the first degree by the vttermost hugenesse of the same qualities, that is by most heate, drynesse, colde, or moysture, and so meate is colde, hot, drye, or moyst in the fourth degree: or elles by the meane of those qualyties, and so meate is in the thirde degree, or in the second, as it hath more or lesse of those qualities. Also Constantine sayth, That men must take hede that some meate is subtill both in substance and in qualitie, the which meat is sone digested: and much therof nourisheth but little. For as Auicen saith, such meat bredeth subtil bloud, which is sone wasted in the members: and therefore it nourisheth but little: as he saith.

And some meate is greate and hards to defie, and lyttle thereof nourisheth much. For it bredeth grose bloud, which is not sone spended neyther wasted in the members. For as Isaac sayth, small meate and subtill breede small bloud and subtill, and so contrariwise. And some is temporate in substaunce and in quality, and that meate which is cleane and pure, is commendable, which is not to great, neyther to small, neyther to subtill, and is good and wholesome, and so in contrariwise. Auicen sayth, That raw and greene hearbs and fruite are not full good meate by reason of theyr passing moysture, which maketh the bloud full watrye, and disposeth it to rottennesse. And therefore they be rather medicinable then meate. Meate shall be like and of one manner, which that men eate at one meale, for diuerse meates nourish diuersly. For Auicen sayth, in taking of diuerse meates at one meale, the one manner meate is corrupt, while another is a digesting, and the stomacke is ouerfilled, and is stretched abroade.

In meate men shal take hed of quantitye of filling and of working. For men shall take hede, whether it be to lyttle or to much, or else meane betweene these twaine. For if the meate be to much, then it grieueth kinde, and stretcheth the stomacke, and bloweth it, and bredeth fretting and gnawing in the wombe, and increaseth humours and Postumes, and prouoketh wamblinges and spuings, and it quencheth and stiffeleth kinde heate, as to much Dyle queneth the lyght of a Lampe: and it bredeth the Crampe, and shrinking of sinewes, and it procureth Botches, Scabs, and Postumes, and hasteth age and death; against the which death a man supposeth to defende himselfe with multitude of meate and drinke. If meate be to scarce, it febleth kinde, and appaireth the sight, and the other wittes, and bredeth falling of the haire and baldenesse, and hasteth the diseases called Tisike and Etike, and maketh the body leane, and it bredeth worse sicknesses and euills, then doth to greate replecion. In Aphorism. it is sayd, That in scarcitie of dyet, sicke men fall most. Meanenesse of meate is good, for it restoreth that the which was lost in the bodie, and kepeth and saueth vertue and strength, and increaseth bloud, and tempereth heate, and sharpeth the wit, and giueth vertue of working, and giueth and saueth health of bodye, and bredeth swete slepe soft and lyking, wherfore if the meate restoreth more, then was wasted and lost by working of heate, then the meate increaseth the bodye, and maketh it more, as it fareth in younglings. And if the wasting and losse be more then the meate restoreth, then the bodye wareth leane, lesse, and sayleth, as it fareth in age. And if

Manye of diuerse sortes of meates at one meale, is not wholesome whatsoeuer is eate after the tast is filled, groweth to infection.

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the restoring and the losse by euen & lyke, then it keepeth the body in one state, as it fareth in young men. Men shuld take hæd to meat, or to the doing thereof, in comparison to them that eate thereof.

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

For one meate accordeth to a whole man, another to a sicke man, one to a young man, another to an olde man: one to him that trauaileth, another to him ỹ resteth. For many meats be wholsome to an whole man, which be poison to a sicke man. Also in whole men is difference: for Garlicke and Pepper is remedy to some fleamaticke man, and venimous to some cholarike: And Iusquianus, Henbane, is mans bane, & best beloued meat to sparrowes and Curlews, as sayth Galen. Also meate shall be diuerse, as diuerse euils aske. For some meate is wholesome in the feauer quarten, that is poison in the ague. And some that is good in the beginning of euill, is grieuous when the euill is at the highest, for then little meat shal be giuen to the sicke man, as saith Ipocras and Galen. For then kind is altogether occupied about digestion of the euil, wherefore then his doing should be lessed and let, if it be occupied about much and great meat. Also other meate and otherwise giuen is needfull in turning euills, and long during. And other in contrarye euills. For in the beginning it is dreadfull, least vertue faile, and therefore needeth the more meate, in contrarye euill it is dreade of increasing of the euill: therefore the sick man shall haue the lesse meate. The feeding shall be after the vertue and strength of the sicke man, and after the qualitie and substance of ỹ meat: And hereby profit of meat is deemed and knowne. Also in another manner a yõgling shall be fedde, and a young man, and in another manner the olde man. For in olde men, abstinence of meate is soft and easie, and in children and young men harde and vneasie, according to the sayeng of Ipocras. Olde men may most easilye fast, and then sadde men, somewhat easilye, and children maye least fast. For in olde men kinde heate is feeble, and in other strong. And therefore more meate needeth to swage the heate in young men and in children, and lesse in olde men. And for the same cause resting men shall eate and drinke lesse then trauailing men, for heate is strong in trauailing men, and feeble in resting men, as it shall be shewed afterward.

The infãt must not be fed as the yõg man, nor ỹ middle aged as the olde.

Also in feeding, men should take heede to conuenablenesse of time. For men nede greater and larger diet in winter then in Summer, as Ipocras saith. The wombs in springing time and in Winter be kindly full hotte, and of long sleepe. Then in those times many meats shall be giuen, for then kinde heate is much nourishing and feeding, &c. And in Winter is strong appetite and digestion, for heate is full strong. And in Summer it is contrarie. For in Winter kind heate commeth inwarde, and is gathered within, and in Summer it draweth out, as it were for lyking of likenesse of the vtter heate: And is effused, diuided, and departed, and is lesse in the bodye within. Therefore Winter time because much is digested, the appetite is much excited and moued, as it fareth in children which haue much heat, and therefore greate appetite, and much desiring needeth much meate. And lykewise is it in Champions, and harde and strong, and trauailing men, in whom because of strong and harde trauayle, the kinde heate is the more: And therefore to them needeth greate abundaunce and much meate and drinke, as Galen setteth an ensample there. Then meate is right necessarie & needfull to euery beast, and most according and conuenient, when it is of one manner, and temporate, and not to much neyther to lyttle. For often to greate repletions of meate, is cause of death of bodie and of soule, and namely after great hunger, great repletion of meate is perillous, as sayth Auicen: For then kinde desireth more, then it maye dese. And therefore then meate shall be taken against appetite and saturite.

Of drinke. Cap. 22.

Drinke

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DRinke is a fleeting substaunce needefull to the feeding of a beast, as sayth Constantine libro.5. Capitu.27. Drinke is needfull for many manner of causes, for it moysteth the drie bodie, and resolueth and tempereth what is moist in the body, and restoreth the body: & by drinke meate is brought into far place, ẏ which meate for his thicknesse and boistousnes may not passe by narrow waies & streight without helpe of moisture of drinke. And Constantine saith, and Auicen also, that ther is three manner diuersities of drink. For some drinke is onely drinke, as water ẏ nourisheth not the bodie: and some drinke is both drinke & meat, as Wine, which as Constantine saith, beareth meate and nourishing into all the partes of the bodye, and nourisheth and heateth the spirit and the bloud, and comforteth kinde heate: and some drinke is medicinable, and is not taken by manner and waye of drinke, but by the lawe and rule of medicine, as Siroppes, Oximell, Occisakara, and such other: And as Constantine sayth, to keepe healthe, and to heale sicknesse, water is needfull. And therefore it needeth a Phisition not to bee negligent to knowe the conditions and kindes of waters, that hee may take good waters: and to beware of euill waters. Some water is sauourie, and some vnsauourye. Sauourye water is cleere of substance, of a well that springeth Eastwarde, and is lyght, and soone hot and soone colde. And such water as Constantine sayth, is good to keepe and heale, and not grieuing, for it commeth soone out of the meate. And by reason it is cleere, it is cleane and not meddeled with filth, nor with hoare: and by reason it is lyght, it is easie to deffe. And for ẏ it is soone hot and soone colde, it is subtile of substaunce. And so if thou wilt knowe of two waters whether is more subtill in substance and better to drinke, wet thou a linnen cloth in that one water, and another cleane linnen cloth in the other: and hang them both to drye against the Sunne: and which of those two clothes wareth soonest drye, the water, that it was wet in, is the more subtill water. Next vnto this wholsomenesse is the water that springeth Northward, and is set betweene the East and the North. For by reson that it springeth Northward, it is open vppon the North windes, with the which it is tossed and made subtile, and in winter it is kindly hot, and in Summer cold. For the Northerne colde driueth in the heate into the inner partes of the fountaines, that lye open against it. And that heate that is gathered within withstandeth the colde, and so it heateth some deale the water of ẏ well: the contrary is in Sūmer, for thē the heat of the aire ouercōmeth the cold, and driueth it to the heads of the wells, and so the colde being there gathered and ioyned, cooleth the water as sayth Machrobius and Constantine. Also the water that springeth and runneth strongly & swiftly out of mountaines vppon cleere stones or grauell, hath the second degree in wholesomnesse, as the water of some great riuers, as saith Constantine. And Constantine saith, that raine water is better then other water, more sauourye, more light and cleane. Ipocras saith, that raine is smoake of water, that the sonne draweth vpward: And for the kind of the Sun is to draw vpward what ẏ is most subtill, therfore raine water is better thē other water & more defied: but for subtiltie thereof it will soone putrifie. But yet as Constantine saith, it is not to be blamed for rottennesse, for it is worthye of praising for the subtiltie and cleerenesse thereof. For all water that is soone corrupt, is subtill, and grieueth when it is rotted: For it breedeth hoaresnesse and Feauers, and is best if it bee not rotted, and therefore it needeth to be well ware of rotting: Also Constantine saith, Water that is gathered of smallest rain seemeth best, and after that the raine water that falleth with thunder is best. For the thunder with his mouing maketh the smoake thereof cleere & subtill. And also Constantine saith, that who that drinketh oft colde water, shall not escape from colde sicknesse, namely in his age. Constantine sayth, that hot water washeth ẏ fasting stomacke, & purgeth & cleanseth it of drasts, of meate & of fleme, and of all

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other rottennesse, and cleanseth and lareth, and purgeth the wombe, & reléeueth and comforteth kind. If it be too oft vsed, it noieth and grieueth, for it softeneth the stomack, and distroubleth and letteth the vertue of digestion, and maketh bloud runne out at the nosethrills. Also hotte water is best, fasting early, and namely, to them that bée dronke ouer night. For Auicen sayth, That olde wise men witnesse, that sodden water maketh small swelling and pearceth and entreth most. For bodyes that bée medled therewith, bée dissolued and departed by working of the fire, and bée compelled to goe downward. And héereto hée sayth, That corrupt phisitions suppose, that what is subtill breatheth and passeth vpward in séething: and that which is great, thicke, and not subtill, abideth still: but this is false: For all the substaunce of water is made of one manner part. But so great séething might bée, that nothing should abide but drasts alone and earthly partes. As it fareth of water, of the which Salt is made by strong séething And water molten of Snowe and of Haile is earthlye and worst of all, except water of lakes and marreys, beware of all these waters. For as Constantine saith, they make the spleane greate, and hurt the humour and the stomacke, and make the skinne foule and vnséemely, and bréede diuers feauers and stones: and if they may not bée all eschewed, by authoritie of Auicen, they may be boiled and sodde. In libro Met. Aristotle saith, that water of Snow that is molten with heat, commeth not againe to the first cléernesse and subtiltie. Foure manner of waters be vnsauorie, as Constantine saith. For some is salt, and some smoketh of brimstone, & some of slime, and some of mettall. And men saye, that salt water biteth and fretteth the guttes, and lareth and maketh soft the wombe. But salt water oft dronken wasteth humours, and bindeth and maketh the wombe harde. And drieth the bodye, and maketh whole Scabbes and itching: and it helpeth them that haue the dropsie, if it bée eate or dronke: Brimstone water doth cause colde euills: it heateth the sinewes, and wasteth the humours betwéene the skinne and the flesh. Looke afterward, as shall more plainly vnderstand the vertue of Brimstone: Slimye water and glewie, cooleth and drieth, and stencheth running of bloud, and healeth Emoroydes. And mettally water followeth the dooing & kind of mettall. For the water that passeth by veins of yron, stoppeth and hardneth the wombe, and comforteth the members: and vnstoppeth the splene, and helpeth Postumes. Water of metall of Brasse, helpeth moisture, and straineth Stranguria. He that hath that disease or euill that is called Stranguria, pisseth oft and little. Water of the mettall of siluer cooleth & drieth. This manner of waters is not much vsed in sted of drink: but it helpeth onely to ẏ vse of the medicine. And some drinke is both meate and drinke, as Wine. There is diuersitie in Wines touching their substaunce. Some wine is greater and harder, and more nourishing then other. And some wine is subtill and of lyttle nourishing, which passeth soone out of the stomacke, and withdraweth cholarik and head ach, and maketh one to pisse fast. And some wine is meane and temporate in working. Without this consideration of wine touching the substance, Constantine saith, That men shall take héede of wine in foure manners, as by diuersitye of time, by liking of smell, by swéete sauour, and by cléerenesse of coulour. In time wine is diuerse, for wine ẏ is new wrong and pressed, passeth not the first degrée in heate. In libro de simplici medicina Galen sayth, That Wine is made of foure substaunces. Of watrye, airye, firye, and earthlye, in long time the watrye parte is consumed and wasted, and the airye parte is comforted. Olde wine is better and hotter then other. Also in smell and in sauour Wine is diuerse. For some wine smelleth sweet and nourisheth well, and some is strong of smell and bréedeth euill bloud, and the head ach.

Also in tast wine is most diuerse: for some wine is swéete in tast, & nourisheth more then other, & moistneth the womb: Some is pontike, and comforteth the stomack, and maketh harde the wombe,

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and griueth the breast with the purtenance. Some is sower, other some is bitter, and lesse hot than other wines be. Also in colour and hiew and heate wine is diuers: for some is white and lesse hot than other: and some is citrine, & more hot, and pearceth through all the members, as Constantine saith, and breedeth the cholarike bloud, and causeth the head ach: and some is browne and more norishing: and some is redne or reddish, & that is more hot than the other. But for it is more earthly & greater than white or citrine, it is not so pearcing neyther hurting. Wine which is meane in all the forsaide conditions is better than other, for it comforteth kinde heate, and nourisheth lyfe in all the members, and breedeth gladnesse and hardinesse, and giueth vertue to the bodye. And boyleth red cholar, with sweate & with vrine, and tempereth blacke cholar, and restoreth & moysteth the members that be fordryed by the defaute of humours, and restoreth might and vertue, and fatteth the body, and exciteth appetite, and helpeth and succoureth the vertue of digestion, and sharpeth the wit and vnderstanding, and openeth the stopping of the spleane, and of the liuer, and destroyeth and consumeth superfluitie in the bodie, and doth awaye webbes and bleareneesse of the eyen, and causeth faire speaking, and breaketh stones in the reines, and sheddeth & bringeth out grauell of the reines, and it is good to heale woundes, and helpeth menstrues, and it is good to whole men and to sicke, if it be taken to euery one in due manner. If wine be taken out of measure, it is no remedye to him that misaketh it, but death and venim, as it is sayd inmermore of dronkennesse, loke there. The third manner drinke is drink and medicine, as Drimel and strops: For such drinke is wholsome and healthfull, for it defieth humours in the body, and dealeth and putteth them out. And sometime it laxeth, and sometime it bindeth, and maketh harde the wombe, and sometime it coleth and drieth, and sometime it heateth, softeth, and moisteth. But I leaue to the Phisitions those differences of drinks.

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

Addition

¶Of Dinner and fasting. Chap. 23.

Conuiuiū Prandiū.

MEate and drinke is ordeined and conuenient to dinners and to feasts; for at feests, first meat is prepared & made in a redinesse, guests be called togethers, formes, & stooles be set in ỳ hal, & tables, clothes, and towells bee ordeined, disposed, and made readye. Guests be set with the Lorde in the chiefe place of the bord, and they sit not downe at the bord before the guests wash their handes. Children be set in their place, & seruants at a table by themselues. First kniues, spones and salts, be set on the borde, and then bread and drinke, and many diuerse messes, householde seruauntes busilye helpe each other to doe euery thing diligently and talke merrily togethers. The guests be gladded with Lutes and Harps. Now Wine and nowe messes of meate bee brought forth and diuided. At the last commeth fruit and spices, and when they haue eaten, bord clothes and relicke bee borne awaye, and gestes wash and wipe their hands againe. The graces be sayd, and guestes thanke the Lorde. Then for gladnesse and comfort, drinke is brought yet againe. When all this is done at meate, men take their leaue, and some go to bed and sleepe, and some goe home to their owne lodgings.

Modest musicke honestlye taken, reuiueth ỳ spirits & quickneth appetite.

Of the supper. cap. 24.

A good note.

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

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And more verily Cena is said of Scinos, that is an hound: for lacking and defaulting of loue and charitie. Each person taketh vpon him to eate his owne supper. 1. Corinth. 9. All that is rehersed afore of dinners & of feasts accordeth to the supper also. Many things bee necessarie and worshippe the Supper, and were all in Assuerus feasts, as it is written Hest. 1. The first is conuenable time: for it is conuenient ỳ a supper be made in due time, not to early nor to late. The second is conuenable place, large, pleasant, & healthye. Therefore it was sayd of Assuerus, that he made his feast before an Orchard, which was hewen downe. The third is the heart and glad chére of him that maketh the feast. The supper is not worthy to be praised, if the Lord of the house bee heavy chéered. Hest. 1. When he wereth hot, &c. The fourth is many diuerse meates: So that who that wil not of one, may taste of another. Hester. 1. There were brought in dish vpon dish. The fifth bee diuerse Wines and drinkes: Hester. 1. Wine was brought, &c. The first is curtesie and honestie of seruaunts. Hester. 1. He ordeined of his Princes to bee maisters ouer the bowls, &c. The seauenth is kinde friendshippe and companye of them that sitte at the Supper. Hester. 1. He made a feast vnto al the Medes. The eight is mirth of song and of instruments of musicke: Noble men vse not to make suppers without Harpe or simphonie. Luk. 15. When he heard the simphony and Conuenuse, &c. The ninth is plentie of light of Candles, and of Pricketts, and of Torches. For it is shame to suppe in darknesse, and perillous also for flyes and other filth. Therefore Candles and Prickets bee set on Candlesticks, and Chaundelers, Lanternes and lamps, be necessary to burne. The tenth is the diliciousnesse of all that is set on the table: For it is not vsed at supper to serue men with greate meate and common, as it is vsed at Dinner, but with speciall light meate and dilicious, and namely in Lordes Courtes. The eleuenth is long during of the Supper. For men vse after full ende of worke and of trauayle to sit long at the Supper. For meate eaten too hastely, grieueth against night: Therefore at the supper men shoulde eate by leisure, & not too hastely. Therefore Assuerus sett dured by ỳ space of. C. l. daies. The twelfth is surenesse: For without harme and domage euery man shall bee prayed to the supper: After supper that is frely giuen, it is not honest to compell a man to pay his scot. The thirteenth is softnesse & liking of rest and of slepe. After supper men shal rest, for then slepe is swéete and liking: And therefore beds of Iuorie and of gold were spread vpon the pauement in Assuerus Pallaice, as it is said Hest. 1. For as Constantine sayth, when smoak of meate commeth into the braine, men slepe easily.

A disquiet mind is enimy to digestion.

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

It shall not be a misse to vse a conuenient time at supper, so that greedines forget not ỳ hungry, & ryot ỳ needye.

Additions

Of sleepe. Chap. 25.

Aristotle saith, that slepe is the rest of vertues of sæling and of mouing, with strength of naturall vertues: For the vertue of sæling and mouing is bound in slepe, and the kindly vertue then most strongly worketh: That is the vertue of digestion, that is in slepe comforted and strengthened. In libro de quæ anime, Austen saith other wise, he saith ỳ slepe is a kindly vnsælinghelle, common passion both of body & soule: So is slepe cómon to both. For (as he saith) slepe is a kindly vnmoueablenes, & a helth of ỳ wits. That he saith, a kindly vnsensiblenesse, is sayde for a difference of those things, which be against kinde: Wherfore he saith, ỳ slepe is the priuation of waking, as blindnesse is priuation of light: For priuation destroieth vertues & things of kinde: But slepe helpeth & comforteth kinde, & is as kindly as waking: Also the soule hath no liking in priuation, & hath liking in slep: and so slepe is not priuation, but it is a kindly disposition: Slep is defined otherwise in this manner. Slepe is a liking passion ỳ stoppeth the wayes of ỳ braine, & of the wits, and comforteth the kinde vertue, and reuoceth the kinde heate out of the vtter partes to the inner partes:

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In sleepe the inner partes heate, and the vtter partes cole: and so when the heat is deepe within, the lymme of the common wit is bounden, the which lymme is Centrum and middle of all the parts, and all the particular wits spring out therof, and stretch as lynes drawen from the middle poynt of a circle to the roundnesse thereof. Then if that lym be stopped, ỹ particular vertues may not stretch to the vtter parts of the lymmes of wit and of feelyng. And that maketh kinde, because a beast should rest of wilfull moving; for it is impossible to mone voluntarily away. Constantine in Panteg. sayth, that some sleepe is kindly, & some vnkindly: but thereof we shal speak nothing at this time. Kindly sleep commeth of temperate moysture of the braine, as of smoake that is moyst and cleere, that commeth from all the bodye vpto the brayne, and that smoake thicketh the spirites, and filleth the sinewes, and so bindeth the wits. Auicen saith In prædicto li. That sleepe commeth either of the meats that come in from without, or els of a temperate humour within, ỹ which when it is resolued, coueteth to come to the braine, and there being resolued, the colde parte droppeth downewarde, and the heate passeth vpwarde. And the colde dropping downward swageth the heate of the heart, and letteth the proces of workings. And Auster sayth, and Aristotle also, that the heart is the well of workings, and all good and euil springeth out of the heart. In sleepe the vertues of feelyng and of mouing, rest, and the vertues spirituall and naturall be as they were before hande, as it is seene & knowen by pulse, breathing, and digestion: for in sleepe is best digestion. And Auicen describeth sleepe, and sayth, that for to speake naturally, sleepe is the turning againe of the spirite from the limbs of feeling and mouing to the well, with which well the instrumentes of the spirites haue spring and beginning. And kinde sleepe is againe tourning of the spirites from deepenesse and fastnesse, that meate and drinke may be defied, as it fareth in sleepe of trauayling men: in them sleepe is dead and fast, for the superfluitie of resolution of spirites.

Kinde desiring addition in substaunce of spirites, falleneth the spirites deepe in the inner parts, and hideth him therein: and so in them, the sleepe is more fast & long. And in that manner slept Ezechias, and so they sleepe that be voyded with laratiues and medicines: For much of the substaunce of the spirites, is resolued with the superfluities. This sleep is profitable, and restoreth them to their might and vertues as Auicen sayth. Also Aristotle sayth lib. 3. Sleepe accordeth to euery beast, though it be in some beasts full little and priuie. Heerby it is knowen, that the material cause of sleepe, is a smoake of indigestion, resolued of the bodie. The cause formal in the head, is the common wit, that is the well of sinews of feeling, that be stopped and bounde, and the beast resteth, and all the members are recreated. Constantine sayth, that the working and doing of sleepe, varieth in double manner, touching quantitie & great matter, that is founde, in the bodie. Touching quantitie of the matter, if the matter be too much, the vertue of digestion fayleth, and the body is made moyst & colde, for humour is departed and dissolued, and so kinde heate is quenched, and fleame is made more, & kinde heate lesse. And if the matter be too little, the vertue of digestion fayleth, and the bodye is dryed, and if the matter and meate be moderate, the meate is well digested, and the bodye fattened, the heart comforted, kinde heate made more, the humors made temperate, & wit made cleere: also working of sleep varieth by matter ỹ it findeth: for if the matter be much, and kinde heate feeble, by sleepe is caused resolution of more humors, into which kinde heate entering is ouercome and quenched. Therefore it is bidden, that they that take drinkes & be let blood should not sleepe, least there be so great resolution of humors in the sleepe, that kind may not rule them. But if the meat be temperate and also the humors, kinde heate is gathered inward by sleep, and defieth meat and drink, and maketh the humours temporate and the bodye moyst, hot, and fat.

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192

Then know thou here shortly, that slepe gathereth kinde heate inward, and colleth the outward parts, and draweth bloud therefrom, and heateth, & fedeth, and comforteth the inner partes, and ripeth and fetheth that, which is vnpure and rawe: and quieteth and comforteth the vertues of felyng & of mouing. And if it be temperate in qualitie & in quantitie, it releueth the sicke man, and betokeneth that kinde shall haue the maistrie and the victorie of the euill and good, turning and chaunging: If slepe doth the contrarye, it is suspect, as sayeth Constantine.

¶Of sleepe. Cap. 26.

Hypuos. Sopor. Sompnus

When in slepe take hede of his will that sleepeth, for he disposeth him willingly to slepe: for Auicen saith, that slepe is nought els but appetite of rest, in the vertue of felyng. Also of shortnes of slepe; for when a man disposeth him and layeth him downe to slepe, his purpose is to rise sone. Also of vnitie, and ioyning of vertue in slepe: for the vertue that is shed in waking, is gathered and ioyned in his body that sleepeth, as Auicen saith. Also of his vnfelingnesse that sleepeth, as it is knowen by things that are before sayd: for it hapneth ofte that a man sleepeth so strongly & so fast, that vneth he feleth any thing without, though he be beaten. Also the swetnes of rest: for swetenesse in sleeping maketh him forget all manner of trauailes that were, and also be. Also he is in suretie that sleepeth: for while he sleepeth he dreadeth not the cruelnesse of his enimy. Also chaunging and diuersitie of his shape that sleepeth: for without her seemeth dead, and alyue within: pale without, and ruddie within: colde without, and hot within: without all the vertue of working sheddeth it selfe, as it is two contraries, but within all the vertue gathereth it selfe togethers. Also men shal take hede of diuersitie in sleeping, for some beasts slepe with eyen closed, and the lydes fast togethers: and all such beastes haue sharper sight than other beastes that slepe with open eyen, and vnclosed, as Arist. saith: and therefore fish haue feble sight, for they cloase not their eyen in sleeping, and as he saith li. 4. Fish resteth in slepe, but that is litle, for they wake sodainly and flee. Seke before lib. 5. in the chapter of the eye lyd and of the eye. Also men take hede of imaginations, of dreames and of fantasies: for in sleeping, for meddeling of reson with fantasies, the soule thinketh of manye fantasies: and the soule knoweth some deale by imagination the likenesse and the shape thereof, and hath no full iudgement of these things and fantasies: and therefore ofte when a man waketh, he taketh no hede what he seth in his slepe. Also men shall namely take hede of profite that is in slepe: for if the slepe be kindly and temperate, it doth to the body great profite and many commoditiee, as it is said before in ỳ words of Auicen and of Constantine: & namely for that then is wrought good digestion, & pure things departed from things that is vnpured: for that ỳ is pure & like to the bodie, is then ioyned to the bodie: and that which is vnpured and vnlyke to the bodye, is seuered from the bodye by working of the vertue expulsiue of out putting. Of euill slepe and vnkindely, loke farthermore in libro 7. de Litargia.

192

Much sleeping commeth of flegmatike humour and rume: little sleepe commeth of great studie or weaknesse of powres. Addition

¶Of waking. Cap. 26.

Vigilans.

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

192

Some-

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Sometime for heate the spirite moueth alway outwarde, and so the beast maye not rest. Somtime for euill matter that grieueth ẏ braine as it fareth in thē that be disposed to phrensie & to madnes: somtime for euil vapor ẏ disturbeth ẏ bram & the nærensse therof, as it fareth in thē that be disposed to Melancholia: Somtime it commeth of gleymie matter, as moysture that is in the braine, as it fareth in olde foreliued men: Sometime the cause is bodely and spirituall sorow, and neither of them suffereth the spirite to rest. Sometime the cause is euill digestion and great repletion, that ouersetteth & presseth the spirite of fæling, and suffereth it not to rest, as it fareth in thē that be ouer dronke: for in them ẏ sharp smoake of wine sticketh and pricketh the sinewes of fæling, and grieueth them, and suffereth them not to rest. And such men be ofte disposed to death or to wodnesse: but they be sone holpen & brought on slæpe either by crafte or by kinde. Kinde waking cooleth the bodie within: for in waking, heate commeth outward: therfore it heateth ẏ vtter parts. And if waking passeth measure, it increaseth heate, and maketh the bodie leane and drie, and grieueth the eyes and the eye lids, and dimmeth and fæbleth the sight, and brædeth the head ache, and fæbleth all the body, and destroyeth it. Measurable waking heateth & moysteth the stomacke, and the vtter parts: for heate & moysture commeth thereto. And if waking passeth measure, then of strong mouing of the spirites, commeth heate and drinesse, and wasting within & without, and grieuing of kinde. Moderate & measurable waking accordeth to trauaylyng men to winne and to get the more mæd, & to discouer & wait of sodain deceipts of enimies, & to abide their Lord, to receiue him with good chære, & is cōfort to them that receiue medicines, ẏ it grieue them not: to sick men, & to them that haue Litargie, the slæping euill, that they maye the sooner be whole: to wayfaring men that they forget not their iourney with slæping: to heardes that they take no harme by wolues and of other enimies: to praieng men, that they læse not the crowne that is graunted to them that wake. Happy are those seruents whom the Lord shall finde waking. Luk. 12.

¶ Of Dreaming. Cap. 27.

Somniens

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

And vnreasonable beasts haue dreames also, as Aristotle saith libro. 3. For an hound hath dreames, as it sæmeth by his barking, and an horse, as it sæmeth by his neighing. And sometime suche dreames come of too greate repletion either of too great fasting, and sometime of great imagination and thought, that is before in waking. Hæreof super Gene. li. 12. Austen speaketh and saith, that as flesh that is vtterly subiect to the spirite is called spirituall, so the spirit that followeth alway the flesh is called fleshly and beastiall. And therefore it is no wonder, though the spirite that followeth the flesh, present in himselfe carnall images. Also he saith there, in slæpe we sæ images and likenesse of things and of bodyes, and not the selfe things: but yet the lykenesse of things of that we sæ in dreames, we cal by ẏ names of ẏ things, and apropriate to them the names of the things, for likenes of things. In waking we comprehend and take in wit ẏ shape & images of things. But in slæping the spirit sæth ẏ images of things. Also somtime dreames be true, & somtime false: somtime clære & plaine, & somtime troublous. Dreames ẏ be true, be sometime open & plaine, & somtime wrapped in figuratiue, misticall, dim & dark interpretation, as it fared in Pharaos dreames. Such impression and printing is made

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in his wit, that sleepeth, by inspiration of God, and sometime by seruice of Angells, as it fared of Iacob, that sawe in his sleepe popler yeardes, and an Angell that sayd to him, take those yeardes, &c. Gen. 30. And somtime by scorne and deceipt of euill spirites, as it fareth in fantastikes and false Prophets, and them that be taken. Hereof Austen speaketh there and saith, that when a good spirite taketh and rauisheth a mans spirite into these sights, without doubt the said images ỳ be seene, be images of some things; and it is good to knowe the sayd things, for that knowing is Gods gifte. Sometime Sathans Angell disguiseth him, as though he were an Angel of light, & maketh such Images to beguile and deceiue men to his purpose, when men beleeue him in doings that be openly good. Whē such dreames come by reuelation, sober vnderstanding deemeth readyly with help of Gods grace: All dreames be not true, neyther all false. For somtime by dremes God sendeth certaine warnings and tokens of things that shall befall: Also diuers dreames come of diuers causes, sometime of complection, as he that is Sanguine hath glad & liking dreames, the melancholious dremeth of sorrow, ỳ Cholarike, of firy things, & the flematike of Raine, Snow, and of Waters, and of such other watrye things. And euerye man dreameth dreames according to his complection, wit, and age, as sayth Constantine. And sometime dreames come of appetite, affection, and desire, as he that is an hungred dreameth of meate, and a dronken man that is thirstie, dreameth of drinke: and of the contrary therof, lack and default of meate and drinke. The more such a one dreameth, that he eateth or drinketh, the worse he is an hungred or a thirst: when he is waked. Sometime of great study and thought set on a thing, as a couetous man alwaye dreameth of golde, and that he counteth and telleth his money, & maketh it lesse either more: Somtime of euill disposition of ỳ brain, as it fareth in them that be disposed to phrensie and to madnesse: They haue wonderfull dreames, that neuer man heard speake off before. For as vapour infecteth and barreth the cell of fantasie, euen so the dreames doe varie and bee diuerse. Sometime of corrupt blond: for they that haue infect and corrupt blond, thinke that they goe in corrupt, stinking, and vncleane places. Sometime of lykenesse and chaunging of ayre. For ayre disposed to lykenesse and to chaunging, chaungeth and lykeneth the bodie to his owne lykenesse. And so the smoake that is then resolued and departed, maketh newe impression and printings in the braine, and thereof commeth vnlyke and diuerse dreames. Sometime of diuerse ages and chaunging of age: small children dreame not. Therefore Aristotle. lib. 4. sayth, That among all beasts, nameley a man dreameth most, and children dreme not before fiue yeares. And it followeth. In olde time some men and women had no dremes in their youth, and after they had dreames in their age, and died some after, or had great sicknesse.

Sanguine Melancholi. Color. Fleame,

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

Addition.

After the opinion of the learned as followeth. Iudg. chap. 7. ver. 3. Beholde I dreamed a dreame, and loe a cake of Barly bread tumbled frō aboue into the hoast of Madian, and came euen to a tent and smote it that it fell, it ouerturned it, I say, and the tent fell downe, &c. Herby we may learne that dreames of prophesieng are by God, giuen vnto the enimies of godlynes, & to that nation, that afflicted the honest people and the Church, and this is not the first time, for vnto an Ethnike king, namely Pharao, were fatte and beasse kine: full and emptie eares of corne shewed by God in a dreame: vnto the Baker also and Butler, were shewed things also that should come to passe, and afterward Nabuchad-nezar, which lead alwaye the Israelites captiues, sawe twice dreames that had significations: But this is more merualous which is here declared, the dreame nedeth no Ioseph or Daniel for an interpretour: for that which the Souldier by the inspiration of God dreamed, his fellow Souldier expounded: And his neighbour answered and saide, This is nothing else saue the sword of Gedeon, the sonne of Ioas, a man of Israel, God hath giuen in-

Addition

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to his hands Madian and all his hoast: wherefore God gaue vnto vngodly men, both a true dreame, and also a faithfull interpretation thereof, and that confirmeth that free gifts of grace are common, both to the godly and vngodly. Wherefore it is not meete that any shuld boast of them, for they testifie not the holynes of men; but onely the lyberall bountifulnesse of God. As touching dreames, the Ethnikes and Peripatetikes, Aristotle, Hippocrates, & Galen, and other famous philosophers haue written many things, amongst the Aristotle in his litle booke, De diuinatione per somniū (if it be his book) saith first, that this kinde of diuination seemeth not vtterly to be reiected. A farther discourse of dreames is expressed in ẏ Commentarie vpon ẏ booke of Iudges by Doctor Peter Martir, where he saith, that dreames be obscure & foolish, & idle men do dreme of many vanities, by the meanes of those humours that lye inwardly hid. But the cause why they which are a sleepe, and not they which are waking, doe by sight feele the nature of those motions, is this: because at the beginning they are lyttle, and when wee are waking, the sense of them flieth from vs: for by stronger motions of outward things which appeare before our eyes, we are drawen another way: but being on sleepe, we cease from outward labors, and are voyde from the course of grose sensible things: wherefore the sights, & Images which are by the humours continuallye moued, are better comprehended of the fantasie when we are on sleep, then when we are waking: and when we sleepe, we farre better feele small things, than we doe being waking: whereby it appeareth, because we thinke that noyses be they neuer so small, are great thunders: and if any sweete fleame stick peraduenture vnto the tongue or roofe of the mouth, it seemeth to vs that we tast honnie, sugar, sweete wine, and pleasant meates, yea, sometimes we thinke, ẏ we gladly eate & abundantly drinke: wherefore those motions of humors which are smal, are in sleep shewed to be as it wer wonderful great: for which cause Phisitions do heerby know very many beginnings of diseases. Dreames also are certaine signes of ẏ affections of ẏ minde, as of couetousnes, hope, ioy, and mirth, & also of qualities: the fearfull dreame, that they flye daunger: the couetous, ẏ they imbrace riches: the lecherous, that they imbrace those, which the day before they secretly desired: the wrathfull, that they are fighting, killing, robbing, and brauling: the carelesse, that they are piping, singing, whisteling, hawking, hunting, dauncing and such lyke. Yet, with euery one of these vanities, is one complection touched, but it followeth, as the youthfull humors increaseth and diminisheth both in man and woman. Also in sleep many are molested with Ephialtæ & Hyphialti, that is Iucubi & Succubi, which some Authors call Mares, night spirits: rather diuells, which I suppose to be wicked spirits, who being not able to preuayle in the day, do defile the body in ẏ night: ẏ Phisitians do affirm, ẏ these are nothing els but a disease, so is almans infirmities a disease to ẏ body, & a disquiet to an honest and chast mind. As touching what is the outwarde cause of dreames, by ẏ colour of ẏ skie & clowds, or by the craking of ẏ crowes, clustring of flyes, bellowing of cattell, working of pismeres, stones sweating, kennels stinking, & such like, notwstanding ẏ alteratiō ẏ foloweth, yet is it no certain diuinatiō. Homer & Virgil made two gates of dreames, one of horne, ẏ other of yuorie: ẏ of horne (as they say) pertaineth to true dreames, & that of yuorie to false, & they seme ẏ the gretest part passe throgh ẏ gate af yuory, & not through ẏ of horn. As touching ẏ dreames sent of God, or moued by ẏ diuel. 2. things are required: ẏ first, ẏ manner of ẏ visiō, ẏ secōd, iudgment, for ẏ better vnderstāding of ẏ holy & former apperances: as in Esdras, Zachary & Ioseph. Tertulian in his booke De anima, maketh mention of certain of those dreames ẏ hapned amōg Ethniks, as ẏ dreame of Astiages of his daughter Madane: also of Philip of Macedon, & of Iulius Octauius, whome M. Cicero being yet a boy, thought he saw him in his dreame, and being awake, as soone as he met him, he straight waye knewe him.

Philo

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Philo a Iewe and Cyprian wrote of dreames, that they are sometimes warnings sent by God, which serue to the edification of the Church. Augustine in his 12. booke De Genesi ad literam the third Chapter sayth that there are three kindes of dreames: The first pertaine to the outward sense which is called corporall: The second spirituall, which consist of Images, and haue place about the fantasie, or power of imagination: The thirde he nameth intellectuall, because they are comprehended onely by reason and iudgement of the minde. The diuell is the cause of dreames also, Augustine saith, that one by dreames declared in what houre a Priest would come vnto him, and through what place he would passe. And we are not ignorant that the Ethnikes had Oracles, where men were all night to obtaine visions & dreames. Such a one was the oracle of Amphiarus sonne of Oeleus an Argiue, and a Southsayer, being compelled by Adrastus to goe to the Citie of Thebes, as sone as he came thether, the earth opened and swallowed him vp. Amphilochus a Philosopher, Trophonius, & Aesculapius, in those places the diuell shewed vnto those which slept, the remedyes and medicines to heale such as were sicke, and therewithall also, gaue aunswere of other matters. Supernaturall sleepes and dreames doe come of God from aboue by good Angells, by ỹ which God reuealeth his will, to whom it pleseth him, and we vnderstande that those kinde of dreames, doe much differ from those that be naturall, because they are of more certaintie, and sealed and confirmed from aboue, so that the veritie of the same cannot be ambiguous or doubtfull. S. Augustine in his Epistle to Euodius the 100. Epistle he saith, I wold to God I could discern betwéen dreames which are giuen to error, and those which are to saluation, neuertheless we ought to be of good chéere, because God suffereth his children to be tempted, but not to perish. It is also written by S. Augustine in his booke De Ciuitate Dei, cap. 26. Iucubus doth infest and trouble women, and Succubus doth infest men, by the which words it is manifest, that the godly, chast, and honest minded, are not free from this grose subiection, although more commonly the dishonest are molested therewith. Some hold opinion, that Merline, in the time of Vortiger king of great Britaine. 470. yeres before Christ, was borne after this manner. Hieronimus Cardanus in his tretise De rebus contra naturam, semes to be of opinion that spirits or diuells may beget and conceiue but not after ỹ common manner, yet he reciteth a storie of a young damoisell of Scotland which was got with child of an inchaunted diuell, thinking that he had bene a fayre young man which had layen with hir, whereupon she brought forth so deformed a monster, that he feared the beholders, and was by them burned. It semeth not by any reason of man, that a diuell or spirite, should beget on a naturall bodie either sonne or daughter, except they in possessing new slaine or dead bodies, vse those powers that may come to a forme and shape forth of that bodie wherein it is infused, or that those spirites be not of that subtill Materia that the Demones are, but a more grose and earthie cause, as Nymphæ, Dryades, Hobgoblins and Fairies. For that it is no straunge secreat to disclose that in fewe yeares heere in Englande, two seuerall persons came acquainted with women as they thought, and knowing them carnally vanished awaye, and one of the persons kept company not a fewe times, but how he prospered after, there is lefte no cause of triumph. Edward Fenton in his booke of the secreates of Nature, the seauenth chapter, reciteth forth of Iames Ruffus in his bookes De conceptu & generatione hominis, that in his time, there was a wicked spirite, had to doe by night with a common woman, being transformed into the likenesse of a man, whereupon shée became immediately with childe, which when she perceiued, she fell into so straunge a kinde of disease, that hir entrayles fell from hir, which could not be holpen or made sound by any deuise of Phisicke.

Lyelmahe Enile Narf.

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Wicked ſpirits are neuer vnpoſſeſſing nor increſing thoſe ẏ appertain vnto that kinde, which is lyke vnto themſelues, for womẽ may conceiue in euill thought the formed ſhapes that the dæpe impreſſion of the minde is fired vnto, at conception: and men alſo diueliſhly thinking of filth, beaſtly and deformed manners, ſhapes and formes, in their heate of generation, doe powre forth to ẏ manifeſting of Gods high Iuſtice. ẏ thing no leſſe monſtrous by natures corruption, as alſo by the preſent diueliſh and vncleane intention: by the which it may be ſayd, that diuells doe in dæde beget ſonnes and daughters. I would to God that the foule luſt of ſuch vncleanneſſe, were baniſhed forth of England, which will neuer be, vntill diſcipline pinch the great as well as the ſmall: for the one preſuming ſo much of the lybertie of the other, both goe without puniſhment, and the glorie of God diminiſhed.

The cauſe of this impediment.

In the bodye commeth a vaporous humour or fumoſitie riſing from the ſtomacke to the braine: it maye come alſo through ſurfet and dronkenneſſe, and ſleeping vpright, theſe bræde dreames & diſquieting of the powers, make men to ſeeme or dæme that which is the contrarie. Likewiſe the vapour of golde & ſiluer do ſo incenſe the braine and inflame the ſtomacke, that many times Iuſtice mindes to puniſh, when he thinketh nothing leſſe. Thus ẏ godly are diſquieted, by miſſing of that ſight, that they would gladly ſee, and the wicked triumph, as though they wer not ſeene nor perceiued.

The remedie.

Kæp good & temperate dyet, for ſome eat too much, and many other wold eate if they had it: as for thoſe that diſdaine to worke, thoſe are worthy to faſt. Alſo take hæd of lieng vpright, for too much lieng vpright, bredeth the cauſe of ſtiffeling of the body, and the endleſſe damnation to both ſoule and bodie.

Of trauaile. Cap. 29.

Sudore

TRauaile is nædefull for kæping and ſauing of kinde, as it is ſaid in Pantegni: Ther is double manner trauaile, of ſpirite and of wits, and bodely trauayle. Of ſpirite and of wits, as ſtudieng, waking, wrath, ſorrow, buſineſſe, and ſuch other: if they be proportionate to kinde, they helpe much the health of bodie and ſoule, as it ſhall be ſayd afterward of the accidents of the ſoule, in the ende of the ſeauenth booke. Sometime bodely trauayle is temperate, and ſometime not temperate. Tẽperate is meane betweene feeble and ſtrong, great and little, ſwift and ſlow, that doth not alway increaſe in heate or in drineſſe. Trauayle that is not temperate, paſſeth this temperateneſſe: and if it paſſeth much, it heateth and dryeth in the beginning: and if it dure long, by diſſolution and waſting of ſtrength and of vertue, and by euapo ration of ſpirites, it coleth & dryeth. Conſtantine ſayth, that three manner profites come of trauayle: For it exciteth kinde heate: and waſteth and deſtroyeth ſuperfluitie: and maketh the members hard and ſad. Sometime bodely trauaile is vniuerſall, and ſome perticular. Vniuerſal is, when all the members moue, as in deluing, iournieng, and ſuch other. In particular trauayle, ſome lymmes and members reſt, and ſome moue and trauell, as in ſewing, writing, and ſuch other. Theſe diuers trauailes, diuerſly exercile the body according to the ſundry offices and crafts of men. Some trauayle heateth and dryeth the body, as Smithes craft: for the ayre that bloweth in the forge, is hot & dry, and it heateth and dryeth the Smithes. Fiſhing craft doth the contrary: for it coleth and moyſteth. Some perticular trauayle is ſtrong, and ſome feble, and ſome meane. In trauaile men ſhall take hæde of qualitie and quantitie of time and place: in quantitie, that it be not too much or too little: in qualitie, that it bee not too ſlowe, or too ſwifte: but meane trauayle is good and profitable. Before meate is beſt time of trauayle, that ſuperfluities, that be made ſlipper and ſliding may be voyded by trauaile, ẏ meate and drinke be not corrupt with ſuch ſuperfluities. After meate trauaile helpeth the vertue of digeſtion, to ſeth and defie

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

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

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

Of rest. Cap. 30.

Quietus.

Rest is ceasing from businesse & trauayle: for lyke as exercise is nædefull for the kæping and saluation of kinde, so lykewise is rest, for rest is the full ende of mouing and of trauayle. For without rest nothing dureth finally, for that which alway lacketh rest, is not durable. Therefore heauen, that is most moueable, draweth to rest with his mouing. Also the Sunne, the Moone, & the starres, fire, aire, and water, and all other things ỳ moue by course of kinde, draw finally to rest. Wherefore Austen saith, That rest hath kindly an inclination towarde the middle, and therefore it is the head and disposition of gathering and onyng of parts in their owne place. And therefore all that is ordayned to rest by course of kind is accounted more noble and more worthye when it is finallye in rest, then it is when it is in mouing: as the ende is more worthye, than those things that be ordayned for the ende. Insomuch as rest is contrarye to trauayle, men shall take as good hæd of rest, as is requisite touching the effect, in as many manner wise, as of trauell. Some rest is of spirits and of wits, and some is bodely rest: and each of them if they be mete or equall and proportionate to kinde, be healthfull & wholesome to body and soule, and sauveth and kæpeth mans health: but if they be not, then is it contrariwise. Also somtime, rest is too much, & then it brædeth, noyseth, & multiplieth euil humors, & bringeth in corruption: for water rotteth if it rest too long: & all yron, and all maner of mettal, rusteth, if it be long vnused, or too lyttle vsed. And sometime rest is too little, and that lykewise is vicious. For it refresheth not kinde that is wearie, neyther releaueth fæbleneſſe, neyther reflorisheth that which is wasted. Meane betwéene these twaine is good: for it comforteth kinde heate, and recreateth the wits, and helpeth digestion, and cleanseth somedrale the body. Also touching qualytie, some is very rest, and is good, if it be not too much: and some is not very rest, as in them which haue the feauers, their rest is not full good, as it shall be sayde afterward.

Ioyning.

What

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Addition

What is the rest of perfection.

Psalmes.4 15,16.55.

TO vse moderate labour, by the exercise of the bodie, but being guyded with a conscionable minde, bringeth forth fruites, acceptable to God and man.

What difference is betweene the bodye and the minde.

The same that is betwixte the soule and the body: for the soule worketh by motion, and the body by action: the bodely worke is not knowen but by labor, which requireth rest after trauell, as abstinence doeth require saturitie. The soules immortall rest is, when the labour of the body is discharged by death, so that paines be diminished, rest is preserued, to the body, from corruption, to the minde from transgression, in ỹ hope of resurrection vntill spirituall perfection, bring vs forth in the spirite, as it did sometime in the flesh: in earth for a time, in heauen for euer.

EXPLICIT LIBER SEXTVS.

¶INCIPIT LIBER SEPTIMVS.

DE INFIRMITATIBVS. CAPVT PRIMVS.

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

Three things there be that grieue mans kinde, that is to wit, cause of sickenesse, sickenesse it selfe, and accident that followeth sickenesse. The cause of sicknesse is it, whereof commeth euill and vnkinde disposition in the bodye, as euill complection, or to great repletion: or to great abstinence, or defaulte of vertue, or chaunging of qualyties, and dissolution and departing of continuaunce. All those be cause or occasion of sickenesse.

Iohannes sayth, That sickenesse is the thing, whereby the complection of the bodye is grieued and noyed, as by feauers, and postumes, and such other. Accident is a thing that followeth these passions, that commeth and is brought into the bodye, whether it be agaynst kinde or not, as head ache in Cephatico: or not agaynst kinde, as appeain Peripleumonia, the chekes were reddde.

Cephalea. Peripneumonia, inflamation of ỹ lungs

God disposition of bodie is called health, by the which mans body in complection and composition is in such state, that it maye frelye and perfectlye doe his workes and dedes. And if kinde flyde out of his temperatenesse, it falleth into euill and sickenesse. For of distemperaunce and vneuennesse of humours, happeneth lyke disease, as feauers, dropsie, and such other. And of euill disposition of members commeth sickenesse and disease, lyke as blearinesse in the eye, and goute in the hande, and of euill dis-

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position both of the humoures, and of members commeth euill vniuersall, as Elephantia or Lepra. When euery euill is lyke, and infecteth the humours and members that be lyke, as Feauers and such other. Other vnlike, and letteth the lyms office, or els vniuersall, and corrumpeth and destroyeth kinde, within and without.

Cancer vniuersalis Elephans, a kind of leprousnesse, that stiffeneth the ioints

¶Of head ache, and of the causes & signes thereof. Cap. 2.

Somewhat shall be sayde of the properties of these euills and sicknesses, of the causes thereof, of the effectes and doing, signes and tokens, and of remedies of them: not of all, but onelye of those that holye Writ maketh generallye minde of. Therefore heere is no charge of the order of processe. When first we shall beginne of the passions of the head. Esay pri. Euerich aking head, &c. The whole head is sick, and the whole heart is heauie, from the soale of the foote, vnto the head, there is nothing whole therein, but woundes and swelling, and sores full of corruption: They haue not bene wrapped, nor bounde vp, nor fastened with oyle.

Cephalea Dolor capitis, dolor ingens in capite, extreame paine of the head.

Esa. 1. ve. 5. 6.

Constantine sayth, that head ache, is named Cephatica, and commeth in two manners, either of things that be without, as of smiting: or of hotte ayre, that departeth, and dissolueth: or els of colde ayre, that constrayneth. In the seconde manner, head ache commeth of some cause that is within, and that eyther of some priuate cause, that commeth not but of the head, or some of farther cause, as of the stomacke. And if the ache commeth of a priuate cause, eyther of the faulte of the onely qualytie, namely of coldnesse, or of heate, or els of vice of humours, as of bloud, of fleame, of Cholera, or Melancholia.

Augmenteth and lesseneth

And if this ache commeth and goeth, it is a token and signe that it commeth of the stomacke. Therefore Galen sayeth, if ache be in the head, and commeth of no cause that is without, then sharpe humours grieue the stomacke, and if the ache be continuall, it commeth of humours, and if it come of bloud, the head is hotte, and the forehead heauie. For the forther parte of the head is the syege and seate of bloud, the eyen come redde, and the veynes of the face be full. And if it commeth of fumosities of Cholera, heate is felte in the nosethrilles, and dryneſſe in the tongue, waking and thirst lacketh not. Ache is more felte in the right side than in the lefte side, for there is the place of Cholera, the face & eyen be citrine, and the mouth is bitter. If it come of Melancholia, the ache is more on the lefte side then in the right side, with colde and waking and heauines, and the face is of earthly colour and hiewe, the eyen be hollowe, with blearinesse, and sowreneſſe of the mouth. If it commeth of fleame, there followeth ache that grieueth. Superfluities come out of the nose and at the mouth, and sometime with cough and heauye sighings and groanings: the face is pale, and somewhat swollen, the eyen are bleared, the mouth is wearish and vnsauorye: and the ache more in the hinder part of the head, for there is the place of fleame, and commeth ofte of fleame in winter in olde men, and commeth neuer by it selfe, but of some other euill, that commeth before.

yelowish

For in some euills fading fleame is rauished to the braine, by working of heate of feauers, that maketh it smoth, and is gathered in the hinder cell, because of lykenesse, and bredeth a Postume: the signes thereof are continuall Feuers, bryne discoulourd, and the sayd oppressing and wringing of the eyen, and false slæpe: and if the sicke man bee called, vneth he aunswereth. Therefore in Libro Institutionum Galen sayeth, That it nedeth to know, that the head is departed in three parts or in foure. For bloud hath masterie in the forehead, and Cholera in the right side, and fleame in the nolle of the head.

The polle

Head ache commeth in this manner, and in many other, as of sharpnes & doing of strong wine, ỹ smoke wherof pin-

cheth

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201

cheth and pricketh the small fells of the braine, and bredeth great disease in the head. Huc vsque Constantinus.

¶Of medicine and remedies for ache and paine of the head, Cap. 3.

Hemicrania, the Megrime, of Hemi, the middle, & of Craneum the skull: because the paine keepeth the middle part of the head, & so fetcheth a compasse about the temples, yet sometime the griefe wil be more on ỹ one side, than on the other.

The head is grieued within with an ache and an euill that Phisitions call Emigranea, as saith Constant. And he saith, this ache and euill is most grieuous: for who that hath that euill, feeleth in his head, as it were beating of hammers, and may not suffer noyse, nor voyce, nor light, nor shining. And this euill is of cholarike smoake with hotte winde and ventositie, & therefore he feeleth in his head putting & pricking, burning and ringing. Also the head is grieued specially without in the skinne with pimples, and whelkes, and scabs, out of the which commeth matter much lyke to honie, and therefore Constant. calleth such a scab, Fauum an honie combe: for such whelkes haue small heales, out of the which matter commeth, as honie out of the honie combe. And this euill commeth of vicious and gleymie humour, which commeth to the skin of ỹ head, and bredeth therein pimples & whelks. Also the head is ofte diseased with a familiar passion, that children haue ofte, & by Constantin that euill is called Squama, a scall, and we call that euill Tinea a Mothe: for it fretteth and gnaweth the ouer part of the skinne of the head, as a Mothe fretteth cloath, and cleaueth thereto without departing, holding the skinne right fast. And such an euill bredeth passing great itching and fretting & clawing, of that itching falleth manye scalls. This euill commeth often to children that haue great plentie of blond, & for softnesse of the skinne, and for plentie of meate and drinke.

201

Addition

This infirmitie doth come of rume, and winde intrussed in the head, and cannot get out but by medicines: the easiest remedie to cure the same, is sternutations and mustard layd to the temples.

¶Constantine sayth, that meate and drinke ought to be withdrawen from such children, and to haue it but moderately. Then when the humour is auoided, there ought to be done thereto oyntments and other remedies. And also Constantine saith, that to children specking, the best remedie is, to let them bloud in the veines behinde in the eares, and to annoynt the sore place with the same bloud, while it is hot and subtill: for with the heate and subtiltie therof, it openeth the pores, and entereth, and departeth, and wasteth, and destroyeth the matter. And because that often these scales cleaue to the rotes of the haire, it may not be easely cured and healed, but if the matter be first drawen out of the head right by the rote: the which euill and malady if it be olde, vnneth it may be healed and saued. Also vnneth such scall or scurffe is healed; but that some token of scaldnesse or pyldnesse is lefte and seene alway afterward. Also ỹ head is grieued without, in losing the hightning therof; as when the haires of the head fal away, and the head wexeth bald, as it is rehearsed and said before in the fifte booke, in the chapter De Capillis, loke therein diligently e. Also the head suffereth in the haires therof, a fretting, gnawing, and vnhightinesse, that Phisitions call Furfurisca. For sometime in the head by the rotes of the haire, breed scalles, like to branne, and commeth of the vice of the brain, either of the humostie that commeth of the head to nourishing and feding of the haire: but this vnsleannesse must busily be holpe with cleansing, washing, and with medicines: lyke as lyce, nittes, and small wormes, must be voyded out of the head, by needfull medicines. Constantine sayth shortly, that the foresayd passions of the head be holpe in this maner: If the ach and sore commeth of euill humours, and of repletion therof, as of euill bloud, or of other euill humours: we shall let the patient bloude in the veyne that is called Cephalica, and cleanse the bodye with conenable medicines and purgations, and namely if it be of the matter, that is in the stomacke, it is needefull to make the patient spewe, and bring out

Dandrufe

201

A chiefe veine.

201

201

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202

the matter with couenable medicine, and when the body is cleansed and purged, then men should poure warme water on the head, handes, and feete to open the poores, and that ẏ fumositie may the easilyer passe out of the body: and if the hinder part of the head aketh, then wee must open the broad veyne in the forehead, and drawe out bloud. And Constantine sayeth, That it is good to garse the legges beneath, that the humoures, fumositie and spirites that are cause of the head ache, may be drawen from the head downward to the nether parts: and if the forther part of the head aketh, we must cause the nose to bleede: and if the humour be hot and cholaricke, we shall helpe it with colde medicines and moist. The temples, the nosethrills, & the veins and pulses, we shall annoynt with water of Roses, and milk of a woman that feedeth a male child, and labour to bring the patient a sleepe. And if the matter be colde and gleymie in the mouth of the stomacke, when the matter is defied, we must giue a spoonefull of medicine Collatura vomitus Patratiue.

To rub.

202

Addition

Beware of Garlike, Onyons, chybolls called Scalions, heady wines, hanging downe the head, of Venerius acts, and surfetting the stomack. And if the matter be in the ground of the stomack, we must bring it out with couenable medicines, & vse balmes and ointments that be meanly hot, & diet ẏ is meanly hot, & so it is to vnderstand, & so we hele contraries with contraries. And if the head ache be without vicious humour, and commeth of some passing qualytie, then the patient needeth no purgation but rather alteration. And if the faulte be in qualities: we must vse contrarye qualities. And if the ache commeth of too great repletion of meate or of drinke, as it fareth in gluttons or dronkē men: then the best remedie is to drinke hotte water in great quantitie, and then with in a while after, busie him for to spewd. If thou wilt vse strong medicine, goe to the Booke called, Viatico Constantini. This sufficeth to the readinesse of a wise man.

Cephalargia, Soda, & Cephalia, be feruēt paines in ẏ head.

202

¶Of the Pose. Cap. 4.

202

Addition

IVdith. 8. Burning heate came vpon Manasses head, and he dyed, &c. Manasses the husband of Iudith, as he was diligent ouer them that bounde sheaues in the fieldes, the heate came vpon his head, and he dyed at Bethulia his citie, and was buried beside his Fathers.

The cause of hasting of Manasses death, was immoderate and passing running of rume out of the head to the inner parts, and by that vyolence of burning heate, dissoluing and shedding the humours of the head, as Barnard toucheth. Such a running heate as Phisitions meane, commeth in the head, of many and diuers causes: sometime of hot aire, dissoluing and shedding fleeting humoures: sometime of colde aire thrusting and wringing the brayne, and wringing out the partes that are most fleeting: sometime of great abundaunce and plentie of humours, which runne and droppe out for straightnesse of place and of holding, and that commeth of the inner heate, that dissolueth, and departeth, and sheddeth the humours. Or of colde thrusting and wringing out, or of moyst, that maketh slypper & sliding: and sometime of fleeting and running and shedding themselues: sometime of feeblenesse of the vertue of holding.

202

The running that commeth of too great plentye of humours, hath such signes and tokens, The bodye is plectoricke and repleate, the place is some deale swollen with stype eyen, great superfluitie commeth out of the nose, and at the mouth: and the bodye is heauye. If the running rume commeth of dissoluing heate, these be the signes and tokens, The face is redde with redde veynes namely in the eyen, there be yet running hotte teares biting the eyen, and heating the skinne, and the heate is felte deepe within. If it commeth of colde thrusting and wringing, it is knowen by those tokens: the face is pale, the teares be cold, and colde is felt deepe within.

Catarrhos is the mur called also Catarrus, a Catarue, Inundatio or Distillatio, those commeth of rume, the which doth distill from the heade into ẏ stomacke, & sometime cōmeth so that the powers are stopped.

202

If

202

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If it come of fleeting humours and thinne, it is knowne by great superfluitie that commeth out of the nose and mouth, and by dropping and gleiming therof. Then if superfluitie be the cause, the cure is by voiding of superfluitie, namely, if the running humours run to the spiritual members by out thrusting and wringing. If the running be colde and moist, best remedie is the contrary, hot and drie, withholding & wasting the humour, as Laudanum, Thus, Storax, & Castorium. If the running be hot, bee it refrained wt colde bauming, as with seething of roses & raine water, & with the same roses held to the nosethrills. Also as long as the running of such a rume is violent, no plaister nor ointment shal be done thereto, for then ỹ dissolution & running shuld be the more, as saith Constant. nor none other water shalbe powred on the head, but water of roses or of Withies, if the rume commeth of heat.

Willows, the leaues sodden in water.

¶Of the phrensie, and the causes and remedyes thereof. Chap. 5.

DEuterenomij. 28. Our Lorde shall smite thée with wodnesse, and losse of wit and of mind, and with stonings, &c. Here hée calleth wodnesse phrensie, that Constantin discribeth in this manner. Phrensie (he saith) is an hot postume in certeine skins and sels of the braine, and therevpon followeth waking & raging. And so phrensie hath that name Frenesis, of frenes, sells that beclippe the braine. And it cõmeth in two mãners, either of the red Cholera chafed & made light with heat of it selfe & of feauers, & made wode and rauished vpwarde by veines, sinewes, wosen, & pipes, & gathered to a Postume, & so into the kinde of phrensie: or else it commeth of fumosity & smoake, that commeth vpward to the braine, & disstroubleth the braine, and is called Perafrenesi, ỹ is no very phrensie. And the phrentike person suffereth many dreadful accidents, as too great thirst, drinesse, blacknesse, and roughnesse of tongue, ful great griefe and anguith, and cough, and sobbing for default of spirits, and chaunging of kinde: beate into vnkind. The patient is red, if it come of bloud, and Citrine, if it come of Cholera. This passion commeth to hot men & dry in Summer: and al those haue comparison to Cholera. Parafrenesis cõmeth of binding togethers and company of other members, as of a postume of the stomacke, or of the mother, & when these members be brought to their own former state: then the braine turneth again to his owne good state: & then this euill Parafrenesi is cured, and then the man is saued. But if the postume be in the substance of ỹ braine, then is the phrensie worst and most grieuous: & therefore most perillous. These be the signes of phrensie, discoulloured brine, during the Feauer, with wodnesse and continuall waking, mouing, and calking about the eyen, raging, stretching, and calking out of handes, mouing and wagging of the head, grinding, and gnashing togethers of the teeth, alwaye they will arise out of theyr bedde, nowe they sing, nowe they laugh, nowe they wepe, and they bite gladly, and rent their keeper and Leach, seld bée they still, but crye much. And these be most perillouslye sicke, and yet they wot not then that they be sicke. Then they must bée sone holpen least they perishe, and that both in diet and in medicine. The diet shall be full scarce, as crums of bread, which must many times bée wet in Water. The medicine is, that in the beginning the patients head bée shauen, and washed in luke warme Wineger, and that he bée well kept or bounde in a darke place. Diuerse shapes of faces and semblaunt of painting shall not bée shewed before him, lest he be tarred with wodnesse: all that be about him, shal be commaunded to be still and in silence, men shal not answere to his nise wordes. In the beginning of medicine he shal be let bloud in a vaine of the forehead, and bléd as much as wil fill an Egge shell. Afore all thing (if vertue & age suffreth) he shal bléde in the head vaine: by medicine digestion shalbe procured, & red Coler quẽched. Ouer al things wt ointmẽts & bauming, mẽ shal labor to bring him allép.

A hot impostume.

Vexed.

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The head that is shauen, shall be plaistered with lungs of a Swine, or of a Weather, or of a shéepe, the temples and forehead shal be anointed with the iuyce of Letuse or of Popie. If after these medicines be laide thus to, the woodnesse dureth three daies without sléeping and discoloured vrine: there is no hope of recouering: but if ỳ vrine begin to take good coulour, and euil signes were lesse, there is hope of recouering.

Addition.

Addition

AS concerning phrensie or madnesse, which is a disease very daungerous to cure, if the vitalls be ouer ruled by a strong spirit, as all diseases, are spirites seueralles, so this disease of phrensie is a token of a déepe displeasure from God, when it remaineth vnto the ende in the possessed, as plainely appeareth. Also the same disease with diuerse others, hauing bene a long time, and many thousand yéres past, powred on man, declareth vnto vs the greate wickednesse of former ages, and as I am assured, to this ende, that as we in these latter ages doe abhorre so lothsome infections, shoulde also for the auoiding of them, hate and resist the causes of their continuall increasings, which cause is, the wicked désires of the flesh, no lesse procuring the same, but rather more then in times past. Yet surly euer hath ben, that wonderfull goodnesse of God to man ward, first to blesse, forth from whose blessings proceédeth great prosperitie to the bodily benifit, as Exaltation, dignitie, renowne, honour and worshippe, to gouerne not onely men, but Diuells, in the subduing whereof, the benefit of the blessing appeareth, if thus blessed on earth, much more blessed are those in heauen: Contrary for a iust reuenge of contempt, followeth the curse, and with it commeth deprivation, indignitie, bondage, dishonour, and reiection, on earth vnto man, from heauen vnto God, on the body, ỳ Pestilence, ỳ Consumption, the Feauer ague, the veruent heat, the Swoord, blasting, Mildewe, the heauen shall be a brasse, that is, there shal come no moistnesse to comfort the earth, the Botch of Aegypt, the Emerodes, the scab, the itch, that thou canst not be healed. And the Lord shall smite thée with madnesse and with blindnesse, and with astonieng of the heart. Phrenitis is a Gréeke woorde, and signifieth disguised vsage constrained, also Syrien or Karabitus, the barbarous word is Frenisis, in English, a phrensie or madnesse: an impostumation bread engendered in the Pellycles of the braine, named in Latine Pia mater, the which Apostumation, doth make alienation of mans mind and memorie. There is another accident Phrenyse, the which is ioyned with another sickenesse, as a Phrensie with a Feauer, or with a Pluresie, and such other lyke, which disease doth commonlye come of a bylous humour, oppressing the braine, in some an inflation, or fume of corrupt ayre: The accident Phrensie commeth two waies, through hot fume ascending from the stomacke to the braine, ỳ second through colligation of the nerues and sinewes, which the braine hath with the midriffe. If hope of cure bée, then let the patient bloud forth of Cephalica vena, restraine the possessed of his will, which commonly is to murther, not too hotte, temporate ayre, and diet, and for a time darkenesse, to take away the imagination that commeth by the sight, yet there is one kinde of phrensie or madnesse that is worse then all these, which is disdain of knowledge of the truth, wilfull affection, ignorance, and hate to bée reformed, from the which miserable bondage, good Lorde deliuer the oppressed, and comfort the releéued. Timerousnes is a king of weake distemperaunce, which if it continue, it brédeth Lunacie, phrensie, and madnesse, the best cause to cure the abundance of distempered bloud, is musicke, and merrie company, little meate, sweete smells, and cleanlye lodging, because it commeth of a grose and watrie humour, thicke, that doth stifle the vitalls.

¶Of Madnesse and the causes and signes thereof. Chap. 6.

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Mania, Insania, Furor. Madnesse of phrensie, of humour, & of possessing.

AMentia and madnesse is all one as Plato saith, Madnesse is infection of the formost cel of the head, with priuation of imagination, lyke as melancholy is the infection of the middle cell of the head, with priuation of reason, as Constant. saith in libro de Melancolia. Melancholia (saith he) is an infection ẏ hath mastry of the soule, the which cōmeth of dread and of sorrow. And these passions be diuerse after the diuersity of the hurt of their workings: for by madnesse that is called Mania, principally ẏ imagination is hurt. And in the other reson is hurted. And these passions come somtime of melācholy meats, & somtime of drinke, of strong wine, that burneth the humours, & turneth them into ashes, sometime of passions of the soule, as of businesse & great thoughts, of sorrow, & of too great studie, & of dread: sometime of the biting of a woode hounde, or of some other venimous beast: somtime of corrupt and pestilent aire that is infect: somtime of the mallice of a corrupt humour, that hath the mastry in the bodie of a man prepared to such sicknesse: and as the causes be diuerse, the tokens and signes be diuers. For some cry & leape, & hurt & wound themselues & other men, & darken & hide thēselues in priuy & secret places: of whose disposition & difference it is rehearsed before in the fifth booke, where it is treated of the passion of ẏ braine. The medicines of them is, ẏ they be bound, that they hurt not themselues and other men. And namely, such shall be refreshed & comforted, & withdrawen from cause & matter of dread & busie thoughts. And they must be gladded with instruments of musick, & some deale be occupied. And at the last, if purgatiōs & electuaries suffice not, they shal be holpe with craft of Surgery.

Opressed.

Diet cureth phrēsie, leting bloud cureth humour, & both vvith earnest praier vnto God cureth possession.

Or skill,

Of gauring and forgetfulnesse. Chap. 7.

Want of perseuerance or knovvledge.

DEut. 28. God shall smite thée with blindnesse. and another letter saith Stupore. And Stupor is called a disease of the soule, and Constatine sayth, Stupor is blindnesse of reason: And it is, as it were sleep within the eyen closed, when for default of spirits the soule déemeth not nor discerneth things, that be sensible séene: As the Sodomits were smitten at Lots gates, as the glose saith Gen. 30. and Sapi. vltimo. Constantine saith, that this Stupor gauring commeth in two manners; For either it cōmeth of perturbation that taketh no héed: or it commeth of superfluitie of humours, that stoppeth & letteth ẏ wayes of the spirits in the braine, as it fareth in dronken men: or else it commeth of cold aire, that presseth & wringeth the sinews of féeling, as it fareth in them that be frosen in Ise, or in Snowe. Also it cōmeth of complection of all the braine, as it fareth of Apoplexia, an euill ẏ taketh away mouing and féeling, & also in Litargia, the sléeping euil. And also Stupor is called a letting and stonieng of the lims, & a crooking of the vtter parts of the body, when for colde it séemeth ẏ the lims shrinke & sléepe. Damascenus speaketh otherwise of Stupor, & sayth that stupor is a wondring of a newe thing, &c. Héere stupor is taken for a manner sléeping sobernesse, the which is a certeine disposition of full grieuous sicknesse, & namely to Litargi, that is a postume bread in the hinder cell of the head, & hath that name Litargia of Lethos, that is forgetting; for it induceth forgeting. It is oft in old men & in winter, & commeth of fleme: And it cōmeth neuer it selfe, but it commeth alway of some former sicknesse: for in some sicknesse fleme is bred by working of a feuer heate and boiling, is rauished vp to the braine: And in the hinder cell it is gathered together by reason of accord & likenesse, & gendreth a Postume, whose tokens be continuall feauer, vrine discouloured and thick, thrusting of ẏ eien, false sléepe, and if the patient be called, vnneth he answereth, & if it hap that he answereth he raueth, & speketh vanity: he lieth vpright, and if he be turned for a time to lye on his side, by his owne rease he turneth himselfe anone, and lyeth vpright, and is full cold in the vtter parts. The remedye of this is, that the sicke man be laied in a light place,

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206

and that there bée talking and greate speaking and disputation, and that he be drawen and haled strongly by the haire of his beard and of his head, and that his face bée ofte washed with colde water. and his fæte froted oft vnder the soles, and that stinking thing smoaking bée put to the neather partes, as Goates horne burnt, and such other. And ouer all thing he shall haue a clister, & sneesing shal be excited, the head shal be shauen & froted with things that openeth the pores, and annointed with mustard & with such other: sneesing in this cause is best token and signe. If sléepe continue & quaking, with mouing of armes, and gnashing of téeth followeth theron, it is token sone of death. And take héede, that if hée that hath the phrensie falleth in Litargi, that is the worst. And if he that hath Litargi, falleth into phrẽsie, it is good. All this I haue drawen out of Plato and Constantine.

Of Giddinesse. Chap. 8.

OVR Lord hath medled spirit of giddinesse. Esaye. 19. The Lorde hath mingled among them the spirit of errours: and they caused Aegypt to erre in euery worke thereof, as a dronken man staggereth in his vomit, in stead of the spirit of wisdome the Lord hath made them giddy, with the spirite of errour. Constantine saith, that giddines is false dome and corruption of the sight and of the spirite of fæling: For by that dome it séemeth sodeinlye that all thing goeth about and is darke. The cause thereof is too much plentie of humours with ventositie meddeled. For those humours moue in the head, with ventositie that commeth vp from ẏ bodie, and from the stomacke to the brain. If this euill be onely in the braine, the patient féeleth heauinesse in the head, noyse in the hearing, and corruption in the smell: and such a giddinesse passeth not easilye. And if it commeth of the stomacke, the patient féeleth abhomination, and wambling, & ach in the mouth of the stomacke: but such giddinesse commeth and goeth. For when the fumosity commeth vp, thẽ the giddines beginneth: & when it commeth not vp then it ceaseth. The remedie héereof is, if other things letteth not, the patients fæt shal be set in hot water. And he shall be let bloud, and vse medicines purgatiue, and forbeare wine, for wine dissolueth: & he shall forbeare swelling meats & great. And spewing shall bée excited, for that is full good.

Stirred or prouoked

Of Waking. Chap. 9.

WAking ouer measure is default of might to sléepe, and is an euill of the braine, contrary to Litargi. And this euill commeth of too greate mouing of the braine, and drinesse of redde Colera, or blacke, of intemporate heate, and of too salt humours. Of all those commeth inordinate waking, and anguish followeth, coulour chaungeth, & busie thoughts increase, and rauing and vnreasonable suspecions, the bodye wexeth leane and drie, the vertue of digestion is corrupt, all mans complection chaungeth, the eye liddes and face swelleth, and full euill sicknesses bréed in the bodie. That these perish not, men shall haskelye prouide a medicine to cure them. Men shall annoint their faces and temples with things that brédde sléepe, womans milke is good to bring them on sléepe, the body shall be fed with good meats. Loke afore in lib. 6.

Surmisings.

206

206

Of the Faling sickneſſe. Chap. 10.

Epilencia. Epilepsia. Cõuulcio Morbus cõmitialis Morbus sacer. Morbus Harculeus Morbus Caducus. Morbus Mahometus. Ira Dei. Soster, so called of Plini, and this disese is a vehemẽt inflamation &

HE fell downe to the earth foming, &c. Mat. 9. Constantine and other authours call the falling euill Epilencia, and in olde time this euill was called and named Gods wrath. As Constantine sayth, Epilencia is a moist humour, by the which the chambers of the braine be not perfectly stopped, the which humour letteth the soule that is the spirit of fæling, to declare his working & doing, vntil the way of the brain be vnstopped of that humour. This euil is called in passion Yeranoxon, that is the holy passion, for it occupieth the ho-

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206

206

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burning of ẏ body Feruens tumor.

ly part of the body, that is the head. And it is called Hercudis also, for it is strong as Hercules was. Also it is called the falling euil, & hath that name of ẏ doing therof: For it stoppeth the sinews, & maketh the members, that be instruments of vertues, poore of the gouernaunce of spirits, & destroieth them. And therefore in this euil men be compelled to fal. Also this euill Epilencia is nigh of ẏ kind of Apoplexia: for one is the place of both, & the matter, of the which they bée bread: for it is colde and cleauing. And they be diuerse in that that Apoplexia stoppeth all the chambers of the braine, with priuation & diminution of féeling, and of mooing: And Epilencia letteth not all, but the principall chambers of the braine, & hath the name of Epi, that is aboue, & Lenpsis, that is hurting: for namely it grieueth and hurteth the ouer parts, also it is called childrens euil, for oft children haue that euil. He that hath this euill falleth sodeinly, the mouth is drawen awrye & a side, & the face also, with quaking of the neck, of ẏ noll, & of all the bodie, with grislye grashing of the téeth, and foming at the mouth, and outputting of many superfluities. Phisitions call this falling euill the lyttle Apoplexia, & commeth of thrée causes, as Constantine sayth, eyther of flematike or melancholyke humoures, that bréede in the further part of the braine, or els of ventositie colde and grose that hath the mastry ouer the braine, or ouer some other mẽbers, or ouer the stomack. For there is a humour bread in that member, and the smoke therof commeth vnto the braine, and with the thicknesse of that smoake, the wayes of the spirits of féeling are stopped, and thereof commeth the falling euill. Constantine sayth, That this disease commeth at a certeine time. Therefore Galen sayth, ẏ Epilencia, that commeth in ẏ wexing of the Moone, betokeneth, that the kinde thereof is moyst. For all thing that is moyst increaseth, when the Moone wexeth. And the kind of this euill that commeth in waning of the Moone, is most colde, and some deale moyst.

There bée thrée kindes of Epilenci, as there are thrée manner of places that it is in. One manner euill of this kinde is called Epilepsia, and is in the head, and commeth of matter that is onely in the braine, another is called Analepsia, and commeth of matter that is in the stomacke, not in the hollownesse but in the sinewes and arteries of the stomack, by meane of which boiling matter is rauished to the braine. The thirde is called Catalepsis, and commeth of matter that is in the vttermost partes, as in the hands and féet: and is knowne by his owne signes and tokens. For they that haue and bée possessed of that euill Catalepsis, féele and knowe when the euill commeth. For they féele a manner grudging as it were by the noyeng of Amptes, or mouing of some manner winde of the matter that commeth vpward: And often for shrinking and streightnesse of the vtter parts, they bée kept from falling, and as Galen sayth, often these haue the Feuers. For without boiling and séething, heate of Feauers, vnneth may the matter be rauished from the neather parts to the ouer. They that haue and be possessed of that manner euill that is called Analepsia, are sore grieued with repletion of the stomacke, and namely in digestion and bolking, and of loathing of meate. And also they be ware afore of their falling And they that haue that euill that is called Epilepsia, they féele not afore hãd, when they shall fall, but they trauaile with continuall griefe of the head: These euills come sometime of bloud, and of fleame, and oft of Melancholia, and these causes bée knowen by theyr owne signes and tokens, and namely by disposition of the body, Sanguine, Flematike, or Melancholyke. By a red face, pale, and wanne, by age, by countrie, and by dyet. If it commeth of melancholy, it grieueth and hurteth most in the waning of the Moone: If it commeth of bloud or of fleme, it sheweth it selfe most in the ful of the Moone. These euills bée most during, and harde it is to heale them, but yet medicine and dyet helpeth them. It néedeth that they absteine themselues and spare euill

Stinging of Pismeres.

meates,

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meates, and from the seruice of Venus, and great companye and gathering of men: For in such places oft theyr axes taketh them. Them needeth to vse good meates and light and temporate, more in the morow tide, and little or naught at euen. And they should temporatelye drinke wine, and bee purged with medicine, as the humour that is in the fault requireth. The expediment of Plato against Epilence, he saith, that men shall by garsing drawe out three drops of bloud of the shoulders, and profer thē with a rauens egge, to the patient, in the end of his acces. Also he saith, that the Egges of a rauen helpe much. Also he sayth, ỳ Piany borne & dronken helpeth much: and this confirmeth Galen, Constantine, and Dioscorydes. And he saith, that the Ruynnyn of an Hare dronke, helpeth much the Epilentike, that is him that hath the falling euill: for that Ruynnin letteth the humor to be dissolued and shed, the which humour commeth vp and stoppeth the braine. And he sayth, that the liuer of an Asse roasted helpeth, if it be eaten, and the liuer of a Gwt, if it bee giuen to them that haue that euill, it moueth and stirreth that euill. Constantine telleth many other experiments, of the which we shall not speake at this time.

Grieues

Boxing or launcing.

Whether to eate or to smel to he writeth noting Doung.

Addition

These three kindes of falling euils, Epilepsia, in their falling foame at the mouth, and this is the common falling sickenesse. Analepsia, where they doe fall, they shall defile themselues, & not fome at the mouth. Catalepsia, whether they be taken open eyed, or halfe closed, yet for the time they shall see nothing, neither can they moue or stirre, heare nor speak, and seemeth dead for a space: Purge rume, which is the chiefest cause of this infirmitie.

Of sneesing. Chap. 11.

Sternutatio.

Iob. 41. His sneesing, &c. Constantin saith, That sneesing is a violēt moouing of the braine to put out superfluous fumosities thereof: and it commeth of diuerse causes. For sometime kinde self worketh and laboureth busily to put out of the braine superfluities of smoak that bee cause of euill: or of breeding of some vice. For mans braine is more moyst then the braine of other beastes. And so humours, that be there gathered be put out with sneesing by help of kind. And sometime sneesing commeth of strength of euill & sickenesse, more thē by outputting of kinde: as it happeneth in Corica & Peripleumonia. So it fareth in stopping of the nose by filth, and & also in a postume of the lungs: Also sneesing commeth sometime in this māner: The pipes of the mans nosethrills be short: & therefore hurtfull things come sone to ỳ braine from without, as dust, cold aire, heate of the Sunne, and such other. And when such things come to the brain, it moueth to put them of with his mouing and strength, and so commeth sneesing: The which if it chaunce when one is vexed with a sharp ague: or without rume, it is a good token. For it betokeneth ỳ kinde is comforted, to put off things ỳ annoieth it. And if it come with a rume, it is an euill token. For it betokeneth plentie of euill matter, and therfore sneesing is sintonica & increasing of rume. And therfore in Pleuresie (a postume on the ribs within) and other such euills of euill matter, sneesing is an euil token. Then sneesing moueth the brain, and discharged all the braine, and smiteth and shaketh the body in his outgoing. And by violent mouing of the aire, sneesing maketh noise in the pipes of the nosethrills. And if it dureth more then it should, after ỳ out mouing of superfluitie of fumositie, it grieueth. For it maketh to greate dissolution, and exciteth sometime, and breedeth grieuous euills and sickenesse. Therfore it should be stinted with medicines, as with fumigations that maketh it stint, and repayreth the spirits, and wasteth superfluities, as with Camamell, Mentastrum, Rosa, Ireos, Nigella, and such other.

Addition

Sneesing is a good signe in an euill cause, this impediment commeth of dilation of the powers of the braine, or of coldenesse, or heate in the heart.

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Of head aking. cap.12.

Tremore.

OVr Lord set a token in Cain, that was quaking of head. As Strabus saith in Glosa. Euerye man (sayth Strabus) that findeth mē by quaking of head and mouing of woode heart, shall knowe that I am guiltye to dye. Constantine calleth head quaking Iactitatio. And head quaking commeth of default and feblenesse of vertue Regitiue, in the sinewes of the necke bones, and in the brawnes of the members. In this euill bē two contrarye mouings, one vpwarde and another downeward, kinde worketh the ouer, and the disease the neather. The euil laboureth to beare downe the member lower. And kinde that hath not forsaken the gouernance of the mēber, laboureth to rule it & set to it in his owne stēd: and so kind laboureth to reare vp the member. And therefore quaking cōmeth of such contrary mouing. The cause of the beginning is default of vertue ỹ moueth the brawnes, as saith Constantine: and somtime this vertue faileth because of euill complection: and for accidentes of the soule, as for dread, for gathering of spirits to the heart. Therefore the members drawe downeward by their weight and heauinesse. And so for kinde hath not sufficiaunt spirites comming togethers, to rule the members, it may not at the full holde the members steadfastly in theyr owne place: and therfore foloweth quaking anone. And such quaking is a manner disposition to Palsie, and namely if sleping followe with quaking: the cause whereof is coldnesse, running and hardening the substaunce of the sinewes, that the vertue of feling maye not thirle it and passe therby. And euery Palsie with quaking is more easie to heale, then the palsie that is without quaking. For in the first, the member hath not lost all kinde, as it hath in the second. Such quaking with sleping shall be cured & healed with medicines, that heate and comfort, and dissolue and consume and waste, as with Theodericon, Ialogodion, and such other. Also bathes bee good, and frotings, with hot

Pearse through.

and opening bearbes and fumigations, that the closing pores maye be opened, that the superfluitie of humours maye be wasted, the spirits excited, and the sinewes comforted.

Of the Crampe. cap.13.

Spasmos. Cōultio Kindly mouing.

Contractio Neruorum. Very cold

A Cramp is a violent shrinking of sinewes, taking awaye and hindering wilfull mouing. And such shrinking commeth sometime of to greate repletion, sometime of great abstinence, sometime of to greate colde, as it fareth in handes and lippes that bee sore a colde, that vnneth they may speake or clitch, or stretch theyr fingers. Such shrinking that commeth of vtter colde is holpe with heat, and nedeth none other medicine. But yet let the patient take heede, that hee put him not sodeinly to greate heate, For of sodeine smiting of coldnesse to the vtter partes of the sinewes commeth full sore ach. And so the vtter partes of the limme shall ake full sore. The shrinking that commeth of abstinence hath these tokens. Sometime commeth before palling running of bloud, or of the wombe, or of the mother: sometime trauaile or abstinence ouer his might, that trauayleth or abstaineth: Sometime passing heate, as in a mans body that hath a sharpe Ague: Sometime deepenesse and ach of wound, sharpnesse and strength of medicine taken. In all these the Crampe commeth of to greate drinesse of kinde and of wasting of substantiall moysture. And therefore the sinew shrinketh and riueleth, as Parchment put in the fire. And therefore the waye of spirites in the sinewes be stopped, and the vertue of lyfe and of ruling is let. All such Crampes be deadly, if they endure. Therefore it is said in Apho. the cramp of cholarik is mortall. In the beginning hot womans milke helpeth this cramp, if it be done hot thereto, & if it bee shed all about vpon the brawn of the cheeks and vpon the ridge bone and the necke, and the rots of the sinewes. Also water with Woll and Dyle bound vpon the place of sinewes helpeth. The third

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manner of Cramp that commeth of repletion, falleth oft to fat men & fleshly, and wel fed, and gorrelle: And commeth of shedding & spreading of the sinewes: and is more easily holp. For it is helpe with hot ointments, with baths, & incessing, and laratiues, as Constantine teacheth. If feauers come vpon this shrinking, that is best remedie. And therefore it is sayd in Aphor. Feauers comming vpon the crampe, helpeth the euill. This Cramp hath three manner of kinds, one is called Epistanus, when the hinder sinewes shrinke and haue the Crampe: That other is called Eprocosterus, & is when the further sinewes toward the brest shrink: And the third is called Cethanus, and is when the farther and the hinder shrinke. In these three kindes of Crampes is no perfect cure, when they come of abstinence as it is sayde.

Corpolēt.

Addition

There are foure kindes of Spasmos or cramps, the first is named Emprosthotonos, the which is whē the head is drawne downward to the breast. The second is named Thetanos, & that is when the forhead & all the whole body is drawen so vehemently, that the body is vnmoueable. The third is named Opisthotonos, & that is when the head is drawn backward, or the mouth is drawne towarde the eare. The fourth kind is named Spasmos, the which doth drawe the sinewes verye streight & asperusly in the feete and legges.

Of the Palsie. chap. 14.

Paralisis. Dissolutio

PAlsie is a hurting of parte of mans bodye with minishing, or with priuation of moouing, or of feeling, or of both, and commeth sometime of colde constraining: Sometime of humours stopping: sometime of heate wasting and ruling the sinewes of feeling: Sometime of a wounde cutting and departing the sinewes. For by these causes and other the spirite of feeling cannot haue his passing to the instrumentes of feeling and of moouing. And so if the sinewes of feeling and of moouing bee stopped at the full, or cutte, the member loseth feeling and moouing. And if the stopping bee not full, neyther the passing of spirites, not warned at the full: then commeth quaking by reason of the matter bearing downewarde, and of the vertue of ruling bearing vpwarde, as it is sayd before. Palsie commeth specially of superfluitie of meate and drinke, namely of drinkes: For of meate and drinke is great breeding of humoures and dissolution and shedding: and thereof commeth namely stopping of the sinewes.

Also the Palsie commeth of colde constraining and riuing the sinewes. Sometime the Palsie commeth of another euil, as when the lesse Apoplexia endeth: Some Palsie is vniuersall, and some perticular, the vniuersall occupyeth the halfe deale of the sicke man, the perticular Palsie occupieth one part, as the hande or the foote, or the tongue. Also the matter of that stopping that breedeth the Palsie is sometime in the head and well of sinewes, and sometime in the member Peralytike. If the matter and cause bee in the head and well of sinewes, then is stonieng and vnfeelingnesse about the places that bee nigh thereto, as in the face, and in the beginning of the ridge. And if the matter and the cause bee in the member Paralitike, then onely that member is grieued, and not the other partes, as Galen sayth. And hee sayth, that hee did sometime awaye a Plaister, that Sophista had done vppon the hande, and did it vppon the necke. And so it followeth, that as the diuersitie of place of the euill asketh, the manner of medicine is diuerse.

Palsie that commeth of kerning and cutting of sinewes is incurable, and may not bee sone holpe Also vniuersall palsie in all men, and namely in old men is vnneth curable: but in young men medicine worketh more swiftly and more effectually Then to helpe the Palsie we shall vse first medicine, that softeth and lareth both within and without: and then medicines that drie and make

Softneth.

hard

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hard. For if we did thereto first medicines that drie strongly, then the fleeting and moyst partes should be walked, and the other neede should be more hard and thick: And so the hardnesse is the worse to be tempered, dissolued, & walked. And therefore men shall worke wisely in the foresaid manner. Then let the members be purged within with couenable medicine, and without softned with couenable ointments. And he shall vse Sage & Castorie in seething of Wine. Seech other medicines in Plato & in Viatico Constantini.

Addition

Hemiplexia, Semiapoplexis, Semiapoplexia, are three perticular names, for the Palsie. Also the perticular palsie doth rest in a perticular member, as in the tongue, head, arme, & legge, consider that all shaking passions bee not palsies. Loke in the Chapter Tremore.

Of the diseases of the eyen. Chap. 15.

Passionibus oculorum. Oculus. Opthalmos.

Ithing and smarting of the eien commeth sometime of outwarde things, as of wounds, departing & dealing the continuance of the eien, and of dust, that hurteth the eien and the tender substance of them: & of smoake that dimmeth the eien and maketh them smart: and of colde winde smiting the spirit of sight: Also of hot aire that dissolueth and departeth: also of to great brightnes of the Sun, or of other bright things, that departeth and sheddeth the spirit: Of to great darknesse that defoileth the spirit of sight, and of vnordinate dyet, & of continuall dronkennesse that dimmeth the sight: of fleshlye lyking and ofte seruice of Venus, that corrupteth and dissolueth the spirites & the humour Christallin: Somtime of inward matter & causes, as of humours hot or cold, dry, or moist: and then the first & chiefe ach & smarting commeth of inward things, which breed a postume vpon ỳ white of the eie, of humours ỳ flow & come of the black of the eye, & make a postume: And that commeth of feblenesse of the eye, ỳ it receiueth, & of plentie or of sharpe biting of humour that fleeteth & commeth from the braine. And in such a postume the eie welleth & weepeth, & is red, and feeleth ach and pricking, heat & burning, namly, when Cholera is the cause, thē it seemeth that the eie were pricked with needles: and if a cold humour be ỳ cause, or els ventositie, ỳ eie is haled & grieued by night, & is clāmed: full many humors run & fleet, & be clammy, & is most pained with humour and fleame. And if bloud be the cause, then is great itching, many teares & hot in the outgoing therof, light pricking, more swelling, ach, & smarting most in the forehead, & is most grieued in ỳ houre of bloud. If this euill commeth of outward things, the patient shall be brought to rest, & sleepe with his head areared on high, & for running of teares, he shal flie shining & brightnesse of light. To poid dissolution & shedding of light, he shall not speake least ther be great dissolution of the brain by forcing of the voice: He shall haue colde meat, & of light digestion, least the fleeting of rume increase: He shal drinke cleere hot water; for it washeth smoakes by ỳ kind of his smoak, & comforteth the sinews, & swageth burning and pricking: He shal vse temporate baths of freth water. If this be done, there neede no other medicines: and if ỳ ach come of inner humors ỳ the default is in, they shall bee purged or withdrawne by bloud letting, or by couenable purgation of medicine: Men shall do within binding medicines, slaking & healing as water of roses, with womans milke, as Constant. saith. The tears shal be stinted with restrictories & stintings. Then in the beginning men shal do therto light repercussiues & swaging medicines inward, & in the increasing meanely Dissolutifes, & in the ende Consumtifes, & alway with these Confortatifes. About a postume of the eye, Maturatiues shal neuer be put, least the tender substance of the eie be destroied, if quitter come out. Moreouer if ỳ matter be very hot, & the ach strong, strong Percussiues shal not be done therto: for the matter might sodeinly be smitten to ỳ sinew Opticum, holow: & by stopping might induce blindnesse for euer more.

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Blearinesse of eien is clammy & glewy superfluitie of the eien cleuing to ẏ lids, & commeth of flumatike & melancholik humours, & beginneth in the corners of ẏ eien, & maketh the eie lids great, & ouer cõmeth them, & this destroieth the haire of the lids, and maketh the eie lids as it wer pæces of raw flesh. In bleared eien the black is whole & sound, as it is said in Glosa Leuit. 21. but the humour falleth away, the eie lids were great: And by oft washing therof, ẏ eie sight appaireth: & tokeneth them that haue a clære wit in knowldege of truth: but ẏ worke of fleshlye life maketh them darke and dimme.

Of the webbe in the eyen. Chap. 16.

There is another euill of the eiẽ, that we call a webbe, and Constantine calleth it Albugo, or Pannus, & brædeth in this manner. First a rume runneth to the eien, and thereof commeth an euill that is called Obtalmia, a shrewd blearinesse and ach, & a postume: Of which, if it bæ euill voyded, remayneth a light spot or infectiõ, & in lõg proceſſe of time turneth & groweth into a web, & cõmeth thicke, & occupieth more place then all ẏ blacke of the eie: This web increaseth into Pannus by more thickneſſe, & occupieth more place, for it occupieth all the blacke of the eie: and at last it turneth into ẏ kind of a naile of the hand, & so it is more thicke and hard: and euery each of these is incurable, if it be old: But it shall be dealed and dæmed as the place aſketh, that it is in. If it bæ about the humour Chrisstallin dæp, during halfe a yære, it is incurable. And in the beginning it maye vnneth bæ holpe. If it be bound vnder the kertill of the eye, that is called Cõiunctiua, or aboue it, during ten yeres it may be holpe. Then when this mole is fresh & litile, red Popie sæd sufficeth to help it, as Constantine saith. Red Popie sæde is hot in the first degee, and dry in the second degrée: And therfore it hath vertue to make thinne, and to wast and to destroy. Also Philosophers tell, as Constantine sayth, That the bloud drawen out of the right wing of a Colver, or of a Swallowe, or of a Wipe, and done in the beginning vpon that mole, clanseth it mightely. For the bloud of these foules heate and dissolue strongly, by kinde of the foules that it commeth of.

There is a hot impoſtume in the eye called Ophtalma, Obtalmia, & Hippopia, which commeth of colde rume. Addition

Of infection of the eie through indurate bloud. chap. 17.

The eien haue another passion that defileth them, and that is infection of bloud. Constantine calleth it a crouſt of bloud, and it brædeth when bloud commeth by anye happe to the eyen, and is dryed as a crouſt. Also it happeneth that bloud woseth out of the veins and of the pipes, and commeth to the eyen: And some veines are broke or be hurt in the kirtell that is called Coniunctiua: And then such default in the eye commeth of bloud that commeth so to the eye: Colver bloude or Turtell bloude, dissolueth and departeth this bloud, that is so renled, as Constantine saith: So doth womans milke with insence, and so doth fresh chæse medled wt̃ hony without salt, if it be done thereto. Constantine teacheth many other experiments and assaies.

On the eie lid groweth Ordiolus, like a corn, it cõmeth of corrupt bloud, whose recourse is more to one place then to another. Addition

Of vnlawlawfull running of teares. chap. 18.

Vnwilfull or quicke moing of teares fall in the eien somtime of outward cause, as of smiting dissolution & departing of hot aire, or of constraining of cold aire, or of biting of smoke, or of disstroubling of dust, or of smelling of sharpnes of Onions, & other sinel of sharp things: and somtime of inward causes as of hot humors or of cold, or of plẽtie of humors that fal out for default of place to abide Lacrime. Dacrya.

in,

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in, or of feblenes of vertue. Contentiue of the braine, or of strength & might of the vertue of out putting. If hot humors bee the cause, the eien be red, & the teares that droppe downe, heate and burne the face. And hotte things grieue, and colde helpe. And if the humours be colde, the eyen be wanne, and the teares be cold, & bite or fret not ỳ face. Cold things grieue and hot helpe, if the teares come of smiting, and other outwarde causes. The chiefe remedie is clene ware and pure, with pouder of Commin chafed and oft plaistered: for it doth away the ach and teares & wens. If it be with a wound, it is holp with Surgery. To ỳ other outward causes sufficeth comforting or bathing with luke warme water: so that the warmnesse draw more to cold then to heate. If it come of running & plenty of humours, then he shal be purged, and he shall haue Diachibam with wine sod with Frankensence, and that is principall in this cause. Restraining shall be made about the temples, and about the forehead, and all these helpe against running of teares, that come of hot causes or of colde.

Coömin.

Of the default of sight. Chap. 19.

DEfault of sight in the eien falleth & commeth of many manner causes: Somtime of euill complection, somtime of corruption of fumosity ỳ cõmeth out of ỳ stomacke, sometime of stopping of ỳ sinew ỳ is called Neruus opticus, ỳ holow sinewe, and of straight wayes of webs, of moles, of the crampe, & of other such: Somtime of inordinate diet, of lõg sickenesse, of fasting, of seruice of Venus, & of many other causes, as of age, & such other. Then the causes shall be distingued & known by their own signes & tokens. For if the default commeth of fumositie of the stomack, ỳ default of sight it not continuall, but it commeth & goeth. For it wareth and waneth by diuersitie of meat & drinke. If it come of default of the braine, the default is continuall before meate and after. If it come of stopping of the sinew, the substaunce of the eie is pure, bright, & clære. Other signes & tokens be knowne openly. Thẽ to put of this default, if it commeth of euill humours of ỳ stomacke, ỳ stomack shall be cleansed & purged, & al the body, and namely the head: And then men shal lay to remedies, as the place asketh: the which remedies be found in Viatico, and in other authours.

Of blindnesse. chap. 20.

BLindnesse is a priuation of sight: and a man is bereft and depriued of his sight, sometime for default of the mẽbers or lims, and for vnproportionates of the blacke of the eie to the spirit of sight. For to make & shape the sight, needeth due proportion of the member & lim, that receiueth the spirit, as it is sayd before de Visu, li. 3. Sometime for stopping of the inner sinews, for if the sinew, that is called Opticus, carrieth & bringeth to the eie the spirit of sight, if that sinewe bee stopped in the beginning thereof, or in ỳ middle with ouergrowing of flesh, or with superfluitie of some clammye humour, then the vertue of the sight hath no passage to come to the blacke of the eie, and so blindnesse is bred in the eye. And somtime it is caused through consumption & wasting of humours and of spirits, as it fareth in olde men, whose eyen first were dimme, and then they haue default of sight: and at the last the vertue of sight faileth, and they lose all their sight. Somtime blindnesse cõmeth of outward cause; as by wounding of ỳ eien, and by to great & continuall weeping, and by dissolution and departing of the substance of the eyen, & by thicking and hardning of the curtills of the eien, and by compaction of humours in the eye. For then the blacke of the eye by sodeine swelling and wasting of substauntiall humour, hath no waye to the spirit of sight: And therefore such compaction causeth blindnesse to the eye, by sodeine dreing of ỳ substantial humour: as it happeneth in ỳ blacke of the eie in some mẽ ỳ take drenches & be let bloud, which falleth somtime in peril of blindnesse through to great bleeding.

Deprivatione visus. Cæcus, Cæcitas.

Purgatiõs

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Somtime for to sodeine shedding of the spirit of sight, with drieng of the substantial moisture, as it fareth in a Beare that is as it were sodeinly made blinde with beholding and loking on a bright burning Bason. The cause of his blindnesse is the beholding of the bright burning and shining Bason, the which firy vertue of the Bason destroieth and wasteth the curtil of the eie, and the humour Chrystalline. And the brightnesse therof is vnproportionate to the spirit of sight, and departeth and sheddeth it, and so of necessitie bredeth blindnesse. Also among all the passions and cuills of the wittes of seling, blindnesse is most wretched, as Constantine sayth. For without any bond, blindnesse is a prison to the blinde: And blindnesse beguileth ỹ vertue imaginatiue in knowing: For in deeming of white, the blind weeneth it is blacke: and againeward. It letteth the vertue of aduisement in deeming. For hee deemeth and aduiseth and calleth to go Calkward, and is beguiled in his dome, and goeth Wellward. And blindnesse ouerturneth the vertue of affection and desire. For if men proffer the blind a siluer penie & a copper to chose the better, he desireth to chese the siluer penie, but he choseth the Copper. The blind mans wretchednesse is so much, that it maketh him not onely subiect to a childe, or to a seruaunt for ruling and leading, but also to an hound. And the blind is oft brought to so great nede, that to passe and scape the perill of a Bridge or of a Fourde, hee is compelled to truste in a Hound more then to himselfe. Also oft in perills where all men doubt and dread, the blinde man for hee seeth no perill, the blind is sicker. And in likewise there as is no perill, the blinde dreadeth most. He spurneth oft in plaine way and stumbleth. Ofte there he should heaue vp his foote, he boweth it downward. And in likewise there as he should set his foote to the ground, he heaueth it vpward. He putteth forth the hand all about groping & grasping, hee seeketh all about his way with his hand and with his staffe. Selde he doth ought sickerly, welnigh alway he doubteth & dreadeth. Also the blinde man when he lieth or sitteth thereout, he weeneth ỹ he is vnder couert: and oft times he thinketh himselfe hid, when euery body seeth him. Also when the blinde sometime lifteth vp his face and eyen toward heauen, and to the sunne, the clearnesse of heauen cõforteth not his eyen: The Sun beame is present to ỹ blindes eie, but he knoweth not the vertue & the effect of ỹ Sun, as Gregory sayth. Also sometime the blind beateth and smiteth, & grieueth the childe ỹ leadeth him, & shall sone repent the beating by doing of the child: for the child hath minde of the beating, & forsaketh him, and leaueth him alone in the middle of a bridge, or in sõe other perill, & techeth him not ỹ way to void the perill. Therfore the blind is wretched, for in the house he dare nothing trustily do, & in the way he dreadeth least his felow will forsake him. But yet in this point the condition of blind men is better thẽ the condition of seeing men. For eien be enimies and theues, and robbe mans inwit, while we followe the desire of eien, wee bee made subiectes to right cruell enmyes, as the exposition saith super illud trenorum. Mine eye hath spoiled and robbed my soule: Better it is to man to be blind, and haue his eien put out, then to haue eyen, and bee deceiued and beguiled with pleasures and flatterye thereof, as Gregory sayth vpon that word. Mat. 9°. Better it is for thee to go without eyen into ỹ life, then to haue eyen, & to be sent into fire without end.

Supposeth

Is void of daunger.

Warily.

Without doores.

Of Deafenesse. Chap. 27.

Deafnesse is priuation and let of hearing, that is the gate of the inwit, as Constantine sayth. Sometime it happeneth, that the hearing is all withdrawen and lost, and then it is properly called deafnesse, and commeth of humours, that stoppe the sinewes of hearing, and the hoales of the eares: Insomuch that no manner noise may come therin: And sometime by lesse humours it is some deale taken away, and then it is called thicknesse of hearing.

Cophosis Surditas. Deafnesse

Some-

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Somtime there is noyse therein and ringing, so that the patient weeneth, that he be fast by a mill, or by organes: and this commeth of great and thicke ventositie closed within. And sometime this is continuall: and then it commeth of some privie and speciall cause. And sometime it commeth and goeth, and then it commeth of some farre cause. Somtime for stopping, nothing is heard outward, but the hearing is set a worke with inward things: so that the patient weeneth, that the noyse be without, that hee heareth, though it be within, and so the hearing is deceiued. In many other wise mans hearing is let. Sometime in the eare is ache or a postume, and commeth of heate that dissolueth and dealeth, or of colde that reueth and constrayneth. And if it come of heate, the ache is sharpe, & the place is redde: hot things grieue, & colde helpeth. And if it come of colde, the ache is heuie and grieuous, and the place is pale: colde things grieue, & hot things helpe. Sometime it commeth of an hot postume, and then with the forsayde signes and tokens is a strong feauer. Alway with a postume of ỹ eare commeth a Feauer, but more lyght and with lesse ache, when colde is the cause, then when heate is the cause. Sometime is fesse in the eare, a wound of an olde postume, and that is knowen by ache and by tickelyng, and also by quitter that runneth out thereof. Sometime wormes breede in the eares, of hot humors and clammy, by inclosing of the spirite of life: the tokens of wormes is itching and tickling and sometime they be seene in the eares, if the eare be set in the Sunne. Sometime the ach commeth of outward cause, as of entring therein of water or of grauell. And sometime of smiting, the token whereof is bleeding. But sometime it commeth of superfluitie of bloud, and straightnesse of the place. Vnde Constantinus: If bloud commeth sodainly out of the eares, and without ache, and without cause openly knowen: it betokeneth that somewhat is in the head, that kinde laboureth to put out, and trauayleth therefore, then in the beginning it needeth that the eares be cleansed.

Thinketh or supposeth.

Matter.

Seeke other passions of the eares, spoken of before, in li. 3. de Audity, & li. 5. de Aure. for there this matter is greatly treated of. Then if the ache of ỹ eare, commeth of heate & without a postume, the helpe is with colde medicines, and alteratiues: for the sore place shall bee baumed wt oyle of roses or of violets, and with such other. Such Dyles luke warme shall be dropped into the eares. And if it come of cold & without a Postume: the cure is with hot alteratiues, as with Oleo Laurino, Rutacio, & other such. And if it be with a hot Postume: then men must worke first with colde maturatiues, rippings, and then with mundificatiues: and in a contrary cause we must vse contrary medicines. And if the postume be broke, which is knowen by the running or the quitter, then first the wound shall be cleansed, and then healed and closed. The cleansing thereof is with honie meddled with wine, and dropped therein. It is healed and closed with powder of Frankencense and Mastick, and other such. If wormes bee therein, or come thereto: then bitter iuyce shall be dropped therein, as of persile, or of wormwood, and of leeke. Also bitter oyle of bitter Almondes shall bee dropped in, into the eare: with such medicines Wormes be slayne, and when they be rotted, they come out with quitter. And if grauell come into the eare, it must be wisely drawen out: and if it may not be, the eares shall be baulmed with hot oyntment, and men shall excite sneesing, or sucke it out, or drawe it out with an horne, or with a cupping cup. To put off deafenesse or at lest to be releeued, many things helpe, that Constantine speaketh of: but among all, Ballamum dropped into the eare helpeth best, but yet if deafenesse be from the birth, it is vncurable. Also if it dureth 3. yeres, vnneth it is holpe. The ringing of the eares that commeth of ventositie, shall be holpe with things that extenuate ventosities, as with Anneis, Calament, Origon, and such other: with sniffeling therof ringing of eares is holpe. This sufficeth to speake of the passions of ỹ eares, and of remedies at this time.

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216

Addition

Also three causes there are of this impediment that may come to a man: by nature, if so not curable: the second, by some stroke, which hauing ouerstunned the powers, will hardlye bee recouered: The thirde by humor the which doeth opilate and stoppe the Organes of hearing, there is cure, take the gall of an Hare, mixe it with the greace of a Foxe, and with blacke wooll, instill this into the eare, also the fat of an Eele, and also take the iuyce of wormewood, temper it with a Bulls gall, and so in blacke wooll stoppe the eare, &c.

¶Of Polipus superfluous flesh. Cap. 22.

Polypus. Excrecensia carnis in naso, a fleshy humor growing in the nose.

POlypus is superfluitie of flesh growing of the nosethrilles, bredde of superfluitie of humours. Alwaye with this passion & euill commeth horrible stinke: and yet he that hath this euill, feeleth not the stinke, and that is for stopping of the sinewe of smelling. Such one deemeth not betweene good smellyng & stinking. But stench of the nosethrills and Polypus commeth in this manner: thick humors and gleymie run & come to the flesh within the nosethrills, & ther were thicke and hard, and turne as it were into the substaunce of flesh by long time, and by working of heate: the which matter being corrupted, a fumositie that is resolued and commeth out thereof by breathing that is meddeled with the aire, breedeth great stench: and such an euill is called Polypus. And sometime moysture commeth downe to the nosethrils, and the spongie pores of the nosethrills drinketh vp that moysture, and ther that moysture roteth, & breedeth corruption and stench. And sometime hot humours by their sharpnesse breedeth whelkes in the nosethrilles, and these whelkes breeden as it were botches, and fleyn the place: and so as well of corruption of flesh and of humours, as of straightnes of breathing, when the braine maye not be purged, of necessitie there breedeth stench. Then the first remedie agaynst this passion and euill, is, that the head be purged with strong and conuenable medicines: and then the running of humours shall be let. Secondly, the Patient shall drawe and sucke in at the nosthrills hot water, that the gleymie humours maye be dissolued and departed, and brought out of that place. To clense the nosethrils helpeth Pilulæ Deacastoniæ, with the iuyce of rewe, and luke warme wine resolued and put into the nosethrills. To let the running of the nose, the graines of white Thus helpeth wonderfully, if they be ofte taken. And if this euill Polypus be conformed first with purgations and with vnstopping powders, and with fretting medicines, it shall be holpe that waye, or els by cutting and kerving, as it is more plainlye taught in the crafte of Surgerie.

Launcing Skill. Addition

Of two kindes, the one is a b nose, sometime as big as a cats hea.. the other is, impostumation growing within the nosethrills, and causeth the diseased, to speake in the nose, termed snoching: and the nose swelling outward, is called a gawdie nose, or a toti nose. The cause commeth of grose humour, or pullyng much the top of the nose. The cure or remedy, the powder of Dragagant with a little honie, and make a tent, & put it vp into the nosethrill: or the iuyce of blacke iuie, in cotten.

216

¶Of the disease of the nosethrills. Cap. 23.

OFte tyme nosethrills haue running of bloud, and that commeth in males, onely of three causes. The running commeth from the braine, & then it commeth with sneesing & with ach, & pricking in ȳ forehead: or it commeth from the lyuer, and then the ache is in the right side, & bleeding at the right nosethrilles: or it commeth of the mylt, and then the ache is in the lefte side, and bleeding in the lefte nosethrill. Beside all this, in women bleeding commeth of the mother, and then the ache is about the nauell. Sometime this bleeding is profitable, and sometime not profitable. When it happeneth in a sharpe ague, and in

216

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phrenſie, in the daye of chaunging by mouing of kinde, and then it is wont to be good, & not good when it commeth before the day of chaunging: for it is good when it commeth before the chaungable day through great boylyng and feruour of ỹ bloud within: which vō his sharpeneſſe, maketh running and bleeding. In this manner and many other, commeth flure & bleeding, whether the bleeding be of chaunging or following the euill, the bleeding ſhall not be ſtinted in the beginning, leaſt it let the chaunging of the euill: or leaſt the bloud drawe to ſome other parts, and make worſe tokens following ỹ euill, as ſtiffeling & ſuch other. And if the bleeding increaſe too haſtelye, and the patient is ſtrong in ỹ place ther the ſore is, he ſhall be let bloud: and alſo the vtter parts ſhal be bound & ſtrōgly conſtrained, and reſtraining medicines ſhall be put to the Temples and to the forhead: and water with vineger ſhalbe throwen in the face. If the bleeding commeth of the liuer, a copping cup ſhal be ſet vpon the place of the liuer: and if it commeth of the milte, ſet it on ỹ milt: and if it commeth of the mother, ſet it on the mother, or vpon the pappes.

Before ỹ chaunge or newe Moone.

Addition

Riues in Greeke, Nares in latin, the noſtrells, which be the organes of the braine, by which the braine doth attract and expulſe the aire, without the which no man can liue, & without the noſthrills no man can ſmell: & the noſthrills be the emunctory places of the braine, by the which reume is expulſed and expelled. The cauſe of this impediment commeth, 3. manner of wayes, through abundance of humor. Alſo by apoſtumation, lieng betwixt the brain, & the organs of the noſtrels. The third commeth by apoſtumation growing in the noſthrills. The remedie, ſternutations, gargariſes: beware of too much drinking of wine, & of the fat of eeles and Samon.

¶Of ſtinking of the mouth. Ca. 24.

Fetor nariū or Fetor aſſellarū, ſtench

STinking of ỹ mouth cōmeth ſometime of corruption of the teeth, and of the gums, & ſometime of whelkes & of pimples of the mouth, & of the roſe: ſomtime of euill diſpoſition and doing of the breaſt, & of the ſpirituall members: ſometime of rotted humours of the ſtomacke: and ſomtime of vniuerſall and whole infection of the bodye, as it fareth in Lepers, the breath of them ſtinketh & infecteth other: ſometime of eating of ſtinking things, as it fareth in them that alwaies eate garlike, onions, & lekes: & ſomtime of the corruption of the ſpirituall members, & of the vniuerſall corruptiō of thoſe humors, which be infect: this ſtinking may be hid & not cured, for ſuch ſtink is continuall, & cōmeth by ſeaſons. The ſtink that commeth of ỹ vice of the ſtomacke is colde, & commeth & goeth in a manner, for it is great afore meate and little after meate by none: and this may well be cured with cleanſing & ſweete ſmelling, & comfortatiue medicines. Thē firſt the matter that is in the ſtomacke & is cauſe of the ſtink, ſhall be defied, departed, & put out: ofte after eating, ſpuing ſhall be excited, that the chambers of the ſtomack, may be clenſed & purged of rotted meates, & the patient ſhall beware & ſpare meats, ỹ be diſpoſed to rotting: & he ſhall vſe ſweete ſmelling wine to comfort him. If it come of other cauſe, as of rotted teeth or of gums, the teeth ſhall be drawen out that be the cauſe thereof: or the gums ſhall be froted & cleanſed with ſething of roſes in wine: or they ſhall be waſhed with vineger luke warme: the gums and the rotes of the teeth ſhal be froted and clenſed with powder of Thus and Maſticke and with honie.

of the mouth.

The breth of the leprus doth infect

Faſting breath is ſtronger, but after meate, almoſt takē away for the time.

To chew cloues is a good helpe to mitigate the loathſome ayre for the inner parts, but the rankeneſſe that commeth from the arme holes, muſt be cured by letting bloud, or ſome good purgation, & commonly ſuch children as be begotten in ſuch heate of bloud: are choaked in the matrixe, and ſo bee dead borne, or if they lyue, they are very ſcruie & ſcabbed, & of a groſe complection.

Addition

¶Of tooth ache. Cap. 25.

TOoth ake commeth ſometime of the vice of the ſtomacke: Sometime of vice of the braine, when colde humours

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or hot rumaticke infecteth the sinewes of the teeth: and breedeth ache: of vice of the stomacke, when it commeth of hot humours that be in the stomacke, from the which fumositie being resolued and dealed, commeth vpwarde, and biteth, and pricketh, and grieueth the sinewes and rootes of the teeth, and breedeth therein ache and stench also. If it come of sharpe biting humours, the ache is sharpe and pricking, with rednesse of the face, with roughnesse and drinesse of the throate, with thirst and bitternes of the mouth. If it come of colde humors, the ach is lesse with griefe of head, with swellyng and palenesse of face, with sower bolking and vnsauerines of mouth, tooth ake, that commeth of ẏ braine, dureth long, without comming and going: for sometime it dureth ten houres, and more. The ache that commeth of ẏ stomacke, dureth foure houres or three, and resteth afterward. The causes of Tooth ache (as Const. saith) are rottennesse and stench, breaking and thirlyng, wagging and fayling, and hoare, and filth. The teeth be thirled, and sometime broke, and sometime chaunged and tourned in coulour, they be sometime citrine, greene, or blacke: and all this commeth of rotted moysture, that commeth out of the stomacke, to the sinewes and strings of the teeth: and thereof commeth locking, wagging, & mouing, & failing of teeth: for sharp humours in the roots of the teeth, thirle the teeth, & wasteth them, and maketh them wagge: and so they be cause why teeth fall, when the rootes fayle and rot. Wormes breede in the checke teeth of rotted humours that be in the holownesse thereof: & this is knowen, by itching, and tickelyng, and continual digging and thirling, and by stenche that commeth thereof, and in many other wise. Looke before, in libro quinto in the tretise of teeth. These sorrowfull passions of teeth if they come of vile humors that be in the brayne, or in the stomacke, the teeth shall be ofte purged & cleansed, and made cleane with couenable purgations and cleansing. Of all those Constant. speaketh at the full. Wormes of ẏ teeth be slaine with Mirre and Opium: teeth that wagge, be fastened with Ensence, and Masticke, and the same doth Gargarismus made of gallis and of the skin of a Pomegranade, & of Balaustia with vineger.

Riuen or crackt.

Of the paine of the teeth in young folke, it commeth of distemperaunce of bodely heate, as in pastimes; when the body is ouer hot, they take a sodaine colde, which increaseth rume, congealeth bloud, and breedeth winde, which passing through the nerues & organes doe hasten pricking in the stomacke, gnawing in the bowells, and aking in the teeth.

Addition

¶ Of the tongue and lacke of speach, Cap. 26.

Also the tongue is grieued in manye manner wise, sometime with palsie, and then it leeseth wilfull mouing & vse of speaking, as sayth Constantine. The cause thereof is default of the vertue of mouing, that is excited by the spirit that commeth from the braine, or it commeth of the sinewe that beareth the vertue of feeling, if it be stopped with humoures, or with a postume: either it commeth of the vice of the tongue his own substance, as of euill complection of the tongue, & distemperance that cooleth, or els of cold, or of heat & drines, or els of some humor. Also somtime the tongue hath a postume, and then it swelleth: and sometime of a fleeting humour that flaketh ẏ tongue and letteth the speach, and the sinewe of the tongue is softened & made too moyst and too softe, and then due speach maye not be shaped by the tongue, that is so lyghtly softened and flaked: somtime by too hot humours and drye, ẏ tongue is shronke and riueled, & then the speach is all lost: sometime the tongue is grieued with sore pimples and whelkes, and then he is let in tasting and in speking. Then if the substaunce be whole and sound without any wem, and the speach is lost, that vice commeth of the braine, or of a certaine sinewe that is stopped. Somtime the leesing of speach commeth of the leesing of wit, as it fareth in frensie, there a man vseth not imagination

Glossa. Glotta Lingua, ẏ tongue

Extemity

in

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in minde and reason, and therefore it is no wonder, though ỹ speach be lost, that is the instrument of reason. Loke before in l. 5. de lingua sane & infirma.

Addition

By the tongue is not onely the benefite of taste, but also the expressing of mans minde: the tongue may haue diuers casuall impediments, but let all men take heede of voluntary euill, lyeng & slaundering: the swelling of the tongue commeth of superabundant reume, or surfet.

¶Of hoarcenesse. Cap. 27.

Raucedo Brauchos hoarsenes

HOarcenesse commeth of manye causes: for it commeth of drinesse or of moysture, or default of spirites of vertue. Of drinesse in two manners: for drinesse maketh the waye of ỹ voyce rough or straight: and of that roughnes commeth hoarsenesse & letting of the voyce. Also of drinesse commeth strayghtnes of pipes, and pressing of the lunges, and so followeth roughnesse, and hoarsenes, and letting of the voyce. Also of moysture in two manners, either of moysture contained in the veynes, and namely in the bloud, or els of fleame dropping from the ouer parts: for much bloud stretcheth ỹ veynes, & maketh ỹ waies straight, and so the voyce is let. And also fleame dropping into the wosen & pipes of the lunges worketh the same lets: & so for default of spirite and vertue, the voyce is lette: as it is knowen by that, that the strengthe of the voyce, commeth of the spirite and vertue. Then if hoarsenesse commeth of drinesse, it is knowen by drye cough, that grieueth & letteth the spirit in ỹ wosen of ỹ voyce, or sometime it commeth vppon another sickenesse, and by compassion: and so there followeth another euill, whē it commeth of drinesse, that maketh the pipes of the lunges straight and drye, and grieueth and noyeth the spirite. Then bredeth the cough of moysture, that droppeth out of ỹ braine In this manner bredeth cough, that letteth the voyce. Or els hoarsenes is knowen by pinching and pricking, as it were of thornes in the spiritual members, and as it were in the smalnesse of the necke, and leannesse of all the body. And it is knowen that bloud is ỹ cause, by a cough that is some deale moyst, and by rednesse of the face, by swellyng of the veynes, and sweetenesse of ỹ mouth. We knowe that fleame is the cause by cough that is some deale moyst, and by vnsauerinesse of the mouth, and by plenty of spittle. We know that default of spirite is the cause by feblenesse & leannesse of all the body, and by feuers that goeth before, or of fasting, fire, and all that maketh the bodye leane. Then if this hoarsenesse commeth of hot cause & drye, the patient shall abstaine and spare salt meates, colde, drye, fryed and rosted, and he shall vse temperately colde and moist, and meanely hotte. If this euill commeth of bloud, he shall blede: and if it come of fleame, men shall giue him purgatious, and other medicines, that be nedefull in a colde cause. And if it come of default of spirites, it shall be holpe with resumptiues, and with confortatiues. The same is the cure of hoarsenes and of cough. Therof loke in Plato and in Constantine.

Addition

Hoarsenesse commeth of a great heate, and a sodaine colde taken vpon the heate, or by ouer straining the voyce, by late drinking, and sitting vp, also of infection from the inner parts, and that is a signe of leprosie. The remedie is water of scabious, & of fenell, of licoris & buglosse, of each a quantitie mixed, and thereto sugar candie: drinke sixe spoonefulls morning and euening.

¶Of squinancie or strangling of the throte. Cap. 28.

SQuinancie is strangling of the throte, and commeth of a Postume that is in the throate: and there are three manner of Squinancies. In the first, all the matter is gathered within in a smal leafe betwirt the wosen of voyce, and the pipe that taketh meate and drinke: and is knowen by strong ache and sore without any swellyng seene without: and if the mouth be opened, there is no swellyng seene within.

A dangerous disease that must haue helpe spedely.

And

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220

His owne griefe.

And is also knowen by sharpe seauers, and by letting of the veyne, and also by the patients owne dome, for he may nothing swallow: and this manner Squinanci is incurable, for often it slayeth a man the first daye. The seconde manner Squinanci is when the matter is gathered in lesse quantitie within, and in more quantitie without: and this Squinanci hath all the signes that the first hath, but it is not so strong, and some swellyng is seene without, and this maner Squinanci is vnneth cured. The third manner is, when all the matter is gathered without, and is called Sinancia. The tokens thereof be strong swellyng without, softe seuers, and lyttle ache, without difficultie of breathing, and this manner of Sinancie slayeth not, but if the swellyng draweth inwarde. This euill commeth principally of bloud, and secondarily of fleame and Melancholia, and neuer of Cholera: these causes are knowen by their owne tokens & signes. The first curing of this euill, is letting of bloud vnder the tongue in much quantitie, and garsing and copping or horning in the necke, and in the shoulders: then shall be layde to medicines, that ease, ripe and cleanse. Loke before in li. 5. of the throte.

Imboxing

220

Addition

Augina, termed Sinachi or Chinanchi, among the Grecians, the barbarous word is Squinancia, the Squinci: whereof are supposed foure kindes. The first appereth not outward, & that is death, except a very speedy preuenting the cause. The second doth somewhat appeare more inward then outward, and that is not so daungerous as the first. The third doth appeare inward and outward, and that is not so perillous as the second: howbeit it continueth longer than the other. The fourth doeth onely appeare outward, and that is not perillous. The cause is of reume, that descendeth from the head to the throte: it may come of vaporous humours, ascending frō the stomack to the throte. The remedie: first, letting of bloud in a veyne named Cephalica. The second, purge the head with pilles of Cothie. The third, vse gargaries & clysters, let the patient abstaine from meate that is costiue or binding, and if a bibit serue, haue the present company of no couetous Phisition: least while he looke for reward, the sicke gape for winde.

¶Of the difficultie of breathing. Cap. 29.

Asthma. Anhelitus shortnesse of winde.

DIfficultie and hardnesse of breathing, is called Asma, and commeth of double cause. Of dryenesse that straineth the lungs: for when ỹ lunges cannot freely open and close, there followeth Asma: or when the lunges be let by some humour that is gathered in the vttermost parts of the lunges, they are pressed and wrong therewith, that they maye not freely open and close, and then is a manner Asma, that is called Sanguisugium, and hath that name of Sanguisuga, of a bloder, or of a leach: for with vyolence it drayweth ayre to cole the heart. Sometime is much humour within the pipes of the lunges, which letteth and stoppeth the lunges, that they may not freely bee closed, and then it is called Anhelitus: for in this manner, trauayleth the patient in out putting of breath. Sometime is much humour within and without, wherfore the lungs maye not freely close and open: and then is that same manner of Asma, called Ortonia, euennesse of breathing, for the pacient trauayleth lyke much in drawing in and putting out of breath. And so are there three manner of Asmies, difficultie of breathing, as humours let the lunges in three manners. If it commeth of dryenesse and heate, it must be holpe with Dyntmentes, Electuaries and Syrops, colde and moyst, and againeward. Loke in Plato.

220

Orthopnoisis. Recta spiratio Shorte breth that hapneth to those, that may not lye downe in their beds

Addition

This infirmitie commeth by tough fleame being in the pipes: or els that there is some fault in the lunges, that may be putrified, the sirop of Isop is good: but beware of cheese, nuts, and new bread crusts.

¶Of corrupt spettle and bloudie. Cap. 30.

220

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221

Sputum. Ptisma. Spettle.

ALso about the spettle commeth passions, as it fareth in Empticis, in whom the spettle is quitterie & venemous, and also in Emptoicis, in whom the spettle is bloudie. Emptima is a passion when men spit quitter, and this passion is in reumatike causes, and in them that haue postumes vpon the ribbes inward, and in the lunges, and in other postumes of the stomacke, and of the breast, and of the lunges. This euill commeth in this manner wise: while some humour droppeth from the ouer parts into the lungs. the lunges be smit and beate, and of the beating the lunges are defiled, and of the defiling brédeth quitter, or whelkes, and botches brédе in the lunges, or humour commeth to some place and brédeth a postume, and is there gathered and turned in quitter, and is afterward put out and voyded by strength of kinde, or by coughing & spitting of quitter. But euery man that spitteth quitter, shall not be called Empticus: for Pleuretici, ỹ haue a postume vpon the ribs inwarde, & many other that spit quitter, be not Emtici: but they are Emtici that be corrupt with infection of the lungs, and with quittery disposition thereof. The tokens thereof be these: quitter spettle, leane bodyes, small neckes, cough, difficultie of breathing, bolning of the face, and the roundnesse of the eyen swelleth and aketh. Emoptoici be they that spet quitter: and that commeth of the opening of some veyne, or of superfluitie of humours, and of sumositie thereof: by biting & gnawing of some veyne, and by passing heate: for heate openeth the pores, and bloud woseth and commeth out. And men say that it commeth out by Diabrosim, that is by sweating: and then the bloud that commeth out is cléere, and little, & pure, and without ache, and the breath séemeth hot: ofte the bloud commeth from other members, and turneth to the mouth, as from the braine, and then it is with redneſſe of face and of veynes of the eyen: and manye times it commeth from the lunges, and then the bloud cometh with cough and trauaile, and ache in the right teate. And so of other members, in the which Cholaricke bloud is put out and purged, nowe at the nose, nowe at the mouth, by vertue of kinde in diuers accidents. And so the first passion, that is quitterie spettle, shal be holpen with medicines, that dissolue, mundifie, & cleanse, but beware that it turne not into Tisike: for long Emptima after Pluresim, a postume vpon the ribbes within, turneth into Tisike within foztie dayes, as Ipocras sayeth. And the seconde passion of Emoptoicis, shall be holpe with medicines, that cleanse and constraine.

221

Right breast.

221

By a mans spettle, are discerned the sundry infirmities of mans bodye: as if the spettle be white Viscus, the sickenesse commeth of fleame: if black lyke the colour of leade and clammie, the sickenesse commeth of melancholy: if the spettle be citrine, yeolowish, or glasie, then the sickenesse commeth of cholar: if tawney or a reddish matterye coulour, the infirmitie commeth of bloud. The whitte spettle not knottie, signifieth health. The foamie or froathie spettle, a rawe stomacke. The gleerie spettle lyke cleere horne, slacke, rawe and slowe of digestion. Vide in Viatico, & in Plato.

Addition

¶Of the Tisike. Cap. 31.

221

TIsike is consumption and walking of kinde humour of the bodye, and commeth of whelkes and of botches of the lunges: and sometime of a reume dropping from the head into the lunges, and smiteth the lunges ofte, and thirleth them and maketh holes therein, and whelkes and botches, as dropping of raine perceth a stone. And it commeth sometime of too great drineſſe of the lunges, that is some rent when it is dryed like as a vine leafe in the ende of harueſt is blowen awaye with a lyghte winde. And sometime it commeth of bloud, when some veyne is broke in the lunges. Such bloud sometime turneth into quitter, and infecteth the lunges, and brédeth therein whelkes and botches. Therefore Ipocras sayeth, that of bloud and of spettle, commeth Tisike and Flure.

Pertis.

221

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By botching of the lunges, all the body is wasted in this manner: First, the lunges by opening thereof, draweth in aire from without, and serueth the heart thereof to swage the kinde heate of the heart, and when the lunges be grieued with whelkes and botches, and feeleth the grieuing, they withdraw their mouing, nor they spread nor open not duely, and so they serue the heart vnsufficiently of ayre. Therefore heate increseth little & little, & the body is little and little wasted: for a feuer Etike commeth with Tisike, which wasteth ỳ substantiall moysture of ỳ bodie, for euery one ỳ haue the Tisike, hath the Etike: but not againeward. Such a passion is not easely curable, for it wexeth stronger & stronger. And Constantine telleth the cause and saith, That euerye wounde is harde to heale, but if it be cleansed: and the botche of the lunges maye not bee cleansed but with cough, and the cough suffereth not the wound to be closed and solded: for it spreadeth and openeth. Therefore more quitter is gathered ther in: while some deale it gathereth, and some deale it purgeth: and so the Postume is incurable, while it is so vnstedfast. Then he that will heale the Tisike, shall first heale the wound of the lungs, or it putrifie. Of Tisike that is confirmed, these be the tokens and signes, continuall heate, softe in the palmes of the handes, and sharper in the soles of the feete, rednesse in the cheekes, straightnesse of breath, thirst, with roughnesse of the tongue, smalnesse of necke, wasting of all the body, shrinking and riuelyng of nayles and of vtter partes, lowesse of the roundnesse of the eyen, ache in the lefte arme vp to the shoulder, falling of haire: & that is a token of death ỳ commeth sone, as stinking spettle, & quitter, & more stinking than it was wont, betokeneth full corruption of the substaunce of the lungs. Such a one shall be fedde with dyet, that coleth, sowdeth, and restoreth, with meanly colde medicines, that swage the heate of Feauers, and lareth meanlye the wombe. But ouer all things beware that he be not too sone lared: For of great Fluxe commeth death in, and lyfe goeth his waye, as Egidius sayth. Medicines that moyst and doe wast humours helpe them.

Addition

Pertisi I take to be Disma, or Othomia wheesing, that cõmeth of viscous fleame, letting the Organes, so that the patient is more pained to draw in his breath, than to put forth. Drinke Ptisane well sodde of barley, and running water, with a little licoras, and Cardamum, which is a kinde of graines.

¶Of heart quaking, & the disease Cardiacle. Cap. 32

Tromos in greeke. Tremore or Iectigacia, or Morbus officialis. Cardiaca passio.

HEart quaking or Cardicle is an euil that is so called, because it commeth often of default of the heart. And there is a double manner of Cardiacle: one is called Deaforetica, that is, opening hoales and pores, for it followeth opening of pores: the other is called Tremens quaking: for it is felt with a manner quaking and mouing of the heart. The first, Diaforetica, commeth of a hot cause, and of distemperaunce of heate about the spirituall members. And so the pores are opened, and humours and fumositie be resolued and shed, the which fumositie commeth out at the pores, & is made thick, and turneth into sweate, & of such sweting oft commeth Dropsie or Etike: and ofte such swowne for default of vertue and of strength. The Cardiacle that is called Tremens, quaking, commeth of a colde cause, sometime of melancholike, and sometime of fleamatike: for superfluitie of such humour in the lunges, presse and wring ofte eyther chamber of the heart, and the substaunce thereof: And so the mouing of the heart is let, and such bee sodeinlye stiffeled. And therefore such an euill is called Tremens, quaking: For if thou holdest thine hande vppon thy heart, thou shalt not feele the heart open nor moue in due manner, but with a maner quaking & simple mouing. Sometime the cause is with a light Feauer, and sometime with a strong Feauer: and then is more perill.

And

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And sometime it is without a feauer: and sometime melancholy is the cause, & such fall into the euill that hight Incubus, or Phialtes. Sometime it commeth of default of the lyuer, that sendeth not sufficient feding to the heart, and therefore the heart fayleth and is feble, as Constant. sayth. Sometime it commeth of euill disposition of other members, & the heart is grieued by company thereof. As when running, fleting, smoke, or other humour (that is greuous) commeth from the braine, or from the stomacke: and so the substance of the heart is hurt and grieued, and fayleth: and therefore such heart quaking commeth of sharpenesse of smoke, or of matter that pitcheth and prycketh and biteth the substaunce of the heart, and so bredeth quaking therein. Also ther cōmeth thirst, through pressing and wringing of the heart, and for strength of heate: and so commeth dryenesse, and thirst, and sething, and lowde breathing, for the ayre, for it may not open it selfe. Also quaking commeth of melancholike smoke, of dyneſſe disturbing the spirit. Also sloth commeth: for kinde heate fayleth, and thereof bredeth sluggishnesse and sloth. Also of default of the heart, & of feblenesse of spirits commeth swoning that is called Spasmation, & that cōmeth somtime of accidents of the soule, as of dread that closeth the heart lightly. Some of too great ioye, or of wrath, that openeth the heart too sone and so spirits passe out by Euaporations, Solutions, and shedding. Sometime it commeth of accidents of the body, as of euill complection, of great repletion of meate and drink, or of great abstinence, of stopping of the veynes, & of pressing and wringing of spirites: and somtime of too great sweating. And of this swoning, some that swowne dye sodainly, if the hollow veyne be stopped, by ẏ which veyne the bloud and the spirite of lyfe commeth to the heart: or if the way bee stopped, by the which the lunges receiue colde aire, & put from them superfluitie of fumosities. And somtime it commeth of great pressing of the full stomacke, or of great pressing of the mother.

In all these perills if humour be the cause, that humour shall be purged in due manner, that is in default. Men shal giue the patient medicines confortatiue and reparatiue, that restore the spirites, and bringeth them againe. If it come of great fleting and running, or of great sweating, the running shall be stinted, & the sweating let. If it commeth of great repletion the stomacke shall be voyded & discharged. Against heart quaking, men shall giue confortatiues, as Diamargaricon, electuaries and medicines, in the which with other confortatiues, is put Pulse, gold, or Margarite, or Pearles, & bones of the heart of an Hart, Ambre, Lignum Aloes, and Spodium: for all these helpe agaynst the Cardiacle swoning and other such euills of the heart, namely, when they come without feauers, for in the feuers we shall giue no hot medicines.

Addition

Another declaration concerning the trembling of the heart. The cause of this infirmitie commeth of euill humours, which be in the cells about the heart, it may come also of much sweating, of weakenesse of bodye, of grosenesse of bloud, and of melancholy, the humours stopping the celles next the heart breedeth tremblyng, of whence proceedeth thirst, and deepe fetching of winde, as also dulnesse, feare, and sorrowe. To cure the same vse Maces in your meates, and mirth with godlye companye, and beware of pensiuenesse.

¶Of the feauer. Cap. 33.

The feuer commeth of distemperaunce of the heart: for as Constantine sayeth, A Feauer is an vnkinde heate, that commeth out of the heart, and passeth into all the members of the bodye, and grieueth the working of the bodye. Also in Epid. Ipocras sayeth, That a Feauer is a heate, that passeth out of course of kinde, and grieueth the works of kinde. And Auicen sayeth in this manner: A Feauer is straunge heate kindeled in the heart, and commeth out thereof, by meane of spirites and of bloud, by veynes and wosen into all the

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body, and burneth therein, and that burning grieueth the workes of kinde. Also Ipocras saith, a Feauer is a flame that commeth from the breast, and passeth into all the body. As mans body is made of three things, so be there three diuers feuers. Mans body is made of 3. things: of subtill things, as of spirites: and fleeting things, as of humors: and of more bodely things, as of the members. Then the first manner feuer is, when the spirites be distempered in heate, and is called Effimera, one dayes feuer. The second is in humours, and is called Febris putrida, rotted. The third that falleth in the sad members is called Ethica. And Constantine saith, that Galen lykeneth those feuers to good lykenesses. Effimera that feuer (saith he) seemeth lyke to hot wine, of which wine if a bottle be full, needes the bottle wexeth hot of the heate thereof: And the same working commeth of an hot spirite about the hart and all the body. And Febris putrida, rotted, is lyke to hot water: For when hot water filleth a colde vessell, it heateth the vessell by heate thereof, and so hot humours heate all the bodie and the members. And a feuer Etike is lykened to an hot vessell full of colde water: for cold water taketh heate of a hot vessel. So a feauer Etike, when it is rotted in the members heateth the heart, & distempereth and chaungeth the other humors of the bodye.

Mans body is of spirit humor, and members.

¶Of the Feauer Effimera. Cap. 34.

GAlen saith, that Effimera, one dayes feuer, hath that name of Effimeron, that is to vnderstand, simple: for it commeth of distemperance, that is in a subtill substance, as in a spirite, or as Isaac saith in li. febrium, that this feuer hath this name Effimera of Effimeron, a fish of the Sea, that dyeth the same day that he hath first lyfe. Or els as Masters tel, that feuer is as it were the heate of one day: for in Greeke, Meron is a day, and his heat passeth seldom ẏ space of a day, for alwaye it faileth soone after a daye, or turneth into feuer Putrida or Etike, as Const. saith, & Isaac also. And this feuer commeth of an inward cause, & also of an outward cause: and it commeth of an outward cause in two manners, of colde or of heate: of colde, as of sodaine coldnesse of the aire, when the poores bee sodainly closed without, hot fumositie is stopped and closed within, & of the beating, mouing, and stirring of this fumositie heate is increased and strengthened, and thereof commeth distemperaunce of the heart. Sometime it commeth of distemperance & heate of the aire, or of the sunne, when ẏ spirit of feeling is distempered by smiting of the sunne beames: and for company and ioyning of spirites and of humors, all the man is distempered. Somtime of inward cause: for by heate of spirits & of humors, in some case mans complection is soone chaunged, as by too great trauaile, and by too great vse of hot meate, & of hot drinke, as of white wine and such other: by too great vse thereof, ofte the heate kindleth and wexeth strong, and breedeth the feauer Effimera. Among other feauers, men fall sooner and lightlier into this manner of feuer, and is harde to heale, and is perillous and grieuous, if it turneth into the feuer Putrida or Ethica. And this feuer commeth specially of some postume that breedeth in the clift betweene ẏ buttocks, & vnder the arme pits: the which Postumes Phisitions call Bubones: and therfore not without a cause it is said in Apho. All euill feuers be in Bubonibus, except Effimera. Signes & tokens therof is ẏ vrine not far from whole vrine, some deale high of colour, & some deale cleare and subtill, the pulse is hard and swift, and ofte smiting, not much passing out of temperatenesse. The other vertues, as appetite & wilfull mouing, be lyttle changed. This feuer is soone holpe, if the patient vse couenable diet, and is well ware of that thing that grieueth.

¶Of the feuer Etike. Cap. 35.

THe feuer Etike hurteth and grieueth the sadde members, and hath that name Ethica of Ethis, that is Habitudo hauing and during, as it were a feauer

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tourned into during diſpoſition. Sometime the feuer Etike is an euill by it ſelfe, and ſometime it commeth by reſon of another diſeaſe: and commeth ſometime of too hot meate & drink, and ſometime of great trauayle and buſineſſe, as of great ſtudieng or of waking, and of other ſuch that heateth the ſpirite of feelyng: and ſo the ſpirite of lyfe, and alſo kinde moyſture is made hot and leſſe, and ſo the Etike is hzed. Alſo ſometime it commeth of another euill, as of Effimera, or of the feuer Putrida, that commeth and goeth, or of a ſharpe, and of an hot poſtume. For ofte it happeneth, that Effimera palleth the thirde daye in one qualytie, and appeareth in the ſkinne of the patient a manner darkeneſſe, wanneſſe, yeolowneſſe, and walking, & then that Effimera chaungeth into Etike. Etike commeth moſt of Effimera, ỳ commeth moſt of anguiſh, wzath, ſozowe, hate, ſtudieng, great waking, and by ſuch lyke buſineſſe of the ſoule. And it commeth of a feuer that commeth and goeth on this manner: For vnkinde heate heateth and dzyeth the members, and alſo of an ague, for it heateth ỳ bloud, or hath maſterie and waſteth the ſubſtanciall moyſture. When bloud is made thin, it is not due feeding of the members, and ſo followeth conſumption and walking: as it fareth in a tree that is dzied in Summer by heate and dzineſſe of the aire that waſteth the moyſture: or of ſcarcitie of feeding, as it fareth in winter, when the leaues fall: or of cozruption of feeding, and of medling & chaunging to euill medlyng and qualyties, as to glaſſineſſe, and bzimſtonineſſe, and other ſuch: as it fareth in mens bodies, and ſometime remouing of fode is cauſed thzough default of might in digeſting of meate and drinke, and reſtozing of that which is waſted and ſpent, as it fareth in olde men. And ſometime ſtrong heate hath the maſterie in the body, and dzieth and waſteth ſubſtantiall humour and moyſture of members: and that falleth ofte and commeth ofte in Etike of an ague, or of accidents of ỳ ſoule, when the bloud within chaungeth the radicall members out of their ſauour: as it fareth in poſtumes of long time during, that heate the bodye and waſt it: and be ſometime cauſe of the feuer Etike, or of diſpoſition. Generally theſe be ſignes and tokens of ſuch a feuer, noyfull heate euen and like in all the parts of the bodie. The ſecond token is, that the heate is lyght and not pzicking, ſo that the patient ſeeleth vnneth that he hath the feauers. The thirde ſigne is, that the coulour of the patient is wan as lead, or els yeolow. The fourth token is, that ỳ bodie is rough, the eyen hollow, with dzye blearineſſe, for the moyſt feeding of the eyen is withdzawen. Particular ſignes be diuers, as ſuch a feuer is diuers. This feuer is diuers, as the humidities are diuers: for Auicen ſaith, that ther be foure moyſtures. The firſt is in the vttermoſt parts of ſmall veynes, that entreth into the Eſſencia of members and of partes lyke: and when this moyſture ouerwereth, then commeth a feauer that is called Putrida, and no Ethica, but therof lightly commeth Ethica. The ſeconde moyſture is in the powres of the members of parts that be like, as a dealwe, and is called a dealwe of Authozs: and when that dealw is ouer chafed, then commeth the firſt manner of Ethike. The thirde moyſture is chaunged & turned by wozking of members of parts that be lyke, in part of kinde and complection of the manner of members, & ſtandeth in ſtead of things that be loſt and waſted: and therefore Authours call it Cambium, chaunge: as when it is ouer chafed, then commeth the ſecond manner of Ethike. The fourth moyſture bindeth and continueth all the members together, & commeth of moyſture Sparmatike, and this is called Glutinum, glewing of partes, and when it is waſted, it maye not bee reſtozed: and heereof commeth the third manner of Etike, that is incurable. For if this moyſture might be reſtozed, there might be againe tourning from age to youth, as Auicen ſaith. And ſo as Iſaac ſayth in lib. De Febribus, the firſt manner Ethike is lyghtly curable, and harde to be knowen, but if heate increaſeth & dzyeth: the moyſture that is nigh, is dzyed.

Cambiū

Glutinū.

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226

And then commeth the seconde manner Etike, and this is light to know, and hard to be healed and cured. And when heate increaseth so much, that it dryeth the moysture, that bindeth the members togethers, then commeth the third manner Etike, that is easie to know, and impossible to be cured. In the first manner of Etike, with generall signes which be rehersed before, heat increaseth afore meat. In the second, heate is felte more after meate, and in the thirde, most. In libro Febrium, Isaac telleth the cause thereof, and sayeth, that moysture of meate and drinke is contrary to the kinde heate. And therefore sometime it stiffeleth all vnkinde heate, as in the first manner Etike, that feebleth, and therefore before meate is great heate: and if heate that is feebled within, sufficeth not to stiffle vnkind heat, it is excited by his cõtrary, and flyeth his contrary, and commeth to vtter members: as when colde water is throwen on a lyme stone, ỹ is burnt, and not quenched, as Isaac sayth. The thirde manner Etike is openly knowen, for the face turneth into a pale coulour and hiewe: for the subtill moysture is forthryed, and for default of vertue, the nosethrills be thin and sharpe, the eyen be hollow, the temples be rough and not plaine. For when the humours be wasted, the roughnesse and ioyntes of the boanes be seene, the mouing of the lyds and of the browes are heauie, for drinesse of the eyen, and therefore the eyen cloase wilfullye, as they were heauie of sleepe: and for default of vertue and strength they be felt cold & drye but by abiding, alway commeth vp more colde and more. If they be vncouered and naked, it semeth that they haue no guts, and the groping of them is as the groping of a bourd. If the skinne be areared, it commeth not downward for default of moysture. The pulse is feeble, thicke, and harde: the vrine is like oyle in lycour, and if it be shedde on a stone, it semeth as oyle.

The first manner of this euill must be sone holpe, that it fall not into the seconde manner Etike, that is harde to helpe. And it is holpe by meane dyet and temperate, and by medicines that beare downe heate: and that comfort and restoreth that which is lost. And hereto helpeth namely an Electuarie, that is called Electuarium patris, and he must vse to be bathed with roses, violets, borkes, and other herbes that comfort and moyst. And the bath shall not be to hot, but as it were luke hot, least the humours be to sone wasted: and men shall not long abide in the bath. He shall be annoynted with an oyntment, that refresheth, and coleth, and moysteth, as with oyle of violet, with white honie, with milke of a woman that feedeth a male childe. And specially Platenar saith, ỹ Goats milke, in the which stones of riuers are quenched, helpeth them that haue the Etike & Tisike, if they take it fasting, while the stomacke is voyde.

This feuer Etike, or Hectica passio, is taken for one of the kindes of a consumption, because it consumeth the naturall humiditie in man: that is to say, it doth consume bloud, and so consequently nature. The causes of this feauer, is by too much medling with women, & also long continuaunce of sickenesse. It may come of extreme labour, which few hurt themselues with: or by debilitie of some principall member. There bee three kindes of this feauer: the first is a vehement heate, which is in the bloud, distempering the heart: the second, an ardent heate inflaming the principal members, through the caliditie of bloud: the thirde, doth arifie and drye vp the naturall humiditie in man. Qualifie the heat of the bloud, with colde herbes, barley water, and temperate meates.

Addition

226

¶ Of the Feauer putrida. Cap. 36.

FEbris putrida, a rotted feauer hath that name of rotted humours, of the which it is bred. And Isaac saith, ỹ this rottennes cõmeth in this manner: of euil humors & of superfluitie thereof gathered in some part, by strange heate & vnkind, ỹ cõmeth by some chance, ther is a manner distroubling & mouing of these humours,

226

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227

mours, and by that straunge heate, the humours boile and be not defied, neither departing is made betweene the euill parts and the good. And so the good parts be not cleansed, but medled with ỳ euill partes by such boiling. And therefore needes the parts be corrupt and rotted. Then when thicke matter and greate and gleamy, so ioyned in the bodye, moueth by heate, it needeth that it bee resolued and shedde into vapour, the which vapoure entereth into the thing that is moyst and thicke, and bideth there, and moueth and biteth it selfe, and may not freelye passe out for greatnesse and thicknes of matter that letteth it: And so it is corrupt and rotten. And to this manner rotting, the complection of young folke is disposed, namely their complection is hot and moyst, and bee not disposed thereto, when the heate and moysture passeth. And colde complection and dry is not so disposed to rottennesse. And therefore selde olde men haue rotted feauers, for drinesse of complection drieth and ioyneth humoures, and letteth and withstandeth the departing and shedding of matter that is and bee meane disposition to rottennesse. For coldnesse freshеth, and letteth the heart that maketh boiling and sothing. Then it is openlye knowne, that the cause that maketh rottennesse is moysture, that disposeth, and heate that moueth humours, and maketh them boile: And the dregges thereof bee not departed nor cleansed, but alwaye medled together, as Isaac sayth. Therefore needes they bee disposed to rottennesse, and namely straightnes and closing of pores in the bodye, helpeth to this rottennesse. For when the pores bee straight and stopped, the superfluitie may not bee resolued nor departed, nor passe out. And therefore it needeth that the more moouing of humours be made by heate, and more mouing and corruption: namelye, when such heat is vnkinde, & ruleth not kind, but corrumpeth it. Also these causes of rotting haue other causes without, ỳ helpe them in working, as vnmoderate dyet and trauayle, and also inordinate medicines, & other such, that worke and bring to corruption and rotting the inwards, when they be taken out warde to the body in vndue manner and vncouenable time. Then of moisture, so corrupt in some part of the body is resolued a hotte, and a corrupt smoake that goeth to the heart, and distempereth and grieueth the heart, & then this smoake shedeth it selfe into the veyns, and breedeth in the body and pipes a rotted feauer, as Isaac saith and Constantine also. Then such rotted matter that is cause of a rotted feauer, is either contained in some hollownesse of the bodie, as in the stomacke or in the liuer, or some where else, and then it is cause of a feauer that is called Interpolata, ỳ commeth & goeth: or it is cõteined in ỳ veines or pipes, & then it is cause of a feauer continuall. The cause of the continuance of a rotted feauer is corruption of a humour, & constraining of a vapour, that inflameth & burneth in pipes & veines. And so the cause & the solution of al rotted feuers is knowne in generall, whether they bee continuall or discontinuall.

227

227

The tokens of the Feauer Putrida. chap. 37.

Febris putrida, or humoralis, the putrified humours.

OF these rotted Feuers proceed some generall signes and tokens. The first is, for the matter of such a feuer abideth long in the bodye: And when a straunge cause commeth thereto, it heateth & rotteth in deed The second signification is, that before such a feauer commeth grilling and colde, namelye if the matter be within the veines & nigh to the members of feeling For of cold matter cõmeth some smokes ỳ grieueth the sinewes of feeling, & thereof commeth grillings, shinering and colde. The third signification is, ỳ such a feuer commeth and goeth by seasons, and ceaseth openly, as it fareth sometime in continuall feauers. The fourth is, for such a feauer breedeth most anguish, for plentye and thicknesse of smoake that is bred of rotted matter: And therfore heate and vertue be ordeined, that kinde may deliuer it selfe of that same smoke. And this time is diuers by diuersitie of matter in

227

227

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228

subtiltie and in thicknesse. For if the matter be subtill, & the vertue strong, it is lightly dissolued and shedde into the body: And the vertue cōmeth againe to ẏ mēbers as before hand: And if the matter be thick and the vertue fœble, it is ẏ contrary. The fifth token is in the state of ẏ Feuers, for then come accidents ẏ betoken the complection of rotting, as of head ach, euill breath, thirst, and such other. The sixt is when bodies bée not full clensed in the resting of the Feuer: but yet euill qualities abide in the bodie: for which qualyties fœblenesse abideth in the bodie, and the feuer and the axes come againe. The seauenth is, that it abideth not in one manner estate, as other Feauers doe in the solution, but it resteth all in seasons, & passeth as in continuall Feauers betwéene axes. Manye other signes ther are, that be shewed in perticular Feauers.

228 Addition

This Feauer maye come diuerse wayes, by alteration of aire, by inordinate labour, ouermuch riding & trauailing, by surfet: vse good diet.

Of the Feauer Cotidian. Chap. 38.

Chāgable

Of Feauers that come and goe, some come of simple humour rotted without the veines and pipes, as of kinde fleame, commeth a very Cotidian: of red Cholera, a Tercian: of blacke Cholera, a Quartane. And some commeth of an humour compounded, as a Cotidiane: some commeth of a sowre fleme, & some of glassie fleme, & some of swéete fleme, and some of salt fleme. And these diuersities of Feauers be knowne by theyr owne signes and tokens. And commonly in this Feauer commeth head ache, wearishnesse of mouth, heuinesse of bodie, first the colde, and thereafter ẏ heat, and euery daye axes: and yet worse, for some daye commeth double axes. The matter of these Feauers shall be defied, departed, and put out with couenable medicines, and ruled with couenable diet. But beware the Phisition, that it tourne not in Quartane, or in Etike.

Ague courses.

228

Addition 228

This Cotidian vexeth daylye, his beginning is cōmonly after salt fleame, there followeth drinesse & thirst, if the fleme be sweete, then followeth sleepinesse, & dulnes, if the fleme be sowre, followeth paine in the stomacke, and vomiting.

Of the Feauer Tertian & his signes and cure, ca. 39.

Febris tertiana.

A Feauer Tercian commeth of Cholera rotted without the veines and pipes, and is not gathered to a postume. Some Tercian commeth of kind Cholera, and some of vnkinde Cholera, as of citrine and yelow cholera. If a Tercian commeth of kind Cholera, these be the signes and the tokens. It grieueth from the middaye vnto the third, and namely about the thirde houre: First with shiuering and colde, and then with heat and with ach of the forehead, with bitternesse of mouth, with thirst, with ringing of the eare, and with much waking, the vrine is red, subtill, and thin, and may haue in grieuing and trauaile 24. houres at the most, and 24. houres in rest. And as the matter is diuerslye set, and in diuerse places, so signes and tokens be diuerse. For if the matter bée in the mouth of the stomacke, the ach of the forehead is the more. And also thirst with roughnesse & drinesse of the throat, and of the mouth, and desire and will of spuing, the vrine is high of colour. And if the matter be in the guts, the foresaid signes be not so strong and high, but the ach is about the nauell, and the vrine is more high of colour. And if the matter be in the liuer, or in the case of the gall, the vrine is more couloured with yeolow fome aboue and about. If the Feauer commeth of citrine or yeolow cholera, the signes and tokens be some deale diuerse. For it grieueth first with shiuering, and then with heate, and moueth betwéen the houre of Cholera & the houre of fleame, & the vrine is yeolow meanly and thin, but drawing more toward thinnesse, & moueth in vncerteine houres: for it commeth sometime sooner, and sometime later, & hath the foresaide

228

signes,

228

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229

signes, that is to wit, ach of the forehead, &c. But they bée more slacke then the first.

The feauer is somtime simple, and sometime double, as the Cotidiane or Continuall. That feauer is simple that commeth of one matier, rotted onely in one place, & that feauer is double, that commeth of diuerse Cholera rotted in diuerse places: As a feauer continual is double, that commeth of diuerse fleme, rotted in diuerse places. The signe and token of such a Tercian is, that it grieueth euerye daye. First with shiuering, and then with heate, and is most grieuous from the third daye to the thirde daye, and in diuerse houres. The vrine is meane in substaunce, and some deale redde, and somewhat beshaddowed aboue. And so when the cause of a simple feauer Tercian is knowen, then first diet shall be ordeined, as age, time, and qualitie of kinde aſketh. Then shal follow conenable medicines. First ỳ matter shall be defied with a sowre sirop. Then when the matter is defied, it shal be purged with laratiue Drimell, and with other conenable medicine. If the matter be in the mouth of the stomack, spuing shall bée excited: but the matter must be first defied. For it néedeth to doe medicine to remoue the matter that is defied, and not to moue rawe matter, as it is saíd in Aphor. And the matter digested is knowne by the timelye and soner comming of accesse, and by slacknesse of shiuering and of colde. And by increasing of heate, and by long during affliction, and by thicknesse of vrine. Then when such signes bée séene of digestion, the matter of the Feauer shall be purged, whether it be double or simple, but alwaye with consideration and cautile: So that if the matter bée simple, the medicine shall be simple, and if the matter be double, the medicine shall be double.

Addition

This Feauer vexeth euery second daye, and there may be a double Tercian. This commeth of Cholar, & vexeth in the vaines, the Feauer Causon vexeth in the lungs.

229

Of the Feauer quartane, his signes and remedies. Chap. 40.

Febris quartana.

THE Feauer quartane commeth of Melancholia rotted without the veines and pipes, and not gathered to a postume. And this feauer commeth somtime of kinde Melancholia, and sometime of Melancholia that is vnkind. Of a feuer quartane that commeth of kind Melancholia, these be the signes and the tokens: It grieueth from the fourth daye, to the fourth daye, with grilling and rising of the haire in the powers first: And then with light heate, and hath foure and twentie houres in the greatest trauaile, and 48. in rest: And trauaileth and grieueth in the hours of Melancholia, that is before the ninth houre, and kéepeth certeine times of ares. After the ares, the vrine is somwhat yeolowe, and is in the dayes of rest, as it were rawe and pale, or somewhat white and thinne. If the matter bée in the stomacke, the mouth is sowre, with miskering of the eien, and turgidinesse, and with other euill signes and inordinate, with elengenes, and sorrowe, with dread, anguish, and woe, and other harde passions of the soule. In the body is heauinesse and slownesse, and indigestion, and swelling of sides, heauinesse of the thighs, legs, and ioyntes, vnrest of waking, dread in sléeping, wannesse in nailes and lippes, and namely in the time of ares, ach in lyndes and loines, and of the left flanke and small ribbes, with swelling of ỳ splene, with strength of appetite. For heaule melancholik humour putteth downe méate and drinke, to the bottome of the stomack. And therfore the mouth of the stomacke is void, and appetite is excited. There be other manner Feauer quartanes, that come with medling of some other humour, and are called Nothe. And in such feuer Quartanes signes be diuerse, which bés medled with melancholike humour: But our purpose nowe is to declare the difference of those feauers. Then when the cause of the Quartane is knowen in his owne diuersitie, strong medicines that defie, shall be giuen at the

229

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beginning: for the matter is sad & thick. And therfore men shall giue medicines, which defie the matter and cleanse, as Drimell simple and Squilliticum, and other such: when the matter is defied, it shall be cleansed and purged with medicine, that is appropried therto. He shall be bathed and fewed with hot hearbs, which open and close, but let him beware of melancholike meats and grieuous. He shall vse Electuaries and hot powders, that comfort & wast, & chaunge the melancholike humour: And he shall vse medicines ỳ glad, as Diascene, Diaborage, Leticia, Galingale, & other such, and he shal be annointed with hot ointments that comfort.

Addition

Euerie third day, that is to say, two dayes whole, & one sicke, & ther may be a double Quarten. This commeth of melancholy, or of cholera adusted, who that hath this disease with the blacke Iaunders, shall hardly be cured: vse to purge as aforesaid.

The Feauer continuall. cap. 41.

Febris acuta, The sharp Cotidian

A Continuall Feauer commeth of humour rotted within the veines, of the which humour sneake commeth to the heart, & grieueth the heart, and bræ-deth in the bodye a Feauer that is called Continuall Sometime this humour is simple, and sometime double. Simple when bloud rotteth in the veins and bræ-deth continuall Feuer, that is called Sinochus. And when it rotteth not, it creaseth in quantitie and is ouer set: and the fumosities that be moued and beaten, bee made hot and distempozate, and distempereth the spirit of lyfe. And then commeth the Feauer that is called Sinocha inflatiua swelling. And somtime Cholera rotteth in the most subtil veins of the mouth, of the stomack, of ỳ heart, of the liuer, & of the lungs, that is called Causon: for it burneth and kindleth the spirituall members. And sometime it rotteth in other veines, & is called Terciana, and continuall: and somtime cholera, & bloud rot togethers in the veines and pipes, and if the moze part of bloud rot, then it is called Sinocides. And if the moze parte of Cholera rotteth, the Feauer is called Causonides. Then for diuerse causes bee diuerse signes of the feuer that be called Sinochides, these bee the signes and tokens thereof: The Feauer is continuall, and there is sharp ach of the forehead and temples, strong thirst, swætnesse of mouth, redde vrine and thicke, and some deale wanne. The same signes almost be in the Feauer that is called Sinocha Inflatiua, except wannesse of vrine. Also the eien appere bolning outwarde, with fulnesse of veines, and rednesse of face, and beauinesse of all the body. And in Causon, and in the other, the vrine appeareth redde, and subtill within, shadowed with a manner of blacknesse with so great ach of the forehead and temples, that the eien & the temples same as they were pearced with nailes, with coulour in the bodie medled with yeolownesse. Thirst ceaseth not, with steadfast waking, and roughnesse and burning of the tongue, with hard wombe: of Cholera if it haue a default in qualitie or in quantitie, then commeth the flire of the wombe, & cholerike spuirgs: and the same signes & tokens appeare in Causonide and Sinochice, and the diuersitie thereof is knowne most by vrine. In these continuall Feuers, that come of bloud, men shall be let bleed in both armes, if strength and age will suffer. The dyet of such shall be seerse and colde, as crummes of bread washed in water, prunes sod, and such medicines as shall abate and chaunge the bloud, as a sowre sroppe of violet, and other such. Against accidents of these euills, as against vaking and ach of the forehead, and other such, it nedeth most to take hede: Sometime this euill endeth with sweate healthfullye, and sometime with bleding at the nose, or else where.

He that hath this Ague, a smokye house, a lowsie bed, & a curst queane, shal not neede the Phisition, neuertheless kepe good diet.

Addition

Addition.

Addition

FEbris Ephemera, or Febris Diaria, this feauer is the original other of all Feauers, this name Ephimer is said

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231

signifie a beast about the riuer Hypanis, that dyeth the same daye it receiueth lyfe, called Ephimeron, Aristotle. So commonlye this Feauer in one daye is bering and voide.

This commeth of inflamation of the vitalles, sometime of fretting, anger, thought, sorowe, or of greate hunger and thirst, as also by breaking of dyet: The chiefest remedye is temporaunce.

Febris Sinochos, a Feauer without rest, continually bering.

Febris Sinocha, this doth differ from Sinochos, because the bered leeleth some rest.

Febris Homothena, is knowne by the vrine, that is dimme and swart in coulour.

Febris Augmastica, The Urine is bliewishe and watrye in a diseased.

Febris Epamastica, The vrine is red and bright, these three vrines doe often visite those that bee sicke in theyr finger and greate toe, and sometimes they cannot tell where. Neuertheleffe, (Conceit) which is the mother of (Folye) through too much niceneffe increaseth to disease in deede: Wise Physitions canne tell howe to cure such Patients, vnto whome is ministred golden Angelles, for daintye simples. The cause of these Feauers doe come of the aboundaunce of wealth.

Febris Ardens, This is a violent Feauer, hotte and firye, one of the worst, verye daungerous, this commeth of Cholar, differing but lyttle from the Feauer Tercian. For the matter is in the hollowneffe of the lunges and liuer, and is cause of great dryneffe in the mouthe. Vse Cassio Fistula, and the sirroppe of Violettes.

Febris Emphisodes, this commeth of great heate, and after two or three fittes the Patient breaketh out into whelkes and scabbes aboute the mouth and nose. This commeth of the inflamation of the Liuer, to cure this Feauer, and also to preuent all other Feauers whatsoeuer, to preserue in men theyr naturall strength, and in women theyr beautie and youth. You must vse of Lycoras one Dunce, of Carawaye seede halfe an Dunce, of Cardamum halfe an Dunce, of Sage, Hisoppe, and Cardes Benedictus, of each halfe an handfull. Of Galingale minor, a quarter of an Dunce: then bruse your drugges, and binde together your hearbes, and seeth all in a Gallon of pure running water, vntill halfe a pinte bee diminished, and in seething lette it bee verye close couered, and so let it stande or euer you straine the same fire houres. Then lette your sodden Licoras and Cardamum, remaine in your strayned drinke, and so vse thereof Morning and Euening at your discreation, for foureteene dayes, &c. Which obserued, I doubt nothing more, then that this medicine will bee too good for some, that maye chaunce to bee vnthankefull.

231

Febris Hemitricea, This Feauer commeth of a Cholarike humour mixt with fleame.

Febris Epialtes, This proceedeth of grose fleame, and maketh the interiour partes to bourne, and the exteriall partes of the bodye colde, there must bee medicines to dissolue the Fleame, the patient is thirstye, and the tongue furred and rough.

231

Febris Liparios, This is the Leprous Feauer or scurye, and commeth of hotte Cholarike humour mirte with corrupte fleame, causing the inwarde partes of the bodye to bee colde, and the outwarde partes to bee hotte, first purge Flegma and Cholar: sweate three or foure houres, and refraine the open ayre. Drinke scruie Grasse in white Wine, warme the iuyce, two dayes, two houres before meate.

Squamule

Febris Tetrathea, This is a feauer bering euerye parte in the bodye, this commeth of rotten matter, and likewise of superfluous dregges indigested, and this Feauer

231

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ingendereth the blacke Jaunders, hée that hath this Feauer is often yaning, prouide to bée purged, but not rashly.

Febris Erretica or Commixta, the commixt Feauer, this commeth of two causes, thicknesse of bloud, the second of of Cholar and fleame not naturall, let the patient bloud in Cephalica, if of bloud: if of Cholar in Mediana: if of fleme in Sophena and Cardiaca, taking heed both to ẏ age, strength and youth of the patient.

Febris Pestilencia, or Epidimea, the pestilent ague or Feauer, this commeth of infection of aire, & many other waies, Mitridate in Barlye water is good to drinke.

Thus haue I gathered the Feauers togethers, forth of sundry Authours, to the end that they may be the better knowen, and for the same remedye of the diseased.

Of fleame. chap. 42.

Sometime fleame rotteth in the veines & pipes, and bréedeth a Feauers Cotidiane continuall. The signes & tokens thereof is continuall heat, and most by night, without warning of comming, heauinesse of head, and wearishnesse of mouth. Urine with light coulour, it is thicke, and hath eightéene houres in most trauaile, and sixe in false rest. And somtime Melancholy rotteth in the veynes and pipes, and bréedeth a Quartane continuall. The tokens thereof is continuall heate, but most alway from the first day to the fourth day, and commeth without warning, with shiuering or grilling, heauinesse of head, soft heate, not full strong. And the difference of this last Feauer is not lightly knowne by vrine. Also sometime fleme rotteth without, and Cholera within, & then commeth a Feauer that is called the lesse Enutritheus. The signes thereof be the same that be of a continuall Cotidiane, and then with the same signs late commeth colde, but namely the vtter parts were colde, the head is heauy, and the eie lids be ouer set with false sléepe. And this Feauer hath eightéene houres in most trauaile, and sixe in the meane, but that meane is in the Cotidian continuall. Sometime fleame rotteth within, and Cholera without, and bréedeth a Feauer, which is called the middle Enutritheus. The tokens thereof are continuall heate, but it is strongest from the third day to the third, and commeth with grilling and with shiuering, with head ach, and with thirst, and hath 36 houres in most trauaile, and 12. in false rest. The vrine is red, and some deale wan, & meanely thicke and thin Sometime Melancholia rotteth without, and Cholera within, and bréedeth the greate Enutritheus, that hath more heate, and all accidents worse then the first Somtime the vrine is gréene somtime black, sometime wan & discouloured: And all these be tokēs of death: & hath 40. hours in ẏ most trauel, & 12. in ẏ lesse trauell. An vncunning Phisition maye vnneth know & déeme the kinde, & the diuersity of these double Feuers: For as Hippocrates saith in Aphor. There be not alway certeine tokens of euills that bée sharp, nor of health, nor of death, as Galen saith: for in such euills sometime a perfect Phisition erreth for swiftnesse of mouing of the matter and the euill, and also for default or vertue of the patient, the which the Phisition knoweth not. And therfore to speake of these feauers, we shall make an ende And that which we haue spoken of before is knowen by the doctrine of Isaac, Constantine, Auicen, Alexander, & also Galen. And it is not vnknowen, that the lesse Enutritheus is cured with difficultie, and the middle vnneth, but sometime it is curable, and the greate neuer: but by Gods owne hande, as Galen saith.

Of rising or standing of haire. Chap. 43.

Rising or standing of haire is a certeine shrewde disposition, that commeth in the bodye of feauerish matter, and commeth before the axes, and sheweth of the comming thereof. And it commeth of colde smoake, that is resolued, & shed of colde flumatike matter or melancohlike

Horripilatio. The standing vp of a mans haire.

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lancholik. And this smok al to sheddeth it selfe sodeinlye into the members of the bodie, and toucheth the sinewes and the brawns, and maketh with his coldnesse, that the skin shrinketh together. and so straining the mozes and the roots of the haires, closeth and stoppeth the pozes. And this cold smoake causeth the haire to arise and stande vp rough and straight. Therefoze Isidore saith, That the rising & standing of the haire with gastlye affraye, is called Horripilatio. And commeth when the haire of the head ariseth and standeth vp fo some feare and gastfulnesse. Fo sodein dread gathereth heat to the inner partes. And therefoze the vtter partes beeing without heat runneth & riueleth togethers. And so in the vtter partes of the skinne vnwilfullye the haire riseth and standeth. The same cause and reason is in rising and standing of haire and quaking and cold grilling and shiuering in them that haue the Feauers, as Constantine saith.

Of loathing. chap. 44.

Dilliking.

In the members of feeding fall diuers passions and euills, as in the stomacke Fastidium, wambling and abhomination, chaunging of appetite, perbraking, and such other, as Constantine saith: and Fastidium is vnwilfull abhomination and wambling of meate and drinke, and most greeueth the vertue of feeding and of nourishing. Foz as Isid. saith, Fastidium is sayd as it were making noise and disease. Foz a man that hath abhomination, hath noise and disease in things that another hath solace and liking. This euill abhomination commeth in three manner wise. In default of spirits oz of stopping of the sinewes of feeling, oz of to great repletion of humours hotte oz colde. The first is knowen, foz while spirites bee instrumets of vertues, to excite them to their doing and working, by defaulte of spirits, the working of the vertue of kinde appetite is lost. Also the second is knowen, foz the appetite of the stomack is called desire, & commeth of double vertue of the vertue of kinde appetite, & of influence, & helpeth the vertue of feeling. Then when the sinewes of feeling bee stopped, ỳ spirit of feeling may not come downe to the mouth of the stomacke to make appetite, and not causeleste when the principall cause fayleth the appetite faileth. The third is knowen, foz sith that appetite commeth because of lereneste & voidneste. Then when repletion commeth of humours, the appetite is let. These bee the tokens when the appetite faileth, foz default of spirites. Leaneste of all the body, that commeth of feuers, of to great fasting, of waking and of fire of the wombe. Wee knowe stopping of sinewes, by that the patient hath no liking in things that he taketh, and then the stomack hath great indignation and wambling: foz it is colde foz default of spirits. Also foz the same cause, the meate seemeth colde in his passing. We knowe superfluitie of hot humours by bitterneste of the mouth, of dryneste of the tongue with thirst, by hot fumositie and smoake, that hideth and stoppeth the house of the mouth. Also there is sometime ycolow spuing. Wee know when hot humours be the cause, by some vnsauozy oz stinking bolkings, by indignation, and by wambling and heauineste of the stomacke. Then if default of spirites be the cause, men must work against those things, which make default of spirits. Foz if default commeth of a feauer, men must worke against the feauer: and if it commeth of fasting & of waste of the body, men shall restoze that which is waked with meat, and electuaryes, which comfoz, and so of other aromatike things, men shall make sawce that restozeth the spirites, and that comfoz the mouth of the stomacke, as of Vineger and of Mintes, and other such well smelling thinges, shall be held to the patients nose.

Emptines

If stopping bee the cause: If nothing else letteth, it is good that the patient bee let bloud in the middle veine of the right arme, and men shall giue him hotte medicines that departe, and also hotte things that comfoz, as Dyacyminum, and other such: except to great

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234

heate be the cause, then men shall vse a sowre sirroppe, and then the matter shall bee auoyded and purged with conuenable medicine. And if colde humoures bee the cause, then the stomacke shal be purged with Benedicta, or with other conuenable medicine, & with hot things it shall be comforted, diuers meats shal be profered to ỳ patient, though it be some deale greuous, if he desireth them, so ỳ the appetite may be excited, as Hippocrates saith, liking meat shall be set before the patient, & liking drinke, though they be somewhat worse then the best meate and drinke.

Addition. This impediment commeth of a colde fume, mixt with melancholy & fleame. Also of foolish feare of a faint heart, and of a foolish conceit.

Of Bolismus vnmoderate appetite. chap. 45.

Bulimos. Hunger. BOlismus is vnmoderate and vnmeasurable, and is as it were an hounds appetite, and commeth of coldnesse of the mouth of the stomacke, and hath mastry with some humour. For strong colde by strength of thrusting & of pressing, thrusteth and beareth downe the meate and drinke that is taken downward to the neather parts, and so the stomack emptieth, by reson of voidnes & lerencsse, desireth and hath appetite. The stomack is coled by many causes, as by too cold diet, and other such. And Galen saith that Bolismus commeth of too great heate of the nether members, whose veins draw from the liuer, & the liuer draweth from the stomack by certein veins ỳ be called Miseraice. And therof commeth sodeine empting of the stomacke, & so commeth strong appetite, as it were of an hound, & vnmoderate. And is knowne by deepe paine, for it commeth sone, & the vertue faileth not thereby. And colde medicines & grose diet helpeth them that haue this euill. These be tokens of this euill: A man hath vndue appetite, & eateth more then the common doing is: & yet of his great eating the bodye is not amended, but is rather made leane and wasted: With this euil oft commeth the fire of the wombe. Also sometime the appetite chaungeth & desireth noisull things, as coles, earth, salt, and other such. And it commeth of melancholike humour, or cholarike, ỳ infecteth the mouth of ỳ stomack, & maketh it as it were hairy: and so ỳ stomack infected by reason of likenesse, desireth such things, as it fareth in women that goe with child, and in them that withhold menstruall bloud. In thē smoake is resolued & departed, & cōmeth out of vncleane bloud, & infecteth the sinewes of feeling in the stomack, & changeth appetite & desire. Then against this euill Bolismus hot things shal be taken, ỳ comfort the stomacke, & also vnctuous meates, that be araied in great fatnesse, so that the fatnesse flæt in the mouth of the stomacke, & breede wamblings & abhomination And if a cold humour and fleamatike be the cause, as it happeneth oft: then the stomacke shall be cleansed within, with hot electuaries, & without comforted with hot ointments. In such a manner an inordinate appetite shalbe cured.

Addition This greedie appetite is soone quēched, the cause commeth of a cold stomacke, good sauours and wholesome smells, be good to reuocat this impediment.

234

Of yoxing. Chap. 46.

Singultus Aluos. Ligmos In Arabia Alsoach. Hicket. YOring is a sowne of a violent moouing of the stomack, and commeth of a crampy disposition of ỳ stomack: and it commeth of two causes. Principally of too great repletion or of abstinence & wasting, & somtime of cold: by these māner causes ỳ sinews of ỳ stomack shrinke & riuell, ỳ which being shronk, ỳ bottome of ỳ stomacke is araied vpward, & the vertue of ruling & gouernance laboreth to settle ỳ bottōe & bring it into his own kind place: and so of such mouing vpward & downward cōmeth a noise ỳ is called yoring, as some men tel: or els as it seemeth to me when ỳ bottome of the stomak is arered, ỳ aire ỳ is in ỳ middle passeth out, & voideth by strēgth of putting of ỳ lunges: & meeteth wt other aire, & passeth by straight passages, & maketh a

noise,

234

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noise, which is called yoring. When it commeth of repletion, it cōmeth with spuing of humoures, or of meate: and then commeth bolkinges of diuerse sauours, as the superfluitie of humours is diuerse. The disposition of bodie is plecterike, and also to great diet commeth before hand. If it commeth of abstinence and fasting, it is knowen by a feauer or by a fire of the wombe, or by bleding, and by other tokens that make the bodye leane and megre. But and it come of cold, it is knowen by coldnesse of aire, or else by colde diet vsed before, and by such other. Against yoring that commeth of repletion, men shall vse spewings and other doings, that voydeth and heateth, and dryeth. Against yoring that commeth of abstinence and fasting, if it bee without a Feauer, men shall vse things that restore and moyst. And if it commeth with a Feauer, it is the more perillous. Against yoring that cōmeth of colde, men shall vse things that be hot in themselues, and in working. Also sneesing helpeth, and it bee excited: and dreade is good if it come sodeinlye, or if some shamefull dooing be put against the patient. For heat gathered inward by shame or by dread, dissolueth & departeth the fumositie & smoake, that is the matter of yoring.

Sodeine disquiet.

This Alfoach commeth of a colde stomacke, or of some euill about the heart, it commeth of ouermuch drinking. Aqua Composita and Licoras, is very good, and ginger bruised grose, & mixt in clarified honnie, & so swallowed downe.

Of Spuing. Chap. 47.

Vomitis. Vomitos. Vomiting

Spuing is a violent casting of meat, and of drinke, & of humours; out of the stomack, and commeth in this wise: either by strength of kinde, or by some accident of lykenesse: and sometime superfluitie of hot humours aboundeth in the stomache, and sometime of cold humours: And sometime heate maketh seething in the stomache, and dissolueth and departeth humours, and putteth them out, and that out putting is spuing. As a strong colde in the mouth of the stomacke, by strength of pressing, putteth downeward meate and drinke, and is cause of out putting beneth forth, so heate that hath the maistrye, moueth meat and drinke and humours vpward, and is sometime cause of out putting aboue forth. And sometime is caused superfluitie of meate and of drinke, the which when kinde may not rule it and defie it, she putteth it awaye, and delyuereth her selfe thereof, as of thinges which grieue and noy her. And somtime it commeth of qualitie of meate or of drinke, and of sharpnesse & biting therof, that pricke and bite the sinewes of the stomacke, and excite spiewing. And somtime it commeth of feblenesse of vertue of with-holding, and strength of the vertue of out putting: So that the stomacke may not holde for straightnesse, fode that is receiued: and therefore it casteth it out. And sometime it commeth of strength and biting of medicine: and sometime spuing commeth when the neather partes of the wombe bee stronger, and putteth the superfluities therof vpwarde to the ouer partes. And kinde maye not holde them, but hath abhomination and abhorreth them, and putteth them out by spuing. Also sometime it happeneth by pressing and rearing of the stomacke by noysfull compasse of other members, when they bee by casualtie greeued, as of the mother. And so oft spuing is a token and a signe, that a woman goeth with childe, as Galen sayth. Spuing is good when it commeth of the vertue and working of kinde, or when it commeth as it shoulde, and when it must bee done by help of medicine: and when it commeth in the day of chaunging, and the patient is releeued thereby. Good spuing cleanseth the stomacke, and helpeth and serueth the vertue of digestion: and dischargeth all kind, and releeueth all the body of man of full many sicknesses and euils. And doth the contrarye if it be not good. And kindly before all spuing, generallye commeth mouing and quaking of lippes, and forcing and anguishe of the spirituall members, wambling and

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236

abhomination, opening of the mouth, ſtretching of the tongue, ſtretching of veines, of pipes, and of ſinewes, teares in the eyen, running out of ſweate, chaunging of the throate, and bitternesse and infection of the tongue, of the palat, and of the mouth. Then if spuing bee needfull, be it excited: and if it be to much and noyfull, bee it restrained and let. Against spuing that commeth of colde cause helpeth hot medicines and confortatiue, both electuaries and oyntments, as Diacetontem calidum, Dyaciminum, and other such. And against an hot cause helpeth colde medicines and drie, withholding and constraining medicines, as Zuchara, Rosacea, Diaradon, Triasandall, and other such.

Addition

Involuntarie comming of this disease, is by mallice of the ſtomacke.

Of ach of the belly, and of the ſtomacke. Chap. 48.

Dolor. fretting in ꝑ body

236

WOmbe ach commeth of many causes, as of heate that dissolueth and departeth: Of colde that constraineth and wringeth: of winde that stretcheth and reaucth, of a Postume that ouersetteth and thirsteth, of hotte humour or colde, that maketh the chambers and the dennes among the foldings of the ſtomacke gleamie. Whereas heate is the cause, the ach pitcheth and pricketh, the bolking is some deale hotte, the Urine is thicke, meat is well defied, the spittle burneth with bitternesse of mouth, cholarike durt, and yeolowe urine. And if colde with the humour bee the cause, the ach is grieuous, great meat is cuill defied, and lyght and subtill better. Oft commeth spuing that is flumatike, and raw, hardnesse of the wombe, and sowre bolking. If ventositie bee the cause, it is knowen by conting and rolling, and hurling, and noise, and vnsauourie bolkings, by the which bolkings the patient easeth. If a Postume be in the ſtomacke it is knowne by a feauer that commeth therwith, and by pitching & pricking and by burning and indigestion, and by haling & stretching of the mouth of the ſtomacke.

Then if heate with humour bee the cause, the humour shall bee purged with his owne medicines, yea, & the ſtomacke shall bee comforted with colde electuaries, and baumed without with colde oyntmentes. And if colde with humour bee the cause, it is curable in the contrarye manner. And if ventositie bee the cause, it is curable with medicines that wast ventositie, as with Diamaratrum, Dyaciminum, and other such.

Great ventositie in the body, and namely in the wombe, breedeth ach and gnawing, when ventositie putteth himselfe among humours, as sayth Constantine. And therefore it needeth to succour with medicines that dissolueth and wasteth ventosities of the wombe. And therefore Constantine sayth, That a cupping cuppe without garsing shall be done about the Nauell, to drawe the ventositie outwarde from the inner partes. For as he saith, ventositie greeueth more in manye causes then humours, as it fareth in them that haue the dropsie: Of them he setteth an ensample in the same Chapter. Then who so will keepe continuall health of bodye: shall keepe the ſtomacke, that it take not too much meat, for perfect and chiefe medicine is abstinence, as Constanst. saith in 3. chap. De Fastidio.

236

Addition

Fretting of the guttes commeth of emptinesse of the body, to poore men for lack of meat, vnto the rest by disorder, many wayes.

Detortura torment. Chap. 49.

Tormiuium. Gnawing in ꝑ belly

AS Constantine sayth, ofte in the wombe is ache and torment, that commeth of humours engleymed in the guttes and bowelles: As the ach that is called Iliacus and Colicus, Iliaca passio, and Colica passio, and other such. Sometime these passions and euilles come of winde and fumositye, that stretch and hale the bowelles that bee folde and crumpled: Sometime of superfluities of humoures, which grieue the substaunce of the bowells and guts: and

236

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237

somtime of some Postume, that hurteth and grieueth the substance of the bowells. Sometime of the great multitude of Wormes that gnawe the bowelles and guttes within: Sometime of company of other members, that brede ach in the bowells: Sometime of sharpnesse of humours, that fret and bite the substaunce of the bowells, and bred therin whelkes and botches. And these euills & passions haue their owne proper causes and signes. When rawe ventositie & thick resolued & departed from humors, when it is closed with durt in the bowelles, it bredeth much grillwing and torment. And if the fumositie or winde be resolued & departed frō bloudie matter, the ach shall bee stinking as the Commentour sayth. And if it be resolued of Cholerike matter, it is pitching and pricking. And if it bee resolued of Flumatike matter, it is called Extensiuus, stretching and running. And if it bee resolued of melancholik matter, it is called Grauatiuus, sore & grieuous. And if it be resolued of glassie fleame, it is called Congelatiuus, freesing. And if it bee resolued of ventositie alone, then it is called Dolor deambulatiuus, wandering & walking, so saith the Cōmentator word for worde Super Io. and maisters and authours vse these words. This passion and euill shall be cured with medicines, that cleanse and voide, and destroy and waste winde and ventosities. For when greate superfluities and gleamie fill the bowells, they brede therein right grieuous passions and euills. For the bowelles bee bounde and glewed with gleamye superfluitye, and therefore kinde may not deliuer it selfe of superfluities: Therefore nēds followeth fretting and gnawing of the inner parte, pressing and wringing of the neather partes, and full greate disturbaunce of the ouer parts by smiting of fumosities, and of smoak. And sometime death commeth & distruction of the bodie, as it fareth in Iliaca and Colica passione. Oft in such a case men laye to first, things that neth and moyst the harde matter: and then some deale biting medicines, and at the last nedefull medicines that clense and purge. And so when the inner partes bee discharged and purged, all the kinde shall bee brought into due state and being. When a Postume occupyeth the stomache or the bowells, of the matter and stretching of the Postume is great ach and heauinesse in the stomacke, and also in the guts and bowels, and by the qualitie of the matter, and of ỳ postume, the anguish & ach is feebler and stronger. For in the more subtile and smaller guts the postume is kept, the more grieuous and perillous is alwaye the ach, for the place and way of the falling of durt and of wind is more straight. But hereto within and without succoureth & helpeth medicine, that meanely coleth & swageth; because of the Feauer, and by reason of the matter riping and cleansings because of heate and of healing, and sowning, because of the Postume, and of the Botch that commeth after, least the place abide botchy not wel healed. All these and many other be knowen in Viatico, and in Plateario: but it were too much to set them all heere. When Lumbrici, wormes of ỳ Womb be cause, then is most ach. Lumbrici bee long wormes and rounde, and sharpe at the endes, bredde in the inner partes of the bowells, of gleamie and rawe humors. And when they be in the smallest and longest bowels bred, they be called Lūbrici, for they be long as Constantine saith. And if they be nourished and fed in the neather great bowels, than they be called Ascarides & Cucurbini. And of these wormes be diuerse manner of kines and shapes, as they be bred of diuerse matters, for of salt fleame commeth long Wormes, small, and sharpe. For the heate of that fleame, that moueth from the middle toward the vtter part, draweth a long the matter and kinde of the worme. And drinesse moueth towarde the middle, and may not spread the matter abroade, but draweth it togethers, and rolleth it, and maketh it rounde. And therefore Wormes that be so bred be long and rounde. And wormes that be bred of swete fleame bee long and broade: they be long because of heate, for heat draweth a thing along. And they be

237

237

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237

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238

broad, for humour sheddeth & spreadeth abroade. And wormes that be bread of sowre fleame that is colde and drie, be short and rounde. For eyther qualitye mooueth towarde the middle, and is contrary to length and breadth. And wormes that be bread of kinde fleame, that is colde and moyst, bée short and broad: short for the coldnesse, and broade for the moysture. And these Wormes be called Ascarides and Cucurbini. For they bée lyke to the séedes of Gourdes. Glassie fleame, for too great colde bréedeth nothing that hath lyfe. These wormes bréede hard ach and torments, and gnawing. Therwith commeth feauers, itching of nose, grisbating of téeth, abhomination of meate, stoning and raning, and léesing of wit, crieng in sleepe, quaking of bodye, putting out and gnawing of the tongue, when they haue nought else betwéene theyr téeth. And this commeth for company that the guts haue with instruments of wittes and fœling, and with the chéekes. Then as Constantine saith, it néedeth that these Wormes be soone put out, least they destroye and wast the body, and make the members soft. They bée not put out, but if they bée dead. For while they bée aliue, they cleaue to the guttes, and vnneth goe out. But when they be dead, they bée horrible to kinpe and abhominable, and so kinde casteth them out. But sometime they passe out, but they be as it were dead and dye anone. Also they bée flame with bitter thinges, as with Wormewoode, and such other, as Constantine rehearseth in the same Chapter. And all such bitter thinges shoulde bée giuen with honnie, or with milke, or with some swéete things. For wormes loue swéet things: and when they take to them so swéet things, they take bitternesse therwith, and slay themselues. For there is the hooke hid vnder meate. When the mother or the bladder is grieued, the bowelles bée grieued for company. For when the necke of the bladder is stopped, the bladder stretcheth through the vrine that is withheld. And when the bladder is stretched, ẏ gut that lieth thereto, is pressed and wrong, and let of putting out of durt: and so of ventositie and wind closed within commeth Colica passio. Constantine sayth, That this passion is bread in a gutte, which is called Colon, that is to say, hollowe: that gut is the bum, and is in the right side of the neather wombe, beclipped as a girdle euen to the left side. And this passion hath seauen manner causes, as Constantine sayth. The first is firye heate and cholarike, meddeled with feauers, and drieng and hardning the moisture of durte, and letteth outpassing and deliueraunce of durt. The seconde cause is thicknesse and greatnesse of dry and stopping meates, that let delyueraunce and out passing of durt. The third is gleaming flume, letting and stopping the wayes of the neather deliueraunce. The fourth is thicke and greate ventositie and Winde, meddeled with gleamie humours, stretching and haling the gutte. The fifth is a Postume bread in the gutte, letting frée out passing of durte. The sixt is multitude of short and broad wormes, and of long and rounde Wormes, that bée dead, and cleaue togethers in this gut, & may not haue passage to voide out therof. The seauenth is vnfœlingnesse of the gut, that fœleth not the griefe of durte, neyther putteth it out. This passion, of what cause so euer it come, grieueth and tormenteth the body grieuously, & hath generall and proper accidents: For generally therewith commeth spuing, abhomination and wambling, fretting, and gnawing, passing ach and sore in that side of the wombe, and hardnesse of the wombe. And if it commeth of hot cause, it séemeth that the wombe is sticked & pricked with néedles. Ano so the patient dyeth, but if he haue some remedye. And if it come of a colde cause: then is felt great gréeuaunce, but the ach is not passing but in one place. And if it come of winde and ventositie, the ach stretcheth and spreadeth, and chaungeth place with grinding and swelling. If it commeth of a Postume, there is heate with ach, and Feauers with thirst and with roughnesse of tongue: If it commeth of Wormes, there is torment and ach and

238

238

238

238

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abhomination. And sometime he casteth out wormes at the mouth. And shortly to speake, the euill is pestilent and murreyne, staieng anone, but if there be hastely succour and remedie. Then first the causes of the euill shall be swaged, dissolued, shedde and destroied with bathings and heatings, which dissolue, departe, and melte the matter, & with oyntments, as Anacison, Irilion, and such other. If it ceaseth not by medicines that swage, then men shall take strong medicines, that dissolue, cleanse, and pourge: as it is contayned in Viatico.

This passion hath a cousin, that is called Iliaca passio, and hath that name of a gut that is called Ilion, and is a small gut and long, beclypping other guttes about, and he is vncouered and bare of flesh. Therefore therein is great feling, and so this passion is called one of the euills, that is named Peracute, verye sharpe. For as Galen saith, it slayeth in one daye, or in twaine. And therefore it is more perillous than Passio colica.

But it is cured in such a maner as Passio colica, for it is bred welnigh of such causes, but most of a postume, as Constantine saith.

Addition. Lumbrici, or Elmitha are long white wormes in the mawe, stomacke, and guts. The remedie is to take garlike, and vse it with meate.

Addition.

Addition. Of diuers kindes of wormes in the body, as Vermes, which ỳ Grecians call Scolices, Lumbrici, Ascarides, and Cucurbiti. Lumbrici be long white wormes in the body. Ascarides be smal little wormes as bigge as an haire, and halfe an inch of length, and they be in a gut called the longation, & these wormes lye tickeling in the fundament, or fart hole. Cucurbiti, be square wormes in the body: some of the fashion lyke vnto maggets, of a swarte darkie coulour.

Also there are oftentimes in young children, wormes like vnto Bombax, of halfe an inche long, hauing fyre fete, of a pale coulour, and some browne.

There is also Sirones, which frette the handes, and in the fete termed Degges, Then is there also the Ring-worme, named Impetigo. There are Tettar wormes, eare wormes, and wormes in the teeth: Oyle of bitter Almonds dropped in the eares, and the iuyce of Rewe, and Oyle of Wormewode, killeth the wormes in the eares. To cure the vering of Astarides, Garlicke in meates, because they breede of cholar and flegmatike humours. For the dispatche of Lumbrici, take wormwood sede brused in Ale, or swete wines fasting. Cucurbiti, these wormes lyeng in the mawe, come of abundaunce of fleame. Aloes cicotrine is good to kill these wormes, and Garlike with the meates for nyne dayes.

Impetigo, Zerua or Zarua, called of the Grekes Lichen, of some Lichena. There are two kinds, the vlcerous scab and watrie is called a Ring worme, the other is a dry Tettar: this is infectious, and is some taken by lyeng in an vncleane bedde. The dry scabbe commeth of melancholy, the wet commeth of putrified fleame and corrupt bloud. Sometimes there groweth wormes in the body of vnaccustomed formes, after the superfluousnesse of the humour, by ỳ which they are ingendered, some two, three, foure, fiue, sixe, or seauen yeardes long, some round, and some flat, and of the colour of ashes, and of Crickets without fete. There are that haue fete verye short, as the Caterpiller: whereof some be two inches long, and some more.

Forth of the secrets in nature procede many deformed and rare wormes, which sometimes amaze the beholders. To kepe the bodyes from such wormes, kepe temperate dyet, and when there is sealte within the body any vnwonted fretting or gnawing, drinke the filyng of the Elephants tothe, made into a kinde of duske, with the powder of the Leaues of Tamariske, or els of the Pomegranate, in a temperate Aqua vitæ, and it shall spedely destroy all such impediments.

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240

¶Of Dissenteria. Cap. 50.

Dissinteria, also called Exulceratio intestinorũ, A flixe.

Also the wombe is grieued with slyding and slippernesse, and with sharp biting of meate and of drinke, and of humoures: as it fareth in thrée manner flixes of the wombe, which are named, Dissenteria, Lienteria, and Diarria. These be thrée diuers flixes: for as Constantine saith, and Plato also, Dissenteria is a flixe of the wombe with flieng and shauing of the guts, and with bloudie dirt, and hath that name of Discendendo, to cut and diuide: for in that euill the guts be cut and diuided. And commeth of kinde Cholera, or vnkinde: and fretteth and gnaweth, and flyeth & shaueth the guttes. And sometime of salte fleame: & somtime of Melancholia adusta: somtime of euil disposition of the liuer, & is called Epatica. For the lyuer is called in latine Epar epatis: Sometime of féeblenesse of the vertue of withholding, that maye not with-hold the bloud: sometime of too great pleutie of bloud, & namely of them that haue some member, or some lim cut of. For when bloud, that is vsed to feed and to nourish ẏ member that is cut off, findeth not that member to féede, bréedeth superfluitie in the liuer, & is cast out for default of place to kéepe it: and is called properlye Dissenteria. And commeth ofte of euill disposition of the guts: and then bréedeth thrée manners thereof. In the first, the fatnesse of the guts is resolued and shedde, and the durt séemeth as it wer washing of flesh. In the second, the celles among the foldings of the stomacke be shauen, & is like to shauing of parchment. In the thirde the guts come out as small péeces, and then be séene resolutions & departings, that be fleshly, sinewie, with pipes & wosen. The first manner maye well be cured, the second vnneth, and the third neuer. Also Epatica may vnneth be cured. Then of this flixe that is called Dissenteria, the signes be bloudie durt, fretting and gnawing of the wombe, pinching & pricking ache: and sometime the ouermost guts be shauen, and sometime the middle, and sometime the neathermost. And by this diuersitie the ache is diuers nowe in the ouer-most wombe, now about the nauell, and now about the neathermost: and by diuersitie of the causes, the medicine is ofte diuers. Then first men vse to clense the humor, where the default is in, and then to stint the flixe, and that with sirops and Electuaries, with plaisters and oyntmentes which stoppe and constraine: and inward medicines helpe best, when the matter is in the ouermost guts: the vtter medicine helpeth best, when the matter is in the neather guts. Then stopping medicines and constraining, shall be both medicine and diet.

Addition

This infirmitie commeth of vnnaturall cholar or of salte fleame, of Melancholy, as also by some impostumation from the liuer, and by vlceration in the bowells, and it may come by great straining.

240

¶Of Lientaria. Cap. 51.

Lienteria Imperfect digestion Leuor.

Lienteria is a flix of the wombe, without passing of meate & drinke, without digestion, and without any changing made in meate or in drinke: but right as it is taken, so it passeth out at ẏ neather ende. And commeth sometime of shauing of the dennes and foldings in the stomacke: and therfore the stomack may not with-hold meate and drinke. And sometime it commeth of gleymie and fleamatike humours, that cleaue to the foldings of the guts and stomacke. And sometime of a postume, for then the stomacke is grieued with meate and drinke: and therefore by doing of kind, the stomacke is moued to put out meate and drinke, ere it be defied. This euill shall be cured as the foresaid euill that is called Dissenteria. Diarria is a simple flixe of the wombe, with out passing of defied meate and drinke, without bloudie dirte: and commeth sometime of multitude of meate and drinke, and of fléeting and sharpnesse thereof: and sometime of Cholera, which hath default in quantitie more than in qualytie: for if the default were in qualitie, then the flixe shuld be called rather Dis-

240

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241

senteria, than Diarria. And sometime it commeth of humours, which runne and flete from the head to the guts, and eyther biteth them or maketh them slipper: and then the patient shitteth foame with blowen bolles, as Hyppocrates saith, They that haue foamie dirte in the flire that is called Diarria, haue fleame running from the head: This flire is cured by scarce dyet, for multitude of meat and drinke is the cause. If it commeth of sharpnesse of humoures, men shall giue medicines that cole and moyst.

And if it commeth of humours that fléte from the head, men shall giue such as destroyeth Fleame, and maketh it stint.

Addition

This infirmitie doth come of sodain sliding of the meate out of the stomacke, the mawe and the guts, without perfect decoction and digestion.

Of the Dropsie. Cap. 52.

Anasarca Ipostarca, a kind of Dropsie. ypostarca, Sarcites.

THe Dropsie is an errour of the vertue of digestion in the liuer, and brédeth swellyng of members as Constantine saith. For while the vertue of digestion is feebled in the lyuer, much superfluitie is bred in the body, the which superfluitie is put out by strength of out putting, and brédeth blowing & swelling of members. And the Dropsie commeth of thrée causes generally: Of vnkinde with-holding of superfluitie, and of vnkind running of moysture, of principall distemperance of qualyties of the lyuer. For while superfluities be withholde against kinde, as menstruate bloud and corrupt, and other such, the withholding thereof ouersetteth vertues and brédeth superfluities: of the which commeth bolning and swelling of members. Of vnkinde running of moysture, commeth dissolution and departing of spirites, and feblenesse of vertues. And superfluities that come of indigestion, bréde swellyng of members by distemperance of qualities.

241

The vertue of digestion in the liuer, erreth in foure manners, as qualities be ioyned in foure: and so commeth foure manners of Dropsies, by passing and excesse of foure qualyties.

The first Dropsie is called Leuto-fluma: and commeth of distemperance of coldnesse and moysture, and hath that name of white fleame: for Lentos, is white. The seconde is called Hippo-sarca or Anasarca, and commeth of distemperaunce of colde and drinesse. The third is called Aschites, and commeth of distemperaunce of heate and of moysture. The fourth is called Tympanites, and commeth of distemperaunce of heate and drinesse.

These Dropsies come in this manner. While moysture and drinesse be distempered in the lyuer, the vertue of digestion is febled, and therefore when that is febled, many superfluities are bred, and the vertue of out putting putteth them to the vtter parts: and so therof commeth great bolning and swelling. When coldnesse and drinesse be distempered in the lyuer, then likewise ỳ vertue of digestion is distempered and febled, and also the vertue of out putting is somewhat febled. And therefore hée putteth not out superfluities to the vttermost parts of the skinne, but the superfluities be helde in vnder the flesh. And therefore this manner Dropsie is called Hyppesarca, that is to vnderstande, vnder the flesh, or fast by the flesh.

241

Of distemperaunce of heate and of moysture, by dissolution and shedding of spirites, commeth febleneste of eyther vertue of digestion and of out putting: and therefore superfluities be not put out of all the body, but they are with-helde within betwéene the wombe and Siphac. And this Dropsie is called Aschites, for if the wombes of them bée smitten, they sownde as a Flacket or a Bottle, for Arch is called a Bottle. By distemperaunce of heate, and of dryneste, spirites are dissolued and shedde: and so eyther vertue is febled. And then the superfluitye that come of indigestion, which commeth of heate, and of dryneste, tourneth into greate and thicke smoake, and are not putte out of all the body, but with-held about the wombe.

Aslites, kindes of hidrops in the belly.

241

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242

Timpanitis, that vvhich causeth ỹ bellye to swell, and is cause of shorte breath,

And this manner dropsie is called Timpanitis, for if the wombe be smitten, it sowneth as a Taber or a Timbrell. Then in the first manner Dropsie, is boyling and swellyng in all the bodye: the vtter part is white and nesh, and if ones finger be thrust into the flesh, it maketh as it were an hole or a pit, and that pit ariseth afterward as high as the other flesh: the vrine is discoloured white and thicke. In the second manner Dropsie, is not so great swellyng, but their flesh stinketh, the vrine is discoloured and thinne. In the thirde, the wombe is blowen and swollen, & sowneth if it be smitten as a flacket, & the vrine, is red and thicke. In the fourth manner Dropsie, the wombe is straight and strongly haled, and sowneth as a taber or a timbrell, the vrine is coloured and thin, the necke and other parts bee made small, and the nosethrilles sharpe, the eyen hollow and round: the first two manner Dropsies be curable, ere they be confirmed and rotted: the seconde two, ere they be rotted and confirmed, be vneth curable, and after neuer. Then he that hath the Dropsie is swollen in the body, softe, grieuous and heauie, and is thirstie, and the more he drinketh, the more he thirsteth, and the more he drinketh, the more he fayleth little and little, & swelleth also. To thē which haue such diuers Dropsies, men must giue diuers medicines: But such medicines helpe them, the which destroy and waste ventosities, and winde, and humoures betweene the skinne and the flesh, & comfort the vertue, which destroyeth superfluities in the liuer. Of all these Constantine speaketh himselfe onely.

242

Addition

Abundance of salte fleame and waterish and ouer feeding of rawe and moyst meates breedeth the Dropsie.

¶Of the Iaundise. Cap. 53.

Hictericia or Ictericia, the Iavvnes.

The Iawndes is a defiling of the skinne without vnenennes thereof. And there be three manner of Iawndes, as it is said in Plateario: yeolow, which commeth of kinde Cholera, greene, and blacke. The first is called Aurigo, for it maketh a man yeolow as golde. The seconde is called Peganitis, which is to vnderstande, greene: For it is grieued with greene Cholera. The third is called Melanchyton, that is to say, blacke: for it commeth of blacke Cholera burnt. It commeth of strong heate and seething of bloud, passing & chaunging into Cholera, and of passing heate that infecteth the bloud: and therefore this Cholera is borne with bloud to the vtter part of the skinne, and chaungeth and infecteth the skinne. Sometime it commeth of stopping of the ouer or the neather hole of the case of the gall: and so Cholera reboundeth to the liuer, and infecteth the bloud: somtime it cōmeth of a postume, or of a continuall feuer, which changeth and burneth the bloud. Somtime of corruption of aire, or of meate & drink corrupt: or of biting and stinging of a venemous worme which creepeth. In this manner the bloud is infected, and is sent to fading of members, and as the bloud is infected, so it infecteth and corrupteth the members. With most hot Iawndes commeth infection of all the bodye, heating of the right side, thirst, bitternes of mouth, ache of the forehead, ringing in the eares, vrine coloured, and the soame thereof yeolow, or greene, or blacke, and all that commeth out of the body, which is infected with the same colour. If it commeth of stopping of the ouer hole, it changeth and dyeth all the nether parts, so that they be all strongly dyed. And contrariwise, if it commeth of the neather stopping: all the ouer parts be more dyed, and the nether lesse. And if it commeth of a feauer, by vertue and strength of kinde, and after the seuenth daye, in some daye of chaunging, with slaking of the feauer, and with releauing of the patient, and with withdrawing of the accident, it is a good token: such colouring betokeneth that the matter of the feauer is than purged. And if it cōmeth by strength of accident, as it fareth ofte before the seuenth daye, it betokeneth perill. For it is a signe and a token that the matter remmeth vpwarde, for lykenesse, or for fumositie, or for sharpenesse and biting, as Galen saith openly vpon

242

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243

Aphor. And oft ſuch a paſſion and euill is cured by bloud letting, and by medicines, which cole and chaunge, layd to: and namely vpon the region of the lyuer, for there the bloud is moſt infected, as in his owne well. Alſo men giue them inward in dyet, & in medicine thoſe things, which ſwage and cleanſe bloud, and chaunge euill diſpoſition of bloud. And if it commeth of ſtopping, men giue medicines which ſhed and open: but not to hot, as it is ſaid in Viatico.

Addition

Theſe three kindes of Iawnes. Agriaca yeolow, of ſome Penateleon the greene ſickneſſe: Melankyron, the blacke Iawnes. The yeolow Iaundes, commeth after long ſicknes or thought. The greene Iawndes commeth of yeolow cholar, mixt with putrified fleme. The blacke Iawndes commeth of coulour aduſt, or melancholy and putrified bloud.

¶Of Emoroides. Cap. 54.

Hæmerrhoides. Emerodes and piles

243

EMoroides be fiue veynes, which ſtretch out at the arſe, of the which veynes come diuers paſſions and euills, as bolning & ſwellyng, with-holding, & fire. And ſomtime by vertue & ſtrength of kind, ſuperfluities be ſent & drawn to the ſaid parts, & the ſaide veynes being broken, the ſuperfluities be thruſt out, & the body is deliuered of many ſickneſſes and euills. But if the fire and running paſſeth meaſure, then come many euils. And when they be held by cuſtome, then followe full great ſickneſſe and euilles, as Dropſie, Miſlike, Madneſſe, Melancholy. Theſe veynes ſwell in this manner. The forſayde ſuperfluities & dyte commeth downe to the mouthes of the veynes, and ſtoppe and make the ſayde mouths thicke: and thereof commeth ſwellyng. Sometime the mouth of the veynes, be riuen togethers, & made boyſtous and thicke, with ſtrong drineſſe. And ſometime they be burnt of Chirurgions for to great running, and ſcarres of the burning are ſeene, and then they are vnneth opened or neuer.

Sometime the heads of the veynes be ſtopped by thickneſſe of bloud: and ſomtime opened ouer meaſure, by ſharpneſſe and fleeting of bloud. With to great holding commeth theſe ſignes: heuineſſe of head, paleneſſe of face, & wanneſſe, heauineſſe of loynes and of ioynts, diſpoſition to Dropſie and to Miſlike. With great fleeting and running, commeth feebleneſſe and leanneſſe of bodye, changing of colour and of hiewe, ache & gnawing in the neather part of the body. And if it be continuall and paſſing meaſure, it breedeth full great paſſions and euills. And if the mouthes of the veynes runne to ſwiftlye, they ſhall be ſtinted with medicines that ſtint by lyttle and lyttle. But namely if the Euill be olde, leaſt the bloud, be ſodainlye ſmit to ſome member, and then a worſe euill is bred thereof. Therefore Hippocrates ſayth, To them which heale olde Emoroides, but if they leaue one vnhealed, it is perill. And if they be to lyghtlye cloſed, they ſhall be opened with medicines that ſoften and open.

Addition

Emerodes or pyles, be veynes in the extreame parts of the longation, to whom doth happen diuers times two ſundry paſſions, the firſt is lyke teates, and they will bleede, they be very Emerodes, the other be lyke wartes, and they will itche, and water & ſmart, and they be named the Pyles: and in the ſame place doth breed other infirmities, as the falling out of the fundament, fiſtels, feſtures, and Poxe.

243

Theſe impediments commeth of malitious humours of the mawe, and in the guts.

The powder of ginger, and of a gall, wherewith inke is made, mixt with linſeed oyle, & put to the place, is very good.

¶Of ache of the reynes. Cap. 55.

Nephroi, Rines, the reynes, of a mans backe

ACHe of the reynes in Greke is called Refreneſis, the which ache hath affinitie with the euill is ꝑ called Colica paſſio. But they be diuers: for Colica paſſio chaungeth and is vnſtable, for it chaungeth euery daye from that one ſide to that other. The ache of the reynes is ſtable and ſtedfaſt.

243

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243

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The loynes and reynes haue ache and passion, that come somtime of swelling, Sometime of repletion of humoures, sometime of winde and ventositie, and sometime of the stone. All these brede full great ache and griefe, and namely if heate be the cause: and the signe thereof is the high coulour of vrine, sharpe ache and pricking. If colde be the cause, the vrine is rawe, and the ache slowe. The stone and grauell, and other diuers superfluities bred ofte in the reynes: & that commeth namely of drinke of slimie water, and of grose dyet. For therof commeth stoppings in the reynes or in the bladder, and sometime chaungeth into substaunce of stones or grauell, by working of strong heate. They ẏ haue the stone, haue manye disaduauntages, that is to wit, difficultie of pissing, with Colica passio, and other such: for by stopping of the stone, the wayes of pissing be stopped, and then commeth Stranguria, when a man passeth with difficultie dropping meale. Sometime the wayes be all stopped, and pissing is all forbode, and that euill is called, Dissuria: for of gleymie humoures in the reynes and in the bladder commeth the stone, in young men, namely in the reynes, and in children in the bladder, for the necke of their bladder is straight, and letteth the passage of the matter, and so the stone is bred, as Constantine saith. Also in children the vrine is thicke, because of gleimie dyet, and gleymie things is more able to be ronled & to cleaue togethers: and therefore ofte the stone bredeth in small children. And if the stone or the matter be in the reynes, it is knowen by sleeping of the foote and leg on the lefte side. And if it be in the bladder, the ache is about the share and twiste, betweene the genitours, and the hole at the ridge bones ende. Also the grauell that commeth of the reynes be redde, and if they come of the bladder they be white: and a stone that is bred of gleymie humour, is easely dissolued and brought out: and if it be bred of grauell, it is hard to dissolue and to be broken. And in women the stone breedeth more seldome than in men, for the wayes be more large, and heate and drinesse more feeble, to make the humours rotlewe: and also oft purgations, for they be purged of many superfluities by mēstrual bloud. He ẏ hath this euill, shall be purged in this manner: They shall be ofte bathed in hotte baths, that dissolue, and open: and they shall be fed with meate and drink that is easie for to defie, & cōforted with medicines, that dissolue, and open, & cleanse: and they shall be occupied with some businesse: and sometime they shall be taken to surgerie, and namely children, and then young folke, for in age cutting is perillous, for after fortie yeare this Euill is incurable, as it is sayd in Aphor. After fortie yeare, he that hath the stone is not saued. Sometime commeth vnwillyng pissing, and that euill is called Diampnes, or Diabethica passio. And Constantine sayeth, that it commeth of default of vertue of with-holding: for there is great strong drawing of humours to the reynes, and great superfluitie commeth to the bladder, the which the bladder not being able to sustain, putteth out with pissing. Also sometime it commeth of softening of sinewes, and of slaking of brawnes in the necke of the bladder. Sometime of heauinesse of sleepe, and of multitude of humours, as it fareth in children that vnknowenlye pisse in their beddes, and in dronken people: and it is the propertie of them that haue this Euill, to bee a thirst alwaye, and maye vnneth haue water inough, as Constantine sayeth: and therefore as they drinke the water, so they pisse it. Sometime it chaunceth of a humor that stoppeth sodainly ẏ wayes of the pisse and wringeth out by strength of pressing the moysture that is therein conteyned. To them that haue this foule euill, things that slake heate be needfull, and sharpe sauouring things, that comfort and quench the heate of the reynes, and bringeth the sinewes that be softened to their owne due state, and this is done by drenches, electuaries, plaisters, & oyntments. But a wise leach and a redie, shall alway beware, that he lay not in this case, medicines that be too moyst, for they making it more softe shoulde

Cony or quauie.

Diampnes a passiō in the bladder: this disease must bee cured with skilfull medicines, and not vvith hasty corrections.

Diabetica passio, immoderate pissing.

grieue:

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grieue: Nor to drye things, for suche should sharpe the heate, but they shall laye to, now these, now them, that the sore place be moisted and coled by cold things, and that the moysture be constrained by drye things, & the sore member comforted. Ouer all things, the dyet shall be temperate: for to hot things grieue the reynes and loynes. Also to colde things, let the vertue of digestion, in substaunce and hollownesse of the lyuer. It is good to giue to such men temperate and compouned medicines: for ofte the mater is such and the cause also.

Addition

Diuers impediments are in the back, the cricke, aking, straining of powers, abundaunce of reume is the cause of paine.

¶Of Hernia, Cap. 56.

Kyli. Ramex.

HErnia is a skinne in the woombe, and is called Siphac, and breaketh sometime. Siphac is a skinne that departeth the bowels from the gendring members: as Diafragma is a skinne, that departeth and is set betweene the bowelles & the spirituall members: and so Hernia is as it were the neather midriffe, and Diafragma the ouer midriffe. And for Hernia the neather midriffe holdeth by the bowells, if it hap that this Hernia be broke, a great deale of the bowels fal downe into the codde of the genitours. Then if it happen that this skin, that is called Hernia be broke, by stretching and reaching, or working of heate constrained, or slaked and softened by moysture: then it falleth that the bowelles slide downward into the codde of the genitors, and that not without great soremesse. This skinne is dealed or slaked, sometime by an outward cause, as by to great trauaile of bodye, or by great struggling and wrastling. Sometime by smiting or by falling, or by such other. And sometime by to great wayght and weying downewarde of the other members, and by forcing: as by to great singing and crieng.

Sometime by an outward cause, and by great strength of heate and sharpnes of hot humours cutting and slitting the skinne. Sometime by to great moysture, slaking & stretching the sinewes and brawnes, and in what maner it befal, it is more easily curable in the beginning, and namely in a young man. And if that breach be great and old, and with breaking of the sinew, it is soudred vneth or neuer. For it is healed with great difficultie, as Constantine sayeth. But ofte it is saued by dyet and medicine: and sometime by cutting and surgerie. Then Authours tell, that stopping things helpe such men, and medicines that soudreth, both in meate and in medicine, as Electuaries taken within, and baulmings, and bathings, and Dyntmentes without. Ouer all things it is saide, that scarce dyet is best, and continence, namely of the seruice of Venus, and of all mouing. And such men shuld ouer all things beware of things that brede ventositie, and winde, and swelling. For as the Commentour sayeth, Ventositie and winde, grieue most Hernious men that be so broke.

There are three speciall kindes, Hernia aquosa, Hernia ventosa, Hernia carnosa, waterish, windy, & fleshy. These impediments be ingendred in the coddes. Also there is Euterocela, Epiplocela, & Hidrocela. The first of these is, when the guts fall out of the bodye into the codde: the second is when the Pellicle or small rime falleth downe with the guts into the codde, the third anoyeth the stones. There is also Parocela, Sarcocela, Circocela, Flesh groweth in the codde about the stones, the swelling in the veynes, and the shyeng of the rupture.

Addition

¶Of Arthetica Pasio. Cap. 57.

ARthetica is an ache and euill in the fingers and toes, with swelling and sore ache. And when it is in the fingers, it is called Ciragra, and in the toes it is named Podagra. If it be in the whirlebones and ioyntes, it is called Sciatica pasio, and commeth of cholaricke blood, and fleamaticke humour, and commeth most of reumaticke cause.

Morbus articularis the goute in the ioynts.

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246

If bloud be the cause, it is knowen by redneſſe of the place, and by heate and ſwellyng of the veynes of the ſore place, and of all the bodie, by hot dyet had before: and moſt by age, and by a region like, for it moueth moſt in ſpring time. If cholaricke humour be the cause, it is knowen by full ſtrong ache, and ſoreneſſe, and by ſtretching and halyng, and dryneſſe of ſinnewes, by heate of his owne place, by colour redde, meddeled with yealow, and by ſwellyng. And moueth moſt in Summer, and moſt by hot dyet and drye, and in ſuch a countrey, and ofte many cholaricke ſuperfluities are caſt out by ſpewing and ſhiting. Hot things grieue, and cold things helpe and comfort. And if fleame be the cause, it is knowen by diſpoſition of fleame, contrary dyet, by like ache, by ſwellyng of the place, by ſore ache and ſtrong, by little redneſſe or none. If it commeth of rumatike cauſe, it is knowen by heavineſſe of the head, by mouing of humoures, tinglyng and fleeting in the ridge boane, and about the ſhoulders.

This euill is woſt, for it draweth togethers & maketh the ſinewes of the fingers, toes, and the ſete to ſhrinke together, and draweth out and waſteth ſubſtantiall humours in the handes, and maketh them drie, and clughted, and cloſed, and vnmightie to be opened: alſo it maketh the ioyntes of the fingers vnſeemely with knottie bunches. But this ſickeneſſe maye ſone be healed, & when it is olde, vnneth it is curable, namely, when it is tourned into knottie hardeneſſe: and ſo the matter that is in default, ſhall be pourged with conenable medicine, and the patient ſhall be lette bloud. If bloud be the cauſe, the heate ſhal be ſmit againe with cold medicines. Sometime colde humour is the cauſe, and then it ſhall be baulmed and comforted with hotte Playſters and Dyntmentes. And the patient ſhall abſtaine from great meates, and namely from ſuch as breede winde and ſwellyng, for ofte ventoſitie and winde maketh this euill more grieuous.

246

246

246

246

Addition

Chiragra, Podagra, Sciatica, is the goute in the handes, feete, & hippes. The cauſe of this infirmitie, commeth of corrupt bloud, as alſo of fleumatike humour, or els of a cholericke humor. If it come of bloud or rumatike flume, the place will ſwell and be redde, and the veynes full. If of cholar, the place ſwelleth not, but is drye, ſmooth, and leane, with pricking and burning. If this diſeaſe haue continued, after fortye yeares it will be hardly cured. The remedye is to auoyde contagious meates and drinkes, as wines that bee pearcing, newe beere, and ale, hotte bread and cakes, all ſhell fiſh, and water foule, Pigeons and Eeles. Vſe Bathes, ſuch as the learned Phiſitions ſhall appoynt, Oyle of ſwallowes, Oyle of Frogs, Oyle of Ieate, & to conclude, Oyle of Patience.

246

241

¶Of Gutta Sciatica. Cap. 58.

GVtta Sciatica is an euill that commeth of humoures, which fall downe into the great ſinnewe, that is betweene the greate brawnes of the haunche as Conſtantine ſayeth. And commeth of gleymie humoures gathered together in the hollowneſſe of the iornes, and of the haunche. Sometime of bloudie humoures meddled with cholar. And all theſe are cauſe of ache, the which ache ſtretcheth into the legges, and anone to the hele, and alſo anone to the lyttle toe.

The cauſe thereof is, as the Commentatour ſayth, that from the whirlebone in the middle of the haunche, & of the legge, paſſeth a ſinewe to the vtter ancle bone of the fote, and from thoſe to the lyttle toe: and this is cauſe, why in this euill, ache ſtretcheth to that litle toe. And therefore it is, that they that haue the ſtone in the reynes, feele in that place tinglyng and ſleeping for ſtopping of the ſinnewe, wherefore the ſpirites maye not come to that place in due manner. And the ache is ſometime in one ſide, and ſometime in either: but it is woꝛſe in the lefte ſide, than in the right ſide.

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And the cause thereof is, for in the right side is more heate than in the lefte side, and therefore it dissolueth and defieth the matter there gathered more easelye: and in the lefte side is lesse heate, and the matter is more sad and thicke, and worse to defie and destroye. In this Euill is little ache, quaking, pricking and burning, namely in young men of hotte complection, and namely if heate be the cause: and in that cause it helpeth and profiteth to be let bloud in the veyne which is called Sophena, and that veyne is vnder the ancle bone. Also the Patient shall be purged and healed, as in the euill, which is called Passio Arthetica. Also euery one which hath this passion Sciatica, as he that hath Passio Arthetica, shall beware of to great repletion of meate and of drinke, and namely of the workes of Venus: for it sharpeth most rume, and letteth digestion, for losse of spirites and of pure bloud and cleane, as Constantine saith. Also the body shal be first purged and cleansed within, and then men shall laye to playsters without, as the place asketh. For medicine helpeth and profiteth lyttle without, but if the matter, which is ỳ cause of ỳ euil, be withdrawen within, as Con. saith. Also he saith ỳ Dioscorides saith, that it helpeth them much, ỳ haue this euil that is called Sciatica passio, if the sore place be comforted with hot dicte of a Cowe. For it dryeth mightely, namely if it be tempered with Galbanum, and frankencense, and with vineger.

¶Of Podagra. Cap. 59.

Constantine saith, that Podagra is a sore euill in the feete, and namelye in the wristes and soles, with stretching of the sinewe and quaking, and commeth of euill humoures, which fall downe to the wrest of the feete. And if the humors be colde and thicke, then is great stretching and swellyng, but the ache is not full pitching, nor great swellyng maye not be, for the feete haue but little flesh, and therefore they maye not stronglye swell, for swellyng breedeth in fleshly members.

This euill breedeth in them, which lyue easely and softe, and trauayle but little: and cleanse not the body of superfluities of humours, namely if they eate much and drinke. For of such thinges, come superfluities of humoures, which breede reumes, that drop downe to the feet, and namely when they be feble, and may not put off the kinde of superfluitie. And that commeth most of the seruice of Venus: for that seruice moueth and shaketh all the cheyning & ioyning of the bodie, as Constantine saith. Also it heateth, and therefore it moueth humours, and slaketh & breaketh sinewes. And therefore it happeneth, that gelded men haue not Podagra, for they serue not Venus: nor likewise children nor women but seld, and that is because they be purged with menstruall bloud. Therfore Ipocras saith, that women haue not Podagra, except in case that menstruall bloud fayle. If this euill commeth to young men in Spring time, it is curable: but if it commeth in Haruest, and indureth to Winter it is hard to heale, as it sayd in Aphor. And the Commentour telleth the cause thereof, by deme of Astronomie in this manner. The first age of the Moone he saith, is hot & moist: The second, is hot & dry: The third, is colde and drye: The fourth, is cold and moyst. And so in the first age, by heate, the matter is departed, and by moisture, shed: In the second age and the fourth, the matter is kept, and is perfectlye defied. In the first age of the nexte Moone thereafter it is perfectly defied. And so in the seconde age of the hot Moone and drye, the matter is all wasted: & within fire weekes, which containeth xl. dayes, the euill is full cured, & namely in Summer, for in Haruest and in Winter the matter is thickened & sadded, and is not obedient to digestion. Then first, the matter of this euill shall be purged, and after in the beginning it shall be smit againe with colde medicines laid to without: hot medicines which dissolue and shed, shal not be laid to in the beginning while the cause is reumatike. And if the matter be colde, the reume must be the more excited and stirred.

The age of the Moone.

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And therfore in the beginning, men shal vse strong Repercussiues in a hot cause, and lesse strong in a colde cause, least the matter were hard. Then he shall haue stewings and balming, and oyntmentes hot or cold as the matter requireth. The patient shal vse lyght and temperate diet, and he must beware ouer all things, of the seruice of Venus, and he shall vse lyght and also meanly trauaile.

¶Of a Postume. Cap. 60.

Apostema. Postume.

A Postume is gathered of superfluitie of humours in some member, and maketh rotting and swellyng as Constantine saith. It falleth sometime, that a member impostumeth through an outward cause, as Constantine saith: as of smiting, of a wound, of falling, of breaking, and brusing, and boysshing, and hurteling: for of all such things, humoures moue ofte and come to the sore place, & putteth and hurleth euery each with other, and wereth hot and rotteth. Somtime a postume commeth of an inward cause, as of superfluitie of corrupt humors, that oft runneth and commeth togethers to a certaine place, and that in two manners: for sometime by gathering of matter in their owne member: & somtime by running of matter out of one member into another: and such running hath many causes, as Constantine saith. The first is strength of the member, that putteth off noyfull things: for some principall and noble members discharge themselues of superfluities, as the braine dischargeth himselfe of fleumatike humour, and of fumositie. The second cause, is feblenesse of the member that receiueth: for feble members receiue superfluities, which come downe from the ouer and stronger members, as the skin & the flesh. The third cause, is multitude of humors, the which, when great superfluitie of them is in the more veynes, they be shed into ỳ lesse veynes, & enter into the substance of members, which be of parts like: and that which is more than is nedful to ỳ fed, runneth to the member, and the way is closed, & maketh a postume. The fourth is largenesse of the veynes, by whom those humors run easely from member to member. The fifth cause, is moysture of humors and subtilnesse, the which of easie moning be easely shed: and when they be shed, they are gathered in some member, and there they be helde and thrust by straightnes of the member, and hurled, and defiled, and disposed to rotting. The first cause, is the disposition of the members: for kindly the nether members receiue superfluitie of the ouer members, as the members of the head put downe their superfluities, somtime to ỳ brawnes and veynes of the throte, & so commeth Squinancie. Sometime to the members of the breast, and so commeth botches & postumes in the lungs. A postume commeth in this manner: While humours haue default in quantitie, and may not be wasted by heat, nor put out by strength of vertue, they be receiued in the hollownes of members, & ther boyle & putrifie, & as paast set in an ouen, & dryed by fire, receiueth a manner crusting in the vtter side, vnder the which crust the paast is softe: so the humour gathered, by heate boyleth and maketh a manner crust aboue, vnder the which crust rotted humor is hidde, and swelleth: and such a swellyng is called Apostema. And sometime it commeth of vertositie and of winde, and is called Bubo. Sometime of a simple humour, as of blood, and is called Fleugmon. The tokens thereof, be redneſſe which commeth of the colour of blood: hardnesse commeth of multitude of matter, and of heate, which wasteth and consumeth watry matter: quapping and leaping, by reason of ventositie and of fumositie: shifting & puting, sore ache, by reason of stretching: heate, by reason of hot matter: & swellyng, by reason of multitude of matter. In this manner is made a Postume of simple Cholera and red, and is called, Herisipila, that is, holy fire, Per Antifrasin, that is to say, by contrary manner of speaking.

And another maner postume commeth of pure Cholera, and gnaweth and fretteth ỳ member ỳ it is in, & is called among Phisitians, Herpes Esimoneus,

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as it were gnawing and fretting it selfe. In the same manner wise a postume commeth of fleame, and is called Zimia, or Palus. For right as in moores and in maraise, is much superfluitie of slyme & of wose, so in this postume is much superfluitie. And if thou thrustest thy finger therevpon, it denteth in: for the running matter withdraweth, and letteth not the finger to enter, and then in the middle is a pit, as it were the doore of an hole, and when the finger is awaye, the matter commeth againe, and filleth all the place. The tokens of these Postumes be whiteneſſe, for the matter is white: softeneſſe, for the matter is fleeting: and soft ach, for the matter with his coldneſſe swageth the feelyng. In a postume that commeth of red Cholera, the signes be as it were contrarye: for the heate is strong, because that ẏ matter is full hot: it is redde with yeolowneſſe, for the Cholera is not red, but yeolow: great ache and pricking, for the matter is sharpe. Of Melancholia commeth a postume, and if the matter be all without, the postume is called Schirosis. And if the matter be some within, and some without: then commeth a postume which is called Cancer, a Canker, to the lykeneſſe of a Crab. For in lykewise as a Crabbe is broad by the ridge, and the armes stretche by the sides: so in this postume is a manner swellyng in stede of the ridge, and the braunches of humors stretch hether and thether in stede of armes. Also it creepeth little and little, gnawing and fretting the flesh and sinewes slowly to the sight as it were a Crab. The signes therof be, great hardneſſe, for when the matter is earthly and melancholike, it is full thicke and sadde: the colour is wanne, for the matter is not all blacke: the ach is scarse or none for vnfeelingneſſe thereof, for the matter hath two slayeng qualities, coldeneſſe, and dryneſſe: and it gnaweth and fretteth alwaye, and corrumpeth the flesh anone to the rotes of the sinewes, and infecteth the bones that reach thereto: and therefore this euill is as it were pestilence euill. Among these gnawing & fretting postumes is such an order. For Noli me tangere is a cankrie postume in the face, and fretteth little and little, and lesse then other: and the Canker fretteth more than the postume, which is called Lupus. And Herisipila the holy fire, freteth most. And Fistula the fester fretteth not, but rotteth within, and maketh the flesh rotlewe, & the sinewes shrinke, and draweth them to quitter, and corrumpeth sinewes sometime, and maketh the bones to fall. And it commeth often and many times of a wound, which is euill kept, when the bone, which is there vnder is infected with quitter, and so the feeding that commeth thereto, tourneth into this manner, for because the vtter part breaketh and the wound runneth, sometime the wound is closed, and somtime it breaketh againe, and if the fester be full colde, vnneth it is curable. Ofte about the wound, be manye open holes: For a fester hath a deepe wound within, and a straight and a narrowe without: and the Canker in contrariwise hath a wide wounde without, and straight within: and therfore it is more harder to helpe. Sometime a fester commeth of a reume, or of an olde wounde, & sometime of a postume euill healed, & namely if the postume and the woonde be made fow moyst, and hath many holes, out of the which holes issueth water of diuers colours, now white, now yeolow. And ofte these holes be closed in one place, and breake out in another. Other postumes there be, which come of contrary matter, as it fareth in a postume, which is called Antrax, which Constantine calleth Carbunculus, for it burneth as a coale: and it commeth of full wod matter and venemous, & of matter that is compowned, & it is knowen by those lynes, which be therein of diuers coulours: and is shaped lyke vnto a rodde, and therein be some lines red and bloudie, and some yeolow and cholaricke: some be somewhat white and fleumatike, and some wanne and melancholicke: Some cleare, and some of salte fleame, and so of other vnkinde humoures. The tokens of that Postume Antrax, be passing ache, burning and pitching, and pricking in the ground.

Hollowe or corne. Matter.

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In the head of the postume brædeth a whelke or a blaine, which betokeneth and signifieth, that heate followeth the humour that hath masterie, and hath in a gathering a shape lyke vnto a rodde, distinguished with lynes of diuers coulours, and it semeth that it is drawen to the grounde thereof with a manner thred fastened to the vtter parte of the bladder in the middle.

To heale and to saue postumes, men vse in the beginning, Repercussiues, but if the matter be woode and venemous, as it fareth in Herisipila, holye fire, and in the postume which is called Antrax: for in such, men shall not laye Repercussiues to ỹ soze, but rather those things that swage and ease, least the venemous matter be smitten inward to the inner members, and so cause moze griefe and disease. Then when the Postume is in state, men shall vse tempering things and shedding, and softning, and cupping. And when the postume is opened, or els broken, and the matter brought out, then men shall vse medicines that close and souder, & that bræd good flesh. To other postumes, which haue wozse accidents and stronger, men shall vse such medicines, as men doe vse against the Canker and Festure, & other such, for there as kinde fayleth, the patient shall be first cleansed within. And men shall ordaine therefoze remedye as the place asketh. Against the Canker, men shall minister medicines, which burne and fret the dead flesh. Against a Fester men shall vse medicines, which drye, and wast, and cleanse, and washeth of the quitter. And if these profite not: then he shall be put to Surgerie. For it is moze safetie, that one corrupt part of an whole body be burned or cut away, then all that other deale be spilte and corrupt and vtterly destroyed. Furthermoze afterward against venomous postumes, as against postumes, which be called Antrax, men shall ordaine a remedie warely and sone: for he slayeth sone, but if succour come redely & sone. Then it is good counsayle, but some other things let, to let bloud in the beginning, in the same side, in ỹ next place to the gathering of the postume. For it is not sure in such a case to lette bloud in the contrary side, least the matter be drawen into the body, & to noble mẽbers, while the matter is venomous, and than it is nædfull and good to drink Triacle with hot wine, and to annoynt therewith the soze place. For if the triacle be proued, and it be a very Antrax, the Triacle shall drawe out the matter that is drye and venemous, and he shall dry it so, that thou mightest make powder thereof, as it were ashes: and then Triacle shall be layed to fresh oftentimes, till the postume breake, and when it is broke, it is no dread of perill. The yolke of an egge baked with salt, worketh the same, if it be often layde to the postume, for it swageth and easeth the same, and breaketh the postume, as the Commentour saith.

Triacle in a plaister.

Apostumes be of diuers causes, and breede in sundrye places: the inwarde Apostumes be most daungerous, which are in the head, stomack, lunges, splene, and bowells. Flegmon, commeth of bloud. Zimie of fleame, or Zimia. Herisipila commeth of cholar. Cancri or Scliros, of melancholy, or cholar adusted. Byles, botches, blaynes, and such lyke, be lesse daungerous, so that in the comming foorth, for want of skill, they bee not sunke in againe: for where there is not sufficicient heate of bodye to force them foorth, they stop the powers, and suffocate to death.

250

Antrax is a felon or whitflavv

¶Of Blaynes. Cap. 61.

Vlcera be called some blaynes, that spring all about in the bodye, and commeth ofte of the humour that is betweene the skinne and the flesh: and are called Vlcera, as Constantine sayeth In fine Viatici: For in the vtter part of the skinne, by sharpnesse of humour, they make departing of continuaunce.

Vlcera, Water blaines & flockes.

The matter of them is subtil moisture of bloud, or of cholar, that cõmeth from the inner parts to the vtter, & anone to the vtter skin of the bodye by vertue &

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strength of kind, or of accident of euills. Such blaines defyle the skinne, and they make it vnseemely and loathsome: And breedeth tickeling, itching, and biting in the flesh, and reaueth the skinne from the flesh. And sometime if they be continuall, they bee messengers and pronostifie the perill of Leprehode. Who that desireth to bee free and to be deliuered of them, shall not leaue to be purged within of hot superfluities of humours, which infect and corrupt the body. Then he shall vse dry bathes, which consume and waste meanelye the humours, that make these blaines in the flesh, and in the skinne: as quantitie and qualitye asketh. And hee shall spare dronkenshippe, and to laratiue dyet. And he shall withdrawe him from trauayle and businesse.

Of Pustules. Chap. 62.

Pustule. Wheles or pushes

PUstules be called gatherings of Postumes and superfluitie in the vtter parte of the bodye: and bee bred little and little, and in sundry wise. For kinde putteth off noyfull superfluityes to the vtter partes of the bodye: the which blaynes come often and spring of superfluitie of meate and drinke: and nourishing of the bodye. And therefore skilfully wise and discrete men call them Pustulas, & Pabulas also, as Remigius sayth. And therefore they hight and bee called Pustule. For they bee small and little blaines of venimous and burning quitter, and of rottennesse, which is conteined within them, as Isidore sayeth. And Constantine sayth, that those foresayd blaines bee called Variole: the pore in children: and also sometime in men of age. In small children such blaines bee healthfull: and is a good token of health, that commeth afterwarde, as the Commentour sayth.

There the Pore breede of corruption of rotted bloud. For in children and in young men, if the pore breake not out, it is dread that Leaperhod commeth afterward. For it commeth in children of menstrual bloud, which they were fed with in the mothers wombe. The which bloud is put out to the vtter parts, by vertue and strength of kinde. And the children be deliuered of perill, ỳ shoulde haue fallen afterward. Also it happeneth in men of full age, and in olde men in Feauers about the time of chaunging, that such blaines breake out by vertue and strength of kinde putting out of the kinde of the Feauer to the vtter partes. And therefore neither in these, neither in the other, shall be Repercussiues laide to, least the matter be borne inward: for it is somewhat woode. Neuertheless about the eien in this case men shall laye some light repercussiues, least the quitter of blaines hurt some curtill of the eye, or the blacke of the eie. Of a pestilent force.

In all other places a readie Phisition draweth such kinde to the vtter partes, as farre forth as he may, except the place about the eyen. For there the matter shall be smit againe, and brought into other places, least the matter that is wood and violent, griue and hurt the tender substance of the eyen. Also a readye nurse, and a readye Phisition both in a child, and in a man of age shall be ware, that such blaines be not broke nor opened before, namely about the face: neither for itching nor for any other cause, least vnseemely and foule pittes abide in the face alwaye. Of many other causes such blaines and Pore breede in the body: Now of flumatike matter commeth white and softe and running: nowe of cholarik matter commeth sharp pitching and hard. For cholarike humour shedde betweene the skinne and the flesh, openeth and biteth the skinne by heate and sharpnesse, and breedeth many blaines, in the vtter parts of the skinne, but they bee very small and lyttle, as it were the seedes of Milij. And therefore among authours this euil is called Herpes, or Milij, or Granulosus, an euill full of greynes. Of what matter so euer it be that such bleines come, if they come oft and continually, it is good, that the matter which the defaulte is in, be pourged with due medicine. And then if the body be full repleate, he shal be let bloud, or be cupped or horned. And the patient shal bee holpe with due bathes, which drye

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252

and waſt huomurs,and alſo with couenable ointments.

Addition

If the puſhes or poxe be white,of fleame,if red,of ill bloud, if drie and harde,of Cholar,if blacke,then of melancholye, which is a token of death.

Of Scabbes. chap.63.

Pſora. Scabies. Scabbes.

A Scabbe is coꝛruption of the ſkinne, and commeth of coꝛrupt humoures, which bee betweene the ſkinne and the fleſh,and hurteth & noieth, and greeueth and deſoyleth the body. Foꝛ as Conſtantine ſayth and affirmeth,kinde putteth out euill humours,and voideth them to the vtter partes of the bodye,to cleanſe and purge the inner partes. And if thoſe foꝛeſayde humours bee ſubtill and ſmall,then they be eaſily and lightly diſſolued and waſted by fumoſities and ſweate. And if they be great and thicke, they be vnder the ſkinne,and breed ſcabs in the bodie. And humour ſo cloſed betweene the ſkinne and the fleſh, if it bee cholarike,and ſome deale with helde, it breedeth a dꝛye ſcabbe and not quittery, with chinnes and cliffes,with itching & pitching. And if the humour be fleamatike:oft it maketh great ſcabs & white, with ſcales,and without great itching: foꝛ wet ſcabs with quitter and ſcales, with lyke itching, ſheweth and betoketh,that the bloud is medled with Cholera:And commeth oft of great repletion of the bodye, and alſo oft of ſickneſſe that came befoꝛe: by the which ſickneſſe the vertues be oppꝛeſſed and ouerſet,and ſuperfluities increaſe. Alſo in ſome men is an olde ſcabbe, that commeth of default of the ſpleane. And ſuch a ſcabbe though it paſſe, it commeth lightlye againe. Scabbes bee curable with medicines that dꝛye and conſume, and waſt and cleanſe within and without.

Addition

Scabs be diuerſe,as Scabies furfurea,and Scabies ſabina, ſome ſcabbes are like Hoppes,ſome like branne.

Of a drie ſcabbe and itch. Chap.64.

252

A Drie ſcab is coꝛruption of humour betweene the ſkinne and the fleſh, that chaungeth and grieueth the bodie, and maketh it itch. Foꝛ ſome Cholarike ſuperfluitie, that is ſmoaky, is put and thꝛowne from the inner partes to the vtter part of the ſkinne,and infecteth the ſkinne,and maketh it full of ſmal pimples & ſcabs,as though it were ſpꝛinkeled with Bꝛanne. And than the ſkinne is infected with ſmall chins and itching. And ſometime this infection commeth of too ſtrong Cholarike matter:oꝛ of melancholike,as Conſtantine ſayth. And this euill is called Impetigo. Foꝛ it letteth and grieueth the ſkin and the fleſh, namely with tickeling and itching. Alſo this euill is called Serpigo,as it were a cꝛæping euill. Foꝛ it cꝛæpeth into all the ſkinne,as it were a Serpent oꝛ an Adder,and infecteth the ſkinne,and deſoyleth it with ſmall ſcabbes after ſcratching and clawing. Sometime this euill beclippeth the ſkinne of ſome lim all about,as it were a girdell,and ſuch a ſcab is called Herpes Cingulus among phiſitions. But Impetigo is an other euill then Serpigo. Foꝛ Impetigo commeth of moꝛe riſing,and of moꝛe firie matter: foꝛ it commeth of Cholar. And therfoꝛe it maketh euenlong holes,ſtraight, and full ſmall, and moue alway vpward as fire: But the other manner ſcab that is called Serpigo,commeth of matter that is leſſe firie: And therefoꝛe it moueth not vpward,but it beclippeth the members all about. Therefoꝛe it is ſayd as it were cꝛæping all about. This euill ſhal be cured with ſtewes and baths,ỹ open, conſume,and waſt,cleanſe and wipe,and alſo with ointments. He ſhall be annointed with ỹ iuyce of Ebuli, Sambuci, Lappatij, Fumiterræ,and other ſuch. Afterward he ſhall vſe baths of ſweete water,as Conſtantine ſayth. And men ſay, that the ſpittle of a faſting man helpeth againſt this euill. Alway this euill hath fellowſhip of paſſing biting and itching, and of deſiring of froting,rubbing,ſcratching and clawing. Thereof commeth a manner falſe liking and qualitie,ỹ is reſolued of hot ſmoake and ſharpe,ỹ biteth

Impetigo A kind of Ring-worme

252

252

252

252

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and fretteth the skinne, and that smoak is resolued of hot matter. And such a liking is false and grœuous. For it maketh the skin discõtinued & ful of blains, and aketh and smarteth full sore at the last end.

Of Lepra Meselrie. cap. 65.

Lepra. LEpra, meselrye, is an vniuersall corruption of members & of humoures, and hath beginning of the veins, and full increasing without the veines: for when the humours be corrupt, the members ỹ be nourished and fed with humours bœ sone corrupt. Constantine sayth that euery each Elephancia or leperhood hath beginning principallye of corruption of Melancholia. Therefore Constan. saith, that Lepra is an vuill cold and dry, and commeth of blacke Cholera and strong, rotted, & is sœne in the vtter part of the body. And it cõmeth of foure rotted humours, that were strong and be corrupt & chaunged into blacke Cholora, as bœ saith ibidem. Humours with the which Melancholia is medled, may not rot at the full in the veines, & for that melancholy is colde & drie and so contrary to rotting: And so the humours meddeled therewith may not rot full, ere the melancholy be incorporate. And haue abiding in the members, in the which is full rotting. And of that rotting commeth Lepra meselry. For the humour melancholy by reson that it is hard, sad, & fast: it may not rot but in the abiding of time. And if it hap in any wise, that it rotte in the veines, it shoulde rather bræd a feuer then Lepra. In foure manner wise Lepra is diuerse, as the foure humours be passingly and diuerly medled. One manner Lepra commeth of pure Melancholia, and is called properly Elephancia: & hath that name of the Elephant, that is a full great beast & large. For this euill grieueth & noieth the patient passing strongly and sore. Therfore this euill is more harde and fast, and worse to heale then other. The second commeth of melancholy and of fleme, & is called Tiria, or Serpentina: and hath ỹ name of an adder that is called Tirus. For as an Adder leaueth lightlye his skin and his scale: so hœ that hath this manner Lepra is oft stript and pilled and full of scales. The third manner Lepra commeth of melancholy, infecting of bloud, and is called Alopicia, and Vulpina: For Alopes in Grœke, is Vulpes in Latine, a Fore in English. The Fore hath a propertie, that his haire falleth in Summer for heat of bloud in the liuer: So oft his haire that hath this euil, falleth from the browes, & from other places. The fourth manner leperhood cõmeth of red Cholera, corrupt in the mẽbers with melancholy, & is called Leonina, and hath name of the Lion, that is most hotteſt beast, fierce and cruell. And this manner Lepra commeth most of feruent humour & passing malitious: And therefore it fretteth as a Lyon, and deſtroyeth all the members. Then principally of corrupt Melancholia commeth Lepra that is called Elephancia. Of corrupt fleme commeth Tiria, that is called Serpentina: And of corrupt bloud commeth Alopecia, that is called Vulpina also. Of red Cholera commeth the worst of al, that is called Leonina. These foure manners of Lepra haue some common signes and tokens, & some special signes: by the which their speciall diuersitye is busily known. Vniuersally this euil hath much tokens & signes: In them the flesh is notably corrupt, the shape is chaunged, the eyen become rounde: The eye liddes bœ riueled, the sight sparkleth, and namely in Leonina: the noseth̃rills bœ straighted and riueled, and shronke: The voice is horse, namely in Elephancia: Swelling groweth in the bodye, and many small botches and whelkes, harde and rounde in the legges, and in the vtter partes: Feeling is some deale taken awaye: The nayles bœ boyſtous and bounchye, as they were scabbed: The fingers shrinked, and croked: and the handes bœ as they were drye: The breath is corrupte, and oft whole men be infected with the stench therof: The flesh and skinne is fattie, insomuch that they may throw water therupon, & it is not the more wet, but the water slideth off, as it were of a wet hide:

Alopecia

Leonina.

Elephãcia

Tiria.

253 253 253 253 253 253

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254

There is also itching, sometime with scabs, and sometime without scabs, also in the body be diuerse speckes, now red, now blacke, now wan, now pale. In the legges be many specks and whelks, and bee now seene and anone vanished: and now broken out, and nowe shrinken in againe. And among the whelkes of the legges, if thou findest one that is more and fowler then the other, it is a token that the lepra is fastned and confirmed, The tokens of Lepra bee most seene in the vtter partes, as in the feete, legges, and face: and namelye in walking and minishing of the brawnes of the body. Aboue all these conditions of Lepra euery each manner Lepra hath his owne proper and speciall tokens, by the which he is knowne. For they that haue that Lepra that is called Leonina, their couloure is more yeolowe and citrine then other: And also their eien be more sparkling, and more strouting out, and mowing, and the skinne more rough, with more chinnes and cliftes oft times: And they haue more fretting and itching then other, and bee more fret and gnawen in all the members at the last. In them that haue the Lepra that is called Allopicia, all the haire of the eye liddes, and of the browes fall: and the eyen swell greatly, and bee full redde: In the face be redde pimples and whelks, out of whom oft runneth blood and matter: In such the noses swell and be great, the vertue of smelling fayleth, and the breath stinketh right fowle: and in the gums is full great infection and corruption. In them ỳ haue the Lepra that is called Tiria, be soft swelling pimples & whelks: The skin is somewhat whitish & swolne, and somewhat shining with manye lice and wormes. In them be these conditions & many other full euill that come of corrupt fleame and vncleane spittle, gleamy and quittery: The nosethrills be stopped, and other such diseases there be. The eyen weep and run, for resolution and shedding of superfluitie of moysture, the lippes and gums rot, the wosen of the voice is rough, and the voice is hoarse. If they bee let bloud, the bloud turneth into fleeting substaunce, and the parte thereof that is sadde, is white or whitish. And if it be washed, it renleth anone, as milke doth, with running, and that in greate quantitie. In them that haue the Lepra that is called Elephancia, the colour and hiew is emulous following & sewing: the face is leadish, the haire of the browes falleth, the eyen be round and the nosethrilles straight: The brawnes bee wasted: and that is commonly in all drye Lepra, more then in moist. Feeling faileth, namelye in the biggest fingers, it increaseth slowly: but when it is increased, it maketh chappes, chinnes, and cliftes: If they bee lette bloud, the bloud is wanne, or browne, and the more it is frotted, the blacker it is, and the harder. In the middle of that bloud be as it were white beynes, and braunches and bowes of sinewes, and that is common in all Lepra. Lepra commeth of diuerse causes besides the foresayde humours, as of dwelling and inhabiting and keeping companye, and oft talking with leprous men. For the euill is contagious, & infecteth other men. Also it commeth of fleshlye lyking, by a woman sone after that a leprous man hath laye by her. Also it commeth of Father and mother: and so this contagion passeth into the childe as it were by lawe of heritage. And sometime it falleth when a childe is conceyued in menstruall time: And also when a childe is fedde with corrupt milke of a leprous Nurse: and sometime it commeth of an outwarde cause, of infect and corrupt ayre. Sometime of euill dyet, as of melancholyke meate, to colde and drye, as of flesh of Katheren, of Asses, and of Beares, & of such other. And sometime it commeth of to hot meates, as of long vse of strong pepper, and of garlike, and of such other. And somtime of corrupt meates, and of meates that be sone corrupt, as of meselyd Hogges, of flesh that haue peces therein, and is infected with such poison and graines. And of vncleane wine and corrupt: somtime of biting of a venimous worme, that infecteth & corrupteth the substance of humours and of members. In these manners and in many other the euill of

Leprosie infecteth

Barren kine oftē bulled. Asses & Beares flesh.

Meselid Porke

254

254

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Lepra bredeth in mās body: but howsoeuer it be gendered, vnneth it is curable, but by the helpe of God, if it bee confirmed: But it may be somewhat bid and let that it destroy not so sone. The patient shall beware of hurtfull meates, & specially of those that breede melancholy, and also of meates that ouer heateth the bloud. Then he shall vse small and conenable diet, & meats that be not corrupt, neither able to be corrupt sone: And if bloud be the cause, as in Allopecia: then he shall first be let bloud: and then be purged with due medicines. In other manners of Lepra it behoueth first to take medicines, and then to be let bloud, if it nedeth, and else not. For it shoulde greue, if it neded not, as Constantine sayth. Then hee shall vse due medicines within, and conenable plaisters and ointments without, to withstande the accidents. To heale or to hide Lepra as Plato saith, best is a redde Adder with a white womb, if the venim be away and the taile and the head smitten off: and the body sod with leekes, if it bee oft take & eaten. In the same wise, wine, in ỹ which it rotteth, if the patient drinketh ofte thereof. And this medicine helpeth in many euills: as appeareth by the blind man to whome (he saith) his wife gaue an Adder with garlike in stede of an Ele, that it might slay him, and hee eate it: And after that by much sweate he recouered his sight againe.

Snakes flesh.

A Snake.

255

De Morbo Gallico. Of the French Poxe. Chap. 66.

Morbus Gallicus.

This chapter is added.

IN times past they were called the Spanish Pore, about the yeare of our Lorde God. 1493. This pestiferous euill crept among the people, it first appered at Naples, in ỹ french mens host, (whereof it toke the name,) afterward the French men loathing the name of French Pore, learned it the Euill of Naples, sithence which time, it is become the euill to manye Countryes. Notwithstanding it was diuersly called, as Iobs scabbes, Eugers Euill, Fracres sickneese. The wiser sorte of people did interpreate this disease to bee the wrath of God, a disease of much filthinesse, it is to be taken by drinking with those that haue this Euill, with vsing to their stoles of ease, and Priuies, and soneest with lyeng in theyr beddes, of the cause of this disease. Into what disease the French Pore are tourned, howe men sought to preuent the same, and of the discription of Guaiacum. Reade the booke Tituled Morbus Galicus, sette forth by Nicholas Massæ, Doctour of Phisicke, a Venetian. Anno. 1532. and translated by Thomas Poynell of Marten Abbeys Chanon. Anno. 1533. It may easily bee perceiued that Bartholomeus never knew of this euill, nor a multitude of other woodes, trees, plants, hearbes, stones, wormes, fishes, birdes, sedes and peoples, which in this worke thou shalt finde, as the place requisite shall declare. Also of this Morbus Galicus, or Variole Maiores, of some named Mentagra, the French Pore, there bee diuerse, some be moyst, some bee weasing watrishe, some bee drye, some bee like Ringwormes, some bee fistuled, some be festered, some cancarous, some bee lyke Wennes, some bee lyke Biles, some bee knobbed and knurred, and some bee diserous, hauing a drye scrabbe in the middle, some haue ache in the ioyntes, and no outwardes signe of the Pore, and there is smal Pore. The abhominablest and filthiest taking of this disease, is by carnall copulation with those ỹ haue it. The diet made with Guiacum, is the approued remedy. Vse counsaile of the phisition.

255

255

255

Of the Morphew. cap. 67.

Morphea

MOrphea is speckes in ỹ skin, & commeth of corruption of meat & drink: And ỹ which is leper in ỹ flesh, is Morphea in the skin. Also some Morphea is white, & cõmeth of fleme, & some is black, & commeth of Melancholia, & some is red & commeth of Cholera or of bloud. The Morphea ỹ commeth of Melancholia & of fleme, is hard to heale: And ỹ Morphea ỹ cõmeth of bloud is more easie to heale. Morphea is vncurable, if the skin of the face be pight and pricked with a nedell

255

255

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256

A sauce flume face, is a priuye signe of leprosie.

and bleedeth not, and if it bleedeth then it is curable. And Morphea is all in the skinne, and Lepra is both in the flesh & in the skinne. This infection differeth but little from the infection that is called Gutta rosea, that infecteth the face with small and soft pimples, and commeth of gleamie, bloudye, and cholarike humours that bee betweene the skinne and the flesh. In this passion, first the patient shall be let bloud, and the inner humours shall bee purged, and bee holpe with stewes and baths: And so the face shall bee comforted, and the pores shall bee opened, & the matter shall passe out: then the sore place shal bee washed with medicines that cleanse and drye, and annointed with conenable ointmentes. Also Constantine sayth, that annointing with the warme bloud of an Hare is good against this infection. For it departeth and smiteth againe, and wasteth the bloud that is betweene the skinne and the flesh. Aboue all things against such an Euill which commeth of humour, that is betweene the skinne and the flesh, Fimus terræ is best in baths and in stewes, in diuers seethings of sirroppes and ointmentes.

Bloud of a Hare.

256

In drinke it purgeth and cleanseth pimples, whelkes, scabbes, and itching, and drieth superfluitie of humours betweene the skinne and the flesh, and helpeth and succoureth them that bee disposed to Lepra.

¶Of venemous Wormes. Chap. 68.

Other and beside the foresayd euills and passions, which bee rehearsed and described before, most perilous death and euills happen and come to mankinde by wicked venim. And for that all kinde of venim is contrary to the complection of mankind, it slayeth sodeinly, but men haue the sooner helpe & remedy. Some venim commeth of corruption of meate and drinke: And some of biting, of creeping wormes and of adders, and of serpents, and of other beasts, of whom their humours and teeth be venimous to mans body. Also some venim is hot and drye, as the venim of an Adder, which is called Tirus, and of an Adder that is called Vipera, and other such. And some venim is colde & drie, as the venim of scorpions: and some venim is cold & moyst, as the venim of Spiders. The venim of Serpents & Adders is diuers in malice, as Auicen saith in Ca. de venenosis. For the venim of males is more sharp and strong then the venim of females. And yet the female Serpents haue more teeth then males, and therefore they be taken for ỹ worse, as Auicen saith there: Also the venim of the olde Serpents is worse then the venim of the young: And of great and long, worse then of ỹ short of the same kinde. Also the venim of them that abide in hills and woodes is worse, then of them which bee nigh cliffes and banks of waters. Also ỹ venim is worse that commeth of one that is fasting, then the venim that commeth of one that is full. Also venim is sharper in Summer then in winter: And adders and Serpents sting sooner at the middes of the daye, then in the morning: And sooner by day then by night. For by heat the venim is shedde into the vtter parts, and is in time of coldnesse as it were frosen in one place. The venim of the Adder that is called Tirus, and of the Adder that is called Vipera, and of all other Adders though it be hot, yet it happeneth, that of their biting commeth heuinesse and coldnesse, by reason of slaieng & quenching of kinde heat, by contrarynesse of venim. For kinde heate by shedding and sprinkling therof heateth the body, when it is ouerset: And as it were queint by strength of venimme, it heateth the vtter partes. Yette venimme gathereth not togethers the hot bloud of the heart: but it departeth and shedeth kinde heate, and slayeth it.

Looke in ỹ 18. boke Tirus.

256

Of the poison of Spiders & of Scorpiõs.

Venim of a Cockatrice is so violent that it burneth all thing which is nigh it: And so about his denne and his hole nothing wareth greene. It slayeth sodeinly birdes and fowles that flye afore his denne. All beasts that come nigh be astonied and moue not, but fal down, and so die, onely by his venimous sight, or breathing or whisteling And he that

This is of no assured testimonye, but by cõiecture.

256

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256

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is bitten of him, melteth and ſwelleth, and caſteth venim, and dieth ſodeinlye. Venimme of the Cockatrice is ſo violent and ſtrong, that if it be touched with a Speare the toucher ſhall feele the violence of the venimme. As Auicen telleth of one that touched ſuch a worme with his ſpeare in India, and forthwith fell downe dead, and his horſe alſo. He that is hurt of a Cockatrice hath ſuch a token, the body chaungeth ſodeinly into greene coulour & hiew, and ſodeine death followeth. And there within the place where ỹ Cockatrice dwelleth, the venim of an adder that is called Aſpis, is worſt, for it ſlayeth within two houres or three. The tokens of his biting be theſe: Sodeine chaunging coulour of the ſkinne, great yoxing, ſodeine coldneſſe of members, ſleeping, and deepe cloſing of the eie liddes, great and ſtrong thirſt: ſo that the patient thinketh that he dieth onely for thirſt. The venim of another manner adder, that is called Aſpis, and is called alſo Spuens, ſpitting, by reaſon that he ſlayeth with his ſpitle, His ſpitle is ſo violent, that it ſlayeth al thing that hath lyfe, if it toucheth that ſpittle. It ſlayeth and it be felt. But he that is venimmed feeleth at the firſt ſore & great ach about his bowels and guts, and hath darkneſſe of eyen and cloſing, and ſtrong ſleepe, with the crampe and loſſing of the necke and pulſe inordinate. And againſt that venimme helpeth no medicine, but onely cutting off, or burning of the member, in the which the venim is caſt. For burning forbrieth and cloſeth and ſtoppeth the waies that the venim may not paſſe vnto the heart. Alſo the venim of a Dragon is full malitious, & his venim is moſt in the tayle, and in the Gall. With that venim commeth moſt heauineſſe of bodie, ſwelling of lippes, and giddineſſe, dimneſſe and darkneſſe of the eyen, deſtroieng of reſon, inordinate moouing and feebleneſſe of vertue. Venim of a Scorpion ſlaieth, but if men haue remedy the ſoner: Thereof commeth burning & pricking about the member that is ſtung. And when it commeth to the heart, the patient ſwoneth, and breaketh out, & ſweateth: And it cloſeth the heart, at the laſt, and freeſeth the body with his coldneſſe, & thereof commeth death and deſtroieng of lyfe. Seeke afterward of the propertie of the Scorpion in the laſt booke.

Among all the venimous beaſtes, a lier is moſt pernitious, for he is as a canker to himſelfe, a poiſon to his neighbour, and the diuell before God. Addition

Of the biting of a madde dogge. Chap. 69.

Alſo the biting of a wode hound is deadly and venimous. For as Conſtantine ſaith, an hound is cold and dry, and in him blacke Cholera hath the maſtrie. And when that Cholera is altered & rotted, it hath maſteris in the body, and maketh the hound wood. For the fumoſitie that commeth of blacke Cholera is ſtrong, and infecteth the braine: And ſo when it commeth aboute into diuerſe partes, it infecteth the ſayde partes, and then maketh them venimous. Therefore when he biteth anye man, and the venimous ſpittle commeth into the wounde, the humours and ſpirites be infected: and the venim that is therein is drawne to the place, that is lyke to the place, in the which the venimme was bread, that is the braine, and then the man is wood. And if he bite another, he infecteth him, and maketh him wode alſo. And ſuch venimme is perillous. For it is long hidde and vnknowne, and increaſeth and multiplieth it ſelfe, and is ſometime vnknowne to the yeres ende, and then the ſame day and houre of the biting, it commeth to the head, and bredeth phrenſie. By feeling of kinde other hounds know and feele a wode hounde: and barke at him, to make him a feard, as ſaith Conſtantine. For they feele and knowe, that he is contrarye and noyfull. This venimous woodneſſe falleth moſt in Harneſt. For then, becauſe of likeneſſe, Cholera increaſeth, and alſo in ſpringing time. For then heate is ſhedde, and not waſted. And ſo by mouing, it waxeth ſtrong: and commeth out by kinde. For a wode hounds tongue is ſo venimous, that it maketh the hound to reyle and

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stagger, as hée were dronken, and to goe about yaning and driueling, with the tongue hanging out: and if his driueling fall into the water, it infecteth the water, and who that drinketh of that water, shall be Idropicus and woode. Looke other properties of a woode hounde afterward in the Chapter of a dogge. They that be bitten of a woode hounde, haue in theyr sleepes dreadfull sightes, and bée searefull, astonied, and wroth without cause: And they dread to be séene of other men: and barke as houndes: And they dreade water most of all thing, and bée afeard therof ful sore, and scoymous also: And then is this euill vnneth curable. Huc vsque Constantinus. Also there bée manye other venemous things, and perills of venim: but of such as holy writ maketh special minde, we treat of. Therfore touching this worke, the other shal passe at this time. But onely I thinke and hope, that men shall take heede and know, that venim worketh in the bodye ful many diseases without number. For all the kinde of venim is contrary to the kind and complection of mankind. When it hath mastery in the body, it distempereth all the kinde, and corrumpeth and chaungeth the spirits and humours with his mallice and sharpnesse. And first venim assaileth the noblest part of the body, that is the place next about the heart: and smiteth with sharpnesse the spirites of feeling in the braine, and distroubleth the limmes of the wits, and of feeling: and feebleth sodeinly their working and theyr dooing: and smiteth and woundeth the sinewes, and infecteth the veins and the wosen: and maketh them rough and riueled: and breedeth in the inner partes sore torment, burning, gnawing, and biting. And now it burneth, now it freeseth, now sheddeth, departeth, and resolueth: Nowe it wasteth at full, and fordrieth the substantial moysture of the heart: while it burneth the inner parts, it cooleth the vtter partes, and againewarde, it maketh the vtter parte of the bodye full hotte: And yet with his coldnesse it slaieth, and constraineth the bloud in the veines of the heart. By breeding of venim in the mēbers, his body swelleth, and wexeth nowe pale, nowe glisning, now sodeinly greene, nowe blacke, and by diuers speckes, which defoyleth the body without, his mallice is knowen within, & it breedeth in the stomacke abhomination, and noifull and horrible wambling: And with his sharpnesse it perceth, thirleth, and gnaweth the members of life. Therfore to suffer & withstād his reeise, kinde is vnmightie, and faileth and is ouercome at the last, and the venim hath masterie in the body, and turneth the humours to his owne likenesse, and maketh them venimous and noyful and greeuous. And therefore it is perillous to touch such bodyes as bee infected with venim. For by euaporation and out springing, ofte such bodyes infect and corrupte all thinges neere vnto them. Also though venimme be horrible and enimye to kinde, often it happeneth that venimme is desired of kinde, not for himselfe, but for some sweet thing medled therewith, which is friend to kinde: For oft the strength of venimme is hid vnder sweet things and sauourie. Therfore Constantine teacheth, that a man that dreadeth venim, should not only beware of stinking and bitter things, but also of sweete things, sauoury, and salte, and sowre, and of other such. For ofte the mallice of venimme is hidde vnder such things as kinde desireth. Also Constantine teacheth for to knowe by effect and doing, when venim is taken in meat or in drinke: and sayth, That if a man feeleth burning in meate or in drinke, and the Crampe followeth therevpon anone, or swelling in the fingers or in the nailes, it is venimous and mortall. And thereof commeth tokens in the fingers & in the nailes, which be made and bread of fumositie of the heart: in token that venimme hath mastery about the innner parts, and sheddeth it selfe thence to the vtter partes. And farther it followeth there: also if he gapeth and driueleth, and the lippes smart and tingle, and if hée feeleth heat in the tongue, and sweateth, and is vexed straight about the heart, & the eyen dim and darke: it needeth him to hast with medicines, or els he dyeth hastely. Then against venim taken into

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the bodye, it is a generall medicine to excite spuing, to voyde and put out the venemous matter aboue the spuing, eyther beweth with a chistery: Then with Wine, that Solwthistle is sodde in, hee shall take Triacle that ouercommeth venim: then hee shall bee purged and bathed, as it needeth against the venim, and shall bleede at last: His diet shal be ordeined, that he be fed with fat meates, and meate that stoppeth the veines, that leadeth to the heart: that the venimous vapour and fumositie come not to the heart. In this cause great nuts and Auellanes, and drye Figges helpe. For they drawe and consume, and wast venim. And therefore they be good before meate and after. Also Constantine saith, that Balsamus with womans milke helpeth right sone against the burning and sore ache, which commeth of venemous things. Also there it is sayde, That no cause was of making of Triacle, but onelye to destroy venimous things: and that it doth in three manner of wise: for it foredryeth and wasteth venimme: for therein be many thinges that haue vertue of drieng. Also by his vertue it putteth out venim. For therein bee many things that bee priuye propertyes contrary to venimme. Also it comforteth the members: and therefore against venim it giueth the members might and strength to withstand. For therin be many things that comfort, and if it bee perill to abide and Triacle maye not bee found: Then as Galen sayth, Garlike shall be bruised and sodde anone to dissolution, with a fat hen, and then men shall giue the patient the iuyce to drinke. For it is contrary to venim, and swageth inward burning in a wonderful manner. Therfore Garlike is called Tiriaca rusticorum, Triacle of vplandish men. Also as Constantine saith, without Garlike the iuyce of a hen helpeth. Also liber de simplici medicina, it is sayd, that some things be contrarie to venim, and drawe it out from the inner parts by heate and subtiltie of their owne substance: as a Cocke and an hen slitte, and layd to the venimous biting. Also some thinges be contrarye to venimme by lykenesse and subtiltie of their owne substaunce, and striue against the substaunce of venimme: and therefore by their owne lykenesse they drawe venim to themselues of a priuie property, as ỳ flesh of an Adder that is called Tirus, is contrary to venim. And some by double or simple working and vertue striene against venimme, as Calamunte, iuyce of Caule, Orobi Grana, Citra Ipericon, Nasturcium, Rew, Salt, Leek, Aristologia, nuttes eaten with Rew, the rot of Aspiragi, and the seede thereof also, Balsamum, vineger, bloud of an Hare, the milke of an Asse, childrens pisse, an Irchins stones, gendering stones of an Hart, and of an Asse, dried and broken, Castorem, Garlike, Gencian, mint, Diptanum, and many other without number. For bicause the perills of venim bee many, therefore the goodnesse of God ordeined passing many Triacles and remedies: but for cause of ensample, these shall suffice now at this time.

Venemum is called Ios, a subtill matter that nature abhorreth. In times past at Rome they would poison soules with Idolatry, and mens stirops & saddles with a venimous villany. Addition

The remedye against the biting of a madde Dogge. Cap. 70.

Against the biting of a madde hound, and of other venimous beastes, wise men and ready vse to make the woumds bleede with fyre or with yron, that the venimme maye come out with bloud that commeth out of the wounds. Men vse to doe thereto wormes that are called Leaches, and bloud suckers, and also Cuppes and hornes, to drawe the venimme from the inner partes. Men vse to giue inwarde thinges, that bee contrarye to venimme, whether it bee simple or double. Triacle and other such thinges, bee made in a playster, and layde to the woundes without, as Nuttes stamped together with Garlyke, Rewe, and Salte And also Nuttes chewed, and layde vppon the bitten place. Digma. Morsus. Biting. Horse-leaches.

And with these foresayde thinges,

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260

Dioscorides saith, That crabs of riuers haue a priuie vertue against this venim. And therefore Constantine teacheth to giue to such men Triacle with water of a crab. Also ashes of crabs with Gencia, is a perticular remedy against such biting of a wood hound. And against this biting helpeth specially the iuyce of Caprifoli, Onions, Rew, Nuts, Garlike, Salt, the twigs of a fig tree, Mint, Orobum. All these, or some of them with vineger and honny, be wholefully laide to such bitings. For as Constantine saith, all these draw to themselues venim, & with their heate and drineſſe they dissolue, destroy, and consume it. Against biting & stinging of a Scorpion the chiefe remedy is oyle, in the which a Scorpion is drowned or sod, and laide to the place that is stong. Also if the same Scorpion or another be brused and laied to the wound, it is the wholesomest remedie, for the venimme of stinging turneth againe into the body that it came out of. Also Constant. saith, That Butter of the milke of a cow, helpeth much against the venim of a Scorpion. Butter by his fatnesse stoppeth and dissolueth, and wasteth by heat, and clenseth, and wipeth by cleannesse and moysture. Then Butter eaten ascendeth to ỳ heart and stoppeth the waies, that the smoake of venim may not come to the heart. Also crabbes of riuers helpe, if the ashes of them be eyther by themselues sod or roasted and burnt vnto ashes, and mingled with milke of an Asse, as sayth Constantine. Also as he saith, Castoreum and Brimstone helpeth, for either is hot and drie in the fourth degree. And therefore they helpe against venim For they dissolue by heate and wast by drineſſe. Against bitings of adders and serpents, and against the biting of an Adder the which is called Vipera. First the venimme shall be drawne out with cups, or with hornes, or in some other wise sodeinly: And he shall take Triacle with water of the seething of Gencian, of Rew, or of Mint. And the Triacle shalbe laide about the place, and vppon the wound: or garlike broken with salt and rew, if the Triacle faileth. In the beginning the member that is bitten or stung, shall be straightly bound, that the smoak of the venim, may not freely breake into the inner parts, and men shal help within with things that be contrarye to venim. Also Constantine saith, that against such venim the brain of an hen & lambes dung, & the iuyce of ỳ twigs of Pomgranates helpeth well. For as the Comentour saith, these dissolue venim & maketh it ready to be wasted.

260

Addition

Lay vpon the place where the Hornet, Waspe, or Bee stingeth, a gadde of colde steele.

Of medicine. Chap. 71.

Pharmaria, or Accesis, Medicina Medicine Schatophagos.

TO giue couenable and true medicine against diuerse sickneſſe and perils, a good Phisition needeth to leke well about, and be full ware and full wel aduised: For nothing letteth more health of sick men, then vncunning and negligence of Phisitions. On the Phisitions side, it needeth, that he forget nothing ỳ belongeth to the euill. Also that he be diligent & busie in things that belong to the crafte of medicine: and he must be ware & aduised in all things. Also to heale & saue effectually: him needeth to know & vnderstand the complections of men, compositions, mixtions, & medlings, both of the humours and of the members, & to vnderstand and knowe the dispositions of times, the conditions of male & female, and age. For one manner medicine needeth in winter, & another in Summer: And one manner in the beginning of the euill, and another in the full, and another in the passing thereof: One in childhood, & in youth, another in full age, another in olde age: one in the males, another in females. And him needeth to know causes & occasions of euills, & tokens, signes, and accidents of all manner euils. For medicine may neuer be sikerly taken, if the cause of the euill is vnknowne. Also him needeth to know complections, vertue & working of medicinable things: For but he knew what medicine is simple, what compowned, what cold, & what hot, what worketh and amendeth the bodie, what keepeth heale, and healeth sickneſſes: What hardneth and constraineth, and

Truely.

soft-

260 260 260 260

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261

softneth and lareth: Hée may neuer safely passe forth and worke in medicine: Also therefore it néedeth to knowe the qualities of hearbes, and of other medicinable things, and diuersitie of degrées, what is hot and drie, what is colde and moist, in what degrée, if he will not erre in his office. And therefore him néedeth to knowe the during contrarinesse, simplenesse, quantytie and qualitie of ỳ patient, & his vertue and strength, and feblenesse. For a chaunging euill, that is long indurīng, néedeth stronger medicine, then an euill that is new, and hath not long indured. Also a simple euill shall be healed with a simple medicine, and an euill that is compowned of contraryes, shal be healed with compowned medicines. For selde a simple medicine heleth a sicknes that is compowned. Also against an hot cause néedeth a colde medicine: and against a colde néedeth an hot medicine: and against a medled cause néedeth a medled medicine. And therefore a Leach and Phisition that is wise and ware, and knoweth the euill, tempereth the qualitie, as the quantitie and qualitie of the euil aſketh. Also when he saith that the euill commeth of repletion, hé helpeth it by voiding of the matter, and by scarce dyet. And if it commeth of abstinence, he healeth it with repletion. Also the office of a good Phisition standeth in inquisition and searching of the causes and circumstaunces of the euill. For he searcheth and séeketh the cause, by sight, by handeling, and groping, by vrine, and by the pulse: When the cause is knowne, if the matter be hidde déepe within, thē he vseth drawing medicines. And if the matter bée in the fore parts, and without, he laboureth to drawe the matter to the stomacke, that he may the easilyer bring it thence. And if the matter be hard and sad, he giueth medicines that dealeth and distributeth, and all to kitteth, that the matter may be soft, and made ready and easie to voydaunce. Also when the matter is defied and drawne, he vseth the third time laratiue medycines, that the matter that is defied & drawen, may be lead out by a couenable region, by spuing, or by shiting, or by sweating. And when the matter is couenably voided, he vseth the fourth time certeine medicines to comfort kinde that is wery and feble by violence and strength of medicine. And when kinde is comforted, he vseth certeine medicines resumptiue and restoratiue to that, that is lost by strength of the euill, or of medicines. And the restoring shall be made and giuen little and lyttle, and not sodeinlye, by couenable and temporate dyet. For in them, which are so purged and cleansed, often kinde desireth much, and so many times the patient taketh more thē he can digest, without he bée refrained, in gouernance of diet by a phisition, ware and wise. At the last when kinde is restored and brought into the former state, he teacheth to vse certeine medicines, preseruatiues, least he that is healed and recouered, fall into a worse sickneſſe. For such things be couenable, bathes, bloudlettings, electuaryes & moderate trauell. For such things awaketh kinde heate, and discharge kinde of superfluitye of humours, and helpe and comfort digestion. And if the matter bée fleting or softe, or thinne, then hée vseth constraining and dryeng medicines, and repercussiues. And when the matter is restrained and with-helde, a wise Phisition vseth to giue couenable laratiue medycines, to bring out humours that be dissolued before, and now constrained: least they abiding still there, eyther fleting to some other parte, doe putrifie, and so breed a Feauer, or else ingender another disease: and restraining is wont to be made little and little, least the matter be smitten sodeinlye and fall to some noble mēber, & breed a more grieuous sickness: also purgation is wont to be made then: and then, that it be not sodeinlye done. Then medicine is wont to bée made in three manner wise, eyther dissoluing and vnbinding, constrayning and binding, or restoring. For other bodyes which bée full, bée dissolued, or those that bée vnbounde, bée constrayned, or that which is lost in the bodye is restored: With laratiue medicines we lare and vnbinde, as with Scamonie: With binding medicines wée binde, as

261

261

261

261

261

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with Achacia: and with medicine which ſtoppeth, wæ reſtore, as with meate and drinke that nouriſheth and fedeth, and with Electuaryes arrayed therefore.

Prepared.

¶Then conſider thou ſhortly hereof, that a Phiſition viſiteth ofte the houſes and countreies of ſicke men: And ſeeketh and ſearcheth the cauſes and circumſtaunces of the ſickneſſe: and arraieth and bringeth with him diuers and contrarye medicines: And he refuſeth not to grope and handle, and to wipe and cleanſe priuie members and woundes of ſicke men. And hee behoueth to all men hope and truſt of recouering of heale: And ſaith that he will ſoftly burne that which ſhall bee burnt, and kitte that which ſhall bee kitte: And leaſt the whole part ſhould bee corrupt, he ſpareth not to burne and to kit of the part that is rotted: and if a part in the right ſide aketh, he ſpareth not to ſmite in the lefte ſide.. A good Leach leaueth not kitting or burning for weeping of the patient. And he hideth and coureth the bitterneſſe of the medicine with ſome manner of ſweetneſſe.

Few Phiſitions and Chirurgions vſe in theſe daies ſuch diligence.

262

He drinketh and taaſteth of the medicine, though it be bitter: that it be not againſt the ſicke mans heart: and refraineth the ſicke man of meat and of drinke: And letteth him haue his owne will, of whoſe health is neither hope nor truſt of recouering. He doth away rotted & deade fleſh, that is diſpoſed to corruption, and with bitter and fretting medicines, and cleanſeth running ſcabs with drieng medicines. And after medicines that ſlay and burne, he ſwageth the ach of wounds with comfortable and liking medicines: and when a wound is cleanſed he healeth the place thereof. And for inward euills greeue more then outward, a wiſe Leach taketh heed to cure & expel firſt inward aking, and cureth the matter that is harde and corrupte within, with medicines of digeſtion, as with Drunell, and with ſowre ſirop: And firſt he deaketh it, and kitteth it, and maketh good to digeſt, and maketh it readye to the outpaſſing and voidaunce. For as it is ſaid in principio Aphor. It needeth by medicine to put off that thing that is defied, and not that thing that is rawe. For when the matter is digeſted and defied, and made able to voidance, drawing medicine draweth the matter ſo defied, out of the inner and further parts to the vtter partes. And hereto helpeth ſome bitter things, as Irapigra, and Ieralogodion, and other that ſmacketh of Aloe. For ſuch bitter thinges pearce & come more ſoner to the further partes, and cleanſe more the vtter parts then other medicines. The third time couenable medicine voydeth and putteth out matter that is ſo voided and throwen, but that is done warily, leaſt there be to great auoidance: for it grieueth the body, that it is feebled therewith. And ſometime is more voided of good humours then of euill, according to that Hippocrates ſayth: it is enimye to kinde and deceiuable, to voide and to put out much ſodeinlye, or to heate or to cole. A good Phiſition taketh heed to the matter of the euill, and of the place of the matter: and alſo of the might and of the ſtrength of the patient: and thereby hee varieth his medicine: for if the matter or humour that is in default be voided, it helpeth much the ſicke man: and if it help not, the ſicke man is more greeued, as Ipocrates ſaith.

262

Medicines doth conſiſt of two things, in Theorike which is ſpeculation, and in practiſe, how to frame the medicine to cure and haſten health, and to turne the complections into theyr kindly order and operation, the ſcience is honourable ſo the Phiſition be honeſt, and ſuch a one as will not diſdayne the poore in theyr neceſſitie.

Addition

¶Of drawing medicine. Chap. 72.

DRawing medicine worketh by ſubtiltie and heate of ſubſtaunce. By his ſubtiltye it thirleth eaſilye, and by heate it draweth vpon and manye other thinges that ſticketh within, and humours that bee farre within.

Soketh into ye inner partes.

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Also medicines of digestion be nedefull when the matter is full harde and sad: for it cutteth and dealeth the matter, and so maketh it able to be put out, and therfore it worketh by cutting and departing, and maketh it thinne. And by the subtiltie of his substaunce, and by helpe of heate, it departeth one part of ỹ matter from that other, as it fareth in medicines, which nesh the matter. Also somtime laratiue medicine purgeth matter which is defied, and dissolueth and draweth, as Scamonie, taken in the stomack sendeth from it selfe subtill smoke, which thirleth easely and dissolueth humours, and maketh them abhominable to kinde, and drawеth them by helpe of the vertue of out putting: and when they be drawen, she casteth and putteth them out of the body, and some lare with their gleyminesse and make slipper, as Mercury and Yockes, and other such: and some perce humors with their sharpnesse, as Euforbium: & some with their fatnesse and glewing, thrusting and pressing, as Mirabolanis: and some with their saltnesse biting the guts, as ỹ sede of Attriplex: some with their swetenesse and moystare by shedding ỹ guts, as Casia fistula. Also binding medicine worketh by colde and boystous things in substaunce: for the colde parts be gathered togethers, and be let to pearce by the greatnesse of the parts. Sometime they breed great humours: and therfore they constraine and stop, and comfort the vertue of with holding, as Escula: some constraine and stint bloud, as Corallus, Bolus, Emachites, Plantago, and other such. Some binde the wombe, as Ciconia, Mora, Rosa, and other such manner. Also hardning medicines renleth ỹ matter and maketh it thicke, and that they doe, by things that be full colde & drye, either moyst, as by Sillium, Semper viua, Portulaca, Solatrum, and other such. Also softning medicines worke by things which be meanly hot, and much moyst, and so doth ripping medicines also. Also opening medicines haue vertue of burning and of making thin: for they open the wayes which be stopped, and make thin humors that be gleimie and thick, and doth that by hot things and drye. Also a cleansing medicine worketh either by vnbinding, as Calamentum, or by softening, as Casia fistula and Mallowes: or by clensing, as wiping away filth and hoare, by his eai thinesse & drynesse. Also there be manye other diuers medicines, as slaieng, fretting, gnawing, & burning, Diaforetica, repercussiues, mitigatiues, swaging, and other such: Of whom it is treated in lib. De Simplici medicina. But here we shall make an ende of the seuenth Boke of this present Volume, which sheweth the infirmities, euills, and diseases of mans body, and of the other part, of medicines and things nedfull for those infirmities.

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DE COELO ET MVNDO.

Seeing that we haue by the help of God, full ended the treatise of mans body, of God, & of the properties of Angels and of men, & of accidents & conditons of men: now we shall speake of the properties of the world that we see & feele, by the helpe of God, which is sent to vs from aboue: that we may drawe occasion to the praising of God, for the properties of working of the maker & conditor of all things: for vnseene things of God, be seene and knowen by thinges

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that be made and vnderstood, as the Apostle saith. Rom. 8. We looke not on the things which are seene, but on the things which are not seene. And therefore we shall shortly put to this worke, some properties of this world and things that be therein, that we may by lykenesse of bodely properties the more easily vnderstand mystike & spirituall mening in holy Writ. And we shall begin at the properties of the world.

Rom. 8.

2. Cor. 4.

¶ What is the world. Cap. 1.

The world bering the platform of all. The Celestiall vvorld. The Elementall vvorld. The lesser vvorld.

AS Marcianus sayth, the world is said in three manner wise. For Diuine vnderstanding is called the world, that is to wit Mundus Archetipus, and is bodilesse, vnseene, and euerlasting. And to the ensample thereof, the world that we see and feele, is made and wrought, as Boetius saith: Thou bringest forth all things of high ensample, thou fairest, bearest in thy minde, the fairest worlde, and makest and workest by a lyke Image, &c.

¶ In the seconde manner, the world is called all things that is contained in the roundnesse of heauen. As heauen, in the which the starres shine: and fire in which all things heate: aire, by the which all things that hath lyfe breedeth & prouyth: & water that declipperth the sides of the earth: earth, that sustaineth and holdeth vp, and feedeth all these lowe things of this worlde. Of which it is sayd, The world is made by him. Ioh. 1. In the beginning was the worde, and the word was with God, and God was the word. The same was in the beginning with God. All things were made by it, & without it was made nothing that was made, &c.

Iohn. 1.

In the third manner, man is called, the lesse world, for he sheweth in himselfe likenesse of all the world. And so the first world is euerlasting & during in thought and minde of God. The second world is euerlasting by the wit of God, and taketh euerlasting being and springing of him. The third world is somewhat euerlasting, & some deale passing, bearing in it selfe likenesse of all things. Before it is treated of the first worlde, and of the seconde: Now of the world that we feele and see somewhat shall be spoken. Then Marcianus saith, the world is an vniuersall gathering together of things, which be made, and is all round, as it were a sphere or a ball: for the vtter parte of the world hath shape & likenesse of a sphere, and of a circle. And as Marcianus saith, ther was no shape neither likenesse so conuenable to the world, as a round likenesse and shape, and that for perfection of all things: and for the likenesse that the world hath in euerlasting being with his worker, that is without ende and without beginning. And Philosophers diuide all the worlde in two parts: of ỳ which twaine, the more noble and simple is the ouer parte, that worketh and stretcheth from the circle of the Mone to the region of planets. The other part is the lower, and suffreth and stretcheth from the circle of the Mone downwarde to the middle poynt of the earth. Marcianus describeth ỳ lower part of the world in this manner wise: The world he saith is a circle of foure Elements, which be found all round, in the manner and forme of a sphere: and the earth is placed in the middle: and the other deale is rauished about the mouing of heauen, to the making and forming of this world. The vertue of God made & ordained Primordial matter, in ỳ which as it were in a massie thing, the foure Elements were potentially, and not distinguished in tale and number, as they are now: but they were meddeled. And that Massa and lumpe Plato calleth Yle in Thimeo. And thereof the wisedome of God made and brought forth all the Elements, and all that is made of Elementes, & ordayned them in their owne qualyties & place. For that which was hot and drye, in that manner passed into kinde of fire, and because of lyghtnes thereof, the wisdome of God set it aboue other. And such as was most colde and drye, passed into kinde of earth: and for heauinesse and sadnesse thereof, ye set it beneth that was hot. And moyst he put into kinde of aire, and such as was cold and moyst, passed into kinde of water.

And

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And as these two Elementes be more light, clére and subtill, he sét them betwéne fire and earth. In Timeo, Plato as he might, described this first matter, in this manner. Yle the first matter he saith, was without qualitie and quantitie, without colour, and shape, and lykenesse, without place and time, betwéne some substaunce, and no substaunce, &c. These words be full hard to vnderstand, but they be in this manner expounded: for it is said, that that matter was without quantitie: not for that they were cleane without all quantitie, but for it had no certaine quantitie knowen to vs: as men saye, that a Giaunt is endlesse much, for he passeth ỳ quantitie of men. Also that matter is said without qualytie: for it had no name specially of any qualitie, for it could not be sayde, more hot than colde, nor againward: and so of other qualities. And he sayth, without colour: for it had no colour of kinde of any Element. It was without time, for as yet was no time, nor passing of time, when this matter was made. It was without place: for it had no certaine place, more vpward than dowward, nor more bréadth than length. It was by substaunce, and no substaunce was before this matter, but some substaunce, was thereafter. Then the materiall beginning of the neather world, was that vnséene matter, that is the first matter that is common and able to receiue all lykenesse of shapes and qualytie.

And is also kept and saued, vnder diuers kindes and shapes: for this matter abideth not corruption, touching the substaunce thereof, though it be continually chaunged, touching the qualyties that chaungeth. For this matter that is now rarefied and made thin, abideth vnder the forme and shape of fire, and vnder fire, shall by and by, by thickning doe on kinde & matter of aire, that was before vnder the shape, and forme, and matter of fire. Hereof it followeth, that the first matter, of the which the world is kindly made, is ingenerable and incorruptible. And of that matter all materiall things begin, and turn again to that matter, as into the Mother. And so the world is made of many composed things and contrarious, and yet in it selfe it is one world: for the world is one in tale and number, and not many worlds, and that is for the vnitie of matter, as it is said in lide cœlo & mundo. The world occupieth all his matter, as it saide there in ca.de mundi eternitate. Then the world, of the which we speake at this time is not diuers in it selfe: neither departed in substaunce, though contrariousnesse be found in parts thereof touching contrarinesse of the qualities: for the world hath most nédfull accorde in all it selfe, and as it were accorde of musike, though it séme that it hath vnlikenes in some of his parts for contrary qualities, as Auisten saith openly, super Gen. This world (he saith) shal passe touching this passibilitie and kinde and shape that it hath now, but it shall abide euermore touching the substaunce and kinde, as it is sayde there. And the Glose saith there: Heuen and earth shall passe, &c. Mat. 5. Hereof it followeth, that the world is wonderful because of changing thereof. But neuertheless, for the nobilitie of his matter, vertue & working of his shape, & so for easie might of bréeding, and of generation of things: the world is not to be praised so much, as God the maker of the world, is to be praised ouer all things. Nothing in the whole frame of the world is so vile, nor so low, nor pertykell, in ỳ which shineth not praising of God in matter and in vertue, & in shape: & the matter & shape of the world is some difference, but that is with accord & most peace: for ỳ parte of the world that is most pure & cleane, & simple & noble, hath ỳ more vniforme inclination & appetite to receiue ỳ more noble forme & shape: & the more spiritual the matter is, ỳ more inclination & appetite it hath to spirituall forme & shape, & so the matter of heuen, requireth & nédeth the more simple & noble forme and shape, then ỳ matter of ỳ Elements. Also ỳ matter of heuẽ is more noble & simple in ỳ more noble body, as in ỳ Sun, thã in ỳ mone, or in Mercury, or Mars, & the matter of elements, is more noble in fire, thã in ỳ aire, or in other elemẽts.

And

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Multiplication.

And so the matter is more great & boystous in earth, than in other Elements, for therein be more parts of matter gathered, as Aristotle saith. Therefore (hée saith) that of an handful of earth is made ten of water. Also the matter of one Element is more cleane and pure in one part, than in another, as it is said in pri. Metho. For the ouer parts of fire, bée more noble and simple than the nether: and the middle partes of the earth bée more great and sad, and lesse cleane and pure. And for that the meddled bodyes be made of the Elements, all the partes of the Elements be more pure and noble: the medled bodies be more simple pure and noble: and as it is againwarde in Elements, so it is againward in medled bodies. Also more noble matter of the worlde, nédeth more noble forme & shape, and therefore the matter is disposed, as the forme and shape aſketh. For if fire shall be made of earth, it nédeth that the greatnesse of matter of earth bée made subtill and pure, and more spirituall and simple: that it may be clothed in a more simple forme, that is forme and shape of fire: and shortlye to speake, it nédeth that the matter be arayed & disposed, after the propertie of forme and shape. Also men take hède of the nobilitie of the worlde, by the more noble and worthy partes thereof: and also by the more noble workings and doings. And therefore the ouer part of the worlde, is counted more noble and worthy. For the matter ther is more clére and pure, and the shape is fairer, & the vertue is more in the ouer parts than in the nether. For the worlde at all is the more faire & fémely, by as much as the nether foule part of the worlde, is arayed with the more fairnesse and blisse of the ouer parte, as Aullen saith. Some perfection of vertue and of charitie, that passeth in the ouer parts sheddeth it selfe continually toward the fairnesse and perfection of the nether parts. Also things that séeme and shew, that the nether part of the worlde, hath lost in fairnesse & in light, that that part recouereth in grace & vertue of plenteousnes. For no lesse wonder is of vertuous plenteousnesse of the earth, in bering and bringing forth of hearbs, trées, and of fruite, and in diuers gendring of beasts, and of créping wormes, in diuers brédding and gendring of mettall, & of pearles and of stones: then it is to wondring of the clérnes of heauen with diuersitie of circles, and roundnesse and starres thereof. And though the worlde be arayed with so many noble and worthy differences of things by might of the vertue of God: yet touching the nether part thereof it is subiect all about to many defaultes and wretched conditions. For though the world séeme father and forth bringer and féder of bodies, yet it is prison of spirites, and most cruell criling of soules, and is place and steade of full many wretchednesse and paines: for the worlde is place of trespasse & of guilt, the habitation of pilgrimage, & of woe, of wéping and of teares, of trauell and of faintnes, of fearfulnesse and of shame, of mouing and of chaunging, of flowing and of ouerturning, of passing and of corruption, of insolence and perturbation, of violence and oppression, of deceipt and of guyle. In the worlde is nought els found but banitie, wickednesse, couetousnesse, anguish, foyling & age. The worlde drawoth to him, and loueth those that he knoweth: and putteth away and despiseth them that he knoweth not. The worlde is noyfull to many men, and profitable to fewe at the last. The louers thereof the worlde deceiueth and beguyleth: For the world promiseth manye things, but at the last it payeth few or none, and ceseth not to sewe and to take them that dispise it, and that in the maner of a shadowe: and is busie and intendeth to flye his sutours that followe him. And therefore ofte times those that it most beareth vp with riches and worship, it maketh most poore, and beareth them downe at the last. And to vse Gregories words, We shall flye the world, though it please vs with wealth: for he that knocketh with so much woe & sorrowe, what els cryeth he, but that hée should be forsaken? And this of the properties of the worlde in generall, shal suffice at this time.

¶Of

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¶Of the distinction of heauen. Cap. 2.

NOw putte we our handes by helpe of Thrist, to describe some properties of heauen, & of the parts thereof: for heauen is the place and dwelling of Angels, and of good men, as Beda saith. And as holy men tell, one heuen is sæne, and another heauen is vnsæne. The heauen that is sæne, is many manner wise, as the Glose saith, super Deut. 10. ibi. Loe heauen is the Lords thy Gods, and heauen of heauens. Heauens be seauen, named in this manner, Aereum, Ethereū, Olimpeum, Igneum, Firmamentum, Aqueum, Emperium celum, heuen of Angels. The heuen that is called Aereum, is the middle place of the roundnesse of the aire, that is not full of great & boysterous vapours of water and of earth, and so that part of the aire, that is more pure and cleane, and lesse medled with the nether qualities: for the pureneſſe & cleanneſſe thereof, and clærneſſe of kinde, it is called heauen, as it is said Mat. 13. The foules of heauen eate it, &c. Celum ethereum, as some men say, is it ý is called, the ouermost part of the aire, ý is nigh ioyned to the fierie roundnesse, and is called Ethereum: for it is bright and shining. For that part betwæne the fire and the aire is nigh the fire, and receyueth of the fire light and shinnig, for Ethereos in Græke, is named brightnesse, either shining, as Isidore saith.

And Cœlū igneum, firie heauen, as some men meane, is the middle of the roundnesse of the sphere of fire: and that is for the pureneſſe, subtilneſſe, highneſſe, and working, that the fire hath passing other elements, and for other properties, that the fire hath for nighneſſe to the roundneſſe of the Planets. And Gregory saith vpon that place of Iob. Behold and sæ Etherea, &c. By that name Etherea is vnderstood all the space ý is from ý Mone, euen to the stars ý be pight, in ý which space be roundnesses & circles of ý seauen Planets. Sæke within De Ethere, what Marcianus meaneth ther vpon. Alexander ordeineth the seuen heauens, & saith in this manner: The first heuen giueth light in one manner wise, & is not moued, and is called Celum imperium: the second also he saith, giueth in one manner wise lyght, and is called Celum Aqueum or Christallinum, as it were of kinde of water or of chrisstall stone. The third heuen giueth light, not lyke bright in euery part, & is moued as the heauen of starres. The fourth heauen receiueth light without heate, and is called Olimpicum. The fifth receiueth light wō heat, and is called Celum igneum, as ý fourth heauen. The sixt receiueth light, and is ioyned with the other part, and is called Celum Ethereum, bright shining heauen. The seuenth receiueth lyght, and is ioyned with the nether part, & is named Celum Aereum, of the kind of aire: and so it seemeth, that they call Olympium the space of the roundnesse of the Planets: for that space is alway light and shining. And the firmament they cal the first heauen and the last, as philosophers meane: in the ouermost part wherof be the bodies of starres. For Philosophers set but onely one heauen. But as Basilius saith in Exameron, the Philosophers would rather gnaw and fret their owne tongues, then they would assent, ý there be many heauens. Aristotle in libro de causis elementorum, describeth that heauen that is called Firmamentum, in this manner. Heauen (he saith) is the fift Element, seuered from the nether Elements, and distinguished by propertie of kinde: for it is not heauie, for then it might come downward: nor lyght, for then it should flye and moue vpwarde. For if it wer one of ý foure elements, or compowned of the foure, then corruption might come therin in all, or in some part therof. And as it is sayd there: The creator set it to be well and cause of generation and corruption. And therefore that heauen is kindly mouable without rest: and the mouing thereof is rounde about the middle, vpon a lyne that is named Axis, that standeth ther pight vnmouable betwæne two starres, that be called Polys, that be the most South starre, & the most North starre: the which North starre we call the shipmans starre.

And

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And that heauen hath ende touching length and breath, & ſtretching of place: But it is endleſſe touching mouing, for it moueth by a mouer of endleſſe might: that is by God himſelfe, that is moſt high and glorious without end. Hetherto ſpeaketh Ariſtotle lib. de cauſis Elementorum. And alſo he calleth theſe Poles, two ſtarres, in the higheſt endes of heauen, ſet in the middle thereof, one aboue, and another beneth: the one thereof, is ſet aboue in middle of ỳ Heauen, Northwarde, and is called Polus Articus: and that other is ſet againſt him Southward, and is called Polus Antarticus, as it were ſet afore the ſtarre, that is called Polus Articus. Betwæne theſe two Poles, as it were betwæne his two endes, heauen moueth: ſo that the greateſt Circle of heauen commeth not euen round ouer our heads: For they two Poles be not lyke high to vs, and heuen moueth from the Eaſt to the Weſt, and from the Weſt againe till he come to the Eaſt, and all that waye like ſwifte, lyke as a whæle moueth about the axeltræ. And therfore Ariſtotle vnderſtandeth a certaine line that ſtretcheth from that one Pole to that other Pole in ſtraight length, and about that line, all the roundneſſe of heauen moueth lyke ſwifte: and that lyne he calleth Axis, as the Commentator ſayth there. Of the kinde of this heauen, it is treated In libro de cœlo & mundo, ſecundum nouam tranſlationem. Heauen (he ſaith) is one thing compowned of matter, for it containeth the kinde, of the which heauen is named, which is the laſt paſſing of all. And it followeth in the ſame booke: There be not many heauens, nor wer, neither ſhall be, for heauen is one perfect and complete at full, and nothing is lyke thereto: and without heauen is neither place nor body, nor widenes, nor fulneſſe, nor time, that is number & meſure of mouing. Therefore there is ſtedfaſt life, that is to wit beyond the laſt, & that life is endleſſe: For that lyfe neither faileth, nor endeth, and that is very lyfe. Alſo he ſaith there, that heauen is not made nor gendred, but it is ſimple, and the mouing thereof is euen, and therin is no diuerſitie: & the mouing thereof, is ſingular, and round about: and the mouer thereof is a ſpirite, that moueth it by his owne will: and the beame of heauen is continued with the beame of fire, and ioyned therewith to profite of lyfe of the men which abideth. Alſo the firmament is called heauen, for it is ſad and ſtedfaſt, & hath a marke, that it maye not paſſe: and ſo for full great abiding of his ſtedfaſtneſſe, it is incorruptible & vnchaungeable both in ſubſtance and in ſhape. And the ſhape thereof is rounde about, and hollow within to vs warde: and round about toward them which be aboue heauen, but the roundnes bendeth from them ward. The mouing thereof is kindly round about, and a ſtonte, and round about from the Eaſt to the weſt, and rolleth about, & draweth with him by ſimple mouing, and lyke ſwifte in the ſpace of a night and a daye, all that is there vnder, euen to the place of the fire: and ſo he rauiſheth and leadeth about with himſelfe, the roundnes of the ſeauen Planets. And Rabanus ſaith, all that is there vnder, is obedient in one manner order, and not diſtourbed to the vertue of mouing thereof. Alſo he ſaith In expoſitione ſuper Geniſ. The vertue of mouing thereof ſtretcheth euen to theſe nether Elements. And ſo men ſuppoſe, that it draweth about with himſelfe the ouermoſt fire, and alſo the working of ỳ vertue of mouing therof, commeth euen to the aire, and alſo euen to the waters: in the which waters touching ebbing and flowing, it maketh in the moſt part increaſing & decreſing, & theſe thræ Elements, Fire, Aire, and Water be obedient to ſome manner mouing of heauen: but they follow it not in one manner wiſe, nor in one order, but ſome leſſe, and ſome more, as it is ſaid before. That which is more lyght and pure, is more obedient, and that which is leſſe light and pure, followeth more ſlowly, & is leſſe obedient. The earth is not obedient to the mouing of the vertue of heuen, to take thereby chaunging of place, though it be obedient, and receiueth diuers impreſſions, to bring forth of it ſelfe, diuers manner of kindes. Then as

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Rabanus saith, there the firmament hath touching, mouing, lyke swifte passing, ordinate, and not disturbed, and is swiftest of all mouings. Therefore lest the shape of the world should fall, by the swiftenesse of the mouing thereof, it is tarried by ordinate mouing of the Planets: and so the strong swiftnesse of his mouing, is made moderate by contrary mouing. Also it moueth without trauayle: for the parts chaungeth place and stead, the whole heauen chaungeth no stead nor place: and though these nether things be disturbed, and happely vnstedfast, heauen with his roundnesse and circles forsaketh not, nor leaueth not the sad tenour of his order, namely in a poynt. Therefore the mouing of heuen, is the first subiection of all time, & manner and rule of all other mouings. Also the firmament by his mouing is principle working and doing of generation and corruption in the lower world And as Rabanus sayth, the cause thereof is, for the firmament sendeth the vertue of his lyght, that is effective cause of generation to the earth, as to his owne middle, and gathereth his owne beames, & ioyneth them in the vtter parte of the earth. For as it is shewed in Scientia Perspectiua, euery each round body and hollow, and bright in euery each poynte thereof, sendeth a beamie lyne into the middle of that bright body: that is to vnderstand the vtter part of that middle: and the nearer euery beamie lyne is to other lynes, which goe out to the middle, the more stronger he is to print in effect thereof and doing. And their strēgth commeth of nighnesse of one lyne to an other: and thereof it followeth, that for the bodye of heauen is round, hollowe, and also bright. And this earth in comparison to the greatnesse of heauen, is accounted but as it were a poynt: for the earth is the middle point, that therin is ful great gathering of heuenly beames: and of the vertue and touching of those sayd beames, commeth full great generation and forth bringing of things that are bred in earth, which is the middle of the firmament.

And though heauen be Principium, and Well of generation: yet in it selfe it receiueth no generation, nor corruption, nor decreasing nor increasing: for heauen in his substaunce hath much simplenesse and likenesse, cleannesse & purenesse: and hath no departing nor contrarietie in the parts, of the which it is compounned, and therefore of it selfe it hath no might to corruption. And Aristotle argueth, in lib. de cœlo & mundo thus, All corruption (he saith) commeth of contraries, and nothing is found contrary to heauen: wherefore heauen is not corrupt.

Also though heauen in it selfe be lyke in partes: yet nedeth it to haue manye diuers roundnesses and circles in shape and greatnesse, that differ in length and breadth, and that of diuers habitations, which be nedefull to things that shall dye, as Aristotle saith in lib. de causis Elementorum. For if the neather worlde shuld receiue influence of beames in one maniere disposition and measure, feding of them that should dye, and generation of all the neather things should faile: and therefore it is nedefull that heauen moue a stond, that by arising and going downe of Circles, now cold, now heate, Bias may be bred in the middle. For if heauen moued straight towarde vs, all things that be there we dwell, should be consumed and wasted with heat or with colde, as Aristotle sayth. Also men take not only hed in heauen of pureneſſe and incorruptibleneſſe of matter, but also of faireneſſe and clereneſſe of shape. For as Aristotle saith in lib. de sensu & sensato, Heauen in his owne kind is bright, but in the parts thereof is diuersitie. For in stars is more gathering of light, than in other parts of heauen. Wherefore in shape heuen hath roundnes, hollownes and vtter roundneſſe, with clerneſſe and brightnes, and euennesse in the hollow heauen, and diuersitie in parts. Wise men tel, that of meting of roundnesses, and of contrary mouing of Planets commeth a swete harmony: wher of speaketh Macrobius in lib. Ciceronis, expounding the dreame of Scipio: In putting & mouing of these round worlds commeth the swet sound and accord, &c.

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Also it is said in libro de cœlo & mundo sm fine: that heauen with continuance of his mouing setteth a light flame on that thing which it moueth vppon. Therfore the aire is set a fire, with mouing of heauen. For mouing is cause of heat. Therfore there it is saide, that it is perceiued, that of mouing commeth heat kindly, & of rest commeth coldnesse. And therefore heate softneth matter & departeth it, & coldnesse gathereth & bindeth it. Therefore the parts of the Elementes, which be nigh to the mouing of heauen, be more hot then the other parts of the neather world, as it fareth in fire & aire. And in ỳ third Element, ỳ is the water, mouing is feebled. And therfore therin is coldnesse, but not in the vttermost. In the fourth element, that is earth, because it is far from the heauenly mouing, is constraining to the vttermost, through absence of heate & mastry of coldnesse. And therefore the earth abideth resting, and euerlasting, that it moueth not, as Arist. saith there. Also men take hed of the nobilitie of heuen in simplicitie of his substance, in pureneſſe & euerlastingneſſe, in brightneſſe & clærenesse of shape, in roundneſſe, in euenneſſe of mouing, & swiftneſſe, & vertues in highneſſe of place. For touching the place therof it is most farre from the middle of the earth in stretching of quantity: For the greatneſſe therof passeth imagination and measure of reason. In might, for it ruleth & gouerneth and ordeineth and measureth all that is there vnder: And that is more wonderfull, heauen ordeineth and measureth, & amendeth and chaungeth all the neather things, that taketh neuer chaunging of thing which is lower then it selfe, nor that thing which is vnlike thereto in kinde, confirmeth it selfe in anye vertue to the heauenly body.

Of the Christalline or watry heauen. Chap. 3.

The first heauen is watry or crisstallin, And is made by the might of God of waters, which be set aboue in the firmament. For authority of holy writ telleth vs, ỳ waters be set aboue heauens: which be so light & subtil, ỳ they be turned into heuenly kind. And therfore they be pight there But Beda saith, ỳ those heauenlye waters be hanged aboue the firmament, not by the thinneſſe of waters, but by ỳ clære & subtill vertue of God: and that to temper ỳ swiftneſſe of the firmament, or to swage the heat ỳ commeth of ỳ swift mouing of the Firmament. For Bedas opinion was, ỳ heauen is fitie kinde, as Plato and his followers say. Therefore Beda sayth, that heauen is of subtill and firie kinde, round, and set lyke far from the middle point of the earth. And therefore it seemed to Beda, ỳ therfore it was nede, ỳ there were waters to bring that heauenly heat to temperatneſſe: and that the nether world shuld not take domage of the burning of heauen. Some say that Saturnus, that starre is colde, and that he hath of cold kind of those waters, which be set aboue the top of heauen: and that because ỳ the place therof is nigh to the firmament. Also they say, that the firmament by vertue of those waters is colde and coleth the roundneſſe which saturnus is in: for it is next thereto. But how this might be reasonably done, it is not clærely knowne to them that vse reason For seeing that watry substance, by reason of both his qualyties, moisture and coldneſſe is contrarye at all to firie substaunce: It is not clære inough to Philosophers, how betweene bodies that be so diuerse and contrarie, might vnitie and accorde be found in any wise. And neuertheleſſe it is written. Iob. 38. He that maketh accorde in his high things. Iob. 38. ver. 19. Where is the way where light dwelleth, and where is the place of darkneſſe. Verse. 24. By what way is the light parted, which scattereth the East winde vpon the earth. Verse. 33. Knowest thou the course of heauen, or canst thou sette the rule thereof in earth. Verse. 36. Who hath put wisedome in thy reines, or who hath giuen thy hearte vnderstanding.

Therefore Philosophers that search and inquire, as I thinke the inner point of Philosophy more clergealy, and inner to the grounde, haue another opinion,

and

setteled.

Diuinely.

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and meane otherwiſe. For Alexander ſayth, that thoſe waters, which are aboue heauen, be not ſet there as colde fleeting, and moyſt, nor as lad, froze, and heauie: for theſe be properties, and haue contrarineſſe among themſelues, and bee contrary either to other. But more verely by the ordinaunce of the wiſedome of God, thoſe waters that be vpon or aboue the firmament, be in the moſt noble condition of their owne kinde ſet in that place by Gods owne doing: inaſmuch as they be next to heauenly kinde. And this propertie of kinde of clearneſſe and brightneſſe is properly and kindly found in kinde of water. And by cauſe thereof it hath likeneſſe, and accordeth with Celum imperium, and alſo with the firmament: therefore our Lord hath ſet water beneath, vnder the reaſon of colde & moyſt, with other needefull conditions to generation and corruption: but he ſet waters aboue by reaſon of clearneſſe, as it was needfull to the conſeruation of the world. And therefore he ſaith, that heauen is called watrie and chriſtalline, becauſe of ableneſſe to mouing, & of clearneſſe: for it is clere as chriſtall, and receiueth light and fulneſſe of lyght of the ouer heauen, which is called Celum imperium, and ſendeth that light, which it receiueth, to the nether heauen: and it is called heauen, for it is vnknowen & vnſeene of vs: and it is called Chriſtallinū, for it is hard as Chriſtall, and not onely therefore, but becauſe it is euenly bright & clere: & it is called Aqueum, watrie: for it hath mouing as it were water of his ſubtiltie and moueableneſſe: and it is moued, and moueth the next heauen thereto, and the ſaid heauen moueth forth the heauen that is next thereto. And therefore that heauen that moueth the nether mouable things ſaueth principally the nether mouable things, as Alexander ſaith.

Gods ſeat

271

Addition.

Addition

The varietie of opinions concerning the Heauens, doe manifeſt the incertaintie of humane ſkill: neuertheleſſe wiſe men eſpie, that where ther is cauſe of learning, ſo long laborious ſtudies are not ſpent in vaine, as appeareth by theſe three ſeueralls, p. C. Carlile.

The number of ſpheres, as the truth is, and as Plato and Ariſtotle deſcribeth them.

Nouus iſte orbis, qui & Firmamentum dicitur, Ariſtotele vocatur primum mobile, ſeu ſupremus orbis.

The firſt (for lacke of the figures) is the ſeate of the holy and bleſſed Trinitie, God the Father, his Sonne Jeſus Chriſt, and the Holy Ghoſt the thirde perſon, the Archangells, Powers, Potentates, and Angelles, the ſoules of the Elect, which are departed in the Lorde and Sauiour Jeſus Chriſt.

The ſecond: the twelue Signes. The third, the ſeauen Planettes: theſe containe ſeauen heauens. Then followeth the foure Elements: whereof the earth is loweſt. The twelue Circuites are vnder, and incloſed of Cœlum Emperium.

Some of the Mathematicians, omit the burning heauen, and adde the tenth, which they call Primum mobile, and the ninth, which they call, Secundum mobile, as thus: Primum mobile, ſecundum mobile, Firmamētum, Saturne, Iupiter, Mars, Sol, Venus, Mercury, Luna, Ignis, Aire, Aqua, Terra.

The Schoole men omit the ſeate of God, & in the place of it, they put three moe, as appeareth in this reſtall. The ninth Cœlum Aqueum, or chriſtallinum, or Adamantium, the waterish, or yrie, or harde heauen, as harde as an Adamant ſtone. The tenth Primum mobile. The eleuenth, Coelum Emperium, the burning Heauen: Coelum Emperium, Primum mobile, Coelum Aqueum chriſtallinum Adamantium, Firmamentum, Saturne, Iupiter, Mars, Sol, Venus, Mercurius, Luna, Ignis, Ayer, Aqua, Terra.

¶Of heauen Emperio. Cap. 4.

Coelum Empereum is the firſt and highest heauen, the place of Angells, the Countrey and habitation of bleſ-

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sed men. And hath that name Empireum, of Pir, that is fire: For it is fullye called fire, not for burning, but for light and shining, as Isidore sayth. For this heauen is most bright and shining, and giueth lyght and shining vnto the heauen Christalline, that is next thereto. And this heauen of his owne kinde is in parts lyke without starres, and shapen all rounde, as Damascenus saith. And it is round, for to contayne spirituall and bodely things: and it is kindly quiet, immoueable and vnmoued. And so that heauen is not needfull for continuance of generation of lower thinges: but, as Alexander saith, For complection and full perfection of the worlde, and of bodyes, as certaine endes aske, which are ordayned according to the middle: The one ende is most darke, as the Earth: The other most lyght as Cœlum imperium. Either bodye, vttermost, and highest, and lowest, is for it selfe vnmouable and quiet.

Rabanus describeth the properties of this heauen, and taketh the wordes of Basilius in Exameron, and saith in this manner: Cœlum Emperium, is the first bodye, most simple in kinde, and hath least of corpolentnesse: for it is most subtill in the first firmament, and foundation of the worlde, most in quantitie, bright in qualytie, round in shape, highest in place: For it is farthest from the middle point of the world, and containeth spirites and bodyes, seene, and vnseene: and is the highest dwellyng place of God. For though God be in euery place, yet it is sayd specially, that he is in heauen: For the working of his vertue shineth most ther. And therfore heauen is speciallye called, Gods owne seate: For in the bodye of the worlde, the kinde of heauen is fayrest, as Damascene saith, and in heauen the vertue of God worketh most openly.

¶Of Ethere shining. Chap. 5.

EThere in Greeke is shining, and Isidore saith, The ouer parts of fire, & of aire are called Ether, where is euerlasting shining of lyght and of brightnesse. And Anaxagoras saith, that that name Ether, is the name of fire. And as Aristotle sayth, he troweth that, for the burning, which commeth of the swiftenesse of the mouing thereof: and so Anaxagoras meaneth, that all thing which burneth is called by that name Ether. And Marcianus saith, that Ether is the place, which is departed from the nether worlde, and is vnseene in comparison to ye nether, which suffereth many manner diuersitie and chaunging. For in Ethere, in that place is day euerlasting, no night commeth after day light, and no wonder: for the shadowe of the earth, which is cause of the night, commeth not in so high a place, as is that place, which is called Ether, as in li. Metheororum Arist. saith, that Ether is nought els in kinde, but one element, & is none of the foure Elements: For all thing which is aboue ye roundnes of ye Moone, is of kinde departed from the kinde of the nether elements. Therfore Ether is neither heauie nor light, nor thinne nor thick: nor may be departed by thirling & holing of another bodie. For no corruption nor alteration may come and enter into the kind which is called Ether, neither into all nor into part thereof: and if it came, or had composition of the Elements, then corruption shoulde come therein. But yet Anaxagoras saith, that Ether is the aire, which is set a fire. And he saith, that sometime it cōmeth downward, and is hid within the earth: and for the subtiltie thereof, it is ruled now vpward, now downward: and therfore commeth earth shaking, of the vertue of Ether closed in the inner partes of the earth. But Aristotle sayth, that this saieng is erronious: For a subtill thing moueth not downward: and also though it moued downwarde, yet it should not make such working. And as Macrobius sayth, The shining of Ether vnder the roundnesse of heauen, blaseth and shineth into all the roundnesse of the worlde: and contayneth in it selfe the roundnesse of the seuen Planets, which moue agaynst the moing of the Firmament. And the neather parte of the

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aire with ſwiftneſſe of his mouing, ſetteth on fire the ouer part of matters Elementall: and of that ſetting on fire, the roundneſſe of fire is gendred and bred, as it is ſayd, in libro de cœlo & mundo in fine. And Ether is not ſet on fire, by the matter that is ſo ſet on fire. For it taketh no chaunging of the neather things, though thoſe neather things take chaunging thereof.

¶Of the ſphere of heauen. Cap. 6.

Sphæra. THe ſphere of heauen as Iſido. ſayth, is a certaine kinde ſhapen all round, and moueth all round about the middle thereof in euen ſpace of times, from one poynt to the ſame. Philoſophers tell, that this ſphere hath neither end nor beginning: and therefore becauſe of the mouing about thereof, it is not ſone knowen, where it beginneth, and where it endeth, and no ſhape is ſo according to heauen, as the ſhape of a ſphere, both for the ſimplicitie therof, and for conteining and receiuing, and alſo for likenes and accord, as Iſido. ſaith. Alſo Alphraganus ſayth, that the ſphere is the round vttermoſt part of the heauenly body, in the which the fired ſtarres be contayned. And this ſphere goeth about vppon two Poles, the one thereof is by North, and goeth neuer downe to vs, and is called Polus Articus, the North pole: the other is Polus Antarticus, that is, the South pole, and is neuer ſeene of vs: and that is, becauſe it is farre from vs, or els becauſe the earth is betweene vs and it. Betweene theſe two Poles, as it were betweene two endes of ỹ world, the ſphere of heuen moueth and turneth round about, and with the mouing ther of, the ſtarres that be pight therein, are borne & rauiſhed about, out of the Eaſt into the Weſt, and againe out of the Weſt into the Eaſt, in mouing of a day and a night, in the ſpace of foure & twentie houres. And the ſphere of heuen moueth about with ſo great ſwiftnes, that but if the Planets met, and letted the ſwifte mouing thereof, and made it moderate: the ſhape of the world ſhoulde fall. And therefore as Alphraganus ſaith, the ſeauen roundneſſe of Planets, be vnder the ſphere, euery one meeting and croſſing other. By the which roundneſſe, the Planets paſſe with conuenable meeting, and meete and come againſt the rauiſhing of the firmament, and withſtandeth and tarieth the ſwiftnes thereof. And all the body of the ſphere, moueth a ſtont about the middle, that is about the lyne that is named Axis, and Axis is a certaine line vnderſtode, that ſtretcheth ſtraight by the midle of a bal, or of an other thing from one Pole to another: by ſuch a line vnderſtod in heuen, the roundnes of heuen moueth as a wheele moueth about the axiltree. The endes of this line that is named Axis, be called Cardinales cœli, and be pight in the forenamed poles, and are called Cardinales, becauſe they moue about ỹ hollownes of the Poles, as the ſharpe corner of a dore moueth in the herre. And thoſe Cardinales be hollowe and crooked inward, as Iſid. ſaith. And halfe ỹ ſphere is called Emiſperium, that is, the parte which is all ſeene of vs, and for defaulte of our ſight, it ſeemeth that it toucheth the earth: and the Circle, to the which the ſight ſtretcheth and endeth, is called Orizon, as it were the end of the ſight, as ſayth Iſid. Then knowe thou hereof ſhortly, that the ſphere of heauen is a bright ſubſtance, and ſhineth euen to the middle thereof, that is to the earth, and the roundneſſe thereof is moſt farre from the middle poynt of the earth: and therfore the ſubſtance of thoſe things, which be full great in heauen, ſeeme full little to our ſight: and that is for they be far off. And this ſphere containeth all the nether things, and ordaineth and informeth them all, and is cauſe effectiue of generation and of liuing, and rauiſheth and drawеth to it ſelfe contrary things: for by violence of his mouing, it drawеth after him the Planets, which mette with him, and paſſeth forth with harmonie & accord. For Ari. ſaith in li. de proprietatibus Elementorũ, of ordinate mouing of the ſphere, and of the contrarye meeting of Planets, in the worlde commeth harmonie and accord.

Dravven.

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And so Macrobius saith: in putting & mouing of the roundnesse of heauen, is that noyse made, and tempereth sharpe noyse with lowe noyse, and maketh diuers accordes and melodie: but for the default of our hearing, and also for passing measure of that noyse and melodie, this harmony and accord is not heard of vs. In likewise as we may not perceiue and see the Sunne moue though he moue, for the clearenesse of beames ouercommeth the sharpnesse of our sight.

¶Of the circles of heauen. Cap. 7.

Addition

Circles of heuen be many: of ỹ which twaine be seene, the which twaine bee called Galaxias and Zodiacus.

Zodiacus, an ouerthwart circle deuised to be in heauen by the Astronomers, to declare the course of the Sunne alway, betweene the Tropikes of Cancer and Capricorno. To which poyntes when it commeth either in the deepest of winter, or in the highest of Summer, it declyneth by little and little backe againe toward the Equinoctiall. This Circle hath the name of the figures of beastes, that are imagined to be in it, to expresse the natures of the twelue Signes, which are within the compasse of the same.

The other are vnseene, as the Circle that is named Equinoctialis, that departeth heauen in two partes euen like: the which two parts be called Emisperia. And that Circle Equinoctialis, toucheth the Circle that is called Zodiacus, in two Signes, that one is named Aries, and that other Libra, the weigher and the Ballaunce. The other Circle is called solsticialis estiualis, that is, The stinting of the Sunne in Summer: for when the Sunne is therein, the Sunne is stinted in the Summer, and the daies begin to were shorter. This Circle toucheth Zodiacus, in the signe that is called Cancer, the Crabbe: and is as it were the ioyning of our dwelling countrey.

And another is called Parallelus, or the Circle Septemtrionalis, and is named Articus also, and is as it were the departing of our dwellyng place. And the Circle that is towarde the Circle, which is called Torrida zona, which is as it were the ioyning of Torrida and of our habitation, toucheth the Circle which is named Zodiacus, in the Signe which is called Capricornus: And this Circle is named Solsticialis Hyemalis, of stinting of the Sunne in Winter. For when the Sunne is in that Circle, the Sunne stinteth in Winter, and the dayes beginne to were long. Another Circle there is, that is called Parallelus.

(*Paralleli, lines in the sphere of the worlde, equally diskaunt, whereby the Sunne passing, causeth variation in the houres of the day) and is called Antarticus also, and is in the South, afore the North Circle, which is called Parallelus Articus. And these fiue Circles are called Paralleli, as it wer Circles lyke farre a sunder. Beside these be two Circles, either called Colurus: ỹ one is named Colurus septentrionalis, the North Colurus, and beginneth from the North Pole, and passeth round by the Signes that are called Cancer & Capricornus, & tourneth againe to his owne beginning. That other is called the South Colurus, (*Coluri, are two great Circles in the Sphere, which doe declare the time called Aequinoctia and solstitia, that is to saye, when the daye and night be equall in length: also when the daye is longest, and the night at most length) and passeth by the Signe Libra, into the Signe that is called Aries, and turneth also againe to his owne poynt. And Coluri are sayde as it were Colla Tauri, and haue that name of the tayle of a wylde Ore, that arreareth his tayle, and maketh an vnperfect Circle: And Collurus is said as it were an vnperfect Circle.

*Additiō

*Additiō

The tenth Circle is called Orizon, that is, making ende of the sight: In that Circle it seemeth, that heauen and earth be coupled togethers.

And there is a South circle that betokeneth and marketh that part of the circle, and is called Zodiacus, in the which part

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it seemeth that the Sun, is like far from the East & frō the West. And these two last circles be not in the sphere, but vary and be diuers, as diuers aspects asketh. Huc vsque Isidorus. li. 3.

Addition

Orizon is the furtheste parte of the firmament that mans eie can discerne, or determine.

Of the circle Galaxia. Chap. 8.

Galaxias is a circle of heauen, and is more faire and bright then other circles of heauen, and passeth by the middle of heauen, and beginneth from ỳ East and passeth to the North by these signes, which are called Cancer & Capricornus, and turneth againe to his owne point. And this circle is called the milky circle: For among all circles of heauen, that circle is most bright and clere, and most notable. And therefore by night it ruleth and leadeth ship-men, and waye-faring men. And the more clere the weather is by night & cold, the better is the perceiuing of this circle. By the opinion of the common people, the circle Galaxias is ỳ vore of the passing of the Sun, that the Sun leaueth after him when he passeth in that circle. But Aristotle sayth ỳ this is false. For if Galaxias were of the impryntyng of the passage of the Sun, then must this prynting be in the signes, in the which the Sunne passeth with other moueable starres. And we se that this is false. For it passeth the boundes of the circles, which are called Zodiacus, wher the Sunne commeth not nigh: as it is sayde in Libro Meth. Therefore Anaxagoras and Democritus sayde, that Galaxias is of reflection and rebounding of light towarde the ayre, as it were in a mirrour. But this is false, as Aristotle sayth. Therefore if it were so, Galaxias shoulde chaunge place, as the lyght chaungeth, and this is false. For wee se, that Galaxias is alway in one place, and passeth not thence. Therfore Aristotle sayth in this manner. Fire, which is nigh to the roundnesse of heauen, is shining and bright. And in the place where Galaxias is seene, bee many small starres and bright, and in those starres shineth that brightnesse. And therefore that place seemeth most bright with beames of light, and passeth not out of one place of the roundnesse of heauen. Huc vsque Aristoteles liber. pr. Methreorum. cap. 2.

Of the Zodiake. cap. 9.

Zodiacus is a circle that passeth aflont, & is departed euen in twelue partes, the which twelue partes Philosophers call signes. And these signes shewe to vs in what parte of heauen the Sunne and the Planettes are in. Then the twelue signes bee twelue spaces distinguished in like much, knowen of Astronomers by notable starres, and euery each signe is departed in thirtye degrees, and euery each degree is sirtye minutes, and euerye minute is sirtye scruples. So that sirtye scruples make one minute, and sirtie minutes make one degree, and thirtie degrees make one signe. And these signes bee called by their owne proper names: As Aries, the Weather: Taurus, the Bull, and so of other. They be called beastes, not for that beastes be set in heauen: but for in effectes and doing they present some propertie of such beasts: as it shall be said heere following.

Among these twelue signes, foure bee Cardynall signes, as Isidore sayth: as Cancer, highest, and Capricornus, lowest, Aries and Libra in the middle. The first twaine bee called Signa Solsticiaria, those bee the signes in the which the Sunne stinteth. For in Cancer the Sunne stinteth, and commeth no nearer to vs warde: And in Capricornus hee passeth no further vpwarde. In the first hee maketh most long daies and short nightes: And the seconde againeward: and in the other two signes the daye and night bee lyke. And in Libra is euennesse of daye and night in Harueste: and then in eyther time dayes and nightes bee lyke long: also in these signes there bee three fyrye, that bee Aries, Leo, and Sagittarius: and there bee three earthye,

The Sun is in the highest.

The Sun is lowest.

Fire.

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Earth. Aire. Water. East. South. West. North.

that be Taurus, Virgo, Capricornus. And there bée thrée ayrye, that bée Gemini, Libra, Aquarius. And there bée thrée watrie, that bée Scorpio, Cancer, Pisces. Among these signes, they that bée firye and ayrie, bée hotte and male, and daye signes. And they that bée watrie and earthie, bée colde and female, and nightish signes. Also among these, foure bée mœueable, that bée the foure cardinall signes, that bée Aries, Cancer, Libra, and Capricornus: for in these signes time chaungeth. And foure bée pight, in the which time is pight: that bée Taurus, Leo, Scorpius, and Aquarius. And foure be common, in the which they bée meddeled: that bée Gemini, Virgo, Sagittarius, and Pisces. And these signes bée called houses: for they bée the home and dwelling places of Planettes. And of these houses, some bée called the houses of Triplicitie, and some of exaltation. For those signes that accord in one kinde, make a Triplicitie, and haue one name, & so they be ordeined in foure parts of heauen. For in the east part bée the firie signes, Aries, Leo, & Sagitarius: The earthy signes be Taurus, Virgo, & Capricornus in the South. The airie be Libra, Gemini, Aquarius, in the West. Watrie bée Cancer, Pisces, Scorpio in the North. And among Triplicities of houses, those that be in the East be stronger in their working and doing than the Weasten, the Northern, or the Southern: For more noble planets haue mastrie therin. For the Eastern Triplicitie, that is the first, hath the Sunne by day and the Mone by night, and Saturnus is partener with them by daye and by night. And West in Triplicitie hath Saturnus, Mercurius, and Iupiter. And the Northen Triplicitie hath Venus, Luna, & Mars. And the Southerne Triplicitie hath Saturnus, Mercurius, and Iupiter. Also signes bée called houses of exaltation and rising. For as Planettes be more or lesse enhaunced in degrées of signes, the more vertuously and perfectly they worke. For the Sunne hath his vertue & exaltation in ỹ eighténe degrée of Aries: and his falling in the degrée of Libra, Venus hath her blisse in Piscibus, in the eight and twentie degrée, & her falling and her discomfort in such a falling of the signe, that is there afore, that is Virgo. Mercurius ariseth in Virgo, fifteéne degrées, and falleth in Piscibus in as many degrées. The Mone ariseth in Cancer in the third degrée, and falleth in Scorpion in as manye degrées, Saturnus ariseth in Tauro in one and twentie degrées, & falleth in Aries in as many degrées. Mars ariseth in Capricornus, in seuen and twenty degrées: and falleth in Cancer in as many degrées. Iupiter ariseth and Caput draconis in Geminis in thrée degrées, and falleth in Sagittario, in as many degrées. Cauda the taile of a Dragon ariseth in Sagittario, in thrée degrées, and falleth in Geminis. Beside these euery each signe is departed in thrée partes, the which partes bée called Facies. The beginning of which is from the first degrée of Aries, and dureth to the tenth degrée: the second dureth to the .xx. the third dureth to the thirtye. The first part that is called Facies is giuen to Mars, the second to the Sun, the third to Venus.

The first Facies of Taurus, and is giuen to Mercurius: the second to ỹ Mone, the third to Saturnus. The first Facies, of Geminis is giuen to Iupiter: The second to Mars: the third to the Sunne. The first of Cancer to Venus: the seconde to Mercurius: the thirde to the Mone. The first Facies Leonis is giuen to Saturnus: the second to Iupiter: the third to Mars. The first Facies of ỹ signe that is called Virgo, is giuen to the Sunne: the second to Venus, the third to Mercurius The first Facies of Libra, is giuen to the Mone: the second to Saturnus, and the third to Iupiter. The first Facies of Scorpio is giuen to Mars, the second to the Sunne, and the third to Venus. The first Facies of Sagittarius is giuen to Mercurius, the second to the Mone: ỹ third to Saturnus The first Facies of Capricornus, is giuen to Iupiter, the second to Mars, the third to the Sun. The first Facies of Aquarius is giuen to Venus, the second to Mercurius, the third to ỹ Mone. The first Facies of Pisces is giuen to Saturnus, the second to Iupiter

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piter, the third to Mars.

Then a Planet that is in his house, hath fiue starres: in degrée of exaltation and arising, he hath foure: in the house of the Triplicitie, he hath three: in ỳ part that is called Facies, he hath one or two. And among the Planettes hée that is most abundaunt in number, passeth most in strength. And euerye each Planette is more strong in his owne house, than in anothers house. And so by strength of the signe that a Planet is in, the Planet is strengthened, and is feebled of feebleneſſe of the signe that hée is in. As a strong man is more strong on a strong horse than a feeble. And therefore as Misael sayth: Astronomers in theyr domes and in their iudgements take héed of the houses ascendents. That is to vnderstand of arising of signes, and dignitie of Planets, that they may deeme and geſſe what shall befall by principate and maſterie in houses, in Angles, or ascendents angle either falling from angles.

The whole art resteth on deeming & aming

And also some signes hée called Domus angules, as the Cardinall signes, of the which wée haue spoken before, that be Cancer, Libra, Capricornus, and Aries: And some signes bée called Domus succedentes, following Angulis, as Taurus, that followeth the signe that is called Aries: and Leo, that followeth the signe which is called Cancer: and Scorpio that followeth the signe which is called Libra: and Aquarius, that followeth the signe, which is called Capricornus. And some bée called Domus cadentes ab Angulus, falling from Angelis, as Gemini, Virgo, Sagittarius, Pisces: as it is seene in Misael his figure. And by rising and going downe, Oppositions and Coniunctions, and aspects of these signes diuers and contrarye things fall in this world. For as the same Authour saith, they bée in strength of kinde, and both gendered vnder a strong signe, male, ascendent, and arising: and vnder a strong Planet, with good aspect therin, bée of strong and good disposition in their kinde: and againeward.

Also houses that bée called Domus Anguli, the first house is Casterne, that is the signe which is called Aries: and the Northerne house is Cancer: and the West Angule is Libra: and the Angule of the earth is Capricornus. These foure Anguler signes bée of most vertue: and the Casterne more than the Westerne: and the Northen more than the Southern. And the angle of the earth is lesse strong than the other angles, as the same Authour sayth. The signes that bée called Domus succedentes, be of meane effect and vertue: and the second signe, that is to witte, the second signe from Aries ỳ is Taurus, and the fourth signe, the fifth, the eight, the eleauenth: and among these signes or houses, the eight is worst working and betokening: and therefore Astronomers cal it Domus inortis, the house of death: and the other signes bée called Domus cadentes, falling houses, that bée the fourth, the fifth, the first, the ninth, and the twelfth, and bée of feable effect, and of worst betokening, and namelye the first and the twelfth: and the cause thereof is, as the author sayth, for in the signe that is called the first house, Mars is Lorde and Maker: and therefore it is called the house of sickneſſe and of feblenesse of all things: and in that signe is the ioye of Mars, and in the twelfth is the ioye of Saturnus: and therefore it is called the house of enmitie, of sorrow, & trauaile: also signes that be called Domus, beholde euerie other, and haue aspect euery each to other: so it is sayd, that there bée three principall aspectes, that bée called Sextilus, Trinus, & Quartus. Aspectus is called Sextilis, when a Planet in any signe ascendant arising, hath aspect to the thirde before him, and to the thirde after him: and that from the third to the leauenth. Ensample. If any Planet be in ỳ beginning of Aries, hath aspect to the Planet, that is in the head of Gemini before him: and to him, that is in the beginning of Aquarius, after him that is in the leauenth signe: and this aspect is called Sextilis: for it holdeth the first part of heauen, that is sixtie degrées, and such aspect is laudable, fortunate, good, and gratious.

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It is the ſigne of meane loue as Aſtronomers tell, as the foreſayde Authour meaneth. The third aſpect is from ẏ fift ſigne to the ninth. Enſample. A Planet that is in the beginning of Aries, hath aſpect to him that is in Leone before him and to him that is in Sagittario, after him, that is the night ſigne. And this aſpect is called Tercius, and Trinus alſo: for it conteineth the third parte of heauen, that is fire ſcore degrées, & this aſpect is beſt. For it is in the ſigne of perfect friendſhip and loue, as the Authour ſayth.

Notes requiſite.

The fourth aſpect is from the fourth ſigne and the ninth. Enſample. A Planet that is the beginning of Aries, hath aſpect to him that is in the head of Cancer before him, & to the Planet that is in the head of Capricornus after him, or behind that is the tenth ſigne. And this is called Quartus, the fourth: For it conteineth the fourth parte of heauen, that is foure ſcore degrees and tenne. And this aſpect is euill: for it is the ſigne of wrath and enuye, and enmitie, and in perfection, as the forelaid Authour ſayth. And coniunction & appoſition be not aſpects: but ſometime they be called aſpects by miſuſing & chaunging of that name aſpect. Then when the firſt ſigne hath aſpect to the leauenth, as Aries to Libra, it is called Aſpectus oppoſitus, and is worſt: for it is the ſigne of perfect enmitie, & ſignifieth and betokeneth worſt haps, & namely if Mars haue ſuch aſpect to Saturnus, or to the Sunne: And when a Planet commeth with a Planet in ẏ ſame ſigne aſcendent, or in the nert ſigne there before, or behinde: then it is called Coniunction. And this Coniunction may bee good, if that the Planets be good. And againeward euill, if the Planets be euill, as the Authour ſaith. And all this is ſaid in figure, that the Authour maketh and ſetteth.

Sapiens dominabi tur auſtris

Of Aries. chap. 10.

GAther we kinde of all ſignes arowe, and by order, taking beginning of the ſigne, that is called Aries. Then Aries is an Eaſterne ſigne, as it is ſaid. For as a Wether in lieng vpō one ſide, turneth & chaungeth by equall times, ſo the Sun being in that part of the circles Zodiacus, that is called Aries, maketh euenneſſe of day and night, and maketh the artificial daies and nights like long. And Miſael ſayth, that Aries is a firie ſigne, male, and a dayes ſigne and vnſtable, and the houſe of Mars. The Sunne is Lord thereof by day, & Iupiter by night, And Saturnus is partener with them. And this ſigne Aries is of the firſt Triplicitie. The firſt Facies is giuen to Mars, the ſecond to the Sunne, the third to Venus. And of mans bodie Aries hath maſtrie in the head and face, & maketh much haire in ẏ bodie, & maketh ẏ body and face croked and heauie eyen, ſhort eares, and long necke, and is the houſe of lyfe, and of the birth of man: For as that ſigne goeth vpwarde from the neather parte of the earth toward the ouer partes of heauen, & turneth againe from darkneſſe to light: ſo doth a childe that is borne paſſe out of darkneſſe. And by vertue of that ſigne the thing that is hid commeth into light, and priuie things be knowne to wiſe men. And as Albumaſar telleth in libro de motibus aſtrorū. In going downe (he ſayth) of the third or of the fourth degrée of Aries, the ſigne ariſeth that is called Libra, and mœueth the aire. In the tenth degrée riſeth the ſtarre that is called Almareth and Alpheta, and maketh the aire cléere and bright. In the 25. degrée Pliades the ſeauen ſtarres goe downe, when the Sun, or the Mone, or any of the Planets commeth into the firſt, ſecond, or third degrée of Aries, then ſhall be cloudie weather, & winde of the South colde and tempeſt. In the ſecond degrée of Aries, or in the ninth ſhall be great heate.

Shape in Aries.

Pleiedes, the ſeuen ſtarres.

Of the ſigne Taurus. cap. 11.

TAurus, as Miſael ſaith, is an earthly ſigne, colde, pight, and a nightye ſigne, the houſe of Venus, the ſecond, exaltation of the Mone in the fourth degrée: Venus is Lorde thereof by daye, and the Mone by night. And Mars is partener with them: and of the Triplicitie

Al herbs, ſtones, fruits, ſerpents, & ſeeds, of ẏ operatiō, in the 4. degree of this coniunction.

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Taurus are vncurable poisons swet or fresh in tast, these haste to death.

plicitie he is the second. The first Facies is giuen to Mercurius, the second to the Mone, the third to Saturnus, and hath maistrie of mans body in the necke and in the throate, and giueth large face and crooked, heauie nose and long, large nosethrills, heauye eyen, haire standing, and blacke and a greate necke, and maketh a man shamefast, and to walke honestly, and neuertheleſſe in vaine & in idleneſſe. And he is the house of substance, and of riches, and possession, of receiuing and giuing, and is called Taurus, a Bull, for a Bull earing maketh the land plenteous and rich. Also when the Sunne is in Tauro, land may be eared, and is conuenable to be tilled, and to beare fruite, as saith Albumasar. In the first degrée Taurus, ariseth the starre that is called Paluit. In the first degrée ỳ constellation that is called Orion, goeth downe, and the aire chaungeth. In the eight degrée Phades, the seauen starres arise and distrouble the aire. In the 16. degrée, the starres that be called Hiades arise, and distrouble the aire.

Shape in Taurus.

Of the signe Gemini. cap. 12.

As Misael sayth, The signe that is called Gemini is airie, male, meane, and a day signe. The house of Mercurij, exaltation of Cauda Draconis, the star that is called the Dragons taile, is in the third degrée thereof. Saturnus is Lorde by daye, and Mercurius by night. And Iupiter is partener with them, & of the third Triplicitie. The first Facies is giuen to Iupiter, the second to Mars, the third to the Sun, & hath maistry in mans body, of the shoulders, armes, & handes, & maketh a man faire, couenable, and of meane stature. And if Mercurius be coniunct thereto, and be fortunate: he disposeth a man, and maketh him able to letture and to writing. And is the house of kinred, and nigh sibnesse of counsaile, of religion, and of truth. Of good meat and of sléepe, as Albumasar sayth, when the first degrée of this Gemini goeth downe, the starres arise ỳ be called Hiades, and change the aire, and thereafter Archites & Echites, that be called Aquila, the Eagle in eightéene degrées, & Delphini in ỳ

Shape in Gemini.

fire & twétie degrée. This signe is called Gemini, that is to meane twins, as Iii. saith. Fables of Poets meane, that these twins were Castor & Pollux, two brethren borne at one burthen, and were ful strong men. And because of them it is sayd, ỳ the Sun is then in Gemini. For when the Sun is in ỳ part of heauen, ỳ vertue is doubled to make the neather world plenteous. And then sometime be many warres and strifes betwéene kinsmen & cousins. Also Isid. telleth another tale, & saith, ỳ when Castor is ouer & ruleth the neather things, then Pollux is ouer & ruleth the ouer things, & againeward. And Marcianus sayth, that that is feined. For sometime in Summer, when nights be most short, one part of the constellation goeth downe, & the other part, that is ỳ forth, ariseth and goeth vp. And therefore it is saide, that the one brother oweth heauen, and the other helt.

(*Castor and Pollux, as Poets haue feined were two twins, begotten on Leda, ỳ wife of Tindarus king of Laconia, (with whō as it is feined) Iupiter in the likenes of a Swan, did accōpany, for in those daies inchātment & witchery, bolpe to further much iniquity, & the childrē so begotten, felt Gods vengeāce secretly, she is said to hatch two egs, of ỳ one came Pollux & Helena, which was rauished by Paris, for ỳ which came Troias destructiō, & of ỳ other came Castor, & Chitēnestra, ỳ wife of Agamēnon, king of Micene in Greece, now called Peleponuesius: the two egs are ỳ two princes, ỳ husbād & ỳ adulterer: these two Castor & Pollux, deliuered ỳ seas frō pirats & rouers, & therfore being counted Gods of ỳ sea, were called on by mariners in time of daunger, & tempest. Occasion of this was taken of the star called Gemini, into the which it is feined those two brethrē wer turned: ther are two lights which do often settle on ships called Castor & Pollux, which if they ascend is a token of fair weather, if they fal on ỳ seas a shew of tempest, this is common.

*Additiō

Of the signe Cancer. chap. 13.

The signe ỳ is called Cancer is watry female, vnstable, a night signe, the house of the Mone, exaltation of Iupiter

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in the fiftéenth degrée thereof. Venus is Lord thereof by day, and Mars by night: and the Moone is partner with them. And he is of the fourth Triplicitie. His first face is ioyned to Venus, the seconde to Mars, the thirde to the Moone: and hath mastery in the body ouer the brest, ribbes, and lunges: and maketh greatnesse in the bodye. For from the middle he maketh a man great and euill shape, & boistous, and vpward subtill, and maketh short téeth and crooked: and is called the house of the father and of vines, and of all things that grow vpon earth: of castles, of towres, of townes, and of Cities, of treasure hidde, and of heritage. Hereof speaketh Albumasar. And when the fifth degrée of this signe Cancer goeth down, the signe that is called Capricornus ariseth, and chaungeth the aire. In the leauenth degrée Orizon ariseth and chaungeth the aire in heate. In the 29. degrée ariseth the sharpe star, that is called Canicula, & seemeth a full hound. And then is greate disturbaunce in the aire, and as Isidore sayth, This signe is called Cancer, the Crabbe. For the crab is a shelling beast, and goeth backward: So the Sun, when he goeth in that part of the circle Zodiacus, that is called Cancer, he goeth backwarde in the eight degrée of this signe Cancer. Also then the Sunne is high toward the roundnesse of the sphere, toward our dwelling place: and is set in earth that he may not passe higher: and then he turneth againe, passing by the nether signes euen to Capricornus.

Shape in Cancer.

At vvhich time beginneth ye dog daies vvhich is saide the time of infection

Dies caniculares.

Addition

Canis is a starre in the Firmament, rising the. 17. Kalends of August, & goeth downe within. 40. dayes after: in which time being called the dog daies, this starre ioyning with the sunne in the middest of the firmament doubleth the heate, &c.

Of the signe Leo. chap. 14.

AND Misael saith, The signe that is called Leo, is firie, male, pight, and a daye signe, the house of the Sunne, and his exaltation, the Sunne is his Lord by day, and Iupiter by night, and Saturnus is partener with them. And he is of the first Triplicitie. His first face is giuen to Saturnus, ye second to Iupter, the third to Mars, and helpeth in a man the stomacke, brawnes, heart, and ridge, & maketh a man great vpward and small beneath, of greate heart and fierce, with small legs, & be called, the house of children, and of new clothes, of free men, and of goods, and this sayth Albumasar. In the fourth degrée of Leo, Aquarius, and Clion ariseth, and the ayre is chaunged. In the nintéenth degrée Cancer ariseth and Capricornus goeth downe. And that signe is called Leo, for the Lion is strongest of beasts, namely of heate, and specially in the fore part: so the Sun entering into that part of this signe, printeth in his beames more sharply, then he doth in the ende when he passeth out of the signe, as Isidore saith.

Shape in Leo.

Clion. a starre.

Of the signe Virgo. chap. 15.

THE signe that is called Vrgo is earthie, colde, meanly, and a night signe: the first house of Mercurius, and the exaltation of Mercury is in the fifth degrée therof. Venus is his Lord by day, & the Moone by night, and Mars is partner with them. and is of Triplicitie the second. His first face is giuen to the Sun, the second to Venus, the thirde to Mercurius. Of the parts of man he hath in cure the wombe and guts, and maketh a faire person, faire eien, faire face, & séemely, and he swageth the will: and is the house of sicknesse, of seruaunts, men and women, and of beasts, and betokeneth right wisenesse and chaunging from place to place. And this signe is called Virgo, a maide: For a maide is barren, and without fruite: so the Sun entering the part of Zodiacus, that is called Virgo, wasteth with his heate, humour and moisture: and so maketh the earth barren of fruite.

Shape in Virgo.

The Zodiake declining

Of the signe Libra. cap. 16.

MIsael saith, that the signe that is called Libra is watrie, male, vnstable, a daye signe, the house of Venus, the first

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281

eraltatiõ of Saturn, in 21. degrées therof. Venus is his Lord by day, & Saturn by night, Mercurius & Iupiter be both partners with them, of Triplicitie in ỳ third: His firſt face is giuen to the Mone, the ſecond to Saturnus, the third to Iupiter. In mans body he ruleth ỳ nether parts, the wombe, the guts, and the nauell. And he is the houſe of wiues, ſpouſalles, and marriages, of ſtrife, theſte, and robberye, and this ſaith Albumaſar. In the fifth degrée of the ſigne of Libra, the ſtarre that is called Leo, ariſeth and chaungeth and heateth the aire. In the 22. degrée ariſeth Corona, and maketh much troubling of the aire.

Shape in Libra.

Addition

Corona, the ſigne of Ariadne (the wife of Theſeus king of Athens, who was much defaced by breaking his fayth, which he had promiſed to the daughter of Minos, king of Creta, leauing her in the Ile Naxas, notwithſtanding ſhe ſaued his life) which hath nine ſtarres in forme of a crowne.

And in the .23. degrée ariſeth the ſtarres that be called Hyades and Veſpertini, and then is moze perturbation of ỳ aire. And thereafter ariſeth Virgo. And this ſigne hath his name of Libra, of a ballance: that is ỳ inſtrument of weieng. Foz the Sunne being in that parte of heuen ỳ is called Libra, maketh dates and nights euen like and long, as Iſidore ſayth.

281

281

Of the ſigne Scorpio. chap. 17.

MIſael ſayth, the ſigne that is called Scorpio, is watrie, colde, pight, and a night ſigne, the firſt houſe of Mars, the eraltation of no Planet, Venus is his Lord by daye, and Mars by night: and the Mone is partner with them, of Triplicitie is the fourth. His firſt face is giuen to Mars, the ſecond to the Sunne, the third to Venus. Of the part of man, it ſerueth the members of generation, the bladder and the reines: & giueth a ruddy face and litle, much haire, ſmall eien, long legs, & great fœte. And he maketh a man light and vnſtable, wzathfull, & a lyar. And is called the houſe of death, and of trauaile, of harme, & of domage, of ſtrife, of battaile, of guileſulneſſe, and felneſſe, and of wit. Hereof ſpeakſth Albumaſar. In the ſecond degrée of Scorpio the ſtars Hiades ariſe, and cauſeth greate diſturbaunce and diſtemperaunce in the aire.

Shape in Scorpio.

(*Hiades are ſeuen ſtars, whoſe names are Ambroſia, Eudora, Paſithoe, Coronis, Plexauro, Pytho, & Tythe, they bée troublous, and raiſe ſtozmes & windes. They go down the. 14. Kalends of May: Poets haue named them the daughters of Atlas & Aetheria, wherfoze they be alſo called Atlantides: Atlas of Mauritania, as the Grécks ſuppoſed, did firſt find out the courſe of the ſtars, by an excellẽt imagination: it is ſuppoſed he was about the yæres. 1599. afoze the incarnation: of ſo great antiquitie is the ſcience of Aſtronomie.

*Additiõ

And thereafter ariſeth Taurus. In ỳ 22. degrée therof Hiades go downe: & thẽ the wether & the aire is clére. And that ſigne is called Scorpio. Foz a ſcozpion is a beaſt that ſtingeth gladly with ỳ taile. Alſo the Sun being in that parte of Zodiacus, that is called Scorpio is cauſe of hurting, and of punching of mans body. Foz then he withdzaweth and giueth leſſe heate to the ayze, whereby the ayze béeing diſtempered in colde, gréeueth and puncheth the bodye ſone, as Iſidore ſayth.

281

Of the ſigne Sagittarius. Chap. 18.

MIſael ſayth, that Sagittarius is a watrie ſigne, male, meane, and a daie ſigne, in eraltation of Cauda draconis, the Starre, in the thirde degrée thereof, the Sunne is his Lozde by day, Iupiter by night, Saturnus is partener with them of Triplicitye. The firſt face is giuen to Mercurie, the ſeconde to the Mone, the thirde to Saturnus. Of mannes partes hée diſpoſeth the eyen, and maketh long haunches and legges, and euen long face and ſmall chinne, and maketh a man fayzer behinde then befoze, and maketh ſmall haire, and a great womb, and he maketh a man haue liking in mooning.

Humane feature.

281

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And therefore hée is called the house of trauailing men, of truth, of wisedome, of malitye, of worshippe, of wit, and of cunning and knowing of Starres, and diuination of dreames. And hereof speaketh Albumasar. In the second degrée of Sagittarius, Plyades arise, and go some downe. And the head of Scorpio aryseth, and then is strong turbation of the aire. In the seauenth degrée the starres Hyades go downe, and the aire is chaunged. That sign is called Sagittarius, ♑ archer: For as an Archer sendeth his Arrowes: so the Sunne when he is in that part of Zodiacus, sendeth to vs Raine, haile, and Snow.

Sagittarius arrows are raine, haile, & snow.

Of the signe Capricornus. Chap. 19.

Masael sayth, That the signe that is called Capricornus, is earthie, cold, vnstable, a night signe, Saturnus first house. The exaltation of Mars is in ♑ 28. degrée therof. Venus is his Lord by day, and the Mone by night, and Mars is partener with them of Triplicitie, and is the second. The first face is giuen to Iupiter, the second to Mars, the third to the Sunne. In mans body he beholdeth the knées, and giueth small legges and drye bodyes, rough face and hairie, guilefull & wrathful. He is called the house of Lordship, of worshippe, of king and of kingdome, of blisse, and of imperie, of riches stollen and hidde. Hereof speaketh Albumasar. In the fourth degrée of Capricornus, Cancer ariseth in 30. degrées, the head of Cancer goeth downe, and ♑ head of Capricornus ariseth. And is called Capricornus. For as a Goat buck is a beast with hornes standing vpwarde: so the Sunne, when he is in that part of Zodiacus, maketh the stinting of the Sunne in the winter, and then he beginneth to stie vpward by signes toward Aries and toward Cancer.

Shape in Capricor.

Of the signe Aquarius. chap. 20.

Masael sayth, That the signe that is called Aquarius, is male, pight, a daye signe, the house of Saturnus: but is exaltation of no place. Saturnus is his Lord by daye, and Mercurius by night. Iupiter is partener with them of Triplicitie, as in the third. His first face is giuen to Venus, the second to Mercurius, the third to the Mone. And it is sayd hée hath Lordshippe of mans legges vntill the anckle boane, and maketh a man gladde and ioyfull, and a greate waster. And maketh a faire face, and well coloured. And of some hée maketh one legge longer then another, and he is called the house of friendship, and of Merchandise, & faire, of fortune, of rent, of tribute, and substaunce, of riches, of king, of knight, & of fot men. Hereof speaketh Albumasar. In the fourth degrée of Aquarius, the signe ariseth that is called Leo: In the leauenth degrée, the starre that is called Stella regia, and the starre that is called Lampades, goe downe and chaunge the aire, & thereafter Capricornus, & the head of Aquarius ariseth. Fables meane, that that signe Aquarius is ♑ butler of Gods, and giueth them water, and therefore he holdeth a potte. And therefore then it is saide, that Sol is in Aquario: for that time the aire is made thicke, and hath much water bread: and then is more raine then in other times, as Isidore sayth.

Shape in Aquarius

Of the signe Pisces. chap. 21.

Masael sayth, That the signe that is called Pisces, is watrie, colde, meane, and a night signe: the house of Iupiter, but exaltation of Venus in the 27. degrée. Thereof Venus is Lorde by daye, Mars by night: and the Mone is partner with them, of the Triplicitie in the fourth. His first face is giuen to Saturnus, the second to Iupiter, the thirde to Mars. Of mans bodye he ruleth the fete, and giueth large breast, little head, a flowrishing beard and faire. And maketh a man white, of great heart, with rounde eyen: And that signe is called the house of enmitie, of Asse, of horse, and of euery beast that is ridde vppon. And betokeneth trauaile, wo, & sorrowe, backbiting, deceipt, and guile, euill will, and prison: Hereof speaketh Albumasar:

Shape in man.

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In the tenth degree of the signe ỹ is called Pisces, Virgo ariseth in the 12. degree, Thele, ỹ is the signe ỹ is called Libra, ariseth in the. 19. degree, the signe that is called Cancer ariseth: in the. 24. degree, Orision, ỹ the signe that is called Aquarius ariseth. And this signe is called Pisces, the fish, for that time is generation and frotyng of fish. For when the heate of the Sunne ariseth, humoures be dissolued and parted, and then fish ble to shed their seede, as Isidore sayth. And so Astronomers meane that these be the prinke properties & vertues of the. 12. signes of heauen. And I haue put these properties of these. 12. signes to this worke, supposing that it is profitable to them that read ỹ names of them in holy writ, to finde and knowe shortlye, what olde men meaned and vnderstode of them in olde time. And why & wherfore Astronomers, that take hede of the course of the Starres, set such names to these twelue signes. For by rising and downe going, and conspect and sight these. 12. signes, that be called also Domus, houses: diuerse and wonderfull chaunges fall in these neather partes of the worlde, as it is sayd. For the ouer bodies of heauen alter and chaunge these neather things, and make in them diuers impressions and printes. And by these twelue signes, moue the Planets that be called Sidera errancia, not for they erre, for they haue most certeine moouing and discreet: But they be called Errancia, for it is knowen that they holde theyr course against the course of the firmament. And therefore of the moouing of Planets, and of their place and effect, somewhat shall bee shortly sayd, both in generall and in speciall.

Of double mouing of the Planets. chap. 22

ALL the Planettes moue by double mouing, by their owne kinde, mouing out of the West into the East, against the mouing of the firmament: And by other mouing out of the East into the West. And that by rauishing of the Firmament. By violence of the firmament they bee rauished euerye daye out of the East into the West. And by theyr kinde mouing, by the which they labour to moue against the Firmament, some of them fulfilleth theyr course in shorter time, and some in longer time. And that is for theyr course bee some more and some lesse. For Saturnus abydeth in euery signe thirtie moneths, and full endeth his course in thirtie yeare. Iupiter dwelleth in euery signe one yere, and full endeth his course in. 12. yeare. Mars abideth in euery signe. 45. dayes, and full endeth his course in two yeres. The Sunne abideth in euery each signe 30. dayes and. 10. houres and semis, and ful endeth his course in. CCClxv. daies, and fire houres. Mercurius abideth in euery signe. 28. dayes and fire houres, & full endeth his course in. CCCxxviii. dayes. Venus abideth in euerye signe 29. daies, and full endeth his course in CCCxlviii. dayes. The Mone abideth in euery signe two daies and an halfe, & fire houres, and one litle lesse: and ful endeth his course from point to point, in 27. dayes and eight hours. And by entering and out passing of these. 7. starres, into the. 12. signes, and out thereof, all thing that is bread and corrupt in this neather worlde is varyed and disposed: and therefore in the Philosophers booke, Misalaeh, chap. 1. it is read in this manner. The highest made the world to the lykenesse of a sphere, and made the highest circle aboue it moueable in the earth, pight and stedfast in the middle thereof: not withdrawing towarde the left side, nor toward the right side, and sette the other Elementes moueable, and made them moue by the mouing of seauen Planets, and all other starres helpe the Planettes in their working and kinde. And therefore the working of the Planettes is lyke to the stone Magnas, an Adamant, and to Pyon. For as Pyon is drawne to that stone, so euery creature vpon earth, hath a manner inclination by the mouing of the Planets. Conuenable sitting, and destruction commeth by mouing and working of Planettes: the working of them varieth and is diuerse by diuersitie of Climas and Countryes.

Contrary mouing.

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For they work one manner thing about the land of bliew men, and another about the land and countrey of Slauens: and therefore as he saith Caput.quarto. Take hede of coniunction of Planets in these signes. For if many Planettes bee coniunct in watry signes,in the space of the yeares, it betokeneth much raine: And if they bee coniunct in firie signes, it betokeneth drinesse and hunger, that commeth of passing heat and drinesse:and if such a coniunction be in signes that be ayrie,it betokeneth much winde: And in the signes that be colde,it betokeneth heauinesse of colde,& of temperatenesse of heate.And yet in the same booke.ca.8. it is said, that gifts of signes increase in their working by coniunctions of the Planets in good or in euil.For if the planettes bee good, they betoken good, and if they bee euill,they betoken euill. For as he sayth, Some Planets bee male, euill day signes,heauie,colde and drye: as Saturnus. And some bee good, male,a day Planet,temperate,hotte,and moyst: as Iupiter. Mars is male, a night Planet, and breedeth heate and drynesse. Venus is female, a night Planette, meane,betweene hot and colde,and moisture. And Mercurius is of temperate kinde,a day Planet, nowe male, nowe female. Therefore he tourneth himselfe sone to the kinde of the Planet,that hee is coniunct with. And so with good Planettes hee is good, and with euill he is euill, and with meane hee is meane. Also the Mone is a female Planet, and a night Planet,colde,and passing moyst. Therefore Astronomers meane, that some Planets in their doing and effects be good,as Iupiter and Venus: for they greeue nothing, but helpe and saue both their owne, and the things that bee not theyr owne,as farre forth as they maye. Other Planettes bee euill,as Mars and Saturnus,not for that they greeue alway theyr owne, but they helpe onelye their owne.And some moue as the Sunne,the Mone,and Mercurius. For they helpe theyr owne,and bee nowe good and now euill to other: and namely, as they bee conioyned in diuerse houses of signes, with Planets good or euill. For with good they bee good, and with euill they bee euill. As these seauen Planettes oft worke, they haue might and power in ofte generation of men, and of other beastes. For as Astronomers meane, and Galen, and other wise Phisitions, Saturnus with his coldnesse and drynesse,congeleth the matter that is conceiued in the mother,and maketh it thicke: And in the seconde moneth Iupiter giueth spirits and members: In the third moneth Mars maketh the bloud thinne, and humours thicke, and ordeineth and compowneth. In the fourth moneth the Sunne giueth spirituall lyfe to the liuer and to the heart. In the fifth moneth Venus maketh perfect and disposeth the members and limmes of feeling, and of office, as the eares,nose, and other such. In the sixt moneth Mercurius compowneth all the holes and holow members,and tongue,and nosethrilles. In the seauenth moneth the Mone departeth and distempereth members in their owne place and stede,and therefore then a child is borne profitable and healthfull,and if the childe put off the birth, euen to the eight moneth, then the childe dieth.

For then the might and vertue of Saturnus commeth yet againe,for with his either qualitie,colde and dry, he bindeth and slayeth the childe. And in the ninth month Iupiters vertue commeth againe: for he nourisheth and keepeth the childe with his temperate heat,therfore a child that is borne that time,shall liue, and also the child that is borne in the beginning of the tenth moneth, maye haue help and life,for then againe Mars reigneth, and by his heate and drinesse, the childes members bee strengthened, and therfore the child by benefit of heate and of drynesse,commeth out: mightie and strong Planettes haue those workings, and many other generall and speciall in the neather bodyes, and namelye when they haue Lordship and mastery in theyr owne home and house,for euerye Planet hath his owne house as Albumasar sayeth.

For Saturnus his owne first house is Capricornus, and also Aquarius: Iupiters house is Pisces & Sagittarius: Mars

Of generation causes supernaturall, naturall.

This is a fallax, after fortie daies,the feature is perfect, except he meaneth the power of euery sede

house

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houſe is Aries, Libra, & Taurus, Mercurius houſe is Virgo, Libra, & Gemini; the Sunne houſe is Leo, the Mones houſe is Cancer. In theſe .12. houſes & ſignes, the 7. Planets be Lordes and Maſters, and paſſe & moue therein by diuers mouings: and now be in exaltation & arering, and now falling and abating. And in theſe ſignes the Planettes moue and abate with double mouing, and moue by accidentall moting and rauiſhing of the Firmament, out of the Eaſt into the Weſt: and by kind mouing, the which kinde mouing is double, the firſt and the ſecond. The firſt mouing is the round mouing, that a Planet maketh in his owne cirtle, and paſſeth neuer the marks and bounds of the circle. The ſeconde mouing is that he maketh vnder the Zodiacus, hauing aſpect to the ſame circle, & paſſeth alwaye lyke great ſpace in a like ſpace of time. And the firſt mouing of a Planet is made in his owne circle that is called Ecentricus, & is called ſo, for the earth is not the middle therof, as it is the middle of the circle that is called Zodiacus, & therfore the circle of a Planet is called Ecentricus, if the vtter roundneſſe thereof paſſeth about ẏ middle point of the earth, and departeth the earth euen a twaine, and his middle point of the earth: but his middle point is without the middle point of the earth. And this circle Ecentricus is double, that is to wit, difference and equance. For to the Planets are aſſigned thre circles, as ſayth Ptho. That is to wit, equance, difference, and Epiciclus. The circle that is called Difference, is the circle of a Planet, in whoſe roundneſſe alway moueth Epiciclus of the ſame Planet, and is called therefore difference, becauſe it bereth ẏ circle Epiciclus. Circulus equans is called that circle, about whoſe middle point moueth the point of Epiciclus, that Planet mooueth euen about, and is called Equans, euening, for therein the Planet holdeth euen by his courſe. Epiciclus is a little circle that a Planet deſcribeth and goeth aboute therein by the mouing of his bodye, and the body of the Planet goeth about the roundneſſe thereof: and ſo in the ouer ſide of that circle that is called Epiciclus, a Planet moueth from the Weſt, Eaſtwarde. And in the nether part therof he moueth from the Eaſt, Weſtward. And therfore it ſhoweth that the Sun & other Planets moue in theyr owne circles: and firſt lyke ſwift, though they moue diuerſlye in diuerſe circles. Alſo in theſe circles thys manner mouing of Planets is full wiſely found of Aſtronomers, that be called Motus directus, Stacionarius, and Retrogradus. Motus directus is with right mouing, when a Planet moueth ſtreight from the beginning of a ſigne, towarde the ende thereof, and Motus Retrogradus, againeward, that is mouing backwarde, when a Planet moueth backwarde fromwarde the ende of a ſigne, toward the beginning. Stacionarius is when it ſeemeth that a Planet ſtandeth and abideth as it were in the middle: So that it ſeemeth that it moueth not vpwarde nor downewarde, toward the beginning, neither toward the ende of the ſigne, and alwaye Directo, forth right mouing is in the ouer parte of the circle that is called Epiciclus. And alway Retrogradation, mouing backward, is in the neather part: And Stacio, ſtinting and abiding or mouing, is in the middle. The diuerſitie whereof Philoſophers aſſigne in many manner wiſe. But this Retrogradation, backwarde mouing, hath place only in fiue Planets, and not in the Sunne nor in the Mone, for the Sun & the Mone haue no backward mouing, though they moue in the circles Epicicli: and that is as ſome men meane, the Sunne beames: for the vertue of the Sun beames becauſe of backward mouing. For the vertue of the Sun beames doe other while put off Planets, and make them moue backwarde, and ſometime drawe them, and maketh them as it were ſtanding and abiding, as Alphragoranus ſaith. Other cauſes ẏ cõmentor aſſigneth: but theſe ſuffice at this time. Then conſider thou hereof, ẏ planets be ſtars Erratice, mouing diuerſly, & diſtinguiſhed by .7. circles & roundnes, as in place & vertue, ſo in effect they be diuers & ſundry, as Beda ſaith in li. de naturis rerũ. Theſe ſtars worke & change

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the elements, and breede all that is bred, and corrupteth al that is corrupt, and also with their contrary mouing they tarry the swift mouing of the body of heauen, and be cause of tempest, & of cleere wether, and of plenteousnesse & of barrennesse, and flowing and of ebbing of the sea, & parteth euerye each with other of quality & of vertue. For as Beda saith: when any of the planets commeth into others circle, hee departeth with him of qualitie and of vertue: and also by aspect that euery each hath to other, & by Coniunction, they chaunge their qualities and effects. For the goodnes of a goodly starre, chaungeth and abateth the presence of an euill star, & againward, the mallice of a malitious star is tempered & abated by the presence of a goodly starre, as Albumasar saith, and Ptholomeus. Also by ordinate eleuations, and rising and abating of them in their circles and roundnesse, and by meeting of their circles, they be cause of cherking, of noise, & harmony, as it is said in libro de quinque substantijs. And as Macrobius saith, betweene the sphere of Saturnus and of the Moone, all the consonancie and accord of musicke is found, And they shining with the Sun, hide his light, and receiue perfection of the vertue of the Sunne. And the higher circles they haue, in longer time they fulfill their course.

Of Saturne. chap. 23.

*Additiō

IN (*the beginning of the Planets, shall be set forth what manner of persons those were, of life and conuersation, that the starres were named by, for the better vnderstanding of this science, Saturnus the sonne of Coelum and Vesta, who married Ops his owne sister, his eldest brother named Titan perceiuing his Mother and sisters, more bent to haue Saturne his younger brother to succeed in the kingdome, yelded his right therein to him for his owne life time, on this condition, that he should not bring vp any issue male, but the heritage shuld come againe to his children, wherefore Saturne vpon this couenant made with his brother, vsed to kill and deuour all ẏ male childrẽ, & brought vp only ẏ daughters, Ops therefore his wife, hauing brought forth on a time Iupiter & Iuno; shewed Iuno to her husband, but Iupiter she conueied priuely, to the Coribants (ẏ Priests of the Idol Cybele, inhabiting ẏ mount Ida in Phrigia, & from thence to Ida in ẏ Ile of Creta) to be kept & brought vp. Likewise afterward being deliuered of Neptune, she conueied him also secretly to be kept & nourished, & lastlye saued by like meanes her third son Pluto. But whẽ this was known by Titã ẏ his brother had kept vp his men children, & thereby the kingdome shuld go from his line; his sonnes & he ioyntly made war vpon Saturne, in the end whereof Saturne and Ops his wife were taken & kept in prison, vntil such time as Iupiter comming to age, ouercame the Titans, & deliuered his father & mother. But forasmuch as Saturn vnderstood by oracle that he shuld be driuen out of his kingdome by his sonnes, he laid wait to destroy Iupiter, wherfore Iupiter made war on his Father, & chased him out of his kingdome of Creta, into Italy: where he hid himself a long time in that country after called Latinum.

Saturnus hath that name of Saturando, making fulnesse and plentye, his wife is called Ops of Opulentia; fulnesse and plentie, that sheweth to man and to beast, as Isidore saith, and Marcianus also. Fables speake of him and say, that he is painted as a most sorrowfull man: for his owne sonne gelded him, and his genitours wer throwen into the Sea: and thereof commeth Venus. Misael sayth, that Saturnus is an euill willed Planet, colde and drie, a night Planet and heauie. And therefore by fables he is painted as an old man, his circle is most farre from the earth, and neuerthelesse it is most noisull to the earth And for that he is far from ẏ earth, he ful endeth not his course before 30. yeres And greeueth more, when he goeth backwarde, then when he goeth forth right. And therefore by Fables it is feined, that hee hath a crooked hooke, and is pale in coulour or wanne as Lead, and hath two deadlye qualityes, coldnesse, and drynesse. And

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therefore a childe & other brodes, that be conceiued & come forth vnder his Lordship, dye, or haue full euill qualyties.

For as Ptholomeus saith, in libro de iudicijs Astrorum, he maketh a man browne and fowle, misdoing slowe, and heauie, eleinge and sorie, seldome gladde and merrye, or laughing, and therefore Ptholomeus saith, they that be subiect to Saturnus, haue ofte euill drye chinnes in the hinder part of the foote, and be yeolow of coulour, and browne of hayre, and sharpe in all the body and vnseemly, and be not skoymous of foule and stinking clothing, and he loueth stinking beastes and vncleane, sower things and sharpe: for of their complection melancholike humour hath masterie. Ptholomeus speketh of this Saturnus, and saith, that vnder Lordship of Saturnus is Capricornus and Aquarius. His Lordship is in Libra, but in Aries he draweth out his kingdome. Vnder him is conteined life, building, doctrine, and colde place and drye. In dome and iudgment he betokeneth sorrow, woe, and eleingnesse. His colour is blacke and leadye, and he is false: and when Saturnus commeth into Iupiters circle, his mallice abateth, and colour chaungeth by reson he is néere to Iupiter: for though he bée kindly leady, yet by cléerenesse of Iupiter, when he is coniunct with him, he is made white and bright as Ptholomeus saith.

Disposition.

¶Of Iupiter. Cap. 24.

*Additiō

IVpiter (*succéeding Saturne in his kingdome of Creta, fell in loue with Danae the daughter of Acrises, king of Argiues, vnto whom (béeing inclosed in a strong Tower) Iupiter came in the forme of a golden Raine, in at the house toppe, and gat on hir Perseus, who was afterwarde, a valyaunt Knight, hée gaue the name first to the countrey and people of Persia. By this Fable is signified, that Iupiter sent treasure priuely vnto Danae, and also to them that had the kéeping of hir, wherewith they being corrupted, suffered Iupiter to enter into the tower, & accomplished his pleasure. This declareth the force of mony and giftes in assaulting of chastitie: notwithstanding he was valiant and wise, yet was he giuen to lecherie, deflowring maides, and defilyng wiues, and after his death was extolled for a God: he had to wife his sister Iuno, called also Hera.)

Errour of Nations, and faining of Poets meane, that Iupiter was highest father of Gods. Iupiter is a goodly planet, hot and moyst, male, and a day planet, temperate in his qualyties: In colour siluerie, white, bright and pleasing: and therefore ofte Philosophers set the cause of wealth in Iupiters Circle, as Marcianus sayth. This Iupiters Circle is next coniunct to Saturnus circle: and therefore for highnesse of his circle, in tweiue yeares he full endeth his course. This Iupiter by his goodnesse abateth the mallice of Saturnus, when he is in the ouer part of his circle, that is coniunct to the circle of Saturnus: and therfore Poets feigne, that he put his father out of his kingdome, as Marcianus saith, and Isidore also: for by his presence he abateth the kinde mallice of Saturnus. This Iupiter coniunct with good Planets, maketh good and profitable impressions in these nether Elements, & therefore Astronomers tell, that in mans body he helpeth to fairenesse and honestie: for he giueth white colour & faire, medled with rednesse: and giueth faire eyen and téeth, and faire haire, faire beard and round. As Ptholomeus saith, he hath masterie and rule of the aire, of bloud, and of sanguine complection. Héereof speaketh Ptholomeus, Vnder Iupiter be the signes, that are called Aquarius & Pisces, and be his house, and raigneth in Cancer, and in Capricornus his kingdome passeth. Vnder Iupiter is contained honour, riches, & best clothing. In iudgmēt and dome of Astronomers, he betokeneth wit and wisedome, and reson, and is trustie and true. And therefore as Astronomers tell, when he is séene in his circle that is called Ascendens, he betokeneth reuerence & honestie, & faith, and learning, and he shall be ende to saluation, & so he comforteth the goodnes of all

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288

the ſignes, and he betokeneth in them good, when he is found in them, except in the twelfe: there he ſayth, that Iupiter betokeneth, thraldome, pouertie, ſorrowe, and eleingneſſe, and diſcomforte in foure foted beaſtes, and in meynie and ſeruaunts, as Miſael ſaith, & Ptholomeus alſo in like wiſe.

¶Of Mars. Cap. 25.

*Additiō

MArs (*tearmed God of Battell, and onely Iunoes ſonne, without company of hir huſband. The Poets fained that Mars neuer had father, becauſe hee hated peace: for the nature of baſtards, is commonly to be either very fearful, or very venturous, and moſt commonly delighting in thoſe exerciſes, that be aunſwerable to heady, trayterous, & vnſeemly practiſes. Iuno found in the fieldes of Olenius a floure, with ỳ which as ſoone as ſhe had taſted, conceiued and brought forth Mars.)

288

Mars was taken and helde for God of battell among Nations and People: for he is an hot Planet & drye, male and a night Planet, and ſo hath maſtry ouer cholar, fire, and cholaricke complection, & diſpoſeth to boldneſſe & hardineſſe, and to deſire of wreake. Therefore he is called God of battayle and of warre, and commeth next after Iupiter, and goeth before Venus, and therefore by nighneſſe of either ſtarre, his noyfulneſſe is tempered. In colour he is bright, and ſhining, and firie, as Marcianus ſaith: and therfore he hath more vertue & ſtrength in heating, than other Planettes as the ſame Author ſaith. Ptholomeus ſayeth, That this Planet diſpoſeth mans body to length and to ſmalneſſe: & that is becauſe of his heate and dryneſſe, but this is in youth: For in age, by heate that waſteth, and dryneſſe that maketh to ſhrinke, he diſpoſeth to ſtoping and crookednes. And he diſpoſeth the ſoule to vnſtedfaſt wit & lightnes, to wrath, & to boldnes, and to other cholarick paſſions. And alſo he diſpoſeth and maketh able to firie workes and craftes, as Smithes and Bakers, as Saturnus diſpoſeth men to be earth tillers, and bearers of heauy burdens: and Iupiter the contrary diſpoſeth to lyght craftes, for he maketh men able to be pleaders, changers, handlers of ſiluer, writers, and other ſuch, as Miſael ſaith ca. 12. Alſo (as Ptholomeus ſaith) vnder Mars be theſe Signes Scorpio and Aries, and be his houſes, and he raigneth in Capricorno: but in Cancer is the paſſing of his kingdome. Vnder him is contayned warre, battel, priſon, & enmitie: & he betokeneth wrath, ſwiftneſſe, and woundes, and is redde, and vntrue, and guyleſull: and Mars abideth in euery ſigne forty dayes and fifteene houres, and fulfilleth his courſe in two yeares.

¶Of Venus. Cap. 26.

*Additiō

VEnus (*the Goddeſſe of laſciuiouſnes and wanton luſt: by the which is ſignified, vncleanly copulation, ſhe came of the kindred from Saturne. Loe, of what antiquitie is whoredome among the Pagan Gentiles, and ſtill maintained, of thoſe, that ſhould be Chriſtians, ſpecially forbidden by God in the 20. of Exodus.)

288

Venus, that is called Lucifer alſo, as Miſael ſayeth, is a goodly Planet, female, and a night Planet in his qualyties, in heate and moyſture temperate. This Planet onely paſſeth the Circle, that is called Zodiacus, in two parts, as Beda ſaith, and is named Venus, for men ſaye, by his qualytie hot & moyſt, he exciteth to loue of lecherie, as Iſid. ſaith. Alway he is nigh the Sunne, and goeth before him, and then he is called Lucifer, a daye ſtarre: another time he followeth the Sunne, and then he is called Veſper, an Euening ſtarre, as Beda ſaith, he hath colour white & ſhining, as Electrum, that is mettal, that is moſt white and bright, as Marcianus ſaith: for among all ſtarres, Venus ſhineth moſt comfortably and whitely. And therefore he is called clærenceſſe: for he ſendeth from himſelfe clære beames of lyght: and therefore he maketh ſhadowe when the weather is faire and clære.

He goeth before the day and Sunne,

288

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289

and warneth that the daye commeth anone, and the Sunne rising. When hée is in the same signe with the Sunne, he is hid with the clérenesse of the Sunne, and then he is not séene. When Venus is higher than Mercurius, then he is slowe in mouing, and againward, when he is lower than Mercurius, he is slower, as Marcianus saith. In thée Semitoni, Venus runneth to the sunne, and abateth his malice, as Ptholomeus saith.

In mans bodye he disposeth to faire-nesse, volupt and lyking, in touch & féeling, in smell and taast, and in song: and therefore he maketh singers, louers of musicke, and makers of confections of spicerie and spicers, goldsmithes, & taylours to shape womens cloathing, as Misael sayth. And Ptholomeus sayeth, that vnder Venus be these signes, Libra and Taurus, and be his houses, and hé reigneth in Piscibus, and in Virgine his kingdome faileth and passeth. Under him is contained loue, friendship, and pilgrimages: and betokeneth winning, ioye, and blisse, and he is true, and he abideth in euery signe nine and twentie dayes, & full endeth his course, in CCC.xlviii. dayes.

289

289

¶Of Mercurius. Cap. 27.

*Additiõ

MErcurius (*the sonne of Iupiter by Maia, whom Poets feigne to haue wings on his head and féete, to signifie, that talke (which is represented by the person of Mercury) doeth quickly passe through the aire. He is feigned to be messenger of the Gods, because that by speach and wordes, all things are declared. He was counted God of eloquence, Merchandise, feates of activitie, and theefte also. He first inuented the Harpe, and on his sister Venus begate Hermaphroditus, that was both man and woman.)

Misael saith, that Mercurius, is a Planet temperate, and a night Planet, now male, now female: for he tourneth himselfe sone to the Planet that hée is ioyned with: and he is made good with good, euill with euill, and meane with meane, and euill willed with euill willed: and therefore in the ouer parte of his place, he medleth his qualyties with the qualyties of Venus. And therefore Poets feigne, ỳ he did fornication with Venus, as Isidore saith: and he is called Mercuriꝰ, quasi medius currens, as running in the middle betwéene Venus and the Mone, as Beda saith. And therefore he is ioyned with Venus, in the ouer part of Venus circle: & with the sunne, in the neather parte of the Circle of the sunne. And also his circle commeth into the circle of Venus, in the ouer parte of that circle: & into the circle of the sunne, in the nether part thereof: and when he is in the ouer part of his circle, he is better séene, and lesse hid with the sunne. And sometime he shineth before the sun, and sometime he shineth after the sunne going downe, and therefore of simple men he is called Vesperus. It is sayde, that he is Lord of waters, therfore Lucanus speaketh of Mercurius and sayth: The Lord of waters much smitten.

Also Poets call him, God of faire speaking and of wisedome. Therfore Ptholomeus saith, that he maketh men studieng in science of numbers and louers thereof: for he disposeth and maketh men able to science and vse of calkling and of accompts: and therefore he is called God of Merchants, for accompts is most néedfull to Merchants. Also he is called God of wraskling, as Isidore saith: for he wraskleth with the sunne, as he wold ouercome him: for alwaye he passeth nigh the sunne, neuer passing xxi. degrées from the sun. Therfore he is selde séene, for he is hid vnder the Sunne, and for heate of the sunne he is painted wanne and browne, and for his swiftenesse, he is called in Fables the ouer runner of Gods: for now he passeth with ỳ sun, now before the sunne, & now after the sun. When he commeth before the sun, it séemeth that he standeth nert the sun beames, & is called Stacionarius: & when he commeth after the sun, he semeth Retrogradus, going backward, as Macrobius saith: vnder Mercuriꝰ be these signs, Gemini & Virgo, & he raigneth in Virgine, but in Piscibus his raining passeth.

289

289

289

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he abideth alway within in the Sunne one Signe afore, or one behinde. Under Mercurius is contained, fortune, buying and selling, and gift: and he betokeneth wisedome and wit, and with good Planets he is good, and euill with euill. He abideth in euery signe eight and twentie dayes and fire houres, and fulfilleth his course in CCCxxxbii. dayes. Huc vsque Ptholomeus.

Of the Sunne. Cap. 28.

*Additiõ

The (*Sunne, is named Sol, Phœbus, & Titan, which was the elder brother of Saturne, not that the Sun had his beginning of Sælum, but Cœlum, a celando, made and set by God almightie and called it the great lyght to rule the daye, which Sunne is placed among the seauen great Starres, called the seauen Planets: so named by the first inuenters of Astronomy, to ỹ ende they might be seuerally discerned and knowen. The Sunne is the fourth in place, as it were a king in the middest of his throne: for vnder him is Luna, Mercurius and Venus: and aboue him in position & place, he hath as many, that is to wit, Mars, Iupiter, Saturne, by the which placing is expressed the most mightie ordinaunce of God, to the benefite of Nature.)

Isidore saith, that the Sunne is said, as it were solus lucens, alonelyshining: for that he is the well of all light. And by his beames, the ouer bodies and the nether be lightned. And Messalath sayeth, that the Sunne is a gracious Planet of himselfe: but sometime by coniunction, he is made euill, and is male and a daye Planet, hot and drye: for the Sunne quickneth all thing, and giueth all thing lyfe, forme, and shape. For as he sayth, The Sunne is more in quantitie, in working, and in clerenesse, than all the starres in heauen: for he hath more plentie and fulnesse of lyght, and he is also more in might and in multitude of effects and dwings. Also he is more in euennesse of mouing: for he moueth alway forth right, and in his owne circle: and holdeth him alwaye in the middle, vnder the circle that is called Zodiacus, for his circle passeth straight by ỹ middle lyne of Zodiacus, and passeth neuer the boundes and the markes of the Circle Zodiacus. And therefore his mouing in his owne Circle is euen and lyke swifte, though it seme somtime that he moue vneuenly swifter either slower, in comparison to other things. Also as the Circle that is called Zodiacus, is distinguished in twelue spaces, that are called twelue signes: so the Circle of ỹ Sun is distinguished in twelue spaces, that be called signes, and euerye of these signes, containe xxx. degrees: and euery degree, lx. minutes: & euery minute, lx. seconds. And when the Sunne passeth from one poynt of his circle, and commeth againe to the same poynt: he passeth by these twelue Signes, and this passing is called the circle of the aire: and he passeth not fully a degree in a kindly daye, that is a daye and a night, as Albumasar accounteth it, but he passeth lix. minutes, & viii. seconds, or lviii. so that of the last minute remaine two seconds, or lii. that be not passed: and so much lacketh, that the Sunne passeth not a ful degree in one naturall daye. Then by his mouing ordinate, and by his course not disturbed, he ordayneth and disposeth, and perfecteth all thing in this worlde. Herof speketh Ambrosius in Exameron, and describeth the vertue of the Sunne, and sayth in this manner: The Sunne is the eye of the worlde, and mirth of the daye, faireneſſe of heauen, measure of times, vertue and strength of all that is gendered, Lord of Planets, faireneſſe and perfection of all the stars. Also Marcianus sayth the same in this manner: The Sunne is the Well of inwit, and minde, and of reason: head and well of lyght, king of kinde, inwit of the world, shiner of heauen, moderatour of the firmament: for therefore he moueth against the firmament, for to make his mouing moderate and temperate, and therefore he is called the brightnesse of heauen.

For as Macrobius sayeth in libro Ciceronis. The definition of Plato was, that the light of all the roundnesse of Circles, commeth of the Sunne. And Plato in Thimeo saith in this manner:

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God the maker of things, maketh wisely and wisely the most clere light, that that we call the Sunne, by whose brightenesse and shining, heauen and all the nether things be lightned: and he is measure of that that hath life. And in libro de Elementis Aristotle saith, That the Sunne hath his own light, and the stars and the Mone receiue light of the Sun, as a glasse set before a candle, receiueth lyght of a candle. And therefore Marcianus saith, that the Sunne passing in the middle of the circle that is departed in signes, sendeth from himselfe twelue beames, by the which the ouer bodyes, and the nether are lightened. Of these vertues and properties of the Sun speaketh Dionisius in libro de Diuinis nominibus, cap. 5. and saith in this manner: The Sunne that hath his owne being, and is one manner shining light, inlightenesth many Essencias and qualities of things, that be seene and felt, and be diuers in being: and that lyght the Sunne renueth and fedeth, and maketh plenteous, encreaseth, chaungeth, and setteth in place, and planteth, renueth, & ministreth all thing: and so of these words the propertie of the Sunne is knowen in his owne kinde, and in his owne effect. For in his owne substance he hath most simplicitie: for he hath no substantiall composition of parts vnlike, nor of contrary parts, as the foure elements haue, and things that be made of Elements: but he hath all manner simplicitie in his own manner, kinde, lykenesse, and accord.

And therefore he hath euerlasting being and during in his substaunce, without corruption: for the compowning of contrary things is the well of corruption, as Aristotle saith. And of this simplycitie the Sunne hath lyghtnesse in substaunce: for thicknesse and boystousnes of naturall partes, is cause and well of heauinesse: and of the lyghtnesse the body of the Sunne hath ableneſse to mouing, for light bodyes doe moue easely, & the Sunne is most swifte of subtiltie of his substaunce and of ableneſse to mouing: for he hath most actualtie & vertue of working. For the more simple that a thing is kindly, the more might it hath to diuers workings and twings. And therfore conenably Dionisius saith, that the Sunne is a lyght, euen and like shining: for in his light he fayleth neuer, though it seme sometime, that his light is taken away from vs, when the earth or Mone is set betweene him and vs. Also he hath vertue of renewing: for he openeth pores & holes of ỳ earth, and bringeth forth that is hid in mores and rotes, and cloatheth and reneweth the ouer part of the earth, with herbes, twigges, and flowers, for by entering of the vertue of the Sunne, that pearceth to the inner parts of the earth, that is in winter time like an old thing, that is forpyned and withered: the earth is euery yeare renewed with greene things & faire. Also he hath vertue of nourishing: for the Sunne beame commeth into the inner parts of mores, rotes, and seedes: and dissolueth & departeth the moysture of the earth with his owne heate, and is lyke in his vertue of drawing, to the vertue of the seedes, mores and rotes: & therfore he draweth to him of that moysture, and tourneth it into feeding & norishing of things that spring of ỳ earth. Also he hath vertue to keepe and to saue things of the nether world: for elements that be contrarye each to other, because that they be so contrary, they should destroy themselues, except they were reconciled & saued, by influence of the vertue of heauen, and so kept in due being, as Alexander saith. Also he hath vertue to make perfect things: for elemental heat beginneth to work in generation of bodies, and heate of the sunne perfecteth, & bringeth forth to due and full ende, as Alexander saith Also he hath vertue of distinction, and of making of knowing: for colours of things, kindes, and of shapes of things, which be vnknowen in darknesse and vndistinguished, by the presence of the lyght, and brightnes of the Sun, they are knowen & distinguished a sunder. Also he hath vertue of vnitie & accord, and that of himselfe: and also by accident, is of himselfe, for he ioyneth, reconcileth and accordeth the Planets, in their owne effectes and doings.

Also he accordeth togethers, elements

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that be contrary, wherefore as Marcianus saith, and Macrobius also: the Sun is the middle among the Planets: for to make harmonie and accord of heauen the Sunne in his owne circle, maketh that thing, that the middle string maketh in an instrument of musike. Also by accident heate, he ioyneth things that are of one kinde, as he dissolueth and departeth things that be of diuers kindes: for as the matter asketh, in which he worketh, now he gathereth, and now he departeth. Also he hath vertue of plentiful vertuousnes, for he giueth vertue of generation to these nether things, to bring forth things of diuers kindes. For (as Ari. saith) A man and the Sunne gendereth man, for nothing bringeth forthe fruite, nor groweth, but the Sun beame reacheth thereto.

Also he hath vertue of comforting: for as the Sun ariseth about the circle ẏ is called our Orizont, vertues of beastes be made stronger, & euen till ẏ Sun come to the middle of ẏ heauen, they increase: and in his passing West ward & downward for his farnesse, bodies be febled in their vertues, and fall as it were a slæpe: as it fareth in flowers, that open in the Sunne rising, & close in the Sun going downe as Alexander saith. Also he hath vertue of chaunging, of ordayning, and of distincting of times: for passing downwarde by the South signes, he maketh the dayes more shorte, and rising vp by the North signes, the daye is more long. Also he changeth ẏ daies, for ẏ Sun shining vpon earth, maketh the day, & as the disposition of ẏ Sun is diuers, ẏ day is diuers. For first ẏ Sun is red in the dawning, then he shineth in the morrow tide, and then at none he is hot, & pale at euen. And therefore it is feigned, ẏ he had foure horses: of whom the first was redde, the second bright, the thirde burning, the fourth louing the Earth, as Beda saith. Also (as Beda saith) if the Sunne be speckled, or hid vnder a cloud, betokeneth a rainy daye: if he be redde and pale, betokeneth a day of tempest: and if he semeth hoarish in the middle, so that he shine in ẏ middle, and sende out beames towarde the South, betokeneth tempest, moyst, and windie: if he be pale, and falleth among blacke clowdes, betokeneth Northerne winde, as Beda saith. Also he hath vertue to comfort the nether things, as Isidore sayeth, that by farnesse and nighnesse of the Sunne, mens faces & beasts bodies be disposed in strength and heat. Therefore Marcianus saith, that by constellation of the Sunne, men be fayre and nimble and swifte. And therefore in Fables he is paynted with feathers, and with childish face: and therefore he is called Phœbus, that is faire.

Also Ptholomeus saith, that the Sun maketh a man corpulent, great of body, faire of face, & well coloured, with great eyen, & maketh a man able to all workes of gold, if he be in his owne exaltation: & to all workes of brasse he disposeth, if he be in his abating. Also he hath vertue of cleansing and of purging, for by spreding of his beames, he clenseth and clæreth the ayre, and disperkleth and shedeth, and dryeth away pestilent aire.

Also though he be not hot of himselfe, yet he hath vertue of heating, of læming, & of burning. And that commeth of contraction, and of rebounding and mæting of his beames, and moving of the ouer part of the body, and namely if the body which the beames come vpon, bee a shewer, and cleane and bright, as it is sayd in the science of Perspective. Also he hath vertue of drawing two, for by his heate, he draweth out of the Sea fumositie and vapors, and maketh them thick and turneth them into clowdes: and when they be so made thicke and clowdie, he dissolueth and sheddeth them in hayle, now in raine, and now in snowe. Therefore Marcianus saith, that it is sayd in fables, that the Sunne was fast by the Ocean, and that the vapors that were drawen vp, turned into nourishing and feeding thereof. And therefore some men tell, that strong heate commeth before strong rayne: and that is for great drawing of vapours, by strong impression of beames of heate, in the wombe, and hollownesse of a cloude, as Aristotle sayth.

Also he hath vertue of giuing lyfe,

The.4 horses of Phœbus. Red, white, yeolovv. blacke. Gules, Argent, Or, Sabells, Pyrois, Euous, Aethon, Phlegon. their names.

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that is ſæne and knowen by that that nothing may lyue, but there as the Sun beame may reach. And therfore Ptholemeus ſaith in the ſame booke: Under the Sunne is the Signe that is called Leo, and is his houſe: and he raineth in Ariete, and his reigne palleth in Libra, and vnder him is contained ſpicerye, winning, faires, and fortune: and he betokeneth ſpirite and ſoule: and his coulour is white and red, and is truſtie and true, and full endeth his courſe in three hundred dayes. lxvi. and fire houres. Alſo among all Planettes, he diſpoſeth moſt beaſts to boldneſſe and to liuelineſſe. And though he be moſt in quantitie, and moſt ſwift in mouing, his greatneſſe & ſwiftneſſe of mouing is vnſæne: for though he be eight times ſo great as all ẏ earth, as Macrobius ſaith: for highneſſe of his place, vnneth he ſæmeth two foote in quantitie. And that he is without comparíſon more than he ſæmeth, it is knowen by that, that he ſæmeth more in his ariſing & downe going, when he is moſt farre from vs, than he ſæmeth in ẏ point of the South, when he is moſt nigh to vs. And ſo it is knowen that in beholding of him our ſight is beguyled.

The Sun 8. times as big as the earth.

And that is openlye declared in his mouing. For he moueth ſwifter than an arrowe, and neuertheleſſe it ſæmeth not that he moueth, for great clærenes and paſſing of his quantitie, ſo the ſwiftneſſe of his mouing eſcapeth our ſight. And this that is ſayde ſufficeth at this time.

¶Of the Moone. Cap. 29.

Luna. Decor noctis. Bona dea Berecynthya. Duana.

THe Moone is called Luna, as it were one of ẏ lights, that is to vnderſtand principall & moſt, for he is moſt lyke to the ſunne in greatneſſe and fairneſſe, as Iſid. ſaith For as it ſaid in Exameron: the Moone is the fairneſſe of the night, & mother of all humours, miniſter & Lady of the ſea, meaſure of times, follower of the ſunne, changer of the aire, and hath no light of hir ſelfe, but borroweth & taketh of the plentie of the Sunne, and taketh forme, ſhape, and figure of the Sun, as he is far or nære to the Sunne. Alſo the Moone lacking lightneſſe of hir ſelfe, taketh lyght of the well of plentie of the Sunne. And therefore it is ſayd in li. Elementorum Ariſto. That the Moone is allway halfe ſhined of the Sunne, and receiueth light, and reboundeth it towarde the earth: for he hath kinde lyke to a ſhewer, that hath no proper colour, but taketh lyght of another: and the nærer he is to the Sunne, the more he leeſeth of his lyght to the earth-ward, but the clærenelle, that he taketh in the neather ſide, towarde heauen therefore he is the more ſhining vpward in the ouer ſide. And therefore when he is coniunct with the Sunne, he ſendeth no light to the earth, but is in the ſide of heuen and vpward fully ſhining. And againward, when he is before the Sunne is all ſhining toward the earth, and nothing towarde the heauen, as Beda ſayeth, and Macrobius alſo. Alſo the Moone chaungeth figure and ſhape: for he ſheweth towarde the earth a diuers face of his lyght: for now ſhe ſhoweth hir ſelfe ſhaped how wiſe, and now as a circle and round to the ſight of men, now Moynoydus, now Dictotomos, now Amphitricos, now Pancilenos. And he is Moynoydos, when he is new and ſæmeth horned: and is Dictotomos, when he is as it were halfe full, and is eight dayes olde: & he is Amphitricos, when it is doubt of his full roundneſſe when he is eleuen or twelue dayes olde: and he is Panſilenos, when he ſhineth at ful, when he is fourtæne dayes olde. Alſo the Moone sheweth hir ſelfe in three ſtates: for he is with the Sunne in coniunction, when he is nert to the Sunne or aſide, when he palleth fro-ward the Sun, or when he is all afore the Sun. When he goeth firſt fro-ward the Sun, hæ ſæmeth with hornes as a bowe, & then allway the hornes be tourned Eaſtward: & when he commeth again to the coniunction, he receiueth the ſame figure & ſhape & then the hornes be allway turned weſtward: & in that ſide that is turned from ward the Sun, he ſæmeth allway voyde, and in the ſide that is toward the Sun, full of lyght.

The Moone increaſeth all humours: for by priuye paſſings of kinde, ſloude

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and ebbe is increased and multiplyed. In hir waning the marrow of ẏ bones, the braine of the head, and humoures of the body be made lesse: and in wering and increasing of hir, they are increased, and therefore all thing hath compassion of the default of the Moone. Also she draweth to hir waters of the sea, for as the stone Adamas draweth after him yron, so the Moone moueth and draweth after hir the Occean sea. Therefore in the rising of the Moone, the sea swelleth and increaseth, and floweth by East, and ebbeth and decreaseth by West: and againward when the Moone goeth down, the sea floweth by West, and ebbeth by East. And as the Moone hath more lyght or lesse: so the sea stretcheth or withdraweth in his flowing and ebbing, as Macrobius sayth in lib. Ciceronis. The sea of Occean, in the increasing of the Moone holdeth this maner: for the first day of the Moone he is more full then he is wont, and is at highest: and decreaseth and waneth the second daye, and so he withdraweth before the seuenth day. Then againe he increaseth and springeth seuen dayes, so ẏ the fourtéenth daye the spring is at the highest: and so alway in the new Moone, the spring of the sea is highest, and also in the full of the Moone. Also the Moone gathereth deawe in the aire, for she printeth the vertue of hir moysture in the aire, and chaungeth the ayre in a manner that is vnséene, & bréedeth and gendereth deaw in the vtter part thereof: for we sée that ẏ more cléere that the Moone is in the Summer time, the more plentie of deaw is séene vpon the grasse and hearbs. Also among planets, the Moone ful endeth hir course, in most short time: for hir circle is more short: and therefore in the space of seauen & twentie daies and eight houres, he passeth by all the signes of the Circle that is called Zodiacus, as Ptholomeus sayth. And therefore Ptholomeus speaketh in this manner of the Moone, and sayth, that vnder the Moone is Cancer, & is hir house, and she raigneth in Cancer, and the passing of hir raigne is in Libra, and is a cold Planet, and passing moyst, female, and a night Planet, & abideth in euery signe two dayes, sixe houres and a halfe: and full endeth his course, in seuen and twentie dayes & viii. houres. Among all the starres that be called Erratice, the Moone passeth in most vncertaine and vnstedfast mouing: For because of shortnes of his course, he passeth and walketh now vnder the Sun, now behinde and after the sunne. And when the sunne passeth by the South & lowest Circles, then the Moone passeth by the North and lower circles: and then the Moone is vpright as a boate, and hath hornes vpwarde: but when he is vnder the Sun, he hath hornes bowing toward the earth, and when he wayneth, he is areared, as Beda sayeth. Also when the Moone is betwéene vs and the sun, then ofte is Eclypse, that is default of ẏ sun: and this default may neuer fall by kind but in coniunction of the sunne & moone, when the Moone chaungeth. And this coniunction is in the lyne, that is called, Linea eclyptica, and is the middle lyne of the circle that is called Zodiacus, and the Eclipse falleth alway when ẏ sunne is in the head of the Dragon, & the Moone in the tayle againward. Héereof speaketh Albumasar in libro de motibus planetarum, and saith: If the Moone méeteth with the Sunne, & passeth euen betwéene vs and the sunne, he maketh vs haue default of the sunne beames: and that is in Capite or in Cauda Draconis, in the head or in the tayle of the Dragon: what is Caput & Cauda draconis, it shalbe sayd héerafter. Also when the earth is betwéene the Sun and the Moone, the Moone lacketh his lyght, and is Eclipsed. Héereof speaketh Marcianus in lib. de Astro. and saith in this manner. The Moone going vpward or downward, falleth into the Sun line if hée be xxx. dayes olde. When he is all vnder the sunne, he darkneth and taketh away the light of the sunne, and maketh darknesse in earth: and maketh not this default in euery moneth, for he is not alway in the same line, that is euen and straight lyne betwéene the sunne and the earth. And the same default falleth on the Moone, when the Moone is all before the sunne, and is fiftéene dayes olde.

For

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For if the Sunne be then vnder the earth, and maketh shadow of the greatnesse of the earth, that stretcheth to the lyne that is straight afore the Sunne, and if the Mone commeth into that line, hir light is taken away: for the shadow of the earth is euen set betweene the Sunne and the Mone. Then the Mone is not so clipsed euery month: for he is not full in the line that the clipse is in, & that shadowe is not euen betweene him & the Sunne: & therfore his light is not euery month taken away. Also somtime the Mone containeth in it selfe, a manner darknesse and dimnes, and that commeth of qualytie of his owne body, that is kindly darke: for he hath no lyght of himselfe, but of the Sunne: or as some men meane, that darknesse commeth of the shadow of the earth, of the which is rebounded a maner dimme spleke in the body of the Mone, that dimmeth some deale his lyght: and that is most, when he is nigh to the earth, the Mone taketh some manner hoare and filth as Marcianus sayth, and when he passeth vp to the higher circles, he is bright and cleane, & then he seemeth not wemmed, with no speckles, and smotching, as Marcianus saith. Also the Mone signifieth and betokeneth chaunging of times and of weathers: for (as Beda saith) if the Mone be redde as golde in the beginning, then he betokeneth windes: and if ther be black specks in the ouer corner and wemmes, he betokeneth raine in the beginning of the month: and if he be red in the middle, it betokeneth faire wether and clære in the full of the Mone: and in night rowing, if the Mone lyght sprancleth on the oares, then tempest shall come in short time, as Beda sayth. Also in ỳ harmonie of heauen, the Mone maketh the heauiest sowne, as Marcianus sayth: for in the circle of the Mone is an heauie sowne, as a sharp sowne is in the sphere of heauen ỳ commeth of ordinate sowne, and of cherking of the mouing of the circles, and of the roundnesse of heauen. And as he saith, thereof commeth most swæte melody & accord. Also the Mone giueth plenteousnesse to the sædes of the earth: For in rulyng she ouer sædeth, that profiteth by death, that falleth of the body of the Mone as he saith: and therfore in Fables she is called Proserpina: For Nations call the Mone Goddesse of sædes that be throwen in the earth. Also she is called Diana, Goddesse of woods and groues: for she giueth light to wilde beasts, that gather their meate by night in woodes and groues. And therfore nations cal the Mone Goddesse of hunters, for hunting is ofte in woods and groues: and therefore they painted a Goddesse, with a bowe in hir hande, for hunters vse bowes. Also though the Mone bée colde and moyst, yet he taketh heate of nighnesse of the circle of the Sunne, for by heate and drinesse of the Sunne, his passing coldnesse and moysture is tempered, for that he shoulde not in comming downe toward the earth, make winter euery month, as Macrobius saith. Also as Albumasar saith, the Mone clenseth the aire, for by his continuall mouing, he maketh the ayre clére and thinne: and so if mouing of the sphere of the Mone were not, the ayre should be corrupt with thickneſse and infection that should come of outdrawing by night of vapours and moysture, that great corruption shoulde come thereof. Also Astronomers tell, that among all Planets, the Mone in rulyng hath most power, ouer disposition of mans body: For as Ptholomeus sayth, in libro de iudicijs astrorum. Vnder the Mone is contained sicknes, losse, feare and dread, and domage. Therefore about the chaunging of mans body, the vertue of the Mone worketh principally: and that falleth through the swiftnesse of his mouing, and for that hé is nigh to vs, and also for the priuie power & might that is kindly in the Mone: and therefore a Phisition knoweth not perfectly the chaunging of sickneſse, but if he know the effectes and workings of the Mone, in mans bodye. Therefore Hippocrates in principio Pronosticorum, speaketh of the Mone, and sayth in this manner: A certaine starre is of heuen, in the which a Phisition must take hæde and vnderstand it, the purueyaunce thereof is wonderfull and dreadfull. And Galen in commento de diebus creticis,

Procerpipina, the wife of Pluto, daughter to Iupiter she is take sometime for the Moone.

Diana, ỳ daughter of Iupiter flieng the company of men, for hir chast life: she is also taken for ỳ moone.

The deepest base.

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saith: A Philition must take hæde and aduise him of a certaine thing, that sayleth not, nor deceiueth, the which thing, Astronomers of Aegypt taught, that by coniunction of the bodye of the Mone with starres fortunate, commeth dreadfull sickneſſe to good end: and with contrary Planets, falleth the contrary, ỳ is to euill ende. And therefore a Philition, that is perfectly wise and ware, by Hippocrates learning, shall behold first the Mone, and when he is full of light: for then humours increase in men, and marowe also, and increasing in the Sea, & in all worldly things. Then when the sicke man falleth in his bedde, it néedeth to sée and knowe, if the Mone passeth then out of coniunction: for then the sickneſſe encreaseth, till the Mone come to the degrée of oppoſition, that is afore the Sunne in the full of the Mone, and if he be then with an euill Planet, or in an euill signe, and hath aspect to ỳ house of Mars, that is the viii. signe, that is to meaning: If the Mone haue aspect to Mars, that is called the Lord of ỳ signe, named Scorpio, then of death is dread, & if the Mone be with a good Planet, & in a good house and signe, and hath aspecte to the Lord of the house of lyse, that is Mars, that is Lord of Aries, that is the first signe: then is hope of life, & so men shall sée and déeme of other, as it is sayd in the booke that Hippocrates made, and hath the name, De Iudicijs infirmitatis secundum Lunam.

¶Of certaine properties of the Moone. Cap. 30.

Also the Mone hath some properties, which be not full good, as well in substance as in effect: for that he hath substanciall darkneſſe, because ỳ he hath no light of himselfe, as other Planets haue: and he is most vnstable, for no starre passeth so about by all the partes of Zodiacus, as the Mone doth. And also of euill willed starres and grieuous, he taketh euill qualyties and griefes: for as Ptholomeus saith, the Mone with euill Planets is euill.

Also the Mone by his sitting betweéne vs and the Sunne, taketh from vs the clére lyght of the Sunne: and when the Mone commeth into the shadowe of the earth, he léeseth his lyght and fairenesse, and perfection. Also for he is nigh to sat ayre and to the earth, he taketh a fowle spleke and vnséemelye, of shadowe, of the ayre, and of infect ayre, as Marcianus saith. Also the farther the Mone goeth fro-warde to the Sunne, the more light he taketh and cléarenesse, in the side that is towarde the earth: and the more he sayleth and abateth in light in the side that is toward heauen. Also he hath many euill effectes and doings, for as Ptholomeus saith, The Moone maketh a man vnstable, changeable, and remouing about from place to place. And he maketh a man euill disposed and disordered in the eyen, and he maketh in a man the one eye more then that other, or he maketh him loke a squint, & some web or a Pearle in the one eye, and hée sayth more hereto, that a man in whose complection the constellation of ỳ Mone hath masterie, shall not be without default or a wem in his eye, & that happeneth by reason of ỳ passing moysture of ỳ Mone, that is nigh to the eyen, & disposeth the humors of the eyen to so euil and shrewde qualitie. Also it is sayd in lib. Misalath, cap. 5. that the Eclipse of the Mone, if it be in Winter, in colde signes, betokeneth passing coldnesse and great binding in earth and in ayre, and in waters, and if it be in watry signes, it betokeneth full great plentie of raine & of water: & if it be in airie signes, it betokeneth peril of tempest & of windes. Ptholomeus & Albumasar say, that the Mone when he is in ỳ secõd signe after ỳ ascendent, betokeneth discomfort, woe, sorrow, & losse of cattel by thæues & robbers. Also in the fourth signe, & in the first, and in the eight, he betokeneth wrath, anguish, with drawing, & changeablenesse of ỳ people, & betokeneth in the tenth signe, ỳ who ỳ then beginne to rebell shall be sone set down: and in ỳ twelfth, he betokeneth let, strife, hardnesse, & prison of friends. And in all other houses & signes he hath good effect, and betokeneth good, namelye if he be in companye with good Planettes.

Tearmed the man in the Moone.

Not in will but in working.

Observatiõ begat experience whereof proceedeth custõe, but beware of destenie.

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By diuers age of the Mone, menstruall humours in women moue, and braine in beasts, and diuers passions be excited in bodies by vertue of the Mone, as it fareth in them that haue the fallyng euil. This that is sayd of the properties of the Mone, and of other Planettes is sufficient for this time.

¶Of the head and taile of the Dragon. Ca. 31.

TWo starres there be, that be no planets, but it semeth, that they haue kinde and effect of Planets: and they be called Caput Draconis, and Cauda, the head of the Dragon and the tayle. And they moue with the firmament, & followe his course: and so they passe from the signe that is called Leo, into the signe that is called Cancer: and from that signe that is called Cancer, into the signe that is called Gemini, and so forth. And the Dragons head abideth in euery signe. 18. monethes, that is a yeare and an halfe, and the taile also: and full endeth his course in 18. yeares, and if the head be in any signe, allway the tayle is in the signe that is euen afore him, and the wombe in the fourth signe, and if the head be in Cancer, the wombe is in Aries, and the taile is in Capricornus. And if the head be in Leone, the wombe is in Cancer, and the taile in Aquario: and so of other signes. And therefore because of contrarie aspect, the taile is allwaye venimous. And the head hath his exaltation in three degrees of Gemini, and his abating in three degrees of Sagittarius. And againward: the taile hath his exaltation in the third degree of sagittarij, and falleth in the thirde degree of Gemini. And here we must take heed, that when the Mone is coniunct to the head of the Sun, or to the taile, being nigh the degree of coniunction, by. 12. degrees thence or within, allway the Eclipse shall be more or lesse, as the head or taile commeth nere or farther to the degree of coniunction. And this hath a speciall place in the Eclipse of the Sun. In the same wise it shall be holde in the Eclipse of the Mone.

For if the Mone commeth in anye signe with the taile, and the Sun is with the head in the signe that is euen afore: then shall be the Eclipse of the Mone. And againeward: if the Sun be with the taile in any signe, & the Mone with the head in the signe that is euen afore him: then again shall be ỳ Eclipse of ỳ Mone. And if he commeth in the same degree: then the Eclipse shall be gneral: and so he must come in ỳ head or in the taile in ỳ same degree, or nigh. 12. degrees thence, or within, if the Eclipse shall fall. And so in the coniunction, the Sunne & the Mone must be in the same signe, or in the same degree, and in the same minute, & in the same degree.

Hereof it followeth, that though the Mone be ioyned with the Sunne, and chaungeth euery moneth, he maketh not Eclipse allway: for they come not allwaie togethers vnder the line of Eclipse. For ỳ Mone chaungeth not, neither hath coniunction allway in ỳ same degree, neither the head and taile meet allway in ỳ coniunction, nor oppsition of the Sunne and the Mone.

Of the starre Cometa. chap. 32.

COmeta is a Starre beclipped with burning gleames, as Beda doth say, and is sodeinly bred, & betokeneth changing of kings, and is a token of Pestilence, or of war, or of winds, or of great heate. Sometime it semeth, ỳ such stars so beset with blasing beames, moue with the mouing of Planets: And somtime it semeth that they be pight & not moueable. And allwaye (as Beda saith) they be seene in a certaine place of heauen: And they passe not by diuerse parts of ỳ Zodiac, as Planets do, but it semeth ỳ they be in ỳ circle that is called Lacteus, or Galaxia, & they spread their beames toward the North, and neuer towarde the West. And therefore they be not seene in the West side. And they be seene but in short space of time, that is seauen daies: but sometime it is seene the space of. 80. daies, as Beda telleth. Whereof it is ỳ this star that is called Cometa commeth and is gendered, whether it be of Planettes, or of starres that be pight:

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alway he is ſéene in the firmament in the Noꝛth ſide as he ſaith. Hereof it folowcth, that the ſtarre that was ſœne in the birth of Chꝛiſt was not Cometa, foꝛ he paſſed and moued out of the Eaſt by South toward the Weſt: and ſo moue not the ſtarres that be called Stellæ Cometæ, as Chriſoſtomus ſaith.

¶Of fixed ſtarres. Cap. 33.

Stellæ be called ſtarres, and haue that name of Stando, ſtanding: foꝛ though they moue alwaye, yet alway it ſœmeth that they ſtande, as Iſido. ſayth. And they be called Sidera, and haue that name of Conſiderando, taking hœde: foꝛ of them Aſtronomers take hœde, and by them giue iudgements and domes, and knowe what ſhall befall. Alſo they bœ called Aſtra, and haue that name of Auſtros, oꝛ of Anaſtros: foꝛ by oppoſition, bodies of ſome ſtarres, be pight in the ſphere of the firmament, as nayles in the roundneſſe of a whéele: and that is troth of ſome, and namely of the moꝛe great, as Iſido. ſayth. And Alphraganus ſaith, that a ſtar is lyght gathꝛed in his roũdneſſe and ſphere. Therefoꝛe the moꝛe gathering of lyght is in the ſubſtaunce of the body of a ſtarre, the moꝛe he is in quantitie, in fairenelle, clœrenelle, and alſo the moꝛe in might and vertue. Alſo he calleth ſtarres, bearers of lyght: foꝛ that they be bꝛight bodyes, and giue to men & beaſtes, by night when it is dark, the comfoꝛt of lyght, and oꝛnate & bight the ouer parte of this woꝛlde, and as farre foꝛth as they may, they be in ſtéed of the Sunne, of whome they receiue lyght, and by continuall ſending out of beames, they cleanſe and pourge the aire: by vertue of them, coꝛruption of peſtilence is taken away from the neather woꝛlde. Alſo by vertue of ſtars, Elements that be contrary each to other, be conciled and accoꝛded, and lightened with euerlaſting ſhining of ſtarres. By heate of them all things be nouriſhed & ſaued: foꝛ after Plato (as Beda ſayeth) the ſtarres be of firie kinde, foꝛ manye men in olde time ſayd that heauen with lyght and oꝛnaments thereof is of fierie kinde. And Ariſtotle and other Philoſophers meane & vnderſtand, that heuen is the fift Element, diſtinguiſhed from the foure Elements in kinde and in pꝛopertie, and they ſaye, that the ſtarres bœ not colde noꝛ hot in ſubſtaunce, no moꝛe than the heauen is: they be but hot only in woꝛking, effect, & doing. Foꝛ heauen by continuall and euerlaſting mœuing, heateth that thing, vpon the which he moueth, and ſo heauen and the ſtarres heate and cole theſe nether things: foꝛ by mouing and rebounding of beames, they heate and bꝛœde vertue of heate in the vtter parte of a bodye that is afoꝛe them. But whereof the ſtarres be made, certaine it is, that they be of moſt pure and ſimple kinde, and not coꝛrupt. Touching their ſhape they be moſt bꝛight, & alſo they be round in figure, and be ſad, and ſound, not hollowe, noꝛ hoaly in the vtter part: they be plaine and not rough noꝛ coꝛued: in place they be higheſt, in mouing they be moſt ſwifte, in quantitie they be moſt great and huge, though they ſœme lyttle, foꝛ farneſſe of place, in number and tale: onelye he knoweth how many they be, that numbꝛeth and telleth the ſtarres. In might & woꝛking, the ſtars be moſt vertuous among bodies: foꝛ the ſtarres gender, and change and ſaue the nether things.

The ſtarres by out ſending of theyꝛ beames, lyghten the darkeneſſe of the night, & full ende theyꝛ courſe in ſpheres and circles, and moue in one ſwiſeneſſe no time moꝛe ſwiftlye than other: and they hide theyꝛ lyght in pꝛeſence of the Sunne, of whom they receiue lyght. In theyꝛ comming and riſing, they chaunge the ayꝛs in many maner wiſe: foꝛ they make now tempeſt and now faire weather and cléere: as Beda ſayth. Alſo by chaunging of coulour, and ſpꝛincklyng of beames, they betoken, nowe good happes, and nowe euill, as Aſtronomers tell.

Alſo they be gracious to ſhipmen, and ſhewe their waye in the middle of the Sea. Where ſtarres be coniunct nigh togethes, they giue the moꝛe lyght, and bœ moꝛe fayꝛe and bꝛight.

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As it fareth in the seuen starres, & in the stars of the circle the which is called Galaxia, that is Watlingstrete. And though they shew so greate faireneſſe because of company & gathering togethers, & also be more bright and clere, being coniunct then elſe, yet for to take hede of each by himſelfe, they ſeme not faire. And the cauſe thereof is (as Marcianus ſaith) for paſſing brightneſſe of ones ſhining, taketh away the default of another, and ſo when one lacketh and faileth, another that is more clere amendeth & fulfilleth. Alſo for fairneſſe of place, ſtarres ſeme to men vnlyke greate: for ſome ſeme more and ſome leſſe. For Albumaſar ſaith: The more euen the ſtarres be ſtraight ouer our heads, the leſſe they ſeme in quantitie, and more little to our ſight. Againeward: The farther they be from the place that we be in, in their ariſing and downe going, the more greate they ſeme generally to our ſight. And alſo they ſeme more great in quantitie in the downe going, then in the riſing, as Beda ſayth, A point is called Ceneth capitis noſtri, & is the point that is aboue heauen ouer our heads. And ſo it is ſayd, that a thing is in the Ceneth of our head, when he is aboue ſtreight ouer our heads: for Ceneth is called a ſtraight ſetting ouer our heads, and the reaſon therof is for this cauſe, as he ſaith, for vapours that come vp from the earth, ſuffer not the beames to come ſtraight & euen to our eien: & therefore the eie is deceiued in ſuch a ſight. For the eie weeneth that it taketh in himſelfe what is beſet in the aire, and lightened with the Sun beame. But Algazel ſayth, ſuch a ſight is deceiued: as the ſight of a Candle is ſeene without let of an eie that is whole, but of a bleare eie it is not ſeene without likeneſſe & ſhape of a manner of a rainebowe. And an eie that is deceiued, weeneth alway to ſee in another thing, as in light that it ſeeth, and weeneth that is in another thing that is not, but rather in the ſame eie, as Auicen ſaith, Capitulo de obſcuritate viſus. Sacke before of the ſight. Alſo Marcianus ſayth, That ſtarres paſſe in their circles with harmony: for all tunes and accord of muſike be found among ſtarres, nor the weight of the neather bodies make not diſcord in the melodye of the ouer bodyes: neither in melodie of the middle bodyes. For againeward, the ſharpneſſe of ſoune of our bodyes, deſtroy not the ſoune of the neather heauie bodies, as Marcianus ſaith. Ariſtotle ſaith in libro de cœlo & mundo, that ſtars be of the matter of the bodye of heauen, in the which they bee pight. And therefore they be kindlye clere and bright, as the heauen is, in the which they goe about. All the ſtarres haue lyght of theyr owne out of the Mone. But though Starres haue lyght of their owne: yet to perfection of their light, they receiue ſupplyment and helpe of the Sunne. Starres communicate and part each with other theyr lyght: For one maketh another more clere, and the godneſſe of the one ſtretcheth the godneſſe of another, as it is ſaide In libro de coniunctionibus Planetarum. Alſo ſtarres be conteined in their owne proper circles and place: and therfore though the circle of one mete ſometime with the circle of another, and entreth therein, they forſake not therfore their owne circles and place, nor let them that they mete, nor doe wrong none of them to other. Alſo (as Marcianus ſayth, Some ſtarres ariſe ſoner, and go ſoner downe: and ſome ſtarres ariſe later, and goe later downe: and ſome ariſe together, and goe not downe at once. And this diuerſitie of riſing and going downe, falleth and commeth of vneuenneſſe of circles, in the which they be ſeene going downe or ariſing. For by highneſſe or lowneſſe of the bodye of heauen, the ſtarres ariſe and goe downe in diuerſe times: alſo Starres chaunge and diſtinguiſh times, yeares, monethes and dayes. For (as Ariſtotle ſayth, in libro de proprietatibus Elementorum) chaunging of time is not but by chaunging of ſtarres, in diuers ſignes, and aboue the ſeauen Climates and countries, as by chaunge of the Mone in euery .xxviii. dayes, or by chaunging of Mercurius and of Venus, in euerye tenth moneth, or in leſſe time: or by chaunging of the Sunne in euerye yeare, or by chaunging of Mars in two

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yeare, or of Iupiter in. 12. yeare, or of Saturnus in. 30. yeare, or by coniunction and termutation of Triplicitye in . CCC. l. yeares. Or elle for chaunging of roundnesse and circles of Starres, that bee pight: for they chaunge in one degree in a C. yeare, the chaunging of them falleth in euerye. xxxvi. M. yeere. And this is the greate yeare, that is the last of all things. Huc vsque Aristot. in eodem libro. In libro Ciceronis Macrobius sayth, That the ende of this greate yeere is when al the starres and Planets, that be in heauen, passe from a certeine place, and goe about, and come againe to the same place, as Philosophers say after. 15. M. yeere. But whatsoeuer Philosophers tell hereof, we shall holde certeinly: that that belongeth not to vs to deeme, what time the last end shall come. And when it shall be, hee onelye knoweth, that is maker of times, and conteineth in his might and power, moments and times.

Of Polus. Chap. 34.

As Beda sayth, Polus is a right lytle starre, of the which all the ouer part of heauen is so called. And two Polis there be, that one is called Articus or Borealis, that alwaye shineth to vs, and neuer goeth downe to our sight. For alwaye hee is aboue vs: And hee hath that name Polus, of Pollendo, shining: for he shineth alwaye to the worlde. The other Polus is called Antarticus, that is to wit, the South or the raine star, and is afore the North starre that is called Polus articus, which is alway vnseene to vs. Betweene these two Polis, as it were betweene the endes of the world, the firmamẽt moueth alway. These two Polus moue neuer out of theyr owne place, but yet they bee borne rounde about in the circle of the sphere. A line that is called Axis, stretcheth by the middle point of the earth from pole to pole. About the which Axis all the swiftnesse of the firmament is rauished and moueth. And this line ꝑ is called Axis is not material: but rather a certeine intellectuall line, & stretcheth from pole to pole, euen streight as a line is drawen euen & streight from one point to another. About this line that is called Axis, as it were about the middle of the world, the firmament passeth about with endlesse rauishing. Then the Pole is a starre higest in place, most swift in moouing, and least in quantitie to our sight: though he bee full greate and huge in himselfe: and hee is most profitable in effect. For by the place of this starre, place and stedes and boundes of the other starres & of circles of heauen be knowen. Therefore Astronomers beholde most this starre. Then this starre is described of most short circle: for hee is farre from the place that wee bee in, hee hideth the hugenesse of his quantitye for vnmoueablenesse of his place: and he doth certifie men most certeinly, ꝑ behold and take heede thereof. And therefore hee is called stella maris, the starre of the sea. For he leadeth in the Sea men that saile, and haue shippe mens craft.

And because of his place, the middle of all heauen is knowen, and by the going aboute of certeine Starres, that bee called Arcthurus, the starre which is called Polus, is distinguished from other stars. Arcthurus is like therto, & is commonlye called Charlemaynes Waine. And this starre hath that name Polus articus of Arcthurus: for it is nigh thereto, as Beda sayth.

Of Arcthurus. Chap. 35.

Arcthurus is a signe made of seuen starres, set in the line that is called Axis, and goeth about in himselfe, as Isidore sayth. The circle of these seuen starres, for it goeth about as a waine, is called among Latines, Septentrio, & Septentriones also. And is commonlye called in English Charlemaines waine, and he goeth not downe: for that these seauen stars be full nigh to the pole, that is the highest starre. And the same circle is called Artophilax: for that it followeth a signe that is called Vrsa. Olde men called the same circle sometime Boetem: for that it is nigh the signe that is named the waine, and is a signe that many men behold, & is araied with many stars: among ꝑ which is the signe Arcthurus, ꝑ

Septentriones. The seuē starres, which are seene, Charles waine, or Vrsa maior.

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is properlye a Starre sette behinde the taile of the signe that is called Vrsa maior, the moze Beare. And therefoze all that constellation Arcthurus, hath that name of that starre, as Isidore saith, and hath wozthely that name Arcthurus of Artando, binding & knitting. Foz of the first part thereof cold ariseth, by reason it is farre from the heate of the Sun, & by cold the holes and pozes of the earth bee constrained, bound, and stopped. And the seauen starres appeare with beames of light, and of bzight fozme and shape. Of which foure, the first bee ozdeined, as it were a quadzangle, with foure sides, each against other. And the thzee that followe bee disposed as it were halfe a circle, and they bee set vnder the pole, about the line that is called Axis. And therefoze alwaye they winde rounde about the pole, as it were about the middle point, as Gregorie saith. Alwaye these starres winde and tourne round about that lyne that is called Axis, as a Beare doth about a stake. And therefoze that circle is called the moze Beare, as Macrobius saith. Alway this circle windeth round about, and goeth neuer down out of sight, as Gregorye sayth. When thzee starres goe vpwarde, foure goe downewarde. And againeward. When foure goe vpwarde, thzee goe downewarde, as Gregorie sayth. Among all the high circles, the circle of Arcthurus is highest. Foz it is nert to the Pole, and sheweth him most to mennes sight, and is seene euery time of the night, but if it happen, that it be let by mistes, oz clowdes set betweene him and the sight. Among the middle starres of Arcthos, falleth downe as it were a Dzagon, oz a flyeng starre in lykenesse of lightning: and is called Draco, as Marcianus saith. and shineth in his comming with spzancling beames, namelye in Winter, and betokeneth and signifieth stronge frost on water, and on earth, as Marcianus sayth.

Of Orion. Chap. 36.

ORion is a signe which ariseth in Winter, and exciteth Waters and tempestes. And Orion is dimme, and bzædeth and bzingeth fozth windes and tempestes, and Orion hath the name of rising and hugenesse of waters, as Isidore sayth. In his rising hee gendereth and bzædeth tempestes, and changeth the ayze, and is disposed and shapen as an armed man, stretching out his fæte and armes. And his length and longitude stretcheth nigh to the bzeadth and latitude of thzee signes, as Marcianus sayth. And hee shineth most in the signe that is called Taurus, as hee sayth: And Orion is a constellation most notable, because of hugenesse, and also of faire nesse: and also because of disposition and vertue. Foz it stretcheth out of the signe, that is called Aries, to the signe ỳ is called Gemini, as Marcianus saith. And also he maketh with his bzightnesse, those thzee signes the moze faire and clære, as he saith: and he is shapen in the ozder of starres, as it were a knight girde with a Swoorde. Of him speaketh Marcianus, and saith in this manner: Armatus etiam fragrans splendebat in armis, that is to meane, hee armed also burning bzighte shone in weapon and armes. But as he sayth, bzightnesse of Orion betokeneth faire weather and clære: and againward: his darknesse strong weather and tempest. When the Sunne is in the signes of Orion, which bee Taurus and Gemini, then bourgene and spzing al things that receiue seeding and nourishment of water, of aire, and of earth, as he sayth. After this constellation Orion commeth and followeth a starre that is called Canicula, and is euill wilked and noyfull, as Astronomers tell: and fables meane, that that star was Iupiters hound, as he telleth. But this Canicula is not that noisfull star, that is called Canis, and ariseth in the signe ỳ is called Leo. Of the which starre certeine dayes haue their names, and bee called Dies caniculares amonge Philosophers, as Gregory sayth. Then Orion in his first rising betokeneth tempest and weather, and afterwarde fayze weather: and wozketh with the Sunne, to make the earth plenteous: and when the Sunne is in the signe, that is called Taurus, Orion withdzaweth him as

though

Orion, ỳ sonne of Neptune.

Orio, this star so named of

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though he hide himself vnder the Sunne beames, nor then hee sheweth not his clerenesse to the neather things. And hee ariseth againe in July, when the Sun ascendeth in Gemini, to the higher circles when the earth hath most distemperance of aire in hot qualitie.

Of Hyades. Chap. 37.

Of these stars there is mentiō before. They bee also called Atlantides.

HYades called Situle also, be rainye starres. For in the arising of them falleth much raine, as Isidore saith in libro tercio. For that time by violence of the heate of the Sunne, vapours bee drawen vpward, of the sea and of the land, more strongly then in other time. And be resolued and shed, & turned into raine by moouing of those stars that be called Hyades. And therfore the stars be called Hiades, & Situle, as it were suckers. For it is said in fables, that they drawe the humours to themselues, & do resolue them and temper them, as Iginius saith. And these stars haue their place & sted in the front of the signe that is called Taurus, as Marcianus saith. And when the daye lengtheth, and the Sun goeth vpward, and is more feruent: then commonly Hiades be first seene, as Gregorie sayth, super Iob, 20. When Saturnus pusheth them: then they breede diuerse tempestes and wethers, as Beda sayth. In the rising of these starres, that be called Hyades, fruites and cornes growe plentcously. For then they bee well sprong with raine. This constellation Hyades hath many full clere stars set about him, and ariseth in the sixteenth degree of the signe that is called Cancer, and they distrouble the ayre in their arising, as Albumasar saith.

Addition

The Romanes call these starres Suculæ.

Of Pliades. cap. 38.

PLiades be seauen starres, and haue that name of Pluralitie. For they bee many, and bee set nigh togethers: but yet distinguished a sunder, as Gregorye sayth. And Pliades arise in Winter. And the more clearer and colder the aire is, the better they bee knowen and distinguished from each other. One is scene shine among those seauen, which sheweth not it selfe at the full, neyther fullye hideth it selfe. Their place is betweene the knées of the signe which is called Taurus, as the Authour Isidore saith, and Gregory also. In the month of June the Sun taketh his course and his way by those. 7. starres Pliades: And then the heat of the aire is tempered by raine of springing time. And at this time the earth is arraied with faireneſſe of flowers, as Marcianus saith. And for this cause it is said, that Iuno loued ẏ Goddesse Maia. And it is feined, that she was one of the. 7. starres Pliades. And shee was Mercurius mother. Thus meaneth fayning of Poets, as Marcianus saith. And Albumasar saith, that Plyades the seauen starres, doe arise in the. 16. degree of the signe that is called Taurus, with other starres that be called Hyades, and they distrouble the ayre with their moouing.

The chief of the. 7. starres is called Maia, of ẏ name of Maia the mother of Mercurius

Pliades the seauen starres which marriners vse in trieng of coasts: Poettes feigne them to be the seuen daughters of Licurgus or Atlas.

Of Canicula. Chap. 39.

CAnicula is a full feruent starre, and ariseth in the. 29. degree of the signe that is called Taurus, as Albumasar sayth. In the arising thereof is a great disturbaunce of the ayre and weather. And of this starre the dayes, that bee called Dies caniculares, haue that name: in which dayes it is full perilous to be let blond, or to take laratiue medicines: that is for passing distemperaunce of the ayre in heate. And therefore in Aphorism. Hippocrates sayth, That before that starre Canis, and after that starre, and vnder that starre Canis, laratiue medicines hoteth and greeueth. There it is sayde in commento, that before the rising of that starre, and in the rising, and anone after the rising thereof, it is perilous to giue laratiue drinkes. For then the ayre is hote and drie. And that commeth of an hotte

Forbeare to take purgatiō

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ſigne, and of the hot ſtarre, and of the Sunne, that is then with that ſtar. Canicula, in the ſigne that is called Leo: for with little medicine the bodie ſhould be made too hot and too drie, and thereupon happely ſhuld come to a feauer. And alſo the medicine ſhuld waſe and paſſe out, & worke the leſſe. For then holes and pores be open and wide, by reaſon of the heate of the aire. And there Galen ſaith, That ſtrong heate without forth, draweth out the ſtrength and vertue of the medicine. And therefore hot water is contrarye to laxation, if the heate of the aire be ſtrong at that time. Alſo the inner vertue is then feeble, & is made more feeble by drinking, or by letting of bloud. And the Canicular daies begin in the fiftenth Kalends of Auguſt: and they end in ỹ Nons of Septembris. And ſo they be euen fiftie, as it is ſayd there.

Of light. Chap. 40.

Lumen. AS Baſilius ſaith, Light is a kinde in all his partes lyke. Authours ſpeake diuerſlye of lyght, what it ſhould bee in deede, whether it bee in ſubſtaunce or accident. Ariſtotle ſayth, That lyght is no bodye, nor ſtreaming out of a bodye. And Damaſcenus ſaith, That light hath no ſubſtaunce of his owne. And Auſten ſayth ſuper Geneſim. ad litteram, That the lyght is a bodylye ſubſtaunce, moſt ſimple in kinde of bodyes, and moſt multiplied and increaſed in diuerſe matter of workings, moſt moueable, and paſſinglye thirling and pearcing, and leaſt letting, and moſt breeding, and moſt highlye accordeth and reconcileth things the which bee diuerſe and contrarye, and is moſt conuertible, and is grounde and beginning of higheſt naturall motion, and moſt perfectible, moſt gladde and moſt communicatiue: therfore in bodyes nothing is more profitable then light: and nothing more conuenient and conenable, nothing more fayre, nothing more ſwifte, nothing more ſubtill, nothing more inpaſſible or weimleſſe, nothing more vertuous found then light. Alſo Lux and Lumen is light in Engliſh, but in Latine is difference betweene thoſe two Nounes. For Lumen is a flowing and a ſtreaming that floweth out of the ſubſtance of light: but Lux is the ſubſtantiall well, vpon the which Lumen is grounded. For if light in it ſelfe were accident, nedes by it ſelf it wer accident to ſome thing: & accident by it ſelfe hath cauſe of beeing of very forme of his obiect. And ſo if light in the aire were accident, it ſhuld haue cauſe of being of the very forme of the aire: & that may not bee. Alſo light chaungeth his ſubiect, as it is knowne. For light is firſt in the Eaſt, & afterward in the Weſt. And the Eaſt light gendereth light that is nexte thereto: & ſo forth euen to the Weſt: And accident chaungeth not his ſubiecte, nor worketh not without his ſubiect, but therin. And hereby it ſeemeth that light is not accident. Alſo if light were accident of the ayre, the aire ſhould ſodeinly moue with ỹ wind out of the Eaſt into the Weſt, as the mouing of light is ſodein. And ſo the aire moueth not ſodeinly, nor anye other element. Alſo nothing is more worthy & noble then light: & accident is leſſe worthy then the ſubſtance: And ſo it ſeemeth ỹ light is not accident. For aire is much leſſe worthy, and leſſe noble then light. But if light be a body, it is hard to know and vnderſtand, how & in what manner light is in the aire, or in any cleere bodie, as in Chriſtall. For two bodyes maye not be at once in the ſame place. Neuertheleſſe it is not inconuenient nor impoſſible to ſet, that lyght is a bodylye ſubſtaunce, and that it is at ones with another body: for we ſee water and aſhes ioyned and meddeled togethers, ſauing bodie and place of both. And the conteining of either diſtinguiſhed from other, and the parts of eyther conteined within his owne vtter parte. In what manner wiſe ſo euer they be meddeled togethers aſhes and water, the water abideth in his corporalneſſe, by ioyning and continuing togethers of his partes: and aſhes in his body alſo. But for this meddeling and ioyning togethers, they bee not two bodies in the ſame place: But the water hath his owne place, and the aſhes his owne place. So light may bee in the aire, or in euerye each other body,

ſauing

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ſauing the corporalitie of either, and continuaunce of theyr ſubſtantial parts. And ſo light entering into the inner partes of the ayre, or of Chriſtalline, hath his owne place, beclipping aboute his vtter partes. And that place diſtinguiſheth light from the ſubſtaunce of the bodie, to whome it is ioyned, though it may not for ſimplicitie of his ſubſtaunce bee felt nor ſeene. But yet it is more wonder, that many lyghtes, which bee brought in one place, and the lyghtes meddeled together, and though they bee ioyned and united, yet neuertheleſſe the ſubſtantiall forme of each light is ſaued, by the which forme euery of them is diuerſe from other, though none of them be materiall cauſe, or formall to other, as Dionyſius teacheth openly, in li. de diuinis nominibus, and ſaith in this manner: When lightes (ſaith hee) of lampes bee in an houſe, and bee one whole lyght gathered togethers, and bee common to all, yet they haue a priuie diſtinction betweene themſelues, and be diſtinguiſhed a ſunder, by one diſtinction, and by diſtinguiſhed vnity. For wee ſee when manye lampes be light, for one light, one clærenelle commeth of all theyr lightes, and ſhineth without knowing diſtinction. And no man (as I thinke) can ſequeſter the light of one of them from the lyght of another: nor out of the ayre that they be in, while they bee all together: nor diſtinguiſhe by ſight one from another, while they bee altogether ſhining, all the lyght ſeemeth one without diſtinction. And if one lampe bee withdrawen, it taketh not awaye anye thing of the others light, nor leaueth there of his owne light. For as it is ſayd, there is a perfect vnitie vniuerſallye meddeled, and no confuſion in anye parte. And the vnitie is ſo much in this bodylye ayre and materiall light. Huc vſque Dionyſius. In theſe wordes Denis teacheth openlye, that lights bee ioyned togethers, and the ſubſtantiall propertie of each is ſaued, and accident properties, and taketh with them both in comming and going.

Alſo Denis ſayth, that light that is called Lux in Latine, is a ſubſtance being in it ſelfe: and thereof commeth beaming & a manner ſhining of other bodies. For alwaye Lux, light, ſhineth in it ſelfe. Nevertheleſſe it ſhineth not alway: but only when it findeth a body with matter diſpoſed and able to be lightned, as Auſten ſaith: for ſubſtance of heuen is very light, that hath the firſt place in bodies: and neuertheles heuen lightneth not in darkneſſe nor by night. Then alway light ſhineth inuiſibly, and in darkneſſe: but it ſhineth not alwaye ſightlye. And therefore euery creature feeleth the vertue of light. For vertue of lyght worketh vnſeingly, feeling and moouing in beaſts, as it is ſayde in libro Fontis vitæ. Alſo in libro de Iudicijs aſtrorum, Albumaſar ſaith, that Hippocras taught, ỳ but if the life of ſtars, tempered the thicknes of the ayre by night, all bodyes with ſoules ſhould be deſtroied: and nevertheleſſe it is certain, ỳ of light of ſtars is not ſeene by night, for impreſſion of working of light is knowen in the ſea that ebbeth & flowеth by reſpect of the Moone to ſome part thereof, whether the Moone lighten the aire or no. Also though the chinkes, holes, and dens of the earth, bee not lightned: yet the vertue of light worketh in them, as it is ſeene in oares of mettall, & in other things that be gendred and bred deepe within ỳ earth And ſhortly to ſpeak the preſence of light is needfull in euery body ỳ is medled: by the which contraries in elementes be ioyned. Also light ſheddeth it ſelf from the higheſt heauen: ỳ is called Cœlum imperium, euen to ỳ middle of the world, & is one in his ſubſtance, and ſimple in more and rote, yet is it variable after the diuerſitie of bodies that receiue it, whether it be the Sun, or the ouer bodyes, or neather, wherein is one ſubſtaunce, vertue, and working of light, though there be no vertue of lightening therein. This is the firſt gendering light that was made the firſt daye, as Baſilius ſaith, that is aboue the Sun, and other lightes and ſtarres that were made the fourth day. Therfore the Sun, and other ſtarres, be bearers of the firſt light: which through taking of bodyleſſe lyght, they bee ſuffiſaunt to euerlaſting lightening, without leſſe of

The light ſhineth in darkneſſe Iohn. 1.5.

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their owne substaunce. Therefore this light stretcheth into euery place, and perfecteth and disposeth all bodyes, some more and some lesse. Then it is moare, rote, and fundament of all shining, and is one in substaunce: and of none of the lower bodyes conteyned accidentallye: but it conteineth all bodyes, and is formall in comparison to them, though it be materiall in it selfe, and is in place and stæde: And therefore for light is materiall, it maye haue diuerse partes in diuerse place. And for it is formall, it hath indæde diuerse partes in diuerse place. For what the matter may haue in power, the forme hath the same in effect and dæd. Hereof it followeth openly, that for lyght in kinde of bodyes hath least of matter, and most of forme, lyght is more nære in kinde to fourme then to matter. And therefore because of matter, it is in the least stæde, that is a point. And because of forme, it is in euery place and stæde. For euerye thing moueth to his owne forme as Aristotle sayeth.

And therefore the nobler that it is, the more it ertendeth his matter, as Algazel sayth. Wherefore the forme of light, because it is the most noble of bodilye formes, it stretcheth and spreadeth most his matter: and therfore one point of light or of shining, were sufficaunt of it selfe to lighten all the worlde: For the noblenesse of matter, and for most actualnesse & doing of forme, as Algazel saith. Then light is one simple and uniforme, in his essence, though bodies of light bee diuerse & distinguished a sunder. Though they seeme in one act gathered lyke, yet one lightening commeth not in the substaunce of another, though it seeme to the sight that they be ioyned in one lyghtening and light. Then it is not inconuenient to set two bodyes together in one place, if one of them bee subtile and formall, and as it wer complement and perfection of the other: and that other materiall and unperfect. And two bodyes that be blessedfull (as bodyes shall be in the blisse of heauen) maye not be in one place and stæde. For neither of them may be materiall in no wise to that other. But a bodye that is blissefull, and another that is not blissefull, may bee togethers in the same stæde and place, without inconuenience, as saith Austen openly. And Basilius sayth, That light is most moueable. For it moueth it selfe without ceasing, & gendereth light in lines, forthright, and in roundnesse all aboute: And moueth and sheddeth it selfe into all partes about: and touching it selfe it moueth sodeinly: For light is more able to worke & pearceth, & commeth into the inest part of euerye thing, without lette and tarrieng. And light gendereth things that bee diuerse and unlyke, and ioyneth and accordeth the contraryes, that bee in Elements, and in middle bodyes. And also by outcasting and stretching, and ouercasting, breaking and rebounding of beames, light bringeth forth all thing, and kæpeth and saueth them in being, or dissolueth and undoeth theyr being, as Calcidius sayth super Thimeum. Also lyght gouerneth and ruleth lyke, and during of all thing, & multiplyeth it selfe gendering: for lyght gendereth lyght, and lyght that is gendered, gendereth lyght that commeth after, and lyghteneth forth: and so in an instaunt, one point that is product, filleth all the world of lyght and shining. Also lyght sheweth it selfe and other things of heauen by his incomparison in the vtter parte of a moyst bodye, and clære light worketh diuerse effectes. And as Austen sayth, light putteth of darkenesse, and undoeth eleyngnesse and discomfortes: and destroyeth false waiting and spieng. Of lyght commeth suretie, it bringeth forth all gladde, and merrye kinde and shape. And bringeth in fourme and fayrenesse to all things: for without light all bodyes remaine hidde and unknowne. Doe awaye lyght (sayth Damascene) and all things be unknowne and abide in darknesse. Then (as Ambrose saith, and Basilius also,) Lyght is the fayrenesse of euery creature that is seene: The grace whereof is most in sight and beholding, that maketh other members and partes of the worlde, worthye to be praised: And this same (as Basilius saith) is aboue heauen, most peaceable dwelling place of Angells and of Saintes.

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This is by ensample the shewing of the highest trinitie. This lyght without diminishing of it selfe, sheweth and sheddeth light, which receiued in the ouer parte of a darke bodie, doth not drowne and deep it selfe therein touching ẏ likenesse of sight, but touching might and vertue. Isidore saith, lyght hath manye other propertyes worthy to be praysed, in substance, vertue, & working: nothing is found more cléere and pure then the substance thereof. Therefore though it passe by vilenesse and filth, it is not defiled: Nothing is more actuall in deede then the vertue therof: Nothing is found more profitable in bodyes then the working thereof.

Of shining. chap. 41.

Shining is springing and streaming out of the substaunce of light. And commeth out of light without mingling of any other nature And dureth as long as the light, of the which it commeth, as Austen saith. As soone as fyre is, as soone is shining. Therefore if fire were euerlasting, shining were euerlasting: Also shining commeth of light without diminishing of light, and without defyling of the cleannesse of lyght, and without discontinuaunce thereof, with shewing of it selfe and of other things, and with multiplieng of it selfe, as Basilius sayth.

Ezech. 10.

Of beshining. chap. 42.

Beshining and light be diuerse as Species a genere. For euery shining is light, but not againeward, euery lyght is shining: for euery shining is a certain out streaming of the substaunce of light, receiued in the aire, or in another cléere bodie, and shed all about. And as the authour of Perspectiue saith, in thrée manner shining is found. For some shining is called Lumen reflexum, & some Fractum, and some Directum. Reflexum is beshining, as from a mirrour or a shewer, or from other glistering bodies that rebound againe the shining that they receiue. And then that shining that reboundeth againe is called Lumen reflexum. The other shining that is called Lumē fractum, is when shining commeth to a bodie, that is some deale thicke or hard, that it may not receiue & take lyght in it selfe, but for the matter and kinde of that body is not full obedient, that shining passeth not soorth right, but blencheth aside from the right passage, and such shining and brightnesse is called Fractio radij The third manner of shining is called Lumen directum, that is not put of nor findeth matter in obedient in no manner wise. And passeth freely, and doth perfect working. And this shining maketh the ayre perfect and other cléere bodyes, and highteth formes and shapes, and sheweth shapes and figures, and comforteth and gladdeth eyen, and exciteth & waketh men of sleepe, of sluggardye and flouth. And printeth lykenesse and shapes, and Images in the vtter parts of mirrors and of bright glistering bodyes. For shining commeth to the vtter part of a glistering bodye, and reboundeth againe in angles and corners, that bée lyke much. And printeth therein shapes and fourmes of all bodyes. And so it setteth in the vtter parte of a mirrour by Image and shape, the thing that is without by substaunce. Also shining taketh perfection by the disposition of the matter, that it commeth in. For his cléernesse increaseth in cléere matter and cleane, and abateth in soule matter and darke. For in cléere matter as Christal is and aire, it findeth no let. Therefore into all such a matter, it putteth out his owne shining beames, and sheweth them, as Denis sayth. And the more perfectlye it is printed into a bodye, the more largelye it is rebounded thence, and stremeth to the other bodies. And when it commeth to grose matter & boystous, then it hath dimme distribution of working: as when it is shedde into fatte matter, it is vnperfectlye taken, so that when it is shedde without, it seemeth darke. And so the fatnes of the matter letteth distribution and partning of the shining of the matter, that is taken. Then in cléere and pure substaunce shining is perfectly seene and increased:

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in great and thicke ſubſtance, it is diminiſhed. And ſo it followeth, that pure matter and ſubtill, taketh ſhining of light, perfectly. And it is founde, that dimme matter, boyſtous, and thicke, putteth off ſhining of light, and bꝛightneſſe.

Of the light beame. cap. 43.

A Light beame is a bꝛight ſtreame of a bodye of lyght, by the which beame, lyght and ſhining doth his woꝛking, as Beda ſayth. And ſome beame paſſeth ſtraight foꝛth, and commeth of the bodye of light, mouing by a ſtraight line without blenching, and commeth to the middle point, and is called Perpendicularis and Rectus: And ſome beame commeth of a bodie of lyght, and findeth a clære body, and paſſeth not foꝛth right, but ſidelyng and blenching, and this blenching is called bꝛeaking of the beame. And ſuch a light beame is called bꝛeaking of the Beame. And ſuch a light beame is called Radius collateralis, & Confractus. And the Sunne beame paſſeth ſtraight foꝛth from the bodye of lyght, oꝛ blencheth aſide, and mæteth with a bodye, that putteth and ſmiteth the light againewarde: and ſuch a ſmiting and putting is called bending of the beame: and ſuch a Beame is called Radius reflexus, as the Authour of Perſpectiue ſayth. And ſo a Beame of light is moueable, and clære, and bꝛight, and rounde, and right of it ſelfe, and moſt conteined if it be of a ſtraight Beame: and it happeneth ſometime, that a light oꝛ bꝛight beame is bꝛoken and ſhuft aſide, oꝛ againewaꝛd, by the diſpoſition of matter that it findeth and toucheth. Such a beame is cloſed in a hollowe clowde, and moſt woꝛketh and maketh diuerſe foꝛmes, coulours, ſhapes, and figures in the Clowde, oꝛ in the ayꝛe, as it fareth in the coulours of the Raine-bowe, that is not elſe called, but entering of light beames into an hollowe clowde and watrye, as it is ſayde libro Metherorum: alwaye ſodeinlye by mouing of beames that moue continuallye and ſodeinlye, it happeneth that the ayꝛe about is ſette a fire: and namelye if the beames mæte in the place of rebounding. Foꝛ there the beames be gathered, and beat each other: and ſo they are cauſe why the ayꝛe about is oft ſet a fire, as it fareth in Thꝛiſtall, and in Berrall. Foꝛ if ſuch a ſtone be ſet afoꝛe the Sunne, and put thereto, it ſhall ſet it on fire.

Of ſhadow. cap. 44.

SHadowe is letting of a thicke bodye and dimme afoꝛe lyght, oꝛ afoꝛe a bodye of light. And thꝛée manner kindes bée of ſhadowe by conſideration of Philoſophie. It happeneth, that a bodye of lyght is rounde, and ſometime moꝛe then the bodie that is ſet beſoꝛe the lyght, and ſometime euen as much, and ſometime leſſe: If it bée euen as much, it maketh the ſhadowe euen as much rounde, and ſuch a ſhadowe is called Chelindroydes, that is to vnderſtande, Like round. If it be leſſe then the Obſtacle that letteth light, it maketh the ſhadowe ſtretch abꝛoade, as it were a Panier: and ſuch a ſhadowe is called Cathaloydes. And if the bodye of light bée moꝛe then the bodye, that letteth lyght, it maketh the ſhadowe ſtretch foꝛth ſhæld wiſe, and the point foꝛwarde: and ſuch a ſhadowe is called Conoydes. Hæreof it followeth, that the Sunne, foꝛ it is moꝛe then all the earth, maketh the ſhadowe Conoydes, that is, ſhapen as a ſhielde. Then happening, that the earth bæing euen ſet afoꝛe the Sunne in a certaine manner aſſigned, it maketh the ſhadowe ſtretch ſo high, that it ſtretcheth to the Mone, and infecting the Mone, maketh Eclipſe thereof: But when the Sunne paſſeth beſides the ſphere of the earth, the point of that ſhadowe paſſeth aſide into ſome parte that is there afoꝛe: and then the Mone is freely ſæne ſhining. And when the Mone is euen ſtraight betwæne vs and the Sunne: then the Mone maketh the ſhadowe ſhapen as a panier: and thereforꝛe the Mone beſhaddoweth the earth, and maketh a perticular Eclipſe. Foꝛ ſuch a ſhadowe is not ſuffiſaunt to couer all the earth, foꝛ in ſome place, the earth is lightned with

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the Sunne beames. By such a shadowe commeth eclipse in one Climate & countrey, though another Climate bée lightened, as Albumasar saith: and shadoweth and beareth downe the Sunne, and hideth the shining of the Sun beames, & causeth barrennesse of the earth: and is friendly, & feedeth adders & serpents: and coleth men and other things that bée too hot: and letteth and tarryeth riping of fruit and of corne: and striketh men and beasts with many manner feauers & dreades horrible. And though it be no body of kinde: yet it sheweth shape and likenesse of body, and shapeth it selfe by mouing and rest of bodyes. For when the body moueth, the shape moueth and resteth when the body resteth: and followeth them that goe: and flyeth them that pursue. Also the longer the day is, and the higher the Sunne is in heauen, ỹ shorter is the shadow of the body that it maketh. And againward. And therefore in the Sunne rising, & also in the going down, the shadow is more then at midday.

Of darknesse. Chap. 45.

DArknesse is absence of light, and is called Tenebrę of Tenendo, holding. For it bindeth and holdeth the eyen, that they may not sée the Sun nor any other light: and so darknesse is nought els but priuation. Also darke aire is called darknesse: and so is the shadow of a dim body, as Basilius saith, and is contrarye to light both in qualitie and in place. Darknesse bringeth in feare & dread, and withdraweth faireneſſe of coulours, and abateth shame, and nourisheth slæpe & slumber.

Addition

I Haue thought good to set before thee, forth of the booke de Occulta Philosophia of Henrie Cornelius Agrippa, his Ladder, wherein is the wonderfull compact of the vniuersall diuision of the number of .12. beginning with the twelue orders of blessed spirits, omitting the .12. names of God. 308 308

Seraphin, Cherubin, Throni, Dominationes, Potestates, Virtutes, Principatus, Archangeli, Angeli, Innocentes, Martires, Confessores.

The .12. Angells presidents ouer the signes.

Malchidel, Asmodel, Ambriel, Muriel, Verchiel, Hamadiel, Zuriel, Barbiel, Aduachiel, Hananell, Gabiel, Barchiel.

The .12. Tribes.

Dan, Ruben, Ihuda, Manasse, Asser, Simeon, Isachar, Beniamin, Neptalin, Gad, Zabulon, Ephraim.

The .12. Prophets:

Malachias, Aggæus, Zacharias, Amos, Oseas, Micheas, Ionas, Abdias, Sephonias, Naum, Abacuck, Ioel.

The .12. Apostles.

Mathias, Thadæus, Simon, Iohannes, Petrus, Andreas, Bartholomeus, Philippus, Iacobus, Thomas, Mathæus, Iacobus minor.

The .12. signes in the Zodiack.

Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpius, Sagittarius, Capricornus, Aquaries, Pisces. These are in the celestiall world.

The .12. Moneths.

March, Aprill, May, Iune, Iuly, August, September, October, Nouember, December, Ianuarie, February. In the elementall world.

The .12. Plants.

*Orthios. *Hyptios. Eleliſphacos, *Peristercon, *Peristereon, Symphytus, Cyclaminus, Calaminthus, Scorpiuros, Artemisia, Anagallis, Lapathus, Draconiea, Aristolochia.

The .12. Stones.

Sardonis, Sardius, Topazius, Chalcedonius, Iaspis, Smaragdus, Berrillus, Amethystus, Hyacinthus, Chrysopassus, Christallus, Saphirus.

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The.12.principall members.

Caput, Collum, Brachia, Pectus, Cor, Venter, Renes, Genitalia, Anche, Genua, Head, Necke, Armes, Brest, Heart, Belly, Reines, Members, Hippes, Knees, Crura, the shanke. Pedes, the feete.

The.12.pointes of the dampned Diuells.

Pseudothie, False Prophets: Spiritus mendacij, Lieng spirits: Vasa iniquitatis, Vessalls of iniquitie: Vltores celerum, the last sharpnesse or endlesse torment. Prestigiatores, Juglers, Colloners, and Scorners: Aeræ potestates, airie gouernors: Furæ seminatrices malorũ, sowers of desperate discord: Criminatores, siue exploratores, False accusers, and outragious raisers. Tentatores, siue insidiatores, Prouokers and inticers: Malefice, Witches, Apostatæ, Reniers of the faith: Infideles, Vnbeleeuing.

These.12. sortes of peoples, framed to the.12.sortes of wicked Diuells, are made one in the proportion of endlesse dampnation, euen so, in the gouernment of euery.12.is spetified the most vnsearchable will of God, howe farre man hath power of gouerning, and by what effectes he is gouerned, the knowledge whereof, is the gifte of God, the benefite of men, and the alteration of all other creatures.

Blackneſſe, is darkneſſe, a griſly hiew to tell,
a bright ſhining cleereneſſe, doth puniſh in the hell:
On earth it giues delight, in heauen eternall ioy,
in hell, contrary turning the wicked to'anoy.
This is the might of God, for laſting ſoules to know
that bodies haue poſſeſt, perpetuall ioy or wo.
His mercie, moue vs ſtill, of miſchiefe to beware,
his loue, accept our will, to him our ſoules prepare.

A note also of the foure seasons of the yeare.

The Spring time is hot and moist, and continueth so long as the Sunne is in Aries, Taurus, and Gemini, March, Aprill, May, which is from the.10. of March, vnto the.12.of Iune.

The Sunne is hot and drie, counted from the beginning of Cancer, vnto the ende of Virgo, Iulye and August: September, that is from the.12.of Iune, vnto the.14.of September. Harueſt is colde and drie, that is from the beginning of Libra, vnto the end of Sagittarius. October, Nouember, December, counted from the 14.of September, to the 22.of December.

Winter is colde and moyſt, continuing from the beginning of Capricornus, to the ende of Piſces, Ianuarie, Februarie, March, Capricornus, Aquarius, & Piſces, that is from the.12.of December to the.10.of March.

A briefe note how to vnderstand the Ephimerides.

Vnderstand ther be seauen Planets, the highest, Saturne ♄, then Iupiter ♃, Mars ♂, Sol ☉, Venus ♀, Mercury ☿, and the Moone ☽.

A coniunction is figured ☌, and it is when an other Planette is ioyned with the Sunne, or Moone, or others among themselues within one degree.

The Sextile aspect or radiation is thus expressed, ⚹ and it is within 60.degrees, the one from the other.

The quadrant aspect thus □, 90.degrees distant. The Trine thus, △ separated.120.degrees. The opposition thus ☍: 180.degrees, the one distant from the other. These followe by order.

Aspects. ☌ ⚹ □ △ ☍
Coniunction, Sextile, Quadrat, Trine, Opposition.

Planets. ♄ ♃ ♂ ☉ ♀ ☿ ☽
Saturne, Iupiter, Mars, Sol, Venus, Mercurie, Lunæ.

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♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐
Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scopio, Sagittarius,
♑ ♒ ♓
Capricornus, Aquarius, Piſces:

Signes,

FINIS LIBRI OCTAVI.

¶INCIPIT LIBER NONVS.

DE TEMPORVM DIVISIONE.

After that we haue ſpoken of ẏ ꝓperties of heauen, & of the parts thereof, of the which holy wꝛit maketh mentiõ: now we wil ſpeak ſhoꝛtly & compendiouſly of the effect & doing therof. That is to vnderſtand, of the ꝓperties of time, & of the parts thereof. Mouing hath cauſe firſt & ꝓincipally of trendling about of heauen: The mouing thereof is firſt and euerlaſting, as it is ſaid in li. de cœlo & mundo: and this is not like to ẏ coꝛruptible & chãgeable mouing of nether things, coꝛporall & viſible: but it is the cauſe of ẏ neather mouing. Foꝛ ẏ mouing of ẏ neather things ẏ be gendered cõmeth of the mouing of ẏ round ſpheres and circles: that bée aboue: and that mœuing is incoꝛruptible, and alwaye in one ſtate, as Ariſtotle ſayth there. And mœuing is paſſing from one ende to another contrarye ende: as it is ſayde in the ende of the ſame booke. Foꝛ all that chaungeth from the contrarye, is chaunged into contrarye. And there bée fiue manner mœuings, that bée called Generation, Coꝛruption, Alteration, Augmentation, Diminution, and Chaunging, touching place, as hée ſayth there. And ſome mœuing, that is chaunging touching place, is trenling and rounde winded about: And ſome is ſtreight and foꝛthright: and ſome is compoſwned.

vi. manner of mouings

And a thing that trenleth rounde aboute chaungeth not place, ſtouching all the whole: but touching partes thereof. That that compaſſeth rounde about, ſometime chaungeth place: as it fareth in mœuing of Planettes. And ſtraight foꝛthright mœuing chaungeth alwaye place, as long as it mœueth indœde. Foꝛ eyther it mœueth fromwarde the middle towarde the roundneſſe, as Fire, Aire, and other ſuch lyght bodyes that mœue vpwarde, oꝛ againeward, it mœueth downewarde towarde the middle, as water and earth, and other ſuch heauye bodyes. And there bée fiue manner mœuings of ſtraight and foꝛth-right mœuing. Foꝛ ſtreight and foꝛth right mœuing is rightſomes oꝛ leftſomes, foꝛthwarde, oꝛ elſe backewarde, vpwarde oꝛ downewarde. And mœuing that is compoſwned is of two contrarye mœuings, as the mœuing of a fire brande. And this mœuing hath this ꝓpertye: foꝛ of ſtrong mœuing commeth heate: As it fareth of the mœuing of the firſt ſphere and roundneſſe: by mœuing and froking thereof, the ayꝛe is alwaye ſet a fire, as Ariſtotle ſayth.

And by mœuing Lead melteth, that is therein, as hée ſayth. Alſo mœuing maye not bée meaſen and meaſured but by meaſure of the ſpace in the which mœuing is. And all thing that mœueth, either it mœueth by ꝓpertye as the ſtone Adamas mœueth (by ſtrong drawing) vꝛon: oꝛ by violence, as a Shippe mœueth by ſtrong ſhœuing of winde: eyther wilfullye and by his owne will, as the bodye mœueth, as the Soule will. And there is double mœuing

The load ſtone.

of

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of mutation and chaunging: either the mouing is of chaunging from place to place, or of chaunging of disposition, mouing into another disposition. Mouing from place to place is kindlye or by strength: as when a stone is let fall, the more that it commeth downwarde, the swifter is his mouing: and so that mouing wereth stronger towarde the ende thereof: and when a thing moueth by violence, the strength is the beginning of of the mouing: and the farther it is from the beginning, the feebler is the mouing: as it fareth in an arrow, that commeth out of a bowe, which flyeth so farre, that at last it pearceth nothing nor grieueth. Also mouing is cause of generation, and of all chaunging of the neather things, and of generation of heate & of burning, and of setting a fire, & of subtiliation of water and of the aire. Mouing comforteth kind heate, and maketh appetite and desire, and helpeth laratiue medicine to cleanse the body. Hereof speaketh Hippocrates and sayth: If thou wilt haue thy body cleane, take Elleborc.

Hellebor.

(*Elleborus albus, in English Lingwort, the rote whereof is neesing pouder, there is also Elleborus niger, the hearbe named Beares foote, or Tertwort, or Setwort. This hearbe must be discretly taken.)

*Additiō

Also if the mouing be outward from the middle toward the roundnesse, mouing shall spread and stretch abroad the matter: and if it be againward, from the vtter roundnesse toward the middle, it gathereth the parts of the matter togethers, and maketh them thicke and binding. Also temperate mouing kæpeth & saueth kinde of men and beasts, and intemperate mouing destroyeth it.

¶Of Time. Cap. 2.

TIme is measure of changable things, as Arist. saith De quinque substancijs, Time is number and tale, numbering and tellyng, in all thinges that are numbred and tolde. Or els as Rabanus saith, Time is dimention of changeable things, touching mouing and abiding, & dureth in moueable things, as Austen saith. Nothing is more precious than time. Wherefore of each possession two may be had togethers or moe: but of time two moments may not be had togethers. And time lost cannot be recouered, for losse of time is short, chaungable, vnstable, and vnrecouerable, for it passeth with mouing and mouable body, and beginneth therwith: and where mouing fayleth, then time endeth. And therfore time shall not indure alwayes: but it shall cease, when nothing shall be but Eternitas, euerlasting, as Austen saith.

(*The state of mans life, is comprehended in vii. triumphs. Loue ouercomes Man, Chastitie ouercomes Loue, Death ouercomes Chastitie, Fame ouercomes Death, Time ouercomes Fame, Eternitie ouercomes Time.)

*Additiō

Nothing is more common than time: for it is vsually common to all thing. Nothing is more passing than time: for time resteth neuer, but when it beginneth it beginneth to decrease and lessen. And againwarde: for the time that is present, is ende of the time that is passed, and beginning of the time that is comming. For all time varieth in three manner wise, that is to wit, Time that is passed: present, that is now: and future, that shall be. And so shortlye to speake, in this manner euery time was, is, or shall be, by rising of time, of his diuersitie, succession of partes, that come eath after other, alway is daye & night, as Beda sayth: but in one place is day, and in another is night: and some where is daye, some where is night.

Nothing is more vncertaine, than time, nothing is more vnperceptible, nor more vnknowen of it selfe. For as Isidore sayeth, Time is not knowen by it selfe, but onely by workes and dedes of men. Nothing is more chaungeable than time: and therefore no thing is more perillous to the body.

For as Hippocrates sayeth, The chaunging of times gendereth most euills. For sodayne chaunging of colde into heate, chaungeth and appayreth bodyes: and that is, for that kinde suffereth not sodayne chaungings, as he sayth.

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Therefore ofte ſodaine chaunging of time is cauſe of ſickneſſe. Alſo nothing is more healthfull to the bodye, then is time that is temperate in his qualyties. Therefore it is ſayd in Aphor. If times be in good temperature, as the time aſketh, then be good ſtates: and ſickeneſſe come moſt to good ende in ſuch times. Alſo though time be ſo chaungeable, yet nothing is more continual than time: for parts of time be contained. Therefore Marcianus ſayth, That time that wereth olde in Winter, quickeneth again in ſpringing time. And againward (that is ſo renewyeth.)

Gal. 6. While we haue time, let vs do good vnto all men, but ſpecially to thoſe that are of the houſehold of faith.

¶Of the yeare ſolare and Equinoctiall Cap. 3.

As Iſidore ſaith, a yeare is the full courſe, and paſſing, & winding about of the Sunne, when he commeth againe to his owne place, in CCC. lxv. dayes, & a quadrant, that is fire houres. And a yeare is called Annus, & hath that name for it commeth about, as months come about therein: and therefore a yeare hath that name Annus, of An, that is aboute, as it were a circle that commeth againe into it ſelfe, and is renewed. Therefore among the Aegyptians, before that letters were found, the yeare was betokened by a Dragon painted, biting his owne tayle, and comming againe into it ſelfe. As Iſidore ſayeth, there be diuers yeares: for the yeare of the Mone is leſſe then the Sunne by xi. dayes: and the yeare of of the Sunne hath twelue monthes, and each planet hath his yere, in the which he full endeth his courſe: as Mars in two yere, Iupiter in twelue, and Saturnus in thirtie. And there is a great yeare, that is called Annus mundanus, and that yeare is (as Ariſt. ſaith) when all the ſtarres come to their owne firſt place and poynt that they were made in. And (as Ariſt. ſaith) This yeare commeth about in xxxvi. M yere, as it is ſaid in libro de proprietatibus elementorũ. And Plato and his ſutors tell, that this yeare commeth about in fifténe thouſand yere, as Macrobius ſaith, in li. Ciceronis. And ſome yeare is called Vſuall, as is the yeare of the Sunne, & containeth foure times, Winter, Springing time, Summer, and Haruell: and are called times in their qualyties, becauſe they temper each other, as Iſido. ſayeth. And they be called Curricula, for they runne and come each after other, & abide neuer in no ſtate, as Iſid. ſayth. In theſe foure Times of the yeare, commeth twiſe ſolſtitia, ſtinting of the Sunne in Winter and in Summer: and twice Equinoctia, euennes of day and of night in Ver and in Haruell. Solſticium is the moſt euennelle of daye and night: and commeth when the ſunne entreth into the ſignes that are called Cancer in Summer, and in Caprirorno in Winter: and is called Solſticium, as it were ſtinting of the ſunne, and that for double cauſe, either in Summer or in winter, for length of dayes and nightes, it ſeemeth that the Sunne ſtinteth and abideth in Summer, aboue our dwellyng place: for in either ſtinting, it ſeemeth that they ſtint and abide. For in Summer it ſeemeth that the Sun may come no nærer vs than he doth: and in winter it ſeemeth he maye paſſe no farther from vs then he doth. Equinoctium is moſt euennelle of the daye and night artificiall, and falleth when the Sun commeth into the ſigne that is called Aries, or into the ſigne that is called Libra: the firſt is in Springing time, and the ſecond in Haruell.

Additiõ I omit the reherſal of faſting daies, becauſe they were ſuperſticiouſly tearmed, Triaduana.

Alſo the yeare of the Sunne is the common yeare, & beginneth in Ianuary, and endeth in December, & is the ſpace, in the which the Sun goeth about in the ſigne that is called Zodiacus, three hundred dayes, three ſcore and fiue, & a quadrant, and fire houres: and is the fourth deale of a naturall daye. And theſe fire houres be accounted in common yeares, and gathered in the Biſexte. And the Biſexte is gathering of eighténe houres, which commeth in three yeares, with

fire

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fire houres of the fourth yeare, to make a full daye of foure and twentie houres. And the yeare Biſextilis, hath that name of the gathering thereof, as Beda ſaith: & is called Biſextus, for euery yere, when it falleth in Februarie, the firſt Kalendis is twice accounted. Or els it is called Biſextus, for that day is gathered of Biſſe momentis. For of thirtie momẽts in the which the Sunne abideth in each ſigne paſſing thirtie dayes, and of thirtie trienties be gathered fire houres in a yeare: and ſo in three yeares be gathered eightéene houres, and in foure yeare fire houres, and theſe houres put together in the fourth yeare, maketh a daye, that is called Biſextilis, as Beda ſayeth. But héereof loke in the Compoſt.

¶Of the yeare Lunare. Cap. 4.

The yeare of the Mone is ſometime called the ſpace, in the which the Mone palleth about from one poynt of Zodiacus, to the ſame poynt agayne. And that ſpace cõteineth (as ſome mẽ meane) ſeuen and twentie daies and fire houres. And ſometime the yeare of the Mone, is called the ſpace or time, in which the Mone moueth round about, from coniunction to coniunction, that is, from chaunge to chaunge. And this ſpace palleth the firſt, by two dayes and fire houres. And it is ſayd, that the Mone is in the coniunction, when the Mone is euen ſtraight vnder the Sunne, when no parte thereof that is towarde vs is ſhining: and the Mone is all bright, when it is ſéene at full. Alſo after the coniunction and change, the Mone palleth from the Sunne, and leaueth him in ſome certaine point of Zodiacus, and findeth him not there when he commeth againe, for the Sunne palleth in his owne courſe. Therefore the Mone muſt ſpende two dayes and fire houres, or he can take the Sunne, and ſuch a ſpace of time is called Lunacio, & is commonly called one Mone. Sometime a yeare of the Mone, is the ſpace that containeth twelue Lunacions, twelue Mones: & Compotiſtes departeth thoſe twelue Mones, in fire euen and fire odde, as the months be euen or odde: for an euen month aunſwereth to an odde month, and an odde month to an euen moneth. Then a yeare of the Mone, that containeth ſuch twelue moneths, containeth three hundreth dayes and foure, for it containeth fire times thirtie, and as often nine and twentie dayes, that make ſo great a ſumme: and ſo it followeth, that commonly the yeare ſolare, palleth this yeare of the Mone by eleuen daies. And this palling, maketh the Prime of the Mone change euery yeare, and alſo the age thereof in the beginning of months: ſo ỹ if Prime be this yere in the fifth day of a month, the next yeare after the Mone ſhall bée twelue dayes olde, in the fifth daye of that moneth. And ſometime ſome yeare of the Mone is called Emboliſmalis. Emboliſmus is increſing and exceſſe, by the which the yere of the Sunne palleth the yeare of the Mone: and in certaine yeares of ſuch Emboliſmus, gathered togethers, commeth vp xxx. dayes, ỹ which xxx. dayes be accounted for one Lunacion, one Mone: and the yeare in ỹ which ſuch a Lunacion of xxx. dayes falleth, is called Annus Emboliſmalis, and therefore the third yeare is Annus Emboliſmalis: for in that yeare commeth vp a Lunacion, a Mone of xxx. dayes, & three dayes leaueth ouer, for three xi. make three and thirtie. Alſo the firſt yeare is Emboliſmalis, for then commeth vp a Lunacion, a Mone of thirtie dayes, and then leaueth other three daies, fire in all. Alſo the eight yeare is Emboliſmalis in this manner: The fire that leaue ouer thirtie in the fire yeare, are put and done to two and twentie dayes, that come of the increaſing of the ſeuenth and of the eight yeare, that make eight and twentie dayes. But for to haue in the eight yeare a Lunacion Emboliſmalis, of thirtie dayes, we muſt borrowe two dayes of Emboliſme, that is the encreaſing by eleauen dayes of the nerte yeare thereafter. And ſo it is accounted forth, euen to the nineténth yeare, when the Circle and the courſe of the Mone is fullye ended. The which Circle and courſe, containeth twelue common yeares, and ſeauen Emboliſmalis: In

each

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each of them be thirténe Lunations: for the third yeare is Emboliſmalis, the firſt, the eight, the elcuenth, the fourtéenth, ſeuentéenth and the ninetéenth, & the other be called common yeares. And among the Hebrewes men take moſt héede of obſeruaunce of the yeare of the Mone: and therefore it is called Annus legalis, the yeare of the law, for all the feaſtes of the lawe, were holde by the courſe and age of the Mone. And therefore among them ſuch a yeare beginneth from the Lunation of Aprill, as Beda ſaith. And in Exod. 12. cap. it is ſaid: This month ſhall be to you, beginning & firſt of moneths of the yeare. Alſo ouer and all without the yeare that is called vſuall, & common, and Legalis, is a yeare ỳ is called Emergens: when for ſome notable cauſe that falleth, the time that commeth after, is accounted frō that notable cauſe, as the Grékes account times & yeares, from the firſt Olympias, and Chriſtian men from the Incarnation of our Lord, and ſo of other.

314 *Additiō (*Legalis, was a time appointed for the giuing vp of iudgements againſt captiues and malefactors, the one before the time of harueſt, and the other after.)

Wherefore it happeneth ofte, that the middle of the yeare that is called Legalis, is the beginning of the yeare that is called Emergens, and againward: & herby manye countries in the Bible, bée brought to accorde. But of diuerſitie of yeares, this may ſuffice at this time.

TREVISA

*Additiō (*Emergens, was a time of the yere, in the which the Auncients came forth to determine of weightie matters for their Common wealth.).

When Troy was deſtroyed, ỳ Grécks were ioyfull thereof, and ordayned therfore to haue euerye fifth yeare once, a great ſolempnitie, and dédes done at the foote of the hill, that then was called, Mons Olympus. And they called the firſt fiue yeres the firſt Olympias: and the ſecond fiue yeares, the ſecond Olympias, & ſo forth: and they reckoned their yeares by yeares of Olympias in this maner. The firſt yeare they called, the firſt yeare of the firſt Olympias, and the ſecond yeare, the ſecond yeare of the firſt Olympias, and ſo forth of the firſt fiue yeares. And the firſt yeare of the ſecond fiue yeares, they called the firſt yeare of the ſecond Olympias, & the ſecond yeare, the ſecond, and ſo forth.

*Additiō (*Olympias is the ſpace of 5. yeares, whereby the olde Grékes did account as we doe now, by the yeres of our Lord: as the firſt Olympias, the ſeconde, the third, &c. Glareanus writeth, that Olympias is the ſpace of foure yeares, and that they which take and write otherwiſe, are deceiued.)

¶Of Springing time. Ca. 5.

SPringing time is ỳ beginning of the yeare, that beginneth when the ſunne is in the firſt parte of the ſigne that is called Aries: and beginneth to paſſe vpward, toward the North by a right line, as Conſtantine ſaith In Pantegni libro quinto, capitulo tercio. And a right line is that that longeth not to the North, nor the South, but is like farre from either Pole, and ſpringing time dureth vntill the ende of the ſigne that is called Gemini, as long as the ſun paſſeth thrée ſignes, of the which, each hath his owne month, that pertaineth to ſpringing time. The firſt month belongeth to the ſigne that is called Aries, and beginneth from the eight daye of March, and dureth to the ſeauenth daye of Aprill. The ſecond month pertaineth to the ſigne that is called Taurus, and laſteth and dureth from the ſeuenth daye of Aprill, to the eightéenth daye of Maye. The third belongeth to the ſigne that is called Gemini, & laſteth from the eightéenth daye of May, to the ſeuentéenth daye of June. And ſpringing time is betwéene hot & colde, moſt temperate betwéene Winter and Summer, meane in qualytie: and parteneth with either of them in qualitie, for then bloud beginneth to multiply in bodyes of beaſtes: and humours that were bound and made thick in Winter, begin to moue and to be diſſolued by heate of ſpringing time. Alſo ſpringing time in qualyties is temperate, and moſt healthfull, and leaſt grieuous and ſicklye, as

314 Con- 314

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Constantine saith and Galen also. For in these two qualities kinde hath liking. For heate is cause effectiue, working, nourishing and increasing, and the moisture is cause materiall: and therefore in springing time bloud is most gendered, that is most needfull to nourishing of the body. If springing time passe his owne kinde, it breedeth many sicknesses and euills. Therefore it is sayde in Aphor. If the winter be drye, and springing time and Harueste moyst and rainye, then needes in Summer be bredde feauers, blearinesse of eyen, and flixe: namely of them that be moyst of kinde, as the Commentour saith. In winter drye humours, by coldnesse be with-held and made sharpe: and in springing time, that is distempered in coldnesse and in moysture, many superfluities be bred and resolued, and shed by heate. For in Summer, for heat is not mightie to wast such humors and superfluities, it rotteth, and so breedeth feuers, ague, and many other euills. And if Winter be hot and moyst, and springing time colde and dry, needs men were sicke in Summer, & women that goe with childe, bring forth & haue dead borne children: whereof Galen in Commento telleth the cause, & sayth: that when the bodies of women, that goe with child, in winter be hot & moyst, than they be tender, wany, and not sad. Therefore colde ayre of springing time, commeth sodainly into the inner partes of a woman, and grieueth and hurteth the childe. For by coldnesse and drinesse that be flaieng qualities, the childe is slaine, and the child so slaine, greueth the strings and breaketh them, and so needs the woman hath a dead borne child. Also springing time openeth the earth, that hath bene long closed and bounde with colde, and bringeth forth mores, rotes, & hearbes, that were hidde in the earth, and hyghteth the Earth, and reneweth it with floures and hearbs, and exciteth birdes and fowles to chertering & to loue, and clotheth and highteth all the ouer part of the earth, with a wonderfull fairnesse. Therefore springing time is called Ver, and hath that name of Virore or of Vigore, y is to vnderstand of greatnesse, or of vertue: for then hearbs and trees beginne to spring and to were greene, with burgenings and twigges. Springing time is the time of gladnesse and of loue: for in springing time, all thing semeth glad, for the earth wereth greene, trees burgen and spred, medowes bring forth floures, heauen shineth, the sea resteth and is quiet, fowles sing and make their neasts, and all thing that semed dead in winter and withered, be renewed in Springing time. Therefore Marcianus calleth y clerenes of y aire in springing time, Iupiters laughing: & water in springing time is vnwholesome to drinke, for it is made great and thicke with vapors, that be resolued and shed, also it is infected with frogges and other wormes that then breede: and therfore if it be needfull to drinke water that time, Constantine counsaileth to seeth it first, that it may be cleansed & purged by boyling.

¶Of Summer. ca. 6.

Summer is hot and drye, and beginneth when the Sunne is in the first part of the signe that is called Cancer: and then the Sunne is most high aboue vs, and beginneth to passe downe lyttle and lyttle, euen to the ende of the signe, that is called Virgo, and Summer hath three monthes right as springing time, as Constantine saith. The first month belongeth to the signe that is called Cancer, and lasteth from the xvii. daye of June, to the eightéenth day of July. The second, when the sunne is in Leone, and dureth from the xviii. day of July, to the xvii. day of August. The third beginneth when the sunne commeth into the signe that is called Virgo, and dureth from the xvii. daye of August, to the xviii. daye of September, as Constantine saith. Then Summer is hot & drye, & breedeth Choleram. For in Summer the suns course is highest, and most straight ouer our heads, and printeth ful strong workings in our bodyes, lyke as he doth in the neather thinges. Therefore he dissolueth and wasteth superfluityes that bee gathered in Winter. And if Summer passe his temperatenesse in wether, then

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ofte he gendereth hot sicknesse and drye, as Constantine saith. Then the sunne maketh the dayes long, and the nightes short, and ripeth fruite and flowers. For then by his great heate, he maketh digestion of humours in fruite, and tourneth them with good digestion, and incorporeth and ioyneth them to the fruite, and fordrieth & wasteth superfluities at full, and so he maketh caues and pits in the earth. For by his heate he wasteth and dryeth the moyst parts, and by his drynesse he wringeth and ioyneth togethers the earthie partes, and he openeth and chinketh the earth: for when the watrie parts, that be cause of ioyning togethers of parts, be wasted and dryed, then it needeth, that one part be departed from another, and so be made clifts and chins in parts of the earth. And so Summer drieth marreises and moores, and wasteth moysture, and maketh them rough and hard, and clinkerie, and full of pits and hoales. And the working of Summer by subtiltie of heate, commeth into the hollow parts of beasts, and dryeth & wasteth humours, that be betweene the skinne and the flesh, and all to sheddeth them, and maketh beasts swifte, and so he destroyeth and wasteth superfluitie. Also by opening of pores, spirites passe out by exhalations, & substantiall moysture, and by vapours: and therfore vertues be feebled, and also made faint, of his either qualities, and so commeth exciting and beginning of Cholera. And therefore he breedeth hot feauers. Summer feedeth Bees that gather hony, with his flowers. Also by night he breedeth deawe and moysture, and springeth ther with grasse and hearbes, that he fordrye them not by heate of the daye. In Summer time fowles sing and make most melodie: and to breede birdes, namelye wilde fowles be comforted. Shadow of things be shorte in the middle of the Summer.

¶Of Harueſt. Cap. 7.

Harueſt is called Autumnus, & hath that name of Augendo, increasing: for that time, namely, corne and fruit, be augmented and plenteously gathered in barnes. For all the trauayle of ẏ yeare, is then most, and corne and fruites bee gathered and brought into barnes. And therefore is comparison betweene Harueſt, and them that be nourished in Iunos fable, because of plenteousnesse, as Isidore saith.

(*Ceres of the kindred of Iuno, the daughter of Saturne and Ops, called also Isis, was wife of Osiris king of Aegypt (who as the Greekes suppose) did first inuent the sowing of wheate and barley, which before did growe wilde among other hearbes: also that she did first make lawes, whereby Justice shuld be equally ministred to all men: violence and wrong being by feare taken awaye. Herodotus writeth, that the Aegyptians affirme Ceres and Bacchus to beare chiefe rule in hell. Plentie and riot, with forgetfulnesse of diet, abuseth the benefit, surfetteth the body, & damneth the soule. Ceres betokeneth encrease of graine, because she is called Dea frugum, of the frugalitie which commeth of earth and seede. Saturne is sayd to be a deuourer of children per Antethesis, for that the earth as she yeeldeth increase, doth receiue all into hir againe. Bacchus was the first that in Greece found the manner of planting Vines, and the secrete of pressing Wines, called Liber Pater, by an Adage, the father of libertie, In Vino veritas, when men be dronk, they disclose all, and when the wine is in, the wit is out, all superfluous bankets and riotous excesse are called Conuiuia Bacchanalia, dronken feasts.)

*Additiō

For Harueſt maketh men busely occupied about gathering of corne and of fruite, and spoyleth the fieldes of corne, and spoyleth trees of fruite, and by drinesse and coldnes he slayeth burgenings and leaues of trees, & maketh them fall, and the earth barren and bare, and with draweth the vertue of budding and of springing. Also harueſt is colde and dry, and breedeth humour Melancholike, that is colde & drie. Harueſt beginneth, when the Sunne entereth and commeth into the first part of the signe that is called Libra, when the Sunne is in the right

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line that is called Linea Equinoctialis: for he is like farre from the North and from ỳ South. Harueſt time hath thrée months that ſerue it, as Conſtant. ſaith. The firſt beginneth, when the Sunne is in Libra, and laſteth from the xvii. daye of September, to the xviii. daye of October: and then the Sunne beginneth to withdrawe in the middaye. The ſecond month is, in which the Sunne is in Scorpione, and laſteth from the ſeuentéenth daye of October, to the xviii. daye of Nouember. The third month is whé the Sunne is in Sagittario: and laſteth from the xvii. daye of Nouember, to the xviii. daye of December, as Conſtant. ſayth. Harueſt in his qualitie is contrarie to ſpringing time: and therefore that time bréedeth many euill ſickneſſes.

Thereof ſpeaketh Hippocras in Apho. and ſayth, In Harueſt falleth ſharp ſickneſſe and deadly. Upon that place Galen ſayth, that Harueſt is more peſtilenciall than other times, and more euill in manye things. Firſt for chaunging of time: for now he is hot, and now cold: alſo for he commeth after Summer, and findeth many hot humours, that be full hot. becauſe of heat that was in ſummer, and the colde of Harueſt ſmiteth againe ſuch humors to the inner parts: & ſuffer not them to paſſe out of the bodies. And ſo ſuch humors rot, and bréde full euill ſickneſſes, and Quartanes, & feuers that vnneth be curable: & that is becauſe Harueſt is cold and dry & inordinat, therfore in harueſt to great drines doth conſume & waſt ſubſtanciall moyſture, & maketh bodies fæble & faint. And for diuerſitie & chaunging of aire, pores & holes in bodies be now ſodainly opened, & now ſodainly ſhut: and ſo hot fumoſities are with-held, which for that vertue maye not put them out, of multitude & ſharpeneſſe of matter commeth deadly ſickneſſe & euills. Alſo Harueſt time is noyfull & grieuous to them that haue the Miſſe: for with coldnes & drines therof, he fordrieth & renteth ỳ lungs, as it wer Pampini, the floure of a vine: and therfore he grieueth them ſore that haue the Miſſe.

¶Of Winter. Cap. 8.

Winter is called Hiems, and hath that name of Eundo going, either paſſing: for in Winter time the ſunne goeth about and paſſeth after in a ſhorter circle than in Sommer time, & therfore he maketh ſhorter dayes & longer nights as Iſidore ſaith. And as Conſtantine ſaith, Winter beginneth, when the ſunne is in the ſigne that is called Capricornus: and is the end of the deſcention and the lowing of the ſunne in the middaye, and then beginneth little & little to paſſe vpward againſt the North. Alſo Winter hath thrée months ỳ ſerue him. The firſt beginneth in Capricorno, and laſteth from the eightéenth daye of December, vnto the ſeauentéenth day of Januarie. The ſecond is when ỳ ſun is in Aquario, and laſteth from the ſeauentéenth daye of Januarie, to the xvi. day of Februarie. The third moneth is, when the ſunne is in the ſigne, that is called Piſces, and laſteth from the xvi. daye of Februarie, to the eightéenth day of March. And Winter is colde & moiſt, and nouriſheth fleame: but in Winter coldneſſe hath more maſſerie than moyſture, for then is great binding and fréeſing of aire and of water, for the great farneſſe of the Sunne: of the which farneſſe commeth great coldneſſe in Winter time. And ſo Winter is all contrary to Summer. Therfore all thing that liueth and ſpringeth by benefite of ſummer, fadeth and dyeth by hard cruelneſſe of winter: and the fowles and the ſignes of ſummer that is gone, is all deſtroyed and brought to nought in Winter time. In winter time, ſnow and greatneſſe of water is multiplied: in Winter time pathes & wayes be made ſlipperie and fennie, but the pores of the earth & chins be conſtrained & froze, & made hard with cold, froſt & ice. In winter al bodies haue longer ſhadowes than in ſúmer, & pores of the earth be cloſed, and therefore in the vtter partes bodies were colde, but within the hot parts flye coldneſſe that haue maſſrie, and be gathered and ioyned togethers. And therefore waters of dæpe pits and of wells be felt more hot in Winter than in Summer: for kinde heate flyeth coldneſſe that hath maſſrie,

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and be gathered and ioyned togethers. And therefore waters of deepe pits and of wells, be felt more hot in winter than in summer. For kinde heate fleeth coldnesse, that is contrary thereto: and draweth into the inner partes of the earth, & closeth it selfe in veynes of deepe pittes and welles, and therefore by reason of the presence of the heate, the water of them freeseth not. Also sharpnes of winter maketh men sluggards and slowe in working: for coldnesse constrayneth the sinewes, so that they shrink some deale, wherefore members stretch not to work so easely as they doe in Summer. Also by coldnesse of Winter pores be cloased, and kinde heate draweth inward, & comforteth the vertues of feelyng, wherefore appetite is awaked, and more meat and drinke needeth than in other times.

Therefore Hippocras sayth in Aphor. that in winter time by kinde, bellyes be more hot and of longer deepe than in other times. Therefore in these times of Winter men shall take more meate, for heate is great and strong, and neede the more nourishing. Also when Winter palleth his owne qualities: diuers sicknesses & euills breed in bodyes: for by reson the pores be closed, many humors be gathered in the hollownes of bodyes, the which humors find no waye to passe out. And so they were hot and rot. And thereof needes commeth diuers sicknesses and euills.

¶Of the monthes. Cap. 9.

Ianuarie.

A Month is called Mensis, and Mensis is a Nowne of Greeke, drawen of the name of the Mone: for in the language of Greeke, the Mone is called Mene. And among the Hebrewes lawfull months haue names of the mouing of the Mone, and not of the course of the Sun. And Aegyptians first for ỳ ſ swiftnesse of the Mone, toke the the name of a month of the course of the sun: for the course & mouing of the sun, is lesse swift than the mouing of the Mone, and may be more easily knowen, as Isidore saith. and there be three manner of monthes, one is the month of the Sun, & dureth as long as the sun abideth in one signe, in his course, and is called Vsuall, and is the space of dayes that is contained in our Martiloge & Kalendis. (*Martiloge, was a booke of all ỳ dedication of saints, and Englished by Richard Whitford, Priest, and brother of Syon, by Richmond, a fond booke.) Another month is called the month of the Mone, & is that space, in the which the Mone palleth frō one poynt in the firmament, and commeth againe to the same: and containeth xxvii. dayes, & viii. houres. For the Mone abideth in euery signe two dayes, & two parts of an houre: and for he abideth in euery signe two dayes, and the signes be xii. thereof commeth xxiiii. dayes: and for he abideth in each signe fire houres, therfore commeth three dayes: then these iii. dayes put to xxiiii. dayes, make xxvii. dayes, and viii. houres. Otherwise a moneth of the Mone is taken for a ful lunacion, which dureth from chaunge to chaunge, as it is said before hand. Loke before. Also a month cōtaineth 4. weeks, and a weeke seuen naturall dayes, and a day foure quadrants, & a quadrant containeth fire houres, and an houre foure poynts, and a poynt x. moments, & a moment twelue ounces, and an ounce seuen and fortie Attomes, and Attomus is no farther departed for his shortnesse. And months vsuall be twelue, of the which the first is called Januarie, & hath that name of a God feined, that is called Ianus: for to him that month was hallowed. And now that month is called Ianuarius, for he is bond & gate of ỳ yere: and he is painted with two frontes, to shew and to teach the beginning & ende of the yeare, as Isid. saith, & he is painted eating, & drinking, wt a cup, for that time beasts need great plentie of meate, for their appetite is strong, most because of entring of heate to the inner parts. And this mōth hath lōg nights of xvi. houres, & short daies of 8. houres. (*Ianus, some suppose to be Saturne, some to be Iaphet, one of ỳ sons of Noe. Ianus was also a place in Rome, whether vsurers resorted, as at Paules church in London, a place most vnreuerently vsed. Ianus was figured double faced, signifieng constancie, and diligence.

3. manner of móths

*Additiō

*Additiō

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He was King of Italy, so named of Italus, from whome proceded the name of the Countrey now called Italy.

¶Of Februarie. Cap.10.

The second month is called Februarius, and hath that name of Februo which was a fained God, and is called Pluto also, for in olde time, the moneth was sanctified and hallowed to him. For olde errour of nations sanctified and hallowed Januarie to the higher Gods, and Februarie to the neather Gods: & therefore Feuerill hath this name Februarius, of that fained God that is called Februus and Pluto also, and is called God of hell. And this month is full rainye & watrye, for rising of vapours and of moysture that turneth into raine: & therefore it is sayde, that the Sunne is that time in Aquario, for great plentie of raine. And Februarie is painted as an old man sitting by the fire, heating & warming his feete and handes: for that time is strong cold, for the Sunne is far, and hath bene so long time And among all monthes, Februarie is the least moneth, for he hath but eight and twentie dayes, when it is not Bisexte, & in ỳ Bisexte he hath nine and twentie dayes: and among the Hebrewes Februarie is called Sabath, and among the Greekes, he is named Xendicos. His night hath fourteene houres, and his daye ten.

*Additiõ (*Februus, a name of Pluto, the son of Saturnus and Ops, and brother to Iupiter & Neptune. Which comming to the diuision of their fathers kingdome: the West part toward the lower sea, fell to Pluto, the youngest sonne: the East part to Iupiter, and the Ilandes to Neptune. Hereof began the Poets Fable, that Iupiter was King and God of heauen, Pluto of Hell, Neptune of ỳ Sea. Plutus is called God of riches, whome Poets faine to be lame, when he cõmeth to a man, and to haue winges when he departeth: By that deuice signifieng, that riches are long in getting, but quickly vanish awaye, if they be not well guyded. He is also imagined to be blynde, as moze often lighting on vnworthy men, and naughtie persons, than on such, as for their vertue are most worthy to be inriched.)

¶Of March. Cap.11.

March is called Marcius, and hath that name of Mars the Authour of Romanes. For he hath that name, because that the beasts and fowles be moued to serue Venus, as Isidore saith, and then females desire male: and for a male in latine is called Mas, that moneth is named Marcius. And among the Hebrues the month of March is called Adar, and among the Greekes, Distan: and hee hath one and thirtie dayes, and his night hath twelue houres, and his day twelue, and in the month of March is euenesse of daye & night in springing time, when the Sunne holdeth the middle lyne betweene North and South. And therefore in the moneth of March, the pores and holes of the earth bee opened, and humours begin to moue vpwarde in beasts, in trees, and hearbes. Therefore March is paynted as it were a Gardeiner: for that time superfluities of vines, and of other trees be shred and pared. And in March the time is full chaungeable and vnstedfast: and therefore that time bodyes of men chaunge full sone and easely. And in March water is not very wholsome to drinke: for then water is namelye infected by shedding of seede of fishes and of Frogges. For the Sunne in the beginning of March is in the middle of the Signe, that is called Pisces, fish.

*Additiõ (*Mars signifieth force: his Chariot, violence of the swiftnes of ỳ bluttering winds & hayle: ỳ names of his two horses, Terrour & Feare, that commeth to Cattell, Birdes, Fishes, and men, killyng the increase, with exchaunged tempests.

¶Of Aprill. Cap.12.

The fourth moneth is Aprill, and is called Hiar among the Hebrewes, Xandicos among the Greekes: And hath thirtie dayes. His night hath ten

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houres, and his daye xiiii. and is called Aprilis in Latine, as it were Aperiles: for that time all things open, and then burgen flowers, and leaues spring and come out of the earth and of trées, and therfore Aprill is painted bering a flower. For in that moneth the earth beginneth to ba closed and arraied with flowers. And this month is called Aprilis, as it were Affrondilis of Affron, that is, sæde: for that time the pores of the earth being opened, tha fieldes be apt to be eared and tilled, & apt to receiue sæde, when the Sunne about the middle of March, commeth into the signe, that is called Taurus, the Bull.

Some thing is spoken of before in ỹ Planets.

¶Of Maye. Cap. 13.

The fifth month is Madius or Maius, May: and hath that name Maye, of Maia the mother of Mercurius. Or he hath that name Maius of Maioribus, the more worthy & greteſt of Romanes: or he hath that name Madius of Madefactione, wetting and moysting of rayne: for in that time the starres arise that be called Pliades and Hiades, and other rainye starres: and by vertue of them commeth raine and deawe to wet and moyst and bespring sædes that bée sowen. Among the Hebrewes, this moneth is called Starbai, and among the Grékes he is called Antimoseos, and hath xxx. dayes, and his night is eight houres, and his daye xvi. And Maye is a time of mirth, of loue, of gladneſſe, and of lyking: for moſt in Maye birdes sing and make ioye, and then kings go forth to warre and to make battailes. In May woodes were gréene, Medowes spring & flourish, and well nigh all things, the which be alyue, be moued to ioye and to loue, and therefore it is sayd, that in the middle of May the sunne commeth into the signe that is called Gemini: For then is temperateneſſe of aire & mirth, and liking is doubled among men, for Maye is a time of solace and of lyking. Therefore it is painted lyke a young man riding, and bearing a fowle on his hande.

Of Iune. Cap. 14.

The first month is called Iunius, and hath that name of Iunioribus, younger men, for the people of Rome wer deuided in parts and tentes, and companyes of younger men, and of elder, as Isid. saith. The month of June is end of springing time, & beginning of Summer, and is called Thebath among the Hebrewes, and Deseos among the Grékes, & hath xxx. dayes, & his night hath sixe houres, & his daye xviii. And is the moneth of stinting of the sun, for in ỹ middle thereof, the sunne commeth into the signe, that is called Cancer, and then the heate of the sun drieth humors in mores & rotes, & all thing draweth to ripenes: & therfore he is painted, as mowing hay, for that time haye is ripe in medowes.

¶Of Iuly. Cap. 15.

The seuenth moneth is called Iulius, and hath that name of Iulius Cæsar, because he was borne in that month: or as it is saide, in that moneth he was made Emperour. And this month is called Canilis among the Hebrewes, & Panemos among the Grékes, & hath xxxi. dayes, & his daye hath xvi. houres, & his night hath viii. And this month is moſt feruent: for in the middle of this month the sunne beginneth to be in Leone, & the Canicular daies begin. And therfore is great passing heate in that time, because of the hot signe, and also because of the moſt hot starre. Also ỹ time all hot passions & euills increase, & that time is moſt disconuenient & vnaccording to medicine. That time by full great heat cõming inward, & wasting moysture & humour, the Corne ripeth. And therefore Iulius is painted with an hooke, reaping Corne: for then is conuenable reaping time. And this month is changing and vnstable, whose heat is strong in the beginning, and slacker in the ende.

¶Of August. Cap. 16.

The eight month is called Augustus, and hath that name of Augustus the Emperour: and this month is called Ebal among the Hebrewes, & Ior among

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the Grækes, and hath xxxi. dayes. His night hath x. houres, and his daye xiiii. In this moneth corne is gathered into barnes: and therefore he is painted with a flayle threshing corne, and maketh the earth bare, & spoileth it of corne & fruite. And therfore it is sayde, ý the Sun in ý middes of August, commeth into the signe that is called Virgo, the maide: for a maide is barren and without fruite, so the earth is barren and bare, when he is spoyled of corne and fruite.

¶Of September. Cap. 17.

THe ninth month is called September, and hath that name, because hee is the vii. month of temperate rayne, that is to understand after March: for then ofte is plentie of raine. And this month is called Tarsa among the Hebrewes, & Corros among the Grækes: and hath xxx. dayes: his night hath twelue houres, and his day xii. In this month is euennesse of daye and night in harueſt time: for in the middle thereof the sunne commeth into the signe that is called Libra. And this month is the ende of summer, and beginning of Harueſt. In this moneth, Grapes be ripe: and therefore hee is painted in a vineyeard, as a Gardener gathering grapes in a basket. And this month is chaungeable and vnstedfast. In his beginning heate is strong, and withdraweth and abateth in his end: and hath harueſt coldnesse. Among the Hebrewes this month was full solempne. For among them the seuenth daye, the seuenth month, and the seuenth yeare, were in great worship.

¶Of October. Cap. 18.

THe x. moneth is October, and hath that name, because he is the viii. after rainy time, and is called Marizon among the Hebrewes, and Hiperboeos, among the Grækes: and hath 30. dayes His night hath 14. houres, and his daye. 10. which is yet hot in the beginning, but he græueth bodies with colde at the end: and therefore it is said, that in his middle the Sunne commeth in the signe ý is called Scorpio. Scorpio is a worme pleasing in face, and stingeth with the taile. For this moneth is kindly colde and drie: hee dryeth the earth, & dispoſeth it, & maketh it able to be sowen with sædes: Therefore in Winter sædes bee sowen. And therfore this month is painted in the lykenesse of a sower, that soweth his sæde.

Of November. cap. 19.

THE eleuenth month is November, and hath that name, because hee is the ninth after reinye time, and is called Caseu among the Hebrewes, and Dyos among the Grækes: And hath thirtye dayes. His night hath 16. houres, and his day eight. This month for his coldnesse thirleth inward, & græueth bodies right sore. And therefore it is sayde, that in the middle of this month the Sun commeth into the signe that is called Sagittarius, the Archer. This month with his drinesse and cold, constraineth & bindeth & drieth, & maketh leaues of trées fall. And cloſeth & stoppeth pores in beasts. And gathereth humours inwarde, and fræſeth them, and græueth & pricketh. Therefore at that time beastes ware fat and tallowie, and namelye swine. And therefore this month is painted as a churle beating Okes, and sæding his Swine with mast and Akornes.

Of December. chap. 20.

THE twelfth moneth is December, so called because hee is the tenth after the reinie time. And December is a water month: and is called Thubeth among the Ebrewes, and Epileos among the Grækes, and hath 31. dayes: his night hath 18. houres, & his day hath. 6. And in this month is Solſticial: for in ý middle thereof the Sun entreth into the signe of Capricorno. And when it is so farre from our dwelling, ý it may no farther passe toward the South: then it tourneth againe little and little from the South circles, and styeth vp by the North circles, and the end of Harueſt is the beginning of Winter: and stretcheth vnto

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the xvii. daye of March, and then begin-neth growing time. And in that month for sharpnesse of colde, fowles & beastes that be fed in house be quiet and of lit-tle mouing, and therefore they were fat, and therefore that time they be slaine. And of these monthes, a yeare is made, as well of the Sunne, as of the Mone.

Addition

FOrasmuch as the learned by theyr obseruations, haue written of diuers perilous dayes to happen in euery mo-neth: and considering how necessarye it is that those dayes bee expressed, for the auoyding of manye daungers, notwithstanding, the Ordinaunce of God, can alter both the times and sea-sons.

Ianuarie hath eight such dayes, the 1. the 2. the 4. the 5. the 10. the 15. the 17. the 19. Drinke white wine this month, if thou bée able: or els vse temperate dyet.

Februarie hath thrée dayes, the 8. the 10. the 17. these not so euill. Be circum-spect of the 26. daye, the 27. and the 28. Eate no broathes, wherein is Pal-lowes, &c.

March hath thrée dayes, the 15. the 16. the 19. not so euill as the 28. daye. Swéete meates are good to eate this moneth, young Lambe, Veale, and Pullaine.

Aprill hath two dayes, the 16. the 21. The 7. daye and the 8. the 10. the 20. vse hot and comfortable meates of light digestion.

Maye hath thrée dayes, the 7. the 15. the 20. These not so euill, the thirde the first, rise early, and breake thy fast in a measure.

Iune hath two, the 4. the 7. These not so euill, the 10. the 15. the 22. Sage and Lettuce are good in Sallets: and sometime to drinke colde water, is not hurtfull.

Iuly hath two dayes, the 15. the 20. Abstaine thy bodie, beware of lust, and lecherie.

August two dayes, the 19. the 20. The 29. and 30. Refraine strong drinks and hot spices.

September hath two dayes, the 6. the 7. The 3. the 4. the 21. and 22. eate good fruites that nourish.

October one daye, that is the 6. The 3. the 16. the 24. Drinke good wine and auoyd discord.

Nouember hath two dayes, the 15. the 19. Beware ye blæde not the 5. day, the 6. the 28. the 29.

December hath thrée dayes, the 6. the 7. the 9. Take héede of the 15. 17. 22. Warme not thy féete too hot, nor let not thy selfe bloud, except an extremitie vrgeth: frequent the Temples for thy Religion, and obay thy Lord God, and make much of the Phisition.

¶Of the Weeke. Cap. 21.

A Wéeke is called Ebdomada, and also Septimana, seauen night: and haue that name of the number of sea-uen dayes and nightes. By ofte com-ming about thereof, moneths, yeares, and times passe. And a wéeke beginneth in the one daye, and endeth in the same: The partes thereof be dayes artificiall and naturall. Dayes be called Dies, and haue that name of Dijs, Gods. Men in olde time hallowed the names of dayes, to certaine starres. They gaue the first daye to the Sunne, that is Prince of Starres, and Lorde of Planets: and therefore the first daye is called Dies Dominica, the Lordes daye, and Sun-daye.

Also that is priueledged in manye wise, for in a Sunday the world was made, and in a Sunday our Lorde was borne, and in a Sundaye, our Lorde a-rose from death to lyfe, and in a Sundaye our Lord sent the Holy ghost to his dis-ciples. And they gaue the second daye to the Mone, that is next to ỳ sun in huge-nes & brightnes. The third day hath the name of Mars: & so of ỳ other. And some day is called Dies Aegyptiacus, & some not so. Dies Aegyptiacus is ỳ day, in the which God sent some wreake into Ae-gypt. And for there be. xviiii. Aegiptians daies, it followeth that God sent moe wreakes vpon the Aegiptians then ten,

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that be moſt famous among other. The daies Aegiptiaci be ſet in the Kalender, and be called Dies mali, euill daies: not for ſome thing ſhould be ſpared in thoſe daies, that ſhould not bee ſpared in other daies, but for to haue in minde the miracles and wonders of God. Some daye is artificiall and ſome naturall. Artificial daye is the ſpace in the which the Sunne palleth about in our ſight from the Eaſt to the Weſt: and is called Dies artificialis, craftie: for hee hath diuerſitie as it wer by craft, by diuerſe place of Climats and of countries. A naturall daye is the ſpace in the which the Sunne palleth about, out of the Eaſt by the Weſt, into the Eaſt againe. And ſuch a day conteineth. 24. houres. And the day artificiall of euennelle of daye and night, conteyneth 12. houres, and in other times more or leſſe, as the daies ware longer or ſhorter.

And ſome day hath the name of Kalendes, and ſome Idibus, & ſome of Nonis. And the firſt day of a moneth hath the name of Kalendis: And is called Kalende, of Calo, that is to cal. For then men vſe to call merchaunts to Faires. And it was a ſolempne feaſt that is called Feſtum Neomenie, the feaſt of the newe Mone. For then the Mone was ſeene to be newe. None bee ſayde as it were Nundine, faires: for then faires begin. And Idus is to meane Diuiſio, departing, for then faires were departed. Herof we haue three diuerſities of daies, Kalendis ordeined to hallowing, Nonis ordeined to chaffer, & Idus ordeined to departe and paſſe home from Faires. And a daye naturall hath xviiii. houres, in the which the Sunne is borne about all the earth by rauiſhing of the firmament. The partes of a naturall daye be Quadrantes, Hora, Punctum, Momentum, Vncia, and Athomus. Quadrans is the fourth part of a daye naturall, and is the ſpace of fire houres: and an houre is the firte parte of a quadrant: and an houre the. xviiii. parte of a daye naturall. And is called Hora as it were the ende and the leſſe parte of time: as the brim of a riuer or of the ſea is called Ora, as Iſidore ſayth: And a Puncte is the fourth part of an houre, and is called Momentum, as it were Minimum, the leaſt and moſt ſtraight time that hath name of mœuing of ſtarres. Vncia is the twelfth parte of a moment. Athomus is the. xlvii. parte of Vncia, and is called Athomus, as it were without diuiding and parting: For diuiding and parting of time, palleth no further then Athomus.

Alſo the daye receiueth ſhining of the Sunne, and receiueth lyght, and ſendeth it forth to other things. Therefore this name Dies commeth of Dian Græcke, & Dian is to vnderſtand, clærneſſe, as Iſidore ſayth: Alſo the daye deſcribeth and diſtinguiſheth moneths, yeares, & times, of all courſe: And palling of time is accounted and reckoned by nomber & ſum of dayes. Alſo as the Sun palleth nære or farther, the daies lengthen and ſhorten: Therefore becauſe that the Sun is farre from vs in Winter, daies be ſhorteſt, & in Summer longeſt. For in Summer the Sun is moſt nigh to vs: alſo the day hideth the ſtarres and the ouer bodyes of heauen: for the more cléere ẏ day is, the more the ſtarres bée hidde from our ſight.

Alſo the daye diſtinguiſheth coulours and formes, and ſhapes of things, that bée ſéene: For figures, fourmes, and ſhapes that bée hidde by night, be ſéene by daye, as Beda ſayth. Alſo the preſence of the day comforteth and gladdeth birdes and foules. For in ſpringing of the daye, the birdes bée ioyfull and ſing: Alſo the daye comforteth wayfaring men, and maketh them ſure in in peace: And is enimye to thæues, and maketh them dread: for thæues dread by day. Alſo the clærneſſe of the day voideth and putteth off darkneſſe of the night, & commeth ſone after, and the more tempeſt and diſturbance that is in the night, that palleth, the more deſirous is the preſence of the day that followeth. Alſo the daye chaungeth his ſtate: for he wareth longer or ſhorter: and the ſhorter he is in Winter, the longer he is in Summer.

Alſo the day waketh & putteth of heauineſſe, ſléep, & ſlouthfulnes: for ẏ day is or-

To buy or ſell.

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deined to trauaile of men. And the more the day draweth to an end, the more the wise work-man busieth to make an end of his daies worke.

Of the dawning. chap. 22.

THE dawning is end of the night, that passeth, and is beginning of the daye, that commeth after: and is called Aurora, as Isi. saith, as it were a golden horne: for it sendeth shining coulour, as it were coulour of gold: And therefore in the dawning, the Grekes call the Sun Crisodomos, that is to vnderstand, the house of golde. For his beames shining, doe shewe golden creastes. Or els he is called Aurora, as it were wether dewing. For in the dawning dew is gendered: and by the moisture therof the earth is watred and sprong, and the heat of the ayre tempered: and the dawning hath light of the Sunne, & is more clære then the night, and more darke then the day. The day exciteth cleane birds, and daye foules to flye and to sing, and driueth & feareth away night foules. In the springing of the dawning, flowres that be closed, open: and hearbes and grasse, that wither and fade in great heat, arise and reare vp theyr heads. In the dawning vertue and strength of wit and of feeling be comforted. In the dawning sickenesse of beasts is lighted and abated For in ẏ dawning, sanguine humour hath principall mastry, as Constantine sayth. The dawning followeth the kinde of springing time euen to Vndern, and middaye followeth the kinde of Summer, and the euentide followeth the kinde of Harueſt time, and night is called and lykened to Winter. In the dawning, for mastry of blood, slæpe is swæte and wholesome. Also that time most specially Cockes be excited to crowe. And in the dawning Lucifer, the starre ariseth, and warneth of the Sunne rising, & of his sone coming. The dawning beginneth from the end of darknesse, and wareth perfect, and passeth to the perfection of light, & changeth his coulour in the arising of the Sunne. For she sheweth, now yeolowe, nowe redde, and nowe golden coulour. This diuersitie commeth of diuerse qualitie of vapours or of clowdes, in the which is printing of the Sunne beames, as Beda sayth. Dawning is Aurora: and Aurora and Diluculum, is all one, and is called Diluculum, as the bright and lyght beginneth of the day. For Diluculum, as Isidore sayth, is end of the night, and beginning of full lyght, releuing and easing of sickenesse, spæding and deliueraunce from enimyes. For in Diluculo, that is the dawning, enimies fly and thæues also, as he sayth. Mane and Diluculum is all one. For Mane is full of lyght, and is called Mane that is good, for nothing is better then lyght, as Isidore sayth. Mane the early dawning, is beginning of trauaile, ende of slæping, time of sobernesse, and perfect digestion and ended, and maketh an end of ẏ night lyttle and little, and passeth sone, and sheweth qualities, figures, and shapes of things.

Of Midday. chap. 23.

MIddaye is called Meridies, as it were the middle of the day. For at middaye the Sunne is sene in the middle of heauen, and is in the middle point betweene the East and the West: and is sene lyke far from other. Or els midday is called Meridies, as it were clære: and the day is most clære and pure, when ẏ Sunne shineth out of the middle of heauen, and lightneth all the world with euen clærenesse, as Isidore sayth. This houre is most hot and dry, and most like in qualities to Summer: and that is for many manner causes. For then the Sun is most streight ouer our heads, for the streight reflexion and rebounding and doubling of the Sunne beames, and for streyghtnesse of the lines, vnder ẏ which the beames be thrust togethers. Also that time for multiplication and comming together of beames the aire is full hot. And therefore then is most heate gendered in these neather things. And in the houre of midday each body maketh most short shadow. And then the shadow stretcheth fromward the Sunne toward the North. And the more the Sunne passeth

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leth frowward the South circle, the shadow of a body is the more long, as Beda sayth. In the midday flowres and hearbs fordrie: but fruit and corne do most ripe, then beasts drawe to shadowy places, for strong heat of the Sunne; and some rest in their owne dennes and hidels. In the middaye venimous beastes, as Serpents and Adders greue most. For then they cast sone and shedde their venim. Also in the morrow tide, for coldnesse of the night that is passed, they ware colde. And therefore in them the strength of venim abateth: but it wareth hot in the middest of the day. Therefore that time they bee more feruent to sting, and shed, and cast venimme, and so in the feruent middaye they goe out of their holdes and dennes, and put them forth for to haue heate of the Sunne, as Isidor saith.

Of Euentide. Chap. 24.

Euentide is called Vespera, and hath that name of a Weste starre, that is called Vesperus. For Vesperus is a star that followeth the Sunne, going downe: & commeth with darknesse that followeth, as Isid. sayth. And euentide is called Serum, late: & hath that name of gates closed. For when euentide commeth, gates be closed and shutte, for that all thing that is in house shoulde bee more safe. Also the euentide is called Crepusculum, as it were light that is in doubt; when it is not certeinlye knowen betweene lyght and darkenesse, as Isidore sayth. Then at euen the daye endeth, and the Sunne beames be withdrawen. For aboue the earth against euen, shadowes of bodyes bee most long, And flowres that open against the Sun, close for absence of the Sunne. Also pores of bodyes that bee opened by heate of the daye, close for slackenesse of heate in the euentide, exhalation, vapours, and fumosities that bee of misse and of clowdes, bee resolued in the euentide. Men and beastes, and also Fowles and Birds, because of resolution of fumositye in their bodies be then disposed to rest & to sleepe. Night Fowles, and Owles, and night Crowes come out of their holes to get their meate in the euentide. Heards gather flockes of bea sts out of Leses into foldes, or into other places of conuenable rest. In the euentide vnneth bee Hounds knowne from Wolues. In the euentide for rising of enmityes and of Theues, Worke men and Watches and Wardennes bee setts and ordeyned in walles and Towres. Also in the euentide, labouring men bee rewarded and payed, and they goe to rest.

Of the night. cap. 25.

Night is called Nox, and hath that name of Nocendo, noyeng: for Night noyeth the eyen: for it taketh away from the eien his perfection; that is the deede of seeing: For night hideth colours of thinges, in whome the eye hath liking: And the cause of night is shadowe of the earth that is betweene vs and the Sun, and withdrawyeth from vs the Sunne beames, and letteth vs to haue sight of the Sunne, and taketh from vs the lyght thereof: The night is colde and moyst, in qualyties most lyke to Winter. Therefore night is conuenable to rest of beastes, and needefull to working of kindly deedes and effectes: and so night is time of sleeping and of rest, that the vertues that bee distracte sparkled and made feeble by daye waking, maye bee ioyned and rested by benefite of night: and so ioyned and gathered, maye be comforted. For night shoulde not bee all without light, it is bethy; ned with brightnesse of starres: and so by mouing of starres, the passing of the course of the night is knowen. And also thicknesse of ayre of the nyght is tempered by mouing and shining of starres. And therefore men that passe by the way or saile in the sea, may sone goe out of the way, but if their way bee ruled and ledde by mouing, and place of starres. All sicknesse generally is stronger by night then by daie: The ende of night and comming of daye is knowen by crowing of Cockes. Also by watches and wardes of Knightes, the night is departed

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parted in foure, as Beda sayth. For the first waketh in the first quarter of the night: the second in the second quarter: and the third in the third: and the fourth in the fourth, that is at Cocke crowing. For they wake alwaye in Castles: for alway they haue minde and finde somewhat, that they dread, as he sayth Super Lucam. cap. 12.

And yet more, the night of it selfe bringeth in horribleness and feare, and conteineth fantasies and deceits: for moe fantasies bee seene by night then by day. And also men that sleepe by night, see more fantasies, that men that wake by day, as it is sayde there: Much haue I suffered by night because of him. Mat. 27

Also night bringeth in thickneſſe and infection of aire: for of humiditie and moist vapours, and exhalations commeth so great chaunging and infection of ayre, that vnneth men, beasts, and things, that haue life should liue, if that the Mone & the starres with their moouing did not withstand and let such malice, as Alb. sayth. Also night sheweth things that be hid in the clearenesse of day as it is knowen. For starres be hid by day, and shine and be seene by night. Night feedeth vncleane beasts: For Boares and other wilde beastes hide themselues, and lurke in dennes and ditches by daye, and goe about by night in vineyardes and fields. And oft night giueth to euil doers hardinesse and suretie, for by day theeues and robbers dread to be taken: & be by night bolde and hardy to all euill deedes: as Gregory saith. The night greeueth them most that be in peril of the sea, for when night commeth vpon them, that bee in perill of shipwracke, vnneth they maye escape any weather, as Gregory sayth. The night walketh the halfe parte of mans lyfe slilye: for wee spend as much time sleeping, as wee doe waking by daye: and so night withdrawe th touching trauaile, the most parte of our lyfe, as Galen saith.

Of the Sabboth: cap. 26.

SAbbatum is chiefe feast of the weeke, touching hallowing. Therefore the seauenth day was ordeined of out Lord. For the seauenth daye our Lord rested from all manner worcking. Gen. 2. Therfore among the Hebrewes no worke of seruage, was suffered to be done on the Saterday: but seruants, women & beasts should rest in the Saterdaye. Also in the Iewes houses no fire should be kindled in the Saterdaye: and meate that was needfull, was dressed and made readye in the day before. In the saterday men were arrayed with their best clothes, and the people vsed plentie, commonly of the best meate. And the temple for loue of prayer was more frequented thē in other daies. In the Saterday the greatest sacrifice & offering were alway brought and done vpon the Altars. Alway in the Saterday Priests declared and expounded the law to the people in their Synagogues. And they sung solempne Psalmes, & idle walking about was forbidden: for the space of the way of Saterdaye, was called the space onely of a. M paces. For it was holden vnlawfull to goe more waye in the Saterday, as the Glose sayth Super actu Apost. In the Saterdaye it was not graunted to weare armor but in defence of the lawe: as it is sayd Libro. 1. Mac. 2. Then the feast of the Saturday was betokened the rest of the soule, & it was ordeined, that he that brake the Saterday shuld be slaine without mercy. As it fell of him that gathered wood in the Saterday, that the people stoned to death, by the bidding of our Lord.

Of Neomenia. chap. 27.

Neomenia The time of ỹ newe Moone.

AMong the Hebrewes Neomenia, and a newe Mone is all one, and was solempnly holden in Kalends of the Moneths, in the worship of our Lorde, that renueth all ordinaunces. And as nations did in the beginning of moneths in worship of the feigned Goddesse Diana and Iuno, the Hebrewes did in worshippe of the Creator in Kalends of monethes. And therefore the beginning of moneths be called Kalende, as it were worshipping, as Isidore sayth. Or hee hath that name of Calo in Greeke, that is to vnderstand calling: for the comming of this

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327

this solempnitie shoulde be knowen by Trumpets and Clarions And by trumping the people wer called to this feast, that is called Neomenia. This Feast was right high and holy: and therefore it was worshipped with spirituall holks and offerings. And the people were called specially to meate and to Feast with trumpes and clarions in the Kalendes

*Additiõ (*Also of the Prime the common rule is, that Sunday Prime is dry weather, Munday prime wet, Tewsday prime, cold and windie, Wednesdaye tempestuous, Thursday faire and clere, Friday changeable, Saterday, rainie, the thre dayes from the chaunge, is the prime day.

How many miles the Mone is from the earth, and euery Planet from other.

As some haue published, it is from the Mone. 15750. miles.

From the Mone to Mercury, is. 12812. miles.

From Mercury to Venus as many miles.

From Venus to the Sunne, is. 23437 miles and a halfe.

327 From the Sunne to Mars, is. 15725. miles.

From Mars to Iupiter, is. 78721. miles.

From Iupiter to Saturne, as manye miles.

From Saturne to the Firmament, is 120485 miles.

The whole summe from the earth to the firmament, is. 280734. miles and a halfe.

Of Septuagesime. chap. 28.

Septuagesime is the space of. 70. daies: & stretcheth from the sunday, ỳ is called Septuagesima, to ỳ saterdaye in Easter wcke: ỳ is called Sabbatũ in Albis. These. 70. daies betoken those. 70 yeres, in ỳ which the children of Israel wer bonde in seruage in Babylon, & wer continually al those. 70. yeres in wretchednesse, & in sorow: but they toke leaue of Ciro ỳ king, & came again with ioy & worship, when those. 70. yeres were ended. And by these. 70. yeres of thraldome in Babylon, all ỳ time of our life is betokened: all the while it is subiect to sin or to paine. And therfore the sin of the first man with paine that he had for it, is red in holy Scripture in the first Sunday, when Septuagesima beginneth. And so in token of the wretchednes of this world, songs of wealth & of ioye be still: & wedding & spowsalls be suspended, till it be after Easter. For by ỳ passion of Christ, thraldome of sin of mankind, is released: but yet paine dureth & abideth. As ỳ people of Israel made great ioy & mirth for their frely cõming againe into Ierusalẽ: but neuertheles for hardnesse of the way they trauailed full sore. So we passing toward our country, make ioy because of our redemption: but yet we make sorow & wo for our sins. When the Septuagesima of this life is ful ended: then we shal shine in white in presence of the lambe: for when ỳ trauell of this life is ended: & that we come to the Sabboth of endlesse rest: then we shal haue ioy & double stole, ỳ shall be restored to vs that time. In token of wretchednesse of this life, and in the gospel be taught to trauell in ỳ vineyard of our Lords Sabboth.

Marriage forbidden

The. 70. yeares.

Of Quinquegesima. cap. 29.

Quinquegesima is called as it were. 5 times 10, & betokeneth forgiuenesse, For the 50. yere was called Annus iubileus & was most solẽpne & holy among the Hebrewes. For in ỳ yere men ỳ were banished, shuld come home again, & debts shuld be forgiuẽ, & losse shuld be restored: And Quinquegesima beginneth the third sunday after Septuagesima: & endeth in the sunday of ỳ resurrection. For it betokeneth ỳ state of grace, to ỳ which we be restored by ỳ benefit of penance: and therfore fasting of holy church beginneth in ỳ middle of the wcke of septuagesima, & then oft we rehearse ỳ. 51. Psalme in the seruice of ỳ day. For it is a Psalm of penance, & is said welnigh in al ỳ houres, & ỳ Psalm is called Miserere mei deus, the hallowing of the fiftie yere, that is called Annus iubileus, & began, as Hebrues tel, before the law, ỳ is to wit, before Abrahams time: ỳ deliuered his nephew Loth, ỳ was then. 50. yere olde: & therfore after that time the fifty yere was held among Abrahams children: and that was afterward allowed in time of the lawe, be-

327 327

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Secret reuealing.

cause of mistike meaning, as it is layde in Numeris:

Of Lent. Chap. 30.

Maundy thursdaye

LEnt is called Quadragesima, and is the space of fortie daies, as Isidore sayth: And beginneth from the first sunday of lent, and stretcheth and lasteth to ỳ Cene of our Lord, that is shere thursday. In the which Cene and supper our Lord beganne the Sacrifice of the new Testament, and fedde vs with Angells bread. Therin is betokened, that he that doth full penaunce of Lent, and full endeth ghostly this lyfe, shall haue ioy and company finally of contemplation & sight of God. Quadragesima, Lent, is the time of chiualrye of christen men: in the which time wee fight sharplye against vices and sinnes. For this number of dayes we take to our chiualrie, not onely by ensample of Moses and of Elye, but also by following of Jesus Christ, that fasted so many dayes as it is read. And well in these number of dayes wee fast. For this number ten doubled foure times, presenteth and betokeneth the ten commaundements, and the foure Gospells, by the which Gospells armes and weapon nowe of our aduersary is putte off, and lande of life is there got by lawe of heritage, as the lande of behest was graunted to the children of Israel after that battaile and fighting of fortie yere, in desert and wildernesse. Also the fruite of our chiualrye is shewed vnder this number. For this number of fortye, if the partyes that depart it bee gathered togethers, make the number of fiftie. The which number betokeneth forgiuenesse of death, & restitution of heritage that was lost. And heerby it is shewed that in fighting against vice & sinnes, we get mercy and forgiuenes of sinnes, & be made heires of euerlasting good and riches. And in this number wee hallowe to our Lorde tithings and first fruites, for the tithing of three hundred dayes and sixtye, wee fast fyre and thirtye daies: and for the tithing of fiue dayes and fyre houres that be ouer of an whole yere, wee fast one daye that the summe bee payed to GOD for tithinges of a yere, seauen and thirtye fasting dayes: and the dayes of our foure times bee there offered for first fruites. And this we doe, that wee that offer to God first fruites of our time in fayth of the Trinitye, and the first fruites in contemplation and fulfilling of the tenne commaundementes by faith and good deedes, may come to the worthinesse of the first birth, and to the pennye of euerlasting wealth.

In the Tract bee shewed foure manner of impugnations and of temptations. Of the which the first is lyght and priuie, that is night dreade. The second is lyght and openlye knowne, that is an Arrowe flyeng by daye: The thirde is heauie and open, that is the mating of the middaye feende. The fourth is priuie and heauie, that is the doing and walking in darknesse. Against those so manye impugnations, wee bee warded and succoured with spirituall armour, to the which the Apostle in the Epistle teacheth & calleth vs, where he sayth: Put wee vs forth, as seruauntes of God by armour of righteousnesse and of vertue of God. And among all times of the yeare, the Lent time is most worthy and noble. For Lent is time of quickening. For the earth that seemed as it were dead in Winter time, quickeneth againe and wareth greene in Lent. Also Lent is time of renewing: for the earth is arrayed and renewed with hearbes and flowres, and trees with braunches and leaues. 4. manner of resisting temptations

Also Lent is time of conceiuing. For then the vertue of generation is most strong in beastes, trees, and hearbes. Therefore all thing that springeth on the earth, groweth and burgeneth that time. Also Lent is the time of making nests, and of breeding. Therfore Turtles and Storks, and other fowles and birds, that be vnseene in Winter, come in Lent and bee busie to make their nestes. Also Lent is time of medicine and of purgation. For then in bodyes be humours moued most to passe out: and therefore it is conenable time of medicine: also Lent is time of winning and of chaffer.

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For then the earth is disposed to be eared, and the sea to saile in. And therefore in Lent and springing time, for hope of winning, men vse to goe about, and vse diuerse merchaundises. Also Lent is time of shredding and of paring, and to cutte off superfluityes: and therefore in Lent Vines and other trées bee cut and pared and shredde of superfluities. Also Lent is time of bourgening of Vines, that bee cut and pared. For superfluitye of humours, that is in the rote, commeth out by vapours, and droppeth and passeth out when the Vine is cutte. Also that time the vertue of bourgening breaketh out in diuerse partes, and sheweth it selfe in twigges. Also Lent is time of sowing, and of grafting. For in Lent sædes bee sowne on the earth: and graftes be grafted on the trées. Also Lent is time of dew & of raine, to spring and to moyst, and to nourishe the sædes that bee sowen, as Albumasar sayth, and Beda also.

The time of grafting, planting, and sowing seedes.

Addition.

Examples of fasting.

As for fasting of that originall, proceeded further: for the vse of flesh & wine, from Adam till the time of Noah was vnknowen: And Moses forbare meat 40 daies, and Helias did likewise, our Sauiour Christ fasted the same space, and God pardoned the Niniuites of their crimes, because they fasted with repentance. Polidore Virgil in his .6. booke, and .3. Chapter.

329

The Iewes also in their lawe, so oft as they either asked any benefit of God, or woulde pacifie his wrath, or render thankes for his benefites, or kepte anye solempne feasts, vsed commonly to fast. And certes he kæpeth not the true fast, which forbeareth flesh, or forgoeth his supper, but he that minisheth his affections, abating his anger, swaging his pride, modifieth his desires, mortifieth his lustes, suffereth patiently all aduersitie that chaunceth to him, that man is the true faster. Albeit the other is a coadiutor to that thing, and helpeth much that purpose. Therefore to the intent wee might reclaime such corruption of our olde Adam, the Apostles did ordeine the fast of Lent, as Hierome in an Epistle to Marcella doth plaine declare. Wherefore they that referre it to Thelesphorus bee deceiued, for hee did not institute it first, but appointed that it shoulde bee kepte afore Easter, and added another weeke to it, that wee call Quinquagesima: this weeke hee commaunded Priestes to fast more then the laitye, because they, which ought to bee holyer then the rest, shoulde in this ordinarye fast, shewe more abstinence then the other. The Apostles also instituted, that three weekes after the natiuitie of the Lorde, named Christide, should be solempnlye fasted, which constitution was a while kept vniuersallye, albeit I canne rather take it to bee amitication of olde Romane feasts, which thrice in the yeare had sacrifices, for the prosperous successe of their corne. The one Venalia, for the wines, the other Robigelia for all their graine, least it should be mildewed. The thirde Floralia, for all their fruites. These vaine superstitions, olde Bishoppes of Rome tourned to a godly vse, and transposed their feasting, that the rather at the contemplation of our prayers and fastings, God might prosper the increase of all fruites, to the sustentation of vs his creatures. Polidore Virgil in his .6. booke, and .3. Chapter.

Thelesphorus did appoint it before Easter.

Superstition turned into religion.

329

Ieiunium is called in Hebrew Zom, a fast is a discipline & chastising of the bodye, taken willinglye for the time present, by the which wee are made humble before GOD, and doe thereby bereaue the body of nourishment, that it may obey the spirit: There are two necessities which make vs fast, ỳ is a publike necessitie & a priuate. Publike necessitie is, when some calamitie, either presseth or is ready to come vpon the Church of God: the examples whereof do appeare in the Scriptures. Priuate necessitie is, when any man doth fast, feeling himselfe to be vexed of his owne lust or concupiscence, from the which he taketh away the cause, ỳ it may the lesse inflame & burne. The whole lyfe of Christians must bee a fast, as Christ exhorteth vs sayeng: Cauete ne grauentur corda vestra crapula vel ebrietate, Take heed least your heartes bee laden with surfettes or with dronkennesse.

Ioel. 2. Ionas. 3

329

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330

I doe euidently finde both in the olde Testament & in the new, ỹ fasting was cõmanded. But on what daies we ought to fast, or not to fast, I do find commaunded neither of God, nor of the Apostles.

So Austen saith, Nihil prodest tota die longum duxisse ieiunium, si postea sua vitate ciborum vel nimietate anima obruatur: that is, it doth nothing anaile to fast all the daye, if afterwards the soule be ouerwhelmed with delicate meates, &c.

Origen writeth thus, Ieiunio sic adhibenda temperies, vt corpus vestrum, nec saturitas excitet, nec inedia immoderata debiliter: Fasting must so be temperated, that neither fulnesse may erite and stirre the bodye, neither immoderate hunger may weaken the body.

I reade an olde verse in which is contained the vse, and abuse of fasting: this is the verse.

Abstinet æger, egens, cupidus, gula, Simia, virtus.

The sicke man fasteth because he hath no appetite to eate, or by the reason of some medicine receiued. The poore man fasteth because hee hath not for to eate. The couetous man fasteth to spare meate and drinke. The gluttenous man fasteth, that he maye after eate the more grædely. The Ape, that is the hypocrite, fasteth to seke the praise of man. The godly man fasteth to mortifie his flesh, & to mourne for his sinnes. Loke for this, further discoursed in the Miscellane of Dallen.

330

Of Easter. chap. 31.

Easter is called Pascha in Greek, that is to vnderstand, passion, or suffering: That commeth of Patin, that is to suffer. And is called in Hebrew Phase, that is passing or passage. For in the Paske of Hebrewes, a Lambe was offered, roasted and eaten, and nothing thereof lefte till on the morrowe. And that which might not be eaten, was burnt in the fire with haste: and it was eaten with wilde Letuse, and with the purest bread. It was forbidde and commaunded, that men that were vncleane and not circumcised, shoulde not eate thereof. The Hebrewes were gird and shoddde, when they shoulde eate thereof. Each man that eate thereof should holde a staffe in his hande. Postes of houses were bawmed with bloud of the lambe, and the vertue of the Angell that slewe the first birthes, was withstode thereby. For he had no power to græue there, as the postes of the house were baumed with bloud of that lambe. In eating of that offered Lambe, our Lorde passing through Aegypt, the people of the Aegyptians were smitten: and the people of the Hebrewes were deliuered out of the cruel Lordship of the Aegyptians. And so because the first birthes of Aegyptians were slaine, the first births of Hebrewes were hallowed, and offered, and after eaten. After the eating of the Lambe, the people following a piller of fire, and of a clowde, were lead without hurt throughout the red sea, and Pharao and his hoast that pursued them were drowned. And finally, for their deliueraunce and drowning of their enimies, they sung laudes to God: as sheweth Exo. 12. & 14. And therefore in mind of slaughter of the Aegyptians, and of deliuerance of the Hebrewes came vp an vsage in ỹ country of Iewes, that at Easter, of two, ỹ were dampned to death, one should be slaine, and that other shoulde be deliuered and passe frée, as it is open. Mat. 26 And this Easter of Iewes was figured and prophesied of the Easter of christen men: in the which Easter by the bloud of the cleane Lambe without wem, that toke away the sinnes of the worlde, all that bée chosen, bée quit and raunsomed out of the seruice of fends. By the lambe they that be chosen make passage from flesh to spirite, and from the olde man to the new, and out of the world to heauen, out of shadowe to light, out of figures to sothnesse, and out of seruage and thraldome, to the frædome of the blisse, of Gods owne children.

330

And therfore Easter day is time of gladnesse and of ioy, time of honesty and renewing, time of cleannesse & of pureness and of ioyfull refection and feding: for children of the resurrection bée solemply fedde, not with sowre dough of malice,

330

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lice, but with pure meat of ſweetneſſe & of ſoothneſſe. Alway we hallow Eaſter day on the Sundaye in ſpringing time, when the Mone is yet at the full. And alwaye we hallowe Eaſter daye on the Sunday, for reuerence and worſhippe of the reſurrection of our Lorde: And we hallow it not alway in the fiftenth day of the Mone, as the Iewes doe, leaſt it ſhould ſeeme that we hold the ſame law, following the meaning of the Iewes. Alſo to ſpeake largely of Eaſter, our Eaſter ſtretcheth to manye dayes: firſt to Palme Sunday, the which is commonly called the Eaſter of flowres. For that day our Lord was receiued with boughs and braunches of trees. Alſo this day is priuiledged: for that day the children of Iſrael vnder Ioſua paſſed Iordane dryefooted, and entered and came into the endes and countries of the lande of behest, and eate of the fruite of the lande of Canaan, and anone Manna was giuen, wherewith they were fed in deſart. 40. Winters, as it is ſayd Ioſua. 2. Alſo the ſame daye that it fell, that time was Palme Sunday. And our Lorde droue out of the temple buiers and ſellers, after that he was receiued worſhipfully with boughs and braunches of Palme and of Oliue. Alſo the daye of Cene, that we call Sherethurſday, perteineth to Eaſter.

331 331 331 331 331 331

Of Pentecoſt. chap. 32.

PEntecoſt was a ſolempne feaſt among the Hebrewes, as it is yet among vs: and it is the fiftie day after Eaſter. For as the people of Iſrael in the fiftye daye after that they had hallowed Eaſter in Ramaſſe, they came to mount Sinay, and receiued the lawe, as it is ſaide Exodus 19. So the fiftye day after Chriſts paſſion, the holy Ghoſt was giuen to the Apoſtles in likeneſſe of firye tongues: for that they ſhoulde bee renable of ſpeach, and haue good facunditie in all manner of language, and feruent in loue of charitie. This feaſt is called Penthecoſtes, & hath that name of Penta, that is fiue, and Coſtes, that is tenne. For fiue times ten dayes paſſeth from Eaſter to Penthecoſt: and be departed and diuided by ſeauen weekes, for ſeuen manner graces that was giuen to chriſten men in comming of the holy Ghoſt. And about Pentecoſt is time of chiualry, & alſo of orpedneſſe. And then young knightes bee girde with the ſworde of chiualrie: and then is time of cleanneſſe & of dryneſſe: For then the Sun heateth ſtrongly the ouer parte of the earth, and walketh and conſumeth the ſlimineſſe, and al ſuperfluities of humours: and ſo hee cleanſeth and dryeth the earth. Alſo then is ỳ time of all gladneſſe, of ioye, and of mirth. For then all beaſtes and foules liue in moſt loue. Alſo it is the time of mirth and of greeneneſſe: for namely then hearbs be greene, and woods bourgen, ſpring, and ſpread. Alſo it is the time of good ſmelles and of ſweetneſſe. For flowres in gardens, woodes, and medowes giue ſweet ſmels all about. Alſo it is the time of ſweeteneſſe and ſauour: for then heat of heauen deſieth moyſture in flowres, and chaungeth them, and turneth into ſweetneſſe. And therefore then is conuenable time to make honie, & namely that time Bees vſe and haunt hearbes and trees, becauſe of the flowres, as Ariſto. ſayth: and the honny that is gathered in ſpringing time, is much more ſweete then honny that is gathered in Haruell time. Alſo it is the time of riping: for in hot countryes about Pentecoſt, corne is ripe and gathered: and therefore in li. Num. it is called the time of new fruits.

For in the Feaſt of Pentecoſt it was ordeined that men ſhoulde offer bread of new corne: alſo then is the time of paſture, & of plentie of hearbes & of graſſe: and therfore then as well horſes as other beaſts be fat for the plenty of new graſſe: alſo then is the time of hardineſſe and of boldneſſe: for that time by ſtrong impreſſion of heate of the Sun, Cholera is kindled, and by kindeling thereof about the heart, wrath and hardineſſe is excited in beaſts: and therfore that time is moſt conuenable to moue warre and battell againſt enimies.

Of Cenophegia. Cap. 33.

CEnophegia is a feaſt among the Hebrewes, and it is called Pitching

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of tentes: and was hallowed in minde of the spæde and passing, when they passed out of Aegypt, and dwelled in tentes, as Isidore sayth. And so Cenophegia hath that name of Scenon, in Greeke, that is a tent. And this solempnitie was hallowed alwaye in the moneth of September: for when all the fruites were gathered, they gaue of each tithing to our Lorde. And namely then they vsed gladnesse, ioye, and mirth, and covered theyr houses with boughes and braunches: and they bare in theyr hande fruite, that were Apples of Ceder. And in the tenth daye of that moneth they hallowed thre manner of feastes the selfe same daye, that is to witte, the feast that is called Festum expiacionis: and another Feast that is called Festum afflictionis: and the third feast, that is called Festum propiciacionis. For the same daye the highest Bishoppe entered and came in with bloud of a redde young Ore, and washed and cleansed that holye place, that is called Sancta sanctorum. And therefore it was called Dies expiacionis, the daye of cleansing: The same daye the people fasted, for theyr trespasse that was done in worshipping of the Calfe in desart. And therefore it was called Dies afflictionis, the daye of punishing. And that day was called Dies propiciationis, the daie of mercye and forgiuenesse. For in such a daye they hearde tell that our Lorde was pleased, and hadde forgiuen them the trespasse of worshipping the Calfe.

Of Encenia. Chap. 34.

ENcenia is the dedication and hallowing of a new Temple: for Cemon in Greeke, is new in English The Iewes hallowed this solempnitye in diuerse times of the yeare, as the Temple was new builded, or else new apparelled in diuerse times: as it is read that Iudas Machabeus hallowed and renewed the Temple. 1. Machab. 4.

FINIS LIBRI NONI.

¶INCIPIT LIBER DECIMVS.

DE MATERIA ET FORMA.

THE forsayd treatise ended of the propertyes of time, and of the partes thereof. Nowe wee shall treate of the neather and materiall creatures, of the propertyes of Elementes, and of those things that bee compounded thereof.

¶Matter and fourme bee principalles of all bodilye things, as it is sayde in libro de vnitate materie & forme. And priuation of matter and fourme is nought else but destruction of all thing: and matter contrarye to vnitye and vnlyke thereto, as it is said there. And the more subtile and highe matter is in kinde, the more able it is to receiue forme and shape. And the the more thicke and earthlye it is, and the more feble from heauenlye kinde, the more feble it is to receiue impression, printing of forme and of shapes, as it is sayde in libro de quinque substantijs. And as it is sayde there, matter hath this propertye, that it taketh forme and shape, and to bee taken and holde, and is not holde. And matter is principall and beginning of distinction, and of diuersitie, and of multyplyeng, and of thinges that bee gendered:

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gendered: as it is said in Septimo Metaphisice. For thing that gendereth, and thing ẏ is gendered be not diuerse but touching matter. And therefore where a thing is gendered without matter, the thing that gendereth, and the thing that is gendered, be all one in substaunce and in kinde. As it fareth of the persons in the trinitie. For matter is caused of two, dealing and departing a twaine of singular things; as Aristotle sayth. 4. Metaphisice: the departing and dealing of speciall in singular things is by matter, and not by forme, as it is sayde. 10. Metaphisice: and so in substaunce, and being vnder one fourme, is one matter, and vnder manye bee manye matters. Also proper matter proprieth to him his owne fourme. Also matter of naturall things, is matter that maye bee endlesse beeing, because of continuall quantitye and matter is subiect of continuaunce, & quantitie in length and breadth & deepnesse. Therefore accidents may not be deled, but by the dealing and quantitye of his subiect. Also matter is called: for he may be dealed in endlesse many parts, for he hath appetite to endlesse manye formes and shapes: and therfore be cause that his appetites be not restrained, neither limited in certaine. And for he hath inclination to endles many formes and shapes, is called endlesse, & not that his vertue is endlesse, & not limited in certein, neither constrained as the vertue of God. And therfore Plato sayth, that matter floweth without streightning; but if fourme stint the fleeting: and therefore bodyes that haue much of the matter, and little of fourme, ware and growe hugely, as it fareth in trees. And therefore bones haue litle feeling: for they haue much earthy matter, as Auicē saith: and in matter is hid a manner actiue might, that is a manner of vnperfect forme: and this might is commō to two contraries. Therfore when that might is brought to deedes, & hath taken shape, anone he hath appetite to be vnder a contrary shape. As this might is indifferēt to heat & to cold, when he hath indeede receiued heats, anone he hath appetite to receiue contrarye. And so no formes of things, that be corruptible and genderable, may sufficiently and at full haue actiue might in matter. But that alwaye it hath appetite to be fulfilled by another shape. And that fourme is not fullye, it maye not bee brought into the matter but by corruption of the forme that is therein: then as the vertue of the thing that worketh and commeth into the matter, and corrupteth and destroyeth the forme that is therein: So it exciteth the actiue forme to a contrarie forme: and giueth thereto some more perfect being, till it be vnder the most perfect being of forme. These properties and many other, matter hath, and it were to long to recken them al in a row. But looke before in li. 8. de Bonitate mundi.

Of forme. Chap. 2.

Of the propertyes of matter, that bee now rehearsed, followeth the propertyes of the selfe forme. And Aristotle saith, in lib. de quinque substantijs. Forma, is as it wer light giuing to al things fayrenesse, being, and signe and token. And forme or lyght that is shedde and commeth into matter is feeble and darke, as ẏ receiuing of matter asketh. And of forme is diuersitye, by the which one thing is diuerse from another, as hee sayth. And some forme is essentiall and some accidentall. Essentiall forme is that, that commeth into matter, & maketh it perfect: and accordeth therewith to the perfection of some thing. And when Forma is had, then the thing hath his beeing. And when Forma is destroied, no thing of the substaunce of the thing is found: Therfore in Philosophie it is said, that Forma with matter is cause of all accidentalls. And Forma accidentalis is not the perfection of things, nor giueth them being, as it is said. 8. Metaphisice. But each forme accidentall needeth a forme substantiall, that is cause of forme accidental: and each forme is more simple and more actuall and noble then matter. Therefore in li. de Animalibus Aristo. saith, that forme hath it selfe as it were a man. For it may informe many matters, as a man may bring many women

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334

with child. And so the forme asketh, that shall bee printed in the matter, the matter ought to be disposed, and also arraied. For if fire shalbe made of matter of earth it needeth ỹ the matter of earth be made subtill, and pured, and more simple. And if againewarde: then againewarde. And forme maketh matter knowne. For matter may neuer be seene nor felt but by substantiall forme & accidentall, but it be by waye of priuation: As darkenesse is seene, in seeing nothing: and silence is knowen, if no sound be heard, as Calcidius saith super Pla. And the Commentor super. 1. Metaphisice, saith, That matter is cause, that we see things that be made. And so nothing is more common and generall then matter: and neuertheless nothing is more vnknowne then is matter: for matter is neuer seene without forme, nor forme maye not bee seene in deede, but ioyned to matter: and whereas is more of forme, ther is lesse of matter: as it is sayd. 4. Metap. And againward, where more is of matter, there is lesse of forme. And the further matter is from nobility of forme, the more grose it is and vnpure, the more vnworthy & darke. And some forme is spirituall, and some corporall and bodylye. And some corporall forme is heauenly forme: and some elementall. And heauenly forme is so actiue, that it fulfilleth all the appetite and desire of his matter. Therefore for the presence of the forme, the which fulfilleth and perfecteth wholy the heauenly matter, the substaunce of heauen may not be destroyed nor corrupt, but rather by his forme that is most perfect in his deede, is kepte in euerlasting beeing.

The elementall forme maye not fulfill so great might in his matter, nor make so perfect the appetite thereof: and therefore hee leaueth somewhat of his materiall might of the matter not perfectlye fulfilled: wherefore alwaye elementall matter requireth newe forme. And therefore such bodyes bee alwaye corruptible in might, and oft indeede: and the more noble and spirituall the forme is, and the more separated and sundered from the conditions of matter: the more able he is to worke, and the more vertuous: as it fareth in Angelles, whose substance hath no being of matter, as it is sayd. 3. De anima. In thinges that haue matter, is not intellect. Neuertheless I affirme not, that Angelles haue not matter in their forme: but whether the beeing of Angells be onely compounded of spirituall matter and forme, or no. This is holde for certeine, that the substance of them in comparison to bodily things, is most simple and most actuall: as a spirituall forme is more actuall then a bodily forme, as Albumasar sayth: and so in comparison to matter of euery medled body, the forme is more noble: and the forme of element is more noble then the forme of a medled body: and the forme of the fifte bodye, that is heauen is most noble. But in noblenesse and actualtie in deede of spirituall forme, whether it bee Angel or mans soule, passeth without comparison all materiall formes: and of properties of matter and of formes, & as it longeth to this worke: this that we haue treted sufficeth for this time.

334

Of Elements. cap. 3.

As Constantine sayth, Elements bee simple and least particle of a bodye that is compownded: & it is called least touching vs. For it is not perceiued by wittes of feeling. For it is the least parte, and last in vndoing of the bodye, as it is first in composition: and is called simple, not for that an element is simple, without any composition, but for it hath no partes that compowne it, that be diuerse in kinde and in number, as some meddeled bodies haue: as it fareth in mettalls, of the which some partes bee diuerse: For some parte is ayre, and some is earth, and so of other. But eache parte of fire, is fire, and so of other.

Elementum hath that name, as it were Ilementum, as Isidore sayth, of Ile: for that he hath matter of all bodyes, and as it were the first foundament: and other men meane, that hee hath that name, as it were Elementum, or Alimentum. For all bodyes be nourished, fedde, and increased, by qualitye of Elementes,

334

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335

Qualities of Elements be foure: Two woꝛke, as heate and colde: and two of them ſuffer, as dꝛineſſe and moyſture. The accoꝛd and difference of theſe, bee moꝛe plainly deſcribed beſoꝛe in ẏ third booke: Loke there. Euen betweene the qualities of elements, is contrariouſnes and ſtrife, by reaſon whereof they woꝛk togethers, and ſuffer, and ingender, and coꝛrupt. And though the Elements bee neuer ſo contrarye, euery each to other: yet by influence of heauen, and vertue of Planets, they be reconciled in their dꝛings, and bꝛought to accoꝛd: and theꝛefoꝛe they be onyd & ioyned with a wonderfull bond in kinde. Foꝛ fire and aire accoꝛd in heate, though they diſcoꝛde in dꝛineſſe and moyſtneſſe: and ayꝛe and water accoꝛd in moyſture, but they diſcoꝛde in heate and coldneſſe. And water and earth accoꝛd in coldneſſe, though they diſcoꝛd in moyſture and dꝛineſſe. Fire and earth that be elements in place moſt farre aſunder, accoꝛd in dꝛines, and diſcoꝛd in heate and coldneſſe: foꝛ earth is ſubſtancially moſt colde, and fire moſt hot: and of the foure elements theſe two be moſt noble, & moſt pure of ſubſtance, and moſt light, that be aire and fire, and theꝛefoꝛe they moue fromward the middle toward the roundneſſe, and moue kindly vpward. And theſe two elements take noblenes and woꝛthineſſe touching vertue in woꝛking & ſubſtance of ẏ body of heauen, of ẏ which they receiue influence of mouableneſſe and of vertue: foꝛ the vertue of heauen giueth firſt influence vpon the ſphere and roundneſſe of fire, and by and thꝛough the fire, vppon the roundneſſe of the aire: and theꝛefoꝛe theſe two Elementes be moꝛe high in place and ſtead, than other Elementes: moꝛe able to moue, moꝛe pure & cleane, and ſubtill in ſubſtaunce, moꝛe cleꝛe and bꝛight in foꝛme, moꝛe vertuous in woꝛking and dede And the two neather Elements, water & earth, be kindly moꝛe heaue, than the other twaine, and moue fromward the roundneſſe, towarde the middle downward, and by gathering of parts & compaction, they be ſad and boyſtous, and theꝛefoꝛe they be thicker, ſadder, & dꝛanner than the other twaine, & moꝛe materiall, & haue moꝛe of matter, than of foꝛme: & ſo foꝛ farneſſe from the ſphere & roundnes of heauen, they bee not ſo obedient to the vertue of mouing of heauen, as the two other elements bee. And elements be neuer idle: but be continually in doing & ſuffering: & ſo they neuer reſt, noꝛ ceaſe off generation & mouing. And though the earth reſt of mouing, yet it neuer reſteth noꝛ ceaſeth doing & woꝛking: and as they be not idle from doing, ſo they bee not barren of araieng oꝛ adoꝛning, foꝛ each Element hath his araieng & oꝛnament. The fire hath ſtars, the aire hath birdes & fowles, the water hath fiſhes & beaſts ẏ ſwim therin, ẏ earth hath beaſts ẏ moue & goe therein, as Beda ſaith. Of the which by helpe of God, ſomewhat ſhalbe ſhoꝛtly ſayde.

335

335

335

335

335

¶Of Fire. Cap. 4.

FIre is a ſimple body moſt hot & dꝛy, as Conſt. ſaith, & hath kinde appetite to be aboue the aire: & if fire be violently holden in the aire oꝛ in the earth, it paſſeth little & little into ſofte aire, & vaniſheth, as Iſid. ſaith. Denis in Hierarchia Angelica cap. 12. teacheth the pꝛoperties of fire, and ſaieth in this maner: Fire is a ſenſible bodye, moꝛe excellent and ſubtill than all other bodely things, and is nert the ſpirituall kinde: and thereby it is ſhewed, that it is moſt vnlike to other things. And fire is in all things, & cuſtometh to giue it ſelf into al things, & is not remoued out of all thinges. But yet it is pꝛiuy & hid, vnknowen, vnmeaſured, vnſæne, & ſomedeale bodileſſe: mightie to his own woꝛking, moueable, giuing it ſelfe ſome deale to all thing that commeth him nigh, and moueth all things that be partners with him, and reneweth all thing, and is warden of kinde, and bꝛightneth with wꝛapped bꝛightneſſe, he is cleꝛe diſtinguiſhing, ſpꝛankling, and leaping, fæding, and mouing vpwarde, and paſſing downewarde, ſharply high, & not taking ſhame of decreaſing, allway moueable, taking, & chaunging, comming againe into it ſelfe and woꝛking mightely.

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336

These words of the holye man Denis, are most darke and mistike, and descriueth fire touching his substaunce, vertue, and working: and for declaration of the foresayd words we shall shortly reherse the words of the Commentour vppon the same place. For among all elements, fire hath the highest place, and that for he hath most light kinde, and therefore he is called high, for he wãting weight, seeketh and desireth the high place: and is aboue all other elements. And except fire, all that is bodelye, is kindlye vnder fire, among all Elements, fire hath the most pure and subtill kinde: and therefore he is called some deale bodilesse, for by reason of subtilnesse of his substance, it is not seene without subiect matter. Therefore it seemeth, that fire is most nigh to spirituall kinde: for some deale it seemeth, that fire is middle and meane betweene seene things and vnseene. Inasmuch as he nigheth to nether thinges, he is bodilesse: and inasmuch as he nigheth to the ouer parts, he is bodelye. Also he hath kinde more actual & more strong in working, than other Elements, and therefore he is called vnmesured, for his vertue and working increaseth without ende: For if matter that fire worketh in, were endlesse, as long as the matter sufficeth, fire faileth not, but worketh alway. Also he hath full priuie kinde, and therefore he is called hid: for in his being, he is not sensibly seene. And hee is called vnseene and vnknowen, for fire is not perceiued, without matter subiect, that is the matter that fire worketh in. Also what fire is in his beginning and substaunce, vnneth wit maye know.

336

Also he hath vertue and kind more mouable than other Elements: and therefore he is called mouable and mightie of all things: for in fire is the head & vertue of mouing, for he moueth himselfe and other, and is not moued by thinges that be lower than he. Also he hath kind more cleere than other neather things: therefore it is sayd, that he brightneth, for he brighteneth all things with his cleerenesse, but that is with wrapped brightnesse. For bright beames of fire, shine without, but they be wrapped, for they tourne againe to the priuye besome of their owne substaunce, and bee hidde from our sight and feelyng. Also of subtiltie of his substaunce, fire hath vertue more sharpe and more thirlyng than other Elementes. Therefore he is called sharplye passing, for by mouing of his owne vertue, he entreth and thirleth all things without resistaunce and let: and so fire hath vertue to make himselfe and other things knowen and seene, and to make difference and distinction. For in shewing of himselfe, he sheweth other things that be present, and presenteth colours, figures and shapes to them to the eyen, and therefore he is called cleere, & openly discreete and distinguished. Also fire hath vertue to drawe nether things to the ouer, for the matter in which fire worketh, fire maketh stretch, & maketh it thin, and departeth it, and draweth it vpward by vyolence of his heate: therfore he is called feeding beneath, & drawing vpward. Also fire hath vertue of renewing: for all things were aged, and olde, and fayle, if they be not kept & saued by vertue of fire, as it fareth in old men, in whome kinde heate fayleth. And he is called renewer of all thing, & warden of kinde: For without vertue of fire may no vertue of bodely kinde, endure nor abide. Also he hath vertue of chaunging: For hee ouercommeth all things, that he worketh in, and chaungeth it, and tourneth it into his owne kinde. And therefore hee is called receiuing, and taking, and chaunging: for the matter in which he worketh, hee receiueth and taketh, & forsaketh it not, but wasteth it, and tourneth it to his owne lykenesse. And fire receiueth and taketh, and is not receiued nor taken: for when that thing in which he worketh is spent and wasted, he withdraweth, and leapeth and turneth againe: and therefore he is called leaping, and tourning againe. Also he hath vertue and kinde to commune and to spred himselfe without dimunition and decreasing. And therfore it is said, that he taketh not, neither receiueth despite nor villany of minishing and of decreasing: for as fire increaseth not, when he burneth outward,

336

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336

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so when he is receiued, he ministreth not, nor taketh worship, in that it semeth, that he increaseth and wareth: nor villanie in that he semeth lesse, and decreseth. Also fire hath vertue and kinde of purging and of cleansing: for fire purgeth and cleanseth off sinder and russe, & amendeth mettall, ỳ he may not waste. Also he hath vertue to chaunge sauours and humoures, and therefore he sertheth and defieth in the body, humours, & wasteth superfluities, that be therein, & maketh them ofte sauourie and wholsome. Also he hath vertue for to shed and spred his substaunce into the substance of all meddeled bodies, for in all things, hee is closed and vnseene, though he cannot bee seene indeede closed in all things: & this is knowen, for of froting and smiting of hard bodies together, fire commeth, and is smitten out of bodyes, in whome men deemed no fire to be. Also fire, by his substantiall subtilnesse, hath vertue to ioyne and vnite himselfe to other bodies, as it fareth in firie hot yron, and in burning coales full of flame, and in other such: in the which all the partes of fire be ioyned to all the partes of yron, & to all the parties of coales, that it woulde seeme one substaunce, and the sensible distance of the other, is perceiued nothing at all. Therefore Philosophers define three manner of kindes of fire: for fire is light, and fire is flame, & fire is coale. Fire is in his owne sphere, light: but fire is called flame, in airy matter: and in earthly substaunce and troubly, & boystous matter, fire is called coale.

Fire hath these properties and many other. Seeke before li. 2. in tractatu de ordine Seraphin, and li. 3. in tract. de qualitatibus element. ca. 3. of heate: and this that is now spoken, is sufficient for this time.

¶Of flame. Cap. 5.

Flame is a firie matter spread in airie substaunce. For aire of subtilnes of his substance, & mediamly neereneste the which it hath with ỳ sphere of fire. it is light fired, and chaunged into fierie nature: and as the substaunce of aire is more pure, so the flame is more lyght & cleere, and semeth more lyke to kinde of lyght. And he moueth kindly vpwarde, and stretcheth from euerye parte of the thing that is kindeled, and commeth by by lines into a sharpe shape, as it were into the shape of the poynt of a toppe, or of a sphere, and is shapen in the end as a Pine apple, & so in his poynt & sharpe ende, he printeth therein the working of his heate full strongly. And therefore in the most ouermost point of his shape, that is a top wise, he is most hot, & setteth on fire, and burneth sone, matter that he toucheth: and he is coale red, after as the matter that he worketh in, is disposed: and so if the matter be troubly, he giueth dim and darke lyght: and againward, if the matter be pure & cleere he shineth and giueth bright beames all about. Flame lighteneth darke things, and sheweth things that be hid, and maketh them knowen, & sheweth the way to wayfaring men, and the perilles of wayes: for by reason of his lightnesse, and mouableneste of the airie matter, in the which flame worketh, he is in continuall mouing, and resteth neuer. A full little puffing of winde, kindleth and stirreth vp flame: and if the puffe be too strong, it sheddeth and quencheth flame. Allwaye flame putteth the ayre not vpright, but a manner winding about.

Therefore he moueth round about, and kindeleth things that he toucheth, as Marcianus sayth. Therefore Vulcanus was lame, when Iuno had throwen him to the grounde, as fayning of Poets meane By violence of his mouing flame smiteth together parts of the matter, that he worketh in, and maketh noyse and sowne by smiting and beting togethers of the parts. Flame busieth to mone vpward, & draweth from the neather parts vpward, to the which he is incorporate.

Vulcan is termed to be Iupiters smith & is also taken for fire.

¶Of smoke. Cap. 6.

Smoke is a vapour dissolued and departed by vertue of heate, out of the most subtill partes and humoures of matter: and hath heauie parts meddeled with lyght partes, of whome hee

If the fire be thicke vvith smoke.

taketh

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338

taketh darkneſſe and ſtinch. And therefore he maketh the aire blacke, and turneth it into ſmoakie kinde: and ſmoke of the thickneſſe of his matter, taketh bitternesse. And by the ſharpneſſe thereof, he grieueth eyen, and maketh them drop out teares, and grieueth the ſight notably, and pearceth and commeth in by his ſharpneſſe, to the braine, and grieueth the ſpirite of feeling, and kindly ſpirite alſo. And therefore in li. Animalium it is ſayd, that ſmoke of the ſnuffe of a candle, grieueth females that goe with childe: inſomuch that if a Mare in trauayle of foalyng ſmelleth ſuch a ſmoke, ſhe ſhall foale a dead colte. Alſo ſmoke is enemie to Bees, and grieueth Fawcons and other foules of praye. Alſo ſmoke dyeth ſone after that he riſeth, as the Gloſe ſayth vpon the worde, Sicut virgula fumi: for it moueth ſwiftely vpward, and paſſeth awaye, and vaniſheth haſtely or ſodainlye. Smoke commeth of fire, and is ſeene ere the fire bee ſeene, and is moued with the winde, and diſparpled and diuerſly borne about. Alſo ſmoake ſheweth out of what part the winde bloweth: for ſmoake is moued thetherward as the winde bloweth it, as Gregory ſayth. Smoke maketh the houſes blacke, and infecteth them, and nouriſheth and gendreth ſoote in the roſe & in the walls. Smoke drawеth to corners and places, and printeth therein, & abideth alſo for a token of infection. Alſo ſmoke that is reſolued, and commeth of ſweete ſmelling ſpiceric, pleaſeth the wit of ſmelling, and is good for ỳ braine: for it comforteth the ſpirits of the breſt and of the heart, & reſtoreth the head, and ſtraineth and bindeth noyous running of rume, and dryeth and conſumeth and waſteth and ſtraineth ſuch noyfull running, and openeth powres that be ſtopped, and pearceth and commeth inward to comfort the ſinewes, and driueth away Adders and Serpents, and other venemous beaſts that crepe. For Adders and Serpents hate all ſmoke, and namely ſmoke of good ſmelling, as Gregory ſayth. Alſo ſmoke that is reſolued and commeth of meate and of drinke, by ſtrength of heat commeth vp to ỳ brain, and ſtoppeth the ſinewes of feeling, and bredeth ſleepe, & bindeth the vtter wits of feeling: and ſo gathereth kinde heate inward, and comforteth and helpeth the vertue in the inner partes. And if the ſmoke be Melancholike, or to ſharp and biting, or venemous, and reſolued, and cõmeth of meate or of drinke, or of noyfull medicine, it paſſeth vp to the braine, and grieueth the vertue of feeling, and bredeth dread and feare, as it fareth in Melancholike men: and awaketh frenſie and woodneſſe, as it doeth in them that haue Litargie, ſleeping euill. Alſo he withdraweth wit & vſe of reſon, as it doth in Epilentes, that haue the fallyng euill, and bringeth in many other euill paſſions and noyfull to the bodye. Alſo ſmoke that is drawen vp out of ỳ earth or out of the ſea by vertue of heate, infecteth the aire, and maketh it thicke, & bredeth clowdes and myſte, and is matter of winde and of tempeſt, and of other paſſions of the ayre, and withdraweth from vs the Sunne beames in the ayre, and maketh them dimme. This that is ſayde of ſmoake is ſufficient for this time.

boyling from the ſtomacke to the head, or euaporation.

338

338

338

¶Of a cole. Cap. 7.

A Cole is fire incorporate indede, and ioyned to earthie matter, as Gregory ſaith: and ſo fire by his incorporation and ioyning to greater and thicker parts of earthy matter and medled therewith, is held beneth by a certaine violence of kinde. And ſo as fire in flame moueth vpward, ſo in a cole it falleth and moueth downward by heauineſſe of matter. Alſo when a cole is ſet on fire, it turneth into redneſſe, & when it is quenched, it is wrapped in blackneſſe, and leeſeth all the firſt fairneſſe and lykenes of fire: and the fairer it was by his firſt ioyning to the fire, the more vnſeemelye he ſeemeth, & the more vnlyke in quenching of the fire. And in a cole ſubſtanciall moyſture is all waſted, and therfore it is ſone broken and bruſed, when the humour that hath cauſe of ioyning of parts is all waſted by violence of fire. And therefore in a coale, that is quen-

Called ỳ fumoſitie of ỳ brain

338

338

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339 ched one part is soone broken from another: For in his substaunce is nothing founde of moysture, by the which the parts cleaue, and were there held together, as Gregory saith, when onely the earthly parts leuen and abide by mastry of drinesse, is oft soone set on fire: but after ẏ he is kinled he is as soone quēched, or sooner, so that therin is nothing found nor seene of fire, and that is because of the blacknesse. By his blacknesse a coale defileth and smotcheth, and berayeth all thing that he toucheth: Also fire of a cole hath most sharpe fire, and most mightie in working, in thirling and in perring. Therefore by his sharpnesse coale soudreth yron, and resolueth and slaketh the parts thereof, and maketh it soft. Also with his sharpnesse, coale grieueth the head, and coale raked in ashes, holdeth and keepeth aire, and cole vncouered and set in colde aire, falleth into multitude of ashes, and sodainly vanisheth awaye by it selfe, as Gregory sayth. And fire of a cole burneth and grieueth the soales of the feete, that tread thereon. 339 Cole quēched, though it grieue not with burning, him that treadeth thereon, it maketh crushing and great noyse.

¶Of a sparkle, Cap. 8.

A Sparcle is a lyttle particular of fire, broke of fierie matter, by vertue and reese of fire, that departeth it. Therefore the mouing of sparckles is sodaine mouing: for it is sodainly departed & dealed, and moued vpward, but by heauines of the earthie matter, it falleth to ẏ middle downward, at last. Also for ẏ mouing thereof is cleere and bright as a starre, by shedding of fire, and sparcklyng in the earth, it seemeth greene with beames of light: and therfore the mouing therof, is as the mouing of fire worketh and is vertuous. For of a lyttle sparckle in a heape of towe or of tinder, commeth sodainly a great fire. By chaunging of aire, sparkles vanish sodainly & be quenched, and abideth nothing of them but ashes. By temperate blast of wind, sparkles be kindled, and quenched by strong blast, and thirleth the ayre by putting: but in thirling ẏ aire, it changeth & somdeale altereth it: the stronger the fire is, the mouing of sparkles and swiftnesse is ẏ more. Of greene matter & of moist, commeth great sparckles and strong, thirling and pearcing in the doing and working: but they be fewe, & not right many in number.

¶Of ashes called Fauilla. Chap. 9.

Ashes be called Fauilla, and haue that name of Fouendo, nourishing & keeping: for they keepe fire and couer it, and Cinis is little ashes left of quenching of sparkling matter, as Isid. saith, & Fauilla is small ashes, pale & dry, & light in the vtter part of a firie coale cleauing therto, and dimmeth the shining therof, and slaketh and abateth the strength and the feruentnesse of the coale, and it is sparkled with a little puffe and blast of wind: & when it is sparkled, vneth it is euer after gathered again, as Gregory saith. It is soone set on fire and on flame, but for default of feeding, it is sodainly quenched: also firie embers is rauishing of wind: & when it is quenched, it moueth downward by his own weight: for it moueth downward by his owne mouing and is born vpward, by ẏ force of other things.

¶Of ashes called Cinis. Cap. 10.

Ashes be called Cinis, & hath ẏ name of Cadendo, falling: for it falleth & is gēdred & resolued of substance of earthy matter by strength of heat, as Isid. saith: & ashes be soft & of vnworthy colour, of bitter and sharp biting sauor, & haue full little & small partes, ẏ be soone scattered with a litle blast. Also ashes haue vertue of cleansing: therfore it is good & helpeth to washing of clothes. Also it hath vertue of gnawing, & biting, & of drieng, as Con. saith. Also if ashes be hot, it keepeth & saueth fire that is raked therin, & if it be cold, it quencheth & destroieth fire, that is raked therin, also by great blowing & violence of fire, ashes changeth his vile & obscure shape somtime into the lykenes of glasse, and into firie likenesse & cleere.

For

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For of the matter of ayres, glasse is made, as Gregory saith. And ashes hath this default & imperfection, that though he be euery daye moysted and wet, and sprong with raine, yet he is alway barren. And so the earth, that ashes toucheth, it maketh not plenteous: but if the earth be barren, ashes maketh it more barren, and more vile and vnseemely in all things.

FINIS LIBRI DECIMI.

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DE AERE ET EIVS IMPRESSIONIBVS.

Aye hath that name, for he beareth the fire, and is borne of the water, as Isidore saith. And some of the aire pertaineth to the erthy parte, & some to heauenly kinde, as Beda saith: for the ouer part of the aire, is pure & cleane, clere, easie and softe: For mouing of stormes of winde and of weather, may not reach thereto: and so it pertaineth to heauenly kinde. And the neather part is nigh to the sphere of water & of earth, and is troubly, great and thick, compact of moyst and earthy vapours and corpulent, longeth to earthy parties. And this parte of aire bringeth forth of it selfe diuers kindes of things. For as Isidore saith, aire strongly moued, maketh windes, lightning, and thundring: drawing together it maketh cloudes, thicke, and rainy: and when it is congealed, it maketh snow and hayle: and when it is disparckled, it is clere weather, as Isidore saith, and Beda also, & hath more thickneste and clereneste than other Elements. And Constantine sayth, That aire is a simple Element, substauncially moyst and hot, by his owne kinde and substaunce. He is moyst, and by kinde, of the roundnes and sphere, that nigheth thereto, it is hot, and therfore by propertie of either qualitie, the aire stretcheth kindly all about, from the ouer parte of earth and water, to the sphere of fire. And by subtiltie of his substaunce and thinneste, aire is clere and bright: and so because of his clereneste, he receiueth influence of the vertue of heauen, and impression and printing of the lyght of the sunne, and aire giueth breathe to all men and beasts, and is breathing of all men and beastes, and proper dwellyng place of fowles and birdes, and no creature with soule, may lyue and indure without aire. And because of his substanciall lightneste, aire is kindly mouable and also chaungeable, and may be turned into contrary qualities. Therfore ofte times he is chaunged by vapours of the earth and of the sea: for if the vapour stinke, and is corrupt and venemous, the aire is corrupted and infected, to the which, such pestilentiall vapor is medeled. And if smoke be resolued and commeth of pure substaunce and cleane, and is of good sauour and smell, by incorporation and medlyng with such a swete smoke, the aire receiueth and taketh a qualitie that is friendly to kinde. Also the aire that helpeth vs, is to vs most profitable and necessary, for need of breth, and also for continuall fostring and nourishing of the spirituall lyfe. And if the aire be clere, bright & cleane, then the humours and spirites shall be clere and bright: & if it be troubly and myste, humours shall be troublous and spirites shal be great and thicke, and infected, as Constantine saith, and Philaredus also.

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And so the aire is the Element of bodies and of spirits, for venting of aire, comming to spirits, is cause of amendement of them, and of cleansing, and of purgation, and of swaging and letting humours, that they be not burned. For aire receiued and drawen by the lungs to the heart, and by the heart to all the body, giueth temperance therto: and so the aire transposeth and changeth most the body: for he passeth to ỹ inner parts, and the spirites, and is medeled with the substaunce of them, which giue lyfe to the body. And so if that the ayre be pure, and meane in his qualities, & temperate, it profiteth most to keeping and sauing of life; and if it be corrupt and distempered, then aire greueth most the body and corrupteth it, as Constantine saith. And the farther aire is from the earth, and the nærer heauen, the more cleane and pure it is, and the more like to the cleannesse of heauen: and the nærer it is to the earth, the more colde and fat, and the more lyke to the qualytie of the earth it is. And so of vapours, that be drawen from the earth, into the inner parts of the ayre, diuers and contrarye things be gathered in the ayre: and the more great and thicke the ayre is, the more strongly the Sunne printeth therin heate of his beames, by rebounding and smiting togethers, and breaking of beames of the Sunne. And of rebounding of the Sunne beames in moyst aire and thicke, diuers coulours be gendered therein, as it is sayde, lib. 3. Meth. as it doth in the rayne bowe, and other such impressions. And thickenesse of aire commeth of three manner causes; Of vapoures that meddle their earthie and greater parts with ayre: or of coldnes, that freeseth the colde parts of the ayre: or of generation of new aire, taking in it selfe medling thereof, and by putting it to the first aire, the aire is made thick, as the Philosopher saith. And thicknes & subtilnes of aire, commeth of contrarye cause: of walking of vapours that come vp of strong heate, that make the ayre thinne and clære: of generation and fyrie partes that be gendred of parts of the aire, by ỹ least thinnesse of his moystnes, made by certaine working: and by strength of heate, the aire is turned into fyrie kinde. The substance thereof & qualitie of aire, chaungeth in many manner wise, as he saith; and first by nighnesse to the sunne, or by vertues of the sunne: for the aire is made hot, when the Sun nigheth to vs ward, as he is made cold, when he passeth farre from vs. Also by chaunging of rising and downe going of starres: for starres, as well Planets as other, be cause, why the aire changeth in his qualyties. For when the Sunne is with a starre, that brædeth cold, as with Saturnus, in a colde signe, then is bredde strong colde in the aire: and if the Sun be with an hot planet, as with Mars, he is cause of passing heate in the aire. And so it is to be vnderstode and perceiued of other. Also chaunging of aire commeth of diuers disposition place & stead of the earth, for in the North side, ayre is colde and drye, the South winde is hot and moyst, the Westerne winde is colde and moyst, the East winde is hot & drye. Also of highnesse and lownesse of the earth: for in mountaines and hilles the ayre is colde, and in valleyes hot: & Const. telleth the cause thereof in Pantegni, & saith, that the Northerne winde commeth out of a high place, from a high circle, and so he passeth freely and without impediment, and commeth to his place, and stirreth & moueth airy things, and maketh them subtill, & so maketh them colde: for all subtill things, while they be high, by moning be made colde: and in valleyes and lowe places, ayre abideth and resteth, and so is hot. But Macrobius telleth ant sheweth another reason, and sayth, that this commeth of gendring of beames of lyght, which are multiplyed in valleyes: and for thickenesse of vapours, that be thicker in valleyes than in mountaines & hilles: and therefore snow melteth sooner in vallies than on hills, for in valleyes more heate is gendered of the Sunne beames, than on Mountaines. And this accordeth with Aristotle. 1. lib. Met. cap. 4. where he saith that multiplication of lyght beames comming to the earth, as to the middle poynt, is cause of this heate.

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342

And also such rebounding and gathering of lyght beames in sharpenesse of corners, and also abiding is cause thereof. Also chaunging of ayre, commeth of nighnesse of the sea: for nigh the Northsea, the aire is colde and drye, by colde vapor and dry, that commeth of the sea: for there heate is feebled, and hath lyttle mallerie, and therefore the Northsea is but little salt, and the Sea that is called Ponticum is as it were fresh. The contrary is the South sea, for the cause is contrarye. Also chaunging of the ayre commeth of nighnesse of carrion, or of marryse, for by corruption thereof, the aire is infect and rotted, and made pestilentiall: and this rotted infection of aire commeth oft in the ende of summer and of harueſt, for then by his owne kinde, the aire is thin and cleane, and therefore it is the more chaungeable. Therefore such corruption falleth therein by meddeling of euill fumositie, that commeth vp of the rottingnesse of carrion and of marryse or of other corrupt things, as Ioh. sayth. Therefore this that is sayd of the ayre in generall, sufficeth at this time.

342

¶Of fire parpendicular. Cap. 1.

NOW we muſt speake of impressions, that be gendred in the aire: and first of the impressions that be gendered and come of hot vapour and dry, as the impression that is called, Ignis perpendicularis. That impression is sometime seene in the ayre, and seemeth fire: and is nought els but impression gendred of hot vapour and drye, that is drawen vp in the first part of the aire with breadth in the neather part, and length in the ouer parte, with figure and shape of a flame, shaped as a shielde, and kindeled by fire and mouing of heauen. The seconde is called Ignis longus, long fire, and is impression gendered of hotte vapour and drye, in the ouermost parte of the ayre without breadth openlye knowen, in comparison to his length, and is set on fire and flame, by mouing of the firmament, and by vertue of fire, & this impression is called, a Dragon spowting fire. The third impression is named Candela, and is gendred of hot vapour and drye, in the ouer parte of the aire, with little length and bredth, euen lyke much: but for because of fire, and mouing of heuen, it seemeth round in shape, burning as flame. The fourth impression Aristotle calleth Assub, and is double: one mouing vpward, and another downwarde. And this impression is gendered of subtill vapour, hot and drye, in the ouermost part of the ayre, with great length and breadth, and proportioned togethers, when it is strongly set on flame, and heated by fire, and by mouing of the firmament, then it mooueth vpward for subtilnesse of matter, and for strength of burning flame. Another impression is called Assub descendens, & is gendered of hot vapour, dry, and thicke, with euenly length & bredth, & is gendred in ỳ ouer part of ỳ middle region of the aire, and is set in burning flame by fire and by mouing of heauen, and moueth downward, because of cold that is there-about, and because of heauinesse of great matter and thicke, as Aristotle saith. These be impressions, that the people wene to be starres, that fall by night downe from heauen, and flye vpward to heauen.

342

342

(*As concerning the wonderful operations of fire, it is reported off in holy scripture, that Sidrach, Misach, and Abednagon, being cast into the hot burning Duen, the fire did them no harme, and yet it vsed his owne kinde, to burne vp the tormentors. It also consumed the sacrifice of the prophet Elias, against the malice of the false Prophets of Baal. It consumed the Captaines ouer fifties at the voyce of Elias. The Lorde God appearing to Moses, was seene in a bush of fire, and yet the bush not burnt. Polidorus Virgilius, in his eyght booke of the Hystories of Englande, maketh mention of Emma, mother of Edwarde, the seconde King of Englande, being vniustlye accused by Goodwyn, which after manye attempted iniuryes, ceased not to accuse hir of adulterye, with the Bishop of Winchester, the King there-with greatlye disquieted:

*Additiõ.

342

342

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the Quene in open view cast hir selfe into a great fire, before hir entrance ther inscried with a lowde voyce, that those burning flames might consume hir body, if she were culpable of the faultes, whereof she was wrongfullye accused: and hauing ended this talke, she passed through the fire, in good safetie, to the great astonishing of the King and beholders. Guendolena, as Gratianus in his Chronicle reporteth, ỳ wife of Henry the 15. Emperour of ỳ Almaines, tryed hir accusation in like sort. It is also written of Policarpus, whome the Romane Emperour Verus, persecuted, with other Martirs. Ye being cast into the fire, the fire vanished away, & when those wicked tirants could not preuaile by fire, they slew those holy people with swords and weapons, whose bloud cryeth vengeance for such tiranny. Manye hidden vertues are in fire, and wonderfull operations, it breedeth kindly heate in bodies: it is the Norse of lyfe: it appeareth aire in the Sunne, from the Sun, in Comets: it kindleth in hearbs, plantes, mettalls, wormes, fishes, and stones.

¶Of Windes in generall. Cap. 2.

THere be other impressions ingendered of drye vapour, as winde, the which (as Aristotle saith) is mouing of drinesse of vapour, drawen vp from the middle of the earth with ayre, and incorporate in the aire with some heauenlye vertue. And so (as Beda saith) winde is nought els but aire moued and shuffed about, of fumosities and smoakes, that come vp from the earth, and shoueth & putteth the ayre, winde is gendered, as he saith. But in Topicis, Aristotle reprieueth this description: for a thing that is described is not generallye shewed of his description: For not euery ayre that is moued, is winde. It needeth that there be full strong shouing and putting, and that a great deale of the aire be put and shufte long time, els it is no winde. Therefore Constan. defineth the winde in this manner: Winde is cold vapor and drye, resolued and departed out of the earth and of the water, by heate and by his incorporation, putting and moouing the aire strongly. Other men put, that the cause of winde is clowdes that be in the aire, and moue and thrust with their heauinesse and waight, & shoueth hether and thether, and of such mouing, and putting, and shaking of clowdes, commeth winde. And other tell, that winde is gendred of beating together of armes of the Sea in foure parts of the land. For if the South arme of ỳ Sea beateth and striueth in the North, then the sea moueth East ward: and by the mouing thereof, aire is moued, and therof commeth a winde, that is called Subsolanus, the Southeast wind. And when he beateth and striueth in the west: then commeth a winde, that is called Zephirus, the west wind & againward. And if the East arme and the west arme beate and striue in the South, then commeth a winde, that is called Auster. If it be in the North, there commeth a winde named Boreas. Of other middle ebbing & flowing of the sea, they say, side windes be gendred. And yet other men tell (as Beda saith) that out of dens of the earth, commeth wind in this manner, for aire is of slipperie kinde, and therefore he entreth and commeth into dennes of the earth, and passeth out thereof, and when any part inforceth to come in, thē is stuffing & strife, & the aire is moued, & therof commeth wind, & therfore Eolia regio is called the kingdome of windes, for it is a countrie full of dens vnder ỳ earth. And Aristotle alloweth the first reason of generation of windes in li. Metheorum. There he saith, that there be two kindes of vapours, that be drawen by heate vp from the earth. The one is moyst, and is matter of raine & of waters, as it is either more or lesse thinne. The other vapour is drye, and is matter of all windes. And whereof soeuer it be, that wind is gendred, this I know, that winde is mouable, and not resting, but shufting in the aire, and maketh therin mouing and shufting. Also winde maketh tempests, and stormes in the sea, and in the ayre. And also winde, that is moderate & not contrarious to ship-

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men, leadeth and ſpædeth them in theyr wayes: and againeward. If winde bæ contrarious and vnmoderate, then bæ bringeth perill and dread, and tarryeth and letteth both way and ſpæd. Alſo by his ſubtilneſſe and violence, winde perceth and commeth into the inner partes of the ſea, and reareth vp great tempeſts and great waues in the ſea, and ſtretcheth them, and maketh them ſpred into contrary countries and parts. Alſo for the North winde is colde and drye, it purgeth and cleanſeth raine, and driueth away clowdes and miſtes, and bringeth in clærenesſe and faire wether: and againward, for the South winde is hot & moyſt, it doth the contrary dædes: For it maketh the aire thicke and troubly, & brædeth darkneſſe, as Beda ſayeth. Alſo when the winde findeth reſiſting and let, then he ſheweth his might the ſtronger: and then he sheweth moſt his ſtrength and violence: for then he throweth down houſes and træs, that withſtandeth him, and ouerthroweth them, and therfore it is called Ventus, as Iſidore ſayth, for it is mightie and vyolent: for his might and ſtrength is ſo much, that not onely he breaketh vp ſtones, and renteth vp træs: but alſo he diſturbleth heauen and earth, and maketh great tempeſt in the ſea, as he ſayth. Alſo winde cleanſeth ſuperfluities of humours, and wipeth off ſlipperneſſe and vncleannesſe: for wayes that be made ſlipper and fowle with great raines, be made cleane and fayre by blowing of winde. Alſo a temperate blaſt of winde quickneth and kindeleth fire and flame: and if the blaſte bæ to ſwifte & to ſtrong: it quencheth both fire and flame. Alſo in his ariſing, winde is vnſæne and hid: but by gathering of parts of vapours that be gathered, ſome and ſome in the earth, winde wexeth more and more, and sheweth it ſelfe.

And therefore in libro Meth. it is ſaid, that windes be fæble, when they ariſe of the earth, and ſtrong afterwardes by multitude of vapors, that be therafter gathered in great multitude in the ayre.

Alſo winde moueth a ſlonte, and about: for vapour that commeth firſt vpward, bleneheth afterwarde, and moueth rounde about in a Circle of the earth: and therfore his moning paſſeth aſlonte or rounde about. Alſo a ſtrong blaſt of winde, beareth vp ſtrawe, and ſmall chaffe, and ſparckleth powder and aſhes, and bloweth and ſtretcheth bladders by entring into them. Alſo winde entreth and commeth into the hollowneſſe & parts of the earth, in the which be many heales, and winde gendereth earthy ſhaking, when it is cloaſed in the hollowneſſe of the earth. For then it is ſhaken and ſhuſt, and put in the wombe of the earth, and thereof commeth earthy ſhaking, as Ariſtotle ſayth. For winde openeth holes both of earth, & beaſts bodyes, & commeth into the inner parts of the earth by ſubtilneſſe of his owne ſubſtaunce, and entereth, and is cloaſed therin. Alſo winde commeth into watry parties, and maketh water ariſe in the ouer part with ſome therupon. Alſo the winde maketh the ouer parte of water, bolly and vneuen. For water ſhould be euen & plaine aboue, if it moued not by blaſt, ſhouing, and putting of winde, as Iſidore ſaith. Alſo windie vapor, that is reſolued by ſtrength of heat, out of meat and of drinke, or of other humors, brædeth in bodyes many paſſions and euils. For if ſuch a winde be cloſed in the ſtomacke or the inner partes of the guts, it bradeth gnawing full grieuous, and many other euil paſſions and ſickneſſes, as Dropſie, Gowte, and ſuch manner euills. Alſo in the eares winde maketh whiſtling, whorling, and ringing And ſo winde letteth and infecteth the ſpirite & wit of hearing.

¶Of winde orientall, and Subſolane. Cap. 3.

WIndes be twelue, foure of them, are called Cardinales, chiſe winds, and eight Collaterals, ſide windes. And the firſt of Cardinall Windes, is called Subſolanus, as ſome men meane. But among other men, it is called Eurus, the Eaſt winde, that ariſeth in the Eaſt vnder the Circle, that is called, Paraellelus Equinoctialis: and ſometime there is great putting and ſho-

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uing of aire, that commeth of passing beating of earth and water into airie matter: and thereof commeth a winde, that is called Subsolanus, the East wind: for it ariseth and commeth forth vnder the Sunne, for it commeth forth vnder the circle that is called Torrida Zona, vnder whom the sunne moueth alwaye. This winde hath two windes Collateralle that is to wit Vulturnus, that is the Northeast winde. And toward the South, a winde that is called Eurus, that is the Southeast winde, and be in this verse. Sunt Subsolanus, Vulturnus, & Eurus eoy, That is to vnderstand, that these three windes, be East windes, and these windes be hot and drye: hot, for they bide long vnder the Sunne, & drye, for ỳ East sea is full far from vs. Therfore ere the East winde can come to vs, if he hath moist humour, it is cleane wasted away by heate of the Sunne: and the euen East winde is temperate in heate: but when it turneth in the East Northeast wind, then it drieth al things: and when it tourneth into East Southeast winde, then he gendreth clowdes.

And (as Constantine saith) East windes be wholsome, in the beginning of ỳ day, for they come of aire that is subtill and temperate. For as he saith, the ayre of East lands & countries is clere & pure, & also dry and temperate betweene cold and moyst. Therefore such a winde maketh waters clere and of good sauour. Therefore East windes kepe and saue bodies in health, for temperatenesse of their qualities: and also for in East landes and countries is more plentie of fruites and flowers, than in the Northe and in the West countryes. Also diuers streames that runne Eastward, and enter into the East sea, be better and more wholsome & clere than other. For by meeting of East windes, and by beating & rebounding of the Sun in his arising, waters be made clere and cleane. The second Cardinall and chiefe wind is Fauonius, the West winde, and ariseth in the West ouer ỳ circle ỳ is called Parallelus Equinoctialis, of euennesse of day and night. And this winde hath beside him two windes, the one is called Circius, the West Northwest wind, the other is called Zephirus, ỳ west Southwest winde, and be contained in this verse: Circius occasu Zephirusq; Fauonius aflant, That is to vnderstande, these three windes blow out of the west. And the West winde is called Fauonius: for he nourisheth and fedeth things that be gendred, as Isidore sayth, for he resolueth and vnbindeth winter, & bringeth forth grasse, hearbes, and floures. And this west winde is temperatly cold and moyst: colde, for the sunne abideth but a little while in the west, & it commeth to vs, before it taketh heate of the sunne beames: and so western windes be most wholsome & temperate in the ende of the day, for then the sun is in ỳ west, and purifieth and cleanseth the windes: For west countries and lands, haue not aire perfectly temperate in heate and humor. Therefore their waters be chaungable and troublous, for because that in the beginning of the day, they be not digested by the sunne beames. For in the beginning of the day, in the East lands, windes be very colde, and hot at euen, as Const. saith. The third Cardinall & chiefe winde is Auster, the Southerne winde: and he ariseth vnder the South starre, that is called Polus Antarticus, by the same cause as did the first wind. And this winde hath two windes beside him: that one is Eastward, and is called Nothus, the Southeast winde: and the other is Westward, and is called Affricus, the South Southeast winde: which be contained in this verse: Atq; die medio, Nothus hæret & Affricus Austro. The meaning hereof is, ỳ these three windes blow out of the South: & the South winde is called Auster, & hee hath ỳ name of Hauriendo, drawing, for he draweth vp waters. And this Southerne winde is hot and moyst, and maketh lightning and grose aire and thick, and nourisheth myst with heate, & he openeth pores, and multiplieth and bringeth forth much raine with his moisture, as Isid. saith: & he breedeth tempest in ỳ sea, for he bloweth vpwarde, as Beda saith. Also he openeth the pores of bodyes, and letteth vertue of feelyng, and maketh

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heauinesse of bodie, as Ipocras sayth. Southerne windes (he saith) greeue the hearing, & be dim, and they greeue heads, & be slow, and also vnbinding. For Southerne winds vnbind humours, & moue them out of the inner parts outwarde, & they cause heuinesse of wits & of feeling: they corrupt and destroye, they heat, and maketh men fall into sickenesse. And they breed the gout, the falling euill, itch, and the ague. Also the Southern wind riseth in a circle and place nigh the starre that is called Polus Antarticus, & therein maye no man dwell for the coldnesse thereof. And therfore he is kindly cold & dry, touching his owne arising, as the North winde that bloweth out of the contrary line, that is called Axis. But when the Southern wind passeth by Torrida Zona, which is hot, there he taketh heate. And for ỳ he cõmeth toward the South, wher is more plenty of waters, & places full of vapours & of dew: ther he getteth to him moisture. And so among vs he is hot, & moist. And other while he bloweth ỳ the aire is ful of ỳ forsaid vapor, & so falleth into raine. And because he putteth & shoueth the aire out of large countrie into streight countrey, therfore he maketh the aire thicke, & thereof come clowdes. And for those clowdes that be betweene vs and the Sun, the Sunne beames bee thereby dimmed; as Isidore sayth. And the Southerne winde hath many noble propertyes, for it is softe wind & maketh soft: and is hot & moist. And giueth vs raine & dew, & openeth pores of ỳ earth, & bringeth forth herbes, and grasse, and sæds, & nourisheth & fedeth, and maketh them growe and spring, and renewyeth the other parte of the earth, and chaungeth in foules and birdes olde pennes and feathers, and dissolueth in the body colde humoures and thicke, and exciteth to come out of the body, sweat, euaporation, fumositie & superfluity of humors, and bringeth out of the dennes of the earth creeping beastes and earthlye wormes.

The fourth Cardinall and chiefe winde is called Borias, the Northerne winde, and ariseth vnder the starre that is called Polus Articus, the Shipmans starre: and commeth of the same causes, of the which the forsayd winde commeth, and hath by his sides two windes: that one is called Aquilo, and is by West, that is the Northwest winde: That other is by East, and is called Chorus, the North Northwest winde. These windes be conteined in this verse: At Borias Aquilo veniunt et chorus ab alto. The meaning therof is, that these three windes blowe out of the North. And the Northern winde is called Borias, and hath that name of certaine mountaines, that bee called Iperborei. For they blowe out of thicke mountaines, as Isidore sayth. As the Southerne winde of the Prouince of Affrica, is called Affricus, because hee bloweth most out of that countrey, also the North winde is called Septentrionalis: For he bloweth out of the parte of the North line, that is called Axis, and he riseth out of watric places, that bee froze and bounde, because they bee so farre from the circle of the Sunne. And they blowe out of the high mountaines, out of the which they come to vs. And for that out of that place vapours may not be dissolued, for the great freesing, therefore the Northerne winde maketh the ayre bright and cleere, and beareth downe and putteth of pestilence, that commeth of the Southerne winde; as Isidore sayth. For by great strength of his coldnesse, the Northen winde constrayneth and bindeth the ouer parte of the earth, and of water, and chaungeth them, and tourneth them now into kinde of Ise, and now into kinde of Chrystall, as the hardnesse is more or lesse. When these three windes for they be colde and drye, make bodyes harde, and open pores, and purifie humoures, and cleere spirites and wittes, and they helpe the vertue of digestion, and comforteth the vertue of withholding: and maketh pestilential aire wholsome, & increaseth the vertue of generation. Therefore libr. 14. Aristotle sayth, that in conceiuing of a childe, if the winde bee in the North, the child shall be male, and againeward: if the winde be in the South, the childe shall be female. Also libro. 5. cap. 7.

Constan-

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Constantine sayth, that the Northerne winde constraineth euill humours, and holdeth and letteth them, that they shall not fall nor come in the other members. Nevertheless hee breedeth cough, because of drynesse of breast, and maketh the bodyes on earth rough, & clinkereth with his coldnesse & drynesse, and maketh sinewes to be constrained, & smiteth them and maketh them straight: therefore hee greeueth members, and letteth them of working, & greeueth and corrupteth blossomes, flowres, and fruite, and smiteth vines that burgen and blowe, and spoyleth hearbes, and trees, and greynes, and dryeth vtter and inner humours: and therefore he is noifull to them that haue the Mislick: by his drinesse he renteth the lunges, and maketh in them pimples and whelkes, as Galen sayth, his winde is colde and drye, and commeth out of a straight Country into a large Country, and maketh the ayre subtill and thinne, clere & drye, and fraeleth the moist parts both of earth and of waters, and isyneth them in the vtter partes. And therefore he is called Aquilo, Quasi aquas ligans, for hee bindeth waters, as Isidore saith.

Of Clowdes. chap. 4.

A Clowd is an impression made in the ayre, in the middle of many vapours, gathered and bread into one body, in the middle region of the ayre, thickened togethers by coldnesse of place. And so a cloud is commonly matter to snow, raine, and haile. And a clowde is gendered in this manner: The heat of heauen by his owne vertue, drawyeth to it right subtile vapourable parts of water and of earth, and wasteth the most subtill partes thereof, and maketh the other deale thick, and tourneth it into a clowde of ayre. Thereof speaketh Isidore and sayth, That a clowd is thickneesse of ayre, gathered together by drawing of vapours, and of fumosityes of the earth, and of the Sea. Also by lyghtnesse of ayre and putting and thouing of windes, the substance of the clowd moueth hither & thither and about. And a cloud is kindly hollow, with many holes as a spounge: & therfore he receiueth some impressions of the ouer bodies. And therfore by entring and incoming of the Sunne beames, a cloude representeth and sheweth diuerse formes & shapes & coulours, as it doth in the rainbowe, that is not else but a certaine dewe clowde in his substaunce, diuersly shapen, and colours gendered by the Sun beames: and a clowde is hollow within: and by his figuration and shape with the sphere of heauen, to the which he is nigh: the clowde is rounde, without and aside, the clowde hath no certeine forme nor shape propried. For when a clowde commeth aside halfe nigh to another, eyther conformeth himselfe to other in figure and shape, as Beda sayth. Also by lightnesse of his owne substaunce, a Clowde moueth vpward, and moueth more swiftly or slowly, as it is more or lesse putte with the winde. Also the more subtile and pure the vapoures bee, of the which a Clowde is compownded, the more shining and bright impression of the Sunne beames, the clowde receiueth: and for that the clowd is clere, it passeth there through, but it bee when the substaunce thereof is there gathered in the ayre of fumositypes that bee greate and thicke. For then the clowde is thicke and darke, and taketh awaye from vs the lyght of the Sunne, and taketh it out of our sight, if he bee set betweene vs and the Sunne. Also a clowde sette betweene vs and the Sunne, swageth and bateth the heate thereof. Therefore the presence of clowds is pleasing to reaping men and to other, that trauaile in strong heat of the Sunne. Also a clowde by heate of the Sunne resolued and departed into raine, maketh the earth plenteous, and to bring forth hearbes, grasse, and seedes: and that by out shedding of raine. Also for a clowde is full nigh, is as it were mother of all things that be gendered in the ayre, and certayne common matter of diuerse thinges, hee sendeth to the earth of his owne substaunce. And that is knowen: for now he reineth, nowe hee hayleth, nowe hee snoweth, nowe he lyghteneth, and nowe hee thundereth. Also a clowd is gathered of waters of the Sea, and being

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brought vp afore the Sunne, by the benefit of the heat of heauen, tourneth all the saltnesse and bitternesse into freshnesse. For such a clowde commeth of the water of the Sea: neuertheless when hée is pured with the Sunne, it hath neither smacke nor sauour of the sea. Also a cloud is profitable to the earth, when he is resolued and fallen into raine. But hæ is full græuous and noisull when he tourneth into winde: for then he gendereth great tempest both in sea and in lande. Also a Cloude that hangeth on high in the region of the ayre, sæmeth ioyned nert to heauen: and is neuertheless without comparison nærer to the earth then to heauen. Also mæting & comming together of Clowdes, setteth oft the ayre on fire and flame, and ingendereth lightening and thundering. Also sometime of winde closed in hollownesse of Cloudes, commeth sodeine breaking of partes of Cloudes. And by such departing of part from parte, the Cloude maketh greate noise and thunder. Also when corrupte vapoures bée there drawne vp out of marreies and ditches, and from carreins, and other corrupt thinges, of theyr incorporation in substaunce of Clowdes, commeth full great corruption, pestilence, and infection. Also the nærer the clowde is to the earth, and the farther from heauen, the more in quantitie he sheweth to the sight of them that beholde them.

That the clouds be neerer vn to ỹ earth then vnto heauen.

Therefore the greatest clowde, when he is nigh heauen sæmeth least. And ỹ which is least in it selfe sæmeth most when hæ is nigh to the earth, as Beda sayth. Also oft a clowde that is gendered onelye of drye vapours and windy is deceiuable: for he signifieth and betokeneth raine, & payeth nought but winde, and whirling winde. Also rainy clowdes, if they fall sodeinly and at once to the earth: where they fall, there they bée noyfull, for they be drownd. But if they fall some & some and dropping meale, they giue great profit to fruites that growe. Also oft as a Clowde besprinqeth the earth with dropping, hée walketh himselfe in that besprinqing. For when hée besprinqeth other things and moysteth them, by his owne dissolution hée bringeth himselfe to nought, as Gregory sayth. Also when one Clowde is contrary to another, hæ is cause of tempest and of motion in the ayre: for contrarynesse and mæting of Clowdes commeth of contrarye putting and shouing of windes. And therefore of beating of clowdes commeth great mæuing in the aire.

The violent meeting of ỹ cloudes is by ỹ force of strong windes.

Of the rainebow. cap 5.

THe Rainebowe is impression gendered in an hollowe clowde and dewie, disposed to raine in endlesse many gutters, as it were shining in a mirrour, and is shapen as a bow, and sheweth diuerse coulours, and is gendered by beames of the Sun, or of the Mone. And is but seld gendered by beames of the Mone, no more but twice in fiftie yæres, as Aristo. saith. Also the Rainebowe that is called the heauenly bow, is a watry cloud, thirled with the Sunne beames into all the parts thereof, as Marcianus saith: & is called a bowe, for the lyknesse of a crooked bowe. For he sheweth a round backe in the high parte of the clowdes, & beareth & stretcheth a manner of hornes or corners to the earthward, as Isidore saith. And in this bow some manner things belong and perteine to generation thereof, and some to shape and figuration thereof, & some to the vertue and working thereof. Touching the generation thereof, it is considered, that the substance thereof is gendered of shining & rebounding of beames of light in a dewie clowde, and a rainye. Also that alwaye he hath respect to the Sunne with full face, and the Sunne is euen afore the bow, and hath respect therto. Also the bowe ariseth in a circle wise from the earth, euen to the heauen: for he toucheth the earth with two hornes, and heauen with the backe. For the more hæ is before, and stretcheth downeward, the more he ariseth in roundnesse, and into figure and shape. He is rounde as a circle and clære as it were a mirrour: and in coulour he is in manye manner of wise diuerse and singularly singular. For in the rainbow because of his clærenesse, hæ sæne diuerse formes, kindes, and shapes, that be contrary. Therefore the bow sæmeth couloured: For as Beda saith, it ta-

Of the renuing of the rainebowe.

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keth coulour of the foure Elementes. For therein as it were in any mirrour, shineth figures, and shapes, and kindes of Elements. For of fire he taketh redde coulour in the ouermost part, and of earth grene in the neathermost, & of the aire manner of browne coulour, and of water somedeale bliew in the middle, as Beda sayth. And these coulours be ordeyned togethers and sette in order, as Aristotle saith in libro Meth. And first is redde coulour, that commeth out of a lyght Beame, that toucheth the vtter part of the roundnesse of the Clowde: Then is a middle colour somdeale bliew, as the qualitie alketh that hath mastry in the vapour, that is in the middle of the clowd. Then the nethermost semeth a grene coulour in the neather part of a clowde there the vapour is more earthy. And these coulours be more principall then other. Forasmuch as the Philosopher saith, ỹ no Painter may paint neither feigne all the coulours of the Rainbow. And Aristotle sayth, that the cause of the Rainbowe is smiting againe and rebounding of beames of lyght, that turne againe to contrary vapour in the clowde, as brightnesse shining in water, shineth in the ouer parte, and tourneth againe to himselfe. And for the Rainebow is not seene but by the Sun beame by day, or by the Mone beame by night: the light thereof is lette by troubling of ayre, or by feblenesse of light, or by darknesse and thicknesse of the Clowde, that withstandeth and letteth the shyning of beames. And the Rainbowe is seene in rainy time: for then there is resolued superfluitie of vapours, that was instraighted in the clowdes. And thereof commeth a lyttle dewing, in the which shineth the beame that is there afore, and so the Rainebowe is shapen, and taketh thereof diuerse coulours of diuerse vapours, in the which the beame shineth, as Aristotle saith. Touching the vertue thereof and the working, the bow is set afore the Sunne, and tempereth and swageth the strong heat thereof. And by resolution thereof and departing and tourning into raine or dewe, the Rainebow quickeneth and beseeth the neather thinges, and maketh them plenteous: By the shape thereof and figure, and many diuerse coulours, it highteth ouer thinges, and maketh them fayre and semelye, and betokeneth greate moysture in the ayre.

And therefore (as Beda sayth and the Maister of Storyes) sothe yere before the dome, the Rainebowe shall not bee seene, and that shall be token of drieng & of default of Elements, as he sayth. The Rainebow betokeneth peace and accord betwene God and the world, & sheweth and informeth and bringeth to minde that Gods dome by water is passed: and also certifieth vs of the Sunne for by his presence the Rainebowe sheweth in what side the Sun is in heauen. For the Rainebow is neuer on the same side of heauen with the Sun, but alway before. For when the Sunne is in the East the Rainebow is seene in the West, and againeward. And when the Sunne is in the South, the Rainebow is seene in the North. But the Rainebowe is neuer seene in the South, or high middaye, as Beda saith. The Philosopher telleth the cause thereof. For in the high middaye, when the Sunne is euen in the middle of the world, then the beame thereof shineth all about like, and therefore he shineth no more in one side then in another. And therefore in the point of very middaye the rainebowe is seene in no side, as Aristotle sayth. And is full seldome seene by night, but in ỹ full of the Mone, as Beda sayth. And that falleth not but twice in fiftye yeares, as Aristotle sayth.

That the rainbowe shall not be seene 40. yeares before ỹ dome.

Of the Dew. chap. 6.

DEw is impression gendered of colde vapour and moist, not gathered into a bodye of a Clowde in the neather parte of the middle space of the ayre, meeting with some lyttle colde. And Aristotle saith, that there is no dew but when the Southerne winde bloweth. For dewe is lyttle raine, and raine is much dew. And so the Southerne wind by his moisture gendreth and nourisheth dewe. And the Northerne winde by his

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drynesse licketh vp dewe, and thrusteth togethers, and bindeth it with his strong cold. Also the Mone imprinteth her moisture in the earth, & is cause of gendring and dew therein, as Ambrose sayth, and he calleth the Mone mother of dew. And therefore by night by vertue of ỳ Mone, in the aire dew ariseth vp priuelye, and commeth downe at last, and is séene, and sheddeth & falleth softly on the ouermost parts of grasse and hearbs. In his rising & downe comming dew giueth vertue & strength to trées, hearbes, and grasse, and things ỳ the heat of the day had dryed, wasted, & bowed downewardes: & them the night dew apparaileth and restoreth and maketh them stand vpward. Also in the tops of hearbs and grasse dew gathereth it selfe in drops: And as though it would vpward to his generation, so the which alway it ascendeth, it hangeth it selfe in the ouermost part of leaues & of grasse: also dew sustaineth not ỳ strength of the Sun, but is dissolued & falleth anon by working of ỳ Sun beames, & vanisheth away: but it forsaketh not his vertue ỳ is printed in the aire. For by presence of his shedding in ỳ aire, it leaueth openly the effect of his vertue in grasse and hearbes & sédes. And though dew bée a manner airy substance & most subtil outward, neuertheleſſe in a wonderful manner it is strong in working & vertue: for it moisteneth the earth, & maketh it plẽtious, & maketh floure, pith, & Marrowe, increase in corne & graines: And fatteth & bringeth forth broad Dyshers & other shell fishes in the sea, and namely, dew of springing time. For by night in Springing time Dyshers open themselues against dew, and receiue dew that commeth in betwéene the two shels, and holdeth and kéepeth it: And that dewe so holden and kept, sédeth the fleth, and maketh it fat: And by his incorporation with the inner parts of the fish brédeth a full precious gemme, a stone that is called Margarita. And the more noble that the margarite is, the more white it is, & the more in quality, as it is sayd in li. Gẽmarum. Also the birdes of rauens, while they be whitlewe in feathers, ere they be blacke, dewe sédeth and sustey-

Sappe to increase.

Common Pearles.

neth them, as Gregory sayth. Also dewe coleth & tempereth the aire that is made hot by the heat of the day: And if it be made too clére and thin by the heate of the day, dewe by his incorporation maketh it temperatly sad & thick, as Albumasar sayth. Also dew withstandeth and beareth down the strength of venim in venimous beasts, that their venim may not be shed by night so much as by day. Therefore Adders and serpents lurking among grasse, hurt men that passe by but little, while flowres, grasse, and hearbes, be dewed: Also though dew séeme in it selfe sauoured as water, and werish, neuertheleſſe in might, effect, & doing it is most sweete, & cause of honny & of Manna in hearbs & flowres. For in some cõtry of Gréece hony is gendred in flowres that commeth of the dew of heauen: & also Manna in some hearbs, as it is said in Plato: also dew gendred in corrupt aire, is corrupt by corruption of the place, & corrupteth other things: And so such dew infecteth tender flowres, and corrupteth gréene corne, when it is eared, as Gregory sayth: And such corruption is called Erugo and Rubigo. Also as the Glose saith super primum Ioelis, ther it is said, ỳ their life of Brugus rubigo shall fret. That which is left of the Caterpiller, the Grashopper shal eate: The canker shall also consume the residue. Ioe. ver. 4. Brucus is the brode of long flyes that destroy corne and grasse. Hieronimus saith, that Rubigo is when the tender corne is smitten and burnt with noisfull dew: and both the eares and stalkes turned into red or foule blacke coulour. And this mischiefe wasteth & destroieth altogether stubble & hey: so far forth, that they be not profitable neither to meate nor to doung. Some men meane ỳ Rubigo is the mildew.

Robigo, the blast in vines & corne.

Of Raine. Chap. 7.

Raine is impression that commeth of much colde vapour and moist, there gathered in a cloude, the which vapour is more in quantitie and substance then ỳ matter that dew commeth of, & more coleth and moysteth then the matter doth.

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doth. For fumofities that be drawen out of the waters & of earth by ſtrength of heate of heauen, be drawn to the nethermoſt part of the middle ſpace of ỹ aire, & there by coldeneſſe of the place they bee made thick, & then by heat diſſoluing and departing the moiſture therof, & not waſting all, theſe fumofities be reſolued & fallen & turne into reine and ſhowers, as Be. ſaith. Raine is called Pluuia, & hath ỹ name of Pluralitate, pluralitie of drops, as Iſi. ſaith. For it falleth and commeth downe then, & then, & dropmeale. And alſo rain is called Imber, & hath that name of Imbuendo, for it ſpringeth & tempereth the earth, & maketh it beare fruite. For land and earth that is not beſprong with raine, is barren: And the farther the clowd of the which raine is gendred, is from ỹ earth, & the nærer heuen: ỹ more ſoftly the raine commeth downe, & with ỹ more ſmall drops: And ỹ nigher ſuch a clowd is to the earth, the raine falleth ſwiftlyer commonlye and with greater drops.

Alſo winds that blowe vpon the ſea, gather much humour of the ouer partes of the water, and bearing them vp with them into the aire, at laſt they turne thẽ into matter of raine. When ther is much matter in a watry clowd, & the clowd is very thick: the impreſſion of beames is ſtrong vpon the clowd, & of great gathering of beames & rebounding therof cõmeth ſtrong heat, & at the laſt by vertue of ỹ heat the clowd is diſſolued & falleth & turneth into ſtrong raine. As we oft ſee, ỹ after ſtrong heat cõmeth ſtrong raine, as Bede ſaith. Alſo ſometime is ſo great generation of heate by gathering of beames, & by rebounding therof about ỹ clowds, ỹ the vapour is as it wer burnt: & by ſtrong burning heat it turneth into red cholar. And therefore ſometime the people thinke ỹ it raineth bloud, as Ariſtotle ſayth. And raine water is full conſtraining & binding, and therefore it reſtraineth & bindeth flure of the womb, as Conſtantine ſayth. But raine water is ſubtill & light of ſubſtaunce, and hath more airineſſe & more lightneſſe of ayre then other waters. And therefore it is ſone chaungeable, and turneth ſone into contrary qualities. And therfore it taketh corruption & rotteth ſone, as Conſtant. ſaith. But it is more freſh and ſweet then other waters, when it abideth in his own clærnes & vertue. Then if raine be temperate in quality & quantity, & agreeable to ỹ time, it is profitable to manie things. For raine maketh the lande to beare fruit, & ioyneth it together if there be many chinnes therin, and alwageth & tempereth ſtrength of heat, & cleareth the aire, & ceaſeth & ſtaieth windes, and fatteth fiſh, and helpeth and comforteth dye complection, as Conſtantine ſayth. And if raine bee cuill and diſtemperate in his qualities, and diſcording to place and time, it is grieuous and noyfull to many things. For it maketh dearneſſe & vncleanneſſe, & ſlipperneſſe in waies & in paths, and bringeth forth much vnprofitable hearbes and graſſe, and corrupteth and deſtroyeth fruites and ſades, and quencheth in ſeds the naturall heat, and maketh darkneſſe & thicknes in the aire, & taketh from vs the Sunne beames, & gathereth miſt and clowdes, and letteth the work of labouring men, and tarrieth and letteth riping of corne and of fruits, and creſteth rume and running flure, & increſeth & ſtrengtheneth al moiſt euills, & is cauſe of hunger, and of famine, & is cauſe of corruption, & of morein of beaſts & ſhepe: for corrupt ſhowers do corrupt the graſſe & hearbes of paſtures, whereof commeth nædful, corruption in beaſts, as Conſtantine ſaith.

Euery red cholar that falleth, is not blud, as ſome ſuppoſe.

Of a Drop. chap. 8.

A Drop is moyſt vapour departed and dealed into full ſmall partes. And droppes bee greate when the dayes bee hotte, and partes of Clowdes bee departed that were before gathered with colde as Ariſtotle ſayth. And when heat is in the ayre, if colde come thereto, the freſing of water or of vapour is more ſtrong. Therefore in libro Animalium Ariſtotle ſaith, That fiſhers caſt hotte water on their inſtruments and takles, that they may be the ſoner froze to ſinke the ſoner. And the nærer a drop is to the earth, the more great it is: & againward.

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For the littleneſſe thereof and ỳ roundneſſe is cauſed as long as he bideth in the aire farre from the earth, as Ariſtotle ſaith And it is moiſt, ſoft, cléere, and bright: and doth moyſt ſéedes, graſſe, and hearbes, and ſlaketh heate and burning of the aire, and cleanſeth and purgeth the ayre. And though a droppe bée moſt ſoft in ſubſtaunce, yet it thirleth ſtones with oft falling. Sée within libro. 12.

Of hoare Froſt. chap. 9.

HOare froſt (as Ariſtotle ſayth) is vapour froſen, or elſe impreſſion gendered of colde vapour and moyſt, not gathered in the bodye of the Clowde, froze in the middle ſpace of the aire, by coldneſſe of place and of time, in which is no part of heate, as Ariſtotle ſayth. Therefore in hoare froſt is hardnes, that commeth of coldneſſe of place & of time, in which it is gendered. For coldneſſe draweth and gathereth together the parts of vapours: and ſo maketh the ſubſtaunce of hoare froſt, harde. And becauſe of full-great coldneſſe, hoare froſt is white, and maketh hearbes and flowers, vppon the which it falleth to wyther, and burneth them, and it vaniſheth awaye by a lyttle beame of the Sunne, and tourneth againe into dewe. For hoare froſt is nought elſe but dew froſen, as Beda ſayth. For dewe commeth downe to the earth, and taketh by colde of the night, white kinde, hard, and colde: and ſo turneth it ſelfe in the vtter part into the ſubſtaunce of ỳ hoare froſt, as he ſaith.

Of Haile. chap. 10.

HAile is frælling of drops of raine by ſtrength of coldneſſe and of wind in the aire, as Ariſtotle ſaith. For impreſſion is gendered of cold vapour & moyſt, chaſed and driuen by colde to the inner part of the clowde, and that by maſtrye of heate that is about. And haile is gendered in clowdes that be farre from the earth, as he ſaith. And therefore the cauſe of generation therof, is vapour receiued in the hollowneſſe of a clowd, the which vapour is made thicke by coldneſſe of ỳ ayre. For the moyſt parts voide and flye heate of the aire, & come togethers into the inner parts of the clowde, and there finding vapor, they gather the parts therof, & congealeth and frœſeth them into the ſubſtance of haile: And therefore is ofter haile in Summer then in Winter. For lightly ſtrong heat letteth gendring of hayle, for it diſſolueth and departeth vapour, and ſuffereth not the parts therof to be gathered togethers. And ſo doth paſſing colde in Winter. For then is no heate in the ayre that colde ſhould flye and put it ſelfe within the Clowde. And haile is ſmall and round, and commeth out of the higheſt places, as Ariſtotle ſayth. And the cauſe of his ſmalneſſe and roundneſſe is his tarrieng and abiding in the aire long time: and ſo of his long trendeling about commeth his roundneſſe, and his littleneſſe commeth of heat of the aire, that waſteth and reſolueth the watrye partes thereof. In Haile gendered in places nighe to the earth, the contrary falleth, and that is by contrary cauſes. And ſo haile, through boiſtouſneſſe of the winde, that violently ſhoueth and putteth it, and through heate that diſſolueth, it falleth downe ſwiftly to the earth, and ſpreadeth vpon the earth as it were ſalt. Haile grœueth much corne, fruites, and flowers, and falleth more ofter by day then by night. And the cauſe is, for the heate of the day driueth coldneſſe into the inner partes of the clowde: and alſo the Northerne winde is colde and drie, and frœſeth and conſtraineth the dew ỳ commeth downe of the aire, and tourneth it into the ſubſtance of the haile, as Beda ſaith.

Of Snowe. chap. 11.

SNowe is impreſſion gendered of colde vapoure and moyſte, in the loweſt parte of the middle ſpace of the ayre froze into the bodye of a Clowde by meane coldeneſſe in compariſon to hoare Froſt: and that is becauſe of meddeling of heate in parte. The which heate bæing cloſed in the ſub-

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ſtaunce thereof, and not ouercome a-none by colde that is thereabout, dry-eth the ſubſtaunce thereof, and ſofteneth it: and taketh whiteneſſe in coulour be-cauſe of maſtrye of colde as laſt: And for ſtretching and ſpreading of the parts of the Clowde: And for the coldneſſe that is feebled, of heat the matter is broke in broade partes, as it were ſplentes of ſhelles, and that for feblenelle of the vertue that breaketh, as Ariſtotle ſayth. When Snow is gendred is a cold clowd, but not ſo colde as that, in the which haile is gendered: and that witneſſeth the ſoftneſſe of Snowe. For heate med-deled with Clowdes letteth the partes therof, that they may not be made thick, nor ſtrongly gathered together. Then Snow is more harde and dry then wa-ter, and that is by coldneſſe conſtraining and binding, and is ſofter then Haile, and that is by meddeling of heate in the wombe of the clowde: and is white by maſtrye of coldneſſe in the vtter parte thereof. With little heate Snowe mel-teth into water, and it chaungeth ſome both out of hardneſſe and whiteneſſe. By abiding of Snowe vppon the lande, the lande is fatted: for by his coldneſſe he cloſeth the pores of the earth, and ſo by heate gathered inward to mores and rotes of hearbs and ſeedes, the inner hu-mours be drawen to mores and rotes, and gathered togethers as glewe: And therby is land fatted: and Snow ſlayeth and deſtroyeth wedes, and ſuperfluitie thereof, and nouriſheth and feedeth good hearbes, and maketh them ranke. Alſo Snow by his preſence coureth and hi-deth ſtinking places and doung hilles, and waies and paths, and letteth by his ſpreading, way faring men, and tarryeth them And in the high Sea Snowe fal-leth ſeldome, as Beda ſayth. The cauſe thereof is, for fumoſities and exalations thereof be continually ſhuſt and ſparkled by winds that blow therein, and ere the mowe be thicked and turned into ſnow, they be reſolued and tourned into raine or into miſt. Alſo Snow is nop-full to wilde beaſtes: for it hideth and coureth their paſtures, and ſheweth and diſcouereth their haunted and ſteppes. And ſo in Snow time they be ſome taken with hunters. And Snow is oft in high places and mountaines. And abideth and endureth longer time in mountaines and in hilles, then in val-leyes and low places. For in hilles cold winds be freely more ſtrong then in val-leyes. And alſo valleyes and low places be more hot then hills and high places. And that is for more gendering and re-bounding of the Sunne beames. And therefore more Snow is in mountaines then in valleyes. Alſo Snow melted by ſtrengthy of heate, moiſteth and ſoftneth the earth: the which it maketh hard, and conſtraineth by conſtraining of coldneſſe before that it is molt, as Gregory ſaith. Alſo ſnow for ſoftneſſe & lightneſſe of his ſubſtance, maketh no ſound or noyſe in his falling down to the earth, but falleth priuely & ſoftly, out of a priuy place of ỹ aire, & ſetteth himſelfe vpon the earth, & ſpreadeth all about like. And ſnow with his ſwiftneſſe and faireneſſe comforteth eyen to behold therin: but if men behold to long, it diſpeareth and appaireth the ſpirit of ſight. Alſo Snow water by his potentiall and actual coldneſſe refrai-neth and bindeth flure of the wombe, and ſmiteth, and ſhrinketh, and ſtoppeth ſinewes, and in them that drinke ſnow water continually, it breedeth menſtrual ſuperfluitye of great botches vnder the chinne, and maketh the members aſtoni-ed, and as though they were a ſleepe, and that ſone: and it gendereth the ſtone in ỹ bladder, and fedeth forth cold dropſie, as Conſtantine ſayth.

Of Miſt. Chap. 12.

MIſt is impreſſion made of reſolution and falling of clowds that be fallen into reiny water, as Ariſt. ſaith. For va-pours ſo reſolued & fallen & ſhed & ſpred into all the parts of the aire, breed & gen-der miſt: and ỹ nerer miſt is to ỹ earth, the more thicke and darke and cold it is found. And when it is high from ỹ earth, it is more clere & more nigh the Sun: and therfore it is more colde and darke. And when miſt is all ſmitten with the beames of the Sunne, it falleth downe &

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turneth againe into the matter that it came of, and vanisheth and falleth. And so the aire is purged, and then it betoketh faire weather and clere. And sometime mist is corrupt by vapours, of the which it is gendered, and is ful grevous and corrupteth veynes that burgen, and bredeth in beasts diverse sicknesses and euilles. Mist is friend to thevues, and to euill doers, for it hideth their spiers and waitings. And myst letteth waye faring men and Pilgrimes, for in greate misses waies be vnknowen and vncerteine. Mist withdraweth from vs light and beames of the Sun, and other stars, and therefore it is full heavy & perilous to shipmen, as Beda sayth. For while darke mist covereth the sea, & occupyeth it, the sternman doubteth, and cannot know whetherward he shall stir the ship a right.

Of thunder. Chap. 13.

OF impressions that be gathered in the aire of double vapour, the first is thunder, the which impression is gendered in watry substaunce of a Clowde. For moving and shaking hether and thether of hotte vapour and drye, that dyeth his contrary, is beset and constrained in euery side, and smitte into himselfe, and is thereby sette on fire, and on flame, and quencheth himselfe at the last in the clowd, and breaketh the cloud, as Aristotle sayth. Or thunder is gendered by beating and smiting together of clowdes, as he sayth: when clowdes be moued and shust by contrarye windes, then the clowdes smite togethers, and of theyr violent breaking commeth greate strokes and noise in the aire, that was called thunder among olde men. Thunder is called Tonitruus, or Tonitruum, and hath that name of dread and feare, for the noise feareth men that heare it, as Isidore sayth. For Tonus and Sonus is all one. For sometime it smiteth all thing so hard, that it semeth that it renteth and cleveth heauen. For when a storme of ful strong, winds commeth into the clowdes, and the whirling winde and the storme increaseth, and seeketh out passage: it cleaueth and breaketh the Clowde, and falleth out with a greate rese and strong, and all to breaketh the parts of the Clowde, and so it commeth to the eares of men and of beastes with horrible and dreadfull breaking and noyse. And that is no wonder: for though a Bladder be light, yet it maketh greate noise and sound, if it be strongly blowen, and afterwarde violentlye broken. And with the thunder commeth lightning, but lightening is soner sene, for it is clere & bright: and thunder commeth later to our eares, for ỳ wit of sight is more subtil then the perseuerance of hearing. And therefore first he sheweth light & brightnesse by shining ỳ commeth before, ere we heare the noise & sound, ỳ commeth afterward. As a man seeth soner ỳ stroke of a man that heweth a tree, then he heareth the noise of the stroke. Huc vsque Isid. And this reason that Isid. maketh of the cause of thunder, accordeth somwhat with the Philosopher, ỳ saith, that thunder is a spirit of windes receiued in the bosome of clowds, & breaketh by the vertue of his moving, and renteth all the partes of the Clowde, and maketh great quaking, noise, and sound, and thunder. Therefore hereto he sayth, That thunder is the sound of the spaces of the aire that runneth therewith. In libro Meth. Aristotle saith, That thunder is nought else, but quenching of fire in a Clowde. For dry vapour arreareth and setteth it on fire and on flame, with heate of the aire, & when it is closed in a clowde it is sodeinly quenched. And of such quenching the noise of Thunder is gendered. As when firie hot yron is quenshed in water, it maketh greate boyling and noyse. Oft thunder commeth with lightening: and then he greueth much, as Beda sayth. And so it scorcheth fruit, & corne, when he commeth without raine. And if he commeth with raine he doth good, as he sayth. And thunder with his moving, beateth and smiteth all thing: & stirreth the braine, and seareth the wit, and disroubleth & stirreth and corrumpeth wine in Tuns, as Aristotle sayth. And if it come in brading time of foules, it greueth their egges, and maketh women

Egereth vvines, & sovvreth beere & Ale.

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men that trauaile of childe, ofte to haue dead borne children, and smiteth with his rees, and throweth down high towers, and destroyeth high trees, and wringeth them out of the grounde. And alwaye hee greeueth oft and more strongly in high places then in lowe, as Beda sayth, and maketh a manner of winding, and as it were a rounde voice, and smiteth the ayre all about with a manner of running, euen so that it maketh and sowndeth somewhat as it were in the manner of rowling and hurling of wheeles, as Cassidorus sayth. And by this manner of wise such a round sown and noyse commeth of roundenesse of Clowdes, out of the which, vapoure and winde that is cause of thunder, is diuersiye wagged and shapen. For it moueth now vpwarde, now downewarde, nowe forwarde, nowe backwarde in hollownesse of the clowdes.

Of Coruscation. cap.14.

ARistotle sayth, that this word Coruscacio, betokeneth diuerse manner of lightening: and lyghtening is properly called Coruscatio: and that manner of lightning is seene in the aire sodainelye, and is the appearing and shewing of subtill vapour set on fire. And that shewing passeth and vanisheth alwaye in the ayre, without comming downe to the earth. And another manner lyghtening is called Fulgur, and Fulguratio also, and is subtile fire, but this is more thicke and greate then the lyghtening that is called Coruscacio, and commeth downe to the earth, and pearceth and thirleth grasse and hearbes, and other softe thinges, as Philosophers tell, as it is rehearsed in Tercio Phisice Algazelis.

Additiõ. (*Lightening doth also melte yron, and burneth not Lawne or silke, it scorcheth flesshe, and swelleth bodyes of beasts and men: among all Trees, the Laurell is least blasted.

Of Fulmine. Chap.15.

THe lightening that is called Fulmen, is vapour sette on fire, and is fast and sadde, and falleth downe with great swiftnesse, and is of more strength then the lightening that is called Fulgur. And this lyghtening smiteth, thirleth, and burneth things that it toucheth, and multiplyeth, and cleaueth and breaketh, and no bodilye thing withstandeth it. And so (as Isidore sayeth,) Fulgurare and Ferire to smite is all one. For as he saith, this manner lyghtening Fulgur, is compownded of the most subtill parts of Elements, and hath therof more might and strength of pearcing and of thirling. And therefore Isidore calleth this manner lyghtening a stroke of the darte of heauen, and is gendered and bread of greate vapoure, compownded of diuerse contrarie things, the which vapour is arreared and drawen vp and set on fire and on flame by great strength of fire, and is shuft and putte by beating and shouing, and putting of Clowdes, and commeth downe with greate violence out of the hollownesse of clowds, as it wer a firye stone. For such lyghtening beaten together as it were stones, is seene bright and running about in the ayre, by force and strength of the burning flame. And though it bee of firye kinde, yet by violence of mouing against the kinde of fire, hee is compelled to come and moue downeward as Beda saith. And in his comming downe hee setteth on fire and burneth, and hath this name of Fulgur therefore, as Isidore sayth. Also hee pearceth and thirleth, and cleaueth, and renteth: and then hee is called Fulmen, as hee sayth. Also where he burneth, he gendreth therwith full euill stench and smoak, and falleth oft vppon high places. In strong Summer and strong Winter is lyghtenings but seld: but in the beginning of Haruest, and in the ending of springing time, as Beda sayth. liber.2.cap.52. In Winter and in Summer is lightning selde. For in Winter because of colde the vapour in the ayre is not set in fire: and in Summer because of drynesse and subtilnesse of ayre, is no gathering of vapour in the Clowdes. And in Haruest

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and in ſpringing time, the ayre is mouable and ſome deale thicke and dimme. Therefore then it lyghtenyth oft. Alſo Chap. 53. hee ſayth, that there bee manye kindes of lightenings For thoſe ỳ come dryer, burne not, but cleaueth and departeth, and thoſe which come moiſt, burne not, but ſwell and ſcorch.

The third manner lightning, which is called Clarum, is of a wonderfull kinde: for he catcheth and draweth wine vp of the Tonnes: and toucheth not the veſſell, and melteth golde and ſiluer in parcelles, and melteth not the parcelle. What thing lightening is, and whereof it commeth, diuerſe men tell diuerſely. For Epedocles ſayth, that lightening is fire hidde in Clowdes, and is gendered of the Sunne beames. But Ariſtotele ſayth, that this is falſe. For if it were ſo, of euery Clowde ſhould come lightening: For in euery Clowd bee Sunne beames hidde. And Anaxagoras ſayth, That lightning is of aire that commeth downe into a clowde, or to a clowd, and hideth it ſelfe therein, and the working and mouing thereof is lightening, and when that fire is quenched in watery Clowdes, thoſe bubbelings and cracking of that quenching is called thunder. Other ſaye, that lighting commeth of hot windes and drie, cloſed ſtraightly in clowds, by the which windes clowds burne and bee ſet on fire: And the fire that commeth from them is lightening, and the ſhining thereof commeth ſwifter to the ſight, then the noiſe and ſound to the hearing. Other ſaye, that lyghtening is not gendered by fire, but by imagination of ſhining water which is ſeene by night in Clowdes by ỳ brightneſſe of ſhining ſtarres. But Ariſtotle ſayth, That this is errour. For lightening is ſeene by day vnder the Sunne beames, as well as by night. And Ariſtotle meaneth, that vapour is gathered in the Clowdes, and is ſet on fire by ſtrong beating togethers and hurling of Clowdes, and ſo is made the matter of lyghtening, and for that it hath ſome earthye partes, by weight and heauineſſe thereof it moueth downewarde. And for that thoſe lyghtenings bee of ſtrong ſubtilneſſe, and not of ſtrong ſetting on fire and burning: therefore they ſeeme white, and therefore they corrupte not, neither infect bodyes that they touch. Huc vſque Ariſtoteles in liber. 2. Methe. Alſo the mouing of lyghtening is ſodaine and vnware. For ſodeinlye it is ſeene from the Eaſt, and in the Weſt, & ſheweth his mouing ſodeinly, and hydeth it ſodeinly. And as Gregory ſayth, it commeth out of his mother, as ſodeinly as the twinckling of an eie: and turneth ſodeinely, and forſaketh not the place, that it is gendered in. By his ſodeine mouing, it dimmeth their ſight that loke thereon, and maketh them dreade, and ſpreadeth it ſelfe into all the worlde by ſeeming, and opinion, and bolne of light, and commeth before the thunder, and giueth warning of his comming. Lightening is good and profitable, if it come with Raine: And if it come without anye raine, it greeueth tender fruites and flowres, as Beda ſayth.

Of Aura, light winde. chap. 16

AVra is light winde moued, and it ſlaketh and coleth them that bee hotte: and heateth them that bee colde. And the more pure and cleane it is, the more wholeſome and pleaſant it is, and if it be temperate, and paſſeth not due qualyties of time: then it is moſt accordyng to mannes lyfe, and keepeth and ſaueth health. And if it bee in the contrarye manner, then it is moſt noyfull. For then it breedeth Peſtilence & great corruption. For Peſtilence is corruption of aire, and commeth of dryneſſe and of diſtemperaunce of raine: And falleth oft for treſpaſſe of mankinde, as Iſidor. ſaith, And is called Peſtilencia, as it were Paſtulencia. For it paſſeth all the kinde of man, and taketh paſture or feeding thereof. For when the waters and raine and aire bee corrupte, the which wee breath and eate, and be fed therewith: anone wee bee corrupt and ouercome with diuerſe ſickeneſſe and euilles, as it is ſayd before in the ſame booke, where it is treated of the propertyes of the ayre.

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But this that is said shall suffice at this time.

Of the foure Elements, and their qualities and mixtures together, forth of Henrie. C. Agrippa, de occ. Phi. Which are newly added.

First boke Cap. 3.

THere are foure Elements, and first grounds of al corporal things, Fire, Aire, Water, & Earth, of the which all things ellemented in these lower things are made, not in manner of heaping vp together, but according to transmutation & uniting. And again when they are corrupted, they are losed againe into Elements, neither is there any of the sensible Elementes pure, but according to more or lesse they are mixed together, and apt to bee transmuted one into another: Euen as durtye and losed earth is made water, & that being ingrosed & thickened, becommeth earth, and being euapored by heate tourneth into Ayre, and that waxing hot, turneth into Fire: and this being quenched tourneth into Aire, and being made colde of his adustion or burning, becommeth earth, or a stone, or Sulpher, as it is made manifest by lightening. And Plato thinketh that the earth can neuer bee tourned into anye other Element, and that other Elements are turned into this and that Element, and one into another. The Earth then not chaunged, is diuided from the more subtill, but being mixed or losed into those which dissolue it, doth againe passe into it selfe: And euery one of the Elements hath two speciall qualities, the first of which it keepeth to it selfe, in the other as a meane, it agreeth with the qualitie following. For the fire is hot and dry, the earth dry and colde, the water colde and moyst, the aire moist and hot. And in this sort according vnto two contrary qualities, the elemẽts are contrary to themselues, as Fire to Water, and Earth to Aire. Moreouer, after an other sort, the Elements are contrary one to another, for some are heauy as the earth, and the Water, and other light, as the Aire and the fire, wherefore the former are Passiue, but ẏ latter Actiue, as the Stoiks haue learned them: Wherefore Plato moreouer distinguishing after another sort, assigneth to euery one three qualities, to wit, to fire sharpnesse, thinnesse, and mouing. To ẏ earth bluntnesse, thicknesse, & rest. And according vnto these qualities, Fire & Earth are contrary Elements. And ẏ other elements do borrow qualities of them, so ẏ the aire taketh two qualities of ẏ fire, thinnesse and mouing, & one of the earth, to wit, bluntnesse. Contrariwise ẏ water taketh two of the Earth, darknesse & thicknesse, & one of the fire, to wit, mouing, but the fire is twice thinner then the aire, thrice more mouing, and foure times more sharpe, ẏ aire is twice sharper then ẏ water, thrice thinner, & foure times more mouing, therefore ẏ water is twice sharper thẽ ẏ earth, thrice thinner, & foure times more mouing: wherefore as the fire is to the aire, so ẏ ayre is to the water, the water to ẏ earth, & againe as the earth is to the water, so is it to the aire, and the aire to the fire: and this is ẏ rote & foundation of al bodies, natures, vertues, & merualous workes: and he that knoweth these qualities of Elements, and the mixing of them, shall easily bring to passe merualous & wonderfull works, and shal be perfect in naturall Magike.

Of the three folde consideration of Elements.

Cap. 4.

WWherefore there are foure Elements as we haue saide, without whose perfect knowledge wee can bring forth no effect in Magike: & euery of thẽ are three folde, ẏ so the number of foure may fil vp the number of 12. and so proceeding by the number of 7 to the number of 10. one may come to ẏ uppermost vnitie, whereof all vertue & wonderfull worke do depend. Wherfore in the first order, are the pure Elements, which are neither compounded nor chaunged, nor suffer mixing together but are incorruptible, & not from the which, but by the which, the vertues of all naturall things are brought to effect: none is able to expresse their vertues, because they can do

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all in all. He that knoweth not this cannot attaine to any worke of meruailous effects: The compounded Elements are manifold, diuers, & vnpure, yet apt to bee brought by art to a pure simplicitie: which being then returned to their simplicitie, their vertue is aboue all things, giuing a full perfection of all hidden operation, and workes of nature, and these thinges are the foundation of all naturall magike.

The Elements of the thirde order first and by themselues are not Elements, but compounded againe, diuerse, manifolde, and apt to bee chaunged one into another. They are the infallible meane, and therefore are called the middle nature, or the soule of the middle nature, there are very few that vnderstand theyr profound mysteryes. In them bee certaine measures, degrées, and orders, as a full perfection of euery effect in each thing naturall, celestiall, and supercelestiall. The things are wonderfull and full of mysteries, which may be wrought by magike, as well naturall as diuine, for by them the bindings, losings, and transmutations of all things are made, and the knowledge and foretelling of things to come: Also the banishment of naughtie spirits, and the winning or obtaining of good spirites, doth descende from them: Wherefore without these three fold Elements, and the knowledge of them, let no man trust that he is able to worke any thing in the hidden science of Magike and nature, and whosoeuer knoweth howe to reduce one into another, the impure into the pure, the manyfolde into the simple, and knoweth howe to discerne the nature, vertue, and power of them, in number, degrées, and order, without diuision of substaunce, he without doubt shall obtaine the perfect knowledge and working of all naturall things, and heauenly secrets.

¶Of the meruailous or wonderfull natures of Fire and Earth.

For the working of all meruailous things, saith Hermes, two are sufficient, to wit, Fire and Earth: The one is the Patient, the other the Agent: Fire as sayth Dionisius commeth clearely in all things, and through all things, and is remoued, is lightsome to all, and also is hidden and vnknowen when it is by it selfe, no matter comming, in the which it may manifest his owne action. It is vnmeasurable and inuisible, able of it selfe for his owne action, moueable, giuing it selfe to all, after a sorte comming neere vnto it, making newe, a keeper of nature, a giuer of lyght, for his brightnesse couered all aboute, incomprehended, cleere, seuered, rebounding backe, mounting vpwarde, going sharplye, high, not to bee diminished, alwayes a moouing motion, comprehending another, vncomprehended, not wanting another, priuelye growing of himselfe, and manifesting the greatnesse of himselfe to receiue matters, Actiue, mightye, at once present to all men, visiblye it suffereth not it selfe to be neglected, and as a certaine reuengement, generallye and properlye, vppon the sodaine bringing it selfe to a reckoning to certaine thinges, incomprehensible, in palpable, not diminished, most rich of himselfe in all traditions, Fyre is a huge and a greate portion of the thinges of nature, as sayth Plinye. And wherein it is doubtfull, whether shee consume and bring forth more thinges Fire is one, and pearcing thorough all thinges as sayth the Pythagorians, but in heauen stretched abroade and shining ouer all, and in hell straightened, darke and tormenting, in the middle partaking of both. Wherefore the fire is one in it selfe, manifolde in the recipient, and in diuerse distributed with a diuerse marke as Cleanthos witnesseth in Cicero, wherefore this fire which wee vse commonly by chaunce it is in stones, which is stricken out, with the stroke of Steele, it is in the Earth, which smoaketh by digging, it is in the Water, which warmeth the Fountaines, and

Cap. 5.

Welles,

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Welles, it is in the deepe Sea, which being tossed with winds, wexeth warm, it is in the ayre, which oftentimes wee see to wexe warme, & all lyuing things, and Vegitables, are nourished with heate, and euerye thing that lyueth, lyueth by reason of the included fire. The properties of the fire supernall, aboue, are heate making all things fruitfull, and lyght, giuing life to all things. The properties of the fire infernall, are a burning, consuming all things: and a darkenesse, making all things barraine.

Wherefore the heauenlye and lyght fire, chaseth away the Demones, or Spirites of darkenesse: and this our wodden fire driueth awaye the same, as farre forth as it hath the lykenesse, and the carriage of that vppermost lyght: yea, also of that lyght, which sayeth, Ego sum lux mundi, I am the lyght of the worlde, which is the true fire, the Father of lyghtes, from whome, euery good thing giuen, doeth come: casting out the brightnesse of his fire, and communicating it first to the Sunne, and to other heauenlye bodyes, and by these, as it were by meane instrumentes, powring in that, into this our fire. Wherefore, as the Demones or spirites of darkenesse, are strongest in darkenesse, so the good Demones which are Angelles of lyght, doe receiue increase from the lyght, not onely of God, of the Sunne, and of heauen, but also of the fire which is with vs.

Heerevpon the first most wise appointers of Religions, and Ceremonyes, decreed, that prayers, psalmes, & all rights, shuld not be dõe without lights. Heerevpon grewe that Posie of Pythagoras: Ne loquaris de Deo, absque lumine, Speake not of God without lyght. And they commaunded for the driuing awaye of naughtye Demones, that lyghtes and fires shoulde be kindeled by the carcases of the dead, and not to take them awaye, vntill that the purgings beeing ended by the holy right, they were put in buriall. And almightie God in the olde Lawe, didde requyre that all his Sacrifices, should bee offered with fire, and that fire, shoulde euer burne on the Altar, which also among the Romanes, the Priests of Vesta, didde alwayes keepe burning.

So lykewise in ye funeralls of the Romanes, were put lampes, vvith fire, that continued a long season.

As for the Earth, it is the Bace, and the Foundation of all the Elementes: for it is the obiect, the subiect, and the receiuer, of all the beames and influences of heauen. It contayneth in it the seedes, and seminall vertues of all things, therefore is she called Animall, Vegetall, and Minerall, which beeing made fruitfull by all the other Elementes and Heauens, is apte to beget all things. Of it selfe, it is receyuer of all fruitefulnesse, and as it were also, the first springing Parent of all things, the Center, foundation, and mother of all things. Take of it anye portion bee it neuer so secrete, washed, pourged and ground small, if thou lette it stande for a season abroade, by and by beeing made fruitefull by the power of the Heauens, and as it were great with young, bringeth forth from it plants, wormes, lyuing creatures, Stones, and also brighte sparckles of mettalles.

Therein are exceeding great secreates. If at anye time it be pourged by the workemanshippe of fire, and brought to his singlenesse, by due washing. It is the first matter of our creation and the truest medicine of our restauration and preseruation.

¶Of the wonderfull natures of the Water, the Aire, and the Windes.

Chapter. 6.

THE other two Elementes, are of no lesse power, to wit, Water, and Ayre, neyther doeth Nature cease to worke in them wonderfull thinges. For so great is the necessitye of Water, that without it, no liuing creature can lyue, no hearbe, nor Plant, without the moystening of

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water, can burgen or bud forth. In it is the seminarie vertue of all things, first of liuing creatures, whose seede is manifest to be watrye: and although the seedes of shrubs and hearbes are earthly, yet it must needes be, that they must be corrupted with water, if they are to be fruitefull, whether it come to passe, through ye imbibed moisture of ye earth, or through dew or rain, or through water of purpose put vnto it: for water and earth alone, are described by Moses, to bring forth a lyuing soule: but to the water he appoynteth a two-folde bringing forth, to wit, of things swimming in the water, and of things flieng in the aire aboue the earth. Moreouer, of things brought forth of ye earth, part are bound to the water. The same the Scripture doth testifie, saieng: That after the creation, shrubs and plants budded not, because God had not rained vpon ye earth. So great is the power of the Element, that the spirituall regeneration cannot be without water, as Christ himselfe witnessed to Nichodemus. There is also an exceeding great force thereof, in religion, in purgings, and purifications, and of no lesse necessitie than of ye fire. The commodities thereof are infinite, and vse manifold, and all things do consist of the power thereof, as that which hath the force of begetting, nourishing, and increasing. Whereupon Thales Milecius and Hesiodus, did appoynt the water to be the beginning of all things, and sayd that it was the auncientest and the mightiest of all Elementes, because that it ruled ouer all the rest. For (as sayeth Pliny) the water deuoureth the earth, it quencheth ye fire, it clymbeth aloft, and by stretching abroad of clouds, it challengeth heauen vnto it, and the same fallyng downe, is the cause of all things growing vpon the earth. There are innumerable wonders of water, set forth by Pliny, Solinus, and many Historians. Of whose wonderfull vertue also, Ouid maketh mention in these vearses.

360 Hamos sand. Iupiter Hamon, of ye sandie place, vvhereon he built his tower 360

AT noonetide, horned Hamon, doth, thy water cleere, wexe colde:
and wexeth hot when Sunne doth set, and eke the daye vnfolde.
Report doth goe, the water of Athamas sets on fire
wood when the Moone doth wane, and into small Orbes doth retire.
The Cicones a riuer haue, which dronke, doth stonie make
the entrailes, and doth harden all, that of the moysture take.
The riuer Crathis and Cibaris, that neere your quarters bee,
doe make folkes hayre lyke Amber, and lyke golde as is to see.
And which more meruayle is, there are that haue great power to change,
not bodyes onely, but mindes also: which is a thing full strange.
Who hath not heard of water fowle, that Salmacis doe breede:
and of the lakes of Aethiope, which makes men madde indeede:
Or bringeth them to deadly sleepe, if they thereof doe drinke.
Who so doth seeke to quench his thirst, at Clitorius brinke,
He shunneth wine, and ioyeth still, in water cleere alone.
Then runneth out Lincestus streame, like vnto which is none:
Whereof who so with measure doth, receiue within his brest,
faltreth as the Dronkards doe, which pure wine esteeme best.
There is a lake in Arcadie, Pheneus hight of olde,
suspected for the doubtfull streames, in which be not too bolde.
By night, at what time who so drinkes, they hurt, but not by daye.

Moreouer Iosephus maketh mention, of the wonderfull nature of a certaine riuer, running betwiene Archea, & Raphanea, Cities of Siria, which runne with their full chanell, during ye whole Saboth, by and by as it were fayling through the stopping of the fountaines, for sixe whole dayes together, a man may passe drye shod, through the channell, and againe the seauenth daye, the

360 causes 360

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causes of nature being not knowen it returneth to the former abundaunce of water, wherefore the inhabitants call it Sabbatheus, by reason of the vii. daye, holy among the Iewes, and the Gospell doeth beare vs witnesse, of the Probatica the fish ponde, into the which after the water was moued by the Angell, he which first came into it was deliuered of what disease soeuer. The same vertue and power is read to haue of the Nimphes Ionides, which was in the territorie of the Aelians, by the riuer Cytheron into the. which, he that went with a sicke body, went out of it whole and sound, without any griefe of body. Pausanias reporteth that there is in Liceum a Mountaine in Arcadia, a fountaine which was called Agria, vnto the which, as often as the drouth of the Countrey did threaten spoyle to the Corne, the Priests of Iupiter Liceus; entring after sacrifice offered, worshipping the holy water, with holy prayers, holding a braunch of Oke in his hand, thrust it downe into the water. Then the water being moued, the vapour being from thence lifted vp into the ayre, became clowds, which meeting together, did ouercast all the skie, which not long after, tourning into raine, did wholsomly water the whole region. But concerning the miracles of water, besides many other Authours, Rufus Ephesius, a Philition; hath written wonderous things, and found in no other Authour that I know of: it remaineth to speak of the aire. This is a vitall spirite, going through all things that are, giuing life to all things, and making them to stand together, binding, moning, and filling all things. Herevpon the Doctors of the Hebrewes, doe not recken it among the Elementes, but as it were a meane & a glew, ioyning diuers things in one together, and reckoning it as it were the resounding spirite of ỹ worlds instrument: for he doth nert of all conceine in himselfe, the influence of all celestiall things, and doeth communicate as well with other Elements, as with euery mixed thing, and doth no lesse receiue & retaine in him as it were a certaine heauenly glasse, the shape, forme, & kinde of all things, as well naturall, as artificiall, and of speaches whatsoeuer: & carrieng them with him, & imprinting in them, as well in sleepe as in waking, the bodies of men and liuing creatures, doth enter in through the pores, and ministreth matter of sundry wonderful dreames, diuinations & sothsaiengs. Herof also men saieth, that it commeth to passe, why one passing by a place, in the which a man hath bene slaine, or a carkasse newly hidden, doth tremble with feare and dread: because the ayre being therefull of horrible shapes of murthering, doth moue and trouble the spirite of the man, whilest together it is drawen in, with ỹ lyke shapes & formes, whereof it happeth that feare insueth, for euery sodaine impression doeth astonish nature. For this cause, manye Philosophers haue supposed, that the aire is the cause of dreames, and of manye other impressions of the soule, by the bringing of shapes, similitudes, or shewes, which are fallen from things, and speaches multiplied in the very aire, vntill they come to ỹ senses, & at length to the fantasie and soule of the receiuer, to wit, that soule, which being clere frō cares, & not letted, & meeting wᵗ such shapes, is by thē instructed, for ỹ shapes of things, although of their owne nature, they be brought to ỹ senses of men & liuing creatures, yet from heauen whils they are in the aire, they may get some impression, whereby together with the aptnesse, they are rather caried from the disposition of the receiuer, to the sense of one, then of another. And for this it is possible, that naturally & without all superstition, by ỹ meanes of no spirit, a man may in a very short space declare to a man, the conceit of his minde, be the distāce & dwelling neuer so far: although ỹ time wherin this happeth cannot possibly be measured, yet within 24. houres ỹ must needes be done, and I know how to doe it. Moreouer, the Abbot Tritenius, in times past knewe it and did it, And how certaine shapes not onely spirituall but also naturall, do flowe from things, by influēce of bodies frō bodies,

Silo.

Aelians.

Liceum.

A note of great secret

and

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Wonders

and doe waye strong in the verye ayre, and doe offer and shew themselues vnto vs, by light and by mouing, both to the sight, and to other senses also, and sometimes do worke maruailous things in vs, as Platinus doth proue & teach. And we doe see, how when the South winde bloweth, the aire is thickned into thinne clowdes, in the which as in a glasse the Images being farre distant, of Castles, of mountaines, of horses and men, and of other things, are reflected, which immediately at the falling of the clowdes vanish awaye. And Aristotle in his Meteors, doth declare the cause, for that the raine bowe is gathered in a clowde of the aire, from a certaine similitude of a looking glasse. And Albert sayth, that the shapes of bodyes by the force of nature, may easely be expressed in the moyst aire, after the same sorte, that ẏ Images of things are in things. And Aristotle reporteth, that it happened to one, through weakenesse of his sight, that the next ayre vnto him was his glasse, and the visible raie or beame, was striken backe vnto him, and could not enter: wherevpon which waye hee went, he thought that his Image went before him face to face: likewise by the skilfull workmanship of certaine glasses, the Images which we will see in the aire, are also cast a far off out of the glasses, which then ignorant men seeing, suppose that they see the shaddowes of spirits or ghosts, whereas for all that they are none such, but certaine Images like to themselues, and voyde of all life. And it is knowen if a man be in a dark place and voyde of all lyght, sauing that some where the Sunne beame enter in through a very lyttle hoale, if a peece of white paper be put vnderneath it, or a plaine glasse, those things are seene in it, which abroade the Sunne gives lyght vnto. And there is another illusion more meruailous, where when Images are painted by a certaine workmanship, or letters written, a man in a cleere night, doth set them against the beames of the full Moone, through whose images multiplied in the aire, and drawen vp, and cast backe, together with the beames of the Moone, some other man being priuie to the matter a great wayes off, seeth, readeth, and knoweth them, in the very dish or circle of the Moone: which doubtlesse is very profitable skill to bewray secrets, to cities and townes besieged, in times past, practised by Pythagoras, and at this day not vnknowen to some, and to my selfe. And all these things, & greater, are grounded vpon the very nature of the aire, and haue theyr reasons out of Mathematike and Optike. And as these Images, are reflected to ẏ sight, so are they often times to the hearing, which is manifest in the Ecko. But they haue more hidden workmanships and skilles, that a man also a farre off, may heare and vnderstande what another speaketh and whispereth in secret.

Hovv to knovv the secret of thy friēd, farre off.

Perspectiue.

The windes also consist of the Element of the aire, for they are nothing els than the ayre moued & stirred. Of these ther are foure principalls, blowing from the 4. quarters of heauen, to wit, Notus from the South, Boreas from the North, Zephyrus from the West, and Apeliotes or Eurus, from the East: Which Pontanus comprehending in these two pretie verses sayth.

A summo Boreas, Notus imo spirat Olympo.
Occasum insedit Zephirus, venit Eurus ab ortu.
Fell Boreas blowes from heauens high,
but Notus blowes his blast
From lowest part: Zephire from West:
Eurus from East doth cast.

The South winde is meridionall, clowdie, moyst, hot and sicklye, which Ierome calleth the butler of raine, and Ouid thus describes him.

The South winde flyeth with moist wings hauing his terrible countenance couered with pitchie blacknes, his beard is loaden with showers, water floweth from his hoare haires, clowdes sitteth vpon his browe, and his fethers and bosome are wet.

And Boreas being contrarye to Notus, is a Northerly winde, vyolent and sounding, and shril, which scattering the clowdes, maketh the aire cleere, and freeseth the water.

Ouid

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Ouid bringeth him in speaking of himselfe in this sort: Apta mihi vis est, &c. I haue an apte or fit force wherewith I driue away sad clowds, I shake the Seas, and ouerthrow currey Dikes, I harden clowdes, and I driue downe hayle vnto the earth. I my selfe, when I haue gotten my brothers in the open aire (for that is my fielde) I striue and struggle with so great indeuour, that the middle of the aire doth ring with my shaking, and fire leapeth out of ẏ hollow clowdes. Euen I when I haue entered into the round holes of ẏ earth, & haue fiercely set my back vnder chinkes below. I stir vp spirites (I make ẏ Diuell to stir) & set the whole world in a shaking.

But Zephyrus ẏ West winde, which is also called Fauonius, is verye light, bloweth from ẏ west, & brething plesantly, is cold and moist, thawing frosts, and snow, & bringing forth grasse & flowers. Contrary to this is Eurus, which also is termed Subsolanus & Apeliotes, blowing from ẏ East: this winde is watry & clowdy, & of a swifte deuouring nature. Of these, thus singeth Ouid, Eurus ad Auroram, &c.

A breeder of Caterpillers, & vvormes that grow

363

Eurus goeth to Aurora, & to ẏ kingdome of Nabathium, to Persia, & to the quarters lieng vnder the beames of the morning. The euening & the sea showers, which are warme with ẏ Sun going downe, are nert to Zephirus. And shiuering Boreas inuadeth scythia, & the 7. starres. The contrary ground is moistened with continuall showers & raine from the South.

¶ Of the kindes of things compounded, what relation they haue to the elements, & how the Elements thẽselues, agree with the soule, senses, and manners.

Cap. 7.

After ẏ 4. simple elements, immediatly follow 4. kinds of perfected things cõpouned of thẽ, which are stones, mettals, plãts & liuing creatures: & albeit to ẏ generation of euery of them, all Elements do agrée in composition: yet euery of them, doth follow and imitate one principall element, for all stones are earthly, for by nature they are heauy & descend, & are so framed by drouth that they cannot be molten. But mettalls are waterish, and apte to flowe, and which naturall Philosophers confesse, & Alcumistes do proue, are ingendered of a viscus or slimie water, or elo of waterish quick-siluer: so plants agrée with the aire, that vnlesse they borgen vp abroad, they proue not: so all liuing creatures haue a firie force, & a heuenly beginning, & fire doth touch them so nére, that when it is quenched, immediately all the lyfe doth faile. Againe, euery one of those kindes is scuered in it selfe, by ẏ degrées of elements, for among stones they chiefly are called earthly, which are dusche and heauy: and waterie, which are clére or maye be sene through, and which do consist of water, the Christal, Berell, the Pearle in shells: and they are airie, which do swim vpon the water and are spongeous, as the Sponge, the Pomis, and the Tophus. There bée that are firie, out of the which fire is set, and sometimes is resolued into it, or are ingendred of it, as the vnder stone, the stone called Pyretes, & as Abeston. Likewise among mettalls, lead and siluer are earthly, quicksiluer is waterish, copper & tinne are airie, gold & yron are firie. In plants also the rotes doe imitate the earth, by reson of their thicknes: the leaues the water, by reason of their iuyce: the floures the aire, by reason of their subtiltie: the sedes the fire, by reson of their begetting spirit. Moreouer, some are called hot, some colde, some moyst, some dry, and borrowing to them the names of the elements from their qualities. Among liuing things, some are more earthy than others, and inhabite the bowells of the earth, as wormes called Casses, Moles, and many creping things: some are watrie, as fishes: some are airie, which cannot liue out of the aire, as the Birde of Paradise, and the Camelion. There are also that are fierie, as the Salamander, and certaine Crickets: and which haue a certayne fierye heate, as Pigeons, Ostriges, Lyons, and those, which the wise man

Animales

363

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calleth, beast breathing out a fierie vapour. Moreouer in lyuing creatures, the bones represent the Earth, the flesh the Aire, the vitall spirit the Fire, and the humours the Water: and these also are diuided or parted by the Elementes, for red cholar giueth place to the Fire, bloud to the aire, fleame to the water, blacke choler to the earth. To conclude, in the very foule, as August. witnesseth, the vnderstanding representeth ỳ fire, reson the aire, imagination, the water, and the senses the earth. And these also among themselues are diuided by Elementes, for the sight is firie, neither can it perceiue without fire and lyght: the hearing is airie, for sounde is made by the striking of the aire: but smell & taste are referred to the water, without whose humour, there can be no sauour nor smell: to conclude, all the touchings is earthly, and requireth grose bodyes.

Moreouer, the dædes and operations of men, are gouerned by the Elementes: for a slowe and heauy mouing, betokeneth the earth: feare, sluggishnesse, and a lyther worke, signifieth water: chærefulnesse and friendly manners, the aire: a sharpe and an angry violence, the fire. Wherefore the Elements are the first of all things, and all things are of them, and according vnto them, and they in all things, and through all things, spred abroad their force.

How the Elements are in the heauens, in the starres, in spirits, in Angels, finally in God himselfe.

Cap. 8. THE consenting opinion of all the Platonikes is, that euen as in the worlde, bæing the chiefe patterne, all are in all: so also in this corporall world, all thinges are in all, yet in diuers manners, to wit, according to the nature of ỳ receiuers: so also the elements, are not onely in these inferiour bodies, but also in the heauens, in the starres, in spirites and Angelles, to conclude, in God himselfe, the worker and chiefe patrone of all. But in these earthlye bodyes, the Elements are certaine grose formes, drowned matters, and material elements. But in the heauens, the elements are through their natures and strengths: to wit, in a heauenlye manner, and much more excellent then beneath the Mone: for there is a heauenly mallinesse of the earth, without the groseneſſe of the water: and an agilitie of the aire, farre from fleeting abroad: the heate of the fire is ther not burning but shining, and quickening all thinges by his heate. Moreouer of the starres, Mars and Sol are fierie, Iupiter & Venus airie, Saturne and Mercury watrish, and they are earthlye, which inhabite the eight Orbe, and the Mone also, (which notwithstanding, of most men is thought to be waterie) forasmuch, as lyke to the earth it draweth vnto it the waters of heauen, with the which, thæ being moysened, doth through the nærnesse, poure them vpon vs, and makes vs partakers of them. There are also among the Signes some fierie, some earthly, some airie, some watrie, and the elements rule in the heuens those foure triplicities, distributing to them the beginning, the middle, the ende of euerye Element: so Aries hath the beginning of fire, Leo the procæding and increase, and Sagittarius the ende of fire: Taurus hath the beginning of earth, Virgo the procæding, Capricornus the ende: Gemini hath the beginning of aire, Libra the procæding, Aquarius the ende, Cancer possesseth the beginning of water, Scorpio the middle, Pisces the ende. Wherefore of the mixtions of these planets and signes, together with the Elements, are wrought all bodyes: and besides spirites by this meanes are diuided one from another, that some are called firie, some earthly, some airie, some watrie. Hærevpon those foure riuers in Hell, are sayd to be of diuers natures, to wit, Phlegethon firie, Cocytus ayrie, Styx watrye, Acheron earthly. And in the gospell we read of the fire of hell, an euerlasting fire (into the which the accursed shall be commaunded to goe). And in the Reuelation we read of the great pole of fire. And Esaias speaketh of the damned, The Lorde shall strike them with corrupt aire. Cap. 20.

Cõiecture

364 364

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And in Iob, They shall passe from ỳ waters of snow, to ouermuch heate. And in the same we read, of the darke earth, and couered with the dimnesse of death, of the earth of misery & darknes. Therfore also these Elements are placed, in the Angels & blessed intelligences, which are aboue, without the compasse of this world: for there is in them a stablenes of essence, & an earthly force, whereby the seates of God are made strong: there is in them also gentlenesse & pitie, which is a watry vertue making cleane. Hervpon the Psalmist speketh of ỳ waters, where of heauen he saith, Which rulest the waters that are aboue him. There are also in them aire, which is a subtill spirit: & loue, which is a bright fire. For this cause, the holy scripture calleth them the wings of the winde, & els where the Psalmist speaketh of them thus, Which makest thy Angells spirits, & thy Ministers a burning fire. Of the orders of Angels also, the Seraphin, the Vertues, & the Powers are firie: ỳ Cherubin earthly: the Thronenes & Archangels watry: the Dominationes & Principalities ayrie. And concerning the very chiefe Patrone, worker of al things, is it not read: Let the earth be opened, and bud forth a Sauior. Is it not said of the same: The fountaine of the water of life, cleansing and regenerating. Is not the same the spirit breathing ỳ breath of life. And the same also as Moses & Paule doe testifie, is a consuming fire. Wherefore no man can deny, that the elements are found euery where & in all things in their manner. First in these inferiour bodies, but dredgie & grose, in ỳ heuenly bodies pure & cleane: & in the super celestiall bodies liuely and blessed on euery side. Wherefore the elements in the chiefe Patron, are the Idee, or conceits of things to be brought forth: in ỳ intelligencies, ỳ seuered powers: in the heauens, ỳ vertues: in the bodies beneath, the groser formes.

Of the vertues of naturall things, next of all depending of the Elements.

Chap. 9.

OF the vertues of naturall thinges, some are Elementall, as to make warme, to make cold, to make moyst, to make dry: & are called the first operations or qualities, & according vnto Arte. For these qualities alone, doe altogether alter the substance, which none of the other qualities can do, but some are in the things making, cõpounding such by the elements, euen beyond the first qualities, as are Maturatiue, digestiue, resolutiue, mollificatiue, induratiue, stiptike, absterstiue, corasiue, caustike, apertiue, euaporatiue, comfortatiue, mitigatiue, conglutinatiue, opilatiue, expulsiue, retentiue, attractiue, repercussiue, stupifactiue, elargetiue, lubrificatiue, & many others: for the elementall qualitie hath much to do in mixture, which worketh not by it selfe: & these operations Qualitates secundarię, because they follow nature & the measure of the mixture of the first vertues, euen as of them at large it is handled, in the bookes of Phisitions, as Maturation or ripening, which is the working of naturall heate, according to a certaine measure in ỳ substance of the matter. Induration or hardening is the working of coldnes, likewise also, Congellation, & so likewise also of the lyke. And these operations do somtime worke vpon ỳ limited mẽber, as prouoking vrine, or milk, or ỳ menstrual, & are called the 3. qualities which folow ỳ second, as ỳ second do ỳ first. Wherefore according to these first, second & third qualities many diseases are cured and caused. Many things also are done by Art, which men do much wonder at, as is ỳ fire, burning water, as in ỳ fire Ignis Grecus. Many cõpositions whereof Aristotle teacheth in a treatise written hẽrof. In like maner, ther is also made a fire ỳ is quenched in oyle, & is kindled with colde water when it is sprinkled vpõ it, & fire which is kindled wt raine or wind, or with the sun: and ther is a fire called Aqua ardens, which is very well knowen, & wasteth nothing but it selfe: & ther are vnquenchable fires, & continual lamps, which cannot be quenched wt wine, nor water, neither by any meanes: which seemeth altogether incredible, if it had not ben for ỳ famous lampe ỳ once gaue light in the temple of Venus, wherin ỳ stone Bestus did burne, which being once kindeled, is neuer quenched. Cõtrariwise also is pre-

Beston.

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pared some thing apt to burne ꝑ it may not be hurt by fire: & ther are made confections, with which the hands being annointed, we may carry vpon red hot, or put ꝑ hand in molten mettall, or to goe into the fire without any harme, & such like: & ther is a kinde of hempe or flaxe, which Pliny calleth Asbestū, ꝑ Greeks terme it Asbeston, which is not consumed with fire: wherof Anaxelaus saith, that a trée ꝑ is therwith inuironed, is felled with deafe strokes, and that are not heard.

The saide flaxe is solde for the haire of the Salamander by the vvhich many be deceiued.

Of the hidden vertues of things.

Chap. 10.

There are moreouer other vertues in things, which belong not to any Element, as to put away poyson, to driue away carbuckles or botches, to draw yron, or some such other thing: & this vertue is ꝑ sequell of the kinde or forme of this thing or ꝑ thing. Wherfore also in a small quantitie, it hath no small effect in working, which is not graunted to ꝑ elementall qualitie. For these vertues because they depend much vpon the forme, therefore with a very small matter, they can do very much: but ꝑ elemental vertue because it is materiall, doth desire much matter to doe much. And they are called hidden properties, because their causes are hidden, so ꝑ mans vnderstanding is not able in any wise to finde thē out. Wherfore ꝑ Philosophers haue attained to a very great parte of them by long experience, more then by ꝑ search of reason. For as in ꝑ stomack ꝑ meate is digested by heate which we know: so is it transformed by a certaine hidden vertue which we knowe not, not by heate truly, for so in the chimney at the fire it should rather be transformed, than in the stomack: so are there in things qualities, ouerthrowing ꝑ elements, as we know, and are so created by Nature which we wonder at, and oftentimes are amased ꝑ we know them not or seldome, or neuer see them, as it is read in Ouid of the Phœnix, a bird alone, among all others renewing hir selfe.

Why hidden properties are so termed

366

Meate being sod, is the same, but not in the stomacke.

There is one bird that repaireth hir selfe, and eftsones soweth hir selfe, the Assyrians call hir Phœnix, and in another place, the Aegyptians méete together at the wonder of so great a sight, & their reioycing companye saluteth the rare birde.

In times past, one Matreas made the Greekes and the Romanes greatlye to wonder at him: he said that he brought vp a wilde beast, ꝑ which deuoured himselfe: wherefore also at this day, many do yet carefully searth out, what ꝑ wilde beast of Matreas may be. Who doth wonder at fishes digged out of the earth, of the which Aristotle, Theophrastus and Polibus the Historian, haue written, and that which Pausanias hath written, of singing stones, are all workes of hidden vertues. So the bird called an Ostridge, doth digest cold and hard yron to the norishment of his body, whose stomacke is said, not to be hurt with burning yron. So that little fish called Echines, doth so bridle the violence of the windes, and tame the rage of the sea, that how cruel soeuer the stormes are, be there neuer so many sailes full of winde, yet with his touching alone, he doth so calme & stopeth ꝑ ships to stand, ꝑ by no means they can moue: so ꝑ Salamāder & the crickets liue in the fire, & albeit they séeme somtimes to burne, yet are they not hurt. The like matter is said to be of a certaine Bitumen like to Pitch, wherewith the weapons of the Amazons are saide to haue bene smeared ouer, which is taken away neither with sword nor fire: wherwith also, the gates of Caspia, made of brasse, is fabulously reported, to haue ben varnished ouer by Alexander Magnus. With the lyke Bitumen also, ꝑ Arke of Noe, is read to haue ben glued together, continuing yet from so many thousande yeares vpon the Mountaines of Armenia. There are manye other of these meruayles scarcely credible, but yet are knowen true by experience. Such as antiquitie hath lefte in writing of the Satyres, which lyuing creatures doe consist of a shape halfe like a man, and halfe like a beast, yet capable of speach & reason, one of which, Saint Hierome reporteth did once speake to Saint Antony the hermit, & did condemne in him ꝑ

366

errour

366

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errour of the Gentiles, in worshipping of liuing creatures, & did pray him, that he would pray to the common God for him: & affirmeth, that one of them in times past, was brought openly aliue to be seene, & immediately was sent to the Emperour Constantine.

¶ How hidden vertues are powred into the kindes of things from the Idee, or conceipts through the reasons of the soule of the world, & beames of the starres, and what things doe most of all abound in this vertue.

Cap. 11. THe Platonikes report, that all ỳ bodyes belowe, are Ideadit or conceited by the vppermost Idees or conceits: and they deeme an Idea to be one, simple, pure, vnchangeable, indiuisible, incorporall, & euerlasting forme aboue bodies, soules, & mindes, and the same to be the nature of all Ideas. And first they place the Idees, in ỳ very goodnes it selfe, that is in God, by the manner of the cause, to be differing onely among themselues, by certaine relatiue reasons: least whatsoeuer is in the world, should be alone without any varietie, and yet to agree among themselues in essence, that God may not be a manifold substance. Secondly, they place them in the very intelligible part, that is in the soule of the world, properly by formes, & moreouer differing one from another in perfect formes: so that all the Idee or conceipts in God, are one forme, but in the soule of ỳ world many: they are placed in the mindes following or ioined to the body, or seuered from the body, seuered now more & more by a certaine participation, & by degrees: they place in nature, as it were certaine seeds of formes below infused from the Idee. Finally, they place them in the matter, as shadowes. Besides this, there are so many seminall reasons of things in the world, as there be Idees or conceites in the diuine minde, by the which reasons, it hath builded it selfe in the heuens, beyond the starres euen shapes, and hath imprinted properties in them all. Wherfore of those starres, figures & properties, al the vertues & properties of kindes below do depend, so that euery kinde, hath a celestiall figure agreeing vnto him: from whence also, proceedeth vnto him, a meruailous power in working, which proper endowment, it receiueth frō his Idea, by the seminall reasons of ỳ soule of the world. For the Idea or conceites are not onely the causes of the being of any kinde, but also are the causes of euery vertue, that is in such a kinde. And this is the cause that many of the Philosophers saye, that by certaine vertues, to wit, hauing a certaine and a stable reason, not of chaunce, or casuall, but effectuall, but mightie and not fayling, working nothing in vayne, nothing without purpose, the vertues being in the nature of things are moued, which vertues doubtlesse are the operations of the Idee, which fall not, but be accident, to wit, through the impuritie and vnequalitie of the matter. For after this sort things euen of one kinde, are founde more or lesse mightie, according to the impurity or misorder of the matter. For all ỳ influences of the heauens may bee hindred by the vnabilytie of the matter. Wherefore the Platonikes vsed to say in a Prouerbe, that the heauenly vertues are infused, according to the merit of the matter: whereof also Virgil maketh mention when he singeth.

Igneus est ollis vigor, & cœlestis origo:
Seminibus quantum non noxia corpora tradunt.

Those seedes haue so much fierie force and heauenly beginning, as the vnhurtfull bodies doe slacken: wherfore those things in the which the Idea of ỳ matter is not dipped, that is, which receiue greater similitude of seuered things, haue more mightie vertues in operation, like to the operation of the seuered Idea or conceit. Wherefore the sight of heauenly things, is the cause of all the noble vertue, that is in the kindes belowe.

¶ How to get ones owne Genius, and to seeeke out his nature.

AS in heauenly things euery countrey hath a certaine star & heuenly image, Lib. 3. Cap. 22.

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giuing influence, to it more then other: so also in supercelestiall things, it getteth a certaine intelligencie & vnderstanding, ruling & defending it, with infinite other ministring spirits or Demones of his order, which with a common name, Beni Heloim Sabaoth, that is, ỹ sonnes of the God of hosts. For this cause, as often as the most highest doth determine of any warre, slaughter, desolation of any kingdome, & subduing of any people, in these lowermost parts, then no other wise, then these things should come to passe vppon the earth, there goeth before a conflict of those spirites aboue, as it is written in Esay, Visitabit vnto in terra: of which conflict of spirits & rulers we also read in Dan. 10. to wit, of the Prince of the kingdome of the Persians, of the Prince of the Greekes, of the Prince of the People of Israel, and their conflict together, whereof also in times past Homer seemeth to haue written.

Tantus Cœlesti rumor, precrebuit Aula,
Cum sæua alterni ruerunt, in prælia Diui.
Neptunum contrabellabat Phœbus Apollo.
Aduersus Martem certabat Pallas Athenæ.
Iunoni obstiterat bello pharetrata Diana.
Latonam telis volucer Cyllenius vrget.

So great a rumour was in heauens euen aboue,
When that the Gods together rusht, in cruell bloudy warre.
Then did the God Apollo fight, against God of the Sea.
Pallas also Athena hight, against Mars did contend.
Diana with hir bowe and shaftes, resisted Iunos force.
And Mercury did with his Dartes, Latona sore assaile.

Notwithstanding forsomuch as in euery country there are all kindes of spirits & Demones: yet those are ther strõger then the rest, which are of the same order with the ruler of that region. So in the region of the sunne, the spirits of the sunne are of more force than the rest. In the region of the Mone, those spirites of the Mone: and so of the residue. And hereof it ariseth & followeth, that when we change places & countries, diuers euents of our matters and affaires offer themselues & followe, els where, here or there, more fortunate: to wit, where the Demon or Genius shall haue greater power: or we shall get ther a stronger Demon of the same order. So men borne vnder the sunne, if they goe into a countrie or prouince, where the Sunne ruleth, that is vnder the sunne, become there much more fortunate, because they shall haue there, their guides or Genij stronger, & more profitable: by whose excellent rule in that place, all their matters oftentimes are brought to happie endes, euen contrary to opinion and the measure of their strength. Hereof it is, that ỹ choise of ỹ place, countris, & time, where a man doth exercise himselfe, according to the nature and extinct of his Genius, and also dwelleth and haunteth, doth very much auaile to the happinesse of his life. Moreouer, the chaunging of his name oftentimes doth auayle, for seeing that the properties of names, are the declarer of things, as it were by a glasse, declaring the conditions of their formes. Whereof it commeth to passe, that the names being altered, it happeth oftentimes, that the things are altered. Herevpon the holy Scripture not without cause, bringeth in God, when he went about to blesse Abram and Iacob, to chaunge their names, to call the one Abraham and the other Israel. And the wise men of auncient time do teach one to knowe the nature of euerye mans Genius by the starres, and their influence, and by the aspectes of the same, which are in euery ones natiuitie: but with such diuers and contrarie doctrine among themselues, that it is very hard for a man, to be able to take out of their handes these Sacramentes of the heauens. For Porphirus sheweth out the Genius by the starre being mysteries of the genitour.

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But Maternus ſæketh them out, either thereby or by the Planets, which haue there many dignities, or either by him, whose houſe the Mone ſhall enter into, after ỳ which ſhe poſſeſſeth when a man is borne. And the Chaldees ſearcheth not out the Genius, but by ỳ ſun, or by the Mone. But others, and many of the Hebrewes, thinke god to ſearche him out of ſome quarter of the heauens, or of them all. Other ſæke for the good Genius, from the 11. houſe, which therefore they call Bonus Demon, & require the naughtie Genius from the 6. houſe, which they call Malus Demon. Wherefore ſæing the ſearch of theſe is verye painfull and ſecret, we ſhall much more eaſely ſearch out the nature of our Genius by our ſelues, bædefullye working thoſe things, which our minde doth permit vs, from our firſt age diuerſly drawen with no cõtagions, or thoſe things which the minde being pourged from vaine cares, and ſiniſter affections, impediments being layd aſide, the minde alſo doth prompt, the inſtinct of nature doth teach, and heauen incline. Theſe without doubt are the perſwaſions of the Genius, which is giuen euerye man from the beginning of his natiuitie, leading vs, and (perſwading) vs to that, wherevnto his ſtarre doth enclyne vs.

The Starre is but the inſtrument,
the Planet is the ſame:
The ſignes alſo doth repreſent,
Iehouas mightie name.
In that all things created weare,
each other to ſupply:
The ſtrong, each feeble doth vpreare,
who can the ſame deny.
As God is ſoule to euery man,
and life to creatures all:
So rules he them that ruleth vs,
when ſtarres by name he call.
Diſdaine not then the noble skill
of Planets courſe and tide:
For they doe rule thee by Gods will,
yet God is ſtill thy guide.
The gift of thine immortall ſtate,
is faith to God aboue:
Which teacheth thee by reaſon heere,
how God imparts his loue.

Glis. in lib. ani.

¶ That euery man hath 3. keepers, and from whence each of them proceedeth.

Chap. 22

Euerye man hath a three-folde good Demon for his keper, the one holy, the other of his begetting, the third of his profeſſion. The holy Demon according to ỳ learning of the Aegyptians, is aſſigned to ỳ reaſonable ſoule, deſcending not from the ſtars nor planets, but frõ the ſupernall cauſe ſent from God, the very ruler of ỳ Demonds or Angels, & is vniuerſall aboue nature. This Demon directeth ỳ life of ỳ ſoule, & doth alwaies miniſter good thoughts to ỳ minde, continually working in vs by illumining, although we do not alwaies mark him, but when we are purged, & liue quietly, then we perceiue him, then he doeth as it were ſpeake with vs, & doth make vs partakers of his ioyes, being preſent before, in ſilence, & doth alwaies ſtudie to bring vs vnto a holy perfection. By the help of this Demon alſo, men maye auoid ỳ malice of deſteny, which if hee be religiouſly worſhipped of vs, in honeſtie & holines, which we knew Socrates did. And ỳ Platonikes thinke, he doth wonderfully help vs, by dremes, tokes, & ſignes, & putting away euill things, and carefully procuring vs good things: wherfore ỳ Pithagorians were wont to pray to Iupiter, ỳ he wold deliuer them from euill, or would ſhew thẽ frõ what Demon might be performed. The Demon of begotting, which alſo is called Genius, doth deſcend from ỳ diſpoſition of the world, & from the ſtarry circuits, which are occupied in generation. Ther be ſome which thinketh, ỳ the ſoule being now about to deſcende into ỳ body, doth naturallye chooſe vnto himſelfe, a keeper out of the company of ỳ Demones, and not ſo much to chooſe vnto him this guide, as againe alſo, to be wiſhed by him to defend him. This Demon being ỳ executor & keeper of life, doth win life vnto ỳ body, & when it is in ỳ body, hath a care of it, & helpeth man for the very ſame office, to ỳ which, ỳ heauenly bodies haue appointed him in his birth. Whoſoeuer then haue receiued a fortunate Genius, are made in their workes

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vertuous, mightie, & prosperous, wherefore of the Philosophers, they are sayd, to be Bene fortunati, or Bene nati. The Demon of profession is giuen by the starres to whom such a profession or sect, is subiect, which any man shall professe, that the soule sometimes, doth princlye with, when now in this body, he hath begun to vse choyce, & hath put on manners. This Demon is chaunged when the profession is chaunged, & according to the worthines of the profession, they are present with vs, more worthy, and also more higher Demones of profession, which successiuely haue a care of ỳ mã, which daily getteth this & that Demon of profession, as he doth climbe vp from vertue to vertue. Wherefore when profession doth agree with our nature, there is present with vs, the like Demon of profession, and agreeable with our Genius, & the life is made more quyet, happy and prosperous. But when we take vpon vs a profession vnlyke or contrary to the Genius, our life is made laborious, & troubled with iarring aiders, so commeth it to passe, that some man may profit in some Science, or Art, or ministery, in short space and labor, which in other things he laboureth in vaine, with much sweate & studie, and although no Science, no Art, no vertue, be to be dispised, yet to the end thou maist liue prosperously, & deale luckely, chiefly knowe thy good Genius, & thy good nature, and what good the disposition of ỳ heauens, and God the distributer of all these, doth promise these, which distributeth to euery one as him listeth: follow the beginning of these, professe all these things, be occupied in that vertue, to the which the almightie distributer aduanceth thee and guydeth thee, who made Abraham excell in righteousnes & gentlenes, Isaac in feare, Iacob in strength, Moses in meekenesse & miracles, Iosua in watre, Phinees in zeale, Dauid in religion and victory, Solomon in knowledge & praise, Peter in faith, Iohn in charitie, Iames in deuotion, Thomas in wisdome, Magdalen in contemplation, and Martha in seruice. Wherfore haue a care to climbe vnto the toppe of that vertue, wherein thou shalt feele thy selfe to profit easely, that thou maist perseuer in one, that art not able to perseuer in all: yet despise not as much as thou canst, to profit in ỳ rest, & if thou shalt haue agreeable keepers of nature & profession, thou shalt feele a double profit & increase of nature & profession. But if they be vnlyke, follow the better, for sometime thou shalt perceiue more good to growe vnto thee by a worthy profession, then by thy birth or nativitie.

¶ How diuers vertues are infused into diuers individualls, euen of one selfe kinde.

There are also singular & wonderfull endowments as well in many of individualls, as in the specialls, euen from the figure of heauenly things & situation of the starres: for euery individual, when he beginneth to be vnder a determinate Horoscope & heauenly constellation, draweth therwithall with his being, a certain wonderful vertue of working, & suffering a wonderfull thing, euen besides that which it hath from his speciall, as well by ỳ influence of heauenly things, as by the obedience of ỳ matter, of things generable to the soule of the world, which doubtlesse is such, as the obedience to our bodies, is our soules: for we feele ỳ in our selues, which wee conceiue to euerye forme, our bodye is moued pleasantly, or fearfully, or by flieng away: so oftentimes ỳ soule celestiall, when they conceiue diuers things, then ỳ matter is moued thereunto thorough obedience. So in Nature, manye things appeare monsters, by ỳ imaginations of ỳ vppermost mouings: so also, not only things naturall, but sometimes also things artificiall, conceiue diuers vertues, & this hapneth most of al, if the soule of ỳ worker bend it selfe thereto. Wherfore Auicenna saith, what things soeuer are done heere, they must nedes be before in ỳ mouings & conceptions of the stars & Orbes: so are they in things, diuers effects, inclinations & manners, not only framed by the varietie of the matter, but of the varietie of the influence, and of the diuersitie of the forme:

Chap. 12.

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and this same not through ỳ specifical, but through ỳ particular & proper diuersitie. And the degrees of those are diuersly distributed by God, ỳ very first cause of al, (who continuing one selfe same, distributeth to euery one as him listeth) with whom notwithstanding the second causes, & the Angelicall & the heauenly causes do worke, setting in order the bodily matter, & other things cõmitted to their charge, wherefore God infuseth all vertues, through the soule of the worlde, yet by a peculiar vertue, of Images and ruling intelligencies, & by a concourse & a certaine peculiar & harmonicall consent of the beames and aspects of the starres.

Stones. From whence the hidden vertues doe proceede

Chap. 13.

ALL men know that the Loadstone hath a certaine vertue, wherewith hee draweth yron, & that the Diamond with his presence taketh away the vertue of ỳ Loadstone: so Amber & Geat, being rubbed & warmed, draweth chaffe or straw: The stone Abeston being kindled, is neuer or scarcely quenched: The Carbuncle giueth light in darknesse: Aetites, or the Eagles stone being laid vppon, doth strengthen the offspring of women and plants, & land vnderneth draweth them. The Iasper stone stancheth bloud: ỳ litle fish Eckines, staieth a ship: Rubarb expelleth choler. The liuer of the Camelion burned vpon ỳ tiles of an house, rayseth raine and thunder. The stone Heliotropius doth dazle the eies & maketh him ỳ carrieth it inuisible. The stone Lincurius taketh away illusions from the eyes. The fumigation of Lipparis, maketh al beasts to come abroad. Synochitides bringeth out the Ghosts beloin. Anachitides doth make the Images of heauenly bodyes to appeare. Eonecis laid vnder the which are a sleepe, maketh them to haue Oracles. There is an hearbe in Aethiopia, wherwith they report that standing poles are dried, and all things shut are opened. And wee reade that the kings of the Persians gaue Embassadours the hearbe Latax, that wheresoeuer they came, they should haue store of all things. There is an hearb called Spartanica, or Herba Scytica, which being tasted or helde in the mouth, they report, that the Scythians doe indure hunger and thirst. 12. dayes together, and Apuleius sayth, That hee was taught by a diuine power, that there were many kind of hearbes and stones, by the which men might get them an euerlasting lyfe, but that it was not lawfull that men should haue the knowledge of them, who lyuing but a small time, did greedly seeke to doe mischiefe, and dare to attempt anye wicked act, that if they should haue anye longer time, they would not spare God himselfe: but from whence these vertues are, none of them haue left in writing, that haue set forth greate volumes of the propertyes of things, not Hermes, not Bochas, not Aaron, not Orpheus, not Theophrastus, not Thebyth, not Zenothemus, not Zoroaster, not Enax, not Dioscorides, not Isaac the Ieiue, not Zacharias of Babylon, not Albert, not Arnold, and yet all these haue confessed, as Zacharias writeth to Mitridates, that theyr greate force, and mens deskinies, are in the vertues of hearbes and stones, wherefore a higher speculation is required, to know from whence these things doe come: Alexander the Peripatetike, not leauing his sences and qualyties, thinketh that these things proceedeth of the Elements and theyr qualities, which perchaunce might bee thought true, vnlesse these qualityes be of one selfe kind, and the operations of stones many, agreeing neither in the kinde, nor in the kinded. Therefore the Accademikes with their Plato, attribute these vertues to the Idee or causeites, the shapers or former of thinges. But Auicenna doth referre these operations to the intelligences, Hermes to the starres, Albert to the speciall formes of things; And albeit these Authoures seeme to bee against one another, yet none of them if he be well vnderstood, doe I warne from the truth, forasmuch as all their sayings in many things doe agree to one effect: For God the beginning, the ende, and originall of all vertues, doth first

Generalls. Specialls.

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of all, giue the seale of Ideas or conceits, to the intelligences of his ministers, which as faythfull executors doe seale with an Ideall vertue all thinges committed vnto them in the heauens & starres, as it were instrumentes, which heauens and starres in the meane season doe dispose the matter, to receiue those formes which do rest in the diuine Maiestye: As Plato sayth in Timeo, to be diuided by the Starres, and the giuer of formes hath distributed them, by the ministrye of the intellignces, which he hath appointed rulers and keepers ouer his workes, to whom that faculty is committed, in things committed vnto them, ẏ all the vertue of stones, hearbs, mettalls, and of all things else, should be from the very intelligences bering rule. Wherefore forme and vertue, doth first proceed from ẏ Idee or conceites, next frō the intelligences ruling and gouerning, afterward from the aspects of ẏ heuens ordering, lastly from the ordred complections of the Elements, correspondent to the influences of the heauens, by whom the Elements bee ordered: Wherefore such operations are had in those inferior things, by expresse formes, but in ẏ heauens by ordering vertues, in the intellygences, by meanes comming betweene, in the chiefe Patrone by the examplar Ideas, consents or formes, all which must needs agree, in the execution of the effect and vertue of euery thing, wherfore ther is a wonderfull vertue and operation in euery hearbe and stone, but greater in a starre, more then also euery thing getteth himselfe many things from the ruling intelligences, but chiefly from the vppermost cause, whereunto all things, as depending one of another, and made perfect, are corespondent, sounding in our melodious consent, alwayes praising together ẏ almighty worke, with certeine himnes, euer as they are willed by those holy youths singing in the Chaldes fornasse, blesse the Lord all things ẏ spring vpon the earth, and all things that moue in the waters, all seeds of the ayre, sheep, and cattell together with the children of men; wherefore there is no other cause of the necessitie of effectes, but a conection of al things, with the first cause and corespondents to these diuine patternes and euerlasting Ideas or conceits, from whence euerye thing in the chiefe patterne hath his determinate peculiar place, from whence he leueth and taketh his beginning. And wherein all the vertue of hearbes, stones, mettalles, liuing creatures, words and prayers, and of all things which are from God, is ingrafted, which although it worketh by the intelligences and heauens on those bodyes belowe, yet oftentimes omitting those meanes, or suspending their ministrye, God immediatlye doth those thinges of himselfe, which then are called wonderfull workes, for with the rule and order of the first cause, the seconde causes which Plato and others call ministers, doe of necessitie worke, and of necessitye bring forth their effectes, yet oftentimes God doth so end or suspend them for his plesure, that they quite leaue of from the necessitie of his rule and order. And these are the exceeding great wonders of God. So the fire in the fire of the Chaldes burned not the youths. So the Sunne at the commandement of Iosua, went back from his course for the space of one day. So at the praier of Ezechias the Sunne went backe. 10. lines or houres. So at Christs passion in the full of the Moene, the Sun was eclipsed. And the resons of these operations cannot be found out or atteined vnto by no discourse of reason, by no Magike, by no knowledge bee it neuer so hid or profound, but are to bee learned and searched out by Gods Oracles alone.

Of the Spirit of the world, what he is, and that he is the bonde of hidden vertues.

Chap. 14.

DEmocritus and Orpheus, a man of ẏ Pithagorians, most carefull seeking out the force of heauenly things, and the natures of things belowe, sayde that all things were full of the Gods: and not without a cause, for there is nothing of such excellent force, which being voide of Gods helpe is content with his owne nature. And they called the diuine vertues

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tues ſpread abroade in things: Gods, which Zoroaſter named Diuine alurars, Scynecius, ſimbolicall intícementes, others liues, others alſo ſoules, and ſaide that the vertues of thinges did depende of them: becauſe it concerneth the ſoule alone from one matter to be extended to other things, about the which ſhee worketh, as a man which extendeth his vnderſtanding to things intelligible, and his imagination to things imaginable, and this is that which they vnderſtood, ſaieng. To wit, the ſoule of one ſence or beeing, goeth out, and entereth into another thing, bewitcheth it, and letteth his operations, euen as the Diamonde letteth the Loadſtone to drawe yron: but forasmuch as the ſoule is primum mobile, and as they ſaye, Sponte et per ſe mobile, and the body or matter of it ſelfe not able to moue, and ſwarming far from the ſoule. Therefore they ſay that a more excellent meane is required, to wit, that it is as it were not a bodye, but as it were now a ſoule, or as it were not a ſoule, as it were now a bodie, whereby to wit, the ſoule is knit to the body: and they feine that the ſpirite of the worlde is ſuch a meane, to wit, whome we tearme the quinticenſe, becauſe he doth not conſiſt of the foure Elementes, but is a certaine fifth, a thing aboue them or beſide them: Wherefore ſuch a ſpirite is neceſſarilye required, as a meane by the which the heauenlye ſoules are in the groſe bodye, and beſtowe wonderfull endowments.

373

This ſpirit doubtleſſe is in a manner ſuch in the body of the world, as ours is in mans body: For as the powers of our ſoule, are through the ſpirit giuen to the members: ſo the vertue of the ſoule of ỳ world is by the quinteeenſe ſpread ouer all, for nothing is found in all the world which wanteth the ſparke of his vertue: yet more and moſt of all, it is powred into thoſe which haue drawen in verye much of ſuch a ſpirite, and it is drawen in by the rayes of the ſtarres, as farre forth as the thinges make themſelues confirmable vnto them: By this ſpirit then, all hidden propertye is ſpread abroade, vpon hearbes, ſtones, and metalls, and vppon liuing creatures: by the Sunne, by the Moone, by the Planets, and by the Starres, higher then the Planets: And this ſpirit maye the more profite vs. if a man knowe howe to ſeuer him moſt of all from other Elements, or at leaſt very much to vſe thoſe things which moſt of all abound of this ſpirit: for thoſe things in the which that ſpirit is leſſe plunged in the bodie, and matter is leſſe miniſtred, do worke more mightly and perfectly, and alſo doe ſoner ingender and beget a thing lyke vnto them. For all vertue generatiue and of ſéede is in it, wherefore the Alcumiſts indeauour to ſeperate that ſpirite from golde and ſiluer, which beeing well ſeuered and drawen out, if afterwarde they applye him to any matter of the ſame kind, that is, to any of the mettalls, they ſhall immediatly make golde or ſiluer: And I my ſelfe know how to doe it, and once ſawe it: but I could make no more golde, then the waight of that gold was, out of the which I drew the ſpirite, for ſéeing that ſpirit, is ſome Extenſa, & not Intenſa, he cannot alter an vnperfect body into a perfect, beyond his meaſure: which notwithſtanding I deny not, but that it may bée brought to paſſe by ſome other ſkill.

373 Stretched out and bent in. 373

¶ How wee ought to ſeeke out and make tryall of the vertues of things, by a way taken of a ſimilitude.

Cap. 15.

IT appeareth then that the hidden Properties are not ingraffed in thinges by the Elementall nature, but from aboue, are hidden to our ſences: and finallye vnneth knowen to reaſon, which doubtleſſe proceede from the lyfe and ſpirit of the worlde, through thoſe beames of the Starres, which cannot bée ſought out by vs none otherwiſe, then by experience and coniectures, wherefore thou greedye man which deſireſt to trauayle in this ſtudye, oughteſt to conſider that euerye thing moueth and tourneth to his lyke,

373

and

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Propertye consists in hidde vertue, but quality in vertue elementall.

and inclineth to himselfe according to al his might, as well in propertie, to wit, in hidden vertue, as in qualitie, to wit, in vertue elementall: sometimes also in very substaunce, as wee see in Salt, for whatsoeuer standeth long with salt, doth become salt, for euery agent when he shall begin to doe, doth not moue to a thing lower then himselfe: but after a sort, as much as may be, moueth to his lyke and match: which also manifestlye we see, in sensible liuing creatures, in whom the vertue nutritiue doth change meate, not into hearbe or plant, but doth turne it into sensible flesh, wherefore those things in the which there is the excesse of any qualitie or propertie, as heat, cold, boldnesse, feare, sorrow, anger, loue, hatred, or any other passion, or vertue, whether it be in them by nature, or sometimes also by art or chance, as boldnesse in a harlot, doe most of all moue & prouoke to such a qualitie, passion, and vertue. So fire moueth to fire, and water moueth to water, and a bold person moueth to boldnesse. And it is knowen among the Phisitions ỹ the braine helpeth the braine, and the lungs, the lungs. So they say, that the right eye of a Frogge, helpeth the right eie, the left eie the left. Beeing hung about the necke in a cloth of a naturall coulour, helpeth bleardnesse. The lyke also they report of the eyes of a Crab. So the feete of an Hedghogge are good for the gout, so bound, that feete may be hung to feete, hand to hand, the right to the right, the left to the left. After this sort they say, that euery barren liuing creature, prouoketh to barrennes. and of him most of all the stones, and the matrice or the braine. So they say that a woman conceiueth not, that taketh monethly of the braine of an Elum, or anye thing stiped therin. If thē we wil work for any propertie of vertue, let vs seeke for liuing creatures or other things, in ỹ which such a property is more excellently, and of them let vs take the part, in ỹ which such property or vertue hath most force. As if at any time we will prouoke loue, let vs seek for some liuing creature, which most of al loueth, as are ỹ Doue, the Turtle, the Swallow, and the Wagtaile, and of them let vs take the members of the parts, in the which the venerial appetite haue the most force, which are the heart, the stones, the matrice, the member, the sperme, and the Menstrum: & let that be done at such time, as these liuing creatures are most of all delighted with such affection or desire, and bend themselues to the same, for then they greatly prouoke and cause loue. In like manner to increase boldnesse, let vs seeke for a Lyon or a Cocke, & of them let vs take the heart, the eyes, or the forehead, and so must we vnderstande that which Psellus the Platonike sayth, that Dogs, Crowes & Cocks, tend to watching: so do also the Nightingale, ỹ Bat, & the night Rauen, and of those chiefly the head, the heart, and the eyes. Wherefore they say, if a man carry about him the heart of a Crowe, or a Bat, he shall not sleepe vntill he put him away: The same doth the head of a Batte bound drye to the right arme of him that is awake: for if hee bee put vpon one sleaping, it is sayde he will not awake vntill the same be taken away. In the same manner a Frog and an Owle doe make one to speake, and of them chiefly the tongue and the heart. So the tongue of the water Frog layde vnder the head, maketh a man speake in his sleepe, and the heart of an Owle laid vpon ỹ left brest of a woman sleeping, is sayd to make hir vtter all hir secrets: the heart of a night Crowe, and the fat of a Hare layd vpon the brest of one sleeping, is reported to doe the lyke. In the same sort all liuing creatures of long lyfe, are good for long lyfe, and which so euer of them haue in them a renewing vertue, are good for the renewing of our bodies, & restoring of youth, which the Phisitions often times haue shewed themselues to knowe, as it is manifest of the Viper & the Serpent: and it is knowne that the Hartes renewe their olde age by eating of Serpents. In the same manner the Phœnix is renwed by the fire which he buildeth for himselfe. And the like vertue is in the Pellican, whose right foote if he put vnder hot doung three moneths after, a Pellican is thereof ingendered a new. Wherefore some Phisitions by

Whether a Torteise or a Hedghog

374 374

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certaine confections of the Viper & Heleborus, and by the confected flesh of some such liuing creatures, doe promise to restore youth, and otherwhile restore it, some oftentimes also they profer such youth as Medea promised and restored to olde Pelias her father. It is also beleeued that the bloud of a Beare drawen out of a fresh wound, by layeng thy mouth thereto, doth by this kinde of drinke increase the strength of the body, because that liuing creature is very strong.

How the operations of diuerse vertues are powred out from one thing to another, and doe communicate the one with another.

Chap. 16. YOu oughtest to knowe that the power of naturall thinges is so greate, that not onely they moue all things that are neere them by their vertues, but also besides this, they powre into them the lyke power, by the which through the selfe same vertue, they also moue other thinges, euen as wee see in the Loadstone: which stone doubtlesse doth not onely drawe vpon rings, but also giueth them a force by the which they may doe the lyke: wherof Augustine and Albert do write ỹ they sawe. In ỹ same sort it is sayde, that a common strumpet in whome there is boldnesse (and bashfulnesse,) is banished through the selfe same property, doth moue al things neere vnto her, which afterward yeeld the same to others. Therefore they say, that if one put on the smocke of a whore, or carrye with him a loking glasse, wherein shee dayly sawe her selfe, hee shall become bolde, vnfearefull, shameleese, and lecherous. In like sort they say that the cloth that hath bene at a buriall, doth gather thereby a certaine saturnall property of sadnesse: and that the rope wherein one was hãged hath certaine merualous properties. Like to this is that which Plynie reporteth, if one cast earth vnder a greene Lizaard that hath his eies putte out, and to gather in a glassy vessell shut close, vp rings of Massie yron or golde, when it shall appeare, that the Lizarde hath receiued his light through ỹ glasse, the rings are good against bleared eies: The same also is of force in a Weesell, whose eyes beeing put out by picking, it is euident also that they haue beene again. Likewise also rings are put for a certein time in a Sparrowes or Swallowes neast, which afterward is vsed for loue or good will.

¶How by strife and friendship, the vertues of things are to be found out and experienced

IT now resteth to see that all things haue betweene them loue and discord, & euery thing hath some thing to be feared, and horrible, discording and tending to destruction. Contrariwise some thing reioycing, cherishing, & comforting: So in Elements, fire is contrary to the water, & the aire to the earth, but yet they all agree together: againe in heauenly bodies, Mercury, Iupiter, Sol, & Luna, are friends to Saturne: Mars, and Venus are his enimies: al the planets sauing Mars, are Iupiters friends: so also all hate Mars sauing Venus. Iupiter and Venus loues Sol: Mars, Mercury, and Luna are his enimies, all loue Venus, sauing Saturne. Iupiter, Venus, and Saturne, are friends to Mercurie: Sol, Luna, and Mars are his enimies. Friends to Luna, are Iupiter, Venus, and Saturne: Mars, and Mercury, are his enimies. There is another enmity of the starres, to wit, when they haue opposite houses, as Saturne to ỹ lyghts, Iupiter to Mercury, Mars to Venus: & the stronger enimitie of them is, whose exaltations are opposite, as of Saturne & the Sunne, of Iupiter and Mars. but the strongest friendship is of them which agree in nature, qualitie, substance, & power, as Mars with Sol, and Venus with Luna, likewise Iupiter wt Venus. And there is a friendship of them, whose exaltation is in the house of another, as of Saturne with Venus, of Iupiter with Luna, of Mars with Saturne, of Sol with Mars, of Venus with Iupiter, of the Mone with Venus: And such as are the friendships & enmities of the bodies aboue: such are ỹ inclinations of things

Cap. 17.

One against another.

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vnder them in those inferiour bodies. Wherefore these friendshippes and enmities are nothing else but certaine inclinations of things among thēselues, in desiring such a thing or such a thing, if it be awaye, and to be moued vnto it, vnlesse it bée letted, or to repose it selfe in that it hath gotten, in shunning the contrarye, and fearing to come néere it, & not to rest content therewith. Wherfore Heraclitus béeing lead with this opinion, did confesse that all things were made by strife and friendship. There are also inclinations of friendships in Vigetables and mineralls, as the Loadstone hath to yron, the Emeralde to riches and fauour. The stone Iaspis to child-birth. The stone Achatis to eloquence. *Naptha, draweth fire vnto it, and fire leapeth into it wheresoeuer it be séene. Likewise the root of ẏ hearb Aproxis draweth fire vnto it frō a far off, as Naptha doth: and ẏ lyke inclination is betwéene the male & female date trée, of whō when a bough of ẏ one shal tuch a bough of ẏ other, they fold thēselues into a natural imbracing, neither doth ẏ female bring forth fruit wout the male: And the Almond trée growing alone is vnfruitfull: Vines loue the Elme trée, and the Oliue trée, and the Mirtle loue one the other: likewise the Oliue trée, and the Fig trée. But among the liuing creatures, there is friendship betwéene the black bird and the Thrush, betwéene the Choffe and the Hearon, betwéene the Pecockes and the Doues.

*A claye.

FINIS LIBRI VNDECIMI.

¶INCIPIT LIBER DVODECIMVS.

DE AVIBVS IN GENERALI.

FOrasmuch as the treatise is ended of the properties of the aire, and of things that bée gendered therein: it is couenable to this present volume to treate of some things, which belong to ẏ worship and adorning thereof, that in those as in other creatures, the mightie magnificēce of God may be praysed.

¶To the ornament of the aire belongeth birdes and foules, as Beda saith: and therefore by the helpe and goodnesse of Jesus Christ, somewhat of them shal be treated consequently in this Booke. Not of all, but onely of such birdes and foules, which be speciallye spoken off in the text of the Bible, or in the Glose. And first we shall speak in generall, and then in speciall, and that by the order of A.B.C.

¶Birdes bée called Aues, as it were Deuie, as it were without way, as Isidore sayth. For their wayes in the ayre, bée not distingued in certaine. And birds with mouing of wings, diuide & departe the aire, but anone after the flight, the aire closeth it selfe, and leaueth no signe nor token of their passage & flight. And foules bée called Volucres, and haue that name of Volare, to flye, for birdes flye with wings, as Isidore saith, and therefore they bée called Alites, as it were Alates, that is mouing and rearing vp thēselues with wings. For they flye not without wings, nor areare themselues from the earth vp into the aire without ẏ benefit of wings: or else a bird is called Ales, and hath that name of Alendo, féeding. For he is fedde of him that féedeth birdes and foules of heauen, and giueth meate to all flesh, as Isidore sayth. The conditions and properties of birdes and foules, be knowen by many things: by theyr substance and complection. For the substance of birds and foules is made of

Limited or diuided.

Lift vp, or mount a loft.

two

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two middle elements, that be betweene the two Elements, that be most heauie, and most light. For in their composition and making, ayre and water hath most mastrye: and therefore they haue lesse of earthly heauinesse, and more of lightnesse of the ayre, then beastes that goe on land, and swimme on water: By lightnesse of their substance they be born vp into the aire, as Isidore saith. And the aire that is closed in the hollownesse of pennes and feathers, maketh a Birde lyght, and disposeth and maketh him able, and helpeth him to moue vpwarde. Therefore the more birdes haue of hollownesse of pens & multitude of feathers, and the lesse flesh, the more easily they reare themselues and flye vpward: As it fareth in Fowles of praye, that bee discharged of weight and flesh, & flye most high, and be wonderfull sharpe of sight, and full bolde and hardie, as Aristotle saith li. 12. Also the condition of Birdes is knowne by generation, for they haue a seminall vertue of kind pight in them: And by vertue thereof they be kindlye moued to increase their kinde by deede of generation, and to keepe their kind in order, as it is said of Aristotle, li. 6.

377

All birds (he saith) and foules, when they bring forth birds, lay egges, though it cannot bee seene in all for scarcitye. And the beginning of generation of a Birde, (as it is sayde there) commeth of the white, and his meate is the yolke. And after ten daies of the generation, a birde is full shapen in all parts, and the parts be openly distinguished & knowen. But then his head is greater then all the body. And if the egge shell were then broken, the head shoulde be founde bowed vppon the right thigh, and his wings spread vpon the head. When the generation of all the members is perfectlye made, and liniation and shape of the members, the shell breaketh, sometime the eightenth daye, or the twentye day, as it fareth in hennes. And then the chickens come out of the shell aliue beeing full shape, and sometime twaine out of one shell. But among such twinnes that come out of one shell, the one is more, and that other lesse, and more wonderfullye shapen, as he sayth there. liber. 6. Among all beasts that bee in order of generation, birdes and foules bee most honest of kinde. For by order of kinde males seeke females with busynesse, and loue them when they be found, and fight and putte them in perill for them, and bee ioyned to them onely as it were by couenant, and wedding loue. And nourish and feede onelye the Birdes that they gette. And so kindlye they deeme and knowe betweene fere and fere, male and female, except fewe, whome kinde goeth out of kinde, as Aristotle sheweth an ensample of the Partridge, that forgetteth his fere, that is to vnderstande, distinction of male and female: and so he sayth, that the male leapeth vpon the male, and the female vppon the female. But of the egges that come of such treading come no birds, but they bee as winde Egges, and take an euill sauour of such treading, and an euill stench.

377

Also it is sayd of the Culuour cocke, that when he is old and may not tread, but onely bill, he leapeth vppon another Culuour cock. And birds and foules gendering keep couenable time: for in springing time, when the generation commeth in, birdes crie and sing, males drawe to companye of females, and desire each other of loue, and woe with beckes and voyce, and build neasts, and laye egges, and bring forth birdes: and when the Birdes be gendered, they feede and nourishe them, and bring them vp: But when the office of generation is full ended, then they cease off song, and departe from each other, and come not together till the time of generation commeth againe.

Also Birdes and fowles bee knowen by the places that they dwel in. For some birdes & foules (as it seemeth) loue company, and dwelling nigh men, as hennes, Geese, Sparrowes, and Storkes, and swalowes: And some dreade and flye, and be afearde of conuersation of men, as fowles of woodes, of mountaines, of riuers, and of marreyes. For by theyr diuerse complections, they seek & challenge diuerse manner of places to inhabite in.

377

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For those that be colde and moyst of kinde vse marreis and riuers for gathering of meate, and for making of neasts, for sitting on brode, and for to bring vp and nourish vp theyr Birdes, as Cotes and wilde Mallards, and Swannes: In whome (as Aristotle saith) kinde ordeineth wisely: For they haue broade closed and hollow fete for needfull swimming, that they maye by the breadth of theyr fete the better put and thoue the water backwarde. And so when water is thoued backwarde, they stretch themselues forward, as it were rowing. Also they haue broad bills for to gather grasse and rotes, cutte them and bite the more conenable. And long neckes to take vp their meate the more easilier out of the deep waters, and also to seek meat in depnesse. And birdes and fowles that be of more hot and drie kinde, dwell in mountaines, and on high rockes and stones, as Birdes and foules that liue by pray, as Eagles & Fawlcons, and other such, to the which (as Arist. saith) kinde gineth crooked clawes & strong fete and sinewy, and crooked billes and sharpe, to holde strongly theyr praye, and to drawe and teare fleth the more easily: and such birds and Fowles haue little flesh and many feathers, and be full bold and hardy, that they may be ye more swifter of moning, and the stronger of flight, as Aristotle sayth.

Also they haue long tailes, subtile, and thinne, by the which they rule themselues in flight, as the helme ruleth and stirreth the Shippe. And as Aristotle sayth libro primo. All such foules loue desart places and wildernesses, and may not dwell with anye of theyr fellowes, but put from them their owne Birdes. And anone when they maye flye, they beate them with their billes, and driue them out of theyr neast, and suffer them not to liue in theyr companye, as Aristotle sayth. These and other Fowles of praye, haue diuerse manner of doing in taking of praye. For some take theyr praye flyeng in the aire, and receth neuer on pray vppon the ground. And some contrary wise take theyr praye on the ground, and they neuer greue theyr pray in the ayre. And certaine wilde Fowles as Culuours knowe well the diuers doing of such Fowles in taking of praye. And therefore when they see the pray takers of the ayre, they flye to the ground: And when they see the pray takers of the grounde, they flye sodeinly vp into the aire. And they that were in perill on the ground, are sure and safe in the aire, as he sayth.

Also some wood foules vse and dwell in woods; and in thicke toppes of trees. And some of these be more milde then other: as Birdes that sing in Summer time with swet notes in woods & trees, as Thirstils and Nightingales, & other such that sing most specially in time of loue: And they make theyr neastes in shrubbes and in bushes, and sit busily abrode vpon their egges, and loue theyr birdes, and bring them vp. And other birdes there be, that loue namely fields, and vse to be therein and gette them meate, and eate continually of the fruite of the earth: as Cranes & Geese, both wild and tame. And such foules loue to dwell togethers, both on the grounde and in the aire, and go and flie in heardes, and loue their owne kinde, and make a king among them, and be obedient to him, and flye in order and in araie, and fight sometime full strongly among themselues, and rent and wounde and pull ofte each other with their billes: But after that fighting, as they were reconciled, they flie togethers, & leaue not therefore companie: And they haue foreknowledge of tempest of weather, and when they see that it commeth, they gather and crye: And they ordeine watches, and in waking chaunge places. All this is conteined in Exameron of Basile, and of Ambrose also. And lykewise it is read in Aristotle. Also Aristotle putteth more hereto, & saith, that the Crane that waketh for the watche by night, holdeth a lyttle stone in his fote, that if he hap to fall a sleepe, he maye be waked by falling of the stone. And also if a Crane lose his fellowshippe, he flyeth vp high, and calleth and crieth and seketh his fellowes, and till he findeth them, vnneth he commeth downe to haue meat: also he saith,

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that the king of those Birdes alwaye lighteth down first, and ariseth first from the earth, and taketh first his flight. Also he arreareth vp his head & loketh about ofter then other, and if hée see one comming, hée cryeth and waketh all his fellowes, and warneth them of perills.

Also the propertyes of some Foules bée knowen by diuersitye of eating. For some eate nothing but flesh or bloud, as all the birdes and foules of pray with croked beakes and sharpe clawes, that eate all beasts that they may hunt: But they hunt not nor eate no fowle of their owne kinde, as fish eate fish of their own kinde, as Aristotle sayth li.7. And such birds and foules drinke neuer water, as he sayth there.

And there be other birds that eate onely séeds and fruit, and hearbes that grow on the ground, as Doues and Turtures and Gése both wilde and tame. And other foules there be, that onely eate now flesh, and nowe fruite indifferentlye, as gladly that one as that other: as foules of rauen kinde, as Choughes, Crowes, Rokes, Rauens, and Pies, of the which Aristotle sayth and Basilius also, That foules of Rauens kinde séede their birds in youth, and the young séede the olde in their age. Also when the olde ware séble, the young helpe them, and beare them on their shoulders, as he sayth.

And in all such Fowles kinde mildnesse is praised, that men may bee ashamed to withdrawe or to denye to serue Father and mother, insomuch he knoweth that Birdes serue and helpe each other, as Ambrose sayth. Also the propertyes of birdes and Foules bee knowen by disposition of members. For as Aristotle sayth li. decimo tercio. In this all foules accorde, that all Foules haue billes, that are not founde in other beastes. But they be diuerse in disposition: For some haue short billes and broade, and theyr lyfe is quiet and milde, for such a bill is able to take meate that is nigh. And some haue long billes and sharpe, for they take theyr meate out of dæpe places. And some haue sharpe bills and crowed, for such a shape is nedefull to eate, to hale and to drawe, and to rent rawe flesh. And all Foules haue these properties, that euerye foule hath two fete as a man. But in disposition of fete and of legges is most diuersitye found. For the fete of cloue footed foules bée strong and sharpe, for they bée able and according to pray and to hunting: And the fete of water foules be close, hollow, and broad: for they bee able to swimme. And all foules with long fete, haue long necks, and fye stretching out theyr neckes. And if the necke bee small and séble, hée beareth it downe in flyeng. And it is generall, that euery foule that hath a shorte necke, hath shorte thighes, and againeward. And euery foule hath a nauill whé he is bread. But when the foule warcth, the nauill is hidde and not séene. For it is continued with a gut by a vaine that is within.

Also properties of foules may be knowen by swift or slow breeding of birds, as a Culuour that braedeth tenne times in one yeare, and some laye many egges as an hen: and some lay oft as hens and Couluoures, and hennes that laye many egges, die some, as Aristotle saith. lib. 5. And foules with croked clawes that eat flesh, laye seldome egges, for they lay but once a yeare, except the Swallowes, that onely among foules that eate flesh, laye egges twice a yeare.

And foules ware sicke when they sit abrode vppon their egges, as it fareth in the henne, and in the Eagle, of the which it is sayd. li. 6. For then the Eagle is sore greeued, and her wings ware white, and her clawes goule and séble. Many other properties be of foules, the which were to long to recken all a row. Yeare it nédeth onely to knowe that among other kinde of beastes, generally Foules are most pure and lyght, and noble of substance, and swift of mouing, and sharpe of sight, of flesh of good digestion, and good sauour, and turning into séding & wholsome. Also foules be full busie in making neasts, and bréding and séding of theyr birds. This that is said in generall shal suffice at this time.

Of the Eagle. chap. 1.

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NOw it perteineth to speake of birds, and fowles in perticular, and first of the Eagle, which hath principalitye among fowles. Among all manner kinds of diuerse fowles, the Eagle is the more liberall and free of heart, as Plinius saith. For the pray that she taketh, except it be for great hunger, shee eateth not alone, but putteth it forth in comon to fowles that follow her: But first she taketh her owne portion and parte. And therfore oft other fowles follow the Eagle, for hope and trust to haue some part of hir pray. But when the pray that is taken is not sufficient to her self, then as a king that taketh heed of a Comint, hee taketh the bird that is nert to him, and giueth it among the other, and serueth them therewith. And she setteth in her neast two precious stones, which bee called Achates. The one of them is male, and that other female. And it is sayde, that they maye not bring forth their birdes without those stones.

380 And she layeth in her neast that precious stone that is called Achates, to keepe her birdes from the venimous biting of creeping wormes, as Plinius saith. And ꝑ Eagle is called Aquila, and hath that name of sharpnesse of eien, as Isidor. sayth. For she hath so strong, and so sharp, and cleere sight, (as it is sayde) that when shee is borne and flieth vp into the aire, and houeth aboue the Sea so high, that vnneth shee is seene with mans sight. And out and from so great highnesse, shee seeth a smal fish ſ wimme in the Sea, and falleth downe anone, as it were a stone, and taketh sodeinely the fish, and draweth the pray that is so taken sodeinelye to the cliffs. And is a Birde hotte and drye of kinde, and desireth prays, and is ryght strong, bolde, and hardye, passing the strength and boldnesse of other birdes, and his strength is most in wings, feete, and bill. For hee hath sinewye wings, and little flesh, and therfore in his flight hee may well awaye with trauaile. For in comparison to the greatnesse of his bodie, he hath but little flesh, ⁊ therefore hee hath much strength and vertue. Also hee hath many feathers, and therfore he conteineth much lightnesse. And among all fowles, in the Eagle the vertue of sight is most mightye and strong. For in the Eagle the spirit of sight is most temperate, and most sharpe in act and deede of seeing and beholding the Sunne in the roundnesse of his circle, without anye blemishing of eyen. And the sharpenesse of her sight is not rebounded againe with cleernesse of light of the Sunne, neither dispearpled, as Ambrose sayth. Also Ambrose sayth, and Aristotle libro. 20. that ther is one manner Eagle that he calleth Almachor, and is ful sharpe of sight, and shee taketh her owne birdes in her clawes, and maketh them to loke euen on the Sunne, and that ere their wings be full growen, and crept they loke stifye and steadfastly against the Sunne; shee beateth them, and setteth them euen before the Sunne. And if any eie of any of her Birdes watereth in loking on the Sunne, shee slaieth him, as though he went out of kindred or elle driueth him out of the neast, and dispiseth him, and setteth not by him: and the birde that beholdeth and setteth his eie steadfastly vpon the Sun, she seedeth and loueth him as her owne birde, lyke to her in kinde: and though she sette her sight neuer so straight and steadfast on the Sunne, yet she casteth her eie to waite and espie after her praye, as Gregorye sayth. And Aristotle. libro. 12. sayth, that cloue-footed Birdes neede sharpe sight. For they see meate from a right farre place: ⁊ therfore the Eagle flieth higher then other fowles, and therfore she buildeth her neast in ful high rockes, there she maketh her neast sure, and defendeth it with highnesse of place, as Grego. sayth. The Eagle dwelleth sure and safe in most high places, and neuertheleſſe because of meate shee loketh and seeth these lowe places: She flyeth highest vpward, and commeth sodeinlye downeswarde, when hee seeth a carrion, or some other pray, he desireth.

(*In the. 11. of Leuiticus wherin is expressed of beasts, fishes, ⁊ birds, which bee cleane ⁊ to be eaten, ꝑ text saith, these be those kinds of birds ꝑ shall not be eaten. The Eagle, the Goshawke, the Osprey, the Vulture, the Kite, and all Rauens, *Additiõ

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the Ostridge, the night crowe, the Cockoo, the Hauk, the Fawlcon, the Cormorant, ỳ great Owle, the Back or flindermouse, the Pellican, the Pie, the Storke, the Jay, the Lapwing, & the Swallow, the Glæd or Bussard, the Redshanke, the Swan, the Stork, the Hearon, De. 14. ỳ Eagle is called in Hebrew Neser, of the Chaldes Nisra, of ỳ Persiãs Ansimureg, of ỳ Latins Aquila, his colour is brown on the backe, & somewhat whitish, graye on the brest, yeolowish legged, blacke talented & sharpe sighted: he is enimy to ỳ hart, to the Hare, and to the dragon, he ouercommeth the hart or stagge, by lighting on his head: hauing gathered on his wings a great quantitie of dust, taketh hold of his hornes, and by beating of his wings, he forceth the dust into the Hart or staggs eyes, and ceaseth not vntill he hath ouer wearied the beast that he fall downe, of the which he taketh his praye, & leaueth the rest. The Hare she striketh on the head, and carryeth cleane away, & so of young kids, lambes, pigges, & geese. Gesner in his third booke of birds. Sebastian Munster, &c.

Also the Eagle is a foule that seldome sitteth a brode, and seldome hath birdes, and nourisheth and fedeth her birds.

Libro sexto Aristotle saith, ỳ the Eagle laieth three egges at the most, & throweth the third egge out of the neast: for she sitteth a brod heauylye thervppon. And he sayth furthermore, that at that time she is so much febled, that she maye not well hunt birds of other foules: for then her clawes be crooked, & her wings ware white, and then she is sore greeued in feding of her birdes. And if it happeneth that ỳ Eagle hath three birds, she throweth out one of her neast, for difficulty of feding and nourishing: But a bird that is called Ossifraga, & is called Cebar in the language of Arabia, fedeth ỳ bird ỳ the Eagle casteth so haply out of her neast, as he sayth. Also he sayth, that there be diuerse kinds of Eagles, & they feed diuersly their birds: for Eagles with white tailes, trauaile more in feeding of their birds, thẽ Eagles with black tailes, which trauaile lesse in such doing. And when her birds bee ready for to flye, shee putteth them out of her neast, and exciteth and comforteth them lyttle and lyttle for to flye, and maketh them fast and to be hungry, for to haue the more desire to come after her into the aire, because of meate. And if it happen that they bee slow to passe out of her nest, then she smiteth them with her bill, & withdraweth from them their meate, to constraine thẽ in that manner to passe out of the neast. And after that they be full in strength and in feathers, she driueth them awaie from her, and is no more busie aboute thẽ, except one manner kinde of Eagles, that Aristotle calleth Athat, that thinke long time on her birds. And when her birds flye, she flyeth with them, and giueth them meate, and flyeth sometime about them, and taketh heede of them, and is ready to withstand other foules, if it so be that they come to grieue or to noy hir birds. Aristotle toucheth all this. li. 6. as Gregory toucheth super Iob.

It is said of the Eagle, that when hir young birds be newly hatcht: and vnmightie to take & receiue and defie great meat, then ỳ mother sucketh blood, & fleeting humour out of her praye, & holdeth it in her mouth, and putteth the blood and such humour to the mouthes of her birdes. And fedeth them so with lyght meat, till they bee strong and able to receiue & take stronger meate. And hereto Austen saith and Plinie also, that in age the Eagle hath darkenesse & dimnesse in eien, & beauinesse in wings. And against this disaduantage she is taught by kinde, to seeke a well of springing water, and then she flyeth vp into the aire as farre as she may, till she be full hot by heat of the aire, and by trauaile of flight, and so then by heate the pores be opened, & the feathers chafed, and she falleth sodeinlye into the well, and there the feathers bee chaunged, and the dimnesse of her eien is wiped away and purged, and she taketh againe her might and strength.

Also he sayth, that when the Eagle ageth, the bill wareth so hard and so crooked, that vnneth he may take his meate. And against this disaduantage he findeth a remedy. For he seeketh a stone, against

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the which he smiteth and beateth strongly his bill, and cutteth of the charge of the bill, and receiueth meate and might and strength, and so becommeth young againe. And as Plinius saith, The Eagle sitteth on a rock or on a tree, & setteth the sight of her eyen against the clearnesse of the Sunne, or casteth her eien, & loketh hether and thether to espie her pray, or else beholdeth her owne clawes alway. Her gall is full medicinable: for when it is done in Collirijs, it sharpeth the sight, and helpeth against dimnesse, and other diseases of eien, as Dioscorides saith, & Constantine also. And hath some propertyes lesse worthy to be praysed, as is a Birde passing in heate and in drynesse: and therefore he is bolde and hardie and wrathfull: And for strong wrath is not but in bodies of great drinesse, as Arist. sayth libro decimo sexto. The Eagle is enimy to innocent birds and foules, and pursueth them with her clawes, and taketh the Birde, and smiteth the head with her bill: and hath a lowing voyce, and generally fearing all other fowles. For in the sight and hering of the Eagle all foules of other kinde dreade, and also foules of pray. Therefore Plinius saith, That the gentle fawlcon or other such foules vnneth take prayes on ỳ day, that they heare the Eagle. And that perchance commeth of great dreade. For generally all foules haue dread of the Eagle, that taketh her pray onely in the aire, & they dread lesse ỳ Eagle that taketh her praye on the ground, & leaſt of all that Eagle ỳ taketh her praye on the water. For no foules dread ỳ Eagle, but foules ỳ haue their liuing and conuersation in the water alonely. And such an Eagle goeth much out of kind & of nobleneſſe of those Eagles that take their pray in the aire, & on the earth, and that Eagle dreadeth the Vultur. Aristot. li. 15. saith, that such an Eagle Amachel dwelleth & abideth nigh the Sea, and sall beside greate lakes and ponds, and is fedde with birdes that bee nigh the sea. When they come out of the water, & happen to see the Vulture coming, they will be afeard, and so they flye to the water, but the Vulture, that hath a right sharpe sight, flyeth alwaye about that place: and if they flush out of the water into the ayre or into the land, the Vulture taketh them anone. And such an Eagle be long in the water, he is stifled. And ỳ Eagle hath one fote cloie and whole, as the fote of a Gander, and therwith she ruleth her selfe in the water, when she commeth down because of her praye. And her other fote is a cloue fote, with full sharpe clawes, with the which she taketh hir pray. And ỳ Eagles fethers haue a prinie fretting vertue, as Plinius saith. For he sayth, ỳ the Eagles feather done and set among feathers of wings of other Birds corumpteth and fretteth them. As strings, made of woines guttes done & put in a lute or in a harpe among strings made of shepes guts, do destroy, and fret, and corrumpe the strings made of shepes guttes, if it so be that they bee set among themin a lute or in a harp as he saith.

A vvonder full and true secret approuedly tryed.

Also the Eagle loueth not company: but voideth and flyeth companie, as Aristotle saith libro primo. It is not possible, that foules with croked clawes shoulde abide with any of their fellowes. Also the Eagle hath clawes in steed of swords. And therfore when he sitteth on a stone he closeth in his clawes, and as it were hideth them within the flesshe, that hee hurt them not, neither smite them against the stone, as Aristotle saith. li. 13. A foule with croked clawes hideth not long vppon trees, nor vpon stones. For the kinde of their clawes is contrary to these two thinges. Also he is right cruell against her owne birds, when they? eien be closed against the Sun: For then she supposeth that they be not her owne birds, when they? eyen be closed against the Sunne. Also to teach and to compell them to take praye of other birdes, she beateth and woundeth them with hir bill, as Plinius saith.

Of the Goshauke. chap. 2.

Accipitre, a kinde of Eagles. The Goshauke.

THE Goshauke is a royall foule, & is armed with more boldnesse then with clawes, and as much as kinde taketh from her in quantitie of body, he rewardeth her with boldnesse of heart, as

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Isidore saith. And as he sayth, shee is a couetous foule to take other foules, and for the taking of other fowles, and for pray she is called Accipiter & Rapter, rauisher. Also Basilius in Exameron sayth: that such Haukes be cruell against their birds: so that they take from them meat when they be flegge and ripe, and they beate and driue them out of their neast, as the Eagle doth hir birds. And for shee doubteth least they be not hardy, she comforteth and exciteth them to bee bolde, and hardye, and to take pray, least when they bee full of age, they shoulde be dull and idle, and accustome themselues more to the seeking of meate, then to be bolde, and of hardye courage, as Beda sayth and Ambrose also. And some such Hawkes bee theeues of the aire onelye, and some of the earth onely, as Eagles bee diuerse, as Aristotle sayth in his first booke. The first manner of Hawkes take onelye flyeng Birdes, and the seconde manner of Hawkes smite and rese on birdes that sit on the earth, and Doues know which is which, and they knowe the diuersitye of Eagles, as it is sayde. And Accipiter is an hot fowle and dry, and more of charge of flesh, and addorsed with diuersitie of pennes and of feathers, and is in faireneste of fethers most like the Disstridge, and not pere thereto in boldneste of heart: And shee flyeth nowe vp to the aire swiftly, and so high that no man can see her: and then falleth sodeinly downe vpon her pray: and her breast is most sharpe, and couered with little flesh. Thereof Aristotle speaketh, and he sayth lib. 14. that the more sharpe her breast is, the better shee is of flight. For if she had a full broad breast, she should moue much aire, and shoulde be slowe of flight. And her breast is not fleshie, but it is sharpe: and should be feeble, if it were couered with much flesh: as it is said there. Her most strength is in ỹ breast, & in the clawes, & in hir bil, with ỹ which some she taketh out the braine of her praie. Her gall is medicinable and profitable medled in Collirijs medicines of eien: and it sharpeth the sight of eien, & destroieth and wasteth white speckles, which be in the eien: and so doth her dirt also: & the Goshauke hath this propertie as Gregory saith, that in age when shee feeleth her selfe grieued with be heauines & waight of feathers, she spreadeth her winges against the beames of the Sun, when the winde is South, and so by sodeine weather and resoluing heate, the pores be opened: and when the pores be so opened, she smiteth and flappeth her winges, and in so doing the olde feathers leape out and newe growe: and so the new fethers maketh her in better state, and the more able to flight: and two kindes there be of such Fowles, for some be tame, and some be wild: and he that is tame taketh wilde fowles, and taketh them to his owne Lorde: and he that is wild taketh tame foules. And this Accipiter is of a disdaynous kinde. For if shee fayle by anye happe of the praye that she ryseth to, that daye vnneth she comes to her Lords hande: and he must haue ordinate diet, neyther to scarse nor to full. For by to much meate she wareth fat, and then she wareth ramayous or slowe, and disdayneth to come to reclaime: and if the meat be to scarce, then she fayleth, and is feeble and vnmightye to take her praye. Also the eyen of such Birdes shoulde ofte be filed and closed, or hidde, that shee bate not to oft from his hand that beareth her, when she seeth a birde that she desireth to take: and also her legges must be fattened with gesles, that she shall not flye freely to euery birde.

And they be borne on the lefte hand, that they maye some what take of the righte hand, and be fed therewith. And so Accipitres, such tame hawkes be kepte in mewes, that they may be discharged of olde fethers and hard, and be so renewed in fairnesse of youth. Also men giue them meate of some manner of flesh, which is some deale venemous, that they may the sooner change their feathers, and smoake grieueth such hawkes and doeth them harme, as Beda saith: and therfore their mewes must be far from smoakie places, that their bodies be not grieued with bitternesse of smoake: nor their fethers infect with blacknesse of smoake. They should be fed with fresh flesh & bloudye, & men

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shoulde vse to giue them to eate, ỹ harts of fowles that they take. All the while they be aliue, and be strong and mightie to take their pray, they beloued of theyr Lords, and borne on handes, and set on pearches, and stroken on the breast, and on the tayle, and made plaine & smothe, & be norished with great businesse & diligence: but when they be dead, all men holde them vnprofitable & nothing worth, and be not eaten, but rather throwen out on dounghills.

Of Alieto. Cap. 3.

Haliçetus

AS the Glose saith super Deutro. 14. Alietus & 1 Fawcon is all one bird, which coueteth praye, and is right bolde and hardie, and assaileth birdes & fowles, that be much more greater than they, & reseth on them, and smiteth with breast and with feete. Some men meane, that Alietus is a little bird, and taketh other small birds. Thereof speaketh Auctour Aurora and saith.

Sparrowe hauke. The Hobbie. The Merlin.

Obtinet exiguas Alietus corpore vires.
Sunt & aues minimæ, præda cibusque suus.

That is to saye, Alietus hath small vertues and strength of body: and small birds be his meate and his praye.

And some men meane, that this bird assaileth onelye feble Birdes and vnmightie: and hereby it seemeth, that Alietus and a little Sparrow Hawke is all one, that is called a Musket in French, or els it is called, the Sperhawke.

Of Bees. Cap. 4.

ISidore saith, that Bees are called Apes for they are gendred without feature, or for that they knit themselues together with feete. Isidore sayeth, that they bee cunning and busie in office of making of honny, and they dwell in their own places that are assigned to them, and challenge no other place but their owne. And they builde and make their houses, with a passing wonderfull skill, and of diuers flowers: and they make hony combes, wound and writhen with wax very curiously, and fill their celles, with many young. They haue an hoast and a king, and moue warre and battaile, and flye and voyde smoke and winde, and make them hardye and sharpe to Battaile, with great noyse. Many haue assayed & founden, that often Bees are gendred & come of carraines of dead flesh. And for to bring forth Bees flesh of calues, which be slaine, is beate that wormes may bee gendered and come of the rotted bloud, the which wormes after take wings, & are made Bees, as Beetles be of Dre dounge, as Isidore sayth. And Ambrose in Exameron saieth, That the properties of Bees are wonderfull noble and worthy. For Bees haue one common kinde as children, and dwell in one habitation, and be closed within one gate. One trauaile is common to them all, one meate is common to them all, one common working, one common vse, one fruite and slight is common to them all, and one generation is common to them all. Also maidenhead of body without wemme, is common to them all, and so is birth also: for they be not medled with seruice of Venus, neither resolued with lecherie, neither busied with sorrowe of birth of children, & yet they bring forth most swarmes of young. For where all other Fowles, bring forth vnneth, one birth in a yeare, euery one Bee bringeth forth two, and passeth other, with double plenteousnes of increase. Bees make among them a King, and ordayne among them common people. And though they be put and set vnder a King, yet they be free and loue their King, that they make by kinde loue, and defend him with full great defence, and holde honour and worship to perish and be spilt for their king, and do their King so great worship, that none of them dare goe out of theyr house, nor to get meate, except the King passe out, and take the principalytie of slight. And Bees chose to their King, him that is most worthy and noble in hightnesse and fairnesse, and most clere in mildnesse, for that is chiefe vertue in a King. For though theyr King haue a sting, yet he vseth it not in wreake. And kindly, the more huge Bees are, the more

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lighter they be, for the greater Bées are lyghter than the lesse Bées. And also Bées that are vnobedient to the king, they déeme themselues by theyr owne dome, for to dye by the wound of theyr owne sting. And of a swarme of Bées is none idle: some fight, as it were in battayle in the field against other Bées: some be busie about meate: and some watch the comming of showers: & some behold concourse and méeting of deawes: and some make were of flowers: and some make cels, now round, now square, with wonderfull binding and ioyning, & euennesse. And yet neuertheless among so diuers workes none of them doeth aspye nor wayte, to take out of others trauayle: neither taketh wrongfullye, neither stealeth meate, but each séeketh and gathereth by his owne flight & trauayle among hearbes and flowers that be good and conuenable. But Bées haue their stings, and they shedde venyme among honny, if anye thing ouersetteth them, and they put their lyues with a kinde of reuenge, for defence of theyr houses. Also though they be féble in strength of body, yet they be full strong in might and vertue of cunning: theyr fruite is softe and swéete to all thing, by his swéetnes he maketh iawes swet, and healeth woundes, and giueth medicine to inward botches. Huc vsq; Ambrosius. Other properties Aristotle toucheth libro decimo, where these be set in. Also among other things they saye, that workings of Bées are diuers, for some bring to the hiue, things that need to araye for hony, of spraies and flowers of trées, and of hearbes, and namely such things that be some deale gleymie and glewie, and bameth therewith the hiue, and that they do for noyful beasts. And if the entering of the hiue bée to large, they make it narrow and straight: and they gather honny, and first they begin to make the house that the King shall dwell in, then they make houses for other Bées, that kéepe the hiue, and they take ware of floures, and gather it with their forfeete, and then they gather to the middle féete, and then to the ouermost ioynts of the hinder féete: & then they frye therewith, and then the heauinesse of the Bee is knowen: and when a Bee flyeth, he taketh no heede of the diuersitie of flowers, nor leaueth one flower for another, all the while that he findeth therein that is needfull, and turneth then againe to his owne place charged. But how they gather honny, and what is the matter of honny, we maye not lyghtly distinguish by feelyng: but they haunt much gladly leaues and flowers of Dlyue, and abide thereupon long time for thickneſſe of leaues, and when their king may not flye, then a company of Bees beare him. And if the rector be on liue, the males be in one partie, & the females in another partie, and if he be dead, the males be with females in one house: and the rectours females, is much more than the females of ỹ other Bées, and hath a more storg sting than ỹ male. And many males be wout stings, & they flye, as though they would sting with stings, and yet they may not. The rectors be of two manners, the one is blacke, and that other is red, and this is the better, & is a good little Bee, round and thicke in it selfe, and small in the middle, as though he were girded, and meanly rough. And Bees are diuers in feeding, for some be fedde with flowers of gardens, and there be other manner Bees, which be fedde with flowers of Mountaines: and those that be fedde in trees of Mountaines be lesse than other, and stronger, and may better away with trauayle. Also Bees sit vpon the hiues, and sucke the superfluitie, that is in honie combes: and it is said, that if they did not so, thereof should spiders be gendred of that superfluitie, and the Bees should dye, and when there is but little honnie in their houses, they forsake and come out of their houses, and fight with them that will take away their honnie: and therefore they be seene ofte sitting about their holes, as it were readie and arayed to withstand and defend, and the shorter Bees fight with the longer with strong fight, when they eate much hony, and they busie themselues to driue these out of the hiues, which do not make honie and labour.

Also

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Also the Kings be not seene without the hiues a'one, but they haue a great company of Bees about them: and the king is in the middle, and he passeth out three dayes before the out passing of ỳ young Bees: then few Bees come out and flye about the hiues, and departe themselues in companies, and with euery King goeth one companie. And if it happeneth, that one part of the Bees set against the other, then these few Bees that remaine, goe to another King, and forsake theyr first King, and they goe to the King that hath most number: and if the King whome they forsake, doeth followe after them, they kill him. Also when Bees sting, they dye right soone after, if they sting in all their sting, and drawe it not out of the place that is stung, for ỳ sting may not all come out, except some gutte come out therewith, and the rectours of Bees sting seldome. And if any Bée dye in the hiue, the other Bées drawe him out: for this beast is more cleanly then other beastes, and therefore they cleanse stieng, and not in their hiue, for stinking sauour grieueth them full sore, & likwise so doeth winde also. Therefore if there be great winde, the wardens of the Bees shall couer the mouth of the hiue, that the winde come not into the Bees: and if the hiues stinke in any wise, they will forsake their hiues, & if it hap that the Bees abide therein, they shall take sickenesse of the stench. And when they rest too much, they were sick, and they throw and put out idle Bees from their compayny. And hot places be according for thē in Winter time, and colde in Summer time. And if a man leueth to them much hony, they will not worke much thereafter: and if he leaueth too little, then they were slow to worke hony. Therefore the warden shall leaue them hony, as the multitude of thē is more or lesse, and if they lacke honny to eate, then the warden shall fede them with figges, and other swete meates, least they shoulde dye. And when they gather them together and striue within the hiue, it is a token that they will depart thence and forsake the hiue: and therefore the warden must powre some swete wine into the hiue, and then they will abide still. Hucusque Aristoteles, liber. 8. siue 9. Also liber. 4. he sayth, that Bees make no noyse but in flyeng and spreading out and drawing in their wings by the aire, that falleth betweene the wings and the bodyes. Also the hinder fete of them bee longer then theyr fore fet for going, that they may soone arise from the earth, whē they will flye, as he saith. lib. 14. Also sometimes Bees haue a sickenesse, that Aristotle calleth Kalroys. li. 8. And that euill commeth of little wormes, which be gendered in the hiue, and commeth of corrupt hunnie combes And when those worms be waren, they make a web like to the web of a Spider, and hath mastry ouer all the hiue. And therefore the hunny wareth corrupt, and the Bees ware sicke and die.

Also li. 16. hée sayth, That Bées are not gendered by the seruice of Venus. In those yéeres that be dropping, many Bees are bread and gendered. For by moysture superfluities be multiplyed in bodies. And in temperate yéeres bée fewe birds of Bées, as he saith. Item in dictis particularibus it is sayde, that Bées that eat flowres of Almond trées, make more temporate hunnye then other, and more sauoury, and lesse sharpe: and that hunny most cleanseth spirituall members. And Bées that eat wormwood and other bitter hearbes, make hunnie lesse swéet: But yet that hunnie cleanseth most the stopping of the splene, and openeth the liuer, and helpeth them that haue the dropsie, and helpeth the biting of a madde dogge. Lok more of hunny in Tractatu de liquoribus. And the other propertyes of Bees, shall ye finde in Litera. A. in Tractatu de animalibus secundum Pth. et Auicennam.

Of the Owle. chap. 5.

THe Owle is called Bubo, & hath that name of the sound of her voice, as Isidore sayth. And is a wilde birde charged with Feathers. But she is alwaye holde with slouth, and is feble to flye. And dwelleth by graues by days and by night, and in chimnes. And Diuinours

tell,

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tell, that they betoken euill: for if the Dwle be sene in a citie, it signifieth destruction and wast, as Isidore saith. Aristotle saith li. 8. that the Chough fighteth with the Dwle, for she is feble of sight at midday, and seeth more clearely by night than by daye. And for y cause the Chough taketh the Dwles egges, & eateth them by daye, & the Dwle eateth the Choughes egges by night: for the Dwle is stronger by night than by day, and the Chough is stronger by day than by night. And other fowles flye about the Dwle by day and pul him, and therfore with the Dwle, fowlars take other birds and fowles. The fighting of these birds (as the fighting of other beasts) is not but for meat, or for dwelling places. The crieng of the Dwle by night, betokeneth death, as Diuinors coniectare & deme. The Dwle is fed with dirt, and other vncleane things, and is hated of other birds, and haunteth Temples by night to haue hir fill of oyle of lampes: and namely in fethers and in beake, she semeth lyke to fowles of pray. But she is all vnlike to them in boldnesse and in vertue. And when birds and fowles assayle the Dwle, she lyeth vpright, & defendeth hir selfe, with hir beake, & with hir feete and they hunt and eate mice, & reremice, and flye about by night, & hide them in chins and walls by daye, &c.

*Additiõ (*Of the kinde of Dwles, there be many, as Gesner tearmeth them Solitarie, the one called Tachimas of gredines, the night rauener. Foure kinds are cõmon: the first is reddish browne, full of fethers, & is the greatest, and is called the Asse Dwle, because his fethers sticke vp on both sides his head like hornes: the seconde, is more graye, and somewhat whitish breasted, finely spotted, and hath a more shriking voyce: the third kinde is lesser and of browne colour, with the which the birders make stales to take small birds: the fourth is least of all, & breedeth in stonie rockes, and is ashy coloured. Read Gesner.)

¶Of a Culuer or Doue. Chap. 6.

CVluers are called Columbe, & they haue that name of Colore, of y neck: for in the necke their feathers be sprong with many diuers colours, as Isid. saith. And Culuers be milde birds and meke, and haunt and loue company of men, & haue conuersation in their multiplieng. For olde time men called them Venerias, lecherous: for they vse ofte neasts, and conceiue with billing and loue, and vse much lecherie. And therefore a Culuer is called Columba, colens tumbos, as it were tilling landes and reynes, as Isid. saith. For Culuers lay in all times and haue birdes, if their dwelling be hot, & their meate ready. And they haue better birdes in haruest than in springing time or in summer, and that for plentie of meate, as Isid. saith li. 5. Arist. speaking of the kinde of Culuers saith, That the Culuer is a lecherous birde, and they kisse or bill each other, before their treading. And if the old male may not tread, yet he ceaseth not to bill. And often the female leapeth vpon the female, when the male lacketh, and so in kissing & billing, they cast not Semen: but of such manner treading sometime come egges, and of such egges come no birdes, but they be as winde egges. And all birdes that be like to Culuers, lay in springing time twice or thrice, and lay two egges, and lay not the third time, but when the second laieng is corrupt and destroyed. Also li. 6. he saith, that for the most part, Culuers haue two birdes, male and female, and the first bird is male: & some time one bird is hatcht and commeth out of the shell in one daye, and the other on the morrowe. And the male sitteth on brood by day, & the female by night, & the first egge filleth it selfe, and sheddeth in twentie daies, and first the Culuer pearceth the shell, and then dealeth it. And male and female beateth the birds in one time, and the female is more busie about the birdes than the male, and laieth egges ten times in one yeare, and sometime xi. times or xii. as in Aegypt, and the male treadeth the female after one yeare.

Also lib. 8. he sayeth, That when the Culuer hath birdes, anone the male treadeth the birdes: and if the female tarie ouer long ere shee come to the Pyrdes,

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for forenesse of the birth, than the male smiteth and beateth hir, and compelleth hir to sit hir selfe vpon the birdes. And when the birdes wer, the male goeth and sucketh salte earth, and he giueth and putteth it in the mouth of the birdes to make them haue talent to meate. And when the male will put the birds out of the neast, he treadeth them both.

Also Culuers haue this propertie, as Turtells haue: they areare or lyfte not vp their heads when they drinke, ere they haue dronke inough, and generally they liue and brede fiftene yeares. Huc vsque Arist. But the properties of Culuers, that are vsuall and notably knowen, the Glose toucheth vppon this sentence: Oculi tui Columbarum. Cant. 1. Where it is sayd, that a Culuer hath no gall, and hurteth, and woundeth not with the bill, but his owne pere. And moreouer he maketh his neast in dennes and holes of stones, and fedeth others birds, and draweth to the companye of Culuers that wander and straye about, and abideth nigh riuers, and eateth the best greynes, and hath groning in the stede of song: they flye in flockes, and loue companye. and they defende themselues with the wings & with the bill: and they eate no carraines, nor other vncleane things. The Culuer fedeth two birds. The Culuer sitting on riuers, seeth the shadow of the Goshawke comming, and as soone as it seeth the Goshawke, it flyeth into the inner place of an hoale. and there hideth it selfe, as sayeth the Glose vpon the foresayd sentence. And as Constantine sayth in Viatico, The bloud of a Culuer is medicinable, for it is sayd, that the bloud drawen vnder the right wing, and dropped in hot, swageth and slaketh the ach of bleared eyen: and hath burning dirt, and throweth it out of the neast, and custometh and teacheth hir birdes likewise to cast it out, as Aristotle saith. The Culuer is messenger of peace, ensample of simplenes, cleane of kinde, plenteous in young, follower of meeknesse, friend of companye, forgetter of wrongs: and the more it is feathered, the more plentuous it is in kinde founde. Therefore rough feeted Doues brede well nigh in euerye month. The Culuer is kindly fearfull, & seldome in safetie, but when thee is in an hole of stone, and there she resteth for a time. The Culuer is forgetfull, & therefore when the birdes are borne awaye, she forgetteth hir harme and damage, and leaueth not therefore to build and brede in the same place, as Ierome sayth. Also she is nicely curious: for sitting on a tree, she beholdeth and looketh all about toward what part she will fly, and bendeth hir necke all about, as it were taking aduisement: but oft, while she taketh aduisement of flight, ere she taketh hir flight, an arrowe flyeth thorough hir body, and therefore she fayleth of hir purpose: for that that she was about long to doe, she performed not in due time, as Gregory sayth. Also as it is sayd In dietis perticularibus, Culuer flesh is hard to digest, and gleymie, and therefore it giueth great nourishing and thicke, & namely flesh of young Culuers. But when they begin to flye, because of mouing and of trauayle, it looseth much of that heauinesse, and the flesh is made more light and more able to digest: and the elder it is, ẏ harder it is, & the worse to digest, and the worse nourishing it giueth to bodies. Also sometime a tame Culuour is found and taught to beguile and to despise wilde Culuours, & leadeth them into the net. And to deceiue them the more stilye, it goeth with them into the Fowlers net, & suffreth it selfe to be caught & wrapped therein, and draweth them toward meate, as it wer in liknes of friendship, but so in feeding, draweth them to grins and to their destruction. Also (as Ambrose sayth in Aegypt & in Syria, a Culuer is taught to beare letters, and to be messenger out of one prouince into another. For it loueth kindly the place and the dwelling, wher it was first fed and nourished, and be it neuer so farre borne into farre country, alway it will returne home againe, if it be restored to freedome: and oft to such a culuer, a letter is craftely bound vnder the one wing, & then it is let go: then it flieth vp into the aire, & ceaseth neuer till it come to ẏ first place in which it was bred.

The propertie of Doues.

388 388 388 388 388

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389 389

bred. And sometime in the way enemies know thereof, and letteth it with an arrowe, and so for the letter that it beareth it is woundedand slaine,and so it beareth no letter without perill: for ofte the letter that is so borne, is cause and occasion of the death of it.

*Additiō (*Of Doues likewise, there are diuers sortes, the Stock-doue or Wood coyst, the house Doue, and the Turtle doue: these are common. The flesh of these Doues are contrarye to those bodies that are grieued with the goute,for that they cause ache of bones, heate of blood,and ripen postumate humoures. The flesh splitted hot,and layd to anye part of the bodye,draweth the humour, where the Phisition will.)

¶Of a Curlewe. chap.7.

Curlewes are called Coturnices, and haue that name of the sownd of the voyce. And be certaine birdes, that the Grækes call Ortigias,for they wer first seene in the lande that is called Ortigia, as Isidore saith. These birdes haue certaine times of comming, and make and lead flockes, and they dread the Gosse-hawke,and while they see the Goshauk, they arise not from the earth:& therefore they be called Ortigometra. Also these birds haue guides and leaders as cranes haue: and for they dread the Goshauke, they are busie to comforte the leaders, by the which leaders they be ware and warned of their perill and harme, that they be not taken with the Gosse-hawke. Onely those birdes haue ỳ falling euill,as as a man hath,and the sparowes also. And they passe the Sea,and when they be wearie, they fall downe vpon the water,and rest vppon the one wing,and maketh his sayle of the other wing. His best meate, is venemous sæde and graines, and for that cause in olde time men forbad eating of them. And an hearbe that is called Eleborus, is Curlewes meate,and if another beast eateth it in great quantitie, it is perillous and poyson: for beasts haue broad and wide veynes,by the which ỳ smoke passeth, and by strength of that hearbe, the heart is sodainly coled and dead:and Curlewes haue straight veynes about the heart,and therfore venemous smoke hath no through passage,but he bideth in the stomacke,and is there defied & made subtill,and so it grieueth them not. And we call in common speach Coturnices crebrosa veloci cursu, for swifte running,for he runneth vpon the earth most swiftly,. And such birdes loue birdes of their owne kinde: and therefore euerie of them cry to other,and come together, as Ambrose saith.

The Curlew hath ỳ falling euill

(*Coturnix, is thought to fæde on venemous sædes,and therefore not to be very wholsome. *Additiō

¶Of a Storke. chap.8.

A Storke is a water fowle,and purgeth hir selfe with hir owne bill: For when she feeleth hir selfe grieued with much meate,she taketh Sea water in hir bill,and putteth it in at hir hinder hole,and so into hir guttes,and that water softneth the hardnesse of ỳ meat, and biting the guts causeth them to put superfluities. Also this bird eateth egs of Adders and Serpentes, and beareth them for best meate to hir birdes, as Isidore saith. And this bird is called Siconia,as it were Sicannia,for he smiteth or flappeth with his bill, and maketh a noyse as it were with a Cane or a great Rœde,as he saith. Also he is messenger of springing time,and in hir comming, betokeneth nouelties of time,and is enemie to Adders and Serpents, and beateth and slayeth them with hir bill, and sometime swalloweth and deuoureth them,and haunteth and loueth company of men, and therefore they make their neasts on houses that men dwell in, & they leaue not lightly their first neaste, except they be compelled. But ere they go into other countries against Winter, they fill their neasts with earth,& draw the twigges and thornes of their neasts with fenne, that no tempest of winde should breake it nor throw it downe in Winter, and in hir comming againe in springing time, she occupieth the same place,and defendeth the neast from other that would occupy it: while the female liueth the male accompanieth not with

389 389

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another with ſeruice of Venus,but kæ-peth truely to hir in neaſt and in office of generation.And if the male eſpieth in any wiſe,ỳ the female hath broke ſpouſe-hood,ſhe ſhall no more dwell with him, but he beateth and ſtriketh hir with his bill,and flaieth hir if he may,as Ariſto. ſaith. The male treadeth not the female but in the neaſt:and in ſitting on brood, the male and the female chaunge times, and loue their birds, & kæpe them with right great affection,and for buſie ſitting vppon them,their fethers fall,and when the male trauayleth about meate,the fe-male ſitteth in the neaſt,and againward. And when the male commeth home, the female flyeth out for meate,and then the male ſitteth on the neaſt, as Ambroſe ſaieth. Storkes flye ouer the Sea, in flockes,and flye together into hot coun-tries,and in their paſſing, Crowes flye with them,& paſſe before them,as it wer leading the Storkes,and withſtand with all their might, fowles ỳ hate Storkes, as it is ſayd in Exameron. And though ſtorkes eate venemous beaſts,as frogs, Adders and ſerpents,and other ſuch, yet neuertheleſſe the venime ouercommeth not,neither chaungeth their kinde, but is to them fæding and nouriſhing, that is venimous to men and to other beaſts: for by vertue of heate,that hath maſtrie within them, the mallice of venime is quenched. Alſo when their birdes are haught,they haue fæte,legges, and bills full blacke,as Swans haue,but ỳ black-neſſe paſſeth away lyttle and lyttle.And the more olde they were, the more redde they haue legs,fæte & bills.

*Additiõ. (*A Storke is in ſhape like vnto the Heron,but more bigger:all white ſauing the top of his wings: his bill and legs red. Naturally he is enimie to ỳ ſerpents and killeth them: when they be olde, their young fædeth them, and prouideth meate for them. Theſe brædd in Germa-ny,on the houſe tops,& as it is ſaid,of e-uery third brood,they put forth one youg, to the honour of the houſes, whereon they brædde.)

¶Of the Crow.cap.9.

THe Crow is a bird of long lyfe, and is called Cornix among latines,that is a name of Græke. And Diuinoures tell,that ſhe taketh hæde of ſpiengs and awaitings, and teacheth and ſhoweth wayes,and warneth what ſhall fall. But it is full vnlawfull to beléue, that God ſheweth his priuie counſaile to Crowes, as Iſidore ſaith. Among manye diuina-tions,diuinors meane, that Crowes be-token rayne with greding and crieng, Corax,Corax, as this bearſe meaneth.

Nunc plena Cornix pluuiam vocat improba voce.

That is to vnderſtande, Nowe the Crowe calleth rayne with an eleinge voyce,and is a iangling bird & vnmilde, and grieuous to men there they dwell, as he ſayth,and eateth vncleane meates and venomous,and lyueth right long. In age their fethers were white. But in fleſh within,the longer they liue, the more blacke they be,and hateth the fore ouer all other beaſts,and fighteth againſt the Sparhawke, and againſt the Goſſe-hawke,as Iſidore ſaith. And is buſie and grædy,and contrary to the Eagle, & other birds of pray,and for ſhe dreadeth to touch the Eagle,with crieng ſhe pur-ſueth the Eagle.But ſhe hath not alway profit of hir grædineſſe: for ſomtime,af-ter that the Eagle hath made as though he gaue no force,ſodainly he ſmiteth the Crow with his bill or flayeth hir,when ſhe commeth nærer the Eagle than ſhe ſhuld.In Exameron it is ſaid of ỳ crow that Crowes rule & lead Storkes,& come about them as it were in routs,& flye a-bout the Storkes,& defend them,& fight againſt other birds and fowles that hate Storkes,& take vppon them the battell of other birds,vpon their owne perill.And an open proofe therof is:for in that time ỳ ſtorkes paſſe out of ỳ country,crowes be not ſæne in places, there they were wont to be,& alſo for they come againe with ſore wounds,& with voice of blood, that is wel knowen,& with other ſignes & tokēs,& ſhew ỳ they haue ben in ſtrōg fighting. Alſo there it is ſaid,ỳ the mild-nes of the bird is wonderfull:for when the old crowes in age be both naked and bare of couering of fethers,then ỳ young crowes hide & couer them with their fe-thers, and gather meate and fæde them.

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And sometime when they were olde and feble: then the young Crowes vnderset them, and reare them vp with their wings, and comfort them to vse to flie, to bring the members that be diseased into state againe.

Of the Rauen. Chap. 10.

The Rauen is called Coruus of Corax also, and hath that name of the sowne of the throte, as Isido. sayth. The Rauen beholdeth the mouth of hir birds, when they yane. But she giueth them no meate ere she know and see the likenesse of hir owne blackenesse, and of hir owne colour and fethers. And when they begin to were blacke, then afterward she feedeth them w̄ all hir might & strength, as Isidore saith. It is sayd that rauens birdes be fed with deaw of heauen all the time that they haue no blacke feathers by benefite of age: for all ȳ time they be not fed with their vsuall meate, which is carren or other stinking things, but with benefit of the deaw of heuen, as Austen saith. And ȳ rauens in dead carrens, goe into the priuie places with in as Isid. saith, and is a crieng fowle, and hath diuers sowne and voice: for among fowles, onely the Rauen hath 64. changings of voyce, as Fulgentius saith: and is a guilefull bird, and taketh away things thæuishly, and layeth and hydeth them in priuie places. Also he is an vncleane bird, and sitteth vpon carrens, and alketh and taketh meate of venemous and vncleane things, and as Diuinours meane, the Rauen hath a manner vertue of meaning and betokening of diuination. And therefore, among Nations, the Rauen among foules was hallowed to Appollo, as Marcius saith. Aristotle li. 6. speaking of the Rauen saith, that onely the female sitteth on brode twentye dayes on the egges, and the male bringeth to hir meate, and they haue mane byrdes, and sitteth on brode twentye dayes, and for they be many, they throw away some of their birds: For fowles, which haue many birds throwe awaye some of them.

Also li. 8. he sayth, that the blacke rauen fighteth with the Asse and with the Bul, and flieth vpon them, and grieueth them, and smiteth with the bill, and smiteth out theyr eyen.

Also there it is sayd, that the blacke Rauen is friend to the Fore: and therfore he fighteth with the Brocke or Badger, and with other small beastes, to helpe the Fore.

Also ther it is sayd, that rauens fight stronglye, and smite together with theyr weapons, that be bills, clees and wings: and he that is ouercome, is obedient to the Conquerour. Huc vsq; Aristot.

Also onely the Rauen layeth egges, and brædeth in the middle heate of summer against kind of other fowles. Ther of it is sayd, that the rauen laieth egges, and brædeth in the middle heate of the summer, nigh to ripe frutte.

¶Of the Swanne. chap. 11.

The Swan is called Cignus in latin, & Olor in Græke, for he is all white in feathers: for no man findeth a black Swan. Olor is Græke, and is to vnderstand white, as Isid. saith. The Swan is called Cignus, and hath that name of Canendo, singing. For he fayneth swætnes of swæt songs, with accord of voice, and he singeth swætly, for he hath a long neck diuerslye bent to make diuers notes. And it is sayd, that in the countries that be called Hiperborei, that the harpers harping before, the Swans birdes flye out of their neasts, and sing full merely, as Isidore saith. And as Marcius and Ambrose say, shipmen trowe, that it betokeneth good, if they mæte Swans in perill of shipwracke. Alway the Swan is the most meriest bird in diuinations: shipmen desire this bird, for he doppeth not downe in the waues, and therefore he was hallowed to Apollo as Marcius sayth: and his most strength is in the wings. When the Swan is in loue, hee sæketh the female, and pleaseth hir with beclipping of the necke, and draweth hir to him ward: and he ioyneth his neck, to the females necke, as it were binding the nerkes together. And after the treading, the female smiteth the male, and flieth him, and the male bathyth him ofte after the treding, and so doth the female also, ere she take any meate.

A fond fayning that a swanne singeth, who hath but a naturall voice, as other birdes haue.

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And when she shall dye, and that a feather is pight on the brayne, then she singeth: & against the vsage of other beasts in stede of groning, the Swan singeth, as Ambrose saith.

The Swan hath most white fethers without any mingling of blacknesse or other colour, and hath blacke flesh, and hard to be digested, and hath a bill with a manner bunching, that distinguisheth the sight from the smell and tast, and the bill is full blacke within, and inwarde full thicke.

The Swan putteth downe his head into the water, and seeketh his meate, & cutteth it: and though he be nourished among fish, yet he eateth them not. Also if bread or other meate be throwen to him, he withdraweth and giueth place to fish that followeth him, and seeketh and gathereth his meate of hearbes, grasse, & rootes. And he hath blacke feete and close, and hole & broad, & full able to swim: and in swimming he vseth that one foote, in stede of an oare, and the other foote in stede of a stirrer, and ruleth himselfe therewith, and dwelleth in lakes and in pondes, and maketh his neast nigh waters, where vpon fowe stickes throwen togethers, the Swan sitteth on brode, & bringeth forth birdes, and fedeth them busily, and bringeth them vp, and couereth and defendeth them with winges, bill, and hissing. And if any man come toward the Signets, the Swan putteth hir selfe among the birdes, and prepareth to make resistaunce, and ceaseth not to defend hir birdes, and is a birde of great wayght and beauinesse, and of nitich flesh in bodie: and therefore she loueth rest, and flyeth but seldome.

But wilde Swans flye with strong slight, with their neckes straught forwarde, and feete straight backwarde: But they are not so great of bodye, nor so fat as tame Swans that be nourished and fed nigh places thereas men inhabite in, as Marcius saith.

¶Of a Gnat, Chap. 12.

A Gnat is a little flie, and is called Culex, and hath that name of Aculeo, a sting: for he sucketh blood, & hath in his mouth, a pipe like a prick, & therewith he pearceth the flesh for to suck the blood, and is accounted among Volatiles, as the Bee is, though he haue a body of a worme, with many feete: For hee hath wings and flyeth therewith, and is gendred of rotted or corrupt vapours of carrens, and corrupt place of marreyes. By continual flapping of wings, he maketh noyse in the aire, as though he hurred: and sitteth gladly vpon carraines, botches, scabbes, and sores: and is full noyfull to scabbed Horses, and sore backed, and grieueth sleeping men with noyse and with biting, and waketh them of their rest, and flyeth about most by night, and pearceth and biteth members vpon the which he sitteth, and draweth toward lyght, and gladly he seeth lyght, and so vnwarely he falleth into a Candle or into the fire, and for coueting to see lyght, he burneth himselfe ofte. And is best feeding to swallowes, for Gnats be taken for best beloued meate to swalowes that flye in the aire, & hunt flies. And they are called Sciniphes, that is to vnderstand small flies, but most noyfull in stings: for Scines in Greeke, is Musca in Latine, a flye in English: and therof commeth Scinomia, a hounds flye, & with such flies the land of Aegypt was smitten, as Isidore sayth. And Scinomia is the worst kinde of flyes, with greater bodye and broader wombes, than other flyes, and lesse slight: but they be full tender, and cleaue fast in the members of beasts, on the which they smite. In woll, haire, and bristles of beasts, and namely in hounds, such a flye hideth hir selfe, and sucketh and drinketh blood: insomuch that she gnaweth the flesh, and maketh it swell with botches and pimples, as it fareth in eares of old hounds, the which eares such flyes gnawe and make them swell and full of sores. And so it is no wonder though such Flyes stinke right foule, that are fedde with such corrupt meates and humours.

¶Of Cicada, chap. 13.

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393

THere is a manner Grashopper, that is called Cicada, and hath that name of Canendo, singing: For with a full little throte, he maketh right swet melodie, or shapeth a wonderfull song, as it is said in Exameron.

*Additiõ

It is falsely applied, for the Grashopper maketh a chirring noyse, with quicke mooving of his hinder long thighes, against the scale of his side, like as the edge of a knife against a glasse being drawen too and fro, maketh an noise, that setteth teeth on edge. I haue diligently tried the same, so that Bartholome was herein deceiued, for want of experience.

This Cicada in the middle heate at midday, when trees breake with heate, then the more clere aire she draweth, the more clerely she singeth. Also if a man poure oyle vpon this Cicada, he dyeth anone. For the pores be stopped, that they may not draw breath, but if men forthwith poure vpon them vineger, anone they be releeued, for the strength of vineger openeth holes & pores that were stopped by binding of oyle, as Ambrose saith.

Addition

The kinde of the Grashopper is to consume all greene things, and is one of Gods plagues for sinne.

393

Of the Phenix. Chap. 14.

PHenix is a bird, and there is but one of that kinde in all the wide worlde, therfore ignorant men wonder therof: & among ỳ Arabians, there this bird Phenix is bred. He is called Singularis, alone, as Isid. saith. The philosopher speketh of this bird and saith, that Phenix is a bird without Make, & liueth iii. hundred, or v. hundred yeares: when ỳ which yeares be passed, she feleth hir owne default and feblenesse, and maketh a nest of right swete smelling sticks, that be full drye, and in Summer when ỳ westerne winde bloweth, the sticks and the nest be set on fire with burning heate of the Sun, and burneth strongly, then this bird Phenix commeth wilfully into the burning nest, and is there burnt to ashes, among these burning sticks, and within three daies a litle worme is gendered of the ashes, and weareth little and little, and maketh feathers, and is shapen and turned to a bird.

Ambrose saith the same in Exameron, of the humor or ashes of Phœnix ariseth a new bird & waxeth, & in space of time he is clothed with fethers & wings, & restored into the kinde of a bird, and is the most fairest bird that is, most like to the Peacocke in feathers, & loueth wildernes, and gathereth his meate of cleane grains and fruits.

Alanus speaketh of this bird & saith, that when the highest Bishoppe Onias had builded a temple in the citie of Heliopoly in Aegypt, to the likenes of ỳ temple of Hierusalem, and the first daye of Easter, when he had gathered much swete smelling wood, and set it on fire vppon the Alter to offer sacrifice: to all mens sight, such a birde came sodeinly, and fell into the middle of the fire, and was burnt anone to ashes, in the fire of the sacrifice: and the ashes abode there, and was busily kept and saued by the commandement of the Priest: and within three daies, of these ashes was bred a little worme, that toke the shape of a bird at the last, and flew into wildernesse.

395

Of the Crane. chap. 15.

A Crane is called Grus, and hath that name of her owne voice. For she cryeth with such a voice, as Isid. saith. And is a bird of great winges, and of strong flight, and flieth high into the aire to see the countrye, toward the which he will drawe, as it is said in Exameron: and is a bird that loueth birds of his own kind, & they liuing in company together, haue a king among them, & flie in order, ruled as Ambrose saith. And the leader of the company compelleth the company to flie aright, crieng, as it were blaming with his voice. And if it hap ỳ he ware hoarse, then another crane commeth after him, and taketh the same office: and after they fall to the earth, cryeng for to rest: and when they sit on the grounde, to keepe and saue them, they ordein watches that they may rest the more surely: and the wakers stand vpon one fote, and each of

393

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them holdeth a little stone in the other foote, high from the earth, that they may be waked by falling of the stone, if it hap that they sleepe, as Aristotle saith.

Also in youth cranes be coloured like ashes, but the longer they liue, the blacker they be. And if anye of them goe amisse out of the company, they crye and seeke their fellowes that be lost.

Also Cranes when they knowe that the Fawcon or ẏ Goshawke commeth, they turne vpward their bils, and defend themselues as well as they may, with sharpnesse of bills.

*Additiō. (*The Crane is of an Indie colour, with a redde plat on his head: but the Cranes of the East Indias, are white bodied, red headed and some greenish. ebastian Munster writeth ẏ the cranes fight with the Samoyes a shorte dwarffe like people, &c.

¶Of the Cocke, chap. 16.

A Cocke is called Gallus, and hath that name of gelding, for among fowles onely the Cocke is gelded, & men in old time called them Gallos, that were kerued, as Isidore saith.

395 Plinius li. 29, cap. 4 speaketh of the Cocke and sayth, that Cocks flesh raw, and layde hot vpon the biting of a Serpent, doth awaye the venime, and to the same his braine is good, taken in drink. And if a man be noynted wt his greace, or with his iuyce, he shall be sure from Vanthers and Lyons. And if the bones of a Cock or of an Hen, be medled with gold when it is molte, they destroy and wast the golde, and so Henne boanes be venemous to golde, and that is wonder. Also the Cocke is hot and drye of complection: & therefore he is full bolde and hardie, and so fighteth boldly for his hens against his aduersaries, and assayleth and reeseth on them, and teareth and woundeth them with his bill, and with his spores, and when he hath the mastry he croweth presently, and ere he croweth he beateth himselfe with his wings to make him the more able to sing. And he vseth late in the night to crowe most cleerely and strongly, and about the morrow tide, he shapeth light voice & song, as Ambrose saith.

The Cocke beareth a redde combe on his head, in steede of a crowne, which beeing lost, he looseth his hardinesse, and is more slowe and cowardlye to assayle his aduersary. And he loueth ieolouslye his hennes: and when he findeth meate, he calleth his Hennes, together with a certaine voyce, and spareth his owne meate to feede them therewith: and he setteth next to him on the rooste, the hen that is most fat and tender, and loueth hir best, & desireth most to haue hir presence. In the morrow tide when he flyeth to get his meate, first he layeth his side to hir side, and by certayne tokens and beckes, as it were loue taches, he wooeth and prayeth hir to treading. And he fighteth for hir speciallye, as though he were iealous, and with bill and spores he chaseth and driueth away from him other Cockes, that come nigh his hennes. And in fighting he smiteth the ground with his bill, and reareth vp the feathers about his necke, to make him the more bold & hardy, and mooueth the feathers of his tayle vpwarde and downwarde, that he maye so the more ably come to the battaile. And he breedeth a precious stone called Allectricium, like to the stone that is named Calcedoneus, & the Cock beareth that stone, and because of that stone (as some men trow) the Lion dreadeth and abhorreth, & specially if the Cocke be white: for the Lyon dreadeth the white Cocke, as Plinius sayth. 395

Manye haue written by heare say but fewe by experience.

The Cocke hee searcheth his meate with his bill and feete, and scrapeth and ouertourneth strawe and duste. And when hee findeth a grayne, hee calleth, and cackeleth to him his Hens.

Also the Cocke dreadeth the Eagle and the Gossehawke, which take theyr pray on the ground. For such fowles of pray, spye and wayte for Birds which goe on the grounde. And the Cocke is right sharpe of sight, and therefore he looketh downwarde with the one eye to search his meate, and vpwarde into the ayre with the other eye, that he might beware of the comming of the

395 Eagle, 395

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Eagle, and of the Gosshauke. And if he sée one of them come a farre, anon he crieth to the hens, and flieth away, and hideth himselfe in houses among stones, or in hedges, as he saith.

Also a right aged Cocke laieth egges, in his last ende, and the Egges are small and full round and as they were wanne or yeolow. And if any venimous worme sitteth on brod on them in the canicular daies, of them bée bred and growe Cockatrices, as Beda sayth. Constantine speaketh of Cocks, and saith, that young Cockes be more harde to dege, and lesse moyst then Hennes. Also the flesh of Cockes is some deale euill sauoured, but that sauour wasteth away when it is sod. And if the guts of an old Cocke be throwen away, and the Cocke stopped full of gardeine Saffron, and of Polipodie, and sodde in fiue pound of water till the water be nigh all wasted, this Cocke is most profitable to them that haue the euil, which is called Cholera passio. For it purgeth gleamie & flumatike humour, & helpeth them that be melancholy: and putteth out great ventosity of ỳ stomack, and abateth ach and sore, and helpeth swelling and ach of the wosen, and helpeth against the long during of Feauer Etike, as hée sayth.

A restoritiue medicine.

Of the Capon. Chap. 17.

THe Capon is of a cocke, made as it were female by caruing away of his gendering stones, & is all changed in cõplection, as other beasts that be geloed, & loseth his boldnesse, & his voice and song, and knoweth no difference betwéene the houres of the night, nor beateth himselfe with his wings, nor araieth himselfe in fighting, but he sitteth on brode vppon Egges that be not his owne, as it were an henne, and taketh vppon him the office of a female, and fedeth chickins that bée not his owne, and leadeth them about, and clocketh as an hen, and calleth chickins together, clocking vñ an hoarce voice, and accompanyeth with hennes, and eateth with them of their meate, but he fedeth them not, he is fatted with them, but he fatteth not them. And the Capon is more coward of heart then the Cocke, and more moist of flesh, and more soft of feathers, & sometime his fat be broken to compell him to sit on broad vpon egges, his spurres either be made blunt, or else they fall. When he is fat, his fat be bound togethers, and his head hangeth downe toward the ground, and is borne by the fet to faires and to markets. But Constantine speaketh of a gelded Cocke and saith, that the flesh of geloed Cockes is more conenable then the flesh of other fowles, and bredeth more noble nourishing and better bloud: And they brayne is better, and more profitable then the brayne of other foules.

Of an Henne. chap. 18.

THe henne is called Gallina, and hath that name of Gallo, the cocke, as the Lyonnesse hath the name of the Lyon. And as some mẽ meane, if her members were medled with gold when it is molt, the gold should wast, as Isidore sayeth. The Henne is a foule of great laieng and breeding, and layeth many egges without treading, as Aristotle sayth, libro. 5. And they bée called winde Egges, and bée more vnsauourye and lesse worthye then other Egges. And some hens haue alway twins, two chickens in one shell. And one of the twins is little, and sometime wonderfullye shapen. After that they sit on brode thrée daies, anone tokens and signes of Chickens bée séene: And the Chicken is bread of the white, and nourished with the yolke, as hée saith.

Also hens that laie too much be not of long lyfe, but they die sone, as it is sayd lib. 6. Other properties of hens that bée knowen nigh to all men, be touched in the Glose super Mat. 18. There it is sayd ỳ a hen is a mild bird about chickens: for she couereth chickens vnder her wings, and defendeth them against the kite, and taketh sickenesse for sorrowe of her chickens, and loseth her feathers, and fedeth her chickens more then her selfe. And when shée findeth meate, shée clocketh and calleth her chickens together, and to defend her chickens, shée putteth her

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selues against a stronger then hir selfe. And also shee fighteth with a man for defence of ẏ Chickins. When the Chickins bee dispearpled, shee clocketh and calleth them together, and couereth them vnder her wing. And defendeth them, that they bee not taken with Hawke, nor with Kite, and her kindlye loue about her Chickinnes is knowen by roughnesse of feathers, and by hoarsnesse of voice.

Of the Gripe. chap. 19.

A Gripe is called Griphes, and is accounted among Volatiles Deutronomi. 14. And there the Glose sayth, That the Gripe is foure footed, and lyke to the Eagle in head and in wings. And is like to the Lion in the other part of the body, and dwelleth in those hilles that be called Hiperborei, and bee most enimies to horses and men, & greeueth them most, & layeth in his neast a stone that is called Smaragdus, against venimous beasts of the mountaine.

397 *Additiō. (*Of this kind of straeing beast, many bee in doubt whether there bee any of them in the worlde, notwithstanding it seemeth by credible writers that ther are diuerse, especially among the Hiperborie, people dwelling in the furthest parte of the North, and as some suppose vnder the North pole, called Polus Articus. Pomponeus Mela writeth, that the countrie is but little, hauing the Sunne ouer them, and is fertill of it selfe, the people very iust, liuing longer and more pleasauntly then other men, alwaye without businesse and labour, (knowing neyther warre nor debate) (as Mela and Solinus write) making good cheere with their neighbours. And hauing garlondes on theyr heads, they throw themselues from a certaine rocke into the Sea, esteeming that to bee the best death, and forme of burieng: The Gripes are of coulour of a dark Oker on the bace, their breast of purple coulour, their wings browne and white, their talents blacke, and the beak turning, as doth the Eagles, he is more higher then the Lion, the hinder feet clouen, as the Stagge, able to carrie awaye the waight of two men, a stagge, or the like beast.

Of the Fawlcon. chap. 20.

The Faulcon is called Herodius, and is a royall fowle, and desireth praye, and vseth to sit on his hand that beareth him, and is a bolde birde and an hardye, as is the Gosehauke: and hath little flesh in comparison to his bodye, and hath many feathers: and therefore he is more lyght to flye. For in him is little thing that beareth downewarde, and much that beareth vpward, as Gregory sayth. And therefore he is right lyke to the Estridge in boldnesse and strength: and also much like thereto in diuers feathers and coulours. The Faulcon is full bolde and hardy, with most sharpest breast, & with strong clawes, & hurteth more his pray with rising theron with his breast, then with his bill, or with his clawes. And is so greate hearted, that if he fayle of his pray in the first flyght and reese, in the second he taketh wreake on himselfe. And so if he be wilde, vnneth that day he seeketh praye. And if hee be tame, as it were for shame he flyeth aboute in the ayre, and then vnneth he commeth to his Lordes handes. For he holdeth himselfe ouercome, & as it were put out of kind, if he taketh not the foule that he flyeth to, as Gregorie saith. 397

This foule or bird is commonly called Falco, and Fulica also, as the Glose sayth Super Spalmum. And among all Birdes and Fowles, these Fowles haue little affection, and take little heede of their Birdes, as it is said in Exameron. With the same office of businesse, that he feedeth his owne birds, with such seruice he taketh and feedeth the birds that the Eagle throweth out of her neast, and is vnknowne to him. He flyeth and voideth carrion, and toucheth not stinking flesh, not in strong hunger: But he may well awaye with trauaile, and absteineth and abideth till he maye finde couenable praye, which he seeketh, as Gregorye saith.

(*Hawkes of pray are the onely pastime of Princes: and next for idle persons, *Additiō 397

397

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sons, that set more by an inch of pleasure thē an ell of thrift, who bestow in Hauks & hounds, more then would suffice twice as many poore men: for sometime the taking of some one pray of vi.d. ẏ charge of so much wonne, stands them in twentie markes, which is according to the olde Prouerbe, What is a Gentleman but his pleasure: but who is more gentle, he that fauoureth the poore to the profit of a common wealth, or he that lasciuiously spendeth more in one yeere then his parents got in.20. I referre to the prudent.)

Of the Swallow. chap.21.

A Swallow is called Hirundo, as it were Arundo ab aere, and hath that name of the ayre, for hée taketh not his meate sitting, but flyeng in the ayre, as Isidore saith. And is a crieng fowle, and flyeth not euen but hether and thether, and sometime about, and is busie in making neastes, and in fæding of birds. And he saith also, in making of neasts, the Swallow is most cunning. For vnneth mans wit were sufficient to make of any matter, the worke that the Swallow maketh and shapeth of claye onely with her bill.

Moreouer, the Swallowe is full of feathers, and lyghtest and most swiftest in flight of Foules: and therefore other fowles réeseth nor distroubleth not the Swallow, neither the Swallow is pray to other Birdes. And flieth ouer the sea into hot countryes, in which Countryes he abideth in Winter, as men suppose. And also they kéepe certain times of their comming and going. Their againe comming is token of springing time, and witnesse of the faire Summer, & resplendishing weather, as Ambrose saith libro sexto.

Aristotle sayth, speaking of the swallowe. li.6. That a wilde fowle treadeth not nor laieth egges but once a yeare, except the Swallowe which layeth egges twice a yere, but somtime the first egges be broke by coldnesse of Winter, and the latter egges be complete and bring forth birds.

Also there it is sayd, that birdes that eate flesh, lay not egges twice a yéere, except the Swallowe, that hath sometime Birdes twice a yeare. Also there it is sayd, ẏ if a man put out the young swallowes eien, yet their eien come agayne, for shée fetcheth an hearbe that is called Celidonia, and baumeth the eien of her birds with the iuyce thereof, and so their eien be restored to them againe, as Macro. saith.

I once proued this, but it toke not that effect, yet founde I stones of straunge coulours. Addition

Also in the Swallows wombe be two stones found, of the which one is whitish, and is called the Female, and the other is red, and is called the Male. For hée is more vertuous then the white. These stones bée called Celidonij, and bée preuous stones, namelye when they be taken out of the birds ere they touch the ground, as it is sayde in Lapidarie: there their vertues be described, as Constantine saith Bloud drawen out vnder the right wing is medicinable to eyen, as bloud of a Doue is. Their durt is full hot and full gnawing: and therefore it gréeueth eien. And the Swallowe techeth her birds to throw durt out of ẏ neast. And there be two manner of swallowes, some are great of body, and haue blacke ridges and red breasts, and white wombes: and these loue mens companye, and make neasts in mens houses. The other bée lesse of bodye, and haue blacke breasts, and make their neasts in holes and chins of roches and of rockes, fast by waters. But both kindes make their neasts is earth or in clay, and both theyr tayles bée forked as a payre of shéeres.

These are called Martines, and are good to eate. Addition

Also it is saide, that among Swallowes is one manner kinde, and other Fowles dread that kinde, yea, ẏ Eagle & the Goshauke dread and flie ẏ swallow, as it were their enimie, and dare not fall on their pray, while they sée ẏ swallow, for they dreade the biting of her. For peraduenture it is venimous, as Plinius sayth. And Swallowes fight agaynst

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Sparrowes, and come into their neasts, and driue them out with biting & scratching.

*Additiō (*This is called the sea Swallowe, that is as big bodied as a Thrush, and very short legged, and of a meruailous swiftnesse, all blacke sauing that toward the legges is gray.

Of Kaladrius. chap.22.

AS the Philosopher saith, the Birde that is called Kaladrius, is white of coulour, and hath no parte of blacknesse. And the neather part of his leg cleanseth and purgeth dimnesse of the eyen. His kinde is such, when a man is holde in great sickenesse, this birde Kaladrius turneth away his face from him that is sick, & then without doubt the man shall die. And if the sicke man shal escape, the bird Kaladrius setteth his sight on him, & beholdeth him, as it were fauning and pleasing: and this bird is other then the bird that is called Calandra, that singeth as a Thrushe, as the Glose saith, Deut.14. There it is said, that Calandreon is another then Calundre, &c.

399

*Additiō (*Gesner sayth, that Calandra, is a small Bird like the Larke, and is supposed to be the woode Larke, after Doctor Turner, as for his singing at anye mans feete lyeng sick, if he be to be made tame, may hereafter be better knowne.

Of Larus. cap.23.

THE bird that is called Larus inhabiteth somtime in waters and somtime in the land. Therfore in Aurora it is written.

Larus est fluminis habitator et incola terræ,
Nunc natat vt pisces, nunc volat instar auis.

That is to vnderstand: Larus dwelleth both in riuers and lande, and swimmeth as a Fishe, and also flyeth as a Bird.

Addition This is taken for the Sea cobbe, & all other birdes of that kinde. Gesner.

Of Locusta. chap.24.

LOcusta hath that name, for it hath long legges, as the shaft of a Speare. Therefore the Grekes call her Hastagion, as Isidore sayth. And these wormes that be called Locust haue no king: and yet they passe forth ordinatly in companyes, as it is sayde Prouerbiorum.30. They eate each other, for the more eateth the lesse, and bee seene in Summer, & hidde in winter. And their hinder legs be longer then their fore legs, as the Glose sayth super.1.Ioel. And first when hee is young, hee is Athalabus, and afterwarde when the wings bee growen he is made Locusta. And greeueth more in youth while he is Athelabus, then in age when he is Locusta. And hath a square mouth, and a sting in steede of a taile, and crooked, and folding legges. And they eate burgenings of trees and of hearbes, and gnawe them, and are gendered of the Southerne winde, and excited to flight, and they die in the Northerne wind. And in leaping they areare themselues, and in rearing they fall, & are fatted with flowers of Almons.

399

Also this worme Locusta for the most part is all wombe: and therefore it hath neuer meate inough. And hath but one gut, and that is alwaye full of filth, and of vncleanneesse: but alway he is hungred while he liueth: and if he findeth anye thing greene, he gnaweth & ceaseth not. With little colde he falleth as he were dead. But he quickeneth againe with heate of ỳ Sun: and of their dirt wormes be gendered.

*Additiō (*This straunge kinde of Flie hath long hinder legges, as the Grashopper, he burneth corne with touching, and deuoureth the residue. In India be of them three foote in length, which the people of the country doe eate. D.Cooper.

Of the Coote. Chap.25.

THE Coote is called Mergulus, & hath that name of oft dopping and plunging. For by oft putting downe his head into the water, and dopping there vnder, hee sheweth signes and tokens of weathers: and before the comming of tempests of the Sea, he flyeth crieng to the shoare. For it betokeneth most certeinly full strong tempest in the Sea, if Cootes

399

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flie crieng to the shore, as Isidore sayth. The Coot maketh her neast close by the root of reeds vpon few stickes, & feedeth & nourisheth her birds with wonderfull affection and loue of kinde: And anone as they be hatcht, they follow the dam, and dread not to flie vp and down on diuers waues of the sea, & they hunt and gather water wormes, & fish to fill their wombs with. In winter for scarcitie of mouing, they be fat: & in Summer for freedome of flight they be poore of flesh and in fatnesse. And when they be pursued with rauishing birds, then they flie to water, & be deliuered by manner of plunging and of diuing.

Addition

The Coote is blacke, his legges grey, and his flesh grose.

Of the Kite. cap. 26.

A Kite is weake in flight & in strēgth, Therefore he is called Miluus quasi molliter volans, as it wer weakly flieng: For he is borne vp aboue the aire with light feathers, & houeth there as he were vnmouable. And in flieng it seemeth vnneth that he moueth the aire with softe touching. And is a bird that may well away with trauaile, & therefore he taketh Cuckoes vpon his shoulders, & beareth them, least they faile in space of long wayes, and bringeth them out of ẏ countries of Spaine, as Isid. saith. And he is a rauishing foule, and hardy among small birds, & a coward & fearefull among great birdes, and dreadeth to lie in waite to take wilde birdes, and dreadeth not to lye in waite to take tame birdes, and lyeth oft in waite to take chickins, & them that he findeth vnware, he flaieth, and he eateth carrions and vncleane things, & for little meate to fill the wombe, he flieth all about the ayre: and is taken with the Sparhauke, and for his faintnesse and cowardnesse hee is ouercome of a Birde that is lesse then he. And in youth there seemeth no difference betweene the kite & other birdes of praye, but the longer hee liueth the more he sheweth that his own kinde is vnkinde. And there is a manner kite that taketh birds in the beginning, and afterward he eateth guts of beasts, and taketh vnneth afterward flyes, and small wormes, as Aristotle saith. And he dieth for hunger at the last, and is a cruell fowle about his birds, and is sorry when he seeth thē fat. And to make thē leane, he beateth them with his bill, and withdraweth their meate, & hath a voice of plaining, and of moane, as it were messenger of hunger. For when hee hungereth, hee seeketh his meate weeping with voyce of plaining and of moane.

Many secrets in nature not knovven, yet this is doubtful.

The Bussard, wher of are ii. kinds, the one haunteth vvarrens and parks, the other cōmon.

Of the night crowe. cap. 27.

THE night crowe is called Nicticorax, and hath that name, for he loueth the night, and flyeth and seeketh his meate by night, and crieth in seeking: and their crye is hatefull and odious to other birdes, as Isidore sayth. And is a Birde that flyeth the lyght, and maye not see the Sunne, and haunteth & dwelleth in burials and in places of dead men: and they make their neasts in walls and in places with chinnes and hoales, and eate the Egges of Doues and Choughs, and fight with them. Also this Birde is called Noctua, as it were sharply seeing by night: for by night she maye see, and when shining of the Sunne commeth, her sight is dim. The Iland Creta hath not this Birde, if hee commeth thether out of other lands, he dyeth anon as Isidore saith.

(*This kinde of Owle is dogge footed, and couered with haire, his eyes are as the glistering Ise, against death hee vseth a straunge whoup.

*Additiō

There is another kinde of night rauen blacke, of the bignesse of a Doue, flat headed, out of the which groweth three long feathers like the coppe of a Lapwing, his bill gray, vsing a sharpe voice, whose vnaccustomed appearaunce, betokeneth mortalitye: he prayeth on Mice, Weesells, and such like.)

Of the Miredromble. Chap. 28.

THE Miredromble is called Onacrocalus, and is a bird that maketh noyse

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in the Winter, and hath small chins in his iawes, in which hée taketh first meate, and then sendeth it to the second wombe: For he hath two wombes, in that one onelye hée taketh meate, and in that other onely he sœtheth and defieth. But the first is taken in stéd of the crop of the throat, as Isidore saith. In Gréeke Onacrocalus is called a Birde with a long bill: and there be of two manner kindes: One is a water foule, & that other a foule of desart, and he that dwelleth in Water, is a bird of great gluttonye, and putteth the bill downe into the water, and maketh a greate noise, and is enimie namely to Eeles, & the pray that hée taketh, he swalloweth sodeinly, & sẽdeth it into his wombe. And then he cheweth and moueth his iawes, as he held meate in his mouth. This Bird resteth on the cliffe, and turneth vpward his bellye to saue himself against the réese of the Goshauke, that he maye in that manner the more safelye rest and slœpe, as Isidore sayth.

(*Of these kindes of Cormorants are diuerse, whereof the one called Onocrotalus, is as bigge as a Swan, which putting his head into the water, brayeth like an Asse. Of water Fowles, there are diuerse sortes that are héere omitted, because of the hinderance of other Authors: as the Mallard, the Ducke, the Bitter, the Wigen, the Teale, the Puffin, the Barnacle, the Bargander, the Gulles, the Twite, the wilde Cote, and Sheldrake, with many others.)

*Additiõ. 401

Of the Pellican. chap. 29.

A Pellican is a Birde that is called Porphirio. Leui. 11. and Deut. 14. And is a Birde of Aegypt, and dwelleth in desart, beside the Riuer Nilus: and is accounted among vncleane birdes by the lawe in Leuit. And there be two manner of Pellicans: One dwelleth in water and eateth fish, and the other dwelleth on land, and loueth wildernesse, and eateth venimous beasts, as Lisardes, and other such. And all that the Pellican eateth he plungeth in water with his sote, & when he hath so plunged it in water, he putteth it in his mouth with his own sot, as it were with an hand. Only the Pellican and the Popinay, among foules, vse the sote in stéd of an hand.

Also of the Pellican, the Glose speaketh super Psalmum, & the same Plinius saith in this manner. The Pellican loueth too much her children. For when the children bée haught, and begin to ware hoare, they smite the father and the mother in the face, wherfore the mother smiteth them againe and slaieth them. And the thirde daye the mother smiteth her selfe in her side that the bloud runneth out, and sheddeth that hot bloud vppon the bodies of her children. And by vertue of the bloud the birdes that were before dead, quicken againe. And in the Glose vpon that place of the Psalme. Factus sum sicut Pellicanus. It is sayd that the Pellican slayeth her Birdes with her bill, and maketh sorrowe thrée dayes, and then sheddeth her hot bloud vppon them, and maketh them aliue againe in ỳ manner. Magister Iacobus de Vitriaco in li. de mirabilibus orientalium regionum telleth another cause of the death of Pellicanes birdes. Hée sayth, that in Aegypt is a bird ỳ is called Pellicanus, a Birde with greate wings, and most leane. For all that he swalloweth passeth forth anone behinde: for hée hath a right slipper gut. And therefore hée maye not holde meate till it be incorporate. And the Serpent hateth kindlye this Birde. Wherfore when the mother passeth out of the neast to get meate, the serpent climeth on the trée and stingeth & infecteth the Birdes. And when she commeth agayne, shée maketh sorrowe thrée dayes for her Birdes, as it is sayde. Then (he sayth) shée smiteth her selfe in the breast, and bringeth bloud vppon them, and reareth them from death to lyfe, and then for greate bléeding the mother wareth fœble, and the Birdes bée compelled to passe out of the neast to gette themselues meate. And some of them for kinde loue fœde the mother that is fœble: and some be vnkinde and care not for the mother, and the mother taketh good hœde thereto, & when she commeth to her strength, she nourisheth and loueth those Birdes

Psa. 102. 6

401 401

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that fedde her at her néed, and putteth away her other birdes, as vnworthye and vnkinde, and suffereth them not to dwel nor liue with her.

Of the Partridge. chap. 30.

The Partridge is called Perdix, and hath that name of her owne voice, as Isidore saith, and is an vncleane bird. For the male lepeth vp and treadeth the male: And strong liking of lechery forgetteth the sexe and distinction of male and female, as Isidore sayth. And is so guilefull, that the one stealeth the Egges of the other, and sitteth abrood on them. But this fraude hath no fruite, for when the Birdes bée haught, and heare the voice of their owne mother: they forsake her that brooded them when they were Egges, and kept them as her owne Birdes, and tourne and followe theyr owne mother naturall, as Isidore sayth, and Ambrose also. And the Partridge trauaileth not in layeng and in brooding, lyke as other foules doe, as Arist. saith. Some Fowles (he sayth) bréed and gender lightly, as the Partridge. And ẏ mother of the Partridge flieth all about the hunter, till her birdes be flowen. And after the birds be flowen, shée the damme flyeth after, and calleth her birdes: the which young Partridges soone after they be hatcht they followe the damme, and séeke their meat. And the Partridge hath few fethers and much flesh: and therefore he is fæble of flight, and in flight he riseth but little from the ground, and falleth oft to the ground after a little while. Also ẏ Partridge dreadeth ẏ Sparhauk, and flieth her: and as long as hée sæth the Sparhauke in the aire, he riseth not frõ ẏ earth into the aire. And at the noise and ringing of a little bell, he flyeth about vppon the ground, and falleth into the net or grinne ere he be ware. Plinius. lib. 29. ca. 6. saith, that the Partridges gall, with euen weight of honnie, cléereth much the sight, and therefore it shall bée kept in a siluer boxe. Theyr eyen with hony sod in a brasen vessell, helpe to heale the pimples of eien.

*Additiõ

(*The Phesant is also a delicate foule both of beautie and flesh, the Hethcocke, the Owsell, the Woodcocke, the Snite, ẏ dainty Goodwike, cõmonly taken in the Ile of Eley, the Bustard, the Bitter, the Showelar, with many other birdes of smaller sorts. As by Gesnerus is described their properties and kindes.)

Of the Pecocke. chap. 31.

The Pecocke is called Pauo, and hath that name of the sounde of his voice. His flesh is so harde that vnneth it rotteth, and is full hard to séething, as Isidore saith. And Aristotle sayth, that the Pecocke liueth twentie yeare, and hath chickens in the end of thrée yeeres, after his wings bée couloured. And the Pehen sitteth abroode thirtye dayes, and a little more: and soone after the shelles be cloue, and hath no chickens but once a yeare, and layeth twelue Egges or few lesse. And the Pecocke léeseth his fethers when the first tree læseth his leaues, and his fethers grow first when leaues begin to grow on trees, as Aristotle saith. And the Pecock is a bird that loueth not his young: for the male searcheth out the female, and séeketh out her Egges for to breake them, that he may so occupy him the more in his lecherie. And the female dreadeth that, & hideth busily her egges, least the Pecocke might soone find them. And Arist. sayth, that the Pecocke hath an vnstedfast and euill shapen head, as it were the head of a serpent & with a crest. And he hath a simple pace, and small necke, and areared, and a blew breast, and a taile ful of bewty, distinguished on high with wonderful fairenesse: and he hath foulest féet & riueled. And he wondereth of the fairenesse of his fethers, & areareth them vp, as it were a circle about his head, and then he looketh to his féet, and séeth the foulenesse of his féete, and lyke as he wer ashamed, he letteth his fethers fall sodeinlye: and all the taile downeward, as though he tooke no héed of the fairenesse of his fethers: and hath an horrible voice. And as one sayth, he hath a voice of a féend, head of a serpent, pace of théefe. And lib. 29. cap. 6. Plinius sayth, ẏ the Pecock hath enuie to mans profit,

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and ſwalloweth his owne durt: for it is full medicinable, but it is ſeld̃ found.

Of Sparrowes. cap. 32.

Sparrowes bée ſmall birdes, and bée called Paſſeres, of Paruitate, littleneſſe, as Iſid. ſaith. And the Sparrowe is an vnſtedfaſt bird with voice and iangling: and maketh their neaſts nigh to dwellings and habitations of men. And is a full hot bird and lecherous. And the fleſh of them oft taken in meat, exciteth to carnall luſt, as Conſtantine ſayth. Sparrowes laye many Egges, and are full buſie to bring vp their birdes, and to fede them. And ſhe maketh her neaſt in hay and in fethers, and kepeth her neaſt cleane without durt. And therefore ſhée throweth the durt of her Birdes out of the neaſt, and compelleth her Birdes to throwe their durt out of the neaſt: and they fede their Birdes with Spiders, Wormes, and Flyes: and they eate venimous ſedes, as of Henbane, without hurt: and they haue ſometime Leper and the falling euill: and the female liueth longer then the male, and the male is iealous of his wife, & fighteth oft for her, as Ariſtotle ſaith: and the ſparrow dreadeth the Weaſell, and hateth her, and crieth & warneth if ẏ weaſell commeth. And waiteth and biteth and billeth for to haue the neaſts of Swallowes, and they loue their owne kinde. And birdes that other Sparrowes leaue by ſome hap, they gather & feed & nourith, as they were their owne. And if it happeneth that one of thẽ is taken in a grinne, or in other manner wiſe, ſhe crieth for help. And a multitude of Sparrowes be gathered togethers to deliuer that that is taken, and ſpéde and haſt with all their might.

(*The more of that which proueth heate, the ſoner is waſted the inner vertue, the cauſe of the gout, if not the leproſie, haſtours of death.)

*Additiõ

Of the Eſtridge. cap. 33.

THe Eſtridge is called Strucio, and hath that name of a word of Greéke, as Iſidore ſaith. For that he hath a bodie as a beaſt, & fethers as a foule: and alſo he hath two féete, and a bill as a foule: but for weight and heauineſſe of body he flieth not with foules in the aire. She layeth egges as other foules do, but ſhe neglecteth to hatch her egges, the which egges be taken in gravel, and birds be brought forth by heate nourithing of the duſt, as Iſid. ſaith. And Ariſtotle ſpeaketh of the Strucio, and ſaith, that the Strucio in making is like to a foule, and in ſome point he is like to a foure foted beaſt. For hée flieth not vp into the aire: for his wings be not conuenable to flight, but in the making therof is thin, as the making of her ſelfe, & for he is ſome deale ſhape as a bird he hath many fethers in the neather part of the body, & hath two féete as a foule, & is cloue foted as a foure foted beaſt: and the cauſe thereof is, for by the greatneſſe of his body, he is likned to a foure foted beaſt, and not to a foule, and is ſo hot, that he ſwalloweth and defieth and waſteth yron. And Auicen ſaith, kinde that is wiſe and ware in all thing, grauntéth to the Strucio a propertie to lay greateſt egges and hardeſt of ſhell, that being occupied about the generation of them, heat may be temperate: for if the heat ſhould be too vehement, it ſhoulde be cauſe why he ſhould die the ſoner. Other properties of the Eſtridge Gre. foucheth ſuper Iob. 29. where it is ſayde, that fethers of the Strucio be like in colour to the fethers of ẏ gentle Falcon, but not in vertue: the fethers haue the likeneſſe, but he lacketh ſwiftneſſe of flight. He ſpreadeth out his wings to flie, but yet he riſeth not vp frõ the earth: He is clothed with thinne fethers, & made heauy with a great body. And when the time is come that they ſhall laye egges, they heaue vp their eyes and behold the ſtars that be called Virgiliè or Pliades: for they laye no Egges but when the conſtellation ariſeth and is ſéene. And about ẏ month of June, when they ſée thoſe ſtars, they digge in graueil and laye there their egges, and couer and hide them with ſande. And when they haue lefte them there, they forget anone where they layed them, and come neuer againe thereto. But the graueil is chafed with the heat of the Sunne, and heateth

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the Egges that be hidde, and bredeth birds therein, and bringeth them forth: And when the shell is broke, and birdes come out, then first the mother gathereth and nourisheth them: And the birde that shee despised in the Egge, shee knoweth when it is come out of the Egge. And therefore it is sayd to Iob. Hee is made harde to his owne children, as though he were not his owne. ¶Also the Estridge hateth the horse by kinde, and is so contrary to the horse, that he may not see ỹ horse without feare. And if an horse cõe against him, he raiseth vp his wings as it were against his enimye, and compelleth the horse to flie with beating of his wings.

*Additiõ (*Of the fethers of the Estridge, the plumage is made for Princes, and nobles to weare in their hats, caps, and other furniture.)

Of the Turtle. chap. 34.

THe Turtle hath that name of the voice, and is a simple Birde, as the Culuour. But is chast, farre vnlyke the Culuour. The Turtle is a chast Birde, and hath that name of conditions. For he followeth chastity, and if he leseth his make, he seekth not cõpanye of any other, but goeth alone, and hath minde of the fellowship ỹ is lost: and groneth allwaye, and loueth and chooseth solitarye place, and flyeth much company of men: Nevertheless he commeth downe into Orchards & gardens, and fields of men, and there eateth, wherby he liueth. And when he hath meate, hee passeth againe to high hills, and to priuie places of woods. Hee commeth in springing time and warneth of nouelty of time with groning voyce. And in winter he leseth his fethers, and then hee hideth him in hollowe stockes. And against Summer in springing time when his fethers spring againe, hee commeth out of his hoale, in the which hee was hid, and seeketh conuenable place, and stede for to bredde in. And among thick boughes and trees, of harde sticks and knottie, hee maketh her neast, and layeth Egges therein and sitteth abrode, and hath Birdes, and fedeth and nourisheth them, as Aristotle sayth. The Turtle layeth Egges twice in Springing time, and not the thirde time, but if the first Egges bee corrupt. And Turtles laye and bredde fiftene yeare, and lyght not vppon stinking things, neyther vppon carrion, because of meate: for she eateth not carrion, but for meate for her birdes, she seeketh out cleane grains, and gathereth them in cleane places, and liueth thereby. When other Birds sing, she groneth, and his Birdes bee hot and moist, as Culuour Birdes, as Constantine sayth: and that witnesseth heauinesse of flight. But when he beginneth to flie, his flesh is made more hot and lyght, and more better to defie. Also the bloud of her right wing is medicinable, as the bloud of a Swallowe, and of a Culuour or Doue.

Of the Vulture. chap. 35.

THe Vulture hath the name of slowe flight, as Isidore sayth. For of the plentcousnesse of much flesh, hee lacketh swiftnesse of flight. And somemen tell, that her treding is not medled, but ỹ she conceiueth, and is conceiued, and genereth, and is gendered without ioyning of treading: and they tell, that they liue an hundred yeares, as Isidore sayth. This Birde is cruell about his owne Birdes, as the Kite is. And if shee seeth her birdes to fatte, shee beateth them with her feete and bill: to make them leane by sore beating and biting, as Plinius saith.

Also he sayth, that in this Birde the wit of smelling is best. And therefore by smelling he fauoureth carrions that bee farre from him that is beyonde the sea: and agaynewarde. Therefore the Vulture followeth the hoast that hee maye fed himselfe with carrions of men, and of horse. And therefore (as a Diuinour sayth) when many Vultures come and flie together, it betokeneth battaile. And they know that such a battaile shall bee, by some priuie wit of kinde. And Aristotle speaketh of the Vulture and saith, that he fighteth with the gentle Fallcon, and flyeth about him, and when hee hath

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ouercome him, he dieth. He eateth rawe flesh: and therefore he fighteth against other Foules because of meate, and hee hunteth from middaye to night: and resteth still from the Sunne rising to that time. And when hee ageth, his ouer bill waxeth long and crooked ouer the nether, and dyeth at the last for hunger, as Aristotle sayth there. And some men saye, by errour of olde time, that the Vulture was sometime a man, and was cruell to some Pilgrimes: and therefore hee hath such paine of his bill, and dieth for hunger, but that is not lawfull to beleeue.

And so he saith, when he of his meat leaueth reliefe, hee leaueth not that to other foules, as the Eagle doth, but layeth it in his neast to feede with his birds: for he getteth not lightly meate: and theyr neasts be on high mountaines, & in thick woodes. And if he seeth any fowle flye about his birdes, he beateth them away: and feedeth his birds till they may flye: & then he driueth them out of the neast, and suffreth them not to come nigh that place.

Also in lib. de Almacar, he sayth, that ther is a manner water foule that dreadeth the Vulture, and therefore flyeth to the water: and the Vulture flyeth about farre from thence, and is sharpe of sight, and waiteth when the foule cõmeth out of the water: & then he taketh that foule if he may.

Also the Vulture is a much stinking foule and vncleane, and his flesh is most hard and of euill sauour, and of heauye smell. And therefore it is not profitable for mans meate: For carrion he lighteth lyghtly to the ground. But when he is alighted, vnneth he riseth againe frã the ground, as Gregory sayth. Hee flyeth high, and seeth carrions that hee full lowe: and for loue of carrion he commeth downe from the high country of the aire, to the grounde, as he sayth. And when any beast setteth vpon him he beateth his wings against the winde: and so he riseth from the ground, and flyeth into the aire more by helpe of the winde then by his owne strength.

And heereto lib. 29. ca. 3. Plinius saith that among foules the Vulture is contrary to serpents. For if his fethers be burnt, the smell thereof driueth awaye Serpents. And the heart thereof maketh a man siker and safe that beareth it among Serpents and wilde beastes. His heart bound in a Lions skinne, or in a Wolfes skin driueth away feends. His fethers bounde to the lefte foote of a woman, that trauaileth with childe, deliuereth her swiftly. But then it must be taken away lightlye, least the entrayles followe and come out after. Ointment made of Vultures grease, and oile that is called Oleum myrti, & Waxe, helpeth sinewes, & beasts also. His right foot bound to the left foote, healeth that aketh: the left foote also healeth the right foote. His tongue plucked out with yron, & hanged about a mans necke in new cloth, maketh a man gratious, to get of a mã what he desireth. So it is sayde, his boanes burnt to ashes, and medled with Celidonia, and giuen to beastes, healeth theyr euills. Huc vsque Plinius. cap. 36. He saith that blood of Vultures, with the hearbe ẏ is called Cabeon, or els Cameleonte, and Celdra, healeth the Leper.

(*The Vulture is called a Geir, lyke vnto an Eagle, a bird of a fierce stomack, there are diuerse kindes, there is one kinde lyke the Fawlcon, bigger billed, & talented. Read Gesner. *Additiõ

Of Vlula. chap. 36.

VLula is a fowle that hath that name of shrieching and crieng: And therfore among Diuinours with cryeng he betokeneth aduersitye, as Isidore saith. And heerby it seemeth that Vlula and the Owle be all one, and among Diuinours her voyce is vngratious. Super Esai. 14. the Glose sayth in this manner. Vlula is a Bird of the quantitye of a Crowe, sprong with speckes, and pitcheth his bill into a myrye place, and maketh a greate sound and noyse. And heereby it seemeth that Vlula is a mire dromble, that is a Birde of the marryes, and dwelleth in myrye places. Seeke before in the Chapter of the Mirredrumble.

Of

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Of the Lapwing. chap.37.

THE Lapwing is called Vpupa among the Grecks: for he eateth mans durt, and is nourished and fed ofte with doung, as Isidore sayth. For it is a bird most filthy and vncleane, and is copped on the head, & dwelleth alway in graues or in durt. And if a man annoint himselfe with her bloud when he goeth to slepe, in his slepe he shall see fends busy to strangle & snare him: and her heart is good to euill doers, for in their euill doing they vse theyr heartes. Of this birde Philosophers tell, that when he ageth, so that he may neither see nor flie, his birds pull away the feble fethers, and annoint his eyen with iuyce of hearbes, and hide him vnder their wings till his fethers bee growen: and so he is renued, and flyeth, and seeth clerely, as Isidore saith.

They call it ỹ black plouer.

Of the Reremouse. chap.38.

THe reremouse is called Vespertilio, & hath that name of the euentide. For it hating light, flieth in the euentide with breaking and blenching, and swifte moouing, with full small skinnes of her wings. And is a beast like to a mouse in sownding with voice, in piping, and crieng. And he is lyke to a Birde, and also to a foure foted beast: & that is but seld found among Birdes. Hucusque Isidorus. Also super Esaiam. 2. the Glose sayth that these Reremise flye light, for they be blinde as Moles, and lyke powder, and suck Dyle out of Lampes: And they hide themselues in chins and clifftes of walles, and be most colde of kinde. Therfore the bloud of a Reremouse annointed vppon the eie liddes, suffereth not the haire to growe againe, as Constantine saith. And that perchance is because it stoppeth the pores with his coldnesse. And when the pores be stopped, haire groweth not againe.

The Bat, or Reare-mouse, or dormouse

406

(*In the Iland of Catighan are certaine greate Battes, as bigge as Eagles, of the which the trauailers of the West Indias report they toke one: they are good to be eaten, and of taste much like a hen: Folio. 439. in the third Decade, c. 6. toke Folio. 128. The trauailers ouer in the straights greatly tormented with the biting of Bats, which are ther so noisome in the night, that if they bite anye man in his slepe, they put him in daunger of life, onely w̄ drawing of bloud, insomuch that some haue died thereof, falling as it were into a consumption through the malitiousnesse of the venimous wound, &c.

*Additiō

406

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DE AQVA ET EIVS ORNATV.

FOrasmuch as the properties of fire & of aire are described, now it is conuenient to remēber somewhat the effects & doing of waters as it belongeth to this worke. And water is called Aqua, as it were Æqua, euen. For it resteth neuer of mouing, till the ouerside therof be euen, as Isid. saith. li. 12. Also Const. saith, that water is a colde element & moist, & more subtill then earth, & bright & cleane, and not held in with his owne markes and bonds. For water shuld all to shed & fall to naught, except it were stopped & held in with other marks and bonds then his owne. In Exameron Basilius describeth ỹ properties of water in general & saith: that among all elements water is most profitable, for water maketh heauen tēperate, and the earth plenteous, and incorporateth ỹ aire with vapours, & ma-

406

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keth it thicke, & stieth vp on high, & chalengeth heauen. Water is cause of al that is bred & springeth: for it breedeth corne & fruit, & bringeth forth trees, hearbs and grasse, & wipeth of filth, & washeth awaye foulenesse, and giueth drinke to man and beast. For water ioyneth with ẏ earth, & pearceth & filleth it, & nourisheth the heat of heauen, & tempereth al ẏ nether things. For but if these neather things were tẽpered in their moning about, they should burne & be wasted by stregth of heat: this water dronke of beasts leadeth forth the meat & feding into liuing of flesh. This giueth spirit & breath to fill, as the aire giueth to other beasts, & ioyning of bodie & soule. This shed into the inner parts of the earth, ioyneth ẏ parts therof. For by strength of great drines ẏ earth shuld fal to pouder, but if the partes were ioyned together by moisture & water. Also this passing by the inward waies of ẏ earth, taketh changing in likenesse & coulour, & sauour of place by which it passeth. And therfore water is, and seemeth now salt, now swet & fresh, now clere, now troublous, now thicke, now thin. For water hath no determinate quality nor colour, nor sauour, to ẏ intent it shuld so be able to take easily all coulours & sauours, and therefore ẏ more cleane & pure ẏ water is, ẏ more dark & dim it seemeth, when ẏ Sun beames come not therein to giue it colour & hew. This moueth from ẏ middle toward the vtter roundnes, & stinteth not till the vtter partes thereof be made euen, & the parts therof like far from the middle point of ẏ earth. Also this taketh light of the Sun beames, & reboundeth it againeward toward heauen. And for it hath ẏ vtter part of a mirrour, & sheweth his kinde, by working and doing of light rebounded, likenesse & Image of things be seene therin, and the faces of them that loke therin, be knowen & seene therin, as it were in a mirrour.

Also this sheddeth abroad the beames that thirleth the substaunce thereof, and spreadeth them more largely in breadth, & therefore it maketh things that be seene therin seeme more then they be in themselues. These generall properties of water, & many other thou maist find in Exameron. And there be many diuerse waters as he saith. For water springeth & cõmeth of the aire, as raine water. And for this is heuenly water, it is most profitable to things that grow in earth. Other waters spring & walme out of ẏ inner parts of ẏ earth, as well water & pit water. And some water passeth & rũneth on the earth, as water of riuers: and some water beclippeth the seds of the earth, & of ẏ roundnesse thereof, as the sea of Ocean, & of middle earth, that is mother & generall head and spring of all waters, as Constantine sayth. Then raine water is of it selfe, bright, clere, thin, light, and sauourie. The clerenesse therof sheweth, that none other thing is meddeled therewith. And the lightnesse and sauourynes of it, sheweth the subtill substance thereof. Among al waters this is best to plenteousnesse of ẏ earth, & namely when it falleth with thunder. For with his mouing, thunder smiteth of vapours: and so maketh the water subtill & clere, pure and cleane. And the water that is medled with Snow, or molten of Snow, is worse and not good for them that be fasting. For it smiteth the stomake, and riueth it togethers, and breedeth cough, & setteth the teth an edge, as Constantine saith. Of diuersitie of waters, and diuerse qualitie and working thereof, seeke before lib. 6. of drinke. chap. 31. there yͤ shall finde it more plainely declared and open.

And after Raine water, Well water is best, namely if it spring out of stones, or fall downe of high wells. For the wel is head and spring of liuing water, that springeth and runneth continually out of priuie veines of the earth. Therefore a Well is called Fons, as it were Fouens, nourishing, or Fundens, shedding, as Isidore sayth. And hath priuie comming out of the veines of the earth. And hath his springing and rising out of depe wayes of stones, and a Well multiplyeth his waters, and communicatiueth himselfe: for hee hideth himselfe to nothing: And communicatiueth and parteth himselfe as well to Pilgrimes and straungers, as to men of the same countrye.

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Also he cleanseth himselfe and other things: for well water that runneth out of sad stones is clere, and cleanseth of most filth and hoare also. Also a well renueth himselfe, and altreth other things, and helpeth, for alwaye he renueth his waters, and giueth benefice of renuing & altring, to things that plunge thēselues in welles, as the Glose sayth super psa. Also it abateth thirst, and coleth and refresheth wayfaring men in heate, & giueth to them that be a thirst, drink, that is contrary to heate and drinesse. Also a well maketh the places plenteous ỳ bē nigh thereabout, for places that be nerre to wells, commonly haue mo herbes & grasse, & floures, & be more fructuous thā other. Also a well in the middle therof, springeth first vp of the earth, & casteth away from it selfe powder & grauell ỳ be in his way, for a well springeth & walmeth vp by violence of his mouing, & passeth through ỳ earthy parts, & departeth and dealeth part from part, & sheddeth & sparpleth them asunder. Also a Well because of his clerenesse (as it were a myrrour) sheweth shapes and likenesse of things that be there afore: and therfore men that loke in wells, se therin theyr owne faces, and as well the riuelyng & other specles that defile the fairnesse be seene in water of wells.

Also a well by qualytie of times, of winter and of Summer chaungeth his owne qualitie. For as Macrobius saith, in winter a well is hot, & cold in Summer time: the cause therof is, for in winter heate flyeth and voideth the matter of his contrary, and drawyeth inward to the inner part of a well, and by presence of that heate and continuall beating, the mouth of the well is hot: and the contrary in summer for contrary cause, for because of heate ỳ hath matterie in the aire in summer, coldenesse flyeth to the inner parts of wayes and veynes of the wel, and therfore water that springeth, is found the more cold that time. Also by the highnes of place of ỳ springing of water, the well sendeth his water: for ỳ water is led as high in pipes, as ỳ place of spring of the water is, that he springeth in: for if a well springeth in ỳ top of an hill, oft by pipes the water is led to ỳ same highnes into another hill, & is not led higher than his own springing place, except it be by violence. Also though a well be little in his owne spring: yet for it springeth continuallye, it is originall cause of manye great Riuers, for there is no Riuer, but it springeth out of some Well, knowen or vnknowen, as Isidore saith. Also a well amendeth water of lakes, and other standing waters, as it were quickning thē with vertue. For when a wel is litle & springeth or passeth by a great lake, it maketh the water therin ỳ more wholsome, & the fish ỳ is therin ỳ better in point & state. Also a well taketh & receiueth heat, vertue, & sauor of waies & veines of ỳ earth, ỳ it passeth by, as Isid. saith. Therfore wells be now hot, now colde, now smelling of brimstone, after ỳ diuers qualities of the earth that it passeth ỳ by, as Isid. saith li. 12 In Italy is a well, & the water thereof, oft̄ healeth sore eyen: Also in Affrica is a well, and the water thereof maketh the voyce well sownding and singing. Also in Boetia be two Welles, that one maketh good minde, and that other maketh forgetfulnesse. Also in Aethiopia is a well of red colour, and he that drinketh thereof, shall anone be wood or mad. Also in Cecilia be two wells, and one thereof maketh females barren, and that other maketh them that be barren, able to conceiue. Also in Idumea is a Well, that chaungeth colour foure times a yeare: for thre monethes it semeth troublous, as it were tempered with powder, thre months red as bloud, thre months grēn, and thre months a manner blue. Men of that Countrie, call that Well, Iobs Well.

Also in Siloa at the fote of the mount Sion, is a well that runneth not alway, but certaine daies & houres. Also in Sardinia be hot wells that helpe eyen, and reproue thēnes for their euill doing, & maketh them knowen by blindnes. Also he saith ỳ in Egipt is a well, in ỳ which burning brondes be quenched, & quenched bronds are kindled. Also among the Garamantes there is a Well so cold by day, that it may not be dronk, & so hot by

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night, that it may not be touched. Huc vsque Isidore. Hereof it followeth, that a well hath sauor and kinde of his owne ground. For if the ground be swete & pure, the water shall also be swete and pure, and againward. Also if the ground be brimstonie or slimie, the water shall sauour of brimstone and slime: and so if the well in his own spring be corrupt and vicious, all that runneth out is vicious and corrupt.

*Additiõ *There are in Englande, Waters that cure lame and diseased: at Bathe, at Saint Anne at Buckstone, & Newman regis.

¶Of Pit water. Cap. 2.

A Pit is called Puteus, and Puteus, is a lake digged and dolue, and hath that name Puteus of Potus, drinke as Isidore sayth: for of sweating and wosing of clyues and dennes of the earth, water springeth, for then the small inner veynes of the earth be broke, and the water wose out as it were smoking. And of that wosing, pit water is gendered, as he saith. And as Constant. saith, among waters, pit water is thickest and worst to defie, for saltnesse of the earth, and for standing of the water, and also for deepnesse and farnesse from the aire. By riuer sides pit water is some found, and the substance of that water, is likened to the complection of the riuer water: and when a pit is nigh another, the deeper pit draweth the water of the pit that is of lesse deepnesse, and gathereth that water to it selfe, and taketh sauour of the earth and ground that is there about, and therefore the water is shewed now salt, now fresh. Also pit water ofte taketh corruption, when it is not moued, and therefore to make pit water cleane, & pure, it needeth that it be oft moued & drawen: and the nerer that pit water is to the veyne of the earth, the more colde and the more fresh commonly the water is found. Also in winter seldome or neuer pit water freseth. For by presence of colde aire in Winter time, heate that is contrary to colde is there put into the inner parts of the pit, and therefore the water therof is changed by hot vapor, and is not suffered to frese, but is founde more hot in Winter, than in Summer. Also for deepnesse of his place, pit water is got with difficultie, and is vmeth caught or drawen without great triall and crafte.

¶Of a Riuer. Cap. 3.

A Riuer is called Fluuius, & hath that name of Affluendo, running. For as Isidore saith, it is euerlasting running: for it runneth continually, and ceasseth not to runne, but if the head thereof be stopped or turned and let. It is to know in a Riuer is euerlasting running and deepnesse of place, and winding and turning of mouing: for ofte a riuer runneth, by ful long space of countries & lands: also ỳ head is knowen of ỳ well spring, & the finall end whetherward it runneth, and the maner of springing. For euery riuer commeth originally out of the sea, by priuie wayes, and springeth out in Well heads, and passe oft into the sea, by waies and passages that be knowen, as the Glose sayth, super Eccle. pri. there it is sayd, that all the riuers runne into the sea. There Ierome sayth thus, Philosophers tell, that swete Waters that runne into the sea, be consumpt and wasted by heate of the Sunne, or els they be sode and nourishing of saltnesse of the sea. But our Ecclesiastes, the maker of waters sayeth, That they come agayne by priuie veynes of the earth, to the Well heades, and commeth out of the mother, that is the sea, and walmeth and springeth out in Well heades.

Also it is to be considered, in a riuer the corpes, and the mouing betwéne, & from the the beginning to the ende, and also the sauour and swetnesse, for riuer water is driued and clensed in veynes of wels, by whom he passeth, and is spoiled of saltnesse, and taketh sauour, & is able to be dronke, and turneth into swetnes as Isidore saith.

Also as to the sight, the faire clérnes thereof is to be considered. For the substance thereof taketh lyght, and is clére,

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as a myrrour, and so images & things, that be obiect thereto be seene in waters of riuers. Also touching the substaunce of a riuer the cleannesse and purenesse is to be considered, & the course thereof is downward & swift, & swiftnes is more vertuous: for it beareth downe all lets that it findeth in his course, and nothing withstandeth the rauishing thereof. For with his swiftnesse he beareth forth with his course all that is throwen therein, or els driueth it to ẏ brinke, and brimme, and moueth and beareth shippes laden, and putteth them forth with his course, and moueth about, and turneth full swiftly full heauie wheeles by violence and strength, and taketh in himselfe hoare and filth, that is throwen therein: but by swiftnesse of mooning, he departeth and disperpleth such filth and hoare. And a riuer clenseth himselfe and the place that he passeth by, & reneweth waters of lakes and of ponds, there he commeth in, and keepeth them from corruption, and feedeth and nourisheth fish of diuers kindes, and clenseth and doth away stench and euill sauour, and changeth ẏ qualities of fish of lakes and of marches.

Also touching the effect and doing, a riuer hath many profitable things, that be couenable to the vse of men: For he warneth to nothing his benefice, but cōmuneth to all men as much as it selfe, for he serueth euen lyke both men and beasts, lesse and more, and cleanseth and doth away filth and vncleannesse both of bodies, and of cloathing, and refresheth & coleth them that be hot, and feedeth with drinke them that be a thirst, and moysteth and maketh plenteous the place that is nigh thereto by influence of his humours, and moysteth rootes and seedes, & maketh them great and fat, as it fareth in Aegypt. There when seedes lye sowen as it were in gardens, all the fieldes take moysture of the riuer Nilus, as Rabanus saith super Deut. cap. 11. With his course about the Cities, he wardeth and strengtheneth them, and other dwelling places, and bringeth to Cities victualls, and Merchaundises, & maketh men rich, and gathereth together heapes of grauel and earth, and maketh Ilands, and also couenable place for succour and strength. Constantine speaketh of Riuer water & saith, that riuer water is best that runneth Eastward, and springeth and commeth out of high Mountaines: and the riuer water that runneth West warde, lesse worthy. Also he sayth, that the farther the riuers be from Cities, the more cleane they be and pure, and the more couenable to feeding of fish. Also filth & hoare of cities be cast into riuers, & washing & bathing of flex & of other things, of the which the riuer water sometime taketh corruption, as he saith. Riuer water is good, that runneth swiftly & strōgly vpon smal stones & grauelly ground, or vpon clay ground, sad, sauory & cleere, for it taketh sauour and coulour of the ground that it passeth by: and therefore as well the names, as the properties of Riuers be diuers, as the Glose saith super Gen. 2. And though riuers haue cōmon head spring of the Sea, yet neuerthelesse of the place that he springeth vp in, and of the country, that he passeth by, he taketh sauour and colour and name. And though a riuer taketh in it self many waters and streames, that run thereto, yet as long as the proper well springeth of a lake, he leeseth not soone the first name: for he corporeth and toyneth to himselfe waters, and runneth thereto, both in name & in substance. Therefore though a Riuer be little and small, when he beginneth to spring out of the first well, yet ẏ farther he passeth frō the head spring, the more he wexeth by running & comming of waters & streames, as it doth in Danubio, a riuer of Germany, ẏ is called Downow in ẏ cōmon speach, wherof Isidorus speaketh & saith, ẏ this riuer springeth & cōmeth out of ẏ hils of Germany in ẏ west side, out of a litle well, & runneth Eastward, & taketh to it selfe lx riuers, & falleth into the sea, named Ponticū in 7 mouths: & alwaies alike that riuer is profitable, while he passeth not the bonds of his brinks, borders & brims: but sometime by great raine, or by melting of snow the water ariseth, & passeth the chenell & brimmes: And then ofte he destroyeth and drow-

Those springs, vvhose current is tovvatd ẏ rising of the sunne are wholsomest vvaters.

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neth the playnes of the countrie, that is there nigh.

Of riuers be two manner kindes, as Isidore sayth. One is called a lyuing riuer, whereof Virgil saieth, Donec me flumine viuo abluero, &c. That other maner riuer is called Torrens, and is a water that commeth with a swift reese, and passeth: and is called Torrens, for it increaseth in great raine, and fadeth in drye weather. And the Grekes gaue thereto a name of Winter, when it increaseth, and we gaue thereto a name of Summer, when it falleth and dryeth: & the course of such a water is full swifte and strong, and therefore it ouerthrowweth and beareth downe all that it meeteth with, it selfe is swifte and strong in mouing, and there it runneth it breketh earth, and diggeth and maketh dennes therein, and gathereth strawe and stones on a heape, and leaueth behinde a marke and token, and destroyeth waies, & drowneth things that be nigh therto, and falleth into the sea.

¶Of Amnis, a Riuer. Cap. 4.

AMnis is a Riuer arayed and sette with woods and groues, with trees & bushes, as Isidore saieth, and hath that name Amnis of Amenitate, mirth, for such a place is mery. And ther by grow medicinable hearbes in great plentie, & wilde lowles nettle, and breed in ꝑ course and streame thereof, and wilde beastes take drink and cole themselues in burning heate, and nigh thereto be leases and pastures in great plentie, whith are long in verdure faire and greene. And there be some riuers, of the which holy Writ maketh speciall mention, as Phison, Gion, Tigris, Dorix, Euphrates, Iordan, & other. And Phison is that riuer that is called Ganges also, as Isidore saith. lib. 13. and hath that name Ganges of a king that is called Gangantes. This Riuer commeth out of Paradise, and passeth about the lande Eiulatha a Countrey of Inde, & is called Phison, ꝑ is to vnderstand, fellowship, for he taketh in it selfe ten riuers: also Phison is to vnderstand changing of mouth, for it chaungeth the qualitie that it hath in Paradise, & that in three manner wise, as the Master saieth In Historijs. In colour he is clere, and some where dimme, and some wher troubly in quantitie. For some wher he is little, and some wher huge and great, and some where wide, and some where straight in seling, for some where he is colde, and some where hot. In this Riuer is much golden grauell, and manye precious stones. Also in the cliffes and brimmes thereof, grow trees & hearbes with swete smellyng, and is medicinable.

Amnus a Riuer in the Iland Dolica, in Arabia. Addition

¶Of the riuer Gion. Cap. 5.

THE riuer Gion is called Nilus also, and is a riuer of Mesopotamia, and commeth out of Paradise, and is called the ioyning of the earth, or earthye, for it is troubly, earthie, slimie, & wose, & ariseth not far from Athlante, & passeth about the land Aethiopia, and commeth downe by Aegypt, and moysteth the Playnes thereof. And so Super Amos, he saith vpon that word, Defluit, quasi riuus Aegypti. That Riuer Nylus, by disposition of God, moysteth all Aegypt once a yeare, and heapes of grauell close the mouths therof, that it falleth not in the Sea, and after the moysting of the lande, the heapes of grauell diuide and fall away, and Nilus turneth againe into his owne chanell, and passeth into the sea, and is swallowed into the Sea at the last. This riuer Nilus fedeth & nourisheth many manners of creping & venemous beasts noysull and grieuous, as Crocodiles, and a little beast, which is called Enidros. Of whom Isidore li. 12. ca. 2. saith, that that beast Enidros, is a little beast, and hath that name Enidros, for he dwelleth in waters, and namelye in the riuer that is called Nilus. And if this little beast findeth a Crocodile slæping, he wallowteth and wrappeth himselfe first in fenne and wose, and then commeth in at the mouth of the Crocodile and goeth into his wombe, and all to renteth his guts and [illegible], and

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so dyeth. Also sup. Eccles. 24. There the Glose saith, that Gion, that is riuer Nilus is troubly, and draweth much slime and wose, and there because of slyme and wose that he beareth with him in his course, he maketh the land that he ouerpasseth to be full plenteous of corne, and fruite.

*Additiō. (*Gyon called Nylus, a famous and great Riuer, running thorough Aethiopia and Aegypt, and is supposed to bee one of the Riuers of Paradise, called in the holye Scripture, Gehon, that signifieth the breast of flowing forth, that as creatures are nourished of milke, so is the soyle by ouerflowing the valleyes. Albeit it seemeth to me vnlykelye, forasmuch as in Genesis it is written, that Gehon inuironeth all Aethiopia, where is no mention made, that it passeth through Aegypt, albeit ỹ Aegypt and the Riuer Nilus, were more nigh to Moses, when he wrote, the booke Genesis, then Aethiope was, and also Nilus was famous for the vertue of the water thereof, which ouerflowing the countrey of Aegipt, made ỹ ground wonderfull fertill many yeares after: so that without labouring ỹ earth brought forth abundaunce of sundry graines and plants delectable and profitable. Also beastes of sundry kindes, without other forme of generation: especially, when the Riuer came to the depenesse of 40. Cubites. Likewise, when it exceeded not eight cubites, there succeeded much famine and scarcitie. D. Cooper in his Dictionarie.

Nilus the most famous Riuer of the world, from the time that the Sunne be in Tropico Cancri, vntill it come vnto the Equinoctiall line, in Libra againe, with an huge aboundaunce of water, doeth ouerflowe all the Downes, and playne Countryes of Aegypt. By the altitude and depenesse of the floude, the Aegyptians foresee the plentye and scarcitye of fruites to come. Polidore Virgil in his first Booke, xv. Chapter.)

¶Of Tigris the Riuer. Ca. 6.

TIgris is a riuer of Mesopotamia, and commeth out of Paradise, and passeth forth against Assyrios, as Isid. saith, and passeth into the Red sea after many turnings and windings, & hath this name Tigris, for strong race and swiftnesse, as that beast that is called Tigris, that runneth with great swiftnesse. And Iosephus sayth, that Tigris ariseth in Armenia, of the same Well, of the which Euphrates ariseth, & is called Figlath, that is to vnderstand, sharp or straight, for he runneth straightly and sharply, as it were an arrow. Therefore in ỹ language of Persia, Tigris, and swift, & an arrowe are all one.

Tigris signifieth as well an arrow, as the riuer.

(*This mightie Riuer runneth toward ỹ East side of Assyria. Gen. 2. ca.) *Additiō.

¶Of Euphrates the riuer. Cap. 7.

EVphrates is a riuer of Mesopotamia, and commeth out of Paradise, & is most copious in gems and precious stones, and runneth by the middle of Babilon. This riuer hath that name of plenteousnesse, for in Hebrue Euphrata is to meane fruitfull, and runneth in some place of Mesopotamia, and moisteth the land, like as Nilus doth Aegipt. And Salustius that is most certaine of authoritie sayth, that Tigris & Euphrates spring out of a well in Armenia, and passe forth by diuers places, & betweene these two, is a space of lande of manye miles. And the land that these two riuers beclippeth is called Mesopotamia. Huc vsque Isid. lib. 13. cap. 1.

¶Of the Riuer Dorix. Chap. 8.

THe Glose super Eccle. 14. saith, that Dorix is a riuer, and hath another name, and is called Araxis, or Arapsis, a riuer of Armenia, and riseth & commeth out of the same hill with Euphrates, and hath ỹ name for his swetnesse & might. He ouercommeth & throweth downe all thing, that is in his waye, as Isidore saith libro. 13. And so when Alexander would passe there ouer, he made a bridge

thereon,

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theron, and the riuer arose with so great strength and violence, that it all to brake despitously ỹ bridge. This riuer ariseth a lyttle from the head of Euphrates, and runneth thence to the Sea, that is called Mare Caspium, as Isidore saith. And is called Dorix among the Grekes, of a part of their lande, for in that countrey where that riuer runneth, their language is called Lingua Dorica. The Glose saith super Ecclesiasticum, 14. This riuer semeth as it were an arme of Tigris, or els of Euphrates, or els of eyther: for it springeth and riseth out of the same Well in Armenia. Therefore it is sayd, that he hath plentie of precious stones, and of wel sauoring hearbs, which be conenable to medicines: For Dorix is to be vnderstode, medicine of generation. Also he saith, that he commeth out of Paradise by mouing of Tigris and Euphrates.

¶Of Iordane. Cap. 9.

IOrdane is a Riuer of Iurie, & hath that name of two wels: one of them is called Ior and the other Dan, as Isidore sayth li. 13. And ariseth vnder ỹ hil or mount Libani, and departeth Araby and Iurie, & passeth by many windings about, and by Iericho, and runneth into the dead sea, and is therein swallowed and wasted. When wheate is ripe, that oft ripeth in Palestine in springing time, this riuer ofte ariseth more than in any other time, & that falleth of much raine, and of melting of snowe, as it is sayd in Historia and in Glosa super Iosu. 3 There it is sayde, Iordane filleth the brinkes and the brimmes of his chanell in reaping time &c. hic in Ecclesiasti. 24. the same is sayd. This riuer hath many priueledges. First, for he departeth the country of right beleeuing men, from the country of mis beleeuing men, for he departeth Iurie from Araby. The second, for he departed himselfe in presence of the children of Israel, & made them way and passage, to goe into the lande of behest with the Arke of our Lord, as it is sayd Iosua. 3. The third, for he washed and cleansed Naaman of Syria of his leprosie. 3. Reg. cap. 5. The fourth, for by the dividing of it selfe, it bare witnesse of the holinesse of Helias, & of Eliseus, for he was obedient to both their commandements, as it appeareth 4. Reg. 2. The fifth, for agaynst kinde of other waters, he hid not in his bottome vpon that fell therein, but cast it vpward, and areared it to the Prophets kinde, that had lost it, that he might it take, as it is read 4. Re. 6. The first, for he was worthy to be hallowed by touching of the most cleane flesh of our Lord, and by meane thereof our Lord gaue vertue of ghostly gendering to waters, and ordained the Sacrament of saluation of mankinde in water, as it is sayde Luc. 2. The seuenth, for in Iordane Iohn Baptist was worthy to see heauen open, and to heare the voyce of the father, when he vnderstode the mysterie of all the Trinitie in christening of our Lord. At ỹ baptime of Christ.

(*Iordane, a faire riuer in Iudea, which deuideth Galile from the residue of Iudea, and falleth into the Red sea.) *Additiõ

¶Of the riuer Albana, and Pharphar. Cap. 10.

OTher Riuers be rehearsed in holye writ, as Albana and Pharphar, that be riuers of Syria, and runne and passe by Damaske, and by the course and passing thereof, the gardens of Damaske be watered & moysted, & made plenteous, with multiplication of diuers trees, of corne, hearbes, and grasse. Of these riuers it is written 4. Regum. 5. Abanah.

(*Damascus a famous citie in Siria, supposed to be the first that euer was inhabited.) *Additiõ.

Of the riuer Gazan. cap. 11.

GAzan is a riuer of the Medes, and hath another name, & is called Idapsis also, & hath that name, of one ỹ was King of Medes. And he riseth in ỹ East, and is receiued in ỹ Red sea. Vpon this riuer, two lynages and an halfe, which were taken Prisoners, by Salmanassar King of Assyria, and held in bonds, were led and brought among the Assyrians,

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414

and compelled to abide exiled, as it is sayd 4.Reg.cap.18.as two images wer holde in thraldome by Nabuchodonosor vpon his riuer Chobar,and holde in Babilon long time,as it is sayd, Eze.1. And Chobar is a riuer in Babilonia, & sheddeth himselfe into the marreise of Babilonia,and riseth out of Tigris or of Euphrates,and turneth againe into the riuer of Chobar, or into one of them, as Ierome saith super Ezech. In some part of his brim be plentie of willowes and of sedge,as he saith vpon this place of Esa.18. Vltra torrentem salicis duceris. And he called this riuer,the riuer of Babylon,vpon ỹ which riuer Gods people made no ioye, but wepte and made moane,as it is written. By the waters of Babylon we sate downe and wepte, when we remembred thee O Sion.

Psa.137.

And many other riuers be right famous, but of them we shall not speake at this time: for we haue no mention of them in the Bible.

414 *Additiõ. (*Idaspes, a riuer running in Parthia and Indie, and at last falleth into the great riuer Indus. In this riuer is found much golde and precious stones.

Of a Lake,chap.12.

A Lake is receiuing of priuy waters, in the which water is taken & holde, and is not moued with waues, nor ebbing nor flowing,as Isidore sayth li.13. And Greekes call a Lake Limum, that is a ponde: for wells fall into Riuers: and riuers runne into the sea,and a lake standeth in a place and floweth not,and therefore is called Lacus, as it were a place of water as Isidore sayth: for the water that he taketh by springing or by running thereto, passeth not out thereof into other places. Fish of such a lake as Constantine sayth, is not so good as riuer fish: for by his wose and slime hee maketh fish that breedeth therein, smell of slime,and fish of the lake breedeth superfluitie of hearbes and grasse, & nourisheth frogges and many wormes. Running water commeth into lakes, & maketh their water more fresh,and keepeth them from corruption, but ofte by two great comming of water in,lakes and ponds be broke, and all that hath bene long time therein nourished is sodainly destroyed. And lake water is more thick than riuer water,and worse to drinke: for such drinke oft taken, gendreth and breedeth many euills in the body, as it is said before in li.5.of drinke. And lake water taketh diuers vertues of place & ground where it is gathered, as Isidore sheweth ensample li.13.ca.3.of diuersitie of waters,and sayth: That in Aethiopia is a lake,wherein if a body be washed, he shineth as though he were annoynted with oyle. Also in Affrica is a lake that maketh good boyce, and able to sing. Also in Italia is a lake,that noyeth greatly them that drinke thereof. Also in the waters Reatins, hoses and clees of beasts be made hard,as it is said. And in the lake that is called Asphaltidus,a lake of Iurie,nothing may sinke, that hath lyfe and soule. Also euen there is a pond,in the which nothing floteth, but sinketh and is drowned. Also in Concidie is a lake,that is thrice a daye bitter,and as ofte fresh and swete. All this Isid.telleth in the foresayd booke, & all this and other such diuersitie of pit water and lake water commeth of diuers qualitie of veynes of the earth and ground,by the which such water passeth, or els of kinde and disposition of the ground,where such water is gathered.

414

414

¶Of the lake Asphalti,ca.13.

There is a lake, that is called Lacus Asphalti, and is also called the dead sea,for his greatnesse and deepnesse, for he breedeth nor receiueth nothing that hath lyfe. Therfore he hath neither fishes nor foules,but whensoeuer thou woldest haue drowned therin any thing that hath lyfe with any craft or gin,anone it plungeth and commeth again vp,though it be strongly thrust downward,it is anone smitten vpward, and it moueth not with the winde,for glewe withstandeth winde and stormes, by the which glew all water is stint. And therin may no ship row nor sayle,for all thing that hath no life sinketh down to the ground.

414

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Nor he sustaineth no kinde, but it bée glewed, and a lanterne without his light sinketh therein as he telleth, and a lanterne with light fléeteth aboue. This place is called Lacus asphalti, the place of glew, or it is called Mare salinarum: and is in Iurie betwéene Iericho & Zachan. The length thereof stretcheth euen to Zoroas of Arabia, vii.C. lxx. furlongs in length: and the breedth thereof stretcheth a C. furlongs, or vsq; a vicina Sodomorum. Huc vsq; Isid. lib. 13. ca. 3. De lacu & stagnis. As the maister saith in Historijs 3. ca. de subuersione Sodomorũ, in fine, this lake casteth vp blacke clots of glewe, and therefore it is called Lacus Asphaltides. In the brim thereof trées grow, the apples wherof be gréene till they be ripe, & if ye cut them when they be ripe, ye shall finde ashes within them. And thereof Iosephus saith, Fabula terræ Sodomorum fidem, &c. And so it is sayd in Glosa super 2. pe. ca. super locum illum, Ciuitates Sodomorum in cinerem redigens, seruare voluit Dominus regionem, contra positam speciem pressione pene. And there growe most faire apples, that make men that sée thẽ, haue liking to eate of them, and if one take them, they fade and fall in ashes, & smoke as though they were burning.

*Additiõ (*Asphaltites or Asphaltum, a lake of Syria, called Mare mortuum: therein is the lime mixt w̃ brimstone, called Bitumen or Asphaltum, wherein no liuely thing can drowne. Some suppose, that in that place stood the Cities of Sodoma and Gomorrha.)

¶Of the lake Tiberiadis. ca. 14.

The lake that is called Tiberiadis lacus hath that name of a towne, that is called Tiberiadis, that somtime Herod builded in worship of Tiberius the Emperour. And this lake and pond is greatest and most healthful and wholsome of all the lakes of Iury, and more spédfull in cause of health. And stretcheth lx. furlongs, as Isidore saith lib. 13.

*Additiõ. (*Tiberias a Citie in Galilee: Iesus passed ouer the sea of Gallilee, which is the sea of Tiberias, & fed 5000. soules with 5. barly loaues & 2. fishes. Iohn. 6)

¶Of the pond Genesar. Cap. 15.

The pond called Genesar as it is said there, is the most greatest lake in Iudea, & stretcheth C. lx. furlongs in length and lx. in breedth, with crispe water and calme, and not strong winde, but they be crispe of themselues, & so Genesar is a word of Græke, as it were gendering calme wether to it selfe. Lakes ẏ stretch by great space & long, be moued by ofte blowing of winde & wether, & therefore ẏ water therof is ẏ more fresh & swéete, and the more able to be dronke. Huc vsq; Isid. This lake for his greatnesse, is oft called a Sea in the Gospell, but not that it is a sea, but for it séemeth so great a water that commeth of Iordan, as the Glose saith, super Io. ca. 6. For the Hebrues vse to call such a gathering of water a sea: & therefore it is oft called a sea.

*Additiõ. (*Genezareth a great mere or pond in ẏ land of promission, called also Mare Tyberiadis, whereon Christ walked as on dry land, & called to Peter, comforting the disciples, that thought he had bene a spirite. Math. 14. Mar. 6.

Of a Pond. cap. 16.

A Pond is called Piscina, and is water gathered to fæding of fish, though oft gathering of water without fish, is called Piscina by contrary meaning, as Isi. saith. To the goodnesse of a pond, nédeth sadnes of ground: also it nédeth cleannes of water, which runneth & commeth ther to, & continuall running & comming, for wheras the ground is fennie and mirie, ther well sauored fishes may not be norished, for wher fresh water runneth not nor cõmeth, standing water is sone corrupt: & therfore to renew & refresh ponds, fresh water is led & brought by gutters, conduits & pipes, & the heads of ponds be strengthned w̃ banks & walls, for the water shuld not passe out too sone. Also some pondes haue streames to water & moyst gardens & orchards. Also nére to ponds, trées & hearbes be fruitfull.

¶Of Riuus a lake. Cap. 17.

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A Lake is called Riuus, and hath that name of Rigando, wetting and moisting, as Isidore saith. For out of the well or out of the lake, stremes be led to wet and to moyst gardens: and a lake hath the kind and effect of his welspring. Out of the head well by running of the lake, come riuers and lakes, as Anselme sayth. A lake washeth and cleanseth oft vncleannesse, and maketh the earth plenteous, and giueth drinke to beasts & to fowles, and nourisheth and saueth greennesse and vertues in herbes and in flowers, & draweth with him small stones, and grauell.

¶Of Fluctu, wallowing. Cap. 18.

sea wawes

Wallowing of the sea is called Fluctus, and hath that name of Flatu, blowing or blast: For by putting and shouing of windes, water is moued and shuft, and the ouer part therof that moueth alway, is called Vnda, the waue, & hath that name Vnda of Eundo, going, and passing: for continually it moueth, and resteth neuer, as Isi. sayth li. 13. And wallowings of the sea smiteth together, and shoueth and putteth each other, now vpward, now downwarde. By oft smiting together, it gendreth some of himselfe, and medleth with himselfe grauell, and diuers particles of the ground, and bereth them vpward, & putteth & shoueth fishes, & amendeth them, & maketh them better by swiftnes of moning, & by comming into it of windie aire, wallowing of the sea ariseth and swelleth: and moueth now vpward, now downward, by swift putting and shouing of wind. And moueth and shoueth the aire by smiting together, & breedeth winde, & beareth vp ships, & putteth them to cliffes & brims: And beareth them with him, & holdeth them straight, & maketh sound & noise, & is alway mouing, & may not rest: for eyther it faileth at ful, or moueth & sheddeth himselfe about.

Of Whoorlepits. cap. 19.

A Whorlpit is called Gurgis, and is a deep place in a riuer, & hath that name of Gutture, a throat, as Isid. saith. For it swalloweth in waters ỳ come thereto, & throweth them vp againe. So for his depenesse he moueth rounde about, whirling & rebounding: Therfore swimmers be oft perished. Also fish hide themselues most in whorlepoles, and are vneth taken, while they come out of the whorlepole.

¶Of Streames. chap. 20.

A Streame taketh ỳ first course straight and continuall of water or of Riuer, and commeth out of the well head, and leaueth no chanell of his way, for he beginneth to run out of the well head, and runneth continually within the bounds of his chanel, til he come into the sea: and diggeth and washeth his owne ground, & is most conuenable to row & saile in, & feedeth & nourisheth great fish. For cõmonly the streame hath most fresh water & most cleane ground, & runneth more swiftlye then any other part of ỳ riuer. And therfore he draweth & beareth forth ships & boates full swiftly, and bundels of trees & wood. And therefore he hath that name Trames, of Traho trahis, or Transmitto transmittis, to bring or to send, or for he draweth swiftly all thing that is set therin, and bringeth it ouer. And the more fresh the streame is in his owne course, the more swift it is, and the more swift he beareth forth, and draweth all thing with him.

Of Alluuione. cap. 21.

There is a manner running water that hath two names in latine, one is Alluuio, nis: and the other name is Alluuies, & is priuie and still rising of water, & hath that name of Abluendo, drawing and washing: for he washeth the earth that he passeth by, and breaketh thereof, and wasteth it. And therefore vnderboaling and vndercréping and wasting vnder brimmes that be hoaled and hollow by water, is called Alluuio. Iob. 14. It is said by vndercréping and priuy running of water, the earth is wasted lyttle and little: and then the more strong the

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running and course that passeth by priuie hollownes and brims and cliffes is, the more perilously he destroyeth and wasteth the sadnesse thereof, for the other part of the brim outward semeth sure & sad without, for there the destroying and wasting thereof is not seene within: and therefore his foote slideth the sooner that treadeth therein. For the inward sadnesse is wasted, & the priuie hollownesse is hid and vnknowen, as Seneca saith.

Of deepnesse, cap. 22.

AByssus is deepnesse of water vnseene, and thereof come and spring Wells and riuers: for out of the deepnes come all waters, and turne againe thereto by priuy waies, as to the mother of water, as Isidore saith li. 13. And therefore Abyssus is said, as it were Aburſus, vnseene and out of sight, for the deepnesse thereof may not be seene. Or Abyssus is sayd as it were sine abisso, without clearenesse, because of farnesse from the well of lyght, it is without hightinesse & fairnesse of lyght, as Iohn Damascene sayth. Abissus is nought els but much water, and the ende and deepnesse thereof is vnseene, for shining of light stretcheth not, nor reacheth to the ende thereof. Or els Abissus is said as it wer sine base, bottomlesse, and the ground thereof is not seene with eye. And therefore it was the primordiall and first matter in the beginning of the world, & because in ỳ beginning it was not distinguished by certaine forme, it is called Abyssus, as Austen would meane. Therfore li. confessionum 12. he saith, that Abyssus, is that bodely thing that God made to be matter of bodely things, and that matter was with forme and shape without order and without light. And so Abyssus is that same thing, which is Materia prima the first matter, as Austen saith in li. de Symbolis. And he saith, that by this name Abissus, holye Writ called and approued the matter that was made of nought, to be first taker and receiuer of shapes, and that by the most ordinate gift of God, & for therof all thing that hath shape and forme, shoulde be shaped and formed: & so the same matter is named water, for because that it is fleeting, and running, and mouing, & also for it taketh and receiueth all manner of formes and shapes. In likewise it was called earth, for the kindly stedfastnes or sadnesse, by the which it was subiect to generation & corruption, and it was called Abyssus, for vnshapefulnesse, for it was distinguished with no forme nor shape. And it was called water for ableneſſe to take vpon it forme & shape, for by that ableneſſe it might take all manner forme, and shape & qualitie, as Aust. saith. Also Abissus, ỳ is, deepnesse of water, hath of it selfe dimnesse & deepnesse, & receiueth all water & lycour that runneth thereto, & hath neuer inough: for it taketh neuer so much water, but it may take more, and maye neuer be stopped, nor laued, nor emptied, & is communicable.

Of the Sea. cap. 23.

THe Sea is called Mare, & is gathering of water both fresh and salt, as Isid. saith lib. 13. And hath properly that name Mare, for the water therof is bitter, as it is sayd there. And innermore it is sayd, that the sea is called Equor, & hath ỳ name of equalitie, euennes, for it is euen and plaine: for though wallowing & waues of the sea, wallowe and arise, as it were mountaines and hils, yet when ỳ tempest ceaseth the sea is plaine againe, as he saith there.

Addition

Psa. 89. Thou rulest the raging of the sea, thou stillest the waues therof when they arise, ver. 10.

Also the sea is called Pelagus, as it were Pellens vndas, putting waters & waues: for in the sea is continuall mouing & putting of waues & stormes. Also (as he saith) though ỳ sea receiueth waters of all wels & riuers, yet by so great comming of waters, the sea is neuer the more: & that is, for ỳ sea is so great, that the waters that run therto be not seene, or els for the bitter water destroyeth & wasteth the running water: or for the clowdes draw to them much water: or for the winde beareth some thereof away, and the Sunne dryeth some or for

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the swéetnes of water is dryed & clensed, and turneth again by some priuie holes, and commeth oft to the heads and wels of riuers. Huc vsque Isidorus li.13. And Ambrose sayth, and Basilius in Exameron, that the Sea is gathering of water, multiplyed by diuers places and names: but by continuation is all one Sea, alway mouing and sounding, and foming, and followeth the kinde of the Moone in flowing and reflowing, by whose vertue and influence it is led. The Sea is head and receipt of Riuers, and fountaine of showers, and the thing whereby people farre a sunder may come together, and the sea helpeth in nœde, and is succour in perills, and spéedeth passengers shortnesse of wayes, and furthereth profite, and winning or traffike of trauaylyng men.

Also in libro Metheororum Aristotle sayth, that the sea is head and wel of all waters, and dispersed into other seas. And the cause why the sea is bitter and salt, is, for in it be two vapours: one is moyst, and that other drye, subtill & watrie. And of the vapours that be moist and thin, the more subtill partes be wasted by mouing of the sunne, & the thicker part abideth and is made hot and salt and bitter by heate of the sun, as sweate and vrine: For by burning, a thing is made bitter, when the earthy parts abide after that the watry and moystie partes are consumed and wasted And of bitternesse by more strength of burning commeth saltnesse, as it doth in ashes: For water that soaketh through ashes, is salte.

In eod.li. Arist. saith, that salte water of the sea, is more heauie and thicke, than fresh water: for sea water is more grose, and fresh water is more subtill & thinne: the token thereof to know it is so, is this, for an egge fléeteth in salte water, and sinketh downe in fresh water: and a ship falling in fresh water, sinketh déeper than in salte water. And therfore in the dead sea sinketh no beast, nor is gendred, for therein drinesse hath the masterie.

Also in li.de Animalibus he saith, that in the sea is water, and the saltnesse may be drawen out thereof: for if a man take a vessell of the earth, new and rawe, and closeth the mouth thereof, and throweth it emptie into the sea, and leaueth it ther a day and a night, fresh water shall come therein.

Also in li. Metheorum he sayth, the fresh water riseth vpward for freshnesse and lightnesse, & salt water falleth downward for his heauines, and what is salt abideth in the earth, and what is sweet thereof, woseth out.

Also in li.de elementis he sayth, that the sea in his working followeth the kinde of the Moone, as it is knowen. For alway when the Moone, ariseth in anye time of the daye or of the night, then the sea in that country wher the Moone ariseth, stretcheth it selfe, and withstandeth the course of riuers that runne thereto, and shoueth and beareth againe ẏ riuer water toward the place that it commeth from, as it were shouing by violence. When the Moone is in the lower course, water beginneth to wane and ebbe, and when ẏ Moone ariseth, water beginneth to were and to flow: and so as yron followeth the Adamant stone, so the sea foloweth the course and the kinde of the Moone. Sœke before in li.8.ca.29.

Also after the rising of the starre that is called Canicula, the Sea wereth thick and changeth colour: and is now grœne, now blewe, now troublous, now clœre, In wering of the Moone, the Occean holdeth this order. The first day of wexing of the Moone, he is more copious than other times: for then the sea is most full and high, and thereafter he abateth and lesseneth the second day, and so downeward each day euen to the seuenth day, and than the sea is in his last default or ground ebbe, and beginneth then againe to spring more and more euen till the vii. day, so that when the Moone is xiiii. daies olde, and at the full: then agayne is the sea full in his highest spring, & beginneth to breake and to wane & vadeth other vii. dayes, so that when the Moone is xxi. daies olde, the sea is againe at the lowest ebbe, and yet springeth and increseth other vii. dayes, so that when the Moone is xxviii. dayes olde, then the sea

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againe is at the highest spring: & so alway euery month, ỳ sea changeth foure times in breaking and springing, twice in increasing, and twice in decreasing as the Mone wereth and waneth.

And so alwaye the sea is at the highest and in most strength, when the Mone is full shining, either toward heauen, as in the new Mone: or els toward the earth as it doth in the full of the Mone: and the more the Mone profiteth or falleth in taking or losing of hir light, the more the sea ariseth or abateth in ebbing and flowing. Also in li. vegitabilium, Arist. saith, that the ground & shore of the sea, is hard, sad, and grauelly, & it is a token of saltnesse, that the sea is vpon grauell, for therin the dry earthy parts haue mastry, because they be salt, & the entisence of the water, dealeth the clay or wose in his owne parts: and therefore earth that is nigh the sea is grauellous. And among the grauell of the sea oft be diuers precious stones of vertue bred & gendred, & made faire & clene by froting of grauel, & there through they be cast to lande to the cliffes, by mouing of wawes of ỳ sea, yet beside these properties of the sea, bee some other properties, knowen nigh to all men. And yet because of simple men, I thinke it good to recken them here arowe, to haue matter to shewe hidden & priuie things to simple men, by ensample and likenes of such properties. The sea cleanseth it selfe and throweth out of it selfe all carrens and vncleane things, and smiteth off and putteth out all that be vncleane and dead by strength of mouing, as Gregory saith. Also the sea shedeth it selfe by full priuie veynes of his deepnesse, and giueth alway water of his flowing both to wells, and to riuers, as Ierome saith super Eccl. Also ỳ sea bringeth forth wonderfull beastes and fishes wonderfullye shapen of many manner formes & shapes, for ỳ sea bringeth forth more wonderful beasts, & more wonderful things than doth ỳ land, as Rabanus saith super Eccl. 43. There it is said, ỳ there be passing noble and wonderfull workes, & diuers beasts, &c.

*Additiõ. (*Item in Psa. 104. ver. 20. O Lord how manifold are thy workes: in wisdome hast thou made them all, ỳ earth is full of thy riches, so is the great and wide sea also, wherin are things creeping innumerable, both small & great beasts. There go ỳ ships, & there is that Leuiathan, which thou hast made to take his pastime therein. These waite all vppon thee, that thou mayst giue them meate in due season. When thou giuest it thē, they gather it: and when thou openest thy hand, they are filled with good: when thou hidest thy face, they are troubled: when thou takest away their breth, they dye, and are turned againe to their dust: when thou lettest thy breath goe forth, they shall be made, and thou shalt renue the face of the earth.)

Also though the sea be substantiallye soft and running, yet it bringeth forth most hard things, both with lyfe & with out lyfe, as it doth with shell fish, & fish with hard skins & shells, & the stones be commonly precious, that the sea casteth vp to the lande. Also though the sea bee not able neither lyking to be wonk touching sauor & taste, yet it is ful profitable in effect and doing, for it saueth & healeth many sicknesses, for it heleth men of the dropsie, of botches, pimples, wheikes, & of other scabbes, and of many other euills, as Constantine saith. Also though the sea, in it selfe be salt and bitter, yet by swætnesse of veynes of the earth, by whom it passeth, it changeth his sauour, and taketh freshnes & swætnes by clensing and drieng of the earth, by ỳ which it passeth, as Macrobius saith, and Aristotle also.

Also be the Sea neuer so vnsauerye and bitter, yet it nourisheth and feedeth full fresh Fish. For the Sea hath a priuye swætnesse and freshnesse, which the Sea Fish sucketh and taketh, whereof commeth conuenable feeding and sauour, as Ambrose sayth.

Also the sea is mouable without rest, and by his owne mouing it kæpeth and saueth his owne substance from perill of corruption: for by continuall mouing, it is made more clére therein, and is so kept from perill of corruption, so that it rotteth not.

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Also though it bee running and not standing by it selfe, neuertheless it is stinted and held in by other things, so that it passeth not easily ouer the bonds of his owne cliffes, as it is sayde Prouerb. 8. Iere. 5. Iob. 38. Also by his bitternesse and saltnes it swalloweth & withdraweth freshnesse of wells, and of other running waters. For the farther running water is from ỳ entering into ỳ sea, the more fresh it is holde. Also by beating and smiting together of his armes, by the which it beclippeth the lande, it breedeth & gendreth contrary windes, as Beda sayth.

Also it is most noisull to them that be not vsed to be therin, for it breedeth dread & feare, & head ach, and spuing and bolking, and withdraweth appetite of meate & drink. Also of the vaporation of fumosities that it casteth vpwarde, it breedeth mist & clowds, and maketh dimnesse and darknesse in the aire, & taketh from vs ỳ beames of the Sun, & bateth heat therof.

Also though it haue no coulour of his owne, it chaungeth colours by qualitie of winds. For nowe it is whitish and yeallowish, now white & clere, & now black, as Isidore sayth li. 13.

Also the sea conteineth in it selfe many perills. For with a little blast of winds in the sea, be tempests and stormes. And therfore the sea is called Frectum, as Isi. sayth, as it were hauing feruent & strong mouing. As it fareth in the sea ỳ is called Mare Cicilium, in ỳ which sea for fernētnes of mouing, making of noise & crieng, be Scilla & Caribdis, as it is said. Scilla and Caribdis be two perillous places in the sea, in the whith many shippes bee some perished. Scilla is a great high rocke in the sea, hauing many rocks & heads, & the waues of the sea beate theron, & maketh an horrible noise. And if ships fall therin, in any wise, they escape not perill of wrack. And Caribdis is called so, for it swalloweth shippes in many priuy swalowes. For ther ỳ sea is ful of swalowes, as it were rowing in it selfe, whirling about, turning & winding. And therfore it draweth to it ships, and swalloweth and deuoureth them, and thrice a daye he casteth vp great walloping waues, & swalloweth them thrice a day. For it swangeth water and swalloweth it, & casteth it vpward, that it may swallow it again, as Isidore sayth lib. 13. capitulo de Estibus maris et fretis.

Also in the sea is another notable peril, that is vneuennesse of ground, when the water is ful deep in one place, in another thereby vneth is water to wade in, and this peril is called Cirtis, for there is grauell gathered in heapes. For Cirtis is Greeke, and is to vnderstand, a draught. And Papias sayth, ỳ in the sea of Aegypt be many such Cirtis, and they bee medeled therewith. And so it is soth, that passing of the sea is perillous for priue rockes that be hidde vnder the water: & also for heapes of grauell that be drawen and gathered togethers. For in such places shippes be most hastely broke. Another peril is called Bithalassum, when a shippe laded smiteth on a ground that hath much slew, slime, & wose: & may not deliuer it self neither passe out therof for toughnesse & holding of slime & of wose. And Hugo sayth, that Bithalassum is slime & an ouerhid print, and left in slime & wose. But the Glose sayth, that Bithalassum is meeting of two seas. And the maister in Historia sayth, that Bithalassum is called ỳ tongue of ỳ earth straight hether & thether, beclipped with the sea. And is called Bithalassum, as it were a Sea departed by the earth, that is betweene two parts of the Sea. For Thalassum is Greeke and is vnderstode the Sea. When when a shippe smiteth in Bithalassom, the forshippe abideth still and moueth not, and the hinder shippe is broken behinde with strong swiftnesse of the Sea, that falleth thereon, and ouertaketh it, as the maister sayth there. ¶Also generally men that passe the Sea be in perill: because of aire and winde, or because of the Sea. For in the sea be many stones and rockes hidde. Or if it be set and beclipped with greate rocks, it is not passed without perill: or if the ground be vneuen: now areared on high with heapes of grauell, nowe deepe as a swalowe: then oft passage is let. But when the Sea is aboue trouble and to high by winds and stormes, & waues beting, & smiting togethers with stormes &

Scilla is a daungerous rock in the sea by Cicilie, where of came this word Decidit in Scyllā cupiens vitare Charybdin. Prouerbially to fal into one daunger, while he recouereth to eschew another.

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wallowings that wallowe vpward and downeward, then it is perill of the sayle. For oft in such times the ship is broken or drowned with contrary stormes. Also a perill commeth of wether that is troubly and dim and milky, and then it is ful perillous to passe the Sea, and namelye, when the shippe is sodeinlye driuen into a perillous place, and the perill is not knowen. And also huge & great windes be most dread, and namely if so bee that contrary windes arise. For then is perill and dread of breaking of the shippe. And so the more the ship is moued and put toward the hauen by blowing of one wind, the more she is driuen and put toward peril by strength of another strong winde, that is contrarye, or else is helde long time in daunger to be lost betweene contrary wallowings and waues.

Also perill commeth of feblenesse of the shippe that is charged. For it is perill and not safe to saile in a shippe or boate that is to lyttle, or feble, or broke and clouen. For such a shippe or boate is not safe among stormes and waues of the wilde Sea. For because of lyttlenesse thereof it is ouerthrowne and ouerturned with stormes and waues of ỳ wilde sea, or for feblenesse broke with strong blast of windes, or sunke & drowned by water that commeth in at chins & holes: & namely such a ship commeth slowlye & late to ỳ hauen. And namely when good marriners lacke in such a ship: for then is most perill in the sea, when the shippe hath an vnready gouernour & vnadused. In these manner perills, and in manye other, be men that saile in ỳ Sea, both of middle earth and of Occean, as Isidore sayth. Both Grekes and Latines call the sea Occean, for it beclippeth ỳ roundnesse of the earth about, as it were a circle. For Occean goeth all about the sphere that wee dwell in: And hath that name Oceanus, of swiftnesse. For it passeth & goeth swiftly about ỳ earth, or for it shineth with a manner coulour of red and greene. And is called Oceanus, as it were Ceanus, that is a circle of heauen, as Isidore sayth. lib. 13. The Sea Occean beclippeth the hemmes of lands, and oft commeth and goeth ebbing and flowing. And in blowing of windes Oceanus remoueth Seas, or bloweth them vp. And though it be all one Sea in continuaunce thereof, yet by coasts & countryes, it taketh diuerse names of landes and Countryes that bee nert thereto, as the French Sea, of French men: and the British Sea, of Britons: and the Gadish sea hath that name of Gades, where the entering out of the great Sea out of Occean is opened: there Hercules, when he came thether did set his pillars, trowing or supposing that there was the ende of the earth. Huc vsque Isid. li. 13.

(*The Sea water doth make powdered flesh fresh, and the fresh flesh sauourie.) *Additiõ

Of Mari magno meditaraneo. Chap. 25.

THe greate sea of middle earth commeth out of the West, and out of Occean: and passeth towarde the South, and then goeth toward the North, and then is called ỳ great sea. For other seas be little in comparison thereof: and is called ỳ sea of middle earth. For he passeth by the middle of the earth euen to the East, and departeth and dealeth thre partes of the earth, which be called Asia, Affrica, and Europa. Of whom the first coast is called Sinus hispanicus, and Hibericus and Balearicus. and the coast that passeth by the coast of Nerbon is called Gallicus: Then followingly in the coast that is called Ligusticus, and passeth by ỳ citie of Geen, & is nert thereto. After is the coast that is called Tirrenus, that stretcheth to Italy: then the coast that is called Siculus, passeth out of Cecilia to the lande of Crete, and then it stretcheth to Pamphilia and to Aegypt. And the coast of Helespontum passeth by diuers turnings, and bendeth Northward, and at the last beside Greece and Illiricum, it wareth narrowe to the straightnesse of seauen furlings: And then it passeth the Sea that is called Ponticum, and wareth straight, and maketh the sea that is called Propontides, that is in the straightnesse of. 50. paces: and then he is made and called Bothorus and Tratius,

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and that place is called Propontides: for it commeth before ỳ sea ỳ is called Ponticum: and that same place is called Bosphorus, & hath that name of straight passage & narrow waies of rotheren, as Isi. saith li. 13. And frō thence passeth & spreadeth the greatest coast ỳ is called Ponticus, & hath behind the marreis ỳ is called Paludes Meotides And for cause of many riuers & fresh waters that come thereto, that sea is more fresh & more mistie, & hath no great fish but the fish ỳ is called Foca, & the fish that is called Delphinus. And as the earth, though it be but one, hath diuers names bicause of diuers places: so this greate sea hath diuerse names in diuers countries & lands. Huc vsque Isid. li. 13.

Great coasts of the Sea be called Sinus: and hath diuers names, as of the Sea of middle earth, one coast is called Ionicus, and hath that name of Io, a king of Greece: and men of Athens be called Iones. And therfore the sea that is called Ionicum, stretcheth frō Ionia to Cecilia. And euen in the sea Occean the greatest coasts be Caspius, Indicus, Persicus, Arabicus, which is called the red sea. And that sea is called the red sea, for he is coloured with red waters and waues, and is not such of kinde, but it is dyed, & taketh such coulour of banks of red grauel or sand, that be nigh therto. For all earth there about nigh to the sea, is red of coulour nigh as bloud. Therin is found most sharp Vermilion: & other diuers colours that serue for Painture. And so for the earth hath such kind, the sea is made red by beating of water & of waues vpon ỳ cliffes: And therfore in these cliffes be red precious stones found. For small stones of that ground be wrapped among ỳ grauell of that sea & of the ground, & so they kepe still the coulour. This sea is departed in two coasts, that one is called Persicus in the East, and the Perses dwell there: And that other in the West side is called Arabicus, and the Arabees dwell there, as Isidore saith li. 13.

Of Pelago. chap. 26.

PElagus is the breedth of the sea without cliffe, and without hauen, as Isidore saith: And hath most depnesse and vnstablenesse, and continuall mouing, and gendereth and feedeth Whales and other diuers wonderful fish, and breedeth many vapors & fumosities, & hath therof thicknesse and misk: and taketh many diuersities of coulours by diuersities of windes, & gathereth about a some of smiting and beating of waues, and crieth & maketh great noise: and a crieng sea & an vnpeaceable is perillous, as is sayd before of the Sea.

Of a drop. cap. 27.

A Drop is a right little part of the sea, or of water, or of raine, departed by some violence from the whole: & is called Gutta, when it standeth or hangeth on eueslings or on trées, as it wer beglewed, as Isid. saith. And when a drop falleth, it is called Stilla, & thereof commeth Stillicidium, as it were a falling drop. A drop whether it be called Stilla or Gutta, when it is departed frō a water, slowde, by the vertue of heat, or by strength of winde: then it falleth downwarde by his owne heauinesse & weight. And a drop is called Stilla, while it falleth, & Gutta while it standeth or hangeth. A drop hanging, falling, or standing, is in substaunce most clere, round in shape, little in quantity, & great in vertue. For it moisteth the earth that it falleth vpon, & maketh it plenteous & fruitfull: and feedeth & nourisheth rots & seeds, and maketh them grow, and quickneth & saueth greenenesse in trées, hearbes, and grasse. And feedeth and nourisheth fish in the sea: and maketh Oysters fat, and breedeth in them pearls and precious stones, as Isidore saith, & namely the drop of dewe. And though a drop be most soft, yet by oft falling it pearceth that thing that is right hard, as this verse sayth, Gutta cauit lapidem, non vi, sed sepe cadendo. That is, a drop pearceth a stone, not by strength, but by oft falling.

Of Foame. cap. 28.

FOame is called Spuma, and hath that name, for it is foamed or skimmed, as

Isi-

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Isidore saith: And is gendered of the corruption in water. Therefore shoulde all thing that is sod in water bee skimmed and purged of foame. Foame commeth & is gendered of winde, closed in the ouer part of the water that is moued by some māner of mouing. And therfore for lightnesse of aire that is closed therein, water foameth, and the foame fleeteth aboue the water. And foame is some gendered by beating together of waters & of waues: but it is some departed and sparpled. Sometime foame of the Sea is gathered among stones, and by feruent working of the heate of the Sunne, that falleth thereon, it is made hard, and turneth sometime into a Pomise, and sometime into a Spunge.

*Additiō (*The Pomise stones are commonly blacke and gray, hollowe like a hunny combe The Spunge is soft and hollowe much like the lungs of a beast, these serue to diuerse purposes.

Of Fish. chap. 29.

FIsh is called Pisces, and hath that name of Pascendo, feding, as Isidore saith libro. 12. cap. 6. Fish licketh the earth and watry hearbes, and so get they meate and nourishing. Also they bee called Reptilia, creeping, because in swimming they seeme as they did creepe: for in swimming they crepe, though they sinke downe to the bottome. Wherof speaketh Ambrose in Exameron, and sayth: That betweene fish and water is greate nighnesse of kinred. For without water they may not long liue: And they liue not long with onelye breathing, without drawing of water. And they haue a manner lykenesse and kinde of creeping. For while a fish swimmeth, by shrinking and drawing together of his bodye, hee draweth and gathereth himselfe into lesse length: And anone stretcheth himselfe againe, and intendeth to passe forth in the water. And by that dilligence hee putteth the water backwarde, and passeth it selfe forward. Therefore he vseth fins in swimming: as a foule vseth fethers in flieng. But all other wise in swimming a fish moueth his fins from ỹ hinder part downeward: And as it were with armes or dyes he clippeth the water, and holdeth it, and stretcheth himselfe forward. But a bird moueth his fethers vpward, & gathereth the aire, and compelleth it to passe out backward by large stretching of windes: and so by violent putting of aire backward, the body moueth forward: And kindes of fish bee diuerse in many maner wise. For by diuersitie of place that they bee gendered in, and of meate that they be fedde with, and of coulour and shape, by which they be distinguished of substaunce, of which they be compounded. And of the vertue, by the which they worke diuersly. In place that they be gendered in, is greate diuersitie, and in their dwelling and abiding: for they builde onely in water: and sometime dwelleth in land, and sometime in water. And such a manner fish (as Isidore sayth) is called Antiphidia & Dubia in Latine, for he vseth to goe in the land, and to swim in water, and holdeth the office of kinde, as fishes that be called Foce, Cocodrilli, Castores, Hippotami, that be water horses, and other such. Fishes haue names of land beastes, as Sea hounds and Wolues: For they bite other vnreasonable swallowing and deuouring and hurteth them sore, as Isidore sayth. Among them that abide onely in water, some abide onelye in the sea, and some in riuers and ponds, and in other fresh waters: and some be meane betweene those two manner fishes, and turne and come now to fresh water, and now to salt water to get them meate. And fish that come out of the salt water, into fresh, haue liking in the freshnesse thereof, and be fatted: and againeward: and this fish now abideth in the sea, and nowe in fresh water. And many Riuer fishes may not taste saltnesse of the Sea. For if he catcheth salt water, hee dyeth sodeinelye, and tourneth vp the wombe and fleeteth aboue the water, & that is token of death in all manner of fish both of sea and of fresh water. And fish that is bred in the Sea hath harde scales and thicke, because of drincsse of the salt water. And riuer fish haue subtill scales, and soft backe bones. Backe bones in fishes

As Tortei ses and Crabbes.

Lopsters, and Creifishes.

As the Sturgeon and the Salmon.

The Seals The Lam pray, the Tench, & Carpe. So likewyse the Hadocke is blinde in ỹ fresh wyater, & the Cunger, & do shortly die.

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bee needfull to restraine the flesh thereof that is fleeting, for kinde softnesse thereof. And Auicen teacheth to chose good Fish by kinde of the place, wherein they be nourished and fedde. And in liber. 2. cap. 7. he sayth, That in this manner choice of fish is in place, in which it dwelleth. For such as abide in stony places bee best and sweetest, and in fresh running water, in which is no corruption, nor any slime or wose, nor standing lakes, nor in Welles, nor in small pittes that runne not in riuers, in whom be no Wells: and hee sayth there, That some Sea fishes bee good. For those that bee subtill bee best, and bee nourished in the deepe Sea, and no where else. And fish that abide in waters, that bee vnhéeled with blasts of winde, that bloweth the water sometime frō them, are better then those that bee not so serued. And those that be in waters that be strongly moued and continually laboured, bee better then those that bee in standing Water: and so Sea Fish is better then Riuer Fish. And Riuer Fish better then lake Fish, namely, if they be farre from the riuer and from the sea. For they that haue rest in their rottennesse and filth, are not washed neither cleansed by riuer that cōmeth therein, nor by sea. And therefore such fish is euill sauoured, & some rotten. Also both sea fish and riuer fish is better in the North sea, and in the East Sea, then in the South sea: for by strong blasts of winde the water is moued and cleansed and made subtill. And therefore Fish of that water moueth more and trauaileth, and be more cleansed of their superfluitie.

Also in kinde of Fish is diuersity, not onely in diuersitie of place, that they may dwell in, but also in diuerse place of generation. For some be gendered by laying of Egges, and shedding of sesen, and some by gendering together of male and female, and by shedding of sperme. Yéers of Aristotle speaketh li. 5. and sayth, that it falleth in kinde of fish that lay Egges and sesen, that when the female layeth egges or sesen, the male commeth after & sheddeth his milke vpon the egges: and all the egges or sesen that bee touched with the milke of the male shall be fish, & those that be not touched with that milke shall not be Fish. For the female layeth many egges or sesen, & swalloweth the more part of them, and also many other bee spilt in slime and in wose, and none thereof bee saued but such as bee layde in places where the milke of the male is shedde. For if they were all saued: then there should bee too many fishes gendred. And fish keep & saue euennesse and make, in their owne kinde, as Aristotle sayth there. And he saith, that there was neuer fish founde, that made generation with fish of other kinde. Also fish loue their frye, and fede and nourish them long time, as Aristotle sayth there. All Fish fede and keepe their young, except Frogges.

Also there it is sayde, that Riuer fish and fish of marreis, shedde more they sesen, and ofter then other fish. For commonly and for the most parte, they cast and shed sesen and milke after fiue moneths: and all other Fish bring forth fish after one yeare, and small fish bring forth their brode in place, wherein is but little water, fast by rotes of trées, canes, and réedes.

Also there he saith, that the more part of the sesen is lost, when the female sheddeth sesen swimming about, if the male be not present: and then of the séede & sesen is no fish shapen. And also they be eat of other fish and of birds.

Also there it is said, that some Fish be gendered without egges or sesen, or without generation of male & of female: & be gendered of slime & of wose, of grauell, & of rottennesse ý is vpon the water. Also it is sayd, that in time of generation, males and females of Fish swim together as a flocke, and swim with they makes, and many of them bee sick when they brééde: and therefore that time they be most taken. Also there it is sayd, that some fish gender froting the wombe on grauell. Also in li. Iorath de Animalibus it is said, that a Fish ý is called Effimeron is bred without generation betwéene male and female: And when he hath liued three houres of a day, then he dieth: and there is a Fish that is called Murena

Rovv and melt.

Eeles grovve of devv in May and aire.

Ephemeron a beast about the riuer Hypanis.

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This is not likely because they are founde with spaune.

rena, a Lamprey: that of his like conceiueth not, but of an Adder, which hee calleth to loue with hissing, as Isidore saith lib. 12. cap. 6.

The Grekes (he saith) call this fish ẏ is called Murena, Strairnam, for he holdeth himselfe in circles. They tell, that this fish is a Female, and conceiueth of the Serpent. And therefore Fishers call it with hissing and whisteling, and taketh her in that wise. Vnneth she dyeth, though shee bee smit with a staffe: and if she be smit with a rod, she dieth anone. It is certaine that the soule of this fish is in ẏ taile, for they say vnneth she is slain, though she be smit on the head. And if she be smit on the taile, or if the taile bee smitte of, she dyeth anone, as it is sayde. And the contrary is of the Serpent, for if the head bee broke and bruised, or cut off, ẏ Serpent dieth anone, and if the taile be smitten, he liueth long time. Also Iorath sayth, that the Serpent doth awaye his venim ere he gender with the Lamprey: But when the deed of generation is done, he taketh his venim againe: and therfore in conceiuing, the Lamprey taketh no venim of the Serpent, nor gendereth not of serpent kinde, but onely of his owne kinde, as he saith.

*Addiñ. (*The Adder is venimous in body and spearme: the Snake is not so.)

Also fish conceiue of dew onely without person, and without Milk, as Oisters and other shell fish. Heereof Iorath speaketh & saith, that fish that be called Elich come out of the water by night, & cõceiue in land of the morowe dew, and bring forth their brode: And in waning of the Mone their shells be voide. Also fish is stirred to conceiue and to breed by rising and downe going of Starres, as Iorath sayth, and Isidore also. So he speaketh of fish that bee called Australis, and sayth, that fish of that kinde arise, when the stars that bee called Phiades begin to goe downe, and be not seene till Phiades arise againe. And though fish gender and be gendered: yet no manner of kinde of cleane fish haue gendering stones, nor no kinde of Serpent, nor no kind ẏ hath no feet: and also they haue no paps nor milke, except ẏ Dolphin that hath milke, and giueth her children sucke while they are little, as Aristotle sayth lib. 6. And Isidore libro. 12. cap. 6. sayth, that the Dolphins bee called Symphones also, & they haue that name, for they followe mans voice, and come together in flocks to the voice of the simphonie, and hauing liking in harmonie: and in the sea is nothing more swifte then Dolphins bee. For oft they startle and ouerleape ships, whose leaping and playeng in the waues of the sea betokeneth tempest. And in the Riuer of Nilus is a kinde of Dolphins with ridges, toothed as a Sawe, that cutteth the tender wombes of Crocodiles, and slayeth them, as Isidore sayth.

Also fish kinde is diuers in manner of foode and of nourishing. For libro. 2. Auicen saith, that that Fish that eateth good herbes, grasse, and rots of plants, bee better then they that eate filth, that is throwen out of cities into watry places: and in Exameron it is sayde, that also Fish bee diuerse in eating. For some eate each other, and be fedde with eache others Fish, and the lesse is the mores meate: and so the greater eat them that be lesse, and so he that eateth the one, is eaten of other at last, as Aristotle sayth libro. 6. and he sayth, That a fish that is called Carabo, ouercommeth greate Fishes & eateth them: and another that is called Multipes ouercommeth the Carabo, and eateth him: also hee sayth, That fishes be fedde with dung and with durt, and with fenne, as the Carabe: and therfore he is heauie, and much sen is found in him: and Fish that eate other fishes haue strong teeth, as that manner Fish that Grekes call Phagion. Isidore saith, that that Fish hath so hard teeth, that he eateth Oysters in the Sea: and therefore he is called Dentrix, as it were a fish strongly toothed, and hath that name for greatnesse and strength of teeth: and in Exameron it is sayd, That other Fish haue lesse teeth: and nice and thicker, and more sharp, that they may sone cut their meate that they take: and they swallowe it anone, least the meate that they hold in their mouths should be borne away by strength of water.

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Also other fish seke their meate rooting in grauell, as Isidore sayth. lib. 12. And he sayth of the sea swine, that is commonly called Suyllus, that while hee seketh his meat he froteth under water in the ground, as it were a swine: and hath a manner mouth about the throat, and gathereth no meate but he pitcheth the snowte in grauell.

Also lib. 7. Aristotle sayth, That for the more parte, fish eate fishe, and eat each other in time of breeding, except the fish Fuscaleon. And generally fish bee gluttenous, and coueit much meate, & namely the fish that is called Habatue: and therefore his wombe stretcheth, when he is fasting, and ofte hee bloweth out his wombe, and maketh it stare, and throweth from him other fish: for his wombe stretcheth to his mouth, and hath no stomacke. Also of fish is diuersitie of time and place of meate. For some fish seke their meate onelye in Water, and some by night vpon the land, as Hippotamus the water horse, and hath that name, for he is lyke to a horse in ridge & in mane, as Isidore saith, and abideth in water on the day, and eateth corne by night, and is bread in the riuer Nilus, as Isidore sayth. And as Aristotle sayth libro. 7. Generally fish trauayle more by day then by night, and more before midnight then after. And therefore as Aristotle sayth, they bee hunted before the Sun rise, and then Fishers set their nets, for that time fish see not. Full well they see when light increaseth: but by night they seke their meate by smelling. For they haue lyking in things of good sauour. And therefore liber. 4. it is sayd, that kindes of fish smell and heare: and therefore it commeth ofter into newe tackle, that is set for it, then into olde: & commeth not lightly into olde tackle, but into newe: and bee oft beguiled by smell, as Iorath sayth. And hee sayeth, that there is a great fish in the sea that is called Belua, that casteth out water at his iawes, with vapour of good smell, & other fish sele the smell, and follow him, & enter and come in at his iawes following after the smel: and he swalloweth them, and is sofed with them. Also he saith that there is a fish that is called Faste: the water that he taketh in his mouth wareth swete, and small fish sallow him and go in at his mouth, & he taketh them sodeinly and swalloweth them anone. Also hee saith, that Dolphins know by the smel, if a dead man is in the sea eate euer of Dolphins kinde: & if the dead man hath eaten therof, he eateth him anone & if hee bid not, he kepeth and defendeth him fro eating & biting of other fish. And shoueth him & bringeth him to the cliffe with his owne wroting. And Aristotle sayth the same and Plinius also.

Also li. 7. Aristotle saith, that fish that liueth in clere running water, fall not vpon stinking things, but vpon things of good sauour: & so doe birds and fowles of such water. And in winter, fish flie out of the sea, and seke heate nigh to the land, and there they seke their meate, & doth the contrary in Summer: for then they flye from the heat into the deep sea. Therefore in Winter they be hunted nigh the land: and in Summer in the deep sea: for immoderate heat greeueth fish.

Item in eodem li. he saith, that some fish die for heat when the star ariseth, that is called Canicula. Also great colde greeueth them sore, and namelye them that haue stones in their heads, as Crabs, & other such. For the stone in the head runneth and freseth, and such a Fish dyeth sone.

¶Also kinde of fish hath diuersitie of shape, and of disposition both in quality & in quantitie. For there is some kinde of great huge fish, with great bodies & huge, as it were, mountaines and hills, as Is. saith: such was the whale that swallowed Ionas the Prophet, his wombe was so great that it might be called hell: for the Prophet saith: In that wombe of hell he heard me. And ther be some fish so small, that vneth they be taken with hoks, as Is. saith. li. 12. Asforus is a litle fish, & for litlenesse it may not be taken with hoks: and there it is said, that Enchirius is a fish vneth halfe a fote long, and hath that name of Herendo, cleauing: for though he be full little of body, neuertheles he is most of vertue: for he cleaueth to the ship & holdeth it still stedfastly in the sea, as

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though the ship were on grounde therein. Though windes blowe, and waues arise strongly, and woode stormes, that ships may not moue neyther passe. And that Fish holdeth not still the shippe by any craft, but onely by cleauing to ỹ ship. Latines call this fish Moron. For by strength he maketh the ship to stand, as it is said.

*Additiõ. (*As touching this strange fish, whose smalnesse wõ his vertue of staieng ships, doth passe mans reason: the Grecians cal Echneis, of the Latines Remora, because she doth stay ships. Opianus and Aelian write, that he delighteth most in ỹ high seas: he is of length a cubit, that is halfe a yard, of a browne coulour, like vnto an Eele: diuerse opinions are of this fish, but all authours agree ỹ for a manifest truth such a kind ther is, wherof one of these Fishes stayed the Galley of Caius Cæsar. Plinie meruailing sayth: Oh straunge and wonderfull thing that all the windes blowing, and the most furious tempests raging, notwithstanding the violence of the same, yet doth this small Fish holde steadie the ship whereto he is fastened, so greate is the secrete of nature, by the ordinaunce of God. Moreouer by trauailing the coastes of America, the later trauailers reporte to haue felt the strength and vertue of the same kinde of fish.)

Also in Exameron it said of the same Fish, that when he knoweth and feeleth, that tempest of winde and weathers bee great, he commeth & taketh a great stone and holdeth him fast thereby, as it were by an Anker, least he be smitten away, & throwen about with waues of the sea. And so he saueth not himselfe by his owne strength, but helpeth to saue himselfe by heauinesse and weight, that is not his owne. And is made stedfast and stable against the comming of tempest & storme: and ship men see this, & beware that they be not ouer set vnwarilye with tempest and with stormes, as Ambrose saith, and Beda also.

Also li. 4. Aristotle saith, that the female fishes be more long then male fishes: and haue more harde fish. And males be more harde before, and also aboue: and females be more harde behinde and beneath.

Also lib. 2. Auicen sayth, that those Fishes be best, that haue not full greate bodyes, neither to harde Fish and drye in whome is not to great fatnesse: nor to much grisstle, in whome is no euill smell, nor euill sauour. Those that be of sweete sauour, be conuenient and conenable, not to fat, nor with superfluitie of fatnesse nor sowreneste, which stinketh not, anon as it cõmeth out of the water. And those fishes that be somewhat harde, bee better when they bee salted. And among Fish that is harde of Fish, that is best, that is least soft. And so in Fish diuersitie is knowen of substaunce and of qualitye, for as he saith, generally fish is cold and moist: but yet some bee hotter then other some in comparison of the complection of fish, & namely when they be salte. And therefore when they be fresh, they breede watrye fleame, and softe the sinewes, and be not accoording but to right hot stomackes: and if they be salted, they be more accoording to the stomacke, and also to medicine. And heads of salte fish burnt, healeth the biting of a madde dogge, and the stinging of a Scorpion, and roteth vp dead flesh in Botches, and helpeth rotted and festured Botches.

Also the iuyce of euerye Fish helpeth against venim that is dronken, and against venimous stinginges, and hath many other effectes, as it is sayde there: But this that is sayde of theyr qualitye and substaunce shall suffice now in this place.

¶Also Fish bee diuerse in sharpnesse of feeling, and in sleyght of witte: for many be very warye. And some be wonderfully sleight and wily to scape, when they be ware of gins of Fishers, as Isidore saith, lib. 12. And he saith, that there is a manner fish that is called Mugil, which is full nimble and swift. For where he is disposed to swimme, and is ware of grins, and pearceth them, & that he is beset with fishers: he turneth sodeinly backward, and ouerleapeth the net so swiftly, that it seemeth to them, which are present, that he flieth as a bird.

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(*Mugil, a Sea fish, of all scaled fishes the swiftest, of coulour white, having a great belly, and in greedinesse unsatiable, when he is full he lyeth still in one place, and beeing afrayde, hideth his head, as if the whole body were also hidden. They are so desirous each of others kinde, that when fishers having gotten a male fish of that sort, fastned on the line or craft, all the females resorte unto it, and so be taken, and lykewise doth the males, they be of the Greekes called Cestrei, Plotæ, and Cephali.)

Also in lyke wise it is sayd there of a Fish which is called Estaurus: For among Fish, onelye that Fish cheweth his cudde. And it is sayd that this Fish is right wittye. For when he knoweth that hee is entered, and is within the daunger of the Fishers ginne, hee roseth not forth headlong, neyther putteth his head betweene the rowles of the ginne: but he beateth fast on the other with his tayle, and beginneth to make him away with breaking and renting of reddes, and so passeth backwarde. And if it happen that another Fish of the same kinde seeth his doing, and how he trauaileth for to breake out: he busieth to helpe him, and taketh his tayle in his mouth, and helpeth as hee maye to drawe him out, and deliuer him of the ginne. And yet he sayth, that the Cunger hath manye wiles, and is wittye and wylye of getting of meate: for when hee seeth meate on a hooke, hee dreadeth the hooke, and biteth not the baite, but holdeth the hooke with his finnes, and letteth it not passe till hee haue gnawen the meate.

¶Also the Crabbe is enimye to the Dysster. For hee liueth by Fish thereof with a wonderfull witte. For because that hee may not open the harde shell of the Dysster, hee spyeth and awayteth when the Dysster openeth, and then the Crabbe, that lyeth in waite taketh a little stone, and putteth betweene the shelles, that the Dysster maye not close himselfe: And when the closing is so let, the Crabbe eateth and gnaweth the Fish of the Dysster. Dyssters bee called Ostrea, and haue that name of shelles, that defend and warde softe fish within. And the Greekes call an Dysster Testam, and all that Fish with the shells is called Ostrium in the Newter gender: but the Fish thereof and the meate that is in the shels, is called Ostrea in the Feminine gender: And such shell Fish bee called Conche and Conchilia also: for when the Mone falleth, such Fishes bee voide: And the waxing of the Mone increaseth the humoure, and the humoure vanisheth, when the Mone vanisheth. And therefore shell Fish ware, when the Mone wareth, and bee voyde, when the Mone waneth. And in shell Fish bee Pearles bread. And thereof speaketh Plinius and other that write of such things. For by night shell Fish come to cliffes, and conceiue Pearles of the dewe of Heauen. And therefore the shell Fish be called Conchile and Margarete, and Herelie, when in theyr fish precious stones be pight. And that precious stone that is gendered of dewe in Springing time, is most worthy and noble, and the more white and bright he is, the more effectuall and vertuous it is held. And some shell fish is called Murice, and haue that name of roughnesse and sharpnesse, and haue another name, and be called Conchilia. And if they be kitte about with yron, of them drop teares of red colour, and with those teares purple is died, and this coulour and hiew is called Ostrium. For it is taken of the humour of shel fish, as Isidore saith.

¶Thou maist finde all these properties and kindes, and many other in lib. Plinij, and Aristotle, and Isidore, and in Exameron Ambrosij, and Bas. but for that we will not noy them that shal read herein, this is inough of this matter at this time.

Also Plinius saith, and Isidore libro 12. that there be in waters. C. xliiii. manner of kindes of fish. And many of them knowe the order of theyr time, by a manner wit of kinde: and some goe about in theyr own place without chaunging: and some liue without consideration of time: and some conceiue whelpes by deede of generation betweene male and female, as the Whale.

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Also the Whale and Balena is al one, and Balene be anon great and huge, and be called Belue ab emittendo, of outcasting and shedding of water. For they throwe water higher then other greate Fishes of the Sea. For Balen is vnderstode out casting. And the whale is called Cete for hugenesse of bodye, as Isidore sayth libro.22. Also in libro Iorath it is sayde, That the Whale hath great plentye of spearme. And after that hee gendereth with the Female, superfluitye thereof fleeteth aboue the water: And if it be gathered and dryed, it tourneth to the substaunce of Ambre. And when the Whale hungereth sore, hee casteth out of his mouth a vapour, that smelleth as the smell of Ambre. And Fish haue liking in that smell, and for the odour and smell of that vapour, they goe into the Whales mouth, and bee so deceyued and eaten. Also (as he sayth) in this fish earthly matter hath more mastrye then watrye: And therefore hee is soone great and fatte. And so in age for greatnesse of bodye, on his ridge powder and earth is gathered, and so digged together, that heathes and small trees and bushes grow thereon: so that that great Fish seemeth an Ilande. And if shippe men come vnwarily thereby, vnneth they scape without perill: For hee throweth so much water out of his mouth vpon the shippe, that he ouerturneth it somtime or drowneth it.

Of ye shed of the Whale commeth Sperma Cete. Heereof commeth the sweet Amber greece.

Also hee is so fatte, that when hee is sinn with Fishers dartes, he feeleth not the wounde, but it passeth through out the fatnesse: But when the inner Fish is wounded, then he is most easily take. For hee may not suffer the bitternesse of the Salt water, and therefore he draweth to the shoare warde. And also hee is so huge in quantitie, that when he is taken all the Countrey is the better for the taking. Also he loueth his whelpes with a wonderfull loue, and leadeth them about in the Sea long time. And if it hapneth that his whelpes bee let with heapes of grauell, and by defaut of water: hee taketh much water in his mouth, and throweth vppon them, and deliuereth them in that wise out of perill, and bringeth them againe into the deepe sea. And for to defende them, hee putteth himself against al things that hee meeteth, if it bee noyfull to them, and setteth them alway betweene himselfe and the Sunne on the more safer side. And when strong tempest ariseth while his whelpes bee tender and young, he swalloweth them vp into his owne wombe: and when the tempest is gone and faire weather come, then he casteth them vp whole & sound, as he sayth.

Of the Whales flesh commeth the train oile vvhich is a rich merchandise.

Also Iorath sayth, That against the Whale fighteth a Fish of Serpentes kind, and is venimous, as the Crocodile: and then other fish come to the Whales tayle, and if the Whale be ouercome, the other Fish die: and if the venimous Fish maye not ouercome the Whale, then he throweth out of his iawes into ye water a fumous smell most stinking: and the Whale throweth out of his mouth a sweete smelling smoake, and putteth off the stinking smell, and defendeth and saueth himselfe and his, in that manner wise.

(*The two enimies of the whale is the Sword fish and the Flaile fish, by the one he is forced to leaue the deepe, by the other he is beaten downe, so that it happeneth often times, in his flieng from thē he is fastned on shelues and sounds, and so taken.)

*Addition

Addition.

Addition

Since the time of Pliny many wonderfull things haue hapned, ye other no lesse famous writers of late yeres haue as diligently set downe in writing. For Plinie lyued about the yeare after our redemption.100. which is.1482. yeares past. Also Plutarke, Trogus Pompeius, anno.214. Beda Anglicus, anno.724. this was a famous writer in those daies. His booke called Anglica Historia, hee gaue to Offrike, king of Northumberland, Paulus Longobardur Diaconus, an Historian. Anno. 800. Strabus Monacus, Anno.840. Iohn Serapion. Anno.1140. with diuerse commendable Writers, although the later sorte, vntill the time that Bartholomeus tooke his booke of propertyes in hande, (who

among

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among the reſt wrote after diuers copies ſuch as eyther to auoide idleneſſe, they imagined, or elſe their natures hauing chaunged, may as hardly of this laſt age be beleeued) as appeareth by my notes ſet ouer againſt euery Chapter, where any notable thing worthy of plainer ſkil is ſet down throughout the whole booke. I finde lately printed in the hiſtorye of the Weſt and Eaſt Indias, a prætie diſcourſe of fiſhing, & of the names of ſome Fiſhes that Plinie ſpeaketh not of, breeding in thoſe coaſts, as the Moxarre, Diahace, Dahaos, delicate fiſh: Palamite, Lizze, Polpi, Chieppe, Xaibas, with ſundry other that are not named. The moſt chiefeſt ſorts that the Indians is ſaid to make account of, are three ſorts of fiſhes. The great Torteiſe, whoſe ſhells are an ell in length, and in breadeth more then fiue yards, which I take to be the whole compaſſe, for obſeruing the forme of proportion: the Tiburon and the Manate, the Tiburon is a very great fiſh, & verie quicke and ſwift in the water, and a rauenous fiſh, they are taken by following the ſhippe, although vnder ſaile, yet will the fiſh flote after, the ſpace of an hundred and fiftie leagues: they are taken with double hookes faſtned to ſtrong roapes, whereon is faſtned fleſh or fiſh, theſe fiſhes haue their teeth double rowed, and doe bite daungerouſly, they are ſo great, that twelue or fifteene men are ſcarce able to drawe them forth of the water, from fiue foote in length to twelue foote, & two yardes broade, in forme like to the Soule Fiſh, and in ſuch ſorte ſkinned rough, the fleſh is verye good and wholeſome. The Fiſh Manate is bigger then the Tiburon, the head of this fiſh is like to the head of an Orc, with alſo like eyes: in ſtead of foure legges, he hath two ſhort ſtumpes, flat and finnie, wherewith hee ſwimmeth, and is very gentle and tame, and commeth often times forth of the water, and creepeth on land neere the ſhore, where if he find any herbage, he eateth it, this fiſh is take with harping yrons & hooks, this fiſh is reported to be the beſt of all other great fiſhes, for the his fleſh being cut is hardly diſcerned from beefe, in colour raw, & in taſt being ſodde, & will abide pouring with ſalt, as our Beefe doth, & the young of theſe fiſhes eat like veale, ſweet & delicate. There is alſo the Vihuella, this fiſh bereth in the top of his head a long blade, a ſtrong and ſharpe finne lyke a ſword, and is bigger then the Manate, of ſome called the Sword fiſh, but not of that kinde, that is neere the coaſts of Spaine, Fraunce, England, and Ireland. Many fiſhes there are, that doe flie with broad fins, as the Bats doe with theyr fylme wings, ſo long as their wings bee wet, for they are ſo thinne, that by the ſodaine drieng of the aire and wind, being ſtiffe, they fal into the water againe. Alſo of the taking of Whales in Ruſſea and of the trade of fiſhing in other countries. Read the Decades, and the diſcouery of the Indias. Geſ. in his booke of fiſh.

FINIS LIBRI XIII.

¶INCIPIT LIBER XIIII.

DE TERRA ET EIVS PARTIBVS.

AFter that by the help and grace of God, the treatiſe is ful ended of the properties of the ouermoſt ſhining body, that is heauen, & of the middle ſhining, & cleere bodies, of fire, aire, & water: now laſt it is to ſpeak of the properties of the loweſt body, the is ſad & dim, both in general and in ſpeciall. The loweſt body & vttermoſt in compariſon to heauen, is earth. Of whoſe common properties ſomwhat ſhall we ſay in this worke: & that touching the quality, ſubſtance, conteining, or ornament therof,

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The earth conteineth for ornament within, quarry, oare, & al that groweth vnder ground, as stones, & mettal, & other such. Wherfore without he conteineth things ỳ we know & se, as beasts, trees, hearbs, and grasse. Of them all, somwhat shal be set in this treatise, as it semeth that holy writ maketh minde therof, for simple mẽ thinke ỳ it is inough to set here simple things, ỳ wel nigh all men know. Therfore hereof we shall somwhat rehearse, & giue greater things to greater men: and in the beginning of this worke, we will make a protestation ỳ we set here of our own, little or right naught. But here we shall set on a rowe authoritie of holye Saints, & some Philosophers, as we haue done before in other bookes.

Of the Earth, chap. 1.

AND so the earth is set in the middle space of the world like farre from all parts of heauen, & is called Terra in latine, & betokeneth all ỳ roundnesse of the earth in ỳ singular number, & all ỳ parts therof in the plural number, as Isi. saith. And he saith that earth is called Terra, & hath ỳ name of the ouer part Queritur, ỳ is trode. And is called Humus also, & hath ỳ name of the sea that is moist & ioyned thereto. And is called Tellus, for we take fruit therof: & is called Ops, for it heapeth with fruit. And is called Arida, for it is able to be eared and tilled or for it is distinguished frõ water by his owne dryues, & is moist, & hath moisture of water, ỳ is nigh therto, as Isi. saith. Basilius in Ex. describeth ỳ properties of ỳ earth, & saith in this manner. The earth is ỳ lowest body & middle, & like far from the parts of heauen, & therfore wise men call it ỳ middle of heauen, & amõg al bodies the earth is most corpulent, & hath least of subtilty & of simplicitie, & is the other foundation of ỳ world: & is colde & drie in kind: & is least in quantitie in cõparison to heauen, though it be most in it selfe: In qualitie it is obscure, & of it selfe darke, & is round in shape, & not abiding together but by glew of water. And the whole earth resteth, though parts thereof moue often. And is habitation of bodies that haue life, and is called the stole of Gods owne fote.

Esa. 66. This saith the Lord, heauen is my seate and earth is my footstole.

Mat. 5. But I say vnto you, sweare not at all neither by heauen, for it is Gods seate, nor yet by the earth, for it is footstoole.

The fairenesse of this element is least in ỳ body of ỳ world. For ỳ the working of ỳ might of God is least sene therein: And therfore it is said, ỳ God toucheth ỳ earth with his lowest fot: for in comparison to the greatnesse & fairenesse of heauen, it semeth that highnesse of this wisdome of God, sheweth least in ỳ body of earth. And though the earth be lowest in cõparison to ỳ body of heauen, yet neuertheless it taketh most influence of ỳ lights of heauen, & is therfore most plenteous, as mother of al: and bringeth forth many, diuers, & most contrary kinds: and for ỳ it is in ỳ middle of heauen, it taketh on euery side influence & effect of heauen. And so that ỳ semeth to lacke therin of nobility in substãce, is recouerd in effect & in vertue. For in a manner it bringeth forth some more noble kinds, then doth heauẽ ỳ is high with stars, as we se. And for hightnes the earth conceiueth & bringeth forth creatures with life, sẽling, & reason, as Basi. saith. Also hereto he saith as ỳ Philosopher saith, that ỳ earth is euen way with his owne weights, & euery ỳ part thereof busieth with his owne weight to come to the middle of ỳ earth. By that busieng & inclination of partes, ỳ whole earth hangeth in euen weight about the middle point, & is euenly held vnmouable, as it is written.

Psa. 19 The heauens declare the glorie of God, and the firmament sheweth his glorious worke.

Psa. 24. The earth is the Lords, and all that therin is, the cõpasse of the world, and they that dwell therin.
For he hath founded it vpon the seas, & established it vpon the flouds.
Thou hast founded ỳ earth vpon his stablenesse, &c. And therefore li. 12. Isi. calleth ỳ earth Solum, for it is a sad element, & bereth vp all ỳ elemẽts of euery body be it neuer so heuie: therfore all heuy things ỳ be aboue & from the earth, be without rest til it come to the earth that is sted-

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fast and stable, and rest when they come to the earth, and for the worthy properties and noble effectes of the earth, errour of nations saineth, that earth was God indéede. And therefore in old time, they did all reuerence and worship therto, as Isidore toucheth li. 8. in Tractatu de Dijs gencium & nominibus. cap. 13. And saith, that in olde time men called the earth Ceres, the mother of Gods, and hath that name of fruites that it bringeth forth: for it defendeth and nourisheth all that néedeth meate and drink, for ỳ earth is mother of plentie, for nothing on liue may grow, but if it be rofed and maured in substaunce of earth. Also it is called Ops, riches, for the earth is better than other riches: and also of the earth euerye creature on liue, hath riches of meate and of liuelodé. And also is called Vesta the Goddesse, either for it standeth stedfast, or for it is clothed w̄ trées, hearbs, and grasse. And he saith, ỳ Earth taketh colour of sédes, leaues & grasse, which wither and fade in winter; and of wether in springing time, and in summer: for then it is clothed and hid with grasse, hearbes, & floures, and is spoyled therof in haruest and in winter. And in signe & token of so great plentie, a great female Image was made, & called Alma mater, ỹ high mother. And ỳ Image was crowned w̄ towers, & she was set in a chaire, & Lions followed & wer subiect to hir, & she bare a key in ỳ one hand, & a tabér or timbrell in that other hand: and hir chare-men brandished swordes that they bare on hande. And it was fayned, that Cockes followed the good wife that sate on the chaire. And ỳ earth was called Mother, for she bringeth forth many things, and bréédeth meate and foode to all things, which should els dye: & is called Mater Alma, the high Mother, for she fédeth all beasts, & is nourisher of elements, as Isid. saith. And it is said, that she beareth on hir head a crowne w̄ towers, for ỳ earth is adorned with so many great Cities and Borroughs that bée builded therupon: and is borne with a chaire of wheéles, for ỳ earth hangeth in the aire that moueth, and is sustained therein: and she sitteth in a mouing chaire, for though other things moue, it is sayd, that onely the earth moueth not. And in that that Lyons be mylde & subiect to the Image of the earth, it is to vnderstand, that euery kinde, though it be neuer so fierce or cruell, in time of death he shall be ouercome and subiect to the earth. And for that she beareth a key in hir hand, she betokeneth, that ỳ earth is closed in winter, & opened in springing time, that fruit may grow & spring: & for that it is said, ỳ Cocks serue ỳ earth, that sheweth, that birdes & fowles néed sédes of the earth. Therefore fowles néede to follow the earth, & lyght downe there to finde therein sédes and meate. The sound and noyse of the timbrel, betokeneth, that in tilling of fields is noise of instruments, of cultures, of shares, & of mattockes, that are of brasse: For in olde time the earth was tilled with instruments of brasse, ere yron was found, as Isidore saith. Hir seruauntes be fegned girt with swords, and betokeneth that ofte for to defende and winne earth and lande, is watre and battaile, and swordes drawen therein. In this maner and in many other, the properties of the earth, be described in mystike meaning of fables, as it is sayd and rehearsed of Isidore. And though the earth be among Elements most stable, as it is sayd and rehearsed, yet by effect and doing, it is most passible of Elements. Also though it be colde in substance, yet it conteineth in it selfe firic vapours, that come out therof, as it doth in the hil, that is named Aetna and Vulcanus, as he sayth there. Also, though the earth bée blacke and vnséemly without, yet within it containeth many precious things: for by imprinting of influence of heuen, in ỳ inner veynes of ỳ earth, be gendred precious stones & noble mettall: & so the vertue of ỳ earth is hid within, by these likenesses that be without. Also ỳ earth is beclipped about with the sea, and is beset and beate with the armes thereof, and is by priuy waies, thirled with moisture of the sea, least the earth and the partes thereof should fall into powder, by mastrie of drinesse, as Beda sayeth. Also though the whole Earth be sounde

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and sad in substaunce thereof, yet euery part thereof moueth kindly towarde the middle point, and because of meddeling of firie and of airie parts, the earth is in some parts thereof hollow and dim, and spoungie, and smokie. And windie vapor commeth into the hollownesse thereof, & shaketh and moueth parts of the earth, and breedeth earth quaking as Ari. saith lib. Metheor. Colde winde (saith he) moued in the wombe of the earth, maketh that mouing ỳ is called earth quaking. And there it followeth, as noyse & sound commeth of diuers beating and froting in the aire of bodies together therein, so noise and sound commeth of diuers shaking and mouing of windes that are hid in the earth, and thereof this is token, for it resteth not till ỳ earth cleaue, and the winde with a voyce issueth out, &c. And there Aristotle saieth also, that in places where strong concourse & running is of ỳ sea, & mouing of waues, and in places with much thinnesse in the earth, is strong earth shaking, as it fell in Hercules time in some Ilandes, in whom the earth began to rise, as it had bene an hill. Then the place cloue, & out came a great wind, & it destroied a great Citie, whereof there remaineth remembraunce to this day. Also he sayth there, that with earth shaking commeth a maner dimnesse, that hideth the sunne without clowdes, all the while the earth shaking dureth, by reason of darke vapors and great. And before the earth quake, commeth a token and sheweth his comming, a long clowde and straight as a line is seene in heauen before the going downe of the Sun. And there it is said, that somtime the earth quake commeth in Eclipse of the Mone: for then ỳ heat of the Sunne commeth not to the ayre to make it cleere, nor to walk the vapor, that is cause of the earth shaking.

Also in li. de vegitabilibus Aristotle saith, that earth shaking is not in grauely place, but in place with many dennes within, and hardnes without, as a place of hills and of mountaines: For if the place be not hard and sad without, the vapour issueth and passeth out by little & little, and so much vapour gathereth not together ỳ it is strong inough to moue the earth: but when the place is hollow, and full of dennes & holes within, & sad and hard without, the parts of vapours be gathered together, and then is strong shaking, so that sometime it cleaueth & renteth the earth. Than in place that is all full of holes, falleth not lightly earth shaking, by reason that the vapors passe out continually, neither in places that be full harde and sadde, for there maye not much vapour enter, because of straightnesse of place and partes. But it falleth in places that be hollowe within, and harde and sadde without. Huc vsque Aristot.

Also for the earth is an Element, the whole earth is lyke in substaunce to all the parts therof: but in qualitie ỳ earth is diuersly disposed in diuers parts, and chaungeth complection & kinde by medlyng of qualyties of other elements, and is not all of one manner of disposition, but chaungeth now colour and now sauour. This diuersitie commeth of many manner of causes, and in many manner of wise: sometime of highnesse & lownesse, for the high place is aboue, and the low beneath, and the ouer place is not so hot as the neather. For as Macrobius saith, the printing of the sun beames is more strong in low places thã in high, for the aire is more thicke in valleyes, than in mountaines: therefore in valleyes is more gathering of sun beames, and more hurtling and smiting of great aire and thicke. In mountaines & hills the aire is thin and cléere, therefore the beames be sparpled and not fast helde together: and so the lesse heate is gendred there. Also by diuers taking of the sunne beames, for that that taketh most and strong sunne beames is most plenteous and fruitfull. And land that is far from the sunne beames, is lesse able to beare fruite and corne.

Also by diuersitie of kinde of winds, for land on whom Eastern wind bloweth continually, is temperate hot, and as it were meane betweene moyst and dry, as Constant. saith. Therefore such land is full plenteous in bearing of flowers fruite and corne, and most conenable for

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habitation of mankinde. And therefore the Westerne winde longeth to coldenes and moysture, and maketh the land lesse temperate, and therefore Westerne winde is lesse plenteous. And Northern winde dryeth and coleth land, yet by reson of cleane aire, it maketh it subtil and pure, and so in the North, men be high of stature & faire of shape: because of the outward aire, the pores be stopped, and kinde heate is helde within, by vertue whereof, the stature is great, & the shape of body faire and semelye. And for the Sothern winde is hot and moyst, it maketh the land that it bloweth continually on, troubly, hot, and thicke, and sad: therfore men of the South land, be contrary to men of the North lande in stature and in shape, and therefore men of such lands be not so bold and hardy, nor so wrathfull and angry, neither so great janglers and boasters, as other be, as Constantine sayth. Also the qualities or properties of the earth are diuers, as it is nigh to the sea, or far from thence: for land ỳ is nigh to the South sea, is more hot and moyst, than land that is nigh to the North sea, for hot vapour & moyst, commeth out of the South sea, and heateth the land that is nigh thereto. The contrary is of the North sea, therfore the sea that is called Mare Ponticum, is fresher, or lesse salt, than other seas: for coldnesse hath more mastery therein, and therfore cold vapour that commeth therof, coleth land ỳ is nigh therto. Also land changeth & is diuers by working & trauell of men, for the more land is delued, and tared, & ouerturned, the vertue that is therein, is the more medled with all the parts thereof, and so land is amended and made more able to beare manye manner of Corne and fruite. And when land lyeth long idle and resteth, it payreth, and is the worse to beare corne and fruite. Also if good lande be bedewed or be rained, it fatteth and amendeth: & grauelly land and stony is the worse, for it is the more hard.

¶Of an hill. Cap. 2.

An hill is high swellyng and rearing of the earth or of land, onely at some touching other land: or els hills be called mountaines, for they passe vpwarde aboue that other deale of the lande, as Aristotle saith. Also in libro de proprietatibus Elementorum, Aristotle saith, that some men haue sayd, that the earth was first made round and plaine, and no mountaines nor vallyes were therin, for all was shaped all round, as ỳ ouer bodies be: and so cause of mountaines & of valleyes be nought els but mouing of waters that dig and weare the soft parts of the earth, & the hard parts that maye not be digged, be made Mountaines, and places that wer digged deepe, wer made for the sea and for riuers. Also in libro Metheororum Arist. saith, that somtime mountaines be made by strong earth shaking: for somtime the earth is lifted vp and made a Mountaine, as of a great raine of water, commeth hollownes, and is made a valley. Also there he sayeth, that the comming and the going of the sea, weareth and breaketh the lande in some place, and maketh hills, and sometime the Sea healed all the lande, and bare away the softe parts thereof, & let the hard abide, and threw the mud together, and that wered drye when the sea, was passed, and tourned to hilles. Also mountaines be hard and sad, reared from ward the earth toward heauen, but they are grounded on the earth, and be sometime full of hollownesse and of dennes: & so because of voydnesse, it draweth and sucketh in water, and when the hollownesse is full, water runneth and springeth out at well heads, and is cause of euerlasting springing and running: and so it is knowen that mountaines with hollownesse & dens, draw & sucke in humor & moisture, & send therof out alway. Also mountaines containe noble mettal, for noble mettal is mined out of veynes of mountaines. Also mountaines beare fruit & swet smelling things, for cleannesse of aire that hath mastry in tops of hills, fruit that groweth on hils is more pure & more swet, than fruit that grow on valleyes. Also hills receiue soner the sunne beames, than do vallyes, and hold them longer time. Also hilles gender erhalation, smokes and vapours, and of

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gendring therof, in ẏ aire come clowdes vpon tops of most high hills, and thereof commeth rayne but seldome, as in the top of mount Olympius as Arist. saith: and that is for clearnesse of aire, and for scarcitie of vapour, for vapour is spended and wasted ere it maye come to the toppe of the hills. Also the hills be set against the windes & stormes, more than valleyes, and so because of cold that hath the mastry on hills, snow lyeth on hills, and is frosen with colde winde, that is therein. And therefore snow lyeth and abideth longer on hills than on valleyes: as it doth in mount Caucasus and in Libano, and in other such high hilles, that be alway white with white snowe, as Isidore saith. Also hills be ofter smitten with lightning, than valleyes, as Isidor. saith, therefore the hills that be called, Montes Pirenei, haue that name of fire and of lightning, for fire is called Pir, in Greek. Also the hills that are called Ceraunei, haue that name of oft smiting of lightning: for lightening is called Ceraunos in Greeke as Isidore saith. Also hills that be most high, be best places to stand on to loke about, to wait and spie for comming of enemies: men go vp to top of hills, and waite about, and warne of perills that they see a farre. Also hills be sound, sad, and strong in kinde, therefore they be most able places to buylde in Castles and towers, and so dwelling and abiding on hills, is more sure than in valleyes, and namely if they may not be mined for hardnesse and sadnesse of ground, and be so high that it is hard to take the waye vpward. Also for in hills is plentie of hearbs, grasse and lease, they be according to pasture of sheepe, and of other beasts, for hearbs & leese of mountaines, are more wholsome and better to defieng of beasts, than grasse and hearbs that grow in valleyes, though they bee generally more ranke and fat, for humor of feeding that norisheth hearbs & grasse, is more subtill and pure, than humours of plaines and valleyes: and therefore heate of heuen defieth that moysture, and turneth soner, and changeth it into substaunce of hearbes and of grasse, both for subtilnesse of that humour, and for clearnesse also of the aire, that is there. Also in hills be higher trees and thicker bushes, than in valleyes, therefore Mountaines accord to wilde beasts and fowles to breede and to dwell therein: therfore when wilde beasts be hunted with hunters in valleyes, they flye to the Mountaines, and be there safe.

¶Of the hill Ararath. cap. 3.

ARarath is the highest hill of Armenia, therein Noes ship rested after the floude, as Isidore saieth, and yet to this day the timber of that shippe is seene in that mountaine. And that hill hath many names. Iosephus speaketh of that hil, and sayeth in this manner. The place where Noes ship is, the Armenians call it Egressorium, & yet men of that countrie shew timber that was left of ẏ ship. And (as Iosephus saieth there) Berofus Caldeus maketh minde of that shippe in this manner. It is sayd, that the ship that came into Armenia, is yet some part about the hill Cardiens, and thereof falleth glew, that men vse most to cleanse. Also Iosephus Egypcius, and Manassus Damescenus, in 96. hist. libro. write in this manner. In Armenia is a geat hil that is named Baris, and it is sayd, that in time of the great floud, many fled and were saued therein, and that one came in a ship to the top of the hill, and some of the timber was there kept long time. Also the Mountaines of Armenia, are called Ceraunei, for highnesse and ofte beating of riuers: for a riuer is named Ceraunus in Greeke as Isidore sayeth. These hills begin betweene Armenia, & Hiberia as Isidore saith, at the ports of Caspis, and stretcheth to the well, where the Riuer Tigris beginneth, as Isidore sayth.

¶Of the hills Bethel. cap. 4.

THe hils of Bethel be in Iurye, nigh to Ierusalem, where the house of our Lord was builded in Salomons time. The hils of Bethel haue plentie of wood and of trees, of hearbs and of grasse, and be full of sweete smelling things.

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Therefore Hart and Roe young & olde, be therein.

*Additiō. (*Beth-el signifieth the house of God. Bethel, the name also of a Citie, in the Coasts of the Tribe of Beniamin and Ephraim. It was distant from Hierusalem three miles. It was first called Luza: but after when Iacob being in that place, saw the Lord standing vppon the ladder, he called it Bethel. In this place Bethel, Hieroboam set vp the idolatrous worshipping of one of ỳ golden Calues. In this place, the children which mocked Elizeus the Prophet, were torne, & rent, and killed of Beares.

¶Of the hill Caucasus. Chap. 5.

CAucasus is an hill in the East and stretcheth out of India to the hil that is called Taurus, and hath diuers names by diuers nations that dwell nigh those hills, as Isi. saith. In ỳ East it ariseth & is a great hill, and for white snowe lyeth thereon, it is called Caucasus: For whitenesse is called Candor in ỳ Easterne language. And so the Cities that be nigh to this hill, call it Crocasim: for Acasim in their speach, is vnderstode whitenesse or snow, as Isidore saith.

*Additiō. (*Caucasus, an hil, one of the highest in all Asia, scituate aboue Iberia and Albania, on the North part, and is a part of the mountaine Taurus. One of the partes of this hill, deuiding India & Media, stretcheth towards the Red sea.

Philostratus.

¶Of the hill Hęball. Chap. 6.

HEball is a Hill that is beyonde Iordane. Thereon stode the fire lignages after the passing of Iordane to curse all typle that held not the ỳ precepts, as it is written Deut. 26. And men say, ỳ it is an hill with hollownesse and dens, and is ofte moued with earth shaking: and that accordeth to the meaning of his name, that is to vnderstande, an olde swollowe. Also this was the hill of cursing and of banning: for theron men prayed wickedly for them that trespassed. And this was holde an hill of dispraising and despite. For 6. of the most vnworthy lynages that came of seruing women, were set vpon that hill Hebal to curse the people. Deut. 27.

*Additiō. (*And these shal stand vpon ỳ mount Ebal to curse, Ruben, Gad, Aser, Zabulon, Dan, Nepthali, verse. 13. declaring that they shoulde haue cause to feare God for his vengeance, if they woulde not obaye him for his loue. On this mountaine was vttered the 12. curses, against abhominable sinnes. Read the Chapter.

¶Of the hill Hermon. chap. 7.

HErmon is a lyttle hill, and standeth vpon Iordane. Thereon is plentye of hearbs and of grasse, of leese, & of good pasture: for the fote thereof is watered and moysted with the ryuer of Iordane, and in the top with plentie of dewe, that commeth from heauen. And it is embelished with running & influence of water, therefore on that hill were ỳ beasts fed that should be offered in sacrifice in the temple, and for the beasts that were fed and fatted with plentie of dewe of hearbes and of grasse of that hill wer offered in mount Syon, that was in the Temple: Therefore as the Hebrewes did, the Prophet sayde that dewe of Hermon commeth downe to the mount in Syon, and might not be as the letter sayth: For Mount Syon is more high than Mount Hermon, and they be also farre a sunder. For this cause it is said, that the dewe of mount Hermon came downe to Mount Sion, for grasse & fatnesse of beasts that wer fedde in mount Hermon, were offered in Sacrifice in Ierusalem, to increasing of the fire of the Altar: And therefore Hermon is for vnderstande lyght areared, as the Glose sayeth super Psalmum. For why lyght increased on the Altar, when fire of Sacrifice was fedde with such fode.

Psa. 133.

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¶Of the hill Ebron.Cap.8.

EBron is a hill in Iurie,as it is sayd, Iosu.14.Therein is a Citie most famous, and hath the name of that hill, & is called Ebron,as Rab.saith. The vale thereof is called Vallis Mambre, that belonged in olde time to the frendes of Aner and of Eschol, and was their possession. And it is sayd in Gene.that this hill is a solempne place, because of holy Patriarkes, whose bodies rest therein, as it were from ỹ beginning of ỹ worlde, and the greatest Patriarke Adam lyeth there. Also most mightiest men had this hill in possession,as it is sayde Iosua.15. Ther it is sayd,he put out of that place Calef, the children of Emoth, Sisay, Achimaan and Ptolome. Also in this hill, as the most sure place,our Lorde ordeyned the beginning of the kingdome of Dauid,and warned him by inspiration, that he should come thether after Saules death,where when he had raigned seuen yeres,he was at last king of all ỹ whole kingdome of Hierusalem. In olde time first men called this hill, Kariatharbe, that is to vnderstand the Citie of foure: for there rested the bones of foure ỹ wer most famous,as Ierome saith, that is to wit, Adam, Abraham, Isaac, and Iacob.

*Additiõ. (*In the land of Canaan,Iosua blessed Caleb the sonne of Iephunie, and gaue him for inheritaunce Hebron,the Kenesite, because he followed constantlye the Lord God of Israel. And the name of Hebron,was called in olde time, Kiriath-Arba,which Arba was a great man (a huge Giannt) among the Anakims.)

Of the hills of Aethiopia.cap.9.

THe hills of Aethiopia be seuen,as it is sayd: among them the mount of Atlas is chiefe, as Isid.saith,li.14.ca.4. In the West Aethiopia is hilly & grauelly,and wast in the middle Eastwarde, and stretcheth from the west side of the mount Atlas, to the endes of Aegypt,& is cloased in the west side with the Ocean sea,and in the North side with the riuer Nilus. In the mountaines,and also in the playnes of ỹ lande,be much people & folke wonderfully shapen in face, and horrible in figure and shape. Also in that lande is great multitude of wylde beasts and cruell,and of Serpentes and Adders: and there is Rinocerota, that is the Unicorne,a beast with one horne. There be Camells and Libbards, there are Cockatrices & most great Dragons:& out of their braines be taken precious stones. Ther is Iacinctus found,& Chrisoprassus also: there Cinomon is gathered. There be beasts gendred wilde and fierce,as Dragons,Strucions,Oliriges, Elephants and Apes. Huc vsq; Isidor. Also there it is sayd,that betwœne Cyrene and Aethiopia is a Well,that coleth in the heate of the day,and heateth in the coldnesse of the night,against kind of waters of other Wells.

Atlas,is ỹ name of an hill in Barbarie, high and small, which pereth the clowdes.

¶Of the hill Aetna.Ca.10.

AEtna is an hill in the lande or Ile of Cecile,and out of that hill breaketh fire wt brimstone, as it were in hell, as Isidore sayth lib.14.cap.7. It is sayde, that this hill hath dennes full of brimstone in the Southeast side,& those dens stretch vnto ỹ sea, and receiue waues & waters,and gathereth winde, and that winde bloweth out brimstone, and gendreth fire thereof. Also out of that hill, breketh bright burning smoke,and commeth to the land,as Isi.saith there. Also it is sayd,that in this hill, a certaine figure appeareth,& oft men of that country heare about this hill Aetna,groning, like a cõplaining voyce of dole,& sorow, and of woe. Therefore many dœme that there is a place of paine, and some soules be pained therin:but I affirme not that, but it seemeth that S. Gregory, in his Dialogus,thereof maketh minde.

*Additiõ. (*Aetna, otherwise called ỹ mount Gibello in Cycill, whereof Saint Augustin hath made oft mention,is a meruailous hil,at the fote whereof is a little towne of the same name, & woods, & trees of diuers kindes planted. On the topps thereof is a barraine ground mixt with ashes, in Winter time couered with snowe.

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This containeth in circuit twentie furlongs, and is inuyronced with a banke of ashes, of the height of a wall. In the middle is also a rounde hill, of the same colour and matter, wherin be two great hoales, fashioned like vnto two cuppes, which be called Crateres. Out of these doe rise sometime sundrye great flames of fire, sometime horrible smoke, sometime are blowen out burning stones in infinit numbers. Moreouer before that the sayd fire appeareth, there is heard within the grounde, terrible noyse and roaring: and also (which is more mernaile) when the smoke and fire is most abundaunt and feruent, yet round about the toppe of the sayd hill, are alwayes seene snowe, and hoare frosts. Plynie writeth, that the fire appeareth alwaye at night.

Of the hill Hecla in the Ile of Iseland, from the toppe whereof, is cast forth the blacke and graye Pommice stones, wherout issueth a hideous flame, stinking of sulphure, and within a dredfull noise. The common people of that Countrey, beleeue the sayde place to bee a part of hell, because there are diuers apparations of ghostes, that shew themselues visible, and profer their seruice to men. They appeare for the most part in the forme of those, which by vyolent aduenture haue bene killed or drowned: callyng men by their names, and bidding them goe to the Mount Hecla. In the olde time the marriners termed these Goblines, Polantines: vpon what occasion I finde not written. Onely the soyle distaunt from the hill, is verye fruitfull ground: as writeth George Agricola.)

¶Of the hill Esau. Chap. 11.

The Mount Esau and Mount Seyr, is all one. In this hill is the Citie Idumea, and hath that name of Esau Iacobs sonne, that first builded that Citie, as it is sayde, as Ierome sayeth super Abdian, for Esau was called Seyr, and Edom. Also hereof the Glose speaketh super Deuteronomium 2. and sayeth, that Seyr is an hill in the lande of Edom, where Esau dwelled in the countrey of Gabalena: where first dwelled Horrens, and him slewe Chodorlaomor Genesis. 14. And this hill is called Seyr, that is to vnderstande, rough and hayrie, and hath that name of Esau, that was rough and hayrie. In this hill inhabited first the Horreysees, men of Giaunts stature, that were horrible by erpressing of the bodye, as the Glose saieth super Deut. 2. These huge men wer put out, & Esaus children dwelled there, as it is sayd Deut. 2. Also the hills of the land of Edom, be most high, and so it seemeth in some place that it toucheth the clowdes. And those hills be full of hollownesse and dennes, as the Glose sayth, Super Abdian: wherein men dwell in Summer, for the heate is so great and strong.

Idumea, a region in Siria ioining to Aegypt, and bordering vpon Palestine.

¶Of the hill Ephraim. Chap. 12.

An hill or mount Ephraim, is specially called mount Ephraim: therein Iosua the sonne of Nun, toke possession, as it is sayd Iosua. 19. and builded there a Citie, and dwelled therein. And as Adamantius sayeth, among hilles of that lande, this hill was most famous with hearbes and trees, and most full of fruit, and most high in place, and most fayre in sight, and most healthfull in ayre, and most fruitfull: for well streames compasse and moyst this hill: Therefore that place was conuenable for Ihesus to dwell therein, that is called Iosua also, as Adamantius sayth. In this same hill Iosua lyeth buryed, in the North side thereof, as it is sayd, Iosua. 24. Also this hill, is nigh Sichem, that was a Citie of succour, with suburbes therof in mount Ephraim, as it is sayd Iosua. 20. There be Iosuas boanes buryed, as it is sayde Iosua vltimo. Also in this hill, Iosua layed the knives and tyles of stone, with the which he circumcised the children in Desart, as Adamantius sayth super Iosua, cap. 20.

Also in Mount Ephraim, dwelled Debora, a woman that was a Prophet,

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and sate vnder a Palme, that was betweene Bethel and Rama, as it is sayd, Iudicum 3. Also mount Ephraim had many perticular hills and denues: For all the lot of the linage is most in mountaines and in woodes, as it is sayd Iosu. 17. Also in these hills were slaine the Princes of Madian, Oreb, and Zeb, and their heades were borne to Ierion ouer the riuer of Iordan, as it is said Iudic. 7. Also in Ramatha, on the mount of Ephraim, Samuel the Prophet was born as it is said. Regum. 1. Also in the same hill Samuel dyed and was buried. 1. Regum. 25.

Of the hill Phasga. chap. 13.

MOns Phasga is a hill most huge, & containeth in it selfe many perticular mountaines, for in this hill be Abarim and Nebo, two hills, vpon whome Moses went vp to se the countreyes of the land of behest or he should dye, and is buryed in the valleyes of the same mountaines, in the fields of Moab, as it is sayd Num. 27. Deuter. vltimo. This hill was in the Countreyes of the Moabites and of the Ammonites, and departed all their land from the lande of the Amorites, the which land after was possession to Ruben and Gad, and halfe the lygnage of Manasse, as it is saydc, Deut. 3. The rootes of these hills, touche the Red sea, that is the saltest sea that is, as it is said Deut. 3. both in text and Glose. And so these hills depart the land in which the Moabites and Ammonites dwelled in, and the lande that the Children of Israel toke in possession, and so Moses came vp to the top of that hill, & behelde out of that place, all the lande of behest, and dyed on that hil, and was buried in the valley of the same hill, in the fieldes of Moab, and is vnknowen vnto this daye. Balaam the Diuinour went on this hill Phasga, with Balaac king of Moab, to curse ỹ folke of Israel, but our Lord turned his curse into blessing, as it said Num. 23. And so it is knowen, that this hill was an hill of departing, for it departeth lands of euil men and of good. Also these be the hils of blessing, for out of this hill, by Balaam our Lorde gaue his blessing to the children of Israel and to the people. Also this is the hill of spieng, of sight, and beholding, for out of this hill Moses espied & beheld, the countryes of the land of behest. Of this hill Ierome speaketh in li. de nominibus locorum, and sayth that Abarym is that hill, in which Moses dyed, in the land of Moab, against Ierico in ỹ top of mount Phasga, & the Countreyes all about hath the name of that hill, and is called phasga, & is shewed to them that go from Lidia to Mesebon, that is called Nebo also.

Of the hill Gosor. cap. 14.

GOsor is an hil or a downe of Moabites: and this is a part of ỹ mount Phasga. Balaac led Balaam on that hil to curse Israel, Num. 23. So saith Hieronimus lib. supradicto.

¶Of the hill Galaad. cap. 15.

AS Ierome saith, Galaad is the mount to the which Iacob came the 7. daye from Carron when he fled Laban: and he saith, that it is in the backe of the landes of Femix and Arabia, and ioyned to the hilles and dens of Laban, and stretcheth ouer Iordane to the land that was somtime the lande of Seon, king of Amorreis, and fell afterwarde into the handes of Ruben and Gad, and halfe the Kingdome of the lignage of Manasse. In that hil is a citie builded, that hath such a name, and is called Galath, of the sonne of Machir, the son of Manasse. Among other mountaines this is most noble: for it is a mount of pasture & refection: for it is most fertil of fruits, of leese, & of wels: also this is a moūt of medicine & of helth, for in Galaad is rosen found that healeth wounds sicknesses and sores, as it is said Ier. 9. Galaad also is an hill of couenant, of surety, and of reconciliation: for in the mount Galaad, Iacob made couenant and suretie with Laban, and was wholy reconciled to him: as it is sayd Genes. 31. Also it is an hil of witnesse, as it is said there. Therefore there it is said, that the name therof is called Galaad, that is vn-

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derstand, the hill of witnesse. Also it is the hil of buieng and selling: for oft chapmen came to the mountains of Galaad, to buy swæte spices, as it is said. Gene. 37. Ye saw chapmen come out of Galaad dryuing toward Aegypt.

¶Of the hill Garasim. Cap. 16.

AS Ierome sayth, Garisim is a Hill fast by Iericho, and mount Eball is nigh thereto against Garisim. In these two hills, blessings and cursings were cried and shewed to the people, ý should come into the land of behest, to comfort them, that loued the lawe, and to drawe them to God by blessing: & to feare them that would breake the ten precepts, by cursings. Also in Garisim, sire of ý most noble and worthy men with Priestes, cried and shewed the blessings, and therfore was brought vp an vsage, that that hill shoulde be in great worship among them ý should come after, & shuld be frequented, because of sacrifice & of praiers, therefore was strife of praiers betwæne the Iewes and the Samaritanes. For the Samaritanes set mount Garisim before: & sayd that it was more conenable place to praiers then the Temple in Ierusalem, and the Iewes said the contrarye, as it is sayd Iohn. 3. both in the terte and Glose.

¶Of the hill Gelboe. cap. 17.

AS Ierome saith, Gelboe are hills of Aliens and straunge Nations, seauen mile out of sitopoli. In which mountaines is a great strete, that is called Gelboes. In these hills, saule with his sonne Ionathas, was perished and ouercome with the Philistines, as it is said 1. Re. ca. vlti. And Dauid had indignation of them, and cursed them for the slaughter of the people, and in cursing he made them drye and barren, as the Glose sayth 2. Re. 1. And saith, that these Mountaines of Gelboe were plenteous before the cursing: and it is sayde, they remaine yet vnder cursing: also no raine commeth therein any time, as it is said.

¶Of the hill Golgatha. Cap. 18.

AS Ierome saith, Golgatha is ý mount of Caluarie, there our Lord was nailed to the crosse for saluation of mankind: & yet this day it is shewed in Helia in the North side of the mount Sion, & is called the place of Caluarie: for there condemned men should be beheaded, as Isidore saith.

(*Caluaria a common place of buriall: some men suppose, that it was the place where Adam the first man was buried nære to Ierusalem.) *Additiō.

¶Of the hill Gaas. Cap. 19.

GAas is a lyttle hill in mount Ephraim in the possession of Iosua the sonne of Nun: ther Iosua died, and was buried in the North side of the same mountain, as it is said Iosu. vlt. His graue is there shewed to this day, as Ierome saith, li. supra dicto de nominibus.

Of the hill Ebron. Cap. 20.

EBron is a little hill in the lignage of Iuda, against the North, 22. mile out of Helia. There is a great towne that is called Ephrata, as Ierome saith.

(*All these afore said places, in times past called Palestine, or the lande of promise, they are now inhabited by ý great Turke, the enemy of Iesus Christ.) *Additiō.

¶Of the hills of Israel. Cap. 21.

GEnerally the Mountaines of all the land of behest, both on this side, and of that side of Iordane, be called mountaines of Israel, and be oft taken for the land of the ten lygnages, that was full of mountaynes, namely of Dan and of Ephraim. For the ten lygnages challenged that name of Israel vnder Ieroboam the sonne of Naboth, that was of Ephraim, and reigned first in Samaria, ouer tenne lygnages, as Ierome sayeth.

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And it is sayde also in Historia.lib.3. Regum 12.these mountaines were full of good pasture,and plenteous of fruite, and of good corne,of Olives and of trees with fruite,and medicinable hearbs and sweete spices. Whereof speaketh Isidore lib.14.ca.3. and sayth,that Samaria,is a Countrey of Palestine,& toke that name of a towne,that was sometime royall in Israel,and now is called sabastia. This Countrey is to Iury ward,and like ther to in kinde : for it is rich of diuers riches,and beareth noble corne and fruite, and is nobly endowed with water & riuers, and is rich of balme. And so by grace of Elements the Iewes meaned, that honny and milke springeth in that land, for because of great plentie of lese & of pasture in the mountaines of this land,for endlesse many sheepe and other beasts in flockes,be in mountaines therof. Also there be plentie of Bees, which gather hony,& be fed with great sweetenesse of hearbs and floures.Also in those Mountaines for temperate aire,& plentie of deaw,corne & fruite ripe full sone, and there was mined golde and siluer,& other mettals.Deu.8.Out of the veynes of the mountaines of Israel come wells, and riuers : and most firme places are builded in those mountaines.Also wilde beasts,as tigers & Lions, dwell in those mountaines and woods.

¶Of the hills Hiperborei. Chap.22.

The mountaines of scythia, be called Montes Hiperborei: for the Northerne winde bloweth thereon, as Isid. sayth.li.14.ca.1.Also Ca.3.Isidore saith, that many hills of Scythia be full rich, neuertheless in many places of them is no dwelling for mankinde. For in many places of the mountaines of scithia, is right great plentie of gold and of precious stones, but for hugenesse of Griphons, men come thether but seldome. In those hils are the best Smaragdis,and most pure Christall, and be sent out of the mountaines of scythia, into other landes. And there are sharpe woods full of wilde beasts, of Leopards, Tigers, and of Panthers. Also therin be Hounds so great and huge,and so fierce,that they beare downe Bulls,and slaye Lyons, & namely in Albania and Hircania,that be countreyes of Scithia, with many hilles and mountaines.

(*Hyperborei. People dwelling in the farthest part of the Northe, and as some suppose,vnder the Northe Pole called Polus Arcticus.) *Additio.

Of the hill Carmelo,ca.23.

CArmelus is a mount of Iury,therein is a Citie that is called Carmela, & ther is two maner Carmelus,& of either mountaines,either is called Carmelus. One is on ẏ ouer side against ẏ South, therin Nabal kept flocks.1.Reg.21.The other mount Carmelus is in the other side of the land toward the sea:in either is good pasture,fruite,hearbs and grasse.

Of the hill Libane,cap.24.

MOns Libani, is the highest mount of the Prouince that is called Prouincia Phenicis.Of this mountaine prophets make mention: & hath that name Libanus,of Thus that is gathered ther, as Isidore saith. His farther parte toward the East is called Aurilibanus,as Isid.saith.Also Libanus is called whitenesse, for it is white with snowe, both winter and summer alway,and the snow ther,is neuer clene molten,but alway in summer in diuers places therof is snow found. And Libanus is head and Well spring of riuers and of wels : for as Ierome sayth,at the foote thereof springeth two wels, Ior & Dan,& come togethers and make the riuer Iordane. Then Libanus is a mount of much sweete smelling,for ther growen hearbs of sweet odor and smell, and also trees that beare frankencense,whose chosen gum, ẏ Phisitions call Olibarum, as Hieronimus saith.Also it is the mount of suffisance & of plentie:for through plentie of deaw & of raine,that commeth ther full oft,ther commeth plentie of beasts,lese and pasture,of best fruite and ripe : and therfore in mount Libani & pastures therof,

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were beasts fed and norished, that should be offered in the Temple. Also it was a Mount of most passing highnesse: for as Rabanus sayth super Reg. Mons Libanus passed all other mountaines of the land, and therefore shipmen that came to Tirus, ful farre sayling in the sea, might see this hill, & know by the highnes ther of, to what hauen they should drawe, as he saith. Also it was the mount of influence, that fayleth not of continual springing, and euerlasting moysture. For though he be drye without, yet he hath within most noble veynes of water, as it doth in pits of springing water, and runne alway with strength out of that mount that is called Libanus, as Salomon meaneth Cant. 4. Quasi Puteus Aquarum. Also this is the mount of trust and of suretie: for he that resteth in mount Libanus, is strong and safe from all maner of venimous beasts & serpents, for hearbs, grasse, and trees that growe there, driue them thence with odour and smell: for Cedars that grow ther, driue away all manner of venemous beasts & creeping wormes, & suffer them not to liue there, as Ierome sayth. Also it is an hil of fairnesse and of mirth, for wonderfull highnes of Cedars & of other greene trees, and continuall greennes of hearbs and of grasse, and swetnesse of song of birds, and plentie of riuers and of wels, make this mount Libanus merrye and lyking. Also it is a mount of medicine and of health, for there growe swete smelling spices, that helpe and be remedie and medicine against manye endlesse sicknesses and euils. There be Cedars and Palmes: and Tigres and Olives, & the licour and rosins of them, be chiefe medicines against euils & harmes of diuers sicknesses. Also it is the mount of gladnesse & of mirth, for on the hilles of Liban growe plentie of the best vines: which make men glad and merry. Also it is the Mount of worship & of dignitie, for among all the mountaines of Syria, mount Liban hath principate in highnesse, in plentie, in mirth, and in wholesome aire, as Ierome saith.

(*Libanus a mountaine betwéen Arabia & Phœnicia, whereon growe verye high trées, especially the Cedar trées.)

*Additiõ.

Of the hill Moria. Cap. 25.

MOria is a mount in Ierusalē, where in Salomons temple was builded, as it is said 2. Par. 3. And Dauid bought this mountaine of Ornan Iebusei, for two hundred sycles of gold most pure, to builde theron an Altar to our Lord, whē for the numbring that Dauid made, the people were smitten. In this mountaine he offered to our Lord and prayed, and our Lord heard him out of heuen in the fire vpon the Altar of sacrifices. In this mount Abraham offered sacrifice for Isaac, and our Lord had bad, ỳ Isaac shuld be offered in that same place. Genes. 22. where Ieromes Gloss sayth vppon this word, Go into the land of sight, & offer thy sonne vpon one of the hills, &c. The Hebrues meane, that this is the hill, in which afterward the Temple was builded in the floure of Ornan of Iebusei, in the mout Moria, that is vnderstood, lightening and beshining, for there is Dabir, that is the Oratory of God, & the lawe, and the spirit, that inspired Prophets, & teacheth men sothnesse, as Ierome saith. When dæmed, Iacob slept in ỳ same place, and saw Angells comming downward and vpward vpon a ladder, as it is said, Gen. 28. where the Gloss saith vpon this word: hére is not els but Gods house. This is said, for he saw that the temple and worshipping of God shuld be in that place. And this place was a little hil beside mount Sion, where Dauids tower was after made. And hereof it followeth, that mount Moriah, was a mount of reuelation & of sight, & a mount of sacrifice and of praiers, a mount of prophecie, & of teaching, a mount of light and of shining, a mount of oft cõming of Angels, a mount of appearing of God, a mount of forgiuenesse and mercie.

¶Of the hill Nebo. Cap. 26.

NEbo is an hill in the land of Moab, in the top of mount Phasga, against Iericho. Out of that hill, Moses saw the lande of behest, and dyed there, when he

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had seene the lande, as Ierome saith, and the storie. Num. 27.

¶Of the hill Hor. Cap. 27.

MOunt Hor, is a hill in the vttermost Countries in the lande of Edom. In that mountaine Aaron dyed by wrech of God, the fourtenth yere after that he came out of Aegypt, when he was Cxiii yeres olde, as it is sayde, Num. 28. And there was the thirtenth mansion and abiding, in the which the Children of Israel, dwelled and abode, after that they came out of Aegypt, as it it is sayd. Num. 20. When they moued their tents and pauillions from Cades, they came into mount Hor, that is the vttermost countries of ỳ lande of Edom. In this foresayd hill Aarons sonne Eleazar toke vpon him first the principate of Priesthood.

Wrath or displesure because hee had displeased God.

¶Of the hill Oliuet. Cap. 28.

MOunt Oliuet is a Mount in Iurye nigh Ierusalem, and had that name for most plentie of Oliues, that growe therein. Therefore Austen super John. calleth it the mount of lyght, the mount of fatnesse and of seeding, the mount of medicine, of cureation and of helpe. And he sayth so, because of great plentie of Olyues that growe therein. And ỳ fruit of them is vsuetus, shining and liking, for as Isidore sayth, the oyle of Oliues riseth out of bitternesse of the rote, into the seeding of lyght, into medicine of woumds, and into refreshing and seeding of the hungry. At the foote of this mount Oliuet runneth a broke that is called, Torrentem Cedron, betweene the brink thereof, and the mount was an Orchard, in which our Lord oft times entered because of prayer and rest, and there was he first taken in a garden, that is called Gethseman, as it is sayd Ioh. 19. For in the foote of that hill, fast by the broke Torrentem Cedron, was sometime a lyttle towne, that is called Gethsemany, and yet that time there wer orchards of that towne, as Austen sayth, and ofte our Lord vsed that place of orchards. And that mount was in ỳ East side of the Temple, and therefore it was beshined of the sun rising in the morow tide, and of light shining of the Temple in the euen tide by night. And therefore it was worthelye called the mount of light, for it receiued light both of heauen and of the Temple: and also it gaue to other plenty of oyle and matter of lyght, as Aust. sayth. In this mount was a litle stræte, that was called Bethphage, that longed to the Priests In the side of this Hill was a Citie that was called Bethania, that was the Citie of Martha, of Lazarus, and of Mary, as the Glose sayth super Math. 21. And out of this Mount our Lord ascended vp into Heauen, and shal appeare at the day of dome about the same mount, as it is sayde, Actes. 1. Both in the texte, and in the Glose. In this mount Salomon builded Temples & high places, as it is sayd. 3. Regum. 9. cap. And therefore it is called mount Oliuet, that was the mount of forgiuenes and of mercie. And it was called the mount of offence and of trespasse, for as it is said 4. Reg. 23. in those mounts Salomon offended and trespassed against his owne God.

¶Of the hill Olympo. Cap. 29.

OLympus is a Mount of Macedonia, and is full high, so that it is sayde, that the clowdes be ther vnder, as Virgil saith, Olympus passeth the clowdes, and is called Olympus, as it were Olalampus, that is to vnderstand, as it wer heuen This mount departeth Macedonia & Thracia, & is so high, that it passeth all stormes & other passions of ỳ aire: & therfore Philosophers went vp to see the course & places of starres, & they might not liue there, except they had spounges with water, to make the aire more thick by throwing and sprinkling of water, as the master saith in Historijs.

(*Olympus, a mountaine or hill in Greece, betweene Thessalia & Macedonia, aboue ỳ which appereth no clowde, and therefore among the Poets it is vsurped for Heauen. Plutarchus in vita Aemilij, sayeth: That it is tenne furlonges in heyght, and a furlonge is taken for the eyght parte of a mile

*Additio

and

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and a mile is a thousand paces, so that the hill after that measure, was a mile & a quarter high, upright is a great height: but I take it to be after the paces of Hercules, which is sayd to be doubled, so that the hill upright might be two English miles and an halfe: but after ye furlong of the Persians, which they cal Parasangam, which conteineth the space of fire miles and a quarter, each furlong amounteth to 60. miles.

Of the hills Oreb. chap. 30.

Oreb is a mount of Madian, as Ierome saith, nigh to Arabia in the desart, to whom is ioyned the desart of Saralines, which is called Pharan: & mount Oreb & Sion is all one, as Ierome saith. In this mount Moses sawe many sights, as it is Exo. 3. Therein he sawe the bush burne, that was not wasted with burning. There he heard our Lord speake to him, and commaunded to him many things, as it shall be rehersed after in the mount Sinay.

Of the hill Pernassus cap. 31.

Mount Pernassus is in Thessalia, as Isidore saith, nigh to Boeti. And ye mount hath two tops areared high, as it were unto heauen. In which tops Apollo and Liber Bacchus were worshipped sometime, because of the mirth of place, & for great plentie of wine and vines.

Of the hill Riphei. chap. 32.

High mountaines that bee in the head of Germanie, be called Montes Riphei, as Isidorus saith: And they haue that name of continuall blasts and strong reesing of winde and of tempestes. For Ripheus is Greeke, and is understode a strong blast: and they be called Alpes, that is understood mountaines. To the toppes of them is no way, but high feete of downes, and of other lower mountaines. And in these high mountaines is snowe alway, manye clowdes, heades, springs of welles, and of greate riuers, and beastes fierce and wilde, and manye manner of Birdes and Fowles with winges, that shine by night, as Isidore saith.

Of high Cragges. cap. 33.

High cragges be highest mountaines, most sadde and strong passing the high tops of other mountaines, and receiue alwaye reses of tempestes, and showres of raine, and therefore the earth is full washed aboue, & the harder partes of the mountaines be made more harde and turned to stones, and made endlesse many cragges. And though cragges bee neuer so hard and rough, and sharp without, yet within they be somewhat spungeous and hollowe. Therefore oft humours that be drawne & gathered therein, breake and spring out at welles heades: and windes and waters come into hollownesse and dennes of cragges, and be sometime cause of earth shaking. And sometime by violence and strength of the shaking, the cragges all to breake & faile: birus and fowles, as Eg'es and Vultures come to the toppes of those cragges. Also cliffes on the Sea bee sone wasted with cragges, and with leaping of them, and with strong reses of Sowmes and waues, that smite against harde cragges. and conuenable places for defence and strength bee found on cragges. Dens and beasts of fowles and beasts bee made in crags: toppes of cragges bee wrapped and beclipped with misses and with clowdes. In the Sunne rising toppes of cragges bee shined with beames of the Sunne: and cragges bee called Rupes, for they bee hard to breake. For without strength of yron cragges bee not mowed. And also out of deepe veines of cragges precious stones and diuerse kindes of mettall be oft digged and drawne. Also the most high stronting partes of cragges be called scopuli, and haue that name of scopin, that is to spie and waite, for out of such cragges, right farre places be perceiued and espied.

Of the hill Sephara. cap 34.

Sephara is a mount of ye East in Surye, as Ierome saith, nigh thereto

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dwelled the children of Iethan, the sonne of Hember. Iosephus sayth, they came after in Sephora: to the which place Salomons shippe came with merchaundise, and chaffer commonly in three yere. This place is the land Tharsis, and an hauen of the sea. Thence Salomons seruauntes brought golde and siluer, Apes and Pecockes, and Elephants teeth, as it is saide 3. Reg. 10.

Of the hill Segor. cap. 35.

SEgor is a lyttle mount, & is called Balo also, and is nigh Sodoma, as Hierome sayth. In that mount was a Citie builded, that was saued at ỹ prayers of Loth. There grow vines and balme, and apples of palmes, a token of the old plentie, and is vpon the dead Sea. And therein afterward was set succour of defence of Romanes: thereof speaketh Es. 15. Whereon the Glose sayth, that it was called an Heighfer: For it held fast liking of lechery, for it was twice smitten, and fell downe at the third time with earth shaking, and shuld haue stod strong, and abid, if they had not sinned after the deliuerance.

Of the hill Sinay. cap. 36.

SInay is a mount, and Oreb is a parte thereof, and is in Arabia in the prouince of Madian. Of this mount speaketh Iosephus li. secundo Antiquitatum, and saith, that Sinay is a high mount and a noble, and worthy to pasture, and beareth best hearbes and grasse. And it was supposed ỹ God dwelled there: and therfore durst no man kéepe shéepe there, for the Shepheardes durst not presume to walke there. Moses came towarde this mount, and sawe a wonderfull sight. For hée sawe that fire burnt a bush, and wasted it not: neyther appaired the grénenesse, neyther flowres thereof, neyther sprayes that bare fruite, though the flame was swift, and full strong & mighty. And out of that fire our Lord spake to Moses. Also in libro. 3. he sayth, that Moses went vp to Sinay, that is the most high hill in that country, and because of his highnesse and greatnesse, and high strouting crags, it is not onely harde for men to come thereto, but also it maye not bée séene without trauaile. Therefore it was saide that our Lorde dwelled about it. This mount was dreadful to all men, so that no man durst come thereto. About the foote of this mount the Hebrewes pight their tents, and were worthy to sée God in fire, and in a clowd, and to heare him speake personallye. This mount is called Mons Sinay, the mout of dwelling of our Lord, and oft comming of Angels, mount of light, & of burning flame, mout of clowdes and of darkenesse, and mount of raine and of dew, mount of Pasture, and of féeding, mount of wisdome and of lore. For out of that mount our Lorde taught Moses and the people, and gaue them lawe, mount of forgiuenesse and of mercy: For out of that foresayde mount gifts that were not before heard, were graunted to the people: Mount of righteousnesse, menassing and threatening. For he was dreadfull to them that saw him. Mount of lightening and of léeming and blasing, mount of trumpes and of trumping: Mount of friendship and of truice. For by the lawe there our Lord ioyned and knit the people there to him in euerlasting truice: Mount of pureness and of cleannes: Mount of gladnes, of solace, & of mirth, for none might come to this mout but those that were cleane in body and in soule. Also they that were cleane before our Lorde, eate and dranke with ioy and mirth. Then mount of forgiuenesse, of mildnesse, and of pitie: mount of sacrifice and of prayers, for they did sacrifice to our Lorde, and heard that our Lord was pleased and had mercie on them by prayers of Moses.

(*Sina, or Sinai, a mountaine in the desart of Arabia, called also Oreb. It is of Solinus called Casius: Iustinus calleth it Synæus. On that hill God appeared to Moses, and deliuered to him the Tables of the lawe. Reade hereof more at large in the olde testament. Exod. 20. It is also a citie of Mesopotamia.) *Additiõ

Of the hill Syon. cap. 37.

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MOnnt Sion was a mount in Ieruſalem, thereuppon was Dauids Towre ſet for faireneſſe & defence of the Citie. In the one ſide of mount Sion was the temple, as it were in the middle betweene the towre and the lower citie, for ſtrength of the towre ſhuld defend the citie. And therfore oft holy writ calleth Ieruſalem the daughter of sion, as the mother defendeth the daughter, and the daughter is ſubiect to the mother, ſo the lower citie was ſubiect to the temple and alſo to the towre. And among other mountains, mount Sion was of ſo great authoritie & worthineſſe, that not onely the citie of Ieruſalem, nor onelye Iurye had the name of Syon, but alſo all holye Churches, that is gathered both of Iews and of Nations, had the name of mount Sion, and is oft in Prophecies called Sion, as in this place: Mount syon is founded in ioye of all the earth, the ſides of the North, the Citie of the greate king. For mount sion was full high and full excellent, great, ſtrong, and ſtedfaſt, full plenteous and fayre, and moſt merrye and truſtye, and moſt ſure, moſt rich and ioyfull, perfect, right full and holye: Mount of loye and of teaching, as it is written Eſay. 2. Out of sion ſhall come lawe: mount of prophecie and of reuelation.

Pſa. 87.

Pſa. 48. 2

446

Of the hill Selmon, chap. 38.

SElmon is a mount in the lignage of Ephraim, nigh to the coaſtes of the linage of Manaſſe. Abimelech went vp into this hill, when hee fought againſt the Sichimites, as Ierome ſaith. And it is read Iud. 9. that this mount is thicke of trées: and hath much ſhadow. Therfore Selmon is vnderſtode ſhadowe, and is a moiſt mount with water and Snowe, and is fat and full of paſture, as it is ſayd in Pſalmo, anon they ſhall be made white in selmon: it is the mount of God, the fat mount.

Of the hill Sophin, chap. 39.

SOphin is a mount in the lignage of Ephraim, in ý place of Charmachen, where Samuel was borne, as Ier. ſayth, it was a place ſet full high and plenteous of hearbs & of graſſe, & moiſt with water, & full of hearbes & of trées, and of liking.

Of the hill saron. chap. 40.

OF saron it is ſayde Eſaye. 35. That saron is a mount betwéene mount Thabor and the ponde Tiberiades. And of that mount all that land and country hath the name, and is called Sarona yet to this day, as Ierome ſaith.

Alſo all the Countries and lands from Ceſaria Paleſtina, vnto the Towne that is called Ioppe, is called Sarona. Néere to this mount be plenteous fields in fruit graſſe, and corne, as the Gloſe rehearſeth and ſaith ſuper Eſay. 28.

Of the hill Seon. chap. 41

DEutronomij. 4. it is ſayde, That mount seon is a parte of mount Galaad, that ſtretcheth by diſtart ouer Iordane to the place, in the which Seon dwelled, king of Amorreis, and fell to the lot of Ruben and Gad, and of halfe the lignage of Manaſſe, as Ierome ſaith vpon Iere. 46. vppon that word Aſſendente Galaad, &c. Lok before in ý mount Galaad.

446

Of the hill semeron, cap. 42.

SEmeron is a mount, of whome it is written. 2. Par. 13. Now in that mount is the Cicie of sabatte, there reſteth the Reliques of Saint Iohn Baptyſt, as Ierome ſaith. And samaria was built ſometime in the ſame mount. And thereafter all the land had the name of that Citye, and was called samaria, becauſe of the mount this Citie was moſt ſtrong and moſt hard to winne. Therefore the king of Aſſyries with a great hoſt, and moſt great araye of warriours beſieged the Citie thrée yeare continually, and might neuer winne it by ſtrength, but vnneth with ſtrong hunger. But as Ierome ſaith & Io. alſo. Ye ſhuld neuer haue won ý citie, if men ý dwelled therin had not offended the God of Iſrael, and had truſted

446

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ſtedfaſtly in him, & had not forſaken his law. Loke the properties of this mount before, De montibus Iſrael, there it is fully ſhewed.

Of the hill Seyr. cap.43.

OF mount Seyr is the moſt mention made in holy writ, and that mount is called alſo mount Edom. Alſo thereof it is treated at full before: loke de monte Edom, that is called Monte Eſau, for Eſau had thre names.

Of the hill Thabor. cap.44.

THabor is an hill in the middle fielde of Gables, as Hierome ſayth ſuper Iere. cap.36. And is a mount with wonderfull mirth & highneſſe, & diſtanceth ten miles from Dioceſaria toward the Eaſt: And was in the marches of Zabulon, Iſacar, and Neptalym. Among the mountaines of the lande of beheſt, this mount was moſt famous becauſe of place, of plentie of mirth, of ſtrength, and of ſtedfaſtneſſe. For the ſoile of that mount beareth vines, olives, and other trées verye apt to beare fruit. Ther the aire is wholſome, and oft deaw and ſwéte raine, as well in the morning as in the euening, there be high trées that leſe not their leaues nor gréene coulour in winter neither in Summer. There is ſongs of many diuers birds and foules: & their voice is liking to the hearers, and diuerſitie of coulour of their fethers is pleaſant to the ſight, and ſwætneſſe is liking to the taſt, many birds and foules haunt that place, therefore there be manye Fowlers that lie and lay nets, ſprings and grinnes, as Hierome ſayth vpon this place, Oſee. 3. As a net is ſpread vpon mount Thabor, &c. Paſſing all other the preſence of our Lord maketh commendable this mount and moſt worthy to be prayſed: for with his comming therto our Lord made this mount worſhipfull. For in this mount our Lorde taught, in this mount becauſe of praiers our Lord abode by night ſometime, in this mount our Lorde fedde the people both with bodily meate & Ghoſtly: In the top of this mount our Lorde ſhewed himſelfe bliſſefull, and chaunged his figure paſſingly before his Diſciples, and gaue them reuelation in his owne body, of bliſſe and clærenelſe, that euer ſhall laſt.

(*Tabor a mountaine in the Countrie of Galile, where Chriſt was tranſfigured. *Additiō.

Of the hill Ziph. cap.45.

ZIph is a mount with much ſhadowe, therein Dauid hidde himſelfe when hée abſented him from Saule: & is beſide Charmela in mount Carmeli. In the which mount Nabal Cormolites dwelled ſometime, that came of the kinde of Caleſ, as Ier. ſayth. And that mount hath many woodes, buſhes, and trées without fruite, and manye launes, and wilde beaſts, as Roes and wilde Goates be in this mount. And this mount is full of dennes and of dry ditches and holes, and therefore it is a conenable place for baniſhed men and théues to hide them therin. And is perillous to ſtraungers that know not the waies therin: for they may lightly leſe themſelues.

Of a downe. chap.46.

A Downe is a little ſwelling or arcaring of earth, paſſing the plaine ground, and not reaching to highneſſe of an hill. For a downe is lower then an hill, and higher then the plaine: And is called Tumulus, as it were ſwelling lande, as Iſidore ſayeth: and ſo ofte a down is the fot of an hill. For by downs oft we goe vp to high hills. And downes are called Colles, and haue that name of Colendo, tilling. For they be tilled with leſſe trauaile then hills. And men dwell in them ſoner then in hills: and they receiue ſoner the good aire and heate of the Sun, then the lower lands: and therefore fruit ripeth ſoner in downes.

Alſo downes be more bedewed and berained then valleies: therefore fruit that groweth in downes is more ſwéte and ſauourie, then fruit that groweth in valleies. Downes be meane betwéene the loweſt plaines of the lande, & the higheſt

toppes

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toppes of hills: therefore aire is more thicker and greater in downes, and more hot then in hills, and more small & clere then in valleyes. For downes receiue of the ouer bodies, more cleane and noble impressions and influence, then in valleyes. And therefore fruit, hearbes, and grasse that grow in downes, be better & more wholsome then those that grow in valleies, and in other places, as Constantine saith. Also downes take soner ỳ shining of the Sunne beames, and swifter moisting of the clowdes, then valleyes. Also from mountaines vpon the downs, come downe brookes and streames, and after from downes they runne to valleies and fields.

Of a Valley. chap. 47.

A Valley is lowe landes set betweene mountaines, as Isidore saith. And a valley receiueth and beareth the water that commeth of streames, & of wells: and so valleies be moisted with streames that come out of mountaines. And by shedding therof they bee endowed with flowers, hearbs, and fruits, and with greene twigges and branches, and be shadowed by rearing and highnesse of hills, and of downes. Also in vallies is most meeting & gathering, and rebounding of Sunne beames: And therefore more hotter impressions be gendered in valleies then in mountaines. And also snow melteth soner in valleies then in mountaines, & by shedding thereof, the places that be nigh be wette and moyst, as Macrobius saith. And therefore valleyes bee deemed by assaye, hotte, trowblye, thicke, and vaporous. Men that dwell in valleyes bee oft times greeued with hot euills: and moyst, as Constantine saith. Houses that stande in valleyes, bee lesse greeued with weathers then houses that stand in mountaines. For mountaines stande betweene & defend the valleies from strong reeses of weather and stormes. Also men that dwell in valleyes be seldome greened with earth shaking. And the cause is, for in valleyes the partes of the grounde be set and thrust and cleaue stronglye together. Therefore the winde maye not easilye thirle those partes, and come into such grounde. For those partes bee not hollowe neyther full of hoales. Therefore they moue not nor wagge with strength of winde, that commeth therein, as Aristotle saith.

Also filth and vncleanneſſe commeth into valleyes, and abideth there long time: for the aire that is in valleies is soner rising of great smoakie vapours and of mist then in mountaines. And so the parts of the valleies are more deeper toward the centre, then of mountaines, and are more farther from the circumference of heauen. Also in valleies for great comming of water, slime and fen be heaped together, and make so great marres and mires that they be hard for to passe, and by reason thereof passages ouer are found with greate difficultie. Also for plenty of humour, grasse and hearbes growe most in valleies, hollowes, & other trees, without fruite [illegible] in valleyes, more then in mountaines.

Of Campus. chap. 48.

One other manner field is called Campus, & that manner of fielde is plaine greunde and lowe, as a valleye, and not reared on high as mountaines, as Isidore saith: and is called Campus for euen and plaine soting therein. And hath that name of Camis, Greeke: And Camis is vnderstode, shorte, euen, or playne. And Campus is a plain place and not tilled nor eared with plough, nor dounged with durt, but is namelye ordeined for walking and playeng, and vse of deedes of knighthode. And is nigh to a Citye, that is common place ordeined to sight of all men, and to vse of the communaltye: and it is appropried to no man, but assigned to the profit of all men.

Of Ager, a field. cap. 49.

There is another fielde that is called Ager, and hath that name, for some what is wrought therein, as Isid. sayth. lib. 15. And Varro saith, euery such fielde eyther lyeth, and is a standing place, or beareth trees, or is able to pasture, or lieth

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to lese for beasts, or beareth flowers, & is necessarie for Bées. Therefore as men of olde time meaned, that lande that is tilled is called Ager, and that land that is vntilled is called Rus, as woode and layes, wherein is both milke and beasts. And of this name Rus the vplandish mẽ haue their name and be called Rustici. For that was the first and idle felicitye of vplandish men. And also such a fielde is called Pascuus: for men that diuide and departe fieldes leaue such a field to their neighbours to pasture and to leses. And Aluius is a fielde, that is made a field little and little by drawing & ouerturning of riuers. And so Arcifinus is a field that is not conteined in certaine measures of lines, but the endes thereof stretcheth to mountains, and Towres, & riuers. And so a field that is first eared is called Noualis, or a fielde that lyeth voyde euerye other yeare to renewe his vertue. For a field that is called Noualis beareth fruit once and resteth once without fruit. Also sometime a field is called Squalidus, as it were Excolidus, & hath that name, for he passeth out of tilth, as Exconsul is he that leaueth the office of consull. Sometime the fielde is called Vliginosus, ỳ is vnderstood alway moist: for that is sayd to be moist, that is sometime drie. But Vligo is kinde humoure of land, that neuer passeth nor neuer faileth. Huc vsque Isid. lib. 15. cap. 14. Then the field is a place of businesse, of trauell, and of sweate. For the fielde is tylled with trauaile, beaten and digged with matockes, dolue and turned with spades, opened & eared with cultures and shares, and sowen with seeds, raked and couered with rakes and harrowes, and moysted and watered with dew and with raine, closed about with hedges of thornes, strained in Winter with frost and with cold, and withered in summer with burning and with heate, and is tilled in Springing time, and in Haruest time fruite is gathered, and the fieldes be eared againe. And so the fielde is alwaye trauailed with one trauaile or with other.

Of Predium. cap. 50.

PRedium is a field or demaine, that an husbande ordeineth for himselfe, and chooseth before all other, as Isidore saith. And properly it is a place, in which an husband buildeth his house and dwelling place in the middle of his owne fieldes. Or it is called Predium, for that in olde time men held fieldes, that they tooke in battaile and in war, in the name of a pray, as Isidore sayth: and is called Predium, as it were Preuidium, puruetaunce.

Of a Meede. cap. 51.

A Mæde hath plentie of heye to fede beastes with, and is called Pratum in Latine, and the olde Romanes gaue thereto that name: for it is a place alway ready and prest, and nedeth not trauel of tilling, as Isidore sayth. And such places be called Prata, for they be alwaye readie to beare grasse and hey, and Prata, mædes, be watred and moysted with riuers, streames, and wells. And for plentie of humours it giueth alway feeding and nourishing to moares and rotes of hearbes. And mædes be springed with hearbes and grasse, and flowres of diuers kinde: and therefore for fairenesse & greene springing that is therein, it is saide, that mædes laugh. Also mædes for they bée greene, they bée lyking to the sight, and for sweete odour, they bée liking to the smell, and feeding the tast with sauour of theyr hearbes and of theyr grasse. Hearbes and flowres of mædes giue honie to Bées, and breed plentie of milke in beasts & in flocks, & heale woundes, and remedie against diuerse sicknesses and euills.

Of Desart. chap. 52.

DEsart is a space of land, and is called Desart: for it is forsaken of manye men to dwell therein, and to come therto: therefore men labour it not nor dwell therein, as Isidore saith: and that happeneth sometime, for the lande is barren, or for the ayre is not temperate, or for default of wells and of water, or for destruction

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450

struction made with enimies. And so desart is not laboured, & is full of thornes and pricking bushes, and is place of creping wormes and venimous beasts, and of wilde beasts, and it is the lodges of banished men and of theues, land of thirst and drinesse, land of burning and disease, lande of wasting and of horrour, land of misgoing and of erring. For in desarte wayes be vnknowen, for the downes and pathes be not worne nor troden, but they be growen and full of Browne, of furres, and of shrubbes, and of other bushes without fruite, and the plaines be full of grauell and of stones, of fenne and of cloddes, and of other lets that greue trauailing men. And be called Desarts, for they be not sowen, as Isidore sayth. And so places of woodes and mountaines, that be not sowen be called Desertes: and also places that men dwelled in sometime, and be destroyed by some happe, be oft called Desarts, as Isidore saith.

Of Heremo. chap. 52.

HEremus is a wayles wilderneſſe, and there dwell but fewe, excepte wilde beasts and fierce. Therfore men that desire to dwell in wilderneſſe and out of mens sight and company, be called Hermites. And Heremus is declined Heremus, Heremi, and hath that name of contrary meaning: For Hereo, heres, is for to say, to tarry and abide: For fewe men tarry & abide therein. Or Heremus is said, as it were cleaning land: for commonly land that is called Heremus, and Solitudo, is hard, fast, and sadde. In hermites place and solitarye, wilde beastes walke more freely, and abide more surely then in other places: for thickneſſe of bushes and many woods, wild foules and Birdes sing there most sweetly, and also make their nestes. And for manye wilde beasts & foules haunt such places, though they be solitarye: yet sometime hunters come thereto: and also there fowlers hide often their grinnes and their nettes. Also men that inhabite in that place liue in much trauaile. For now they be greued with Frost, and now with burning of heate, now falleth vppon them dewe, now raine, now hoare frost, and nowe Snowe. And they be selde ouerset but haply by theues or by hunters. Therfore these places of Hermits haue much greuaunce & trauaile, neuertheleſſe it hath a vauntage of commoditie and rest.

Of a darke Caue. chap. 53.

A Darke caue is called Antrum, & hath that name of Atro, blacke: for therin is blacke and feareful darkneſſe, as Isidore saith. And is properly a lurking and hiding place of beasts that dwell in dennes and hoales: therfore in such places beastes lye and espie and waite their pray. Antrū is called Specus, a place to abide in, to waite, and to spie. And hath that name of Speculando, waiting and espieng. For ther they wait & espie busily, & spie their pray, as Isi. saith. And this place ỹ is called Antrum is colde in Sūmer & hot in winter, and neceſſarily for wild beasts to fed & to hide therin their brods & their whelps, & stinketh of sweat and vapours of beasts.

Of a Ditch. chap. 55.

DItch is called Foſſa, and hath that name of Fodiendo, delning: for it is a place made deep by strength and craft, and with wit of deluers mowed: And the more the lande is arreared aboue the brinke, the deper the Ditch is within: And the more high and deepe the Ditch is, the more harde and perillous it is to passe ouer: for a man may sone fall therin, and after the falling it is harde to arise and come out of the Ditch, as Gregory saith. Therefore also Ierome saith, super Ez. 19. ỹ a lion is taken in a ditch: for in the bottome of a ditch is a shepe or a Goat put, and by the smell therof the Lyon commeth into the ditch because of pray: But when he is therein, he is there holde, that he may not go thence. Also by the ditch in the one side is a place digged, as it were a den: and therin is set a trap, as it were a coffer, ỹ closeth sone, and is hard to open. And when the lion seeth ỹ he may not passe out of ỹ first ditch, he dreadeth

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deth the comming of the hunter, and goeth into the second ditch, and is closed in the trap that is ordeined there: and so he is taken and held prisoner, as Hierome saith. Also ditches be needfull, for with ditches cities and castles be strengthned against enimies. Also place of lands and bounds of mansiõs be departed with ditches. And some ditches be full of water: and therein is fish nourished & creping wormes of diuers kind. Therfore a ditch is called Fouea, as it were feding and nourishing of liuing water. For in ditches is water nourished and kept, both running and standing Water. Newe come brokes therein, and now raine, and now well heads and streames of springing water spring and rise therein. And oft a ditch is the chiefe strength and succour of all fortresses, walled townes and castles, when the Ditch is arayed in good order in bredth, in length, in highnesse, & in deepnesse: to a place that is so strengthened is no comming, but if men passe ỹ ditch with filling and stopping, or by boate, or by bridge, as Hierome sayth.

Of Spelunca. chap. 56.

Spelunca is a Ditch or hollownesse vnder the earth: and hath that name Spelunca, of speculando, waiting & espieng. For because of wideneste thereof it is an able place to abide in, & to behold & lok about. And hath a wide mouth at entring, and open toward the light, and a straight end within. And so spelunca is a place vnder the earth: first shewing light at the entring, and then darke & troubly in passing inwarde. And in the farther end hard & straight, and rough & rugged in the outgoing at the farther end: if so be that the out going may be found, as Damascene saith. And namely in other places there stones & mettals be digged and mined, be such hollowe ditches and dens vnder the earth, & left so hollow & void, when stones and mettalls be voided and taken thence. And the ouer part is vnderset with poasts & pillars, that it may not fal. But oft by great heauines of ỹ earth, those pillars be ouercharged, & fal for softnesse of their owne matter: or the ground beneath is moist, and falleth, & the pillars fall, and so all those that be therin be destroied and vtterly spilt. Therefore it is harde and perillous to abide in mines vnder the earth. For they are colde and moist, darke, vnstable, and vnhelthy. And they be rough, hard, and heauie aboue: & hollowe and deepe beneath. Also such places bee conenable to hiding and lurking of wilde beasts, and to put therein filth and vncleanenesse, and to dwelling and abiding of Serpentes and of other beasts.

Of Cauerna. chap. 57.

Cauerna is earth or lande digged and made hollowe, and hath that name of Cauando, digging and making hollowe. For some parts of the earth be digged and made hollowe and departed asunder with creping wormes & beasts. or with thrusting of parts, or with boydaunce and out casting. And in cauerns Mice and creping wormes take their dennes and neasts, and flye therto, when they see and dread perill or harme without. Also to hollownesse of trees and of stones, sometime birds and foules flie, as Culuours and Turtles, when they dread the Egle and the hawke, comming in the aire. Also hedghoges, connies, and hares to hollowe stones, when they heare houndes, and knowe that hunters come. Also in holow holes and dens of the earth and of trees, Bees make honny, and some manner of foules make ther their neasts and lurke therein. Also in hollow dens lie Adders and Serpents that hurt and sting with venimous biting, man and beast, that come nigh to such dens. And moreouer when the earth is hollowe and full of dennes, it shaketh oft and moueth by winds that come therein, that filleth the dens, and gendereth earth shaking therein, as Aristotle saith.

FINIS LIBRI XIIII.

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¶INCIPIT LIBR XV.

DE PROVINTIIS.

OF the parts of the earth, & of diuers prouinces, by the which the worlde is generally departed, somewhat by the helpe of God shall bee shortlye added to this worke. Wee will singularly intreate of them all, but onely of such, of which holy Scripture maketh oft remembrance.

Of the world. cap. 1.

THe worlde wide is departed in three, as Isidore saith li. 15. For one part is called Asia, another Europa, the thirde Affrica. These three parts of the worlde were assigned not like much in old time, by me, for Asia stretcheth out of ẏ south by the East vnto the North. And Europa out of the North vnto the West: But Affrica stretcheth out of the West & passeth by ẏ South, & Asia conteineth onely one part, ẏ is the halfe part of ẏ land that men dwell in: & the other two countries contein the other halfe. The great sea cõmeth out of the Ocean, & stretcheth betweene these parts, & departeth thẽ asunder: therfore if thou diuidest the worlde in two parts, of the East & of the West: In one part is Asia, and in the other is both Affrica & Europa. And so Noes sonnes departed and diuided the worlde after the floud among them: Sem with his offspring had Asiam, and Iaphet Europam, Cam Affricam, as the Glose sayth super Genes. 10: and super Par. 1. Gregory sayeth the same, and Plinius also.

Of Asia. chap. 2.

ASia is taken for the halfe part of the worlde, and had that name Asia of a woman that helde the kingdome of the East in olde time, as Isidore saith lib. 15. This Asia disposed into the third part of the worlde, hath by the East the rising of the Sunne, and by South Ocean, and stretcheth vnto our Sea, and endeth by North at lake or marreyes, that is called Meotides, and at the floud Tanay. And hath many prouinces and regions, and diuers nations, and wonderful in liuing, manners, and figures and shapes of body, & be wonderfully diuers, in will, heart, & thought. Theyr names and places wee shall shortly set, following the order of A. B. C.

Of Asiria. chap. 3.

ASiria is a Country and prouince of Asia, and hath that name of Assur the sonne of Sem, that first dwelled ther after the floud. This prouince hath Indie in the East side, and stretcheth to ẏ country of Media in the South side: and hath in the West the riuer Tigris, and in the North the hill that is called mount Caucasus. Where be the gates of Caspie, as Isidore sayth liber. 15. Also out of that country came first ẏ vse of purpure, the ointmentes both of haire and of bodies: also odours and smells: and therof sprang the lecherye of Romanes, and of Grekes, as Isidore sayth. And is a land most temperate in temperate countries: But in many places in the vttermost ends from distemperate places, the land is vnpassible in beasts and serpentes, & also in manners of men, as Plini. saith. li. 3. where he discribeth the fiercenesse of the men. The Asirians dwelled in this prouince, & hath that name of Assur: they were most mightie people, and helde in olde time the middle country of the land from Euphrates vnto the ende of Indie, as Isidore saith li. 9.

(*Assyria, a region in Asia, called now Syria, in english Surrey, which marcheth on ẏ East vpon Indie, on ẏ West vpõ ẏ *Additiõ.

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noble riuer of Tygris on ẏ south: it hath the country Media, on the North, the hil Caucasus. Assur a city in India, builded by king Salomon.

Of Arabia. Chap. 3.

ARabia is a Prouince of Asia, and is called the holy Prouince: for there groweth Thus, as Isidore sayth lib. 15. There is most plentie of Trées that beare frankensence, and other with swéet odour and smell. For the which fragrant and aromatike sauour, the Grekes call it Eudemon, and the Latines Arabiam, that is vnderstode blessed and holy, as he sayth there. And in farre parts of this Arabia growe most Mirre and Sinamum, and other medicinable things bée there in great plentie: There brædeth a Birde that is called Phœnix, and there is great multitude of other things, and of diuerse wilde beastes and Fowles. Also in Arabia be diuerse precious stones, as Isidore sayth, Plinius and Orosius. There is, as these Authours saye, thrée manner of Sardonies, and a precious stone that is called Ires, and manye diuerse precious stones in number bée found. And there be founde many Dragons, and some Adders, and in the heads of them be found diuers precious stones. And in that land is Saba, and is so called of the daughter of Iupiter. And is a parte of the land of Arabia, stretching vpon the sea that is called Persici, & endeth towarde the sea that is called Mare Arabicum. Loke within in Saba.

*Additiõ. (*Arabia in Hebrew Saba, is a country in Asia, diuided into thrée regiõs, Petra, deserta, & Foelix. Petrea, (signifieng stonie), marcheth on Aegypt and India. Plinie calleth it Nabathea, the chiefe Citie thereof is called Petra, now called Arach, in holy Scripture it is called Petra deserti. By this Countrey the children of Israel passed out of Aegypt, it is as Strabo writeth, plaine, inuironed with Rockes of a greate height, wherein bée many springs of fresh water. Without the circuit toward India, the more parte of the Country is deserte without water.)

(*There is the greate mountaine Sina, called of Ptholome Melanes, where the olde lawe was giuen to Moses, and where the bodye of the holye Virgin Katherin was buryed. Also another mountaine called Casius, where the greate Pompeius is buried. Arabia deserta, of Strabo called Senætis, hath on the South the mountaine of Arabia Foelix, on the North Mesopotamia, on the West Petrea. The people of this Country haue no certaine habitation, but dwell in tents. Arabia Foelix on the South, lyeth betwéne the two Seas Arabicum and Persicum, which is so plentifull, that it bringeth forth corne and fruites twice in the yeare. They haue plentie of all fruite and cattell, except Horses, Mules, and Swine: of all Fowles, except Géese, Cocks, and Hens. And there groweth all kinde of Spices, and swéte gummes. The Townes are vnwalled, because the people doe liue alwaye in peace. D. Cooper in Thesaurus.) *Additiõ.

Of Armenia. chap. 5.

ARmenia hath the name of Armenus, the companion of Iason of Thessali, ẏ which whē he had lost king Iason, he gathered together the folke ẏ were sparpled abroad & toke Armenia, & called it after his owne name, as Isi. saith li. 15. This is the land of Ararath, into ẏ which Sennacheribs sons fled when they had slaine him in his praiers in ẏ temple of his own God, as the storye telleth. li. Re. pri. And ẏ mount, vpon the which Noes ship rested after the floud, is called Ararath: and this Armenie is set betwéne mount Taurus & caucasi, & stretcheth frō Capadocia, to ẏ sea Caspium. And hath on ẏ North side ẏ Mountains Ceraunos, of ẏ which ẏ riuer Tigris ariseth, as Isi. saith. There is two Armenias, ẏ ouer & the neather. And ther is two Pannonia, & in either of them is oft found wōders, & things wōderfully shapen: But there, wher ẏ land of Armenie toucheth ẏ brinks & brims of Tigris & of Eufrates, it is most fruitful wō herbs, corne, woods, & fruit. But it is full of diuers kinds of wild beasts and cruell, and

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Serpents and Adders, as Isidore sayeth. And Plinius speaketh much heereof libro.2.

*Additiō (*Armenia, the name of two Regions, Maior and Minor: Armenia maior hath on the North, Colchis, Iberia, and Albania on the West parte Capadocia: on the East part of the Hircan sea: on the South Mesopotamia: & the mountaine Taurus. Armenia minor hath on the North and West part Cappadocia, on the East, the noble riuer Euphrates, and Armenia minor, on the South parte the mountaine Taurus. The Armenians were christened of late yeares, but now they be subiect to the Turkes, Latines, and Grecians: They haue one great Bishoppe, whom they call Catholicum, they keepe holy neyther the Natiuitie of Christ, nor his Baptisme, sayeng, hee needed not to be purged nor clensed of sinne. Also they take from all Sacraments the vertue to conferre grace: They eft-soones baptise those that come from the church of the Latines to them, sayeng, that they bee not of the Catholyke fayth. They say that no man may bee christened, vnlesse he receiue the Sacrament of the Altar, and that infants neede not to be baptised, affirming that in them is no originall sinne: That the holy Ghost proceedeth of the Father, and not of the Sonne. That the Sacrament of the Altar maye not bee consecrate of bread cleane without leauen. Also in the consecration they put no water to wine: Moreouer, they saye that the receiuing of the Sacrament profiteth onelye the bodye: That when Christ descended into hell, he led with him all the soules ẏ were there: That matrimony is no Sacramēt, and may be dissolued at the will of the man or woman: That Christ did rise the Saterdaye after good Fridaye: all these are saide to be their opinions, & are condemned as errours by sundrye counsells.)

Of Aradia, chap.6.

ARadia ẏ is called Aradine also, is an Iland ẏ is all one citie, & standeth in the sea of middle earth, not far from Tirus, as ẏ Glose saith super locū illū, Ez. 27. Children of Aradine in thine armie, &c. & be seemely men and cunning in battaile of the sea.

They of Aruad were with thine host round about the walls. Pia. 11.

Of Albania, chap.7.

ALbania is a prouince of ẏ more Asia, & hath that name of the colour of men. For they be borne with white haue: and is a more colder land then other lands of Asia. This Albania hath in the East side the sea Caspium, & riseth by the coasts of the North Occean: & stretcheth forth by full barren places & desart, to ẏ marreis that is called Paludes Meotides. In this land be great hounds, so huge in body & so fierce in heart, ẏ they throw down bulls, & slay lions, & ouercome & throw downe Elephants, ẏ be strongest of huge beasts: Plinius sheweth an ensample of an houd of Albanie, that was sent to Alexander, & ouercame in a furlong a Lion, a Bore, and an Elephant, as he saith li. 8. cap. de canibus Albanie. And the men haue eien painted, and yeolowe in the blacke, that they see better by night then by daye, as he saith, and Isidore also libro. 9. And Solinus telleth the same for meruaile.

(*Albania a County in Asia, hauing on the East ẏ sea Caspium, on the West Iberia, on the North the hills Caucasus. The people ther were first poore and simple, & as shepheards: not hauing knowledge of money, nor of anye number aboue one hundred, liuing by exchaunge, not knowing weight, measure, nor husbandrye, and yet ready in warres. They honoured for God the Sunne and the Moone, hauing among them (as Strabo writeth) sixe and twentie languages, and as manye kings. Of these people are supposed the Albanises that dwell in Morea, sometime called Peloponesus which be nowe vnder the Turke, or vnder the great Cane.) *Additiō.

Of Attica, chap.9.

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Athens was sometime ỷ famous vniuersity of Greece, and the place of eloquẽce.

ATtica is the same prouince, that was the olde Grecia, a parte of the Citie thereof was sometime called Athens. And was sometime nourisher of Philosophers, and mother of liberall lectures: and in Greece was nothing more noble, nothing more worthy, then that Citye, while it gaue busines to study of loue of wit, and wisdome, as Plinius saith and Isidore li. 15. Plato of Athens was Doctor of all the Prouince of Attica, ỷ was Grecia.

*Additiõ

(*Athenæ the famous Citie of Athens, betweene Macedoina and Achaia, in the Sea coast, it once was called Actæ, and after Attica. This (as Hyginus sayeth) was first builded by Cecrops, and called Cecropia, afterward by Mopsus, Mopsopia, and last of all Athens, of Minerua, whome the Grækes call Athenam, for they reporte that Neptune and Minerua contended for the name, that it was agreed betweene them, that he shoulde haue the name that gaue vnto mankinde, the worthyest and most profitablest gifte, whereuppon Neptune brought forth an horse, and Minerua an Olive tree. The matter being put to voyces which was ỷ most profitable, Neptune was cast by one voice, and gaue place vnto Minerua. This Vniuersitie was the inuentour and diuisour of all liberall Artes and Sciences, and the mother and nurse of all auncient Philosophers, Oratours, and Poets: and therefore was called as it were the mart towne of all good learning, whether they resorted to studye, out of all partes of the worlde. D. Cooper. Thesaurus.)

Demosthenes with noble speaking made this Citye haue a great name, passing long time during, as Salustius sayeth. But passing all other Areopagita Saint Paules Dyscyple, commendeth and maketh famous this Citie. For by his greate wit and profounde wisedome he lighted all partes of the worlde, as sayeth Epiphanius in the commendation of Denis Areopagite, and Isidore sayth the same.

Of Achaia. chap. 9.

AChaia a Prouince of Grecia in Europe, so named of a king, that was called Acheus in old time: This prouince is almost an Ilande, for it is inuironed all about with the sea, except by North, ther he ioyneth to Macedonia. For hee hath in the East side the sea Cirenen: e in the North East ỷ Grækish sea, e in ỷ south the sea Ionium, e in the South e West the Ilands that be called Cassodie. And onely in ỷ North side it ioineth to Macedonia, and Achaia, that is Grecia. The chiefe Citie of that Prouince is Corinthus, a place most strong, as Isidore sayeth. libro. 15. For vnneth is anye waye to come thereto for highnesse of place, and much folke, and for highnesse of the Sea, and also for strength of Walles. Corinthus, the sonne of Horestes builded this Citie. And among the Grækes this Citye is called Corinthia, which is to vnderstande seruice of the common weale, as Isidore sayeth li. 16.

*Additiõ.

(*Achaia a parte of Greece, containing these countries, Attica, Boetia, Megaris, Aetholia, and Phosis, it hath on the West Epire, on the East the Sea Aegeum, on the North Macedonia, on the South the sea Creticum. There is another Achaia in Peloponesus, now called Morea, where was the citie of Patras, in which Saint Andrew the Apostle was martyred.)

*Additiõ.

(*Corinthus, a famous, rich, and great city in Achaia, scituate in the narrow straight, entring into Peloponesus, nowe called Morea: By reason of the commodious scituation for resorte of merchaundise out of all Countryes, it was the greatest mart Towne in all the worlde, and thereby rose to so great wealth and power, that the Romanes beganne to suspecte and feare them, wherefore on a time, when with proude wordes they abused ỷ Romane Ambassadours, (as Stra. writeth) they cast vrine on their heads, as they passed through the Citie, the Romanes taking therwith

great

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great displeasure, sent there Captayne Mummius against them, who besieged the Citie, and within short space, so destroyed it, that scantly anye token of so noble a citie which in few yeres remained: At the burning of it, so many rich and costly Images, of sundrye sortes of mettall were melted, that thereof after was founde a kinde of precious brasse, called Aes Corinthum, which long time after was had in great estimation. This sorrowfull Corinth and rich citie was destroyed about the yere of the world. 3818 before the comming of Christ. 145. yeres. Lanquet in his Cronicle.)

Of Archadia. chap. 10.

ARchadia is a Prouince set betweene the Sea Ionium, and the Sea Egeum, as Isidore saith. Archas Iupiters sonne put out the men ỳ dwelled in this land, and called the land Archadia by his own name, And afterward the land was called Sicionia, of a king which is called Sicionius, as Isidore saith. li. 15.

(*Archadia a Country in Greece set in the middle of Peloponesus, or Morea, so called of Archas the son of Iupiter, who reigned there. It was also called Pelasgia, Parrhasia and Liconia, there was the Bagpipe first inuented. Also the fenne Lerna, where Hercules slewe the Serpent Hydra, is there: with the riuer Grymanthus, a mountaine of the same name, there is also found the stone Abeston, which being once hotte may neuer be quenched, and is of the colour of yron.)

*.Additiõ.

Of Alania. Chap. 11.

ALania is the first part of Cilicia, that is the first and most land & Country of Europa, the which Europa beginneth from the riuer of Tanay, and stretcheth downewarde and Westwarde, by the North Ocean, vnto the end of Spaine, ỳ Southeast part therof stretcheth vpward from the sea Pontus, & is joyned all to ỳ great sea: And is ended at the Ilandes ỳ be called Gades, as Isid. saith li. 14. And so Alania is the first part of Cilicia: and Alania stretcheth frõ ỳ marreis Paludes Meotides, vnto Denmarke, and is a full broad lande, and conteineth many fierce and strong nations, and is vnder a colde Clima, and lyeth frowarde the East toward the North.

Of Amazonia. chap. 12.

AMazonia, womens land, is a Country, parte in Asia, and parte in Europa, and is nigh Albania, and hath that name of Amazonia, of women ỳ were the wiues of the men that were called Goths, ỳ which men went out of the nether Scithia, as Isidore saith li. 9. & were cruelly slaine, and then their wiues toke their husbands armour and weapon, and rosed on the enimies with manly heart, & toke wreake of the death of their husbands. For with dent of sword they slew all the young males, and olde men and children, and saued the females, and departed prayes, and purposed to liue euer after without companye of males. And by ensample of their husbandes that had alway two kings ouer them, these women ordeyned them two Quenes, that one was called Marsephia, and that other Lampeta, that one shoulde trauaile with an hoast and fight against enimyes, and that other should in ỳ meane time gouerne and rule the communalties. And they were made so fierce warriours in short time, that they had a great parte of Asia vnder their Lordshippe nigh an hundred yeares, among them they suffred no male liue neither abide in no manner wise. But of nations ỳ were nigh to them they chose husbandes because of children, and went to them in times that were ordeined, and conceiued children, and when the time was done that was ordeined to the office of conception: then they would compell their louers to go from them, & get other places to abide in, & would slay their sons, or sende them to their Fathers in certaine times. And they saued their daughters, & taught them to shot and to hunt. And for the shot of arrowes should not be let with great breasts, in the seauenth

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yeare (as it is sayde) they burnt off their breasts, and therefore they were called, Amazones, that is to understand, without breasts, as Isidore sayeth lib. 9. In olde time men called them, Vuimannas. And as it is said, Hercules adaunted first the fiercenesse of them, and then Achilles: but that was more by friendship than by strength, as it is contayned in deedes and doing of Greekes, and the Amazones wer destroyed & brought to death by great Alexander. But the story of Alexander sayth not so, but it is sayd, that Alexander demaunded tribute of the Quæne of Amazons, and she wrote to him againe by messengers, in this manner.

Of thy wit I wonder, that thou purposest to fight with women, for if Fortune be on our side, and if it happen that thou be overcome, then art thou shamed for evermore, when thou art overcome of women: and if our Gods be wroth with vs, and thou overcommest vs, it shalt turne thee to little worship, that thou hast the maistrie of women.

The noble King wondred on hir answere, and said, that it is not seemely to overcome women with sword and with wodnesse, but rather with fairnesse and with loue, & therefore he graunted them freedome, and made them subiect to his Empire, not with violence, but with friendship and with loue.

¶ As concerning the Amazones, for the better credite of so straunge a matter, I finde set forth in the Antarctike, of Andrew Theuet: which booke, he dedicated vnto Monsigneur Francois, Conte de la Rochefoucand, Anno. 1558. Chap. 63.

Addition

Amazons of America.

THe Spaniards did so much by theyr iourneyes, that they arriued in a Countrey, whereas were inhabiting Amazones, the which would neuer haue ben thought: for that Hystoriographers haue made thereof no mention, because they knew not this countrey late found out. Some may saye, that they are not Amazonists, but as for me, I iudge them such, seeing that they liue euen so, as we finde the Amazonists of Asia to haue liued. You shall understand, that these Amazones: of which we speake, are retyred, inhabiting in certaine Ilands, which are to them as strong holds, hauing alwayes perpetuall warre with certayne people, without any other exercise, euen as those of whom former writers haue mentioned. These warlike womē of our America being fortified in Ilandes, are most commonly assayled of their Enemies the barbarous Indians, that aryue on the shores of these Amazones, with barkes and other vesselles of a straunge forme, whereof some are of the skinnes of beasts, set out & stiffened with a kinde of slender frame: with these they assayled their enimies, they fight with bowes and arrowes, the women defende them with the like courage, vsing a straunge kinde of out crieng noyse: they make their bulwarkes with the shels of Tortoyses, which be very great and strong. I finde by the hystories, that ther are three sorts of Amazones, all alyke, differing onely in places & dwellings. The most auncient sort were in Affrica, among ỹ which were Gorgonists, ỹ had Meduse for their Quæne. The other wer in Scithia, nere to the riuer of Tanais, which since haue reigned in a part of Asia, nere to the riuer Hermodon. And the thirde sort of Amazones, are those which wee doe treate of. There is diuers opinions why they were called Amazones: the most common is, for because that these women did burne their breasts in theyr youth to be more apt in warre, ỹ which I finde very straunge, and report me to medicines, whether they can burne those parts without death, knowing the tendernesse of the flesh, and the nerenesse to the heart. As concerning the Etimologiæ of this vowell A. privatiue, and of Maza that signifieth bread, for that they liue not with bread but with other things, which is as absurd as the other, for in that time they might call manye that lyued without bread, Amazones, as the Troglodites, and many others. In like manner all the Indians. The word Mazos signifieth nourished without womans milke, the which is most

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458 458

likest to be true. Howsoeuer it is, these women are named warlike. Moreouer, ye shall note, that the Scythians, which we call Tartarians, being driuen out of Aegypt, subdued the greater part of Asia. In the meane time, the Scythians absenting themselues to bring hō their wiues, and although being requested to make returne, regarded more the hoped victorie in Asia, than the companye of their wiues, was the cause of so strange a diuision, as is now discouered of.

These wiues, bolde of hope, and hearte strong in furie, chose two thrise Gouernours ouer them, Lampedo & Marthesia, that they, not onely defending their country from inuasion of their enemies, in maintaining their libertie: but also made many Conquests in Europe and Asia, euen vnto the riuer Hermodon.

These women to maintaine their posteritie, did offer themselues to their neighbours, without any other kinde of mariage, and of the fruite that proceeded, they killed the males, and reserued the females for warres, their weapons were bowes and arrowes. The Amazones of America inhabite in little lodgings, like bothes or Cotages. They vse the company of men secretly and by night (for increase) they kill the males, and they traine vp the female children to the exercise of shooting. When in fight, they take anye of their enimies, they hang them vp, tied by one leg or arme to trees on the top boughs, and so shote them through with many arrowes. These flocking together, greatly amazed the Spaniards, who saluted them with Gun shot, to ỳ spoile of many of those women.

The original of Amazons in America, are vncertaine.

Supposed the scattered brood of Pãtesilea, which was at ỳ destructiõ of Troia.

¶Of Almania. Cap. 13.

ALmaine is a noble Countrey and a worthy in Europe, & hath that name of the riuer Lemanus beyond Danubius flood, as Isidore saith, wher men of that land dwelled, & wer called Alemanni, & haue that name of the riuer Lemanus, & this land is called Germanie also, as Isi. saith li. 15. There he saith ỳ after Denmarke, that is ỳ end of the nether Syria, cõmeth Germanie, & hath in ỳ East side the riuer Danubius, in ỳ South ỳ riuer Rhene, & in the North & west ỳ sea Decean. And there be two Germanies, the ouer that stretcheth to the high mountaines, that be commonly called Alpes, into the sea of middle earth or Adriaticum, where the great sea endeth & stinketh in the Country Aquileia, by ỳ marrise therof. The other Germanie is about the riuer Rhenum. And either Germany is a rich land & noble of strength, and of rithes, and of men that be good warriers, and for plentie of gendring of people, it is called Germany, as Isi. saith li. 15. for it gendreth gentle & huge people. And Isid. speaketh of them & saith: That the nations of Germany be many, and haue huge bodies, and be strong & mightie, bolde and hardie of heart, and wilde, occupied with houndes running on hunting, faire of face, and well shaped with long haire and yeolow lockes, free of heart, merry and glad, & namely saxons, that passe other in those foresayd things. Isid. speaketh of them and sayth: That the nations of saxons is set in the ends and cliffes of Decean, and be full swifte and mightie, and be called Saxons, for they are most strongest kinde of men, & better than other on the sea, for they pursue not their enemies onely on land, but also on sea. They pursue them ỳ grieue them, as they were wood, they are strong and hardy, their lands be full of fruite, & moist with water, and with best riuers. Also in their mountaines be myned all manner mettals, except tinne. Also in either Germany be other prouinces, that be not lesse worthy, as Austria, Bauaria, about ỳ riuer Danubius, & Suetia & Alsatia about the riuer Rhenum, & manye other, ỳ it were to much to rehearse thē. Of the Saxons of Germany came ỳ Englishmen & their Offspring, & had the Iland Britaine in possession. English mē follow their language & maners in many things yet vnto this day, as Beda saith li. de gestis Anglorū. Looke within this letter. S. de Saxonia.

(*Germany, is a country called of some Dutchland, of some Almaine. It is described by Ptholome ỳ 12. cha. to be bounded on ỳ west with the riuer of Rhene:

*Additiõ.

458 458

458 458

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On the North, with the sea Germanicus Oceanus. The Southwest part with the riuer Donowe, vnto the hills of Sarmatia. The name of Germany extendeth now farther: for there are contained, many great Countries and cities, which sometime were part, of Gallia Belgica, that is to say, from the riuer of Rhene, Westward, vnto our Sea, Mare Britanicum.)

*Additiõ. (*Ancon is a parte of the Riuer of Nilus: also a notable Citie and hauen in Italy, in the Country Picenum, which standeth vpon the sea Adriaticum: and was so called because the Sea bankes there, doe bend in forme lyke to an arme with the elbowe. It was first buylded by People of Syracusis, afore the incarnation of Christ. 179. yeares. And the hauen was augmented by the noble Traianus Emperour of Rome. After it was destroyed by Saracens, and eftsones buylded and inhabited, and is now a famous Citie.)

*Additiõ. (*Anwarpe, a notable Mart towne, in Brabant, called Antwerpia, of sumptuous & faire building, very rich in merchãdize. The inhabitants of late yeres, surmounting in attire and banqueting, are somewhat giuen to dronkennesse and lechery.)

Of Anglia. cap. 14.

ENgland is the most greatest Iland of the Ocean, and is inclosed all about with the sea, & departed from ỹ roundnes of the world, and was called sometime Albion: and had that name of white Rockes, which were seene on the Sea cliffes. And by continuaunce of time, Lords and noble men of Troye, after that Troye was destroyed, went from thence, & were accompanied with a great nauie, and fortuned to the cliffes of the foreland Iland, & that by Oracle of theyr sacred Goddesse Pallas, as it is sayd.

And the Troyans fought with Giaunts long time that dwelled therin, and ouercame the Giaunts both with craft and with strength, and conquered the Iland, and called the Lande, Britaine by the name of Brute that was Prince of that Hoalke, and so the Iland is named Britaine, as it were an Iland conquered of Brute, that time with armes and with might. Of this Brutes Ofspring came most mightie Kings.

And who that hath lyking to knowe their deedes, let him read the Storye of Brute.

And long time after the Saxons warr the Iland with manye and diuers harde battailes and strong, and their Offspring had possession after them of the Iland, & the Britons were slaine or exiled & Saxons departed the Iland among them, & gaue euery prouince a name, by the propertie of his owne name and nation, and therefore they called the Iland Anglia, by the name of Engelia ỹ Queene, the worthiest Duke of Saxons daughter, that had the Iland in possession after many battailes. Isid. sayth, that this land is Anglia and hath that name of Angulo, a corner, as it were lande sette in the ende or a corner of the world. But Saint Gregory seeing English children to sell at Rome, when they were not christened, and hearing that they wer called English children: according with the name of the countrey, he answered and sayd. Truly they be English, for they shine in face right as Angells, it is neede to sende them message with word of saluation: for as Beda sayth, the noble kinde of the Lano shone in their faces. But of this land Plinius and Orosius speaketh much. Isidore sayeth and roucheth in some more openly, than other, that speake thereof more darkye. Britaine, that now is called Anglia, is an Iland set afore Fraunce and Spaine, & cõtaineth about xlviii. times. lxxx. miles. Also there be many riuers and great, & hot welles. There is great plentie of mettalls, ther be plentie of the stones Agates, and of Pearles: the grounde is speciall good, most apt to beare corne and other good fruite. There be namely many sheepe with good woll, there be many Harts and other wilde beasts: there bee fewe wolues or none, therefore there be many sheepe, and maye be safely lefte without ward in pasture and in fieldes, as Beda sayth.

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Therefore one describeth the Englysh land in metre, as it followeth.

Anglia terra ferox, & fertilis, angulus orbis.
Insula prædiues, quæ toto vix eget orbe.
Et cuius totus indiget orbis ope.
Anglia plena iocis, gens libera, apta iocari.
Libera gens, cui libera mens, & libera lingua.
Sed lingua melior liberiorq; manus.

These verses shew, that England is a strong land and sturdie, and the plenteousest corner of the worlde, so rich a land that vneth it needeth helpe of any land, and euery other land needeth helpe of England. England is full of mirthe and of game, and men oft times able to mirth and game, free men of heart and with tongue, but the hand is more better, and more free than the tongue.

And he accounteth much other worthinesse, both of the men and of the land, which were too long to set here all arowe. Looke within the chap. of Brit.

*Additiõ. (*Anglia, the realme of England, part of the Ile called Britaine. The people are called Angli, of a people of Saxony, which wer at ỹ time most of reputatiõ, & therefore their name longest continued, as well in the people as in the countrie. Read more thereof in Brit. as followeth cha. 28.)

¶Of Aquitania, chap. 15.

The Countrey of Aquitania, Guyan, is a Prouince of Gallia in Europe, as Isidore sayth lib. 15. And hath that name Aquitania, of bending and winding waters of the riuer of Leyre, which is the boundes of that lande in manye places, and compasseth it nigh all about, and is a fruitfull land, merry and noble, with townes, cities, castles and towers, moyst with waters and faire Riuers, Woodes, fieldes, gardeines, and medes, set with vines and with vineyards, with trées and fruite of diuers kindes, riche with diuers riches.

Many perticulars are contayned vnder this name Aquitania, as Plinius sayeth. This lande hath in the Northe west side the Hea Ocean, as Orosius sayeth, and that Coast of the Sea is called the Gyanish Sea: & hath Spaine in the west side, and Gallia Lugdunensis in the North and in the East, and stretcheth to the Prouince of Narbon, in the Southeast, and in the South, as Orosius saith.

*Additiõ. (*Aquitania, Guyan, accompted to be the thirde part of Fraunce, hath on the West the Ocean sea, on the North the riuer of Loyre, or (as Cesar writeth) the riuer of Gerond, on the East the parte of Fraunce called Lugdunensis: on the South, the mountaines Pirenei, which deuided Fraunce from Spaine. Albeit a parte thereof, containeth Gascoyne, Foix, Bigor, and a fewe Countreyes more.)

¶Of Andegauia, chap. 16.

Angeo is a Prouince of Fraunce, and nigh to Gyan, and stretcheth vnto little Britaine, and the chiefe Citie thereof is called Andegauis, and by the name of that Citie, all the Prouince about is called Andegauia, and this land beareth wine and fruite, and is rich of all fruite and goods, and is like to Aquitaine with vineyards and fruite.

¶Of Aluernia, chap. 17.

Aluerne is a Prouince of Fraunce Lugdunens, the chiefe citie thereof is called Mounte clers. This hath Germany in ỹ northeast side, & Italy is in the South side, & the prouince of Narbon in the west, & that part of Fraunce that is called Gallia Belgica in the north: is a land with many woods & trées, with mountaines & pasture, and beastes tame and wilde, with fruites corns & wine in many places.

Of Apulia, chap. 18.

Apulia is a Countrey vpon the sea in Italy, that is a parte of Europe, and is departed from ỹ Ile of Cecilia, by an arme of ỹ sea, & is a land wt much folk, with gold & siluer, wt much sweet oyle,

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and wine, & is noble & strong with noble cities, castles & townes, & is plenteous, & beareth corne, & fruit, & is the end of Europe against the South, and is departed from Barbary onely by the sea. And it is sayd, that therein be hot wells, which be medicinable to sicke men. The chiefe citie of that land is called Brundusium. The Grecks builded that citie somtime, and it hath that name of Brunda in Greeke, that is to understande, Hartes head: For that Citie is shaped as an Hartes head with hornes, and so disposed, as Isidore saith libro. 16. cap. de nominibus ciuitatum. Beside this land lyeth a land that is called Campania, mother of corne and of fruite: & by plentie thereof, many prouinces be sustained both on this side of the great sea, and also on that other side.

*Additiõ (*Apulia, Puel a part of Italy, bordering on the sea Adriaticum, a countrey populous, and hath in it manye townes and castles, abundaunce of Corne, wine, Oyle, and good Courliers for the warre. The chiefe citie therof, is Brunducium. There is also the mount of Saint Michael, called Garganus. This Countrey is called by other names, as Iapigia, Messapia, Calabria, and Salentina. The people are called Apuli.)

¶Of Affrica. Cap. 19.

AFfrica, as some men meane, hath that name, as it were Aprica: for it is clere and open to heauen, and to the Sunne, for it receiueth no strong cold, as Isidore saith lib. 15. Other men meane, that Affrica hath that name of Affer, the sonne of Abraham, begot on Cethura. And it is sayd, that he conducted an hoast toward Libia, and ouercame his enemyes, & dwelled there, & called them that came there afterwarde, Affros, as Isidore sayeth libro. 9. &c. And Affrica beginneth at the endes of Aegypt, and stretcheth by the South and by Aethiopia, vnto mount Athlante, and is beclypped in the North, with the sea of middle earth, and endeth in the sea Gadiad. This lande is called the thirde part of the worlde, and is diuided against Asia and Europa. In this Affrica be many Prouinces, as Libia, Cyren, Tripol, Bizancicum, Carthage, Mauritania, Aethiopia, and many other. And that part of the worlde that is called Affrica, is lesse in space, than Asia or Europa: but to the quantitie thereof, it is more rich and more wonderfull in qualitie, for it is more rich of golde and of precious stones, and also of fruite, of Corne, and of Olyues. Also therein be manye wonderfull kindes, figures and shapes, of men and of beastes, which shall be knowen, when the Countreyes of Affrica be described by their owne names. And is more burned with the heate of the Sunne, than other landes, and is inuironed with diuers endes of the Ocean, and is barraine in many places, because of heapes of gravell, and therein be Satires, Woodwoses, Tigers, and horrible beasts, as it shall be more knowen after.

(*Affrica, the third part of the worlde, wherein is Carthage, Numidie, and all the countries now called Barbary, and also the great countrey called Aethiopia. Affrica semper aliquid noui apportat. A Prouerbe applyed to inconstant and wauering persons, neuer content with one state, but alwayes desirous of nouelties. The most noble captaine Scipio, was called Affricanus, because he subdued that country, and conquered Annibal, & the people of Affrica was named, Scipio Affricanus Maior. This Publius Corn. Scipio was a Romane. *Additiõ.

¶Of Asturia. Cap. 20.

ASturia is a Prouince of the bether Spaine, in the march of Europe and Affrica, as Isidore saith lib. 15. And so they that dwell nigh the riuer Histurium, be called Astures. Their country is closed about welnigh with woodes and mountaines, as he saith. Onely the people of ỳ land, be more pleasing in heart and will, and more free of heart, & more goodly than other. The Citie is called, Metro. In that lande is scarse of wine, of wheate, and of oyle.

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For the land is colde and not full able to beare such corne and fruite, but there is passing plentie of myle and of chestens. It is said that there growe many manner fruite and apples, of which they make them drinke in steed of wine, and also they be most rich of beastes, wilde and tame. And (as it is saide) the people is more generallye and kindlye merry and glad, with noble voyce to sing, and swift in course and in running, strong and hardie in battaile, seemely of kinde, faire of shape, after the disposition of the country and of their land: they be light of tongue to speake to scorne other men.

*Additiō. (*Asturia a countrey in Spaine, betweene Galitia and Portugall: which sometime was famous for mynes of golde, and ambling hackneies called Asturcones. D. Cooper in Thesaurus.)

¶Of Aragonia. chap. 21.

ARagonia is a Prouince in Spaine, with plentie of Vineyardes, and of corne, moyst with Wells and with Riuers. Aragothes dwelled therein sometime, and of them the Country hath the name yet to this day. For the Nations of Gothes, dwelled in that Prouince sometime; and so Aragonia is sayd, as it were Aragotha, as Isidore sayeth. The riuer Hiberus runneth there, the chiefe Citie thereof is called Cesar Augusta.

*Additiō. (*Augusta Cesarea, a citie in Spaine, vpon the riuer Iberus. Iberia, the auncient name of Spaine.)

¶Of Babilonia. chap. 22.

BAbilonia, is a Prouince of Asia in Chaldea. In the head thereof is the Citie Babylon, of whom the lande hath the name, and is called Babylonia: and was so noble that Chaldea, Assiria, and Mesopotamia passed into the name ther of sometime, as Isidore saith l. 15. Most noble riuers run thereby, among whom the chiefe riuers are Tigris and Eufrates, that spring out of Paradise. And it is the best lande to beare all manner of Corne and fruite, and wine, and it is ful of swéete spices, hearbes, and tries, and most rich of precious stones, and of diuers mettalls, with most plentie of Camells, Horses, Asses, and Mules, & other beasts. Therin is plentie of wild beasts and wonderfull, & wonderfully shapen, and namely in Desart place. The chiefe Citie thereof, was called sometime Babylon, that is to vnderstand, confusion: for the language was confounded of them, that buylded the tower Babel, as it is sayd, Ge. 11. Ierome super Esay. 11. describeth the greatnesse thereof, & saith, that Babylon is the chiefe Citie of the Chaldes, the walls thereof were xvi. M. paces in square from corner to corner, that maketh in all lxiii. M. paces, and so the wals were accounted for two leages and an halfe. Also there was a Tower, of three thousand paces high, which containeth of high two leages batred in breedth. The matter thereof was made of burnt tyle, that may not be departed nor vnbound, & therfore it might not be destroied with fire nor with water: & for there was confusion of language, it was called Babel in Hebrew, and Babylon in Greeke: and thereof all the lande about hath the name, and is called Babilon. And there raigned somtime ye most mightie King Nabuchodonosor, among other nations of the world, that is made subiect to the Empire of Chaldes, he made also Iewry thrall, and therefore in his Neuewes time Balthasar, Babylon was all destroyed by Cyrus and Darius Kings of Persia and Medes, and it was neuer buylded againe, but of the spoyle thereof were two Cities buylded, that one was called Sephon, as Ier. sayth. And the place that Babylon was in, is desart, and norisheth nothing but beasts wonderfully shapen. Luke afterward, in Chaldea.

*Additiō. (*Babilonia, the Countrey wher the Citie of Babylon stoode, on the North it is bounded with Mesopotamia: on the West, with Arabie the Desart: on the East, with Susian: on the South, with the Red sea. In this Countrie is Chaldea, on the which standeth the great Ci-

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tie Babylon, and signifieth confusion or mixture. It was the name of a Tower builded by Nemroth, before the incarnation. 2741. yeres. At the building hereof, was ỳ firſt confuſion of tongues. This was done in the land of Sennaar, in the countrey of Chaldea. The Tower was in height fiue miles, one hundred ſeauentie paces. Afterwarde the Citie was inlarged by Semiramis. It contained in compaſſe ſixtie miles. The wals were in height three hundred ſeete, in thickneſſe of breadth ſeuentie fiue ſeete, and had an hundred gates of Braſſe. There ranne through the middle of it, the famous Riuer Euphrates. D. Cooper in Theſaurus.)

¶Of Bactria, chap. 23.

BActris, is a Countrey in Aſia, and hath that name of a Riuer, that is therein, that is called Bactrus, as Iſido. ſayth libro 15. The plaine parts thereof that beare corne, are compaſſed about with mountaines. The contrarye parts to thoſe, the riuers of Inde cloſe about, and the other deale, the Riuer Ochus incloſeth. And therein are Camelles, moſt ſtrong, that neuer ſtomble, as Iſidore ſayth.

*Additiõ. (*Bactria a Citie in the farthest part of Perſia, the People whereof are called Bactri, and Bactriani, in whome is ſuch inhumanitye, that when theyr Parentes be verye ſicke or olde, they throw them vnto fierce Dogges, which doe rent them in peeces, and deuoure them.

The women of that Countrey vſe ſumptuous apparayle, with ſweete Ointments, and other riche attyre, and are of their Seruauntes more obayed, and reuerenced than the men are. They neuer come abroad, but on Horſe back, with riche Ornamentes of Precious ſtones and Jewells. Chaſtitie they regarde not, but make themſelues, common both to theyr Seruauntes, and to Straungers, theyr Huſbandes finding no fault thereat, ouer whome they ſeeme to haue dominion.)

Of Braciana, chap. 24.

BRaciana, is a Countrey in Affrica, and hath that name, of two moſt noble Townes: that one is called Andromethus, and that other Byzancium. This lande is plenteous in Corne and in Oyle. The grounde thereof is ſo fat, that ſeede that is ſowen therein, increaſeth and multiplyeth it ſelfe an hundred folde, as Iſidore ſayeth, libro. 15. ¶Of Bragmanis loke in the end of this Booke.

(*Byzantium, a Citie of Thrace, now called Conſtantinople, ſometime builded by Pauſanias Duke of Spartans. The Inhabitants whereof were called Byzantij: afterward, it was augmented by Conſtantine the Emperour, and was the chiefe and head of all the Empire Orientall. It is now vnder the Turke, who wanne it the yeare. 1453.) *Additiõ.

¶Of Brabantia, chap. 25.

BRabant is a Prouince in the ende of Germanye, and ſtretcheth to the Countrey of Fraunce, that is called, Gallia Belgica, and hath the Riuer of Rine & Friſia, in the Eaſt ſide, & Britiſh & Flaunderiſh Ocean in the Northe ſide, and the nether Fraunce in the weſt ſide, and the higher Fraunce in the South ſide. And the water that is called Moſa runneth by this land, & Scaldia the Riuer, entering with floud and ebbe of the Sea, with diuers other ſmal riuers & fountaines, that moiſt the land.

This lande in much parte thereof is apte for Vines, it is heighted with Woodes, Downes, Meddowes, and Orchardes: it aboundeth of trées that beare fruite, of beaſtes wilde and tame, as hartes, wilde boares, hares and connies: & in this land be many famous townes. This lande beareth well fruit, and is ful of men of ſeemelye ſtature, and fayre of ſhape: and be men of warre, bolde & hardie againſt their enimies, pleaſing & quiet among themſelues, deuout men, godly and benigne.

(Moſa

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*Additiō. (*Mosa Fluuius, a riuer which is called the Maze, and runneth betwéene the Dutchye of Brabant, and the lande of Luke.

¶Of Belgica. chap. 26.

BElgica is a Prouince of Fraunce in Europe, and hath that name of a citie, that is called Belgia, as Isidore saieth lib. 9. This Prouince (Orosius sayeth) hath Germany, and the Riuer of Ryne on the East side, and the mountaines that are called Alpes Pennine, in the North east side: and the Prouince of Narbon is in the South side. Therein is the Citie of Arelatensis, & hath the Prouince of Lugdunensis in the West, and the Brittish Sea in the North west and Britaine, that is England, in the North side. This lande is plenteous of corne and of fruite, and beareth wine in many places, and is ful of men, and is strengthened with Cities and with townes. And the men be fierce by kinde, as Isidore sayeth libro. 9. The men be bolde and hardye, the lande is moyst with waters and Riuers, and faire with plenteous fieldes, and woods, and meades, and full of noble beastes, with fewe beastes wonderfully shapen, with few venemous beasts except frogs & Adders. And generally and commonly this lande is peaceable and quiet, and this land of Belgica, hath many diuers people and countreyes, with somewhat diuers language.

*Additiō. (*Belgæ, The people that inhabite the Countreyes and Townes, incloased with the Occean sea, and the Riuers of Rhene, Marne and Seyne, wherein be the Cities of Tryre, Coleyne, Magunce and Reynes. Also the Countryes of Flaunders, Hollande, Gelderlande, Iuliers, Cleues, Henawe, part of Frizeland, Picardie, the greatest part of Campaine, and all the Forest of Arderne. It was sometime called, Gallia belgica.)

¶Of Bithinia. chap. 27.

BIthinia, (as Isidore sayeth) is a Prouince of the lesse Asia, in the beginning of the Sea that is called Pontus towarde the East, and lyeth afore Thracia, and hath had manye names some time, for it was first called, Bithicia, and afterwarde Bithinia, and had that name of a King that was called Bithinius. This is the more Phrigia, and the chiefe Citie thereof, was called Nicomedia: thether Hannibal, Prince of Carthage fledde, and dyed with venyme, as Isidore sayeth libro. 15. Fenix buylded first Bithinia, that was first called, Miramunda, as Isidore sayeth.

(*Bithinia, a Realme in Asia, which now the Turke hath: on the North, it hath the Sea called Ponticum: on the South, Misia, and Phrigia. It was called also Bebrytia, and after Mygdonia. *Additiō.

Nicomedia a noble Citie in Bithinia, where Constantinus Magnus the Emperour dyed. It is now called of the Turkes, Nichor.

Hannibal the sonne of Hamilcar, the most noble and valyaunt Capitaine of the Carthaginensis: who making warre with the Romanes sixtéene yeares, contended with them in prowesse and pollicie, winning from them theyr Dominions in Spaine and Italy. Finallye, béeing vanquished by Scipio, he fledde to Antiochus King of Asia, afterwarde to Prusias King of Bithinia: of whom vnder the coulour of amitie he was betrayed, and shoulde haue bene deliuered to Flaminius, that time Embassadour to Prusias: But Annibal perceiuing it, choosing rather to dye, than to come into the handes of the Romanes, toke poyson, which he had kept for that purpose, sayeng: Let vs delyuer the Romanes from the care and feare, which they haue of vs, with a fewe wordes of indignation, and so dyed, before he might be deliuered. D. Cooper.

¶Of Britania. chap. 28.

BRitaine is an Ilande of Occean, in Europe, and stretcheth forth along, and hath Fraunce in the South side, as Orosius sayeth.

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This lande hath in length the space of foure scoze myle, and in bzeadth two hundzed miles, and in that place there is the endlesse Occean Sea. There are the Ilandes Dzchades: twentie of them are Desarte, and thirtæne be inhabited. Then commeth the Ilande Tyle, seuen dayes sayling from thence, as Plinius sayeth libro. 4. and Isidore. 15.

Addition

This Ilande Tyle, was thought to be the vtmost Ile in the West.

And this Ilande Tyle, is departed farre from the Ilands of Bzitaine, as Orosius sayeth, towarde the Nozth, Nozthwest, and standeth in the middle Occean, and is knowen but to few men, foz it is so farre in the Sea, as Plinius saith libro. 4. chap. 17. This Bzitayne lyeth betwæne the Nozth and the west, afoze Germany, Fraunce and Spaine, with right farre way betwæne. First this land was called Albion, and hadde that name foz cause of white rockes and cragges that be about the land. Afterward it had another name of Brute, and was called Bzitaine. And at the last it was called Anglia, and had that name of Gzrmaines that dwelled there. Lake befoze in Littera A. of Anglia.

Also another lesse Bzitaine is vpon the Occean of Gyan, in the countryes of Fraunce. In that lesse Bzitayne dwelte and doe yet vnto this daye, Bzitons, that lefte the moze Bzitaine foz fiercenesse of Germaynes, and yet there is the Nation and also the name of Bzitons. And though this Bzitaine bee wozthye and noble in manye things, yet may not the daughter be pere to the mother, & so the lesse Bzitaine maye not be pere to the moze: And is skilfullye called the lesse Bzitaine, foz it maye not be pere to the moze Bzitayne, in the number of People, noz in nobleneese of grounde and of lande.

Addition.

The resitall by D. cooper, forth of his booke, Thesaurus linguæ Romæ & Britannicæ, of Britaine.

BRitayne the most noble Ile of the wozlde, wherein be contayned Englande, and Scotlande. It lyeth from Germany, West: from Fraunce and Spaine, West Nozthwest. The fozme therof is lyke a Triangle: the length is extended into the Nozth to the furthermost part of Scotland, called Caledonia, which Plinius, Solinus & Martianus do agrée to be 800. miles. The bzeadth of it after Martianus, is 300. Italian miles. The narrowest distaunce betwæne this Ile and Callis sands (called of Plinye, Gessoriacum in Gallia) is 50. Italian miles, it is now gessed to be 30. English miles. Of ẏ first naming of this Ile, is yet no certain determination: foz asmuch, as there remaineth no auncient Histozie making therof remembzance, the olde Bzitaine bookes (such as were) being all destroyed by the Saxons: who indeuored themselues to extinct (oz blot out) vtterlye, the honourable renowme, with the name of Bzitones, lyke as ẏ Goths dealt with the Romanes. Also the parte of Titus Liuius, where the Conquest of Bzitaine is remembzed, with the Histories of Iulius Rusticus, and diuers other noble Writers, that wzote specially of this Countrey, are vtterly perished.

Addition

Such as remaine, as the Commentaryes of Iulius Cæsar, Cornelius Tacitus, Diodorus Siculus, and they that wzote of Cosmographie, haue omitted the ozigin all beginning of the name.

The Histozye of Gyldas the Bziton can not be founde, who was after the Saxons had inuaded this Realme: and therefoze might lacke such Bookes, as should best instruct him. As foz Beda séemeth to haue séene nothing wzitten of that matter. Foz where he sayeth, that this Ile toke the name Bzitania, of the inhabitants of Bzitayne in Fraunce, it is nothing lyke to be true: Foz that Countrey, was (not long befoze the time of Beda) named, Armorica, and Armoricus Tractus, when this Ile was called of most auncient Wzters, Bzittania, and (as Solinus wzlteth) séemed to be another wozlde;

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forasmuch as the West parte of Gallia, was thought to be the vttermost parte of this world. Also Iulius Caesar writeth, that the places of this Ile were vnknowen to French men, sauing to a fewe Merchaunts: and yet they knew no farther, than the Sea Coaste next toward Fraunce. Moreouer the same Britons affirme, that it was lefte among them in remembraunce, that the innermost part of the countrey, was inhabited of them, which had their first beginning in the same Ile. This well considered, with the authoritie of the Writer, both an excellent Prince, and also a great learned man, and was himselfe in this Ile, it is not to be doubted, but that he most diligently searched for the true knowledge of the auncientie thereof, &c. And yet, because this Ile, excelled all the other in euery condition, it was of some priuately called Albion, that is to saye, more happie or richer. This coniecture, approcheth more nigh ẏ true similitude, than the other mentions, except there be any auncient historie, before the time of Gefferie of Monmoth or Beda, which may more probably confute that I haue declared: to such will I gladlye giue place.

Finallye, I thought it alwayes more honoroble, to haue receiued the first name by such occasion as I haue reherled, and the generation of the Inhabitants of this lande, to be either equall with ẏ most auncient, or mixed with ẏ most wise & valiant people of Greece, vanquishers & subduers of Troians, thē to take the name & first generation of a vaine Fable, or of a man, if any such were, which after he had slaine his Father, wandred about ẏ world vncertaine where to dwell. Also to aduaunt vs to come of the Troyans, causers of theyr owne countries destruction, by fauouring the adulterye of Paris and Helena. Of whome neuer proceeded anye other notable monument, but that they were also breakers of their oath and promise. Yet this follye is founde almost in all people, which contend to haue their Progenitours come first from Troy: which fantasie maye well be laughed at among wise men. The faith of Christ was first receyued in this realme, after the incarnation. 156. yeares.

Britaine or Brutaine, which by two names is called Englande and Scotlande, is an Ilande in the Occean sea, scituate right ouer against Fraunce. One part of which Ile, Englishmen do inhabite, another parte Scottes: the thirde, Welsh men: the fourth parte, Cornish men. All they, either in language, condition, or lawes, doe differ among themselues. Iohn Stowe in his description of England, &c.

The chiefest Citie is London, standing in Middlesex, on the North side of the Riuer of Tamise, ouer which Riuer, is a great Bridge placed, of stone hauing buyldings verye rare, and meruailous, &c.

Englande is fruitefull of Beastes, and aboundeth with Cattell, whereby the Inhabitaunts be rather for the most parte, Grasiers than Plough men, because they giue themselues more to feeding, than to tillage.

The originall from Brute, of the Realme of England, (notwithstanding Lanquet yeeldeth not that it was vninhabited when Brute arriued (after common Historyes,) the yeare of the worlde. 2855. and the yeare before the incarnation. 1108.

Whereof after Brute, Locrine, hee hadde the middle parte of Britaine, nowe called Englande, with the superioritie of all this Ile: vnto Camber hee gaue Wales, and to Albanack Scotland, &c.

Of Boetia. Chapt. 29.

BOetia is a Prouince and a parte of Hellades in Greece, as Isidore sayeth, libro. 15. And hath that name of Bos, an Oxe, for this cause. For while Cadmus the sonne of Agenor, by commaundement of his Father sought his Sister Europa, that Iupiter had rauished, and might not finde hyr, and dreading sore his Fathers wrath, hee determined in his mind to lyue in Exile, and while it happened that hee sol-

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lowed the fore and trace of an Ore, hee founde the place where the Ore rested, and he named it Boetia, by the name of the Ore, and there he buylded a Citie that was named Thebes, and there hee helde ciuill battailes some time, & there were borne Apollo and Hercules, the elder man of Thebes. This same is called Eumona, and hath that name of a Well that there is, that was hallowed to Apollo sometime, as Isidore sayeth, libro 15. In this lande is a lake of madnesse, so that who that drinketh thereof, he shall burne in wodnesse of lecherie, as he sayeth libro 14. chap. 3. De Aquis ¶Loke before of Welles.

*Additiō. (*Boetia, is a Countrey in Grece, wherein was the Citie of Thebes. Now it is called Vandalia. It was sometime called Aonia, Mesapia, Ogigia, Cadmeis, and Hyantis.)

Of Boemia, chap. 30.

BOeme is a part of Messia, towarde the East side and West by Germanie in Europe, and is closed about, with most greate Mountaynes and thicke, and high wodes, and is departed from Germany and Pannonia, and other nations, with mountaines, woods, and Riuers, and is full straunge in many places, with high mountaines, and is full faire in Plaines of fieldes, and of meades, and most wholesome in the aspect of euery diuersed land to beare corne, and fruite. And hath plentie of Wines, and Vineyardes of Corne and of fruite, and most rich of golde, of siluer, and of Tinne, and of other mettalls: moyst with Welles and with Riuers, for a Riuer watereth and moysteth the lande that is called Albia, a most noble Riuer that riseth out of the mountaines of Boemia, and also many Riuers, which runne together to Praga, that is a royall Citie.

In the mountaines thereof, are plentie of trees of Pines and of Fyre. And there bee hearbes without number, not of Pasture, onelye and of lese, but also of sweete Spicerie, and medicinable hearbs. There be many beasts of diuers kinde, as Beares, Hartes, Capreole, Tragollaphi, Bubali and Bisontes. And among these wilde beasts, there is one as much as an Ore, and this beast is strong and fierce, and hath great hornes, and large, and defendeth himselfe with them, and hath vnder the chinne a great bag, and gathereth water therein, and heateth that water in that bagge wonderfullye, and in his running he throweth that water vpon hunters and houndes, that come to nigh him, and that water scaldeth off their haire, and burneth horribly all thing that it toucheth. And this Beast is called Bom in the language of Boeme. And this lande is compassed with Moravia and Panonia in ẏ East side, and with Polonia in the North, & with Austrich in the South, and is compassed with Bauaria Germanica, and with the marche of Millenence in the West.

(*Boemia, a Realme called Beme, inclosed with the boundes of Germany, hauing on the East side, Hungarie: on the South Bauier: on the West the Countrey Noricum: on the Northeast, Polonia. It is equall in length & bredth, each of them being about three dayes iourney. It is inuironed with the famous Forest, Sylua Hercinia. Through the middle thereof, passeth the great Riuer Albis, and the riuer Moltania: vpon the riuage whereof, is set the chiefe citie Braga or Praga: the language there is ẏ Slauone tongue. Notwithstanding in the churches, ẏ people are taught in ẏ Dutch tongue: in the churchyardes, they are taught in ẏ Weme tongue: they vary from the Romane Church, in sundrye opinions, and do scorne all Ceremonies. In some places it is sayd, they priuelye obserue the sect of the Adamites, and Waldenses, in the act of lecherie. These Heretiks toke their beginning of a Picard that came into the land of Boeme, & said that he was ẏ son of God, & named himselfe Adam: he commanded all men & women to go naked, & as they liked in lust, so to gue together, &c. This horrible and most filthy sect began. Anno. 1412. Read Thesaurus.) *Additiō.

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Of Burgondia, cap.31.

BVrgoyne is a parte of Fraunce Senonens, and stretcheth vnto the mountaines that bée called Alpes Peninos, and hath that name Burgundia, of bourough Townes: For the East Gothes made there manye bourough Townes and strong, when they shoulde goe into Italye. The lande is strong and full of mountaines and of pasture, and of woode in manye places, and moyst with streames, Riuers, and waters: And beareth well in some places fruite and corne, and is in many places barraine and drye, and vnmoyst and colde nigh the mountaynes, by reason there is much Raine and Snowe. And they that dwell nigh the mountaynes, haue greate Botches vnder the chinne, of oft vse of the Snowe water. Therein bée abundaunce of wilde beastes, as Beares, Boares, Hartes, and manye other.

Of Capadocia, chap.32.

CApadocia is a Prouince in the more Asia, and in the ende of Syria, and toucheth Armenia in the East side, and the lesse Asia in the West, and the fieldes that bée called Consirij Campi, (the which the Amazones hadde sometime,) in the North side and the Sea Tymericum. In the South side the mountaine that is called Taurus, and thereto belongeth Cilicia and Isauria, euen vnto the Sea that is called Silicus sinus, that is afore the lande of Cypres, thereby runneth the Riuer Albis, that diuided sometime the Kingdomes of Lidia from the Perses, as Isidore saith lib. 15. and Orosius lib. primo. These men came first of Mosoch, the sonne of Iapheth: And so yet there is a citie among them that is called Moreta to this day, as Isidore sayth lib.19.

(*Cappadocia a Countrye of Asie, hauing on the South Cilicia and the mountaine Taurus, one the East Armenie, and diuerse other nations, on the North sea, ẏ Euxinum, on the west Galatia, and is diuided from Armenie the more, with the famous Riuer Euphrates. In this Countrye are bread plentye of excellent good horses. It was sometime called Alba Syria, because the people there bée whiter then in the other Syria. The people thereof bée called Cappadoces, whose conditions are reputed so ill, that among the common people, if one had béene séene to be of ill fashion, they woulde saye hée was of Cappadocia. In that Countrye were borne Basilius Magnus, and Gregorius Nazianzenus, two holy Bishops and excellent Doctours.)

Of Caldea, chap.33.

CAldea is sayde as it were Cassdea, and hath that name of Caseth, the sonne of Nachor, that was Abrahams brother, as Isidore sayth libro.9. And so Caldei is said as it were Cassedei, & hath that name of Casseth. And that land is most large, and lyeth beside Euphrates, therein is the fielde that is called Duran. In that fielde Gyauntes came togethers after the floud, and did builde the Towre Babel by counsel of Nembroth, of that Towre the citie that there is builded hath the name, and is called Babilon. And afterwarde all the countrye about was called Babylonia, as it is sayd afore cap.12.

¶But héere is to vnderstande, what Orosius sayth of Babylon libro. 2. The first King (he sayth) among the Assyries, that might passe other, was Ninus. When Ninus was slayne, his wife Semiramis Quéene of Asia, made the Citie of Babylon more, that Nembroth had begunne, and shée restored the Citie, and ordeyned that Citye to be head and chiefe of the realme of Assyries. And that kingdome stood strongly M.C.lxiiii.yeares, vntill the reigne of Sardanapalus, him slewe Arbates, Prefecte of Medes, and then beganne the Realme of Assyries to perish. But it vtterly perished when by Cyrus & Darius Babylonia was so destroyed, that vnneth men might thinke, that so

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strong a Citie might be taken. For that citie was disposed as a castle with walls lyke long and square. The greatnesse & strength of the wals may vnneth be supposed. For the walles were fiftie cubites thicke, and as much in height, and the citie about was foure hundered and foure score furlongs. The walls were of burnt tiles tempered with glewe, and without was a broad Ditch and large seene farre thence. Into that ditch ran the riuer all about the citie. And in the Front of the walles were an hundred Gates, and about the walls were dwelling places for them that shoulde defende the Citie, and those places of defence were wonderfully strong and huge. And though that Citye were so strong, yet it was sone ouercome, taken, and beate to the earth. For Cyrus diuided the Riuer in three hundred and three score channells, as he had before diuided the Riuer Ganges, when he was wroth with the riuer, he diuided it in three hundreth and three score parts, for one of his knights was drowned therein. And so when this riuer was withdrawne, that ranne about the Citie, the citie was the sooner taken, as saith Orosius. And ý same yere in which Arbates began to destroy Babilonia, Rome began to be founded: and so in one accord of time, that one citie fel downe, and that other arose. And when ý first kingdome of the East failed for age, then the kingdome of the West beganne to arise and to striue.

(*Chaldea, a Country, which (as Strabo writeth) ioyneth to Arabia and to the Sea Persicum, Solinus and Plinius name that country Chaldæa, where the greate Citie of Babylon stode. In the newe Cards and mappes, it is set in this wise: On the West it ioyneth on Mesopotamia, on the North vppon Assyria and Media, on the East vppon Persia, on the South vpon Arabia deserta, and so it is farre from India. They haue a proper language somewhat like to Hebrew, but their letters are vnlyke to anye other. Strabo meaneth the Country where the people Calybes dwell, Chaldea.)

*Additiō.

Of Cedar, chap. 34.

CEdar is the name of a Countrye, in which dwelled the Ismalites, that were the children of Cedar, that was Ismaels eldest sonne. For Ismael was Abrahams sonne, gotten on his seruaunt Agar, a woman of Aegypt. And more truely they be there called Agareni then Saraceni, though they mistake the name of Sara in vaine, and be proud therof, as though they were gendered of Sara, as Isidore sayth li. 9. These men builde no houses, but goe about in large wildernesse, as wilde men, and dwell in tents, and line by prayes, and by Venison. And therefore Ismael was called Onager, a wild Asse: as the Glose saith super Gene. 16. This was a fierce man, &c. And he saith, that he shall passe the woodnesse of all beasts, and greeue sober men and easy. For, as Methodius sayth, yet hereafter they shall once be gathered together, & go out of Desart, and winne and holde the roundnesse of the earth, eight weekes of yeres, and they? way shall bee called the waye of anguish and of woe. For they shall ouercome Cities & kingdomes. And they shal slay Priests in holy places, and lye there with women, and drinke of holy vessells, and tie beasts to Sepulcres of holy Saintes, for wickednesse of christen men, that shall be that time. These & many other things he doth rehearse, that Ismaelits men of Cedar, shall doe in the wide worlde.

Cedar a Region in Arabia. Additiō

Of Cancia, chap. 35.

CAncia, Kent, is a prouince of England vpon the Britich Occean: The chiefe citie thereof is called Caunterburye, and the land beareth well corne and fruite, and hath many woodes, & is moist with welles and riuers, and is nobly endowed with Hauens of the Sea, and rich of riches, and chiefe in wholsommesse of heauen.

(*As concerning the setting forth of Kent, a prouince worthy of praise, as also Maister W. Lambert for his singular penning of the same, with others, in the booke intituled, The Perambulation of

*Additiō.

Kent,

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Kent, is sufficiently set downe the fertilitie of the soils, the good disposition of the inhabitants, and their modestie: the onelye platforme and beautie of Englande, whose customes, and manners are of greatest antiquitie, libertie and seruice: Kent lieng in ye Southeast region of this realme, hath on the North the riuer of Thamise, now called Temmes, on the East the Sea, on the South the Sea and Sussere, and on the West Sussere and Surreye, it extendeth in length from Wicombe in the frontiers of Surrey, to Dele, at the sea side 50 miles. And retcheth in breadth from Sankirst (neere Roberts-bridge in the edge of Susser) to the North point of the Ile of Greane, almost 30 miles, & so hath in circuit 150 miles, or thereabout.

Of Cantabria. chap. 36.

Cantabria is a Prouince of Spaine, and hath that name of a Citie, and of the Riuer Hyberus. The men thereof bee vnsteadfast in heart, apt to steale and to robbe, and gladde for to striue, and alwaye readie and prest for to receiue strokes, as Isidore saith libro. 9. Nigh to this lande is Celtiberia, and hath that name of Gallis Celticis and Hiberis.

*Additiō. (*Cantabria people of a Countrye in Spaine called now, Biscay.)

Of Chananea. cap. 37.

Chananea is a Country in Siria, that was after the floud in the possession of the children of Chanaan, that was the sonne of Cham. And of them were tenne Nations, as Isidore sayth lib. 9. And 8. Nations of them were of the children of Chanaan, in which the curse that was giuen to them by Cham was ordeined, as it were by heritage: and therefore by bidding of our Lord, ye children of Israel put them out, and occupied their lands, as Isidore saith li. 9.

*Additiō. (*Cham, called also God Cham, is the name of dignitie of the greate Emperours of Tartarians, called the greate Cham of Cathay, or Cambalu, whose dominion extendeth from the furthest parte of the East, vnto the Countrye of Russie North West, and so vnto the North west, and so vnto the North Sea, on the South east, vnto Persia: so that by the mappe appeareth, there is vnder him as much maine lande, within litle, as is the residue of all Asia, Europa, and Affrica.)

Of campania. cap. 38.

Campania is a Prouince of Italye, betweene the Territorie of Rome and Apulia. The chiefe Citie thereof sometime was capua, builded by Silurius king of Albanes. And hath that name of Capacitas: For the land thereof receiueth all manner of fruite of sustinaunce, and is the head of all the Cities of Campania, and this Citie, Rome, and Cartage, were reckoned three of the greatest Cities: and sometime all Italy had the name of this citie, and was called Campania. Many other Cityes famous and full of men and rich, perteined to the Prouince of Campania, as Neopolis and Penteolis, where Virgills Bathes were in worshippe sometime. And is a land with plenty of corne, of Wines, of Oliues, of wilde beastes, and of diuerse manner of fruite. There is another manner Campania called Cisalpina, and is a prouince of Fraunce Senonens, the chiefe citie therof is Treueris.

*Additiō. (*Campania a country in the realme of Naples, which was accompted the most fertile and pleasaunt country of all the world.)

Of cauda. chap. 39.

Cauda is called an Iland ye is narrow and straight in the beginning, and then broader, and hard entering and trauailous, as it is saide in Actibus Apost. ca. 27. And this Iland is betweene Citia and Italye, by Creta and Sardina.

*Additiō. (*But anone after ther arose by a stormye wind called Euroclidon, that is the North east wind, or euery East-winde that is stormie. And when the Shippe

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was caught, & could not resist the wind, we let her driue, and wer carried away: And we ranne vnder a little Ile named Clauda (this Ile was West & by South from Candie, straight toward the goulfe Sirtes, which wer certaine boiling sands that swallowed vp all that they caught) and had much a doe to gette the Boate. Act. 27. vers. 14. 15. 16.

Of Cilicia. chap. 41.

Cilicia is a Prouince of lesse Asia, and hath that name, as men tell, of Iupiters eldest sonne, as Isidore saith lib. 15. This prouince hath Liciam in the west side, and the Sea Mare Siculum in the South, and in the East the toppes of mount Taurus, in the North the Riuer Cignus runneth through the land. The chiefe Citie thereof is Tharsimonia, that is called Tharsis: there was Saint Paule borne. And Coroscos is a towne thereof, and there is much Saffron and best smelling, and passing golde in colour, as Isid. saith lib. 15.

*Additiō. *Cilicia a country in Asia, partly inclosed with the highest part of ẏ mountain Taurus, and hardest to passe by, Strabo diuideth Cilicia into two partes, one called Tracher, that is to say, rough or rockie. The other Campestris, that is to say, plaine. Iosephus writeth, that it was of olde time called Tarsus, or Tarsis, one of the sonnes of Iaphet, the youngest son of Noe. Herodotus sayth, the people were called Cilices of Cilix, the sonne of Agenor king of Phænicia, where before it was called Hyppateus. Saint Hierom interpreteth Cilicia, a congregation, a lamentation, an assumption, a lamentable challenge or vomit. The people were by nature inclining to lyeng and stealing, whereof growe this Prouerbe, Cylix non facile verum dicit. The Cilician not lightly sayth true. A Prouerbe applyed to a couetous man, which alway lieth for his perticular aduantage, as now a daies most men doe which liue onelye by stealing.

Of Ciprus. chap. 41.

Ciprus is an Iland, & hath that name of Ciprus, a Citie that is therein, as Isidore sayth lib. 15. This land is called Paphon, and was sometime hallowed to Venus, and was full famous sometime, & namely of mettal of copper. And the vse therof was first found there, as he sayth. The land beareth wine, and the wine of that place is full strong. Now many Cities be therein full noble. Among whom the chiefe Citie is called Nichosia. The land is inuironed all about with the sea, and is within all ful of woods and fields, of medes, of viniards, of corne, & of fruit: and is moist with wells and riuers: and rich of many riches and liking. Oft this land is called Cethim in holy writ, as Isidore saith lib. 11. And hath that name of the sonne of Iosan, the nephew of Iaphet, as Isidore sayth. Orosius li. 1. speaketh of this Iland, and sayth: that the Iland Cyprus is inuironed with the Sea ẏ is called Mare Siriacum in ẏ west side, & with the sea that is called Mare Pamphilicum in the North: and with Aulone & Cilicio. And is inuironed in the South, with the sea of Siria, and of the prouince Fenix, and conteineth in length an hundred thrée score, & fifteene thousand paces, and in bredth a leuen hundred paces and fiue and twentie.

(*Cyprus an Ile in the Sea called Carphathium, against the country called Syria, on the North it hath Cilicia, on the South and the East Aegypt. It is in length after the description of Strabo. 175. miles, after eight furlongs to the mile; Some suppose it was at the first a portion of Syria, diuided by Earthquaks. This country aboundeth in wine, Oyle, mettall, Vitrioll (called Copporas) and Canes, whereof Suggar is made. Also Venus was there had in greate reuerence, insomuch that men, before they did sette forth theyr daughters in marriage, offered them to such straungers as came into the Countrye, to bée by them deflowred, and afterwarde (with the game so gotten) married thē to husbands. *Additiō.

Of Creta. chap. 42.

Creta

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Creta is an Iland of Créete, and hath that name of one Crete a king, ỳ dwelled there: and stretcheth in great length betwæne the East and the West, and is washed with waues of Créece in ỳ North side, and with waues of Aegypt in the South side: And was sometime possessed with an hundred noble Cities. And therefore it is called Centapolis, that is to vnderstand, a land with an hundred cities. And this land was first enoble with oares, armours, and arrowes. This was the first land that wrote lawe, and gaue lawe written with letters, & taught first companies of horse men. Therein was studie of musicke first found of Ideis, and taken to other men in the worlde about, and there musicke was vsed, & the studie thereof increased and made more. Therin be many beasts, Goats and Hartes, and right few wilde Goates, Wolues, Foxes, and other noiful beasts be none therin. There are no Serpents nor noysull Wormes. And if they bée brought thether out of other Countryes they dye anone. This land is friend to Mines, and beareth trées and medicinable hearbes, as Diptanno & Alnos, and such other: and also that land bréedeth precious stones, and also a stone that is called Iothedactilicus, as Isidore saith lib. 15. And though it be an Iland free and cleane of any notable venim, yet neuertheless therin brèd Spalangie, that be venimous Spiders. Huc vsque Isidorus, li. 15. Plinius telleth the same at all points. li. 4. Orosius speaketh of the same Iland, and saith. Creta endeth in the East at the sea Carpacco, & in the West & in the North at the Sea Creticum, & in the South at the sea Libicum, that is also called Adriaticum: and hath in length of paces. M. C. lxxx. vii. and in bredth a M. and fiftie. Loke the disposition of Dedalus house in Creta. Isidorus liber. 16. in capitulo de ciuitatibus.

*Additiõ. (*Creta, an Ile lyeng betwéene Peloponnesius, and the Rhodes, it hath on the North parte, the sea Aegeum and Cretense: on the South the sea of Aegypt, and Affric. It is now called Candie. In this Ile was Iupiter nourished, whom the Painims named their chiefe God. There Minos reigned, & Radamanthus gouerned vnder him most erquisite iustice: Of whose lawes, other countries toke their first patrone: yet notwithstanding the people of that countrie wer noted to be vicious, & shamefull liers, as Epimenides wrote in a verse, reuited by S. Paule, in his Epistle to Titus, saieng. ca. 1. The Cretians are alwayes liers, euill beasts, and slow bellies. This witnesse is true: This is nowe vnder the Turke.)

*Additiõ. (*Dædalus the name of an excllent Carpenter of Athens, which first founde the Saiwe, the Twible, and the Auger, & made the place in Crete called Labyrinthus, or a Maze, as for pleasure are made diuerse in Gardens, but this was a strong hold.)

Of Ciclades. chap. 43.

Iclades were sometime Ilandes of Greece, as Isidore saith lib. 15. And men thinke that they be called Ciclades, for though they be farre from the Iland Delos, yet they be scituate about Delim: for ỳ Grèks called it the round Ciclum. But some men mene, that they haue that name Ciclades, because of rocks & crags, that be about them: These Ilands stande in the sea that is called Hellespontus, betwéene the sea Egeum and Malcum: And be inuironed with the sea Indicum, and be in number 54. And stretch from the North toward the South fiftie thousand paces, and fiftie thousande from the East toward the West, as Isid. saith: and after Orosius. M. CC. And as hé sayeth, the first of these Ilandes Eastwarde is Rodus, and Northward is Cenedo, and Southward Capadoce, and Westwarde Citeras, and these lands end Eastward at ỳ cleaues of Asia, Westward at the Sea Icarum, Northward at the Sea Legeũ, and Southward at the Sea Charpharium.

*Additiõ. (*Cyclades, the fiftie Iles in the Sea called Aegeum.)

Of Choa. chap. 44.

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CHoa that is called Choes also, is an Iland, and belongeth to the Prouince of Athica: therein Hippocrates the phisition was borne. And this land was first endowed with cloth making, as he saith. Also in that Iland be noble horses, of whom Salomon had greate ioye in olde time, as it is said 3. Reg. wher it is said, that horse were brought to him out of Choa.

3. Reg. 10
1. Reg. after ỹ Gen chap. 10.

*Additiõ.

(*Salomon had horses brought forth of Aegypt, and of Coa, which in the English translations is lefte out. (The Ile Coa.)

*Additiõ.

(*Hippocrates the name of a most excellent Phisition, scholler to Democrates, & lived in the time of Perdicas king of Macedonia, in his court. Artaxerxes king of Persia, wrote of Hippocrates in this manner, to Hystanes his liuetenant of Hellespont, as Gwydas witnesseth. The great king Artaxerxes to his liuetenant Hystanes sendeth greeting. I haue heard of the fame of the noble phisition Hippocrates, sée therefore that thou giue him as much mony as he wil desire, wt al other things necessary, & send him to me: he shalbe in as great honor wt me, as the best in all Persia, &c. He died beeing. 104. yeres of age. Ther wer also of the same name and stocke fiue other, all notable & famous men in Phisicke, but this, farre passed thē all, he flourished about ỹ yere of the worlde. 4760. after Munsterus of his discréete manners and stature, forth of the Cronicle, Cronicarum. folio. 73. hée forbad all voluptuousnesse, which he abhorred: of graue manners the onely ornament to his Disciples, hée was of small stature, faire & wel fauored, but great hed, not easily moued nor hastly to speak, sateng: He that will bée frée, let him not desire that which he cannot haue: Hée that will haue that which he desireth, let him desire that which he may haue: He that will liue peaceably in his lyfe, lette him be like vnto him that is bidden to a feast, who giueth thanks for all ỹ is set on the table, & grudgeth not for the want of any thing.)

The horses that were bred in this Coa were of great price, whereof 6. were ioyned in euery chariot, & euery horse valued at 100. cicles of siluer, which amounteth after 15. pence the cicle, & euery cicle halfe an ounce, to ỹ sum of 6. li. 5. shillings euery horse, notwithstanding there were bred sundry cicles of diuers values, which I omit, & the horses might be of greater value.

Of Corsica, chap. 45.

COrsica is an Ilande wt many prouinces, & is corner wise in shape, & hath ỹ sea Tyrenicum in the East side, & the hauen of ỹ citie of Rome: and Sardinia in ỹ South side: & Belliares in the west, & the sea Ligusticum in the North: and cōteyneth in length. C. lxi. thousand paces, and 26. thousand in breadth.

*Additiõ.

(*Corsica an Iland in the middle sea, betweene Gean & the Ile of Sardinia called Cors. It is nowe vnder the citie of Gean or Genua, which citie hath ben oftētimes reedified, the people are called Ianewacs, Romane Italians.

Of Dalmacia, chap. 46.

DAlmacia a Prouince of Créece by olde departing of land, and hath that name of Delim, the greatest citie of that prouince. This prouince hath Macedonia in the East side, & Pellia in the North, & Hystria in the West, & endeth at the Sea Adriaticum in the South, as Isi. saith li. 15. & Orosius saith the same: Men of that land be mightie & strong, & giue them to prayes, to robbing and stealing, & manye of them be Sea théues.

*Additiõ

(*Dalmatia a part of the great country called Illiria or Slauonia: it hath on the west Croatia: on the East Bossina, on the North the great mountain Albanus mons, and the country called Seruia: on the South the sea Adriaticum, or the goulfe of Venice.

Of Dacia. chap. 47.

DEnmarke is a Countrie in Europa, and was first occupied with Greeke Danes, as it is sayde: And is diuided in many prouinces and Ilands, and stretcheth to Germania. The men thereof were

sometime

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sometime fierce and right great warriours: and therefore they were Lordes of Britaine, of Norway, and of many other Ilands and countries: But li. 9. Isidore saith, that the Danes came of Gothes. And some suppose that they be called Dacos, as it were Dagi, men come of Goths. But of what nation the Danes be come of first, this is certaine, that there bee many of them, and be seemely of stature, and faire of haire and of face, and generally faire of body and shape. And though they be fierce against enimies, neuerthelesse they be kindlye milde of heart and pleasing to all innocents.

*Additiō. (*Dacia a country beyond Hungaria: they doe not well which call Denmarke, with this name, which is Dania, Danes. Denmarke is also called Danomarchia, a people quickelye moued to reuenge, wary in buieng and selling, regarding their lawes, which being once established, may in no wise be tyed to their parles: sometime the olde conquerours of England, a people wel minded to religion, their originall is supposed to come of a people called the Goths.

Of Delos. chap. 48.

DElos is an Iland of Grēce, in ỹ middle of those Ilandes that bee called Ciclades, & hath that name, as it is said, for that ỹ after the flud, when the night was darke many moneths, that Ilande was lightened with the Sunne beames, before all other lands. And for ỹ he was first shewed, it is said it hath that name Delos, for Delon is Greeke, and is vnderstood, openly shewed. Also that lande is called Ortigia, for the Curlewes were first seene, and the Grekes called them Ortigias. In this land Latona bare Apollo, as Isidore saith lib. 15. And Delos is the name of an Iland, and of a Citye also.

*Additiō. (*Delos, an Ile by Grēce, where Apollo and Diana were borne, and is one of the Iles called Cyclades.)

Of Dedan. chap. 49.

DEdan is a country in Ethiopia in the West side, as Isidore saith, liber. 9. there be many Elephants, & much abundaunce of Iuorie, and woods of Firre, as the Glose saith super Eze. 7.

Of Europa. chap. 50.

EVropa is called the thirde part of the worlde, and hath that name of Europa, the daughter of Egenor king of Libia. Iupiter rauished this Europa out of Affrica, and brought her into Creta: And called the most part of the lande by her name Europa, as Isidore saith, li. 15. Orosius speaketh of Europa, and sayth, ỹ the country of Europa & people therof begin at ỹ mountaines that be called Mōtes Riphei, & at the marreis that is called Paludes Meotides, that be by East. And come downward toward the West by ỹ banks of the North ocean, vnto ỹ country that is called Gallia belgica, and vnto the riuer Renum, that runneth to ỹ occean, & then ỹ countries stretch to the riuer Danubius, ỹ is called Histrius also, that is by South, & passeth East ward into the sea that is called Pontus, & is a coast of the great sea. And li. 15. Isidor. sayth, that Europa beginneth at the riuer Tanay, & stretcheth westward by the north ocean vnto the ends of Spaine. The East and the South parte thereof ariseth from the sea that is called Pontus, & is all ioined to the great sea, & endeth at the Ilandes of Cades. The first Country of Europa is the nether Scithia, & beginneth at the marreis Meotides, and stretcheth betwene Danubius & the North Ocean, vnto Germania, as Isidore sayth lib. 15. And for straunge nations the land is specially called Barbaria: and the nations be in al 54. as Orosius saith. Among whom the first is Alania, that stretcheth to the marreys Meotides, and following is Gothia, then Denmarke, and after Germania, then Gallia and the land of Britain, Orchades, and many other Ilandes, & at last the Ile Spaine. In the ends wherof Europa endeth Westward. And in the ouer part of Europa in ỹ South be many great countries and lands: As Pano-

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nia, Mœsia, Tracia, Grecia, with her boundings, & Italia, with the countries & Ilandes thereof. And though this part of the worlde be lesse then Asia, yet it is pere thereto in number & nobles of men. For as Plinius saith, it nourisheth men that be more great in bodye, more strong in might and vertue, more bold of heart, more faire & semely of shape, then men of the countries and Ilands of Asia, or of Affrica. For the Sunne abideth long ouer the men of Affrica, and burneth and walketh humours, and so maketh them more short of bodie, more blacke of face, with crispie haire, and for ỳ the spirites passe out at pores that be open, they bee more coward of heart. And the contrarie is of men of the North land, for the coldnesse that is without stoppeth the pores, and breedeth humours of the bodye, and maketh the men more full and great, and the colde that is mother of whitenesse, maketh the more white in face & in skin. And for ỳ vapours and spirites be smitten inward, it maketh them hotter within, & so the more bolde & hardie. And the men of Asia be meanly disposed in that: And their first land is by East, as Plinius saith.

*Additiõ. (*Europa, the thirde parte of the worlde, diuided from Asia, with the great Seas, Hellespontus, Propontis, Bosphorus, Thracius, and Pontus Euxinus, and hath the vttermost boundes in the North east, the riuer Tanais. And from Affrike it is diuided by the middle Sea. It was also the name of a faire mayden, daughter of Agenor, king of Phœnicia, whom Iupiter (transforming himself into ỳ likenesse of a Bul) did rauish, as Poets writ) that is, forgetting kindly vertue, being ouercome in the Virgins beutie, setting all humanitie aside, vsed the force and violence of a tyrannous beast,) it is also saide, that Iupiter carried her away by force in a Ship, in the decke or mast whereof was a Banner or streamer, wherein was painted a Bull.)

*Additiõ. (*It is better that Princes bee reproued for their faultes, being aliue, then after their death to bee so reported off, ỳ the concealing of their wickednesse for the time present, afterwardes is become more ignomious and shamefull, to their continuall reproch for euer.)

(*In the later end of this booke, you shall finde a farther discourse of this Europa forth of Ortelius.) *Additiõ.

Of Eiulath, chap. 51.

EIulath is a prouince in the ouer Inde, & beginneth in the East, & stretcheth by long space of landes towarde the North: and hath that name Eiulath of Eiula, one of the children of Heber, Patriarke of Hebrues, as the Glose sayeth super Genes. pri. and ten: where Eiulath is rehersed among the children of Hebar, ỳ came of him and of his sonne Iectan. The riuer Ganges runneth by this land, and that riuer hath another name, and is called Phison in Genes. lib. 4. cap. 20. Plinius lib. 3. cap. 20. praiseth that riuer wonderfully, & saith: that Ganges is a riuer of Inde, and receiueth into himselfe many, & as it were endlesse riuers great inough to rowe and to saile in, as Idapsen, Cantabrian, Hisepin, & many other, and is neuer broader then fifty furlongs, neither deeper then 15. paces. This riuer runneth about the lande of Eiulath, in which land is much gold and spicerie, as Bedelium, and precious stones, as Onichus, Carbuncles, and other such, as hee sayth, and the Glose super Genesis. In this lande be manye speciall Countries, in whome be many Elephantes, as it is sayd.

(*In the second of Genesis, the riuer Pison compasseth the whole land of Heuilah, where there is golde, and the gold there is very good, there is Bdelium and the Onix stone. Euilla or Heuilath, a country in the Orient, about the which the riuer Pison, which we call Ganges, ỳ commeth out of Paradise doth runne. D. Cooper. *Additiõ.

Of Ethiopia. Chap. 52.

EThiopia, Negroes lande, hadde first that name of coulour of men. For the Sunne is nigh, and roasteth and

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toaſteth them,as Iſidore ſaith li.15.And ſo the coulour of men ſheweth ẏ ſtrength of the ſtarre,for there is continuall heat. For all ẏ is vnder the South pole about the Weſt is full of mountaines,& about the middle full of grauel,and in the Eaſt ſide moſt deſart and wildernes:and ſtretcheth from the Weſt of Athlant toward the Eaſt vnto the ends of Aegypt,and is cloſed in the ſouth with ẏ occean,& in the North with the riuer Nilus. In this land be many natiõs with diuers faces wonderfully and horribly ſhapen: Alſo therin be many wilde beaſts and Serpents,and alſo Rinocerota,and the beaſt that is called Camelion,a beaſt with manye coulours. Alſo there be Cocatrices and great Dragons, and precious ſtones be taken out of their braines. Jacinctus, and Chriſophraſſus, Topaſius, and many other precious ſtones be founde in thoſe parts, and Cinamum is there gathered. Ther be two Ethiops,one is in the eaſt, and the other is in Mauritania in the Weſt, and that is more nere Spaine. And then is Numedia,and the prouince of Cartage. Then is Getula,and at laſt againſt the courſe of the Sunne in the South is the land ẏ is called Ethiopia aduſta,burnt,& fables tell,ẏ there beyond be the Antipodes, men ẏ haue their feete againſt our feet,as Iſid.ſaith lib.15. His wordes be ſet here before de Ethiopia. Alſo he ſaith li.9.ẏ the Ethiopiãs haue ẏ name of Chus,of whom they toke their beginning. Chus in ẏ Hebrue tongue is called Ethiops. Theſe men came ſõtime frõ the riuer Nilus,& dwelled beſide Aegypt,betweene the riuer Nilus & occean: in the South nigh vnder the Sun:of thẽ be much people, as Eſperes in the Weſt ſide Garamantes,& Troglodites,& other, of whom Plinius ſpeaketh li.5.ca.10. The men of Ethiopia haue their name of a blacke riuer, & that riuer is of the ſame kind with Nilus,for they bréd rédes & bull ruſhes,& riſe and waxe in one time: In the wilderneſſe there be many men wonderfully ſhapẽ:ſome oft curſe ẏ Sun bitterly in his riſing & downe going,and they behold the Sun & curſe him alway: for his heate gréeueth them ful ſore:and other as Troglodites dig them dens and caues,& dwel in them in ſtéd of houſes:& they eate ſerpents,& all that may be got, their noiſe is more fearefull in ſounding, then the voice of other. Other there bée, which like beaſts liue without wedding, & dwel with women without law,& ſuch bée called Garamants, other goe naked & be not occupied with trauaile,& they be called Graphaſants. There be other,that be called Bennij,& it is ſaid,they haue no heads, but they haue eyes fixed in theyr breaſts. And there be Satyres,and haue onely ſhape of men, and haue no maners of mankinde. Alſo in Ethiopia bée many other wonders, as he ſaith lib.6. cap.11.there be Ethiops(ſaith he)among whom all foure foted beaſts bée brought forth without eares,and alſo Elephants. Alſo there be ſome that haue an hounde for their king,& diuine by his mouing, and doe as they will. And other haue three or foure eyen in their forehead, as it is ſaid,not that it is ſo in kinde, but that it is feigned, for they vſe principall loking and ſight of arrowes. Alſo ſome of them hunt lions and panthers, & liue by their fleſh:and their king hath onely one eie in his forehead. Other men of Ethiopia liue onely by honny ſuckles dried in ſmoake,and in the Sun,and theſe liue not paſt fortie yeares.

(*Aethiopia,a great country in Affrike,containing two regions,the hether and the further Aethiop. The hether, that is aboue Aegypt,hath on the north Aegypt, Marmarike, and Libia, on the Weſt the inner Libia:on the South the further Ethiop,on the Eaſt the red ſea: In this country is the Ile Meroe,where Saint Mathewe is reported to haue preached ẏ Goſpell. The further Ethiop hath on the North the inner Libia,& the hether Aethiop:on the Weſt and South ẏ occean ſea,on ẏ Eaſt the goulfe called Barbaricum,in this country be ẏ mountaines out of which Nilus (in whoſe brinks and banks the Crocodiles bréde, which are the deſtroiers both of men and beaſts) iſſueth.)

*Additiõ.

Of Aegypto, chap.54.

Egipt was before called Ere,& after Egiptus of Danaus brother that after

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reigned therein. In the East side vnder the red sea, this lande ioyneth to Siria, and hath Libia in the West side, and the great sea in the North side: and passeth inward in the South side, and stretcheth vnto the Ethiops, as Isidore saith, lib. 15. and is a country not vsed with dew, and wherein falleth no raine. And onely Nilus moysteth that lande, and runneth there about, and maketh it plenteous with rising and waxing: and hath plentie of wilde beasts, and fedeth a greate deale of the world with wheat and with corne & fruite, & is so plenteous of other merchaundise and chaffer, that it filleth nigh all the world with needfull merchandises. In the end of Aegypt is Canopia, that hath that name of Canope, that was Menelaus gouernour, and was buried there. Huc vsque Isidore, li. 15. And was first called Mepphayna of the sonne of Cham, as Isidore saith lib. 9. In this land be many particular Prouinces, and full famous cities, as Memphis ỳ Ephasus builded: that was Iupiters sonne, and Raphnes the chiefe citie of Aegipt, Heliopoleos, & Alexandria, & many other, as Isidore saith li. 16. And Orosius saith, that there are two Aegipts, the ouer and the neather. The ouer stretcheth into the East in length, & hath in the North side the sea of Arabia, & ocean in the South. For it beginneth out of the West & of ỳ nether Aegipt, and stretcheth Eastward, and endeth at the redde sea. And conteyneth 24. Nations. In the ouer Aegypt be many diuers desartes, in whome are many monstrous and wonderfull beasts. There be Perdes, Tigres, Satires, Cockattrices, and horrible Adders and Serpents. For in the endes of Aegypt and of Ethiopia, fast by the wel where men suppose is the head of Nilus that runneth by Aegypt, bee bredde wilde beastes, that be called Cacothephas: the which beast is little of body and vncrafty of members & slowe, & hath a full heauy head. And therfore they beare it alway downeward toward the earth, & that by ordinaunce of kind for saluation of man kinde, for it is so wicked & so venimous, ỳ no man may behold him right in the face, but he die anone without remedy. For he hath the same malice that the serpent Cockatrice hath, as Plinius saith, li. 8. cap. 22. Also in Aegypt be full many Crocadiles & Hippotami, that be water horses, & namelye about the water of Nilus.

(*Aegyptus, a countrie called Aegypt: on the West it is bounded with Libia, and the Countrye called Cyrenaica, on the North with the sea Mediterraneum, and part of India, on the East with Arabia, and the Arabian sea: on the South with Aethiopia. This country although it raine there but seldome or neuer, yet by the ouerflowing of the riuer Nilus, it is made so fertile, that it hath abundance of all things sauing vines, and bringeth forth strange beasts. Canopos is an Ile at the entrie of Nilus, and took his name of Canapus, that was maister of Menelaus ships. Memphis a great and famous citie in Aegipt, &c. This country toke his name of Aegyptus, sonne to Belus, king of Babylon, Aegypti nuptiæ, a prouerbe spoken by vnluckie marriage, because the fiftie sons of Aegyptus, married the fifty daughters of his brother Danaus, were the first night all sauing one, slaine of their wiues by the counsaile of their father. *Additiō

Of Ellade. chap. 54.

ELlas Elladis is a prouince of Græce in Europa, and had that name of king Hellena Deucalions sonne, after him the Grækes were first called Elleues. In this Prouince is the Countrye Attica, wherin sometime was the noble Citie Athens, mother of liberall artes, nourysher of Philosophers: sometime Græce had nothing more worthye, nor more noble then this citie. Next thereto is the Prouince Achaia, as Isidore sayeth libro 15. In this one Countrie Ellas be two Prouinces, Boetia, and Peloponensis. Of the first, that is to wit, Boetia, it is spoken before. To this Countrye Ellas, belongeth the coast of the sea, ỳ is called Hellespōtus, wherin be many great wounders, as Plinius saith, li. 6. ca. 3. By Hellespōtus Tranges, Pergameus saith, that there be many manner of men, that he calleth Ophioges, that hele smiting of Serpents with their teeth and groping,

And

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and onely with their hand laide to, they drawe out flayeng venimme. Also Varro sayth, that yet there bee some whose spittle is medicine against the stinging of Serpents. Helleſpontus is a coast of the sea of middle earth, as Isid. saith lib. 13. in the South turning and going in great goings and turnings beside Greece and Illiricum, and is drawen by straightnesse of 7. furlongs, where Xerxes the king made a bridge of ships, and so hee went into Greece for to warre there. The same water spreadeth and maketh the coast of the sea the which is called Propontides, the which anone is constrained into fifty paces. That coast of the sea hath the name of Helles the sister of Frixus, shee fledde the mallice of her stepdame, and fel into ỳ sea & was drowned: and of that falling, the sea & the lande about had the name Helleſpontus.

(*Ophiogenes people of Helleſpont, which heale the stinging of Serpentes with touching the place.)

*Additiõ.

Of Eola, chap. 55.

EOla is an Ilande of Cicilia, & hath that name (as it is sayde) of Eolus the sonne of Ipote, which Eolus Poets feigne was king of Windes. And that was sayd, as Varro saith, because he was ruler of ỳ Ilands ỳ be called Eole, and for that of mistes and fumous vapours hee told to unwise men of windes that should rise: and therfore they thought that he held the windes in his power, and had might ouer them, as Isidore saieth lib. 15. The Iles that be called Eole, bee nine, and haue that name of him, and bee also called Vulcane, for the fire burneth therein, as in mount Ethna, as he sayth. And each of these Ilands hath his owne name, the first is called Lipata, the second Getha, of most high cliffes so called: the thirde is called Strogile, the fourth Dedy, and so of other.

Aeolus, ỳ king of ỳ vvinds, & signifieth the violent blustering or ouer bloing ships, trees, and building.

(*Eola is a region of the Grecks in Asia, betweene Ionia & Troadæ, it is also a region conteining seaven Iles, betweene Italy and Cicilia. Aeolis, the daughter or neece of Aeolus, also a countrey nere vnto Helleſpont, called sometime Mysia.)

*Additiõ.

Of Franconia, chap. 56.

FRanconia is a prouince in Germania in Europa, & hath that name of men ỳ dwelled therein, & were called Franci: the chiefe citie thereof is called Herbipolis, & standeth on a greate riuer that is called Mogum. That prouince hath in the East side Thuringia & Saxon, in ỳ South side ỳ riuer Danubius, & Bauaria in ỳ west, the countries Sueuia & Alsacia, & in the North the country of ỳ Ryn. The chiefe city therof is Maguntia, & stãdeth vpon ỳ Rine, & the riuer Mogus commeth into ỳ Rine. This Franconia is a full good land & plentie of corn, of woods, and strong of Castles and Townes, and full of people.

Mogũtia, a noble citie in Germanie called Mentz.

Of Francia, chap. 57.

FRaunce is called Francia and Gallia also, and hath first that name Francia, of men of Germanie, that were called Franci, as Isidore saith: & hath the Rine and Germany in the East side, and in the North east side, the mountaines Alpes Pennini, & in ỳ South ỳ prouince of Narbon, & in ỳ North west the Britisch occean, & in the North the Iland of Britaine. Fraunce was called Gallia belgica, and had ỳ name of ỳ city Belgis, as Isi. saith. li. 15. This lãd of France is a rank country, & plentifull of trees, of vines, of corn, and of fruits, & is noble by the affluence of Riuers and fountaines, through the borders of which land run two most noble riuers, that is to witte, Rodan, and Rhene, as Isidore saith lib. 15. Therin be noble quarries & stones both to build & to reare buildings & houses vpon, & therein be special manner stones, & namely in the ground about Paris, that is most passing, namely in a manner stone ỳ is called Gipsis, ỳ men of that Countrie call Plaistre in their language, for the ground is glassie & bright, & by minerall vertue turneth into stone, this manner stone burnt & tempered with water turneth into ciments, and so thereof is made edifices &

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vautes, wals, and diuers pauements: and such ciment laide in worke, wareth hard anone againe as it were stone, and in Fraunce be many noble & famous cities, but among al Paris beareth the price, for as sometime the citie of Athens, mother of liberall artes & of letters, nourisher of Philosophers, & well of all sciences, made it solempne in science & in conditions among Grecks, so doth Paris in this time, not only France but also all ỳ other deale of Europa. For as mother of wisdome, she receiueth all ỳ commeth out of euery country of the world, & helpeth thẽ in all that they nede, & ruleth all peacably and as a seruaunt of truth, she sheweth her selfe debtie to wise men & vnwise: this citie is full good & mightie of riches, it reioyseth in peace: there is good aire of riuers according to Philosophers, ther be faire fields, medes & mountains to refresh & comfort the eien of them ỳ be weary in study, ther be conuenable streets & houses, namely for studiers. And neuertheless ỳ citie is sufficient to receiue & to fed all other ỳ come therto. And passeth al other cities in these things, & in such other like.

Paris called sometime Lutecia.

The good reporte of France in times past, and the euill demenor, by murder of late yeres agree not vvell together.

Of Flandria. chap. 58.

FLanders is a prouince of Gallia belgica, by the cliffes of the occean, & hath Germania in the east side, and the Iland of Britaine in the North, and the French sea in the West, & in the South ỳ parte of France that is called Gallia Senonensis, and Burgoine. Though this prouince be little in space, yet it is wealthy of many speciall things and good. For this lande is plenteous, and full of pasture of cattell and of beastes, royall and rich of the best townes, hauens of the sea, and of famous riuers, and well nigh all about is moisted with Scaldelia. The men ther of be seemly and faire of body & strong, and they get many children. And they be rich of all manner merchandises and chaffer, and generally faire and seemelye of face, milde of will and faire of speach, sad of bearing, honest of clothing, peaceable to their owne neighbours, true and trustie to straungers, passing wittye in Woll craft, by their craftie working, a great parte of the world is succoured and helped in woollen clothes. For of the principall Woll, which they haue out of Englande, with their subtill crafte be made many noble clothes, and be sent by sea and also by land into many diuerse Countries. And the lande is plaine, and beareth good corne. In many places ther grow many trees, but not many woods. There be in some places marrises and mores, in which they digge turues and make fire thereof in stede of wood, often times therof is made hot fire and strong, and more effectuall then of wood, but that fire is lesse profitable touching the ashes, and beauie sauour and smell.

Of the Prouince Fenicia. Chap. 59.

FEnix is a prouince, & hath that name of Fenice the brother of Cathini. For Fenix was put out of Glebis Thebis in Aegipt, & driuen into Sirta, & reigned in Sidon, and called the land after his own name Fenicia. It is the land wherin Tirus is, against the which spake Esay, as Isid. saith li. 15. & 9. This lande hath Arabiam in the East side, and the red Sea in the South, & the Sea of middle earth in the West, and mount Libanum in the North. And so this land is best in trees, chiefe in corne & fruite, with most plentie of milke, of Oile, and of honnye. In this land be many mountains, and fields moisted with wells, and other waters. In those mountaines be mined mettals of diuerse kind.

(*Phœnicia, or Phoenice, a region in Siria nert to India.) *Additiõ.

Of Phrigia. chap. 60.

FRigia is a prouince of the lesse Asia, and hath that name of Frigia the daughter of Europa. This Countrye is nigh to Gallacia in the North side, and Licaonia in the South: & ioineth in some part to Lidia in the East side: & endeth at Hellespontus in the North, as Isidore saith, libro. 15. There be two lands, and either is called Frigia, the more Frigia hath therin Smirinam, & Ilium is in ỳ

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lesse. The riuer Hermus departeth Licaonia and Phrigia as he sayth. And Phrigia is called Dardanica, and hath that name of Dardanus, he came out of Grece with his brother Dracius, and wanne Phrigia, and reigned therein, and called the lande Dardanica by his owne name: and Dracius occupyed Dyachiam.

*Additiõ. (*Phrigia, a Realme in Asia the lesse, hauing on the East, Cappadocia: on the South, Lycaonia: on the West, Troas: on the North, Galatia. Dardanus the name of a Prince, raigning in that parte of Phrigia, where Troia stode, which was of him called Dardania.)

¶Of Frisia. chap. 61.

FRisia is a Prouince in the lower partes of Germanye, and stretcheth full long vppon the Clyffe of Occean, and beginneth from the end of the Rine, and endeth at the Danish Sea. The men of Germany, call men of this land, Frisones, & betweene them and ỳ Germaynes is great differencein cloathing, and in manner. For welnigh all men be shorne rounde, and the more noble they be, the more worshipp they account to be shorne the more nigh. And the men are high of body, strong of nerue, stearne and fierce of heart, and swifte, and nimble of body, and they vse yron speares in stede of arrowes.

The land is plaine with much lese, and pastures, and with grasse & hearbs, and without trees and wode, and they make fire of turues full of glewe, and of the dounge of Oxen and Kine dried and burned. The men be free, and not subiect to Lordshipp of other Nations, & put them in perill of death because of fredome, and they had rather dye, than be vnder the yoake of thraldome. Therefore they forsake dignitie of knighthod, and suffer none to rise and to be greater among them, vnder the Title of knighthhood, but they be subiect to iudges that they chose of themselues from yere to yere, which rule the Communaltie among them. They loue well chastitie, and punish all the vnchast, right greuously: and they kepe their Children chast, vnto the time that they are of full age, and so when they be wedded, they get manly children and strong.

*Additiõ. (*Frisij, People of Holland, whereof the Countrey is called Friseland.)

¶Of Insulis Fortunatis. ca. 62.

THe fortunate Ilandes stand in the Occean, afore the leste side of Mauritania, and be full nigh to the West. And be departed a sunder with the sea, as Isidore sayth, lib. 15. And be called the Ilandes of Fortune, for plentie of all manner of good, and namely of Corne & of fruite. And for noble ground and plenteous, the errour of Nations & makings of Poets deemed, that these Ilands wer Paradise, as Isidore sayth libro. 15. and Plinius saith the same li. 5. ca. 33. And he saith that there grow trees of C. lx. foote. Therein is plentie of apples, and multitude of Byrdes, and much hony & milke, and namely in the Ile that is called Capraria, which hath that name of Goates and of Wethers, for full many be therein. There be wonderful strong hounds, and namely in the Ile that is called Canaria, the which hath that name of the huge number of great mightie hounds.

*Additiõ. (*Fortunatæ Insulæ, the fortunate Iles which wer in ỳ great Occean sea, & of Pliny are named to be 6. of Solinus 3. of Ptholome 2. which he calleth also, ỳ Iles of ỳ Gods, for ỳ wholsomnes of ỳ aire, & winds blowing ther. Also ỳ plentie of good fruits, & fertiltie of ỳ grõd. It is thought of some mẽ, to be those Iles, which are now called Canaria, distaunt from spaine toward ỳ west. 1200. miles, after ỳ account of Petrus Martir. Of these Iles are found to be 7. in number. First about ỳ yere of our Lord. 1405. a French-man called Bethencor, at ỳ cõmaundement of Katheren, then Quene of Castell, found two of them, and called the one Launcelet, after his owne name, Forte Ventũ. Soone after, one Fernandus Peraria & his wife found other two, & called ỳ one Ferream, & the other Gomera. After ỳ the great Canaria was found, by Petrus de Vera, & Michael de Moxica.

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481

Last of all, by commaundement of Fernando & Elizabeth, late King & Quéene of Spaine, Teneriph and Palma, were found by Alphonsus Lugo, so that now all the seauen Iles, be vnder the Dominion of the King of Spaine. Notwithstanding, some suppose, that these be not the Iles, which were called Fortunatæ, but rather those more south, called now of the Portugals, Insulæ capitis viridis. D. Cooper.)

Of Galilea, chap. 63.

GAlilea is a countrey in Palestina, and hath that name, for that the men thereof be more white than men of other countries of Palestina: and Galilea is double, the ouer and the neather, and they ioyne togethers, and stretcheth vnto Siria, and to the Prouince of Fenix. In either is graunde very apte to beare corne and fruite. There is plentie of vines, and of olyues and of water, for in some part thereof, the riuer Iordane runneth thereby. There be most noble lakes, profitable and healthfull, and bée thers called seas for hugenesse and multitude of Fishes. And (as Isidore sayth) there is the lake that is called Lacus Tiberiadis, and hath that name of a towne that so is called, and is more wholsome than all the other, and more effectuall to health and preseruation of bodyes. And containeth ten furlongs. Looke before in the Lake Tiberiades, and in Lacus Genesar, in tractatu de Aquis & stagnis.

Addition

Galilæa, a countrey which marcheth on Syria, Arabia, & Aegypt.

Of Galatia, chap. 64.

GAlatia is a Countrey in Europe, and hath that name of French-men that dwelled therein, and were called Galles as Isidore sayeth libro. 9. & 15. The King of Bithinia, called the Galles to helpe him, and he had the victorye, and departed the Kingdome with them, and the Galles were afterward medled with the Gréekes, and were called Gallogreci: but now they haue name of the olde Galles, and be called Galli. This land is full wide and large, and most plenteous, and containeth a great deale of Europe, and is now called Rutenea of many men.

(*Gallatia, or Gallogrecia a Countrey in the lesse Asia, ioyning to Phrigia and Lidia.)

*Additiō.

Of Gallitia, chap. 65.

GAllitia is a Prouince in Spaine, and hath that name of whitenesse of the men that dwell therin, for they be more white, than men of other Countryes of Spaine, as it is sayd. This land beareth well corne and fruite, and is nigh to the Occean, there is plentie of much good & cattell. The men say, that they come of the Gréekes: and so they be strong in kinde wit, as Isidore sayeth libro. 9. For after the battaile of Troye, manye of the Gréekes came into Gallitia, and abode there.

¶Of Gallia, chap. 66.

GAllia is a Prouince of Europe, betwéene the mountaines Alpes Pennine, and the Brittish Occean, and hath that name of olde time of whitenesse of men: for Gallia is Gréeke, and is sayd, milke. Therfore Sybel called them Gallos, that is to say, white: and shée sayd, that milke necks should be wreathed in golde: for by diuersitie of heauen, face and colour of men, appeare the diuers qualyties of their stomacks and bodies, Rome gendreth houie men, Gréece light, Affrica guylefull, and Fraunce kindlye fierce men, and sharpe of wit, as Isidore sayeth lib. 9. This land hath Germany in the East side, & Spaine in the West, Italy in the South, and oudeth in the North, at the Brittish Occean, as Isid. sayth. Sometime this lande was diuided in thrée parts, that were called Togata, Celtica, and Belgica: but now French men dwell in these Prouinces, and of them the lande hath that name; and is called Francia. Looke before in Littera, F. of Francia, and of Francia.

(*Gallia, a noble Region, set betwéene Spaine and Germanye on the

*Additiō.

481

481

481

481

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boꝛdereth on the mountaines Alpes. That which ioyneth to Germany, was called Belgica, and was contained betweene the riuers Scalde and Sequana, oꝛ Seyne. That parte which mareheth to the mountaines, was called Celtica, oꝛ Lugdunensis, and was contained betweene the riuers Seyne and Garumna, oꝛ Geronde. That which boꝛdereth on Spaine, called Aquitania, was bounded with the mountaines Pyrenæi. Cæsar boundeth the parte called Celtica, with the riuers Rhene and Gerond. Agrippa describeth Gallia betweene the riuer Rhene, the mountaines Pyrenei, the Ocean sea, and the mountains Gebenna, and Iura. Moꝛeouer, that which is now called Lumbardie, was called Galha Cisalpina.)

¶Of Gadis, chap. 67.

GAdes is an Ilande in the ende of Spaine, and departeth Affrica from Europe, whꝛein Hercules set wonderfull and noble Pillers, in token of conquest. And thence commeth spꝛinging of the Sea Tirrenum, out of the wells of the Ocean, and is departed from the next land fiꝛe scoꝛe paces. The Tyꝛes came from the red sea and occupied this Iland, and called it Gadis in theyꝛ language, that is to vnderstand, separated, foꝛ that Gadis is compassed with ẏ Sea about. Therein groweth a tree that is like to Palme, the gumme thereof lyke glasse, maketh a pꝛecious stone, that is called Ceramina, as Isid. saith li. 15. And this land maketh many countries of the woꝛld, rich of fruite and spicerie; and namely Countries of the west.

*Additiō. (*Gades, two Iles in the further part of Spaine beyonde Granate, which in woꝛthinesse of men befoꝛe time haue excelled. Foꝛ at one time, there were in Rome 500. men of this Countrey Citizens of the oꝛder and state of Gentlemen. In the lesse of those two Ilands, it is repoꝛted that grasse is so battling, as the milke of the beasts doth cast no whaye, noꝛ can haue any cheese made of it, vnlesse it be mixed with much water. It is wꝛitten moꝛeouer, that vnlesse the beastes there fœding, be often let bloud, they will within thirtie daies be stiffeled and dye with fat. Which fertilitie may seeme to giue occasion of the Fable of Gerions beasts, that Hercules dꝛoue away.

¶Of Grecia, chap. 68.

GRecia hath that name of Grecus, a King that dwelled therein, and gaue thereto his owne name, as Isido. saith, lib. 15. The Pꝛouinces thereof be eyght, Dalmatia in the West, then is Epyrus, after Helladas, then Thessalia, after that Macedonia, and after Achaia: & twaine in the sea, Creta and Cyclades, and is a Countrey most wide and large, and hath many other names, and is full plentifull of riches both of the sea, and of lande, & is Lady of many Kingdomes, nouricher of chiualrie, mother of Philosophie, finder and mistres of all good sciences. In olde time, men thereof, were the best waꝛꝛioꝛs, and indued with giftes of wit and of wisedome: they were faire & most eloquent speakers, subiect to lawe, milde to strangers, peaceable and easie to men of that land, and were wꝛoth and high hearted to men that would be wꝛong to their neighbours, and would not suffer it, but withstood such wꝛongs, with all their might, as Varro telleth, in libr. de laudibus Grecorum.

*Additiō. (*Grecia, (the fountaine of pꝛowesse and doctrine, and nourse of eloquence) a great and famous Countrey, containing these noble Regions, Epyrus, Acarnania, Aetolia, Phocis, Locris, Achaia, Messenia, Laconia, Argos, Megaris, Attica, Boetia, Doris, Phthiotia, Thessalia, Magnesia, Macedonia, and Thracia. All the which of late yeares, were vnder the yoke of Chꝛists religion, and now alas, to the great discomfoꝛt of all perfect chꝛistian men, are vnder the most cruell subiection and seruitude of the great tirant the Turke, & become barbarous, lining in the beastlye superstitions, of the false Pꝛophet Mahomet.)

Addition. HEre I haue thought good foꝛ ẏ better vnderstanding of ẏ chꝛistian reader, to note what Mahomet was, which the

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great Turke so highlye extolleth. Machumet was first a poore man, & a buyer and seller of Camells. Afterward he fell acquainted with an Heretike Monke, called Sergius, by whose meanes he declared himselfe to be a Prophet, & toke vpon him as well to reforme the olde Lawe, as the newe. He wonne great Realmes, and at the age of fortie yeares dyed (as some suppose) of the falling sickenesse, which he long time did dissemble fayning, that the Angell Gabriel, was sent to him in message, whose brightnes he might not sustaine.

Mahomete or Machumet, had to his father, one Abdalla, by stocke an Auncestrie, a Persian or Arabian borne, and had to his mother Emma a Jew, & was borne in Iesrab, on a munday, being the 12. daye of the moneth Rabe, about the yere of our Lord 597. or. 621. his father dyed a litle before his birth.

His geneologie is reuolued with monstrous and blasphemous fables, vnto the time of Seth and Adam, he was borne without any dolour or paine felt by his mother: and when he was circumcised, he was merry and laughing, but whether this is to be beleeued, iudge you. At the very houre and time of his death, the Idolls fell downe by themselues, & Lucifer was taken of Angells, and drowned in the deepe Sea Alcazum, from whence after fortie daies, being escaped, calling together a counsaile of Diuells, he complained of the destruction of his kingdome, besides many other friuolous and lyeng wonders.

As touching his education, that the Birdes and Windes did striue for his bringing vp, and that he was committed to one Halima: and that an Asse, inclyning hir selfe downe said of Mahomet, Hic est sigillum Prophetarum, also how three men drew out his bowells, and cleansed the Diuells porcion, out of his heart, &c.

Mahomet couldе neyther read nor write, as he himselfe testifieth, In Alcarono Azoara. 17. being vtterly vnskilfull and vnlearned in his youth. He had a great ioulte head, a face mixed with white and red, a long beard, and he was swift, and of very nimble feete. He had a quicke, subtle and craftie wit: and lerned all manner of sects. Simoneta li. 4. cap. 36.

Sergius the Nestorian Heretike comming to Mecha, instructed him, worshiping Idolls with his error, and deliuered vnto him, certaine rules out of the olde and new Testament.

Mahomet maried one Eadiga, a rich widowe, whom he allured to loue him by Art Magicke, or witchery: And because he was often troubled with the falling euill, he made his wife beleeue, that so often as he fell, the brightnes of the Angell Gabriel was ỳ cause, whose presence his bodely force, could not abide. Of his function, of his workes, of his doctrine, of his prophecies of his cõflicts, of his filthy lusts, and of his death: read the booke tituled, The Poore mans Librarie, set forth by Maister William Alley, Bishop of Exceter. 1560.

Of Gethulia. cap. 69.

GEthulia, is a prouince of Affrica, and hath that name of Grecks, the which descended either of the Grekes, or els of those men that remained of the Nation of the Gothes, as Isidore sayeth, lib. 9. They gathered a great hoast, and sayled into the parts of Libia, and chose there their place, and be there to this daye, and for they come of Grecks, by deriuation of name, they be called Getuli. And therefore is an opinion among the Grekes, that that Nation is nere of kinne vnto them, as Isidore saith lib. 9. Beside these men, dwell Gelones, people, that stretch from the South to the Hesperie Ocean, which men goe about and straye in Desarte. This name Gelon came of an Iland Gaulon, that is beside Aethiopia, where no Serpent is bred, nor may liue therein, as he sayeth. Also in the ende of Affrica, be as it were beastiall men that be called Garamantes, and haue that name of Garamant the king, the sonne of Apollo. He buylded there a Towne, and called it Garama, by his owne name.

Plynius speaketh of them and saith,

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484

that they be verely departed, and farre from company of mankinde.

*Additiõ. (*Getæ, a People which some suppose to be those, which are in Norwaye and Gothia. Some say that they be more in the Northeast in Scythia pertaining to Europe: some thinke that it is ẏ People of the Countreyes Valachia, and Transyluania.)

¶Of Gorgones. Cap. 70.

GOrgones be Iles of Occean, afore the forland that is called Vesperaserus. Therein dwelled women that wer called Gorgones Feminine, and they are said Aliti. i. Veloci, in Englisth swifte, for roughnesse and sharpnes of body, &c. and of them the Ilandes had the name, as Isid. saith li. 15.

*Additiõ. (*Gorgones, monstrous women, which were vanquished by Perseus, a noble Knight, which delyuered a faire Lady, called Andromeda from a Whale, and also slew Meduſa, which turned men into stones: whether by hir pride, hir hayres were tourned to Adders, or by lecherous lust she brought all hir louers to a shameleſſe forgetfulnesse, for that Serpents signifieth pride, and lecherye, shameleſſe hardinesse.)

¶Of Gothia. Cap. 71.

GOthia is a Province of the neather Scythia in Europe, and hath that name as men suppose of Magog the son of Iaphet, as Isidore sayth libro. 9. And so he sayth, that those old Nations wer called both Gethas and Gotos, and wer sometime moſt strong men and huge of body, & vſed moſt dreadfull maner of armor and wepons. And men deeme, that children that came of them occupied the moſt part of Europe and of Asia: For their children be Danes & manye other Nations in the West. Getuli in Affrica, and Amazones in Asia, came of the Children of the Gothes, as he sayth li. 9. & 15. And this land is yet full wide, and hath in the North side, Norwaye, & Denmarke, and is compaſſed with ẏ sea Occean in the other sides.

484

To this Countrey belongeth an Ilande that is called Gothlandia, and is called the Iland of Gothes: for Gothes dwelled there sometime. The Iland beareth well Corne, therein is much Pasture, and fish, and occupied in manye manner merchaundiſes and chaffer: for many manner skinnes and plentie of money, other merchaundiſe and chaffer are brought out of diuers landes and Countreyes in Shippes to that Iland. And hee ledde thence by Occean into Germanye, Fraunce, Britaine, and Spaine.

*Additiõ. (*Gothi, and Gotthi, an Ile by Denmarke, called Gutland, not farre from Norwaye, from whence the people firſt came, vnto whom resorted a great multitude of other people, as well out of the Countreyes now called Prusia, Liuonia, Ruſsia, and Tartaria, as diuers other parts called Scythia, and making sundrie Kings, did depopulate and bring in subiection, the more part of Europe, and finally deſtroyed Rome, and inhabited the parte of Italy, now called, Lumbardye, and lykewise subdued the Realmes of Caſtile, and Arragon.)

¶Of Gnydo. chap. 72.

GNidum is a Countrie in an Iland against Asia, betweene Siria & Italia, toward Pamphiliam and Ciliciam, lyeng against Creta, as it is sayde in the Gloſe super Acta Apoſto. 27.

Addition Gnydus, a Citie in Licia.

¶Of India. chap. 73.

INde is a Countrey in Eaſt Asia, and hath that name of the Riuer Indus, and is closed therewith in the West. This Countrey stretcheth from the South side into the Eaſt, and out of the North vnto the Mount Caucaſus. Therein are manye manner of men, and Townes, and also the Ilande Trabo, full of precious stones, and Elephants.

484

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Therein be also the Ilands Grisa, and Arge, that are plenteous and rich of gold and of siluer, and also profitable in trées that neuer lese their leaues. And in Indie be most noble riuers, Ganges, Indus, and Hippanes, that adorne the Countries of Inde. Also Inde is most wholesome in Westerne winde, and beareth corne twice a yeare. Therein be men of dyed coulour, and great Elephants, and Unicornes, and Popiniayes, and Hebenus a trée, that so is called, Cinamom, Pepper, and a réede that smelleth full swéete. It sendeth out thereof precious stones, Berillus, Chrisoprassus, Carbuncles, Adamantes, Margarites, and Unions, that great Ladies so feruently desire. There be hills of golde, and it is impossible to come thereto for dragons and Griphons, and for many manner of men wonderfully shapen, as Isido. saith: and all these forsaid words be his, libro decimo quinto. Also among all Countries and landes of the world, Inde is greatest, most rich, most mightie, & most full of people. Therefore Plinius. li. 6. ca. 19. telleth wonders of the might & multitude of the Indes. And he saith, that in Inde be many kings, and some of them hath vnder him foure hundred thousand men of armes, and some fiue hundred Cuneos of horsemen, and 9. thousande Elephants, that take wages euery daye, and so the land is most full of riches. And some one hath sixtie thousand foote men, and a thousand horse men, and seauen hundred Elephants, & alwaye these men be arayed to warre and to battell, and so the land is strong, mightie & rich. And as it is sayd there, some of the Indies till the earth, and some vse chiualry, and some vse merchaundise and lead out chaffer, some rule and gouerne The comminte at best. And some be about the kings, and some be Iustices & domes men, some giue them principally to Religions, and to learning of wit and of wisedome: and as among all Countries and landes Inde is the greatest & most rich: so among all landes, Inde is most wonderfull. For as Plinius saith li. 7. chap. 3. Inde aboundeth in wonders, by a long space toward Aethiopia. In Inde be many huge beasts bred, and more greater hounds, than in other lands. Also there be so high trées, that men may not shote to the top with an arrowe, as it is sayd, and that maketh the plenty & fatnesse of the earth, and temperateness of weather, of aire, and of water. Figge trées spred there so broade, that manye great companies of knights may sit at meate vnder the shadowe of one trée. Also, there are so great réedes and so long, that euery peece betweene two knottes, beareth sometime three men ouer ỳ water. Also there be men of great stature, passing fiue Cubites of height, and they neuer spet, and haue neuer head ach, nor toth ach, nor sore eyen, nor they bée not grieued with passing heate of the Sun, but rather made more harde and sadde therewith. Also their Philosophers, that they call Gimnosophistæ, stande in most hot grauell from the morning till euen, and behold the Sunne without blemishing of their eyen. Also there, in some mountains be men with the soles of the feete turned backward, and the foote also, with eight toes in one foote. Also ther be some with houndes heades, and be cloathed in skinnes of wilde beasts, & they barke as hounds, and speake none otherwise: and they liue by hunting and fowling, and they are armed with theyr nayles and teeth, and be full many, aboue fiue score thousand, as he sayth. Also among some nations of Inde, be women that beare neuer childe but once, and the children were white haired, anone as they be borne. There be Satires and other men wonderfully shapen: of them it is spoken in the treatise of monstrous beasts. Also in the ende of Inde, about the rising of Ganges be men without mouths, and they be cloathed in mosse, and in rough hairy things, which they gather of trées, and liue commonly by odors & smell at the nosethrills. And they neither eate, neither drink but only smel odors of flowres and of wilde appples, & liue so, & they die anone in euill odor and smell: and other there be, that liue full long, & séeme aged neuer, but dye as it were in middle age. Also some be hore in youth, & black in age. Plini. rehearseth

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these wonders and many other moe.

Addition.

Addition

INdea, a great rich Countrie, called in Englishe Indy, lieng on the South part of ẏ woꝛld, which as Ptholomeus wꝛiteth, is diuided into two parts. The one is called Indie within the riuer of Ganges, which on the west is bounded with Aracosia and Gedrosia: on the East, with the great riuer called Ganges: on the Noꝛth with the hill called Imaus: on the South and West, with parte of the Indian sea. The other part of Indie wt out Ganges, is bounded on the west with the sayd riuer Ganges: on the Noꝛth, with part of Scythia and Setica: on the East with the Region called Sinarum: on the South with the Indian sea.

Nearchus, great Alexanders Admirall, affirmed (as Arianus wꝛiteth) that it was foure months iourney by ẏ plaines of Indie. Megasthenes saide, that the bꝛeadth of Indie, from the East to the west, cõtaineth 16000. furlongs, which is 2102. miles. The length frõ ẏ Noꝛth to the South 22000. furlongs, which is 2850. miles. Ctesias affirmeth it to bee as much as the residue of Asia: but Onesicritus which wꝛote the actes of Alexander, deniеth it to be the third parte of Asia. There are alwayes two Sunnmers, and fruites and graine twice gathered. The windes be alwayes temperate, the beastes and Fowles much greater, than in other Countreyes, and of moꝛe diuers kindes. The names of the Countreyes and Cities there, be now otherwise, than they were in the time of the auncient Writers. They which bee now knowen, shall bee declared in their places, with the mountains and riuers which are great aboue all other.

*Additiõ. (*Of the thꝛee pꝛincipall riuers in Indie, Ganges, Indus, and Hyphasis: Ganges, a great Riuer that diuideth India, called in holye Scripture Phison, one of the foure riuers which come fꝛoth of Paradise. Iosephus doth interpꝛet it Inundation. The bꝛeadth therof (as Solinus wꝛiteth) is in the narꝛowest place eight miles, in the bꝛodest, twentie miles. Arianus wꝛiteth, that where it is narꝛowest, it is in bꝛeadth one hundꝛed furlongs, which is eight miles. In many places, it spꝛeadeth so wide, that where the grounde is most plaine, noꝛ any high place appeareth, no man may discerne anye thing of the other side: in the shallowest place, it is an hundꝛed fote dꝛpe. There runneth into it, seauentẽne great Riuers, euerye one of them able to beare a shippe. In this Riuer of Ganges is an Ile, and therein a great Citie, called Palibotra, the Country is called Phrasia, the king whereof as Plynie wꝛiteth lib. 6. cap. 19. hath alwayes in wages 600000. fot-men, 30000. hoꝛs-men, and 9000. Elephants.)

*Additiõ. (*Indus is a notable Riuer, that commeth from the great Mountaine Taurus, and inclosseth Indie on the West, and runneth into the Indian sea. Into this Riuer runneth nineteene great and famous Riuers, the least of them is moꝛe, than the great Riuer of Donowe. Where he is bꝛoadest, Strabo sayeth, that they which doe wꝛite most moderately of Indus, doe affirme, that he is in bꝛeadth fiftie furlongs, which is twelue miles and a halfe. The water thereof causeth great fertilitie, when it ouerfloweth, and thereof many sundꝛy pleasant and wholsome fruites, doe spꝛing without labour.)

*Additiõ (*Hypasis, oꝛ as some doe wꝛite, Hypanis, Arianus calleth it Hyphasis, a great Riuer, which runneth out of the mountaines of Scythia into Indie, and commeth into the famous riuer of Ganges, and is in bꝛeadth seauen furlongs, as Diodorus wꝛiteth, libro. 17. The streame thereof is so swifte, that no man may passe ouer it, by the space of fiue dayes sayling. The water is fresh: after that it commeth within foure daies saylyng of the sea, it is wonderfull bitter, by reason of a bitter Fountayne, which runneth into it. At this Riuer, the great Alexander finished his iourney, and went no further into Indie, but did there set vp twelue Altars of Stone, euerye of them fiftye Cubites

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¶Of Hircania. chap.74.

HIrcania, is a Prouince in Asia, vnder the mount Caucasus, and is a full wide countrey: and there be manye men of diuers Nations and tongues, as Isidore sayth lib.15. Also Orosius saith, that the land stretcheth from the mount Caucasus vnto Scythia. Therein are sortie foure Nations, that passe right far and wide for plentie of the lande. Some of them till lande, and some liue by hunting, and some be cruell and beastiall, and wonderfullye shapen, and lyue by mans flesh and drinke mans bloud, as Isidore sayeth libro.15. And he sayeth there, that Hircania hath the name of a Wode, that is called Ircana, and lyeth toward Scythia, and the Sea Caspium is in the East side, and the more Armenie in the South, and Albania in the North, and Hiberia in the West. And it is sharpe of woodes, with plentie of many great wilde beastes, Partes, Tigres, and Panters. There breedeth birdes that are called Hircanie, their feathers shine by night, and such birdes are founde in Germany, as Isidore sayeth. In the time of Machabeus Iohn Hircanus, the sonne of Simon the chiefe Priest, ouercame ỹ men of this Hircania. And the sayde Iohn was called Hircanus because he ouercame that Countrey, as the master sayeth in his history, in the beginning of the storie of the Gospell: and Hieronie saith the same.

*Additiõ (*Hyrcania, a Countrey in Asia, Hyrcanum mare, the Sea now called, Mare Abacucke, or Mare de Sala.)

¶Of Idumea. chap.75.

IDumea is a Countrey in Arabia, and hath that name of Edom, that was Esau Isaacs sonne: for Esau Isaacs sonne was called so. Also Esaus children that was also called Edom, did expulse, and put out the Amorreis, and dwelled in that lande, and called it Idumea afterward. Idumea is to vnderstande, the lande of Edoms children. And Idumea and Palestina, are departed by certaine Desarts. The borders of Idumea stretcheth vnto the Red sea, and this lande is strong, and full of mountaines, and is scituate vnder strong heat of ỹ Sun: therefore people of that Country, make them houses and caues vnder the earth, to kepe them from strong heate of the Sunne, as the Glose sayeth super Abdiam.

(*Idumea, a Region in Syria, ioyning to Aegypt, and bordering vpon palestine. *Additiõ.

Of Iudea. chap.76.

IVry is a Countrey in Palestina, and hath that name of Iudas Iacobs sonne. Men of his lygnage, were Kings therein. This land was first called Canaan, & had that name of Chams sonne: or els of ten Nations of Chananeis, the which being expulsed & put out, the Iewes possessed that lande. The length thereof beginneth at the strete Arpha, and stretcheth vnto the strete Iustatem, whereas is the common dwelling of Iewes and of Tires. The breadth thereof stretcheth from mount Libanus, to the side of Tiberiades: & in the middle of this Iudea, is the Citie of Ierusalem, as it were the nauell of all the Countrie and lande, and is rich of diuers riches, and beareth well corne and fruite: and is onely endowed with waters and riches of Baume. Therin be many trées, Cedars, palmes, Cipres, and other noble trées. Therein be many vines and vineyards, Pomegranardes and Olyues. The lande is rich of milke and of honny, therefore, by the grace of Elementes, the Iewes suppose that this land was promised to their forefathers, and that it flowed milke and honnie, for it was promised to them by a prerogatiue of name, as Isi. sayeth libro 15.cap.4.

Plinius speaketh of this land & saith, that Iudea is a part of Siria, & stretcheth farre and wide, and is nert to Egipt

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and Arabia, and the countreyes therein be departed with sharpe mountaines, & the Riuer Iordan runneth there, and departeth Galile from other Countreyes of Iudea. In Iudea is Ieruſalem, and is the moſt noble Citie of all the Cities of the Eaſt, and in Iudea be hot wels, and healthfull. Alſo in the ende thereof is the dead ſea, that is called, Lacus Aſphaltes, and is ſo called, for it bredeth nothing that hath life: but therein is glewe, and nothing liueth therein: if any thing aliue be throwen therein, it ſwimmeth aboue, and this dead Sea, ſwalloweth the riuer of Iordane, and ſpilleth good water medled with water of peſtilence.

*Additiõ. (*Iudea, a Countrey in Aſia, which hath on the Weſt, Mare Cyprium, on the North, Phœnitia, and Syria: on the Eaſt, Arabia: on the South, the Lande of Aegypt. It receiued the name of Iudas the ſonne of Iacob, the Patriarke, where before it was called Chananæa, of Chananæus the fourth ſonne of Cham.

Of the miſerable eſtate of theſe people, remaining a common example vnto all nations of the world, to beware (that they likewiſe giue not ouer themſelues, to open reſiſting of the truth of Ieſus Chriſt, againſt the Maieſtie of God, leſt they come likewiſe to be diſpearſed, and made a ſcattering generation) which for their common contempt of Chriſt, as vagabonds, driuen forth of euery Chriſtian Kingdome.

Iudei, not onely the people of Iudea: but alſo they be ſo called, which doe obſerue their ſuperſtition. They were expelled out of the Realme of Englande, in the time of King Richard the firſt, for their crueltie in ſlaieng of Chriſtian Children: lyke as they haue bene out of Fraunce, and Spaine, and now of late out of Portugal.)

*Additiõ. (*In Iurye is God knowen, his name is great in Iſrael. At Salem is his tabernacle: and his dwelling in Sion. Pſal. 76. Iurie the lande of promiſe wherein Chriſt was borne. Iſrael are the faythfull congregation. Salem is Ieruſalem. Sion the place of Dauid, on mount Sion: aboue Ieruſalem and in Ieruſalem was the holy temple.

Of Iberia. chap. 77.

IBeria is a Country in Aſia, and nigh the ſea that is called Pontus, & ioyneth to Armenia. In this land grow hearbs, that bee good for Diers, as Iſidore ſaith lib. 15.

*Additiõ. (*Iberia the auncient name of Spaine, alſo another Countrye nigh to Armenia, it is of ſome written with H.

Of Italy. chap. 78.

ITaly is a greate Countrie in Europa, and ſometime Grækes dwelled therein, and was therefore called the greate Grecia, as Iſidore ſaith, lib. 15. And after that lande was called Saturnia, and had that name of Saturnus the King. For when Saturnus was put out of his place by Iupiter, hee hidde himſelfe there. And this land was called Italia at laſt, and had that name of Italus King of Cicile, that reigned therein. The length thereof is more then the breadth, and ſtretcheth out of the North north Weſt, to the Eaſt North eaſt, and is cloſed in the South with the ſea Terrenum, and in the North with the ſea Adriaticum, and endeth in the Weſt at great mountains called Alpes. This land is moſt fayreſt in all things, moſt kind ground to beare plentye of fode: therein be noble waters and lakes, as Benenatum, Auernum, and Lucrinum, and many other Riuers, as Eridanus, or Padus, Tiberis, Verianus, and other ſuch. Therein breds precious ſtones, that is to wit, Ligurium, Gagates, Pearles, and Coral.

Alſo there are bread Boa, the ſerpent, and Lynx the wilde beaſt, and many other ſingular kindes of Birdes. Alſo this Countrye is called Heſperia, and hath that name of a ſtarre that is called Heſperus, as Spaine is called. For Grækes ſayling into Italye and into Spaine, take hede of that ſtarre.

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But Spaine is called the laſt Heſperia, for Spayne is in the laſt place vnder the Weſt. Huc vſque Iſidorus, libro.15.

Among all the Weſt countryes and landes of Europe, Italye beareth the price. Therein are noble Ilandes, and ſolempne hauens of the ſea, and thoſe Prouinces be full of riches, and Cities moſt full of people, & moſt ſtrong wals and Ditches, with other araye of warre, with plentie of golde and of ſiluer. Lib. 2. Plinius ſayth, that therein be twelue famous and moſt mightie perticular Countryes, beſides the Ilands, of whom he treateth largely. And this lande is cloſed all about in the Eaſt, North, & Weſt, with full high mountaines called Alpes, out of which Mountaines, ſpring noble riuers, the Rine and Danubius, which runne by Germany, and Rodanus and Secana, and many other, that runne by Fraunce, that moiſten the Countreyes all about, and namelye, the parts of Fraunce, that be called, Gallia Lugdunienſis, and Gallia Narbonenſis, and Gallia Belgica.

(*Italia, a noble Countrey, which is inuironed on the Weſt, with the mountaines Alpes: on the North, with the Sea Adriaticum: on the Eaſt and the South, with the Sea Mediterraneum, and Fretum Siculum. It alſo contayneth theſe Regions. Liguria, Etruria, Vmbria, Flaminia, Larium, Apructium, Campania, Apulia, Venetia, Picenum, Gallia Ciſalpina, called Lumbardie. The length thereof (after Plynie) is 1020. miles: the breadth in ſome places betweene the two ſeas foure hundred and ten miles. It was ſometime named, Magna Grecia, becauſe it was inhabited with Grekes, as Meſſilius writeth. Solinus reſembleth the figure thereof to an Oaken leafe, extending more in length, than in breadth, toward the end being diuided, as it were into two hornes, whereof the one lyeth towarde the Sea Ionicum: the other loketh to to the narrowe Sicilie, called Fretum Siculum. In the narroweſt place, it paſſeth not in breadthe, twentye myles.

Italica, a Citie in Italy, which by another name, is called Confinium. There is another in Spaine, where Silius Italicus was borne.)

¶Of Hiſpania. chap. 79.

The countrey of Spaine, was firſt called Hiberia, and had that name of the riuer Hiberus, and was afterwarde called Hiſpania, and hadde that name of the River Hiſpalus, (as it it ſayd). And this lande was called Hiſpera, and had that name in olde time of the Weſt euening ſtarre. And this land is betweene Affrica and Europa, and is cloſed in the North ſide with ꝑ mountaines Pyreneis, and is cloſed with the Sea all about in the other ſides, and the aire there is very healthy, ther is abundance of all corne and fruite, & moſt rich of precious ſtones and of mettall. Moſt noble Riuers runne through this land, as Betis, Minius, Hiberus, Tagus, and Pactolus, that draweth golde. Therein be fiue Prouinces, as Terraconis, Cartaginenſis, Luſitania, Gallicia, and Vettca: and in the other ſide of the arme of the ſea in the countrey of Affrica Trangitania. And there be two Spaines, the hether and the farther. Huc vſq; Iſido. li. 15.

Oroſius ſayth, that Spayne is as it were a three corner to the roundneſſe of landes: for it is beclypped nigh all about with the ſea Occean and Tirreni, and is welneere made an Iland: the next corner thereof is Eaſtward, and in the right ſide thereof is the Prouince of Guyan, and in the lefte ſide it is ſtrained in with the Sea Balearicum: and nigheth the borders of Narbon. The ſecond corner thereof, is toward ꝑ North Northweſt, where is Vernagicia, a Citie of Gallia, & reareth toward the ſight of Britaine. The thirde corner thereof is toward ꝑ Iſlands Gades afore mount Athlant, that is in Affrica, in the other ſide of an arme of the Occean. Huc vſque Oroſius.

Alſo Plinius prayſeth Spaine in manye things, and namelye in mettall, and

ſaith,

*Additio.

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sayeth, that nigh in all Spayne is plentie of golde and siluer, of brasse, copper, and yron, of tinne and lead, both white and blacke. Therein be men and Nations great warriours, and strong. It is sayd, that some of them descended of the Grœkes, and it is said also, that some of them were descended, & were successours of the Wysigothes, the same saith Isido. For therein be many speciall prouinces, that we know, and there is Galitia. Men of that countrey tell, that they came of the Grœkes, as Isidore saith lib. 9. Ther in is Asturia, and hath that name, for it is closed all about with mountains afore the riuer Asturius, and ther is Celtiberia, and hath that name of Gallis Celticis, that dwelled vpon the Riuer Hiberius.

(*Hispania, a Countrey in the West part of Europe, called Spaine, somtime called Iberia, and Hesperia. It is inuyroned on the South part, with the Sea Mare Mediteraneum, which diuideth Europe from Affrike: on ỳ North part, with the Sea, Mare Cantabricum: on the west, with the great Occean Sea: on the East with the Mounaines Pyrenæi, and the parte of the Realme of Fraunce, called Aquitania and Narbonensis. This Countrey is diuided by Ptholome into thre Regions: Bethica, wherin is Granado, Syuil, Cordubia, &c. Lucitania, wherein is Portugall, Gallecia, &c. Tarrhaconensis, wherein is Castyle, Lyons, and Arragon. At this time it containeth fiue Realmes, Granado on the South part toward Affrike, Portugall on the West, Gallecia and Biskaye on the North, Arragon on the East, Castile and Lyons in the middle. Much of the West parte, by reason of Rockes, Forrests, and for lacke of water, is not fertill, nor well inhabited. The North part by reson of much cold, is not plentious. The South parte is wonderfull fruitfull. It is in length, as Strabo writeth, 6000. furlongs, which is 850. miles: in bredth, 5088. furlongs, which is 625. miles. Plinius next vnto Italy, ertolleth it in fertilite aboue all other Countreyes, in plentie of graine, wines, oyle, siluer, golde, and yron. Statius and Claudius doe no lesse commend it. As touching for golde, and siluer, Spaine is beholding to the Indies, from whence commeth yearely an infinite masse of treasure: which if slouth and distrust, had not bene Pilates of England in times past, those Indies had serued England and not Spaine, for the most part, as more plainly appeareth in the booke tituled, the Decade of ỳ West and East Indies, and Andrew Theuet.

¶Of Hibernia. Cap. 80.

*Additiõ.

IRelande is called Hibernia, and is an Ilande of the Occean in Europe, and is nigh to the lande of Britayne, and is more narrow and straight than Britaine, but it is a more plenteous place. This Iland stretcheth out of the South into the North, as Isidore sayth. libro. 15. The first partes thereof are toward the sea that is called Hyberum Cantabricum Occeanum. And also this Iland hath that name Hibernia, of the sea that is called Hyberum Occeanum. In this lande is much plentie of Corne fieldes, of wells and of riuers, of faire meades and woods, of mettall, and of precious stones: for there is gendred a fire cornered stone, that is to say, Iris, that maketh a Raine bowe in the aire, if it be set in the Sunne. And also there is found a stone that is called Gagates. And there is set found and white Margarites. And concerning the wholsome aire, Irelande is a good temperate countrye. There is litle or none passing heat or cold. Ther be wonderfull lakes, pondes and wells, for there is a lake, in which if a staffe, or a pole of tree be pight, and tarieth long time therein, the part that is in the earth turneth into yron, & the part that is in the water, tourneth into stone, and the part that is aboue the water, abideth still in his kinde of tree. There is another lake, in which if that thou throwest roddes of hasill, it turneth those roddes into Ashe, and againe ward, if ye cast ashe roddes therein, they tourne into hasill. Therein be places, in which

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491

dead Carrions neuer rot: but abide there alway vncorrupt. Also in Ireland is a little Iland, in which men dye not, but when they be ouercome with age, they be borne out of that Ilande to dye without. *In Ireland is no Serpent, no Frogges, nor venemous Spider, but all the land is so contrary to venemous beasts: that if the earth of that lande be brought into another lande, & sprong on the ground, it slayeth Serpentes and Toades. Also venemous beasts flieth Irish wooll, skinnes and fells: and if serpents or Toades be brought into Ireland by shipping: they dye anone. Many other wonders are in that land.

*Although the land, be free from vermine, the men are not free from lice, which cõmeth of sluttish & filthy vse.

Solinus speaketh of Ireland and saieth, that Irelande is nigh asmuch as Britaine, but the inhabitants thereof, be fierce, and lead an vnhumaine life. There is no Adder seene except it bee seldome. The people there vse to harbour no guests: they be warriours, and *drinke mens bloud that they slay, and wash first their faces therewith: right and vnright they take for one. There be no Bees, for if men throwe powder or stones that is brought out of Irelande, into hiues, the swarmes forsake the hony combes. The Sea Hybernicum toward Britaine, is full of waues, & vnquiet, and is in all the yeare vnneth able to sayle in, except it be fewe dayes; it is an hundred and thirtie thousande paces broad, &c. Huc vsq; Solinus, De Mirab. mundi. Men of Ireland are singularly cloathed, and vnseemely arayed, and scarcely fed, they be cruell of heart, fierce of chere, angry of speach & sharpe. Neuertheless they be free hearted and faire of speach, and godly to their owne Nation, & namely those men that dwell in woodes, marreyses, and mountaines. These men are plesed with flesh, apples, and fruite for meate, and with milk for drinke, and giue them more to playes & to hunting, than to worke and trauell.

They are more ciuill now.

491

The Irish men lyue long, and be helthy of body: but strangers are molested with the flixe, a deadly disease if they abide ther.

As concerning Ireland, read Policronicon lib. pri. cap. 32.

Addition

¶Of Icaria. chap. 81.

491

ICaria is an Iland, one of Ciclades in the West side, and the sea Icarium hath the name of this land Icaria, & this lande is betweene Samum and Cinthonum, and is not able to dwell in for high rocks and cragges, and also for it is hauenlesse in euery side, and hath this name Icaria, of one Icarus of Creta that was drowned therein, as Isidore sayeth libro. 15.

(*Icaria, an Ile in the Sea Icarium, which is also called Icaros. Icarus the sonne of Dedalus, who hauing winges, (made by Arte) with his Father flewe out of the Ile of Crete, but when hee flew higher than his Father commaunded, the ware, wherewith the fethers of his wings were glewed, melted with the heate of the Sunne: and þ feathers falling off, Icarus was constrayned to fall into the sea, afterward called, Mare Icarium, Icarus is also the name of the father of the chast Penelope, which was wife to Vlysses the Greke, and is also the name of a mountain in the Region of Athens: the Ile Icarus, is called Ichthicusa.)

*Addition.

¶Of an Iland. chap. 82

491

AN Iland is called Insula, and is a land compassed about with the sea, or with a riuer, or with a water, as if were set in the sea, as Isidore saith lib. 15. An Ilande is beaten all about with waues of waters, but it is not broke, nor destroyed with such beating, but by thouing and beating of water, and of waues on the sides of an Iland, the earthie parts be driuen and fastened together, and so an Iland is made the more sadder and stedfast in the vtter sides. The vtter parts of Ilands be wasted, & vndermined with beating of waters: but about the inner parts they ioyne the faster together, because of wasting without. Also Ilandes be some time heyled with waues and cloudes of water, & bee made more by bringing thereto of earth and of slime. Ilands be greene and plenteous, by sucking in at hoales of moysture of waters and of humours.

Of Caria. chap. 83.

This chapter is added

CAria a region in Asia, hauing on the North side the great riuer Meander: on the west the great riuer Icarium: on þ East Licia, & diuers other countries: toward the South, the mountaine Taurus.

491

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rus. The people therof called Cares, were good men of war, & therfore every where retained for ſoldiers, as Suizars, or Switheners be now.

(*Caunus a citie in Caria, by the riuer Calbis, this citie is verye queaſie and daungerous to dwell in, both at other times of the yere, & ſpecially in ſummer, and Autumn, as well for ỳ vntemperate heat of ỳ aire, as for the great abundance of fruites. Therefore it is reported, that the ſcituation is very vnwholeſome, and the aire outragious. When Stratonicus a pleaſant muſition, and merry conceited man, behelo the inhabitaunts therof ſo wanne and ill coloured, he ſcoffed at them with this ſentence of Homer, Tale quidem genus eſt hominum, quale eſt foliorum: The men and the leaues of this Countrie loke verye lyke: that is, both wan and pale without liuelye coulour. For which ſcoffe, when the people were much grieued, and bitterly railed at him, why (ſayth he) may I not iuſtlye call this a ſickelye and queaſie Citye, where dead men walk: with which auſ were, he far more ſharpelye nipped their deadly coulours and wearish loks then he had done before.)

Of Carthage. chap. 84

CArthage is the name of a Citie and of a prouince of Affrica in Hilpania: and there be two Carthages, the more and leſſe: and Dido made both, ſhe went out of the Prouince of Fenir, and builded a citie on the cliffe of Affrica, and called the citie firſt Carcada in the language of Fenicia. And afterward the name was chaunged: and the citie was called Cartago. This citie when it was moſt famous, and not leſſe renowmed then Rome, Scipio with his Romane hoaſt deſtroyed and beate it to the grounde: as Iſidore ſaith liber. 16. And nowe the Romanes haue builded it againe, as Iſidore ſayeth. And another Cartago is in Affrica betweene Biſantium & Numidia, & ioyneth in the North to the Sea that is called Mare Siculum, and ſtretcheth in the South to the Countrye of Getules. The nert parte therof beareth abounddauntlye corne: and hath greate plentye of Oyle and of fruite, and is full of mettall. In the farther parte towarde Numidia is greate plentie of beaſtes, Serpents, and great wilde Aſſes, that go aboute in deſart, as Iſidore ſayth. lib. 15. Alſo there be many Elephants and other beaſts, as Plinius alſo affirmeth. liber. 5. cap. 5.

(*Carthago, a famous Citie in Affrike called Carthage, almoſt enuironed with the Sea: which City was in compaſſe about the walles. 360. furlonges, which are. 45. Italian miles: whereof ſeuen miles and an halfe ranne in length on the ridge of an hill which went from ſea to ſea, where were ſet the ſtables of Elephauntes, a very large place, almoſt in the middle of the Citye was a Caſtle or Towre called Byrſa, on the top whereof ſtod Aeſculapius Temple, (the ſonne of Apollo and Coronis, and was called the God of Phiſicke, and honoured in the forme of a Serpent) vnderneth were hauens or Keyes of the Caſtle, and a lyttle round Ile called Cothon, ſtanding as it were in a great ponde, about which were ſet the houſes, ỳ ſerue for the naup of Carthage. This Citie continued wars with the Romanes fortie yeares, and had many excellent men of warre, of whome Ambal was the moſt noble and famous. That Citye had in ſubiection, a greate parte of Affrike, Scicile, the more parte of Spaine, and the Iles of the middle Sea. It was at laſt deſtroyed by Scipio, before the incarnation of Chriſt. 144 yeares. The country where it ſtode is now called Thunyſe.)

Of Carinthia. chap. 85.

CArinthia is a little Prouince of Germania in Europa, and hath Panonia in the Eaſt ſide, and Italye in the Weſt: and the River Danubius in the North: Dalmacia and Dalmonia in the South. And is cloſed with mountaines in the one ſide, and endeth at the Sea Adriaticum in another ſide. And this is a plentious lande in manye places: and hath manye wilde

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493

beasts and tame. The men be great warriours and strong, and mightely strengthened with Castles and townes. The land is cold, for high mountaines be nigh therto, there is oft raine and Snow: ther about the mountaines for coldnesse of Snow water, manye haue Botches vnder the chinne, as it is sayde. There be many Beares, Bisounts, and other wonderfull beasts and wilde. Also there bee glires, & men eate them, for though they seeme to be a kinde of Mice, yet they bee eaten, for their flesh is both sauoury and fat.

*Additiõ.

(*Carinthia a Country by Dustrike, ioyning on the South to the mountains Alpes and Italy, on the East and North to Stiria. The election of a new prince or gouernour there is verye straunge. Pius writeth in his Cosmographie, that in the towne called Sancti viti, is a great valley, where in a meddowe is set a stone of Marble, of a good height, whereupon ascendeth a husband man, vnto whom that office by inheritaunce belongeth: on his right hand standeth a blacke Cowe: on his left hand an ill fauoured Mare. About him standeth a great multitude of Carles, common people. On the other side of the medowe commeth the Duke accompanied with his noble men, in their roabes of estate. Before him goeth the Earle of Goritia, the great master of his house, betweene. 12. Banners, bearing the Princes standard: The other noble men followe with the Prince, cladde lyke an husband man, with a sheepe croke in his hand, as he were a shepheard: As sone as the Carle on the Marble stone perceiueth him comming, he asketh alowde in the Slauoine tongue: Who is this that commeth with so proude a gate. They that stande about aunswere: It is the Prince of this Countrie. Then sayth he oftentimes: is he a righteous Judge, seeking for the weale of the Countrie, a freeman borne, and worthy to haue honour: is he a true christian man, and defender of Christs faith: They all answere, yea, he is, and shall be: Then sayth ỳ Carle, by what right may he put me from this place: Then aunswereth the Earle of Goritia, thou shalt haue for thy place. 60 groates, these two beasts (the Cowe and the Mare) and the Princes apparel, which he did late put off. Also thy familye or kinne shall be free, from all manner of tribute. Then the Carle giuing ỳ Prince a little blowe on his cheeke, biddeth him be a good Judge, and comming downe from the stone giueth him place, & so departeth, taking with him the Cowe and the Mare. Then the Prince goeth vppon the stone, and holding a naked sword in his hande, shaking it, tourneth to euerye part of the stone, promising equall iudgement to all the people. Then is there brought to him colde water in a husband mans cap, which he drinketh, signifieng that he condempneth drinking of Wine. Then goeth he to a Church therby, where after he hath heard diuine seruice, he putteth of his rusticall raiment, and putteth on apparell of honour. And dining with his nobilitie sumptuously, he commeth often to the medowe, where he heareth matters, and ministreth iustice: The Duke of this Country is as it were chiefe master of the Game to the imperiall maiestie.)

493

Of Cathay. chap. 86.

This chapter is added

493

CAthay, a greate region in the East part of the worlde, extending to the East Ocean sea: on the south to ỳ euer India: and is also called Sinarum Regio, it is diuided into nine Realmes: all bee vnder ỳ great Cham. This Country is wonderfull rich in golde and silke, abounding in grain, wines, & other things necessarie for mans sustenance. The people for the more parte honour Christ as God, but they are not baptized. They are curteous and reasonable, & very cunning Artificers.

As concerning further discourse of Cathai, or Cataia, read the booke tituled, A discourse of a discouery for a new passage to Cataia, written by Sir Humfrey Gilbert, Knight. Anno. 1576. wherein thou shalt finde many learned and commendable notes.

493

Of Corcica. chap. 69.

493

Corcica

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494

COrcica is an Ilande, and hath that name of a certaine Duke, and is .30. mile from Sardinia by the sea afore Italy: and is an Iland with moste plenty of pasture. And that is knowen by a Bull that oft swamme thether out of Liguria because of pasture, & came againe in noble point. For a woman ý is called Corsa kept that bull and other beasts by the sea cliffes, and saw that Bull euery daie go from his fellowes and swim into the sea: and came again in noble point & wel fed. Then she wold know what pasture the bull had found. And on a time when the bull went from the other beasts into the sea, she followed him in a Boate into the Iland, and came againe, & tolde how plenteous the Ilande was. Then men sayled thether, and called the Iland Corsica by the name of the woman that found the Iland and was their guide & leader. The Iland hath many corners, and forlandes, and beareth wel lese, and pasture. And therein is gendered a noble stone, which the Grekes call Bacem, as Isidore sayth, li. 15.

494 *Additiõ. (*Corsica an Ile in the middle Sea, betwéen Gean, and the Ils of Sardinia, called Cors: it is now vnder the Citie of Gean.)

Of Lacedemonia, chap. 88.

LAcedemonia is a prouince in Europa, in ý ends of Greece, beside Thracia, and hath another name and is called Spartania. The men of that countrye be called Lacedemonians, and haue that name Lacedemonians of one of the sons of Dene. These Lacedemons went out and warred against the Pellenes: and feared that the war should long indure, and they should be without offspring, and commaunded that their maidens at home should take youndlings that were left at home with them, & get and bring forth children. And the children that wer got in that manner were called Spartani, of the shameleste doing of their mothers, as Isid. saith li. 10.

494 *Additiõ. (*Lacedemon a noble Citie in Greece, called also Sparta, in the region of Achaia. This Countrye is called Lacedemonie.

Of Lectonia. chap. 89.

494

LEctonia is a Prouince of Scithia: The men thereof be called Lectini, & be men of comely stature, strong warriours and fierce. The soile of the country of Lectonia beareth wel corne & fruit, & is full of mores and marreis in diuerse places, with many woods & riuers, waters, and beasts wilde and tame: and is strengthened with woodes, mores, and marreis, and hath little other strength but woods, mores, and marreis. Therefore vneth that land may be assailed in Summer, but in winter when waters & riuers be frore.

Of Liuonia, chap. 90.

LIuonia is a speciall Prouince of the same countrie & language, and is departed frõ Germania with a long space of the Ocean. The men thereof be called Liuones, & haue wonderful maners & vsages: and the Germaines turned them from the false beleefe of fiends, to ý worship & faith of one God. For they worshipped many Gods, and asked answeres of fiends with misbeleeued & cursed sacrifice. And vsed auguries, & diuinations, and they vsed not to burye the dead carcases, but the people made a great fire, & burnt them that were dead all to ashes. After the death of one of their friends, they clothed his kinsmen in new clothing, and gaue them sheepe & neate, and other beasts, as he was worthy, his seruants, men, and women, with other things, and them all together they would burne with the dead man. And supposed that they that were so burnt, should graciously come to that lande of life with multitude of seruaunts, and of beasts that were so burnt, for his sake, & finde the lande of temporall lyfe and of wealth. With such errour of fiends, this land was bewitched in olde time: now it is supposed, that by the grace of God, & by strength of Germans this land is deliuered of the forsaid errors, and many countries and lands that belong therto.

494

(*Liuonia

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(*Liuonia, a part of Sarmatia, beyond Luten, Northward, haning on the Weſt the Sea called Germanicum.)

Of Licia. chap. 91.

Licia is the name of a coaſt and of an hauen of the ſea, the chiefe citie therof is called Liſtra. Out of that city men ſaile by Siria and Pamphilia into Italy, as it is ſayd Act. 28. This land by the true name thereof is called Licaonia, & the Cities thereof were Liſtra & Derben. To theſe cities Paule and Barnabas fled out of Iconius, and healed and ſaued a man in Liſtra, and then the men of that country called Barnabas, Iupiter, and Paule, Mercurius, and would haue worſhipped them, as it is written. Act. 14.

*Additiõ. (*Lycaonia, a Countrye in Aſia, after ſome writers, it is a parte of Archadia.)

Of Lidia. Chap. 92.

Lidia is an olde place of kingdomes, the riuer Pactolus adorneth this land with tokens and brokes of golde. Before this lande was called Aurea Menea, and might not ſuffice two bretheren that were kings, Liddus and Cirenus: Then by lot Cirenus went out of that land with great ſtrength of men, & occupied countries in Gallia, and called the country Cirrenea. And Liddia hadde the name of Liddus the other brother, that abode and reigned there. This land ioyneth to the leſſe Phrigia in the weſt ſide, and hath the citie Smirna in the Eaſt ſide: and the riuer Helles commeth about it. By the fieldes thereof runneth Pactolus and Herinus, two rich riuers, with golden grauell, as Iſidore ſayeth, libro. 15.

*Additiõ. (*Lydia a Country in Aſia, on the Eaſt ioyning to Phrigia, on the North to Myſia, on the South vppon parte of Caria. In this region is the hill called Tmolus, out of the which commeth the riuer called Pactolus. Tmolus is a mountaine in Lydia, whereon did grow great plentie of Saffron and vines: among the grauell of the riuer Pactolus is founde greate plentie of graines of golde.)

Of Libia. chap. 93.

Libia is a greate lande in Affrica, and hath that name, for that Libs ỳ Southerne winde bloweth from thence, as Iſidore ſayth lib. 15. Other men meane, that Epſeiſus Iupiters ſonne that builded Nephim alſo in Aegypt, & gat on his wife Caſorta, a daughter ỳ is called Libia, ỳ was after quéne of Affrica: & by her name that land was after called Libia. And Libia is in the beginning of Affrica, & in the Eaſt ſide thereof is Aegypt, and in the Weſt bée Sireos, Maiores & Trogodites, & in the North ſide is the ſea Libicum, and in the South is Ethiopia and Barbaria: Therein bée diuerſe nations and wilderneſſes: to whome men maye not come for wilde beaſts and fierce, for Serpents and for Dragons that brǽde Cocatrices. Huc vſque Iſid. li. 15.

¶Libia is a full hot lande, and burning, and brǽdeth in diuerſe places many venimous beaſts, and beaſts wonderfully ſhapen, and many precious things in diuers places, as precious ſtones, gold, and ſiluer, much wheate, wine and oile, and diuerſe manner of ſpicerie. Men of Libia came firſt of Pothericus the ſonne of Cham. Therfore a riuer that runneth by the ſea coaſt of Libia is called Puth: & all the land is called Puthenſis: as the Gloſe ſaith ſuper Gen.

*Additiõ. (*Lybia was among the Grékes, the generall name of all Affrica: Notwithſtanding it is of the Romanes taken onely for that part of Affrica, which is from Aegypt, to the Weſt Occean, containing Syrenaica, Affrica minor, Numidia, and Mauritania. The Spaniards do commonly call them all Mores, Libia interior is bounded on the North, with the two countries called Mauritania, with Affrike the leſſe, and Cerenaica, on the Eaſt with Ethiop, on ỳ South with Ethiop the further, on the Weſt with the Occean ſea. In this country are the people called Caramantes and Getule. D. Cooper.

¶Of

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Of Lothoringia. chap.94.

LOthoringia is as it were the last prouince and end of Germania, & hath that name of Lotharius the king. In the East side thereof is Rectia: & is Beaban: In the South side is the Rine, & Alsacia, and in the West Gallia Senonensis, and in the North side is Gallia Belgica. By this land runneth the riuer Mosa, & in this land is ỳ citie Metis, & is a country bearing in many places fruit & wine, and is moisted with wells and riuers: therin be mountaines, woodes, & groues, and many beasts wilde and tame. The people of this countrye be meddeled of French men & of Germains. Therin are wonderfull wells & medicinable to help men of diuerse euils if they drink therof.

Addition Lothoringia, a country called Loraine.

Of Lucitania. cap.95.

LVsitania is a prouince of Spaine, & there is the riuer Paasim, & the town Malia. The country is full of mettall of gold & siluer, yron, and Lead, white and blacke, as Plinius saith, li.7.cap.72.

Addition Lucitania, the Realme called Portugall.

Of Mauritania. cap. 96.

MAuritania hath that name of the coulour of men, as it were to vnderstand, the country of blacke men. For Mauron is Greeke, and is to vnderstand black. For as French men be called Galli, & haue that name of whitenes of men. So men of this land be called Mauri, & haue ỳ name of blacke colour. The first prouince therof is Stiphensis: wherin is scituate the town Stiphis: and the countrie hath that name of that towne: and the other part & prouince is Mauritania Cesariensis: ỳ is also called Colonia Cesaris, & the prouince hath ỳ name therof: both prouinces ioyne togethers, & haue ỳ country Numidia in ỳ East side, & Mare magna in ỳ North side, & the riuer Malua in the west, & the mount Affriris in ỳ south. And ỳ mount departeth the good land from grauell. 112. that lieth toward the sea ocean. Ther is another Mauritania called Tingitana: & hath that name of the citie called Tingi. This is ỳ last part of Affrica, and riseth out of seauen mountaines, and hath the riuer Malua in the East side, and the sea Gaditanum in the North and the Ocean Athlanticum in the West, and Glansasum in the South: The men be spread into the sea ocean Hesperum. In ỳ country be wild beasts, Apes, Dragons, Strucions, Estridges, & Elephants. Huc vsque Isi. li. 15. Also lib. 5. cap. 2. Plinius saith, that in Mauritania be many men that be called Ancoles: & they dwell beside the mount Athlant in a place full of woodes, with plentie of waters and of wells, where groweth all manner of fruite without trauaile of men, so the men that dwell there lacke neuer plentie of liking. The place is high aboue the clowdes, & nigh to the circle of the Mone. And hée telleth that oft by night in that place is fire seene, and burning brands, and wonderfull sightes. Also there is heard, song of liking, melodie of pipes, of timbers, Tabours, and Cymballs, as solempne Authours tell: also there growe wonderfull high trées, and the gum of them smelleth full sweete, & bée like Cipres. And some be growen as it wer w. haire or with woll, & thereof be clothes made by craft, as it were Bombex. Also there groweth an hearbe called Euforbia, and hath that name of him that founde that hearbe, the white iuyce thereof is wonderfully praised in clérenesse of sight, & in helpe against stinging of adders, and other venim, as he saith there.

*Addition (*Mauritania, the country now called Morisco, of Mores, lieng on the West part of Affrike, betwéne the sea called Mare Mediteraneum, on the North, & Libia on the south. Martianus saith, ỳ in length it is 10. times 38. miles, which is 380. miles: It is diuided into two countries, Tingitana, & Cæsarensis. Tingitana hath on ỳ west side the ocean sea, on the north ỳ straight of Marrocke, called Fretũ Herculeum, vnto ỳ riuer Malua, on the East Cæsariensis, on the South Getulia & Libia. Cæsariensis hath on ỳ west Tingitana, on ỳ north the sea Sardoum, vnto the riuer Amphagus, on the south the mountains of Libia, and the country of Getulia.)

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Of Macedonia. chap.97.

MAcedonia had the name of Emacius the king, and was called at the first time Emacia: But after that Macedo, the nephew of Deucaleon, was ruler thereof, he changed the name, and called the land Macedonia by his owne name, as Isidore saith, libr.15. This land stretcheth to the sea Egeum in the East side, and to Achaia in the South side, and to Dalmacia in the West, and to Mellia in the North, as he sayth. And was the great Alexanders Country, and is best country in veines of golde and siluer. It bredeth a stone that is called Miren: In that country is mount Olimpus: and is so high that no clowdes nor winde nor raine come on the top therof, as he saith.

Liber.4.cap 20. Plinius speaketh of Macedonia, and sayeth, that Macedonia was sometime called Emacia, and is set first of Empires of lands. This land conquered Asia, Armenia, Hibernia, Albania, Cappadocia, Siria, Aegypt, Taurus, and Caucasus. This lande was Lady among the Bactris, Medes, and Persis, and had in possession all the East landes. This land is nurse of Inde, that followed the steppes of Liber Pater, and of Hercules. This is that Macedonia, of whom in one daye the Emperour Paulus Emilius toke and solde 70. Cities, as he sayth.

*Additiō. (*Macedonia a realme of Créece, first called Aemathia, on the North it boundeth (as Ptholomeus writeth) vpon the sides of Dalmacia, Mysia superior, and Thracia: on the West it stretcheth to the sea Ionium. Pius describeth it to ioyne South and West to Thracia, and that the south side on the bankes of Thessalia and Magnecia, the North on Phœnea and Paphlagonia. That it hath also on the south Epirus, on the north Illyria, which varyeth not much from Solinus, who sayeth that it is diuided from Thracia, with the riuer Strimon, it is now vnder the Turke.)

Of Magnesia. chap.98.

MAgnesia is a prouince of Créece, in the middle betwéne Thessalis and Macedonia: and conteineth many nations, cities, and townes, as Plinius sayth li.4.cap.10.

Addition Magnesia a part of Macedonia.

Of Mesia. chap.99.

MEsia hath the name of Mellis ripe corne, and is the first prouince that the riuer Danubius closeth vnto the sea of middle earth, as Isidore saith lib.15. This land ioyneth to the mouth of Danubius in the East side, and to Tracia in the North East, and to Macedonia in the south, and to Hillria in the West, as he sayth. And this country conteineth many nations, cities, and townes, and beareth good corne and fruite. Therein is plentie of veines, of oare, of stones, and mettall.

*Additiō. (*Ptholomeus writeth of two Countries called Mysia, the more & the lesse, and both in Asia, beyond Bithinia, not farre from Ioa.)

Of Mesopotamia, cap.100.

497

MEsopotamia hath Etimologia of Créeke, for it is inuironed with two riuers, Tigris in the East, and Euphrates in the West. And beginneth out of the North betwéne mount Taurus, and Caucasus: and in the south side therof is Babylonia and Chaldea, as Isidor. sayth, lib.15. This is a country in Asia, and is a huge land in length & in bredth, plentcous of corne, of pasture, of beasts tame and wilde: full of mettall, and other riches.

*Additiō. (*Mesopotamia, a countrye in the East, lieng betwéne the two noble Riuers, Tigris and Euphrates, and hath on the south Babylon: on the North the greate mountaine called Caucasus.)

Of Media. chap.101.

MEdia hath that name of Medus the king that first assayled that Prouince. And Media hath the kingdomes

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of Parthia in the West side, and is inuironed with Armenia in the North, and hath the mountaines Caspios in the East, and Persida in the South side. Only in this Country groweth a tree that is called Medica, and groweth in none other land nor Countrie, as Isidore sayeth, libro. 15. This Country is full rich, it is moysted with many riuers, and is noble and strong with Cities & Towns. In olde time Kings of this lande ouercame the great Babylonia, and the Emperours of Caldeis. Also the men of this land and the Perses sayled into Affrica, and medled themselues with the Libees, men of Libia, and the Libees called them Mauros, in their corrupt & strange language of Barbarie, notwithstanding that Mauri in the Greeke language are called of blacke coulour, as Isidore sayth libro. 9.

*Additiō. (*Media a country in Asia, hauing on the North, the sea called Hircanum, on the West Armenie the more, and Assyria: on the south Persia: on the East Hircania and Parthia.)

Of Melos. chap. 102.

MElos is an Ilande of the Ciclades, and is most rounde of all Ilandes, and is therefore called Melos, that is to saye, rounde, as Isidore saith, libro. 15. And this lande is full of much good, as Plinius sayth. And what lacketh in this lande in quantitye of space, is rewarded and recouered in the goodnesse of the ground.

*Additiō. (*One of the Iles of Sicilla, where inhabited huge Gyaunts, hauing but one eie in their forehead.)

Of Midia. chap. 103.

MIdia is an Ilande in the Prouinces of Irelande, and standeth in the middle place, as it is saide. And hath that name of a king that departed the lande, euen in fiue partes among fiue daughters. And kept that parte of the Ilande to his owne vse, as best and most noble place of the Countrye. And therefore among Irish men that portion is yet called Media, as it were in the middle of other landes about. In this Countrye is good grounde to beare corne and fruit. Therein is plentye of pasture and of beastes, of Fish and of Flesh, of Butter and Cheese, and of milke, and of other vitualles. Therein bee good Riuers, Wells and lakes, of manye effectes and vertues, as it is sayd, and ther is liking, aspect, good ayre and wholesome: And is right stronge in the vtter partes with woodes, and marreys, and multitude of strong Castles and townes: for the common speach this Countrie is called the chamber of Ireland. For peace is there continually.

Mydia, an Ile named also Delos.

Of Misena. chap. 104.

MIsena a Prouince of Germania, and hath that name of a Citye that is called Missena: and ioyneth to Boemia, and to Polonia in the East side, and to Baionia in the South: To Saxonia and to Turingia in the West: To Recia and to the bordes of Rhenum in the North. And is a right wide lande and a large: heere plaine and there full of mountaynes, and is good lande and full of pasture, and moysted with best Water. For that principall Riuer Albia runneth forth in the more parte by the length thereof. Also therein be strong Cityes, Castles, Townes, and fortresses: And generallye the people thereof be rich of Cattell, of corne, of beastes, and of mettall. And though the men bee long and very fayre, strong, and seemely of stature, yet neuerthelesse they bee goodlye and peaceable by kinde, and bee lesse fierce in all thing then the Germanes bee.

*Additiō. (*There are two Riuers of this name Albis, the one in Boemia, which commeth to the Citie of Prage, the other in Germany.)

Of Moscouia. chap. 105.

This chapter is added. MOscouia, a long continued soyle, rich of Furres, Tallowe, Hides, and Hempe. There is also good Tarre

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and Ware. The common people bee of a comely stature, and of coulour brown, superstitious, and verye lecherous, the rest of their manners tractable, the Moscouites affirme, that their nation in old time was called Russia, the speach is Slauoine tongue: Of the Princes that now reigne in Russia, the chiefe is the greate Duke of Moscouia, who possesseth the greatest parte thereof. The second is the Duke of Lithuania: and the third the king of Polonie, who now obteineth the dominion of Polonie and Lithuania: In authoritie and dominion ouer his subiectes, the Prince of Moscouie, passeth all the Monarches of the worlde, for bee depriueth all his noble men and Gentlemen of all their holdes and munitions at his pleasure. Hee also vseth lyke authoritie ouer his Priestes, and what hee commaundeth is done, without acception of persons: hee is verye tyrannous in punishing. Moscouia is named of the riuer Mosco. Read Sebastian Munster.

499

Of Mithilene. chap.105.

499

Mithilene is an Iland in the sea Adriatico, by the which lande men saile out of Siria and out of Tipres into Italye, and it is hard to come to this Iande. For Bithalassum is a cliffe stretching into the Sea, and the Sea is departed and made as it were double by casting in of earth or of grauell. And so shippes that smite on the grauell be sone broken, as mention is made in Act. Apost. cap. 28. both in the text and in the Glose. And though the men of that Ile be straunge, yet be they manly and curteous to men and shippes that goe there to worke, as mention is made there. To this Iland came Paule whan he sailed towards Rome, there he scaped the venim of an Adder that is called Vipera and leaped out of the fire, & hung on Paules hand, and he swang the Adder into ỹ fire, and so the Adder was burnt. And also Paule did there many miracles, as it is said Act. 28.

499

*Addiuō.

(*This olde Ile called Mitheline of the Authour of this boke in his time, doth declare barbarousnesse of the speach then vsed. The Ile is nowe called after the Grekes phrase Meteline, and Melta, and last of all Malta: nowe vnder the gouernement of the Turke. In this Ile was the Apostle Saint Paule bitten of the Viper, and escaped death. Act. 28.)

499

Of Nabathea. chap.106.

Nabathea is a prouince of Arabia, & hath that name of Naboth Hismaels sonne: And is in the middle betwæne Arabia and Iudea, and riseth from Euphrates, and stretcheth to the red Sea, as Isidore sayth, lib. 15 This land is ful fat, and beareth well corne and fruit, and fedeth many beasts. Therin be many precious stones and mettall.

Lib. 6. ca. 29. Plinius speaketh of men of this prouince, and sayth, that Nabotheis dwelled in a Towne that is called Petra, in a valley, & is almost two mile broad, and is inuironed with high mountaines that be hard to come to, & a riuer runneth betwæne them, and is 600. paces from the towne that is called Gaza, and 132. from the sea Persicum.

(*Nabathæi, a people inhabiting the country called Arabia fœlix, very continent, and in preparing and keping their commodities, right prudent, as Strabo writeth, in whome you may reade more aboundauntlye of their manners, not much expedient to bee declared in this place.)

*Addiuō.

Of Norwegia. chap.107.

Norwaye is the largest Prouince of Europa, and is compassed with the Sea well nigh all about, and is vnder the North, and stretcheth towarde the Countreye of Gothes. For in the South and in the East it is departed from Gothia by a Riuer called Albia, and is a right sharpe and colde Countreye, and full of Mountaines, of Wodes, and of Groues. The men of this lande liue more by Fishing

499

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and hunting then by bread: for corne is scarce there because of great cold. There be many wild beasts, as white Beares. Also there be Castors, beastes that liue both in water and in land, and they geld themselues whē they be hunted. Therin be many beasts and rough wonderfully shapen. There be wells, and all Leather and woode that is put therein, turne anone into stone. In the North side of that land many dayes space in the summer, about the stinting of the Sunne, the Sunne is not seene goe to couert or glaade. And so many dayes in the winter about the stinting of the Sunne, the Sunne is not seene to shew there. And so that time men of that lande worke by Candle. There is no Wheate, neither any Vyle, but if they haue oth of other lands. The men be of great bodies and of stature, of fayre shape, and of great might and strength. And be strong Rumours and sea theues, and mightie and bolde of hearts. This land hath Gallacia in the East side, and Islandia in the North side, vnder the sea is frore alwaye, and Irish & Britisch ocean is in ỳ west, & endeth in the South toward the Countries of Denmarke & of Gothia.

*Additiō. (This land is beyonde Denmarke bearing towarde Russie, and Frezeland.)

*Additiō. (*Norwegia or Norway, this was sometime a flourishing kingdome, whose dominion comprehended Denmarke, Friesland, & the Ilāds far about, through discord it came to subiection, & is nowe vnder ỳ dominion of Danes: frō whence commeth the dried Yaake called Stockfish: the whales resort vnto those northen coasts that beare vpon Wardhus, an Iland, where ther they keep such a strange noise, comming to ingender, that it is oftentimes daungerous to ships, and there are many taken, and of their flesh is made the common Vile. They are commonly thirtie yards in length. The Ilands about Norway, are of such fruitfull pastures, that they bring not theyr beasts into stables before the moneth of November.)

Of Normania, chap. 108.

NOrmandy is called Normania, and Neustria also, and hath that name of the proper Norwaies that came sayling out of Norwaye, and got the cliffe of the French ocean, and dwelled in the prouince ther about, & called the prouince Normania. That country hath the Britisch ocean in the East Northeast side, and the sea of Spain in the West, and Flaunce in the South, and ocean in the North. The soile thereof beareth well corne, and is full, and is noblye indued with fieldes, woodes, and meades: And is the Kyng of Faieries of the sea, and with most noble cities & townes. The chiefe city therof is called Rothomagus, Roan, a noble city vpon the riuer ỳ men of the country call Seyn: The men therof bee Kynde and greate warriours, gentle in clothing, sober in speaking, milde in heart, and will, and pearrable in company.

*Additiō (The people and inhabitants of this Prouince or countrie were the last that with William Duke of Norwandy, subdued England.) Ann. 1066

Of Numidia, chap. 109.

NVmidia is a country in Affrica, & stretching to Carthage, and beginneth at the riuer Armiga, and endeth in the land of the Cogitanes. And hath the place that is called Sires minores in the East side, and stretcheth to the sea in the North, and is afore Sardinia; and hath Mauritania Stiphensis in the west side, and Ethiopes in the South side. And is a faire country with fat fields in many places, and wilde beasts in woods: there it is drie, it breedeth horse and wild Asses. The further parte thereof is full of Serpentes and of beastes. In that lande is proper Marble that is called Numedium, as Isidore sayeth, libro 15.

*Additiō. (*Numidia, a country betwéne Carthage and Mauritania in Affrike, and nowe is called Barbaria, where Masinissa did sometime reigne. In that

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Countrie is found moſt excellent Marble. The chiefe Citie there was named Cita, which was very ſtrong, and ſo puiſſaunt of men, that in the time of Strabo, it might arme. 10000. horſemen, and 20000. footemen.

Of Narbonia. chap. 110.

A Part of Fraunce that lyeth vppon the ſea of middle earth, is called Narbon, as Iſidore ſayth, and hath that name of the riuer Narbo, that departeth that lande and Italy in one ſide, and mountaines Alpes departe that lande and Italye in that ſide. And now ſome men call that lande Gallia Brachata. No prouince is worthy to bee ſet before Narbon in araye of men, in worthyneſſe of manners and thewes, in plentie of riches: and ſhortlye to ſpeake, it ſhould more fréelye be called Italye then a prouince. Therein be moſt noble riuers: among whom the French Rodan is moſt plenteous. And commeth out of ẏ mountaines and runneth by the Prouince of Narbon: therein bee many ponds and hauens and forlands: among whō Marcel is chiefe. The length of all the prouince of Narbon conteineth thrée hundred & thrée ſcore thouſand paces, as Agrippa ſaith. Huc vſque Plinius.

*Additiō. (*Narbonenſis prouincia, a parte of Gallia, hauing on the Eaſt the mountaines Alpes: on the South Mare Gallicum: on the Weſt the mountaines Pirenei: on the North, the mountaines Iura. It conteyneth the countryes called Sauoy, Dolphyny, Prouince, and Languedocke. It was in the olde time called Gallia Brachata.)

Of Ophir. chap. 111.

OPhir is the name of a Prouince in Inde, and hath that name of one Ophir, which was a man that came of the children of Heber: and this lande was in olde time called Terra aurea, The golden lande. For therein be golden mountaines: in the which bee Lyons, and moſt cruell beaſtes. And ſo there dare no man come but in this manner. A Shippe ſtandeth nigh to the cliffe, and men gee on lande and gather the earth that Lyons and other beaſtes digge with their clawes, and they beare that earth to the Shippe. And if they ſée that beaſtes come, they take the Sea with haſt, as Rabanus ſayth Super illum locum: Cum venilſet naues Salomonis in Ophir ſumptum Inde aurum, &c. 3. Regum. 9. cap. and Plinius ſayth nigh the ſame. Sometime this Prouince ſent out golde and precious ſtones, Criſopraſſus, and Adamants, and trées Thinum, and Ebenum: and Birdes, Popiniayes, and Peacockes and Iuorie, and Apes, and other beaſts wonderfully ſhapen, as Iſidore ſaith, and Plinius alſo. Men come into this Countrie Ophyr from Iudea by long ſailing about in the redde ſea by the Iſlande Menigaber: the which the greate Alexander deſtroyed afterward. The men of the lande of Ophir came of the lignage of Heber, and dwelled and occupyed the Countrie and lands from the riuer Capue, vnto the Countrie of Inde, that nowe is called Rhetia, as Ioſephus ſayth. And all the Prouince hath that name Ophir, of one Ophir the nephew of Heber, as Rabanus ſayeth ſuper 2. Para. cap. 8. This Ophir was the ſonne of Iectan, the ſonne of Heber, as it is ſayde Geneſ. 10. This Countrye is nigh the lande Elulath, about the which runneth the riuer Gyon, as it is ſayde Geneſis. 2. And it is lyke thereto in golden mountaines and ſwéete ſpicery, and in rich pirreye, as Plinius ſayeth.

*Additiō. (*Arnienſis ager, the Countrye about Naruia (a Towne in Italye as ſome write) where the grounde with raine wareth duſtie, and in drie wether durtie.)

*Additiō. (*Neapolis, a noble Citye of Campania, ſette in the borders of the Sea called Mare Mediteraneum, and was firſt called Parthenope. Of this citie the countries of Campania, Apulia, and Calabria, bee nowe called Regnum

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Neapolitanum, the Realme of Naples. There is also a Citie of this name in Affrike, and another in Caria.)

Of Hollandia, cap. 112.

HOlland is a small Prouince by the mouth of the Rine, wheras the Rine runneth into the sea, and stretcheth to Brabant, and is nigh to Phrigia in the South side, and to the Occean in the East side, and ioyneth to the British sea Westwarde, and is nigh to the neather Fraunce that is called Gallia Belgica in the North side: and to Flaunders in the West side. This land is full of marreys and of water, compassed nigh all about with armes of the Sea, and of the Rine, as it were an Iland. Therin bée lakes and many pondes, and is full of good leese and pasture. And is therefore full of diuers beasts in many places thereof. The soile thereof beareth wel corne, and in many places is full of woods wt many manner of good venison. Also in many places the ground is glewie, and of it they make good fuell: and the lande is rich of merchaundise that passe by the sea and riuers. The chiefe citie thereof is called Inferius Traiectum in Latine, and the neather Vtrich in the language of Germania: for it belongeth to Germania touching the scituation, manners, and lordships, and also in language and tongue. The men be seemely of body, strong of might, hardie and bolde of heart, faire of face, honest in manners, deuout to God, peaceable and true to men: and take lesse hèed to praies and to robbery, then other nations of Germany.

Of Orchada, chap. 113.

ORchada is an Ilande of Occean by the British sea in Europa: Thereof many other Ilands that bée nigh therto haue the name, and bée called Orcades and be 33. in all. 20. thereof be in desart, and men inhabit nigh 13. as Isidore sayeth, libro. 15. cap de Insulis.

(*Orchades, 30. Ilands in the sea by Scotland.)

Of Paradiso. chap. 114.

PAradise is a place in the partes of the East, the name thereof is turned out of Greeke into Latine, and is vnderstood an Orchard, and is called Eden in Hebrew: that is vnderstode liking among vs, as Isidore sayth lib. 15. cap. 2. For Paradise is an Orchard of liking, as he sayth. For therin groweth al manner trées, & all manner trées beare aples, therein is ỳ trée of life. There is no passing cold nor passing heate, but alwaye temperate weather & aire. In the middle thereof springeth a Well, that findeth water inough to that place: that well is parted in foure streames and riuers, the way thereto is stopped & vnknowne to mankinde, after the sinne of ỳ first man. For it is closed and compassed al about with a fyry wal, so that the burning therof reacheth nigh to heauen. And there is ward and defence of Angells to kèepe Paradise, vpon the front wall, ordeined of God to hold of wicked spirits. And so fire is ordeined to hold out wicked men, and good Angells to holde out euill Angells: So that there is no way for euill spirits, nor for euill men to come to Paradise. Huc vsque Isidorus li. 15. cap. 3. Vbi tractat de regionibus.

Also ca. 2. super Gen. the master of stories, saith in this manner: God from the beginning of the world ordeined and araide a place of liking with hearbes and trées, and in the beginning of the world, that is in the East, & that place is most merrie and far in space of land & of sea, out of the country that we dwel in: And is so high that it reacheth almost to the circle of the Mone: Where also by reson of the height, the water of the greate floud could not come, as he saith. Iohn Damascene speaketh of paradise & saith: because God would make man after his owne Image & likenesse of vnsæne and sæne creatures, he created & made him as a King and Prince of all the earth, and of all things in the earth, and so bé made a Country and a lande for him: in which man shoulde abide and leade a blissefull lyfe. And this lande and

*Additiõ.

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Country is called Paradise: and is set in place of liking with Gods owne hande, and planted with pleasure in the East, and that lande is higher then all other lands, and shineth with most temperate aire & clere alway, full of plants, flourishing, and leaues of good smell, and full of light bright shining of fairenesse, ioye, and blisse, it is the celler, passing the wit and vnderstanding of sensible creatures: the kingdome of God, worthy for him that is after his Image: in which none vnreasonable beast dwelleth: but onely man Gods owne handiworke.

Also Strabus sayth and Beda also, that Paradise is a place set in the East, & is departed from countries and lands that men dwel in, with occean & mountaines that be betwéne. And is most farre, and stretcheth in height as it were to the circle of the Mone, and was most conuenient place to an innocent man: for there is most faire wether & temperate. And there is neuer passing colde nor passing heate, but euerlasting faire weather and temporate, as Isidore saith. Also for plentie of all good. For as Austen de ciuitate Dei, 14. ca, 10. saith: What might they dread, where might they be sorry in so great plentie of so much good, ther nothing grieued, there was all that good will desired: there was not that should offend or grieue the flesh nor the soule of man ỳ loued blisse. Also for most mirth, for ỳ place was celler of all fairenesse, as Damascene saith: And that witnesseth ỳ euerlasting fairenesse of trées, of flowers, and of spraies: For the trees wither not, nor their leaues nor flowres fade. Also for most solace and mirth, and that witnesseth fairenesse of fruit: for ther is all manner trées faire to sight & swet to eating. Genesis, 2. Also that witnesseth beautifulnesse of light. For clérenesse of light is proportioned to purenes of aire, as Beda saith. Also for noble grounde & plenteous: & that witnesseth the multitude of springing wells. For it is sayde Genesis. 2. That a well spring & moisted Paradise, the which well is diuided in foure riuers. Also for sureneste of place, & that witnesseth the highnesse thereof: for it toucheth the circle of the Mone as Beda saith and Isidore also. That is to vnderstand, that it stretcheth to the aire that is quiet aboue, after this troublous aire, where is the end and bond of moist exhalations and vapours. The passing forth and the rising of such exhalations & vapours is likened to the body of the Mone, as Alexander expoundeth: For Paradise reacheth not fully to the circle of the Mone, but it is sayde that it toucheth the circle of the Mone by a manner figuratiue speaking, ỳ is called Hiperboli loquutio: ỳ it might be knowne that the most highnesse of Paradise passeth ỳ neather earth without comparison. Also for continuall being without corruptiõ: & that witnesseth their long life therein. For ther is Elias & Enok yet alive without corruptiõ, as the master saith in stories. For nothing alive may there die: and that is no wonder of Paradise. For we know that in Ireland is an Iland, in which dead bodies rot not: and another in which men many not die: but in the last end they must be borne out of ỳ Iland. Looke before in Iberme, in litera I.

503

503

Of Paradise, & of the scituation thereof was opinion among nations, as Plin. saith, where he speaketh of the Ilands of Fortune, of which Isi. speaketh also li. 15 Among the which Ilands is one ỳ beareth all good: There the grounde beareth al manner of fruit without tilling. On downs trées be alway clothed with faire gréne twigs & spraies with sweete fruit and good, where corne groweth as hearbs & grasse. Therfore errour of nations & ditie of secular prophets, for goodnes of ỳ ground meaned, ỳ these Ilands were Paradise: and ỳ is errour. For the forsaid Ilands be in ỳ west afore ỳ left side of Mauritania in the occean, as Isi. saith, li. 15. And Paradise is in the East. And in the top of the highest mountaine of thē falleth waters, & maketh there a right great lake or pond: and maketh so great noise in ỳ falling, that men of the country by ỳ lake be drase borne: because of passing huge noise ỳ corrumpteth the wit of hearing in children, as Basilius saith in Exameron & Ambrose also: and

503

503

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from that other place, as from one well head, come these foure riuers, that is to wit, Phison, that is likewise called Gãges: Gion, that is also called Nilus: Tigris, and Euphrates. Of ẏ which riuers is speciall mention made in Gene. Looke before in Tractatu de fluminibus.

¶Of Parthia. chap. 115.

PArthia, is the greatest Countrey in Asia, and stretcheth from the borders of Inde, vnto the ends of Mesopotamia. And for the great strength of the Parthians, Assiria and other countryes tooke the name of Parthia. Therein are many perticular Prouinces, that is to wit, Aracusia, Parthia, Assiria, Media, & Persia. The which Countries ioyne togethers, & begin at the riuer Indus: and be closed with the riuer Tigris. There in many places be sharpe mountaines and many riuers, & the prouinces haue their owne boundings, and haue the names of their Authors, in this manner: for Aracusia hath that name of a towne of that lande. Men that came out of Scithia into Parthia, and dwelled therein, gaue it their owne name. In the South side thereof is the Red sea, and in the North Hircania, and in the west Media. Eighteene regions thereof stretch from the sea Caspy to the Scithians, In Parthia are beasts wonderfully shape, as Plini. saith li. 5. for therein be fierce beasts, Perdes, Tigers, Linces, & Adders that be called Aspides, and Serpents most cruell and fierce by kinde. Also the people be harde and cruell and scarse in vittailes, & holde them content with salt and Cardamonium, for all manner potage and foode, as he saith there. And ther it is said in Glo. super Dan. de Persarum regione & Parthorum. ca. 7. of a beast that is like to a Beare. TREVISA. He that will know Cardanomium, looke after in 17. booke ca. de Cardamonio.

*Additiõ. (*Parthia, a countrie in Asia, which hath on the South the Red sea: on the North, the sea called Hircanum: on the East, the people called Arij: on ẏ west, the realme called Media.

¶Of Palestina. chap. 116.

PAlestina is a prouince of Siria, and was sometime called Philistea, and now the chiefe Citie thereof is called, Aschalena, and was in olde time called Philistim, and of that citie all the countrie had the name in old time, & was called Palestina or Palestia, as Isid. sayeth li. 15. and saith the same li. 9. in vocabul. gentium. Philistei (saith he) be they that were called Palestini. Hebrewes haue not the letter P. but they take thereof, a letter of Greeke that is to wit Ph. that is in latine Ft. And so they say, Philisteis for Palestins, and so they be called Philistei of their owne Citie, that was sometime called Philistin. And they were sometime called Alophili, that is to vnderstande, alyens and straungers: for alwaye they were straunge to the children of Israel, for they were departed farre out of their company & kinred, as he saith ther. And as Isid. saith li. 15. this land hath the Red sea in the East side: and nigheth to Iudea in ẏ South side: & is closed in the North side with the borders of Tiriis: and endeth in the west at ẏ bounds of Egipt, as it is sayd there. The Philistei came first of Chanaas sonne, that was called Chenlusim. The Philistines came first of him and Chariratinie also, as it is said Gene. 10. As Herodotus saith, these men be alway false & guilefull & wily and grieuous Enemies to the kingdome of Israel, and that for they had enuie at the prosperitie of the Iewes, and also for they were proud of the welth of their owne land, & of great Ilands that they had won with might and with strength, as he saith.

¶Of Pamphilia. chap. 117.

PAmphilia is called Isauria also, for ẏ it standeth in all blasts of winds, as Isi. saith li. 15. and is a prouince in the lesse Asia. The chiefe citie thereof is called Seleucia, as he saith. Seleucius Antiochus builded that citie, & Antiochia also, as Isi. sayth li. 15. And this country is nigh the sea betweene Silicia, & Bithinia: out of this country men saile by the Ilãd cipres into Italy, as we find. Act. 17

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*Additiõ. (*Pamphilia, a Region in the lesse Asia, lieng on the South side of ẏ mountaine Taurus, & marcheth on ẏ Realmes of Phrigia and Caria.)

¶Of Pannonia that is also called Hungaria, cap. 118.

PAnnonia, is a Prouince in Europa, wherein dwelled the Hunies sometime: and hath the name of the same people, and is commonly called Hungaria, and is double, that is to say, bordering nere another Prouince, as Orosius sayth, the more and the lesse. The more is in the farther Siria, beyond the marreys Meotides. The Hunies came first out of that land because of hunting, and followed the trace of Hartes and of other beastes farre wayes and space of marreys and of lands, & found the land of Pannonia at the last, & turned home againe, and gathered company, and came againe into Pannonia, and put out the men that dwelled first there, and gaue a name to the lande and to the men, and called the land Hungaria, as Herodotus saith. This Prouince is a ꝑt of Messia, and the Riuer Danubius lieth therby, and ouerfloweth it, and maketh it plenteous, as Isidore saith. This lande hath Gallitia in the East side, and Grecia in the South, Dalmatia and Italye on the West, & Germania in the North, as he sayth, and is most greatest lande, and plenteous, & most strengthened with woods & with mountaines, & moysted w many riuers & waters, & most rich with veynes of golde and of other mettall: Therein be most great mountaines, in whom is found diuers kinde of masplen Also in some mountaines thereof is best salte digged. Pannonia is full of beastes wilde and tame, for plentie of lese and of pasture, and the soyle thereof beareth well corne and wine in many places. Therein be manye Nations that differ greatly, not onely in language & tongue, but also in manners and in liuing, as Herodotus saith. Also lib. 15. Isido. saith, that Pannonia hath that name of the mountaines ẏ be called Pennini, which mountaines depart Pannonia from Italy. The Countrey is strong, & glad and merry, and is compassed in with three Riuers, that is to wit, Danubius, Sana and Tycia.

And this land hath Messia in ẏ East side, Histrich in the Northeast, and the mountains Alpes Pennini in ẏ South: and that part of Fraunce that is called Gallia Belgica, in the West: and stretcheth to the Riuer Danubius in the North, which Riuer runneth by Germania. And this Riuer is called Hyster also, and runneth about a lande beside Pannonia, that is named Hystria.

(*Pannonia, the Countrey now called Hungaria, which toke the name of another Hungaria, now called Iulira. It lyeth in the North parte of the worlde, not farre from Tanais, and is tributary to the Moscouites. The bounds of Hungary are now much larger, than they were of olde time, and hath on the west Ostrike and Beame: on the South, the part of Slauonie, that lyeth on the Sea Adriaticum: on the East, Seruia: on the North, Polonia and Moscouia. The Country is fertile of graine, and rich of golde and siluer: and as the Inhabitants doe report, there is a Riuer, wher in if ẏron be oftentimes dipped, it will be tourned into Copper. This noble Realme is now destroyed, and vnder the captiuitie of the Turkes, which is much to be feared, all Christendome shall repent: for it was sometime reputed, the puissaunt Bulwarke of all Christian Realmes, against the intollerable vyolence of Saracens and Turkes.) *Additiõ.

(*Pannonia superior, the Countrey called Austria & Styria. In this Countrey standeth Vienna. Pannonia inferior, hath on the North Dunowe & Germany: on the West, Pannonia superior: on the South, Liburnia: on the East Iazygos. This Countrey is almost wholly vnder the Hungares.) *Additiõ.

¶Of Paron, cap. 119.

PAron is an Ilande, and hath that name of Paranto the sonne of Planto, that called the towne Paros by his owne name, and the Iland also, as Isidore saith,

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saith li.15. Therein is most white marble, that is called Parium, & ther groweth a stone called Sarda, that is better than Marble, and most profitable among precious stones, as he saith.

¶Of Pentapoli, chap.120.

PEntapoli is a countrie in the march of Arabia and Palestina, & hath that name of fiue cities of euill men, ý were destroyed with fire of heauen. That land was sometime more plenteous, than is now the country of Ierusalem, & is now desert and buried: for because of trespasse and sinne of men of that Countrey, fire came downe from heuen, and burned the country to ashes that lasteth euermore: the shadow and some likenesse thereof, is yet seene on trees. For there growe greene apples, and seeme so ripe, that men desire to eate of them, and if they take them in their handes, they chaunge and fall into ashes and smoke, as they were yet burning. Huc vsq; Isido.li.15. This prouince was so rich before the destruction thereof, that among stones thereof were Saphires founde, and other precious stoanes. Among the earth thereof gold was found, as Iob toucheth saieng: The place of Saphire, the stone thereof, and the soyle thereof is golde. Iob.28. But afterward all that countrie was turned into a dead sea, and is called the dead sea. For it gendreth nothing that is aliue, nor receiueth nothing aliue, for therin it suffereth neither fish nor foules, neither ships, nor boates: for all thing therein that hath no life, sinketh to the ground. A lanterne with light therein, fleeteth aboue the water: and sinketh to the ground, if the light be extinct, as Isi. saith, li.14. Loke before, De mari mortuo, in tractatu marium & aquarum.

In the brinke of this sea, about the countries that be nigh to Sodoma, growe the foresaid apples, & be faire to sight, & stinking and bitter in the taast, as the Glose saith sup.2. Epi.Pet.cap.2.

Also another Pentapolis is in Affrica, in the prouince of Libia, & hath that name of the fiue Cities, that is to saye, Bernice, Centria, Apolonia, Polo, and Tholomais: of the which Tholomais, & Bernices haue the name of Greekes. This Pentapole is ioyned to Libia Cyrenensis, and belongeth to the Borders thereof, as Isid. saith li.15.

*Additiõ

(*Pentapolis, a countrie betwen Palestine and Arabia, wherein were 5 Cities of Sodome and Gomor, burned by the vengeance of God, for sinne against nature.)

¶Of Persia. cap.121.

PErsia or Persida, is a countrey in Asia, counted among the kingdomes of Parthes, and stretcheth downward from the East to the Indes, and hath the Red sea in the West side: and toucheth Media in the North, and hath Germania in the South, that ioyneth and belongeth to Persida, and their noblest towne is Inculla. In Persida Art Magike was first found. Whether Nemroth the Gyant went, after the confusion of languages, and taught the Perses to worship the Sun, for men nigh those countries, worshipped the Sunne that they called Hel in their language, as Isi. saith li.15. Persia hath the name of Perseus ý king, that came out of Greece into Asia, and daunted ý strange nations with strong warre and long lasting, and was victor at the last, and gaue his name to ý men that were his subiects, as Isi. saith li.9. & ca.de vocab.gentium. And he saith, that before Cirus time, the Perses were accounted vnworthy, and as it were of no reputation among Nations, and the Medis were alway most mightie, as hee saith. Persida is full wide and wealthy of people: ther in is the noble citie, that is called Elam, and hath that name of Elam the sonne of Sem: of him ý Perses came first, as Isidore saith. And the first Perses were called Elamites, and had first that name of Elam. In Persida is a Citie most noble: that was called Elemaida, and now is caled, Persipolis, thereof is mention made, 1. Mac. 6. & 2. Macha. 9. In Persia, was the Citie Elemaida, most noble and most rich of golde and of siluer.

And therin was a full rich temple, &

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plates of golde, habourioynes & shields, that Alexander of Macedonia the King lefte, &c.

*Additiõ. (*Persia and Persida, a Countrey in the East part of the worlde, which hath on the North, Media: on the West, Susiana: on the East, Carmania: on the South, the Persian sea, called Sinus Persicus, where now the Sophy reigneth.)

¶Of Pirenea. chap.122.

PIrenea, is a prouince in Europa, an high lande and full of mountaines. The mountaines thereof, are called, Montes Pirenei, and they stretch from the South toward the West, and depart full great Countreyes a sunder: For those mountaines called Alpes Pirenei, depart betweene Spaine & Fraunce, as wel France Narbonens as Lugdunes, & hath Germania in the East side, & Italy in the South, and Spayne in the West, and Fraunce in the North. And the mountaines Pirenei haue ỳ name of ofte fire of lightning: For Pir is Greeke, and is to say fire, & these mountaines Pirenei, be ofte smit with lyghtening, as Isidore saith lib.15.cap.3. De montibus. Pirenea is head and well of many great riuers, mother of most great woodes, nourse of manye beastes wilde and tame, and containeth veynes of mettall. Therein be strongly fortified Cities, Castles and Townes: and therein be nourished many diuers Nations and people, that be diuers both in manners and language, as Herodotus sayeth.

*Additiõ (*Pyrenei montes, Mountaines which doe diuide Fraunce from Spaine, & are of a meruailous height.)

¶Of Pigmea. chap.123.

PIgmea is a Country in Inde toward the East, in the mountaines about the Occean. Therein dwell the Pigmeis, men little of bodie, vnneth two Cubites long, as Isidore sayeth & plynius also.

The Pigmeis gender in the fourth yeare, and age in the seauenth. These gather an hoast, and ride vpon Weathers, and fight with cranes, and destroy their nests, and breake their egges, ỳ their enemies be not multiplied, as Plin. saith lib.5.ca. De hominibus Indie monstruosis. Looke before.

*Additiõ. (*Pigmei a dwarfish people in the vttermost mountaines of Indie (as Plynie sayth) inhabiting in a very wholesome, fertill, and pleasant countrey. In height they are not past one cubite: and their women the fifth yere of their age, beare childzen, and in the eight they were old. The report is, that riding on Wethers and Goates, armed with bowes and arrows, they go in ỳ spring time in great companies toward the sea side, to destroy the nests, egges, and young brood of Cranes: which otherwise would increse to such multitudes, that they shuld not be able to resist them. Their houses in stede of tile and thatch, are couered with claye and egge shels.)

¶Of Pictauia. chap.124.

PIctauia, Poyctow is a Prouince of Fraunce Narbonens. Picts, Englishmen and Scots sayled thether in old time, and dwelled there, and gaue at the last the name of their offspring to ỳ men and to the land, as Herodotus writer of storyes telleth. The which men came sayling out of the Countreyes of Britaine, and they sailed along the sea coast of the Occean of Guyan, and obtained a place in the country at last against men of the land, not without strong battaile, and builded & called the chiefe Towne, Pictauium by the name of Picts, as Herodotus sayth: and now that towne is called Poyctiers, and they called a great Countrey about Pictauia, that is Peyto. Laire runneth by this land, and this land stretcheth along vpon the sea Occean, and hath Spayne in the East side, & the Britisth Occean in ỳ South, and the lesse Britaine in the North, and the coast of Guyan in the West. This lyttle Prouince is noble and solempne in diuers things. For it is sayde that the grounde beareth welnigh all manner

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Corne, fruite and wine, and is rich of all good that the ground brædeth. There be solempne hauens of the sea, and noble cities and townes, riuers and wells, most merry fields, meades and woodes, and is most strengthened with Rockes on the Sea side, as it fareth at Rochell, vneth men may come to that towne, for straightnesse of place and of the sea, as he saith. The men thereof be meddeled with French men in tongue and in maners: therefore, though they haue of the first Pictes, that men of that Nation, should be kindly strong of body, & semly of shape: yet of French-men they take, that they be fierce, and more sharpe of wit, than other Nations nigh about them. And no wonder, for as Isi. saith li. 9. by diuersitie of heuen, face of men and colours, quantities of body, wit of harts be diuers. Therefore we say, that Romanes be sad, the Grækes light, the Affræs guilefull, and French-men kindlye fierce and sharp of wit: that maketh kind of climes, as it is sayd there. Therefore men of Peyto be strong of body, faire of face, bolde of heart, guilefull and deceiuable of wit, as Herodotus saith.

508

¶Of Picardia. chap. 125.

Picardia, is a prouince in France Belgica, and hath that name of a towne or of a Castle that is called Ponticon, as Herodotus saith, De regionibus, for it is sayd, that the town that now is called Pichen, in the march of that lande, had Lordship vnto the Brittish Ocean, in olde time. And it is supposed, that all the men of that countrie had afterwarde the name of that towne. Their lande, & soile beareth well corne and fruite, and is moyst with wells and riuers, and full of people, and is strengthened with noble cities, and most strong & famous castles and townes, as Belgus, ỳ is called Belgiacum, and Ambianis, Atrabatum, Morium, and Mornacum, as he saith. This prouince hath the Riuer of the Rine of Germany in ỳ East side, ỳ ouer France in the South, and the Ocean of France in the West, and the more Britaine, that is England in the North. Picardy is double, the ouer, that is nert to France: and the other that is the neather land, ỳ ioyneth nære to Flaunders & to Brabant, & is called Baionia. Of both countries the men be sæmly of stature, faire of face, bold of heart, light & sharpe witted, clære of vnderstanding, milde of will and affection, and more great and boysteous of language and tongue, than other Nations of Fraunce.

¶Of Ramathea, chap. 126.

Ramathea, which also is called Chanir, is a region beside Decabilum, & hath that name of the citie Ramatha, in the which Samuel ỳ Prophet was borne, and hath another name, and is called Arimathia. Of that citie was Ioseph the righteous man, that with Nichodemus annoynted our Lords bodye, and buried it worshipfully, as the Glose saith super Luc. ca. 24 And this citie is in the linages of Ephraim, in Iurie, in the most high mountaines: and is therfore called Ramathea, that is to say, high: for Rama is high, as Ierome saieth. Though this land be full of mountaines: yet it beareth well corne and fruite, vines and Olyues, and is moist with wells, & most healthfull with cleane and pure aire, and is full strong and stedfast in high places, as Ierome sayth, and is full conenable place to stand in, to waite and espy farre about.

508

Ramathea, called Chanir in the olde Copie. Addition

¶Of Rencia. cap. 127.

Rencia is a prouince by the Rine, & is that Countrey, about the which the Rine runneth, & hath that name Rencia, for it is nigh the Rine, as Isi. saith li. 15. And is a Countrey that hath manye full strong cities & townes. The ground ther of beareth well corne and wine in many places. The men be strong and hardy, according with Germaines in life & maners: but they loue not theft & robbery.

(*Rhenus, a notable riuer in Germany, called the Rheyne. *Additiõ.

¶Of Riualia. chap. 128.

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Rualia is a little Prouince, and was sometime strange, and farre from good beleefe, and is now vnder the beleefe of Christ, and is subiect to the Kingdome of Denmarke. A part thereof is called Vironia, and hath that name of Virore, greennesse, for therin grow many hearbs and grasse. There is good pasture & leese, and woods in many places: the ground thereof beareth meanly corne. This land is moyst with waters and ponds: there is plentie of fish of the sea, and of lakes & ponds: there are many flocks & heards, & beasts. And this land is ioyned to Scithia, and is departed from the Norpeges and Megardes, onely with a Riuer that is called Narua, as Herodotus saith.

¶Of Rinchouia. chap. 127.

Rinchouia is a little lande, and stretcheth from the citie Maguncia vpon the brinke of the riuer of Rine, betweene mountaines vnto the towne, which is called Pinguia: and is called Rinchouia, of the riuer Renum, that runneth thorough the middle therof. And though the land be little, yet it is in each clyffe of the Rine, meruailous merry and right plenteous: for it is so faire and goodly, & so incredible plentifull, that it is high delight, pleasure and comfort, not only to them that dwell there, but also to them that passe that waye, and pleaseth and feedeth them as an Orcharde of passing liking, and the ground thereof is so sweet and so fat, that it bringeth forth right swiftly, fruite and corne, in right great plentie. There in the same field growe apple trees of diuers kindes, and nuts also: & yet notwithstanding so great plentie of fruite, in the same fielde, groweth well good corne. Also diuers trees set not the vines: but in the same little fielde, grow together corne, wine, nuts, apples, Corbas, peares, and many other fruites. There be hot wells needfull medicine to bodies, that spring out of the grounde. There is much good needfull to mankind, that were to long to rehearse.

¶Of Romana prouintia. cap. 128.

The prouince of Romanes, as Varro sayth, is nigh containing of all the world wide, whersoeuer were any countries and lands that men dwell in. For might and power of the Romanes subdued all the parts of the world wide, and there was no corner of the world wide, but it felt the sword of ỳ boast of Rome, as he saith. But sometime a part of Italy was called Romulea in olde time, and had that name of Romulus, that builded the Citie of Rome, and gaue the name to the men and to the Citie, as Isi. saith li. 15. And there it is sayde, that the Countrie was first called Saturnia, & had that name of Saturnus ỳ king, ỳ first taught men of that countrie to till land: and for the passing plentie that they had, they called him Saturnus, and worshipped him at the last, as it were a God, among the starres. And afterwarde they were called Latini, and had that name of Latinus the king, which after they were called Romani of Romulus that inlarged and fortified the Citie. And there after they were called Quirites, for ỳ Romulus was called Quirinus, for he vsed alwaye a speare that is called Quiris in the language of Sabins, as Isi. saith lib. 9. cap. 1. de gentium nominatione. A pen may not write at full the praising of this kingdome, and of the kings thereof, neither a booke may containe at full, ỳ great deedes of Romanes. Who that hath lyking to know their deedes, read he in the first booke Machabeorum. 8. ca. There be wonders shortly rehearsed of their persues and of their might.

(*Romulus, as the Romane stories affirme, the sonne of Mars by Ilia ỳ daughter of Numitor, but more verely ỳ son of Amulius his great vncle: who of purpose rauished Ilia in the darke, being a virgin Vestall, to haue a quarrell to put her to death: for king Numitor, had a brother named Amulius, of nature wicked, fierce and cruell, who not being content to take the kingdome from his elder brother and cast him in prison, did also murder his sonne Lausus, and vnder colour of honour, made his daughter Ilia a virgin vestall, vnder the bands of perpetuall *Addit.

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RInchouia is a little lande, and stretcheth from the citie Maguncia vpon the brinke of the riuer of Rine, betweene mountaines vnto the towne, which is called Pinguia: and is called Rinchouia, of the riuer Renum, that runneth thorough the middle thereof. And though the land be little, yet it is in each clyffe of the Rine, meruailous merry and right pleateous: for it is so faire and goodly, & so incredible plentifull, that it is high delight, pleasure and comfort, not only to them that dwell there, but also to them that passe that waye, and pleaseth and feedeth them as an Orchard of passing liking, and the ground thereof is so sweet and so fat, that it bringeth forth right swiftly, fruite and corne, in right great plentie. There in the same field growe apple trées of diuers kindes, and nuts also: & yet notwithstanding so great plentie of fruite, in the same fielde, groweth well good corne. Also diuers trées let not the vines: but in the same little fielde, grow together corne, wine, nuts, apples, Corbas, peares, and many other fruites. There be hot wells needfull medicine to bodies, that spring out of the grounde. There is much good needfull to mankind, that were to long to rehearse.

¶Of Romana prouintia. cap. 128.

THe prouince of Romanes, as Varro sayth, is nigh containing of all the world wide, whersoeuer were any countries and lands that men dwell in. For might and power of the Romanes subdued all the parts of the world wide, and there was no corner of the world wide, but it felt the sword of ỳ boast of Rome, as he saith. But sometime a part of Italy was called Romulea in olde time, and had that name of Romulus, that builded the Citie of Rome, and gaue the name to the men and to the Citie, as Isi. saith li. 15. And there it is sayde, that the Countrie was first called Saturnia, & had that name of Saturnus ỳ king, ỳ first taught men of that countrie to till land: and for the passing plentie that they had, they called him Saturnus, and worshipped him at the last, as it were a God, among the starres. And afterwarde they were called Latini, and had that name of Latinus the king, which after they were called Romani of Romulus that inlarged and fortified the Citie. And there after they were called Quirites, for ỳ Romulus was called Quirinus, for he vsed alwaye a speare that is called Quiris in the language of Sabins, as Isi. saith lib. 9. cap. 1. de gentium nominatione. A pen may not write at full the praising of this kingdome, and of the kings thereof, neither a booke may containe at full, ỳ great deedes of Romanes. Who that hath lyking to know their deeds, read he in the first booke Machabeorum. 8. ca. There be wonders shortly rehearsed of their vertues and of their might.

(*Romulus, as the Romane storyes affirme, the sonne of Mars by Ilia ỳ daughter of Numitor, but more verely ỳ son of Amulius his great vncle: who of purpose rauished Ilia in the darke, being a virgin Vestall, to haue a quarrell to put hir to death: for king Numitor, had a brother named Amulius, of nature wicked, fierce and cruell, who not being content to take the kingdome from his elder brother and cast him in prison, did also murder his sonne Lausus, and vnder colour of honour, made his daughter Ilia a virgin vestall, vnder the bands of perpetuall *Addit.

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petuall chastitie, that she might not haue any issue. But she being afterward found with childe by Mars, as the Romanes would haue men beléeue, was delyuered of two sonnes: which Amulius commaunded to be cast into Tyber, & their mother according to the lawe of the Vestalls, to be buried quicke. As it happened at that time, the riuer of Tiber was swollen ouer the banckes, so that men could not come to the déepe of the channell: wherefore they that had the charge of drowning the children, cast them into the land flood, where the water sodainly falling, lefte them aliue, and so were they founde by Faustulus ỹ kings shephard, who brought them home to be kept and nourished, of his wife Laurentia, which because she was a strumpet, was named of the shepheards Lupa, whereof rose the Fable, that the founders of the Romane Citie, were nourished of a she Wolfe. When these children came afterwards to age, being instructed by Faustulus of their stocke, and beginning, they gathered a bande of shepheardes, killed Amulius, restored Numitor to his kingdome, and on the mount Palatine, where they were brought vp, began to builde them a newe Citie. And because they were Twinnes both of one age, there fell controuersie betwéene them, which should giue name to their newe Citie: This contention so grewe, from words to tumult and strokes, that in the bickering Rhemus was slaine, although the more common opinion be, that hée was put to death, because that scornfully he lept ouer the newe walles of the Citie.

Romulus being then king alone, peopled his Citie by erecting a Sanctuarie, for sauegarde of all transgressours, that would come thether: ordained an hundred Senatours, called Fathers: procured wiues for his people, by rape of all the maydens of the Countrey, resorting thether, to solempne games and playes: ouercame the people of Cenina, and slewe their king: banquished the Sabines & people of Atemna, and receiued them into his Citie, with other diuers baliant actes. Which when he had done, on a time calling an Assemblye, at the Marrice called Caprea, in a great Tempest sodainly was gone, no man could tell how: as it was thought, for his stearne gouernment murdered priuelye of the Senatours; who to please the People, fained that he was a God, and named him Quirinus. Under which name, the Romanes euer after worshipped him.)

¶Of Romania, chap. 131.

ROmania, is called the newe Nation of Romanes: for Ne is Græke, and is to saye newe. For since that time that Constantine translated the state of the Empyre of Rome, out of Rome to Constantinople, a Citie of Thracia: all the Countrey and Regions of Grækes were called Romania, that is as much to say, as newe Rome, as Rabanus sayeth. Therefore vnto this daye, the Grækes call not themselues Græks in their common language, but rather Romanos. Loke before De Grec. in litera G. wher thou shalt finde manye other things of the Grækes.

¶Of Rodo. chap. 132.

ROdus is the first Ilande of the Ilandes Ciclades in the East side, where the Capitoil of Rodus was first found, while the Citie was there first buylded. In this Citie was one Colosus of Bzalle, seuentie Cubites high. In this same Ile were an hundred lesse Colosus, as Isidore saith li. 15. cap. 1. de vocab. Ciuitatum. Rodus is the same Iland that is called Cipzus, as Isidore sayth, in the same place.

(*In times past, manye Christians resorted thether to defend Christendome from the Saracens: but after through treason the Turke wan it.)

*Additiō

¶Of Ruthia. chap. 133.

RVthia or Ruthenia is a Prouince of Mesia, in the Marche of the lesse Asia. And hath the Countreyes of Romanes in the East side, and Gothia in

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the North: Pannonia in the West, & Grecia in the South. And this land accordeth most with Boemes and Sclauones in language and tongue: and this Countrey hath the name of some parte thereof, and is called Galatia, and the men thereof were sometime called Galathe. To whom it is sayd, that Paule the Apostle sent his Epistle. Loke before De Galatia.

*Additiō. (*Rutheni, a people beyonde Liuonia, of whom the Countrey is now called Rusia.)

¶Of Sabea, chap. 134.

SAbea, is a Countrey in Arabia, and hath the name of Saba the sonne of Chus. This Countrey stretcheth in straight length Eastward, toward the sea Persicū: & is nigh to Chaldea in ẏ north: & endeth at ẏ sea of Arabia, in ẏ west: & is to Aethiopia in the South. And this land beareth Frankencense, and giueth good smells: for in woodes and landes thereof growe Mirrhe, Cinamom, Thus, and other swete spiceric, as Isidore sayth libro. 15.

This lande is rich of swete Spiceric, of precious stones, and of mettall. There is a Birde, that is called Phenix, and other wonders that Authoures recken in ẏ region of Arabia, of whom it is shewed before of Arabia. The Quæn of Saba, was speciallye Ladye of this Prouince, and neuertheless in hir time, she had principate of all Affrica, as Herodotus sayth, for she was Quæne of Aethiopia & of Aegypt: as ẏ Glose saith super li. Reg. 10. And so it is supposed, that she had other Kingdomes of the West in that time.

*Additiō. (*Sabæa or Saba, a Countrey in the middle of Arabia toward the East, inuironed about with great Rockes, wherin is a great wode of precious trées, some of Cinamom and Cassia: some bringing forth Frankencense and Mirrhe. The length of that Wode is twentie of their myles called Schæni, which comprehendeth of Italian miles, one hundred and fiftie. Plinius. lib. 12. Theophrastus. lib. 9. De histo. Plat.

Solinus writeth that the region bringeth forth Frankencense, is from a Towne there named Atramitæ eight mansions, which indéde containeth two hundred twentie foure miles. Mancio, or stathmos, being of eight and twentie Italian myles. The chiefe Citie of that Realme, is called Sabeta. D. Cooper.

¶Of Samaria, chap. 135.

SAmaria, as Isidore sayeth libro. 15. is a Region of Palestina, and hadde that name in olde time of the chiefe Towne and Citie thereof, for Samaria was sometime a royall Citie of Israell, and is now called Sebastia, & hath that name of Augustus the Emperour. This Region is in the middle betwéene Judea and Galilea: and beginneth from the stréte that is called Eleis. The scituation thereof, is like to the kinde of Judea, and hath no difference thereto in vertus, as Isidore sayeth. And had the name first of a mount that is called, Somer, as mention is made 4. Regum chap. 3.

Of this Countrey afterwarde came the men that are called Samaritani, that passed out of Assyries, and dwelled in Samaria, that is to be vnderstood, kéeping: For when the men of Israel were taken Prisoners, the Kings of Assyries lefte them there to kéepe the Countrey, as Isidore sayeth libro. 9. chap. De vocabulis regionum.

¶Loke before De eodem, de Samario monte in littera S.

*Additiō. (*Samaria, a Countrey and Citie in Syria, ioining to Iudea, which was the chiefe citie of the ten Tribes of Israell, who being taken Prisoners by the King of Syria, and ledde away Captiues: thether were sent from Assyria, Panimes for them, to inhabite the Countrey: which were afterwarde called Samaritani: and they mixte the Lawe of Moyses, with abhominable Idolatrye.

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the citie was afterward called sebaste.)

¶Of Sambia. chap. 136.

SAmbia is a prouince of Messia in Europa, and is set in the lower Scithia, as it were in the middle Countrey betwæne Platenes, Estenes, Ouilianes, Liuones, and Turones, that wer al subiects to the puissance of the Goths in the olde time, as Varro telleth, and Herodotus alse. And they dwelled on the cliffes of Occean, and haue the forelonges and coasts of the Sea, afore the sides of the North, as he saith. Sambia is a plenteous land, and beareth well corne, & hath much marreys, and woodes, and is compassed about with many lakes & riuers. Among other strange Nations, the men be seemly of body, bold of heart, and passe other nations about them with crafte, & in curious working.

(*Read Ortelius, and also this Ile is called Sanibria, and not Sambia, as appeareth in the olde Copie.)

*Additiō.

¶Of Sabaudia. chap. 137.

SAuoye, is called Sabaudia, as it were a bold way & safe, as old men say, for that way of old time men by goodnes of Princes, were safe to trauell by mountaines and desart of countrie, to passe out of the country of Fraunce into Italy, for alway there was most righteousnes: and therfore as by common fame, alway ẏ wayfaring men wer safe in high waies, without dred of spoyling & robbery. And is a part of Pirene, the mountaines ther of, depart betwæne Fraunce and Italy. Looke before De montibus pireneis, in litera P. This land hath another name, and is called, Prouintia.

¶Of Sardinia. cap. 138.

SArdinia is an Iland in the sea of middle earth, beside Sicilia, and hath that name of one Sardus, begotten of Hercules, that came out of Lybia with a great multitude, and occupied Sardinia, & gaue thereto his owne name. This lande is sæne in the sea of Affrica, to the likenes of the print of a mans foote towarde the East and toward the West, and more broad in euen sides toward the South & toward the North: and therfore of shipmen of Græce, it was first called Ichos.

The lande is sæne in length of seauen score mile, and in bredth of fortie. Therein brædeth no Serpent neyther Woolfe, but onely a little beast that is called Solifuga, that is noyfull to wicked men. Therein brædeth no venyme: but an hearbe named Apium risus, that draweth and shrinketh together ẏ lawes of men, and slayeth as it were laughing. There are hot welles that heale sicke men, and blindeth thæues, if they sweare vppon the Water, and touche their eyen there with, as Isidore sayeth Libro. 15.

Solifuga.

Apium risus.

(*Sardinia, an Ile in the Sea called Ligusticum by Gean, not passing seauen miles from Corsica.)

*Additiō.

¶Of sarmata. cap. 139.

SArmata is a land of strange men, that be called Sarmate, & haue that name of studie and businesse of armour: for they went armed, and spoyled many Prouinces, before that Lentulus withstood them, and would not suffer them to passe ouer Danubius, as Isidore sayeth, li. 9. These men be descended as well of Gothes as Gipides: and they vse to fight, as well on horsebacke as on foote, and therefore they were so called, as Isisidore saith.

(*Sarmatia, a Countreye of Europe, which bordereth on the North, vpon the sea called Sarmaticum: on the west, vppon the riuer Vistula and Germanie: on the South, vpon Sibenburgh, Dacia, and Mysea inferior: on the East, vpon the Sarmatia, which is in Asia, the riuer Tanais, and the Marish Meotis. Under this be many Countreyes contayned, Polonia, Rhussia, Frussia, Lituania, Liuonia, Moscouia, &c.

The greater parte of this Countrie, is now vnder the King of Pole.)

*Additiō.

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¶Of Samo.chap.140.

SAmo is an Iland in the sea Aegeum, where Iuno was borne: thereof was Sybel of Samia, and Pythagoras Samius, that first founde the name of Philosophers, as Isidore saith libro.15. It is said that earthen vessells were first made in this Iland: and therefore they be called Vasa samea, vessells of Samo, and so it is knowen, that claye of that Ilande is tough as glewe, and therefore the more able to make such vessells of, as Isidore saith.

*Additiō. (*Samos, The name of two Iles in the sea called Aegeum, one by Thracia, and therefore it is called Samothracia, and the other lyeth against Ephesus.)

¶Of saxonia. chap.141.

SAxonia is a Prouince in Germania, and it is sayde, men of that Prouince came of the Grækes: & dwell now in those parts that they arriued in by ship. And they expulsed and droue out the Thuringes, that then there dwelled, and occupied vnto the cleue of Occean, The Saxons gate and wanne them places there with many battailes & strong, and dwell in the same Prouince to this daye. And the men were alwaye the gretest warriors, lœmely of shape, of stature high, strong of bodye, hardie and bolde of heart.

Saxonie is a land most plenteous in Corne, and beareth well Corne, and all manner fruite, and is full of woodes in mountaines, and is full of fruite and of lœse and of fieldes, rich of beastes and of flockes, of siluer, and of Copper, and of other mettall. And there are solempne mountaines, in the which stones be digged, the which being stronglye resolued by fire, turne into the substance of brasse. Ther be most noble riuers and famous, as Wesera, Limia, Albia, Sala, & Odera, and many other that runne thereby, ouer and beyond Albina. There are salt wells in many places, in whom best salt and most white is sodde and made. Therein be many strong Cities, Castles and Townes, both in plaines and in mountaines. Beside the mountaine in the which Copper is digged, is a great hill, and the stones thereof smell as vyolets. There, in some mountaines is fairest marble digged, and namely beside the riuer Danubius, and that stone is called Saint Michaels stone. In those mountaines is most plentie of venison and of wilde beasts, of Beares, of Boares, and Hartes: and therefore in those mountaines full of woodes, is manye manner of hunting vsed. These and many other noble things be founde in the Countrey of Saxons. Looke before De Germania in littera G. & in litera A. de Alemania. Saxonia hath Boemia, & Polonia, in the East side: Westualia, in the west: and the side of Frisons toward Occean, and men of Thuringe in the North: and French-men in the South. The men are noble and strong, and not ouercome before this daye, as Herodotus sayeth.

(*After the time of Arthur King of Britaine, ẏ Saxons greatly molested the Britons, and helde them in subiection, a long time.) *Additiō.

¶Of sclauia.chap.142.

SClauia is a parte of Mesia, and containeth many Regions: for Boemes, Paloni, Metani, Wandali, Rutheni, Dalmate, and Charinthi be Sclaues, for all these vnderstand each other, and accorde in many things touching language and manners, but yet they be diuers in rites and vsage; for some holde yet the faith of Panims, and some the vsage of Grækes, and some the vsage of Latines. In all these regions is noble grounde, & beareth well corne, and also wine in many places. All these Nations for ẏ more part haue their bush cut round, excepte the Ruthens, and those that be meddeled with Dutch-men, and with Latines. Sclauia is double: The more, which is called Sclauonia, containeth Dalmatia, Saruia, Carinthia, and many other Regions. And some men of this Sclauia, dwell vpon the sea, and some in high mountaines and in thicke woodes.

And

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And some eare and till fields and plaines. The men be fierce and sharp & vnseemly, without deuotion in Gods seruice, and lead their life in robbing on the sea, and vse to take praies by the sea and by the land, and namely those that dwell vpon the sea.

The other lesse Sclauia, from ẏ borders of Saxony, stretcheth to Pruse, and to Wandales, and to the Boemes. And this Sclauia, is departed from Pruse, with diuers riuers and waters, & from the Gothes and Danes with an arme of the sea Occean: which sea, when it is departed, the lesse Sclauia endeth at the cliffe thereof. And this region beareth well corne and fruite: and is moyst with riuers and ponds. Therin is much wood and pasture, and milke & hony. The men be strong of body, earth tillers and fishers, and more deuout to God, and more peaceable to neighbors, than those that dwell in the more Sclauia. And that for medling and company that they haue all daye with the Germaines, as Herodotus saith. Sclauonia.

¶Of Sparta. chap.143.

SParta is a Region besides Grecia, and is called Lacedemonia by another name, of one Lacedemon the sonne of Semele. Looke de Lacedemonia in litera L. The men be called Lacedemones and Spartiani also, as Isidore sayeth libro.9.

¶Of seres. chap.144.

SEres is a prouince in the East, & hath that name of a town that is called seres. There cotton is gathered of trees, & silke is made of that cotton. The Poet speaketh of men of that land and saith. Ignoti facie, sed noti vellere Seres.

*Additiō. (*Seres, a people in Asia, hauing great plentie of silke, first increased of the silke worme, called Bombax, and also much cotten wooll called Bombazi. In the olde copie, Ignoti facie, voce fere mille Seres.

¶Of selandia. chap.145.

SEland is a land by the sea side, compassed about with riuers and armes of the sea, as it were an Iland. And hath Holland in the East side, and Flaunders in the South, and Occean in the West, & Britaine in the North. And are manye Ilands departed a sunder with armes of the sea, and those Ilands be compassed about with strong heapes of grauell, and quarries, and so warded and defended against waues and strength of the sea.

The soile of those lands beare wel corne and is bare of trees, for because of saltnesse of the sea, trees may not haue deepe mores and rootes, and therefore when they be set and planted, they faile & drye anone. Seland is full of men and people and of riches. The men be of great stature, strong of body, and bolde of heart, deuout in Gods seruice, easie and softe among themselues, beneficiall to many, & greuous to no men, but when they must needes withstand wrongfull risers of enemies.

(*Zeland is next adioyning to England, ouer against Ipswich. Brill, Dort, & Midelbrough, are their chiefest holds, strongly fenced with the sea.) *Additiō

¶Of semigallia. chap.146.

SEmigallia, is a lyttle prouince beyond the sea Balticum, beside Cilicia and Liuonia, in the low Asia, & hath that name, for Gallathe dwelled therein, meddeled with men of that lande, and so they are called Semegalli, as it were halfe Gallis: For they come of the Gallis, and of men of the lande. The lande is good, and beareth well corne, and is rich of Pasture and of meades. But the men be straunge and vnseen lye, and sharpe and cruell.

¶Of Gallia Senonensis. Chap.147.

GAllia senonensis, is a Prouince of French-men, and hath Germania Treuerensis, in the East side: in the South, the ouer Burgoyne, and the Mountaines Pennines: in the West,

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the part of Fraunce, that is called, Gallia Lugdunẽsis: in ỹ North, Gallia Belgica. The land beareth wel corne, fruit, and vines also. Therin be diuers wels, riuers and streames. These Galli Senones were sometime called Zenones: for they receiued frely into harborow. Afterward that Z. was chaunged into the letter S. and called Senonens, as Isid. saith, libro. 9. And had that name of the Citie Senonensis, that is theyr chiefe Citie. The land is full of people, and hath manye Cities, and manye strong walled townes, and a riuer runneth thereby that is called Secana.

Addition Senones, a people in Fraunce.

¶Of Syria. chap. 148.

SIria hath the name of Syrus, Abrahams neuew, got on Cethura, as Isidore saieth libro. 9. & 15. This lande endeth at the riuer Eufrates in the East side: and at the great sea and Egipt, in the West side: and stretcheth from the North to Armenia and Cappadocia: and from the South to the sea Arabicum, as he saith. The space thereof stretcheth in great length, and is more narrowe and straight in bredth, and containeth manye prouinces, as Comagines, Fenicia, & Iudea is a part thereof, besides Saracens, Nabathes. And it is a region most full of people, and most plentifull of corne & fruite, neate, shepe, and great horses, Asses, and Camells, and is most rich of ware and swete spiceric, and of mettall, most strong with cities & castles, moyst with most noble riuers, lakes, & pondes, and hath noble hauens of the sea, namely in Palestines, Maritimis and Fenicis. The men be sterne and great warriours, and occupie in diuers countreyes and lands with diuers chaffer and merchaundises: therein be diuers Nations, the which as they differ in faces, so they varie in language, minde, and manners, of the which, some dwell in Desart, as Nabathei and Saraceni: some dwell in mountaynes, and some in woodes, and groaues, of the which there are full many, among the nations of those Regions and lands, as Herodotus telleth.

*Additiõ. (*Syria, a great Realme in Asia, which hath on the East, the riuer Euphrates: on the West, the middle sea, & the Realme of Aegypt: on the North, Cilicia and Cappadocia: on the South, Arabia. Syria, called also Assyria, a great Countrey in the East, hauing on the North part, Armenia: on the West, Mesopotamia: on the South, Susiana: on the East, Media. It also containeth, Phœnicia, Palestina, and Babilonia.

¶Of Sichima. cap. 149.

SIchima, is a little lande in Samaria in the middes betwæne Iudea & Galilea: and hath the name of Sichem the sonne of Emor, that builded therein a citie that was called Sichem that now is named, Neopolis. (Neapolis. There are three cities of this name, one in Naples, one in Affrike, and the other in Caria.) And the Countrey thereabout is called Sichima, as Isidore saith libro. 15. Ierome saith super Genesis. 18. This was the portion of that land, that Iacob gaue to his sonne Ioseph ouer the lot. And so that land was in the linage of Ephraim, and there Ioseph was buried, and there his tombe is shewed vnto this daye, as Ier. saith. Iacob got that land, & bought it with money gotten with great trauel, and gaue therefore an hundred Lambes, as it is said Genesis 24. Ier. saieth, that for that trauell Iacob sayd, that he toke that land out of the Amorreis hand, with bowe and with sword. There nigh was Terebintus a tree, vnder the which Iacob hid the mawmets of his sonnes. And then he went vp out of Sichima into Lusa, that is called Bethel. Also as it is saide Genesis 25. In this place Iosephs bretheren fedde and kept flockes: but when Ioseph sought them, he found them not in Sichem, but in Dotaym: where they spoyled him, and solde him to Aegyptians. And afterwarde Abimelech the sonne of Ieroboal, destroyed Sichima, and slew the men that dwelled ther, and sowed salte in the Countrey about, as it is sayd Iudic. 10. In this field was Iacobs well, by the which our Lorde rested, when he was wearie of the waye, and badde the woman giue him drinke of the water of the Well, as it is sayde Iohn. 4. This place is most fertile,

and

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and wonderfull merry and moſt ſtedfaſt.

Of Scithia. chap.150.

SCithia is the greateſt Region, and the ouer part thereof is in Aſia. and the neather in Europa. And this neather part beginneth at the marreis Meotides, and ſtretcheth betweene the riuer Danubius and the North Ocean to Germania, as Iſidore ſayth, libro.15. The firſt parte thereof is Alania, thē Meotides Paludes, then Gothia, Dacia, Rhecia, thē Germania, where Sweues dwell, and occupye a greate deale thereof, as hée ſayeth. In Scithia bée many regions and landes: ſome thereof bée rich, and ſome bée inhabitable, and no men dwell therein. For in many places is much golde and precious ſtones, but for great griphons men come there but ſeld. There is beſt Smaragdus and moſt pure chriſtall, as he ſaith. Ther in many places in Scithia be many men wonderfullye ſhapen, and greate wilde beaſts, as Linces, Tygers, and moſt cruell Beares and Lions, and namely in the deſarts and regions of Hircana. Loke before de Hircanis.

*Additiō. (*Scythia, a greate Countrie, nowe vnder the dominion of the great Cane of Cathaie, a ſauage and wilde people.)

Of sicionia. chap.151.

SIcionia had that name in olde time of Sicion the King, by his name it was called ỹ kingdome of Sicionis. Archas the ſonne of Iupiter and of Caliſta, after hée had ſubdued Pelaſgis to his obeiſaunce, hée called that kingdome Archachadia by his owne name. Archadia ỹ is called Sicionia, is ỹ boſome of Archaia, as it were ſet betweene the ſeas Egeum, and Ionium, and hath a greate riuer Erimantum, & brédeth Abiſton a ſtone that neuer quencheth, if it be once kindeled. There be gendered moſt white Merules mauuis, as Iſidore ſayth, li.15.

Abeſton, a ſtone that beeing kindled, doth neuer quench.

*Additiō. (*Sugonia, a citie in Achaia, not farre from Corinth, called nowe Clarencia, where is great abundance of mettall.)

Of sicilia. chap.152.

SIcilia was ſometime called Scicania, & had that name of Sicanus the king, and was afterward called Sicilia, & had that name of Siculus the brother of Italus: and this land was in old time called Trinacria, for thrée furlongs that be there, & be called Pelorum, Patheum, & Libeum, for Trinacria is Grecke, and is to ſaye, thrée ſquare, for it is diuided in thrée ſquares. This land is departed from Italy with a little ſea, & is afore the ſea Affricum. The land beareth well fruit & is rich of gold, and full of dens, chins, and caues, & is ful of wind and of brimſtone. And ther burneth the heat of the mount Ethna. In the ſea therof is Scilla & Caribdis, in which ſhips be ſwallowed, or ſinke, or be broken. This was the country of Ciclopes, & afterward nouriſher of Tyrants: And it beareth well corne, and is eared & ſowen with ſeed firſt of all lands: The chiefe citie thereof is Siracuſa: there is a wel Aracuſa, and the riuer Albius, that nouriſheth horſe: Therein was firſt found the Iland of Comedia. In the riuer of Agath in Sicilia was the ſtone Achates firſt found: And in ỹ ſea of Sicilia is white corall ingendered, and ſalt that is called Agrigentine, a wonderfull manner ſalt: for it melteth in fire & ſparkleth in water: al this lande about conteineth the ſpace of thrée thouſand furlongs.

Also Saluſtius ſaith, that Sicilia ioyned to Italy ſomtime: but ỹ ſpace that now is betweene, was broken & conſumed with ſtrength of the ſea. Huc vſque Iſi. lib. 15. ca. de Inſulis: ther al theſe forſayd things be rehearſed, & Plinius telleth the ſame.

*Additiō (*sicilia a noble Ile, firſt called Trinacria, afterward Sicania, & at ỹ laſt Sicilia, it is in forme 3. cornard, & therefore hath ỹ name of Trinacria: the one corner called Pachinus, ertendeth toward ỹ part of Greece, which was called Peleponenſius, now Morea: the ſecond corner called Pelorus lieth toward Italy: the third called Lilybeus, it ertēdeth toward Affrica, of the which Pelorus, ercedeth in the temperance of ỹ earth, for with no wet theirs, may be any mire: nor by any drieth duſt. This Ile containeth in circuite (as Solinus writeth, (3000. furlongs,

which

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which is of Italian miles.373. as Diodorus Syculus writeth.4360. But Plinius sayth,that the three corners be distant from Pelorus,to Pachinus by land.165. miles: from thence to Lilybeum.200. miles: from thence to Pelorus 178. miles,and sayth also,that Agrippa affirmed it,to bee in circuit.618.miles,which doe not agree with Solinus nor Diodorus,which may happen to be by the diuersitie of furlongs called in Latine Stadia. The fertilitye of this Ile in all graine,beautie of medowes,delicateneſſe of waters colde and hot,mountaines and caues myraculous,and other things ther exceeding notable, many Authours haue written and wondered at,both Greekes, and Latines. D.Cooper in Theſaurus.

Of Sirtes. chap.153.

As Iſidore sayth,libro.14.Sirtes bee places in the sea full of grauell, and hath that name of drawing. For saluſtius sayth,it drawoth therto all thing. For Siren is Greeke, and is to vnderſtande, draught or drawing. And ſuch drawing maketh the ground and the sea vneuen. In ſome place deepe,and in another place ſhallowe: and therefore it is perilous to paſſe that waye. sirtes that induce ſuch perill,are by the Sea of Aegypt,and are medeled therwith in many places,as he sayth.

*Additiō. (*Syrtes are thoſe which we call quick ſands,whoſe bottomes are ful of ſprings, out of a meruailous depth, that ſhippes lighting thereon,without a quicke flood, doe ſinke out of ſight, or vtterlye periſh.

Of Scotia, chap.154.

The land Scotia hath ỹ name of Scots, that dwell therein, and is a long ſtretching Countrye,as it were furlong, in the Ilande of Britaine: and is departed from North Englande with riuers and armes of the Sea, and is cloſed about with the Occean in either ſide: and is alſo departed from Ireland with the ſea Occean and the ſame nation that was ſometime firſt in Ireland, and all accor-ding thereto in tongue,in manners, and in kinde. The men are light of heart, fierce and couragious on their enimyes. They loue nigh as well death as thraldome, and they account it for glouth to die in bed,and a great worſhip and vertue to die in a field fighting againſt enimies. The men bee of ſcarce liuing, and many ſuffer hunger long time,and eate ſeld before the Sunne going downe,and vſe fleſh,milke meats,fiſh,& fruits,more then Britons: and vſe to eate the leſſe bread,and though the men bee ſemelye inough of figure and of ſhape,and faire of face generally by kinde, yet their owne Scottiſh clothing diſfigure them full much. And Scots be ſayd in their owne tongue of bodies painted,as it were cut and ſlit: For in olde time they were marked with diuers figures and ſhapes in their fleſh and ſkinne, made with yron pricks,as Iſidore ſayth,lib.9.cap.de Vocabulis gentium.And becauſe of medeling with Engliſh men,many of them haue chaunged the old manners of Scots into better manners for the more parte, but the wilde Scots and Iriſh account greate worſhippe to follow their forefathers in clothing,in tongue,and in liuing, and in other manner doing: And deſpiſe ſome deale the vſages of other men, in cōpariſon to their owne vſage.And ſo each laboureth to be aboue, they detract and blame all other,and enuye all other: they deride all other,and blame all other mens manners, they be not aſhamed to lye: and they repute no man,of what nation,blood,or puiſſaunce ſo ether bee bee, to be hardie and valiant but themſelues, they delight in their owne:they loue not peace.In that land is plenteous ground, merry woodes, moiſt riuers and welles, many flockes of beaſtes. There be earth tillers for quantity of the place inowe:and is not vnequall to the land of Britaine, as Herodotus ſaith.And is a ſage inſearcher of the worlde,as Plinius ſaith.
Looke before in Hibernia in litera H. There Iſidore ſaith the ſame of Ireland, in many things.

(*Scotia,Scotland,the part of Britania from the Riuer of Twede to Ca- *Additiō.

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tanes: Scoti, Scots, or Scottish men, of whome Saint Hierome writeth in this wise: Quid loquar de cæteris nationibus, quum ipse adolescentulus in Gallia viderim Scotos, gentem Britannicam humanis vesci carnibus, & quum per syluas porcorum greges, & armentorũ, pecudumque reperiant, pastorum nates, & fœminarum papillas solere abscindere, & has solas ciborum delitias arbitrari? What shall I speak of other nations, since that when I was a boye, I sawe in Fraunce, Scots, a people of Britaine, eat mans flesh, and when they found in the forrests heards of Swine, beasts, and cattell, they would cut off the buttockes of the boies which kept them, and also the womens paps, and tooke that to be ye most daintie and delicate meate. Notwithstanding the Scottes were in S. Hieromes time, which is neere. 1195. yeares past, after the computation in Lanquet, so rude a people. It seemeth although they be not all come home to constancie, yet are they now abhorrours of such humane spoile, and tractable inough with good gouernement.)

Of Suecia. chap. 155.

SVecia is a regiõ of the nether Scithia in Europa, thereof all Gothia hath now the name, that is the greatest region of the kingdome of Danes & of the Norwaies, & the sea Balticum is in the East side: and the British occean in the West: and the hils of Norway and people, in the North: and ioyneth to Denmark Southward, & endeth ther. Suecia is called Gothia also: and is good ground, and beareth well corne, & hath no vines, but in great plenty of pasture, & of mettall, it recompenseth the other defalts. For beside many manner riches that it hath of the sea, it passeth manye other Regions and landes, in beasts wilde and tame, in siluer Oare, and in many other riches. The men bee full strong, theyr might of chiualrye daunted long time the most deale nigh of Affrica and Europa. And in greate Alexanders time, the greate hardinesse of Greekes dreaded to aduenture vpon them.

Also the greate might of Iulius Cæsar ouercame French men, Almaines, and Britones, but hee dreaded to fight with Danes, Gothes, Norwaies, and other men of the North, as the Writers of Storyes tell both of Greekes and of Romanes, to whose wordes fayth maye and bught to bee giuen, in such thinges as are not against our religion, faith, nor reason, as Hierome sayeth: It is worthy (saith he) to beleeue Stories and writings of Poets and of Writers, if theyr relation be not against the faith, and good conditions & manners, neither contrarie to the truth that is known. Of these men came Amazones, women of womennes lande, as Orosius sayth, and Isidore libro. 15.

(*Swises, a people verye fierce, the chiefe Citie is Tigure, first built by the Sweues, the yeares before Christ. 1744.) *Additiõ.

Of scondia, cap. 156.

SCondia, Schondania, or scondenmarchia, is as much to say, as faire Dania, or faire Denmarke, Plinye nameth it scandia. It was named Scondia, by reson of the fairenesse and fruitfulnesse thereof, replenished wt fresh riuers, hauens, mart townes, fish, beasts, golde, siluer, copper, & lead. It is supposed that the olde Greeks and Latines knew of this, for that they held opinion, in the North parts the cold Zone or clime was condempned to perpetuall Snowe, intollerable to all liuing creatures, the Germanes, and these people now vnder the king of Denmark did vse traffike togethers. This chapter is added.

Of sueuia. chap. 157.

SVeuia is a Prouince of Germania, in Europa. The men thereof were wont to haue most Lordshippe in Germania, as Isidore sayeth, libro. 15. and sayeth the same. 3. Cap. de Vocabilis Gentium. libro. 9. The Sweues, sayth he, be parted of Germanes in the ende of the North.

Of

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Of them Lucanus speaketh and sayeth. Fundit ab extremo flauos aquilone Sueuos. That is to saye, that the Swenes with yelow haire come of the vttermost North. And many men supposed, that in their lande were sometime an hundered townes, and much people, and the men bee called Sweui: and haue that name of a mount that is called Sueuis, which standeth in the entering of Germania. And those men dwelled first in the Countrye about that mount, as hee sayeth.

Also as he saith, this Countrie hath Danubius and Bauaria in the East side, and the Rine and Alsacia in the West, and high mountaines called Alpes, and Italy in the South, and Franconia and the nether Germania in the North. And Sueuia is double: the neather stretcheth toward the Rine, and the ouer toward high mountaines Alpes, and the Riuer Danubius. Either is good lande at best, and beareth good corne and Wine in many places, and hath most strong Cities, Castles, and townes: and also plains and mountaines, riuers, and streames, & many woods and heardes: and much pasture and many sheepe, and other beasts: and about the mountaines, yron and siluer, and other mettalls bee found. The men be many and full strong, bolde and hardye, and good warriours, high of body, with yelowe haire, seemely and fayre of face.

*Additiō. (*Sueuia, the chiefe countrie of Germanie, in fertilitye, wholesomenesse, and beautifull personages. It hath on ỳ East Bauiere: on the West Hallaite, and the riuer of Rhene: on the South the mountaines Alpes: on the North Frankland. It was somtime called Alemania, wherof all Germany was called Almaine: In Dutch it is now called Swaus.)

Of Tanatos, chap. 157.

TAnatos is a little Iland of Ocean, & is departed from Britaine with a little arme of the sea, and hath wheat fields and noble ground, and is called Tanatos, and hath that name of death of Serpents. For the earth of that land carried into any countrye of the worlde slayeth Serpents forthwith: as Isidore sayth, lib. 14.

*Additiō. (*This is supposed to be the Ile of Tenet in Kent, which is for the bigneſſe, very fertill and good land.)

Of Trapobana, chap. 158.

TRapobana is an Iland of Inde toward the South, out of that side, the Indish ocean beginneth. The land stretcheth seauentie mile and fiftie paces in length, & foure score and fiftye thousande furlongs in breadth. And a riuer runneth there through, and is full of Margarites and of precious stones. And some parte thereof is full of Elephants and of other beasts, and men dwell in some part thereof. In this lande men saye be two Summers & two winters in one yeare: and flowres spring there twice in a yere. And it is the profitablest Iland of Inde, and springeth alway. The leaues bee alway greene and fade neuer, as Isidore saith, lib. 14.

Addition.

Addition Taprobane, an Ile in the Indian sea, and was of some olde Writers supposed to be in the contrarie part of the worlde against vs, and therefore they called it an other worlde: It lieth in the point betweene East & West, the quantity thereof is diuersly described by sundry authors. For Strabo writeth that it is in length eight thousande furlongs, which is a thousand miles. Plinius, Martianus, and Solinus, do affirme it to be in length seuen thousand furlongs, which is eight hundred lxv. miles, in breadth, 5000. furlōgs, which is 625. miles: part of it extendeth beyond the Equinoctial line, more south, and hath on the Northeast the lesse Inde. It is nowe called Samotra, and is vnder the dominion of the great Cam, and is gouerned by foure Kings, in an equall forme of iustice, notwithstanding that the people be Idolaters: They hunt Tygres, Elephants, and Panthers, of the which there is great plentie. Also there be found Carbuncles, Saphires, Jacinctes, Topaces, Rubies, & Granates, in great numbers. There groweth Si-

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namome, Canel, Beniamine, and other swéete trées, in great abundaunce. And they haue money of golde, siluer, & brasse, of the same waight and value, that the auncient coine of the Romanes was. There is also found great plentie of orient pearles.

Of Thracia, chap. 159.

THracia is a prouince in Grecia, Thras the son of Japhet came thether, & called that land Thracia by his owne name, as Isidore sayth, li. 14. Other men meane, that Thracia hath that name of cruelnesse of men that dwelled therein. The Citie Constantinople is afore this land in the East side of the sea Propontis: and is towarde Hillre in the North side, and stretcheth to the sea Egeum in ẏ South, and hath Macedonia in ẏ West. Many diuers Nations dwelled therein sometime, as Massagete, Sarmate, and Scithe, & many other. The land is wide and large: and therefore many Nations might be conteined therin. The riuer Hebrum springeth & runneth in Thracia, and by many strange nations, as Isidore saith, li. 14.

*Additiō. (*Thrace, a region in Europa, on the North it is bounded with the land Mysia: on the East with the higher: on the South with ẏ sea Aegum: on the West with Bosphorus, Thracius, and Propontis. Therein is the citie of Constantinople, sometime called Bizantium.)

Of Traconitida, cap. 160.

TRaconitida is a region in Judea, ouer the which raigned Herodes brother Philip. For all the kingdome of the Hebrewes was departed in foure, and each of the foure was called Tetrarchia. And the Prince and the king of such a parte was called Tetrarcha. The first of those foure was Galilea: Herodes was Prince and king thereof. The second & the third was Ituria and the region Traconitida: ouer that was Philip Tetrarcha of either region. The fourth Region was Abilina: Ouer this Countrie raigned Lisanias, the brother of Herode & of Philip. The land of Jewes was departed in so manye particular principates by the Romanes, to subdue the pride of the Jewes, as the Glose sayth super Luc. super illum locum: Tetrarcha autem Philippo Iturie, & Traconitides regionis, &c. Luke. 3.

(*Trachonites, a Countrie in Syria, joyning vnto Arabia.) *Additiō.

Of Thessalia, chap. 161.

THessalia, as Isidore saith, libro. 15. is a Prouince of Grecia, and hath that name of Thessalus the king, and joyneth on the south side to Macedonia. In Thessalia be many riuers, & therein be many towns, ẏ chiefe therof is called Thessalonica. There is also the mount Pernassus, that was sometime hallowed to Apollo, & Thessalia was the country of Achilles, and thence came the Laphites. And it is said of them, that they brake first horses with Bridles, and sate on their backes, and seemed one body horse & man. Therefore knights of Thessalia were feined to be Centauri, as Isidore saith, lib. 11. cap. de Portentis: In Thessalia were first found chillings of golde, and crafte and vse of breaking of horses: as Isidore saieth, libro. 15. And farther he sayth, lib. 4. that in Moses time fell a greate floud in Thessalia, that destroyed the more deale of the people of that lande: And a fewe were saued by succour of the mountaines, and namely in mount Parnassus: about the which mount Deucalion reigned that time: And such as fledde vnto him in shippes he receiued, and in the toppe of the hill Pernassus he nourished and cherished them. Wherefore the Grækes fables feigned, that Deucalion should restore mankinde of stones, as he affirmeth there.

*Additiō (*Thessalia a region in Græce, called also Aemonia, sometime Pandora, sometime Pyrrhea, of some Pelasgia: of Homer, Argopelasgicon. It is inuironed with foure greate and famous Hilles, on the East with the mountaynes of Pelion and Ossa: on the North with Olympus: on the West with Pindus: on the South Othris.

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It marcheth on Macedonia on the East. The people were valiant men on horsebacke, and inuincible in battaile, as Polibius writeth, but verye vniust of theyr promise. The women there being wonderfull witches, tranformed men into the shape or forme of beasts.)

Of Tenedos, cha. 162.

TEnedos is an Iland of Grecia, one of the Ciclades in the North side. Therin is the citie of Thene builded. And the land hath that name of that city. For one Thencs a young man was defamed, that he should haue had to doe with his stepmother, which fled vnto ỹ Iland, wherin he found none to till it: and he gaue to the citie that hee there builded, & to the Iland his owne name.

(*Tenedos, an Ile in the sea Aegeum, betwéen Mytilene & Hellespont, not farre from Troia.) *Additiõ.

Of Thile insula, chap. 163.

THile is the last Iland of Occean betwéene the North countrey & South, fiue daies sailing beyond Britaine: and hath the name of the Sun, for there the Sunne stinteth in Summer, when the dayes begin to shorten. And no daye is there beyond. Therfore the sea thereof is slowly froze, as Isidore saith, lib. 14. And Plinius sayth, that ỹ place is vninhabitable: for in Summer nothing may there growe for great burning heat, nor in winter for freesing colde. For from the euennesse of the day & night in March, when the Sunne is in Ariete, vnto euennesse of the day and night in Haruest, when the Sunne is in Libra, the Sunne forsaketh not that Iland: And from that time to the euennesse of the day & night, againe in March, the sunne commeth not there: and so there halfe the yeare is day, and halfe night, as he saith in cap. de insulis, lib. 14. & de solstitijs, li. 2. Also Beda saith the same, li. de naturis rerum, and Solinus also. 522

(*Thyle, the Ile called Iland, the old Cosmographers supposed there the ende of all earthlye soile: of late yeres found otherwise.) *Additiõ.

Of Tripolitana, chap. 164.

TRipolitana is a region, and Tripolitana is the name of two Regions. That one is in Fenicia, and hath that name of Tripolis, that is a most famous citie, so strong and mightie, that he defendeth and succoureth all the Countrie about. And the other Tripolitana is in Affrica, betwéene Pentapolis and Bizantium, and hath the name of three greate Cities, that is to wit, Oea, Sabine, and Leptis the greate. This lande hath the more Sirtes in the East side, and Trogoditas in the North, and the sea Adriaticum in the West: Bizantium, Getulas, and Garamantes in the south: and stretcheth to the Occean of Ethiopia, as Isidore sayth.

(*Tripolis a Countrie in Affrike, and another in Syria, the third in Phœnicia.) *Additiõ.

Of Trogodia, chap. 165.

TRogodia is a region in Ethiopia, the men thereof bee called Trogodites: and haue that name, for they bee so swift of foote, that they followe and take wilde beastes with running: In this Region is an Iland, wherin groweth the best kinde of Mirre, and most pure drops thereof is found there: and is called Mirre Trogoditis, and hath the name of the Ilande that they growe in, as Isidore sayth, lib. 17. And though this prouince be in Ethiopia, yet it stretcheth to the ends of Arabia: so that sometime it is sayd, it belongeth to Arabia, as in libro. 17. and sometime to Ethiopia, as it is saide in lib. nono. 522

(*Troglodyte, people in the furthest parte of Affrike, beyond Aethiopia, which dwell in caues, and doe eate the flesh of serpents.) *Additiõ.

Of Troiana, chãp. 166.

TRoiana is a prouince in Phrigia, and was first called Mardania, and had that name of Mardanus: for Mardanus

came

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came out of Grece to Phrigia, & reigned there first: And afterwarde his sonne Cricronius and then his nephew Tros, and of him the Citie of Troye, and the country about had the name, as Isidore saith, libro. 9. And after that Troy was destroyed, many Troians sayled by diuerse countries of the world to get them places, & they expelled and put out many nations of their countries, and dwelled there in their stead afterwarde. Of them came most mightie nations of the world: as most true storyes of diuers regions & lands tell.

*Additiõ. (*Troia, the citie of Troy: also the Countrey wherein Troy stode.)

Of Thuscia, ca. 167.

THuscia is a Prouince of Italye betwéne Ligures and the Territorye of Rome: and is strengthened mightely and stronglye with diuerse mountaines and strong places, as Isidore sayth, libro. 15. Thuscia hath that name of ofte sacrifice, and of Thus and Incense. For in those partes at burialles and Obsequies men in olde time vsed for relygion and deuotion to burne and offer much Frankensence: and namely they wept and made greate dole and sorrowe for theyr dead men: And they burnt Thus on Alters of Goddis. For as it is sayde, in Thuscia the craft of diuination was first found, as Isidore sayth. This land was first called Aemilia in olde time: therein bée many solempne Cities and noble. And hath the Citye Pise in the West towarde Liguria, Senos, Lucani, and Florence towarde the North, the Citie of Arecium toward the East: and toward the South Thurthon, Pernes, and Allise, that ioyne and bée in the valley of Spolitane, and hath the Sea Adriaticum, & the march Anconitana in the East side: and the brinke Tyber, and Rome in the South: and Melan and Liguria in the West: Romaniola and the Prouince of Padua in the North.

This lande stretcheth much in length out of the East into the West, and hath lesse breadth of the North side into the South. This land is full high of mountaines: and the place is most stronge touching scituation, and the grounde beareth well corne and fruite. The ayre is good and wholesome: The sea maketh this lande rich in two sides. Many Welles and lakes make this land moist and plentious. The River Aruis runneth thereby, and adorneth it. Plentye of swete Saffron and Spicerye, that there groweth, maketh it singularlye noble and rich. Many hot Welles that there spring, make it lande and solempne.

(*Tuscia, a Countrie in Italy, wherin be cities of Florence, Siene, Luca, and Pise.) *Additiõ.

Of Thuringia, chap. 168.

THuringia is a prouince of Germania, in the middle betweene Saxons and Francos, and Westualls, and hath the Boemes and Saxones in the East side: Francones and Bauares in the South side: Sueues and Alsaces in the West: men of the Rine and Westualls in the North. And as the name of the Country meaneth, Thuringia, harde: so the men bée harde, and also most cruell agaynst their enymyes. The Countrye is populous, and the men bée faire and semely of stature, strong of bodye, harde, and steadfast of heart. Their lande is strengthened and closed with mountaynes all about, and is full plaine within, and beareth well corne and fruit, & is not without Miniardes. There be manye strong castles and townes, not onely in mountaines, but also in plaines: there be riuers lakes, and ponds: there is good aire, and there is greate plentie of good pasture: there be many Oxen, Shéepe, and other beastes. There in mountaines be diuerse mettalles mined, as Herodotus sayeth, that sought and left vnsearched no pryny marthes of Germania.

Of Thuronia, chap. 169.

THuronia is a Prouince of the ouer France, & was sometime accounted a part of Cyan, & hath ỹ name of ỹ noble

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citie Turon, & in that Thuron the floure of Priests most holy Saint Martin rested, and is vpon the riuer Ligeris, that runneth thereby, & moisteth it, and maketh it rich in many manner wise. The land beareth well corne and fruit, wine, and pasture. Therein is most wholsome aire and many woods. Men be of bodye seemely of shape, hardy and bold of heart, goodly in deede, and in speach sober.

(*Turones, people in Fraunce by the riuer Leir.)

*Additiō.

Of Vasconia, chap. 170.

VAsconia, Gascoine is a prouince beside the mountaines Perenei, and was sometime accounted vnder Gyan, & hath that name of the towne Vascea, as Isidore saith lib. 9. And hath the mountaines Pirenei in the one side, & the sea of occean in another. And is nigh to Peito in the third side. In that land be many woods and trees, lands, & mountaines. In many partes thereof be many viniards, so many & so much, that it sendeth plentie of wine to countries and lands that be nigh, & also into Ilands of ẏ sea. The riuer Girunde departeth this land from Tholose, and runneth by Gascoine, and entereth into the sea of occean beside Burdewes, the chiefe citie of Gascoine, as Isid. saith, li. 9. cap. de Vocabilis gentium. The Gascoines haue the name of the towne Vascia, and dwell by the long and large solitude of the mountains Pirenei, and be called Vascones, as it were Vaccones by changing C. into S. Pompeius when he had subdued Spaine: and hasting him to come to his triumph, hée put these men out of the mountains Pirenei, & gathered thē into one towne: and therevpon the towne was called Vrbs conuenarum, as Isidore saith, and Plinius, and Herodotus telleth, ẏ these men Gascoines be light and pliant of bodye, hardie and bolde of heart, fierce and hasty to battaile.

Of Venecia, chap. 171.

VEnecia is sayd of olde men the Prouince of Venix, the which Prouince stretcheth from the cliffe of ẏ sea Adriaticum, vnto the riuer Padus, which departeth betwœne ẏ cities & countries of the nether & the ouer Liguris, that is to say, betwéene Pergamenses & Medolanensis, so it stretched somtime, as ẏ most true writer of stories of Lombards & of Ligures telleth. In the coasts of ẏ foresaid sea afore and nigh to this Prouince ẏ citie of Venice is now builded: in this prouince are many other noble Cityes. For as Isi. saith, li. 16. Mantua was builded of Mantis, the daughter of Resia, which after the destruction of Thebes came into Italy, & standeth in Venecia, & in the French tongue is called Alpina. Also Venecia is a prouince of Italia, ẏ had Lordship of many lands & cities in ẏ sea & land in olde time: and now at this day the might therof & Lordship stretcheth right far in the sea, & euen vnto Grecia, & reacheth frō the countries of Germania, and subdueth the theft & tiranny of skimmours & sea théeues of Dalmacia and of Sclauia, and represseth them. And gouerneth & ruleth most rightfully Ilandes, hauens, and coasts of the Sea, that be vnder the Lordshippe thereof. And defendeth mightely their subiects against enimies, & hold the common profit and ciuill vnder rightfull lawes. And suffereth within their bounds no sect to abide, that is contrarye to Gods lawe. I thinke it wer superfluitie to recken al the goodnesse & worthines of these men. For the vertue & might, aduisement, and readinesse, and great accorde and loue of all righteousnesse and mildnesse of men of Venecia are now knowen nigh to all nations, as saith the roiall writer of the storie of Langobardes.

(*Read Ortelius concerning Venice, and also Munsterus.) *Additiō

Of Westualia, chap. 172.

WEstualia is a prouince of the neather Germania, & hath Saxonia in the East side, Thuringia and Bassia in the South, the Rine and Coloine in the West, occean and Frisia in the North. And is closed in two ends with two most noble riuers, that bée Wesera and Rhenum. The Rine toucheth in the North

West,

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West: and Vespera towarde the East. This lande in some bokes is called the olde Saronia, and preserueth and kepeth it selfe cleane from all spise of fornication, and most straightly punisheth adulterers: and hath in most reuerence honest wedlockes: although it was snared to the Panims superstition til the seuentie yeare of our Lord, as Bonifacius writeth in an Epistle to the King of England. This land is full of woodes and of pastures, and more apte to fede beastes then to beare corne: and is moisted with many riuers and wells, with Lipia, and Rura, and many other wells and riuers, there are salt welles and mountaines, plentie of mettall and Mare. In that land is much fruit, and many Orchardes, apples, and nuts: also wilde beasts, swine, and other beasts small and greate. The men be commonly semelye and high of stature, faire of shape, and strong of body, bolde and hardie of heart. There is much chiualrie, and wonderfull hardie & bolde, and hardie of heart, alwaye prest and readie to armes, there are strong Cityes and well walled, and most strong castles and townes, both in mountaines and in plaines.

Of Vironia, chap. 173.

Vironia is a little Prouince beyonde Denmarke toward the East. And hath that name of Miroe, grene colour. For it is full of hearbes, grasse, and wood: there be many wells and waters. The grounde thereof beareth well corne. The men were sometime strong, fierce, and cruell, and vnsemelye, and be now subiectes to Kinges and lawes of Danes, and all the lande is occupied with Germaines and Danes. Loke before in littera R. de Riualia. This lande is departed from the men Nogardes and Catheis, with a full great riuer that is called Narua.

Of Winlandia, chap. 174.

Winlandia is a Countrye beside the Mountaines of Norwaye towarde the East, and stretcheth vppon the cliffe of Ocean: And is not full plenteous, but in woode, hearbes, and grasse. The men of that Countrie be straunge and somewhat wilde and fierce: and they occupie themselues with witchcrafte. And so to men that saile by their coastes, and also to men that abide with them, for default of winde, they profer winde to sayling, and so they sell winde. They vse to make a clewe of thrid, and they make diuers knots to be knit therin. And then they commaunde to drawe out of the clewe vnto three knottes or more, or lesse, as they will haue the winde more softe or strong. And for they misbeleeue fendes moue the ayre, and arise stronge tempest or softe, as he draweth of the Clewe more or lesse knottes. And sometime they moue the winde so strongly, that the wretches that beleeue in such doing, are drowned by rightfull dome of God.

The Samoyes bordring on ye Russe, vse the like inchātment

Of Vitria, cap. 175

Vitria is a little Ilande in the Britich sea, and is departed from the more Britaine with a little arme of the sea: the ground thereof is best lande for Wheat. Therein be many woodes and groues, and many beasts wilde and tame, & wels, and riuers that moist the lande. That Ilande is most temperate and wholesome countrie, and most plenteous of fruite, as it is sayd, and English men dwell therein at this day.

TREVISA. Here lacketh: for no mention is made whetherward this land beareth from Britaine, nor in what side of Britaine this land shoulde be. Some men would thinke that this Ilande is Wight, but Wight is commonly called Insula vecca, and this Ile is here called Vitria.

(*Whether this Ile be a parte of that where the Vitrie canuas and linnen cloth was made in times past, or else being consumed with the Sea, there is nowe no such Ile: or whether the making of glasse, hadde there anye originall.)

*Additiō

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Of Yſelondia, chap. 176.

YSeland is the laſt region in Europa, in the Northe beyond Norwaye. In the vttermoſt partes thereof it is alway Iſe and froſen, and ſtretcheth vppon the cliffe of the Ocean towarde the Northe, where the Sea is froze with greate and ſtrong colde. And Iſeland hath the ouer Scithia in the Eaſt ſide, and Norwaye in the South, and the Iriſh Ocean in the Weſt, and the Sea that is farre in the Northe, and is called Iſelande, as it were the lande of Iſe and of Glaſſe. For it is ſayde, that there be mountaines of Snowe froze as harde as Iſe or Glaſſe, there chriſtall is found. Alſo in that region be white Beares moſt greate and right fierce, that breake Iſe and Glaſſe with their clawes, and make manye holes therein, and diue there through into the Sea, and take Fiſh vnder the Iſe, and glaſſe, and drawe them out through the ſame hoales, and bring them to the cliffe, and liue thereby. The land is barraine, except few places in the valleys, in the which places vnneth grow Oats. In the places that men dwell in, onelye groweth hearbes, graſſe, and trées. And in thoſe places brédе beaſtes tame and wilde. And ſo for the more part men of the lande liue by Fiſh and by hunting of fleſh. Shéepe may not liue there for cold. And therefore men of the lande weare for colde, felles and ſkinnes of Beares, and of wilde beaſts, that they take with hunting. Other clothing maye they not haue, but it come of other landes. The men be full groſe of body and ſtrong, and full white, and giue them to fiſhing and hunting.

*Additiõ. (*Thoſe that goe thether on fiſhing, are meruailouſly troubled with a kinde of Flie like a Gnat, and ſtinketh foule.)

*Additiõ. (*Iſland is interpreted the lande of Iſe, and is called of olde writers Thyle, it is extended betwéene the South and the Northe, almoſt. 200. ſchones, in longitude a ſchone is 60. furlongs, it is for the moſt parte full of mountaines, and vntilled, but in the plaines verye fruitfull, the inhabitants are faine to driue their cattell from their fédинg, leaſt they ſhoulde by ouermuch fatneſſe ſtrangle and die. There are thrée mountaines of meruailous height, the tops whereof are couered continuallye with Snowe, but the lower partes are of lyke operation as is the mount Etna, flaming forth fire and Brimſtone. One of theſe is called Helga, the other Mons Cruſis. The third Hecla, whoſe flames conſumeth not Flaxe nor Towe, nor yet is quenched with water, the fire breaketh forth with a hydeous ratteling lyke Thunder, and caſteth forth the pomiſſe ſtones of a meruailous height, nére vnto theſe mountaines are there riuers or chinkes, lyke déepe caues, eſpecially at the foote of the mount Hecla, ſo déepe that no eie canne perceiue any bottome, out of the which Abiſme, appeareth as it were ſhapes of men, as though they were drowned, and yet breathing forth a ſound, ſaieng, that they muſt depart from thence to mount Hecla: as touching the fearefull noyſe of the Iſe. Read R. Eden, and R. Wells.)

Of Zeugia, chap. 177.

ZEugia is called Zeugis alſo, and is a prouince where as the more Carthage is, ſcituate in the leſſe Affrica, betwéene Biſantium and Numidia, as Iſidore ſayth, lib. 14. This Prouince ſtretcheth from the northe ſea into Siculum, as he ſayth. And ſtretcheth out of the South, to the country of Getules. The hither part thereof beareth well corne, and the further is full of Serpents & of beaſts that be wilde. There be wild Aſſes, and other wilde beaſtes. There bée found wonders, and beaſts wonderfully ſhapen, as he ſaith.

*Additiõ. (*Zeugma, is alſo the name of a citye in Dacia.)

*Additiõ. (*Zygantes, a people by Carthage, among whom is greate ſtore of honnye, both made by Bees, and alſo wrought with mannes hande. They coulour their bodies with red lead, and féede eſpecially on Apes fleſh, whereof they haue great plentie.) D. Cooper.

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¶I haue ſet downe foorth of Ortelius, the vniuerſall deſcription of the whole earth (for the better vnderſtanding wherof) Orbis terrarum, Nouus orbis, America, Aſia, Affrica, and Europa. All which is added.

The introduction of Veſper before the diſcourſe.

THE worlde is a wonderfull gathering together of things created, the placing of Elementes, the mutiplyeng of Creatures, the diſſoluing of Influences, the beginning place of time, and the ende by death. In which worlde there are an infinite number of variables, and an endleſſe number of diſcordes: Notwithſtanding concord beeing placed by a ſecreate myſterye in the imperfect, ſheweth the value of the minde to bee more noble, then the bodye, as the Creator is farre more excellent, then the thinges created: for all that is in the worlde is not of the Father, but of the worlde made and created, but not iuſtified and ſaued: wee liue together, but not loue together: the cauſe is diſcorde betwixt Errour and Veritye.

1. Cor. 13. Idem. 15. Iohn. 2.

Herein appeareth the loue of God among thoſe in whome hee abideth euer, and is called Mundus, which ſignifieth cleanenelle, as alſo the worlde. The worlde was made by him, and yet they knewe him not, hee came among his owne, and they receiued him not, hee ſent his ſeruauntes, and they intreated them ſhamefully and ſlewe them. Herein appeareth the nature of Diſcorde, the powre of Errour, by Tyrannye, and the ſimple interteinement of Veritye, as appeareth among the ſeuerall kindes of Birdes, Beaſtes, Fiſhes, Wormes, Flyes, Flowers, Hearbes, Plantes, Trees, Fruites, Seedes, and manye other things of increaſe. And man whom God hath made cleane bodied, chearefull countenaunced, ſwifte to heare, prompt to ſpeake, apte to learne, poure to beleeue, hauing all theſe Angelicall vertues, ſhoulde ſtirre vp the minde, whileſt hee taking of materiall nourishment abideth, vnto the ſingular conſideration of vertuous exerciſes, whereby the ſoule talking with the bodye, might through Faith and good workes, feele that endleſſe nourishment which is prepared for the children of God: but whileſt they ſtudie to ſubdue Kingdomes, to ouercome their neighbours, to robbe the fatherleſſe and Widdowes, to rauiſh the virginnes, to gouerne, and not to bee gouerned, the ſpirits of all ſuch terreſtriall furyes doe braede the ſhape of ſinne, and hatch forth ſo manye abhominable cuills, that their whole race of yeares are ſpent in vaine glorious boaſting, and filthye liuing, whoſe endes is dampnation, whoſe bellye was their God, and glorye was their ſhame, becauſe they were worldlye minded. The Earth is the Lordes and all that therein is, the round worlde, and they that dwell therein. Man was made, not to robbe, kill, and deſtroye, but to giue a continuall praiſing vnto God, and to learne of God, to bee bountifull, mercifull, and liberall, and to bee contented with that he hath. Which who ſo regardeth not the verye ſimpleſt creatures in their kindes, ſhall bee the onelye accuſers of fleſhlye violence before God, without remiſſion.

Conſider that the ioyes of the worlde are diſturbed by afflictions, and are fraile, and weare awaye, but the ioye of Fayth is not onely diſquieted by extremityes, and by the croſſe of perſecution, but is made perfect more and more, and when thoſe ſtormes be moſt daungerous, then is Faith of moſt effect. All the godlye beeing fenced with the ſtrength of Faith and patience, doe containe all the whole worlde, and the tirrannie thereof. Nolli intelligere vt credas, ſed crede vt intelligas: Vnderſtand not that thou maiſt beleeue, but beleeue that thou maiſt vnderſtand. S. Auguſt.

Orbis terrarum.

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THE mappe or table of Ortelius, doth comprehende, and set out the portraiture of the whole compasse of the Earth, and of the Occean Sea, inuironing the same, all which compasse of the Earth, the auncientes, (to whome the newe worlde was not knowen) diuided into three partes, that is to saye, Affrica, Europa, and Asia: but whom America was founde out, our age added it vnto them, for the fourth parte; and loketh for the fifth, lyeng vnder the South pole: Gerardus Mercator, the chiefe Geographer of our time, in his vniuersall Table, neuer inough to bee praysed, doth diuide this compasse of the Earth, into three maynes: The first hee calleth that which we said, the auncients diuided into three, and from whence it is diuided by the holye Scripture, that mankinde toke his beginning. The seconde, which at this daye wee call America, or the Weste India: The thirde hee calleth the South lande, which many tearme Magelanica, discouered hether vnto, with fewe Sea coastes. And Antiquitie hath taught, that the compasse of this earth containeth aboute, where it is widest, fiue thousande and foure hundred Germaine miles, or 21000.600. Italian miles, and the same the later age affirmeth.

A Germaine mile is supposed 3. English miles.

And these so manye portions of the Earth, (as Plinie sayeth in his seconde booke of Nature,) haue rather as many haue written, the point of the worlde, (neyther is the worlde anye thing else vniuersallye) this is the matter of our glorye, this is the seate, heere wee beare honour, heere wee exercise Empire, heere wee desire riches, heere mankinde falleth together by the eares, or is in an vproare, heere we renewe warres, euen ciuill, and with killing one another, wee make the earth wider: And to passe ouer the publike furye of Nations, this wherein we driue awaye our borderers, and by stealth digge vp our neighbours stuffe, and put it to our grounde, or proper goods which belong vnto him, as for example in many Regions, they will yelde the lande to the owner, in lewe of his purchaise and rent, but if in the bowelles of the Earth there bee founde anye mettailes of value, the purchaiser shall not be Lorde thereof: with as much equitye maye bee taken, when in the steede of Thistles, by painfull trauaile, and tilling of the sayde graunde, it after bring forth good corne, that therfore, betause nowe good Corne, and no Thistles, the Lorde maye take the Corne, yet replyeth the contrarye and sayeth, that mettalles were before, and are therefore in the right of the Lorde, because the Tenaunt did neuer imploye charge, but for the thing readye prouided. Let this reason stand for lawe: yet sayeth the guide of the Lawe: The Kingdome of Heauen, is lyke vnto a treasure hidde in the field, the which a man findeth, and concealeth it: and for ioye thereof, goeth and selleth all that hee hath and buyeth the fielde. Who hideth the Treasure, God, by his vniuersall creation, who findeth it? (Man,) by the gifte of knowledge: To whome is it due? To him vnto whome it is giuen. Wherefore hath hee that founde this Treasure boughte with all his substaunce this fielde? That therefore the inheritaunce should not be his: the inheritance is not denyed, but the Treasure, and whye? Because there is no difference, but eyther mine or thine. I referre the equitye of this question, vnto the more prudent and wise in the worlde, that all thinges maye bee considered to the glorye of GOD, as that which hath lymited the Countryes farre abroade, and hath driuen the dwellers beyonde their boundes: of what small parte of the earth taketh it pleasure of, or when for measure of her couetousnesse, shee hath inlarged it, what portion at length therfore maye a dead man haue. Thus farre hee.

Math. 13

Where good subiects bee, ther Princes shall neuer lose theyr right.

528

528

America.

The new worlde, or the discouerye of the Gloabe of the Earth.

All

528 528

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ALL this Hemisphæs (which is called America, and for his huge widenesse, at this daye the newe worlde) remayne vnknowen, and vnmentioned of the auncientes, euen vnto the time of the yeare from Christs byrth: 1492. in the which yeare it was first discouered by an Italian named Christopher Columbus of Genoa, and seemeth to excéede in each point the measure of mans meruayles.

For when the dillygence, both of the auntientes in describing and setting forth the whole compasse and Gloabe of the Earth, and the commoditye, and opportunitye of verye greate Empires, to searche out for vnknowen Countryes, was considered, and also the cruell, gréedye, and insatiable desire of mankinde, gaping for Golde and Siluer, leauing nothing vnaduentured, and assayed, to the ende it might obtayne those thinges with the which those Countryes doe wonderfullye abounde. I haue (not without greate cause) often meruayled, howe they coulde remaine so long vnknowne to this part of the world.

There are some that thinke, howe that this maine lande is described long since by Plato, vnder the name and Title of Atlantica, and lykewise Marcianus a Cicilian in his Chronicle that hée wrote of Spaine, sayeth: That there was héere founde in the Golde mines certaine olde coyne, bearing the Picture of Augustus Cæsar, & for the declaring of the truth of this matter, there was sent vnto the chiefe Bishoppe of Rome, by Doctour Iohn Rufus Archbishoppe of Constantine, a certaine quantitye thereof. Many thinke, that Seneca stirred vp with a Poeticall spirite of Prophesie, did foretell the finding out hereof, in these Propheticall vearses.

Venient annis
Sæcula seres, quibus oceanus
Vincula rerum laxes, & ingens.
Pateat tellus, Thyphisque nonos
Detegat orbes,
Nec sit terris vltima Thyle.

The time will come in yeares long hence, when the Occean Seas shall loose theyr bandes of thinges, and a greate Earth shall lye open, and discouer new Countreyes to Shippe Maysters, neyther shall Thyle then be the furthest knowne land.

¶ I haue left out, the counterfaited Copie, reported of antiquitye, as appeareth: and proceede in the true discourse.

ALL this parte of the Gloabe of the Earth, is at this daye sayled aboute, sauing that quarter, which lyeth towarde the North: whose Sea coastes, haue not as yet bene viewed ouer. From the North to the South, it falleth downe vnder the fourme of two places, almost inuironed with Water, which are diuided with a narrowe straight. That place: almost inuironed with Water, which is more Northerlye, comprehendeth new Spaine, the Prouince of Mexico, Terra florida, and Terram nouam, the new founde lande. But that which lyeth Southerlye (which the Spauiardes call Terra firma) containeth Perreu and Brasill. The knowledge of all which Countries, the student of Geographie, maye reade Liuius Apolonius, Peter Martyr of Millaine, Maximilian of Transiluaniæ, who in the Latine tongue haue written, &c.

Of Asia.

ASia is diuided from Europa, by the Riuer Tanais, and also by a lyne drawen out from his fountaines vnto Granduic, the which is a Goulph of the North Occean. But it is diuided from Affric, by Istmus, which is betwéene Mare Medi-

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terraneum, and the gulph of Arabia, the residue, the Occean and the seas do compasse about.

The Auncients haue manifoldly diuided this, but at this day, it seemeth vnto vs, that it may fitlye be divided into fiue parts, according vnto hir Empires, by the which she is gouerned. The first part whereof, that which ioyneth to Europe, and obayeth the great Duke of Moscouia, shall be limitted with the frosen sea (with the riuer of Obij) with the lake of Kitaia, and with a lyne drawen from thence to the Caspian sea, and with Istmus, which is betweene this sea, and Pontus Eurinus. The second shall bee that which obayeth to the great Cham, Emperour of the Tartars, whose limits from the South, are Mare Caspium, the riuer Iaxartes, the mountaine Imaus: from the East and from the North, the Occean: from the West, the Kingdome of the Duke of Moscouia, alreadye spoken of. The third part, the offspring of ỹ Ottomans doe occupie, and containeth what land soeuer is betweene Pontus Eurinus, Mare Aegeum, (now called Archipelagus) and Mare Mediterraneum, Mare Aegyptum, the Gulph of Arabia and Persia, the Riuer Tigris, Mare Caspium, and Istmus: which is to be seene betweene this and Pontus Eurinus. Vnder the fourth shall be comprehended the kingdome of Persia, which at this daye, is gouerned by the sophy: It hath the Ottomanus (with whom it maketh almost continuall warre) on the West: the Kingdome of the great Cham, on the North: and to the East, it stretcheth almost as farre as the riuer Indus: But on the South it is washed with the sea, which at this daye is called Mare Indicum, and in times past, Mare Rubrum, the Red sea. The fifth parte shall haue the rest, which now they tearme the Indies, as it was also called in times past: which is not gouerned by one alone, as others are, but by many small Kings, for euerye Region thereof, hath almost his Prince: many of the which, also are tributarie to the great Cham. Neither is this to be passed ouer, that certaine places vpon the sea Coasts, which are from the gulph of Arabia, commonly called Cabo de Iampo (which they set to the 30. degree of the latitude of the North,) are in manner all possessed by the Portugall, or els are Tributarie vnto him.

The Ilandes which are ascribed to this Asia, among all most innumerable, these be the chiefe, Creta and Rodus, in Mare Mediterraneum: Taprobana and Zeilan in the Indian Occean, where also in the remembrance of our forefathers, the Portugals discouered both the Ianæ, Borneo, Celebes, Palohan, Mindaneo, Gilleno, with the Moluccis, full of spicerie. Then Iapan was found, and of late now Guinea, but this is the last: and whether it be an Ilande or fastened to the lande Antarctike, it is not euident.

Not onely among all prophane writers, as they tearme it, this parte of the earth, for the first Monarches in ỹ world, as of the Assyrians, Persians, Babylonians, and Medes, is greatly renowmed: but also in the holy Scriptures that is more famous then the rest, for herin not onely mankinde was created by the most blessed and almightie God: deluded and corrupted by his enimie Satan, and restored by Christ our Sauiour, but also we reade that well neare all the historie of both Testaments was therein written and complete.

This Asia Strabo doth handle in fiue bookes, beginning at the 11. Ptholeme setteth forth in three bookes, the 5. the 6. and the 7. Likewise in 12. tables, and attributeth vnto it 40. Prouinces. Of the newe Writers, none hath vniuersally described it, Marcus Paulus a Venetian, Ludouicus Vartomannus, and Iohn Mandeuile, (but manye Fables are set downe of him) haue written so much of it, as they knewe worthye of knowledge trauailing ouer those Countreyes, &c.

Of Affrica.

THE auncients haue diuided this many wayes, at this daye, as Iohn Leo writeth, diuided it into foure partes, to wit, Barbaria, Numidia, Libia, and the

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Countrey of Nigrita, of the Negroes, Barbaria, which they thinke the best: they inuiron with the sea Atlantic, and the middle earth sea, called Mediterraneo, with the mount Atlas, and with Bartha, a Countrey bordering vpon Aegypt. Numidia which of the inhabitants is called Biledulgerid, and bringeth forth Dates, (whereupon, of the Arabians, it hath none other name, but the Date bearing Countrey) is limitted on the West, with the sea Atlantic: & on the North, with the mount Atlas: toward the East, it runneth out to Eloacat, a Citie, an hundred miles distaunt from Aegypt: ỹ desarts of Lybia, are on the South sides thereof. And as for Lybia, it is the thirde parte, called in the Arabian tongue Sarra, which word signifieth as much as Desart, it beginneth towards the East, at the riuer Nilus: & from thence it goeth Westward, to the Sea Atlantic: Numidia lyeth in the North side thereof: Southward it ioyneth it selfe to the Negroes: the name bæing taken, either of ỹ inhabitants, which are of blacke colour, or els of the Riuer Nigris, which passeth through this countrey. This hath on the North side, Libia: on the South side, the Aethiopian sea: on the West, the Kingdome of Gualatæ: and on the East, the Kingdome of Goagæ. We are to consider, that in this manner they knit vp all Africa, with the middle lande sea, which is Mare Mediterraneo, with the Sea Atlantic, also with the Aethiopian sea, and with the riuer of Nilus, of whence both Aegypt and Aethiopia be ascribed to Asia: which notwithstanding properly I thinke good to ioyne to Affric. For Aethiope indæde at this day doth containe, the Empire of Presbiter Iohn, which of all new Writers is assigned to be ioined to Affrica: and I thinke with Ptolome, it is conuenient, that it ought rather to bæ limitted with the middle earth and Deccan sea, than with a Riuer, and it shall haue the forme of Apena insula, ioyned to Asia, with an Istmus or straight of lande, which is betwæne the middle earth sea, & the gulph of Arabia.

The South parte hæreof, was not hæretofore knowen of the Auncientes, vntill the yeare of Christ. Anno 1497. when Vasco de Gama passed first with great trauayle, & no lesse daunger, by the Promentorie of good hope, otherwise termed Bonæ spei, and sayling about Affric, came to Calicut. This parte of the Persians and Arabians is called Zanzibar.

At the said Promentorie of good hope, the inhabitaunts are very blacke, which I thinke mæte to speake off (because all men thinke that the heate, and nærenesse of the Sunne is the onely cause of their blackenesse. It is euident, that it is lesse hot hære, than it is at the sea of Magelan) if in respect of the distaunce of Heauen we will measure the heat of ỹ place, where notwithstanding, they are sayd to be very white: and if we will attribute this blacknes to the burning of ỹ Sunne, we are to consider how the Spaniards, and the Italians, and other Nations in the South parte, haue their bodies so white, forasmuch as they are, as farre from the Equinoctiall lyne, as are the sayd inhabitaunts of the Promentory of good hope: the one being towarde the South, the other toward the North.

They which liue vnder Preter Iohn, are brownish, but they which inhabit Zeylan, and Malabar are very blacke, vnder one selfe same distance from the Aequator, and vnder the same Paralell of heauen. But a man maye more meruayle at this, that in all America, there are found no blacke men, sauing a fewe in a place, which they call Quareca. What then is the efficient cause of this colour? It can be no otherwise, but either the drinesse of heauen, or of the earth, or perchaunce a certaine vnknowen property of the soyle, or a certayne reason hidden properlie in Nature vnknowen vnto man, or altogether vnperceiued. But these things I leaue to be considered of the searchers out of the nature of things.

This Countrey of the Grækes is called Lybia, of the Latins Africa, because it is without the extremitie of colde. Or (if we belæue Iosephus, it is so called

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led of Afer, one of ỹ posteritie of Abraham). Another reason of the name, thou shalt finde in Iohn Leo.

The nobler parts of this Iland (for I thinke it not necessarye to set downe all here by name) seing they are to bee seene in the Mappe or table, are Madagascar, and the Ilands which they call Canariæ, likewise that which they call commonly, Capo Verdo (of Viridis) as also of Saint Thomas, scituated under the Equinoctiall, which is rich in Sugar.

Among the Auncients, none hath particularly described this Countrey: But thereof read in the nauigation of Hanno of Africa, and of Iacobus in Diodorus Siculus. Of the fresher Writers, read Aloysius Cadamostus, Vascus de Gama, Fraucis Aluares, which trauailed ouer all Aethiope: but of all other Ioannes Leo, hath most diligently described it. Ioan Barrius doth also promise a volume of Africa. Of Nilus the greatest River in all the world, there are letters extant, of Ioan Baptist Ramusius, and Hieronymi Fracastorius.

Of Europe.

EUrope, whereof it toke this name, or who hath bene the Authour of the name, it is not yet knowen: vnlesse we say it tok the name of Europa Tyria, as sayth Herodotus, in his fourth booke. Plynie nameth this, the nurse of a people conquerour of all Nations, and the goodlyest lande in the worlde: sometime compared to Asia and Africa, not in greatnesse, but in manhood. It is certaine, that forasmuch as Europa is well inhabited, it is not much inferiour to any of them both, in abundance of people. The Northerly and Westerly side hereof, is washed with the Ocean: the South side, is seuered from Africa, with Mare Mediterraneum (the middle earth sea). Afterward towards the East (as Glarean testifieth) Europe is diuided from Asia, with the sea Egeum (now called Archipelagus) with the sea Euxinum, (at this daye called Mare maggiore) with ỹ mareys Meotide, (at this daye called, Mare delle Zabacche) with the riuer Tanais, (commonly called Don) and with Istmus, which from the Fountaines whereof, lyeth straight North: and by this meanes, it hath the forme of Aperi insulæ, or a lande lyke an Ilande, as maye be seene in the Map. The head hereof is Rome, sometime the conquerour of all the world.

The Countreys thereof, as we call them at this daye, are Spaine, Fraunce, Germany, Italy, Slauonia, Grecia, Hungaria, Polonia, with Lithuania, Moscouia, or more significately Russia, and that Peni Insula, whereon standeth Norwegia, Suedia, and Gothia. Of the Ilands thereof, first presents it selfe Englande, Ireland, Grenland, Frislelande, placed in the Ocean sea. In the middle lande sea, she hath Cicilia, Sardinia, Corsica, Candia, Maiorica, Minorica, Corphu, Negropont, and other meaner Ilandes. The names and scituations of euery which, the Map doth vnfolde.

This our Europe hath besides the Romane Empire ouer the whole earth, 28. Kingdomes, besides if thou adde vnto them the 14. which Damianus Agores doth recken in Spaine alone, being Kingdomes in generall, that haue receiued the Christian Religion: which is fertill beyond measure, hauing a natural temperature, and aire calme inough, not to be accounted inferiour to any other, in plants of all kinde of graine, wine, and trees, but to be compared to the best regions. So pleasant, and beautified with goodly Cities, Towres, and Villages, that albeit she be lesse in forme, than other parts of the Earth: yet she is counted the better, and alwayes hath bene so accepted, for mens manhode of all auncient writers most of all renowmed, as wel for the Empire of the Macedonians, as especiallye for the might of the Romanes, the commendation thereof maye be seene in Strabo, which hath very well set hir forth in his third book, and in the seauenth booke following. Loke also into other Geographers, of the later & most approued Writers: among other, which haue gone about to describe Europe, are Volateranus, Sebastian Munster, Do-

When Rome surceased to be the ouercõmer of the vvorld, by svvord & violence: then shee practised to subdue more dominiõs by superstitious Heresie, making hir chiefe capitain the former Tiranie.

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minic Niger, George Rithaymerus, in their Geographies, but peculiarly Pius the .11. Christopherus, and Ancelmus Cellæ.

Cherubinus stella, Ioannes Herbaceus, & George Meyer, hath put in writing manye iourneyes, almost ouer all Europe, and haue noted the distaunces of places. The same hath William Gratarolus, done in the ende of his booke, which is intituled, De regimine iter agentium, The Regiment of wayfaring men. Thus much foorth of Ortelius.

Of India.

WEll nére all writers, with one consent doe teach, that India is the noblest part of the whole globe of ẏ earth: and that there is no greater Countrey comprehended vnder one name. It is so called of the riuer Indus. The space of India, according to Strabo and Pliny, is closed in the West with the Riuer Indus: on the North, with the hill Taurus: and the East, with the East sea: on the West, with his owne sea, to wit, with the Indian sea. It is diuided into two Countryes, the Riuer Ganges running betwéene: one of which, that is Westerly, is called within Ganges: the other, that lyeth more to the East, is surnamed, without Ganges. In the holye Scripture we read, that the one is called Euila, and the other Seria, as Niger testifieth. Marcus Paulus of Uenice séemeth to deuide it into thrée, into the more, the lesse, and the middlemost: which he saith, is called Abasia.

All this India, is not onely happie, for the great store of people and townes almost innumerable, but also for the abundaunce of all things, copper and lead onely excepted, if we giue credite to Plinie. As the riuers there are very many, so are they very great, through whose watry ouerflowing it commeth to passe, that in the moyst grounde, the force of the Sunne approaching, ingendreth or bringeth forth all things in great quantitie: and séemeth almost to fill the whole worlde, with Spice and Precious stoanes. Of which, it abounds more than all other Countreyes of the worlde.

There are manye Ilandes ioyning vnto it, héere and there scattered in hir Ocean: so that worthely a man may cal hir, the worlde of Ilands. First of all, therein is Japan, which is called of Marcus Paulus the Uenetian, Zipangri: which for that fewe yeares past, it was not knowen of manye, I thinke good in this place to speake some-what of it.

The Ilande stretcheth farre abroad, and hath almost the same eleuation, of heauen, that Italy héere in Europe hath. The Inhabitaunts are very deuout, béeing much giuen to Religion, learning, and wisedome, and are very earnest serchers out of the truth. They vse nothing more than prayer, which after our manner, they exercise in their Churches. They acknowledge one Prince, vpon whose rule and becke they doe depende: but he also, hath one aboue him, called of them Voo, in whose power is the greatest authoritie of holy things, and Religion: perhaps, the one maye be lykened to the Pope, the other to the Emperour, to him the common people doe commit with all reuerence, the saluation of their soules. They adore one God alone, portrayed with thrée heads, wherof notwithstanding, they are able to giue no reason. They studie to kéepe downe their bodies with fasting, for a testimonye of repentaunce. They fence themselues with the signe of the Crosse, against the inuasions of the Diuell, as we doe: so that both in Religion, and also in manner of life, they séeme to followe Christians.

There are also the worthy Ilands of Moluccos, renowmed for the fruitefulnesse of spices, and famous for the Birde of them called Manucodiata, which we call the Bird of Paradise. Sumatra, is also an Iland knowen of the auncients, in times past tearmed Taprobana. There are manye other, as Iaua Maior, and Minor, Bornio, Timor, and others, all which are to bée séene in the Carde, or Pappe.

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These Indies the Auncients haue set forth with great praises, Diodorus Siculus, Herodotus, Pliny, Strabo, Q. Curtius, and Arianus in the life of Alexander the great. There is extant, also a letter of Alexander the great, written to Aristotle, touching the scituation of India. Of the late Writers, Ludouicus Vartomanus, Maximilianus Transiluanus, Ioannes Barreus, in his Decades of Asia, and Cosmas Indopleates, whome Petrus Gillius reciteth. Ioan Macer a Lawyer hath also written three bookes of the Histories of India.

The Empire of Turkie.

WE haue gathered for the reader, out of the Historiographers of our time, in these few words, the originall and increase of the Turkish Empire, and howe by litle and litle, it hath growen to this greatnesse, wherin at this day it seemeth to threaten vs. In the yere after Christs birth 1300. one Ottoman a Turke, the sonne of Zichus, a man of base estate, began among the Turkes, to haue name & dignitie, for his wit and skilfulnesse in martiall prowesse. This man gaue name to the family of the Turkish Emperors, and first appointed their king. And in 28. yeares in which he ruled, he wan Bithinia, and Cappadocia, and possessed verye many strong places, lieng vpon Mare Ponticum. His sonne Orchanes succeded him, who sacked Prusia, a very great citie, and made it the head of his kingdome. The 22. yeare of his reigne, he fighting with ill successe, was slaine by the Tartarians, and left his sonne Amurathes to beare rule: who being sent for by the Grekes being at variance, was the first that came out of Asia into Europe. Hee toke Callipolis, and Cherronesus, and ouercame Abydus. When the Cities of Philippopolis and Hadrianapolis were brought vnder his subiection, & that Seruia and Bulgaria were taken from vs, entering into the vppermost Mysia, hee dyed, being striken with a dagger, the 23. yeare of his Empire. Whose Sonne Baiazates, when his brother was slayne, did set vpon the greatest part of Thrace, subdued well nere all Greece, and Phocis, a part of Bulgaria, but being ouercome by Tamberlane, died without renowme. When the Father was taken, Calepinus his sonne toke rule in hand, and when he had quite ouerthrowen Sigismond in battaile, and had begun to spoyle the borders of the Emperour of Constantinople, dyed in the verye floure of his age, when he had borne rule fiue yeares. Mahometis after him toke rule in hand, which made very sharpe warre, vpon the Walathians, subdued the most part of Sclauonia, first passed ouer the riuer Danubius, brought Macedonia into thraldome, and came as farre as the Ionian sea, remouing his royall seate out of Bithinia, he placed it in Hadrianapolis, where he dyed the 14. yeare of his Empire. Afterward Amurathes the second, toke vpon him the office of rule, who wan Epirus, Aetolia, Achaia, Beotia, Attica and Thessalonica, a citie subiect to the Venetians. Him succeded Mahometes the seconde, who destroyed Athens, and wanne Constantinople, by assault the 29. day of May. Anno. Dom. 1452. he brought vnder his subiection, the Empire Trapeluntinum, he tok Corinth, he subdued by warre the Ilandes of Lemnus, Euboiæ, and Mitylene, and ouercame Capha, a Citie of the Genowayes: he ruled 32. yeares. Bagazetes the second made warre against the Venetians, & toke from them Naupactus, Methona, and Dirrahium, and spoiled all Dalmatia; and at the last died with poyson. His sonne Zelimus toke rule in hand, who after he had ouercome Alchair, a verie strong Citie in Aegypt, and slayne Sultan, he brought Alexandria and all Aegypt vnder his Empire, and toke Damascus. Soliman the onely sonne of Zelimus, succeded his Father, wanne Belgradum, toke Buda the Kings Citie, in Hungary, spoyled Strigonium, and well nere all Hungary. He gote the Ile of Rhodes by yelding, and ouerthrewe Quinque Ecclesias, the fiue Churches.

When the Citie Jula was taken, he besieged Zigethum, and died in the assault: which Citie, his son Zelimus the second, heire of the Empire spoiled in

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the yeare 1566. And in this manner vnder 11. Emperours, they subdued vnto themselues by Turkish tiranny in 260. yeares, a great part of Affrica, a greater part of Europe, and the greatest parte of Asia. But he that desireth a fuller knowledge of these histories, let him read Paulus Iouius, Christopher Richerius of Sene, Cuspinianus, Baptista Ignatius, Gilbertus Nozorenus, Andreas Lacuna, Pius the 2. in his 4. chapter of Europe, and other writers of Turkish matters. Laonicus Chalcondilas hath most dililigently set out ẏ originall of ẏ Turks, and the offspring of the Ottomans.

FINIS LIBRI XV.

¶NCIPIT LIBER XVI.

DE LAPIDIBVS Preciosis.

FOR the properties of the Earth and of the parties thereof, is described in generall: by helpe of God, is now our purpose to plant heere somwhat, of ẏ beautie & ornament therof in special. Of things, ẏ beautifie ẏ earth, some be clene without soule & without feeling, as all thing that groweth vnder the grounde, & is gendered in veines of the earth, as stones, coulours, and mettall: and of these we shall first speake by order. And some with lyfe and soule, as rootes, hearbes, and trees, and some with soule and feeling, as men, and other beasts, of whome we shall last speake. And we shall shewe first by order of A.B.C. the things that be gendered in the earth, & in the veines thereof.

Of Arena, chap. 1.

GRauell is called Arena, and hath that name of drinesse. And if it were thrust and brused together in a mans hande, it should rattle & make noise for drinesse & hardnes. And if grauell be throwne on a white cloth, it defileth it not, as Isi. saith li. 15. ca. 4. Also grauell of the sea is washed of all manner slime and wose, and of gleanie fenne, as Aristotle saith liber de proprietatibus elementorum. And therefore because of great drinesse it runneth not, nor turneth not perfectly into stone. Also li. 4. Meth. he saith, that pure earth turneth not perfectly into stone: for it cõtinueth not, but breaketh. And therefore drines ouercõming all moisture, suffreth not earth to turne into sadnesse of stone. Therefore it is ẏ grauell & sand is more harde in substaunce then common earth, & more soft then a stone, and may be departed in many parts. And so grauel and sand is colde & dry & small, & most heauie in weight when it is thrust togethers, & though of it selfe it be small & baraine for defalt of heat & of moisture, & mastry of cold & drines, whẽ a showre falleth theron, it breaketh not, but fennye things is washed away & wasted, & grauell & sand is more pressed togethers, & is more pure & sad: for the parts cleaue more together. Also the waues of the sea is letted with multitude of grauel and sand, & withstood with heaps thereof, & constrained that it passeth not the meares & boundes ẏ God hath ordeined thereto, as Hierome saith super Ie. cap. 5. He set grauel & sand mark & meare to the sea, &c. Also he hath vniuersally kind of during and of cleansing. And so water that runneth through grauell is most clene and fresh, as Constantine saith.

Also it hath vertue to cleanse mettal, and to cleanse awaye the rustinesse of mettall Gold, Brasse, and Yron is made bright with froting of Grauell and Sand.

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Also it hath vertue to cole and to smite inward, and to stop and to swage swelling, as it fareth of Thimalia, that is, grauell and sande shauen or bruised of a Smithes stone, which is good for all the forsayde things, as Constantine saieth plainly, and hath vertue like to oare of mettall. And so among grauell and sand both of riuers and of the sea, is founde golden grauell oft times, and also bright polished stones, and precious stones are found in the sea clines among grauell. Also grauell of riuers and of the sea, bee gathered to heapes with contrary winds, that reaseth parts thereof hetherwarde and thetherward, and stoppeth and taryeth oft the waters of the riuers, of course and running into the sea, as Iero. saieth super Amos. 8. Ibi defluet sicut riuus Aegypti, &c. There it is openly sayde, that the water of Nilus is let with heaps of grauell, that are gathered together in the mouth of the riuer, and suffereth not the water of Nilus to runne into ꝑ Sea: but constraineth it openly, and maketh it turne againe and ouerflowe the plaines of Egipt: but the more the water is letted, and compelled to turne againe with those heapes of grauell, with the more course and might it runneth and falleth into the sea: and it is said that it falleth the more deepe into the sea, when those heapes be departed and auoyded, as Ier. saith there. Also it is hard and most perill to fall and smite on heapes of grauell, hid in the sea vnder water, as it is rehearsed before, where it is shewed of perills of the sea.

536

¶Of Claye. chap. 2.

Argilla, Potters clay.

CLay is called Argilla, which is tough earth, glewie and gleymie, apte and meete to diuers workes of Potters, and hath that name Argilla of Arges, as Isidore saith lib. 16. cap. primo. For among them were first earthen vessells made of such claye: and as it is said ther, by working of heate that consumeth and wasteth the moystie partes, and dryeth and hardeneth the earthie parts, such claye turneth into tile. Also ofte it happeneth, that colde freeseth the water in such fennie earth, and the earth turneth to stone. Also changing of vnctuous fen into stone, falleth ofte by heate running & hardning the matter, as it saide 4. lib. Metheoror. Vnctuous fenne is able to such chaunging and turning into stone, by burning & hardning of heate: for an vnctuous thing is meane betweene a gleymie, and vaporatiue thing that passeth out of things, in breathing or smoking. And the thing that is vnctuous hath moisture in it selfe, and so because of the partie that is vaporatiue, it may congeale and be made hard by heate: and because of the partie that is gleymie, it may not all passe out in vapours, but be more thrusted together and made thicke and harde, and so tourned into stone, as the Commentour saith. Claye by his coldnesse staunceth bloud at the nose, if clay be tempred with strong vineger, and laid to the temples.

A remedy to stoppe bleeding.

¶Of Alabastro. chap. 3.

Alabastrites.

AS Isidore saith li. 15. ca. 5. Alabaster is a white stone, with strakes of diuers coulours. Of such stone the oyntment boxe that the Gospell speaketh of, was made: and of this stone, the oyntment vessell is made at best without corruption, and that stone that bredeth about Thebes, in Aegypt and Damascus, is more white, than other: but the best commeth out of Inde. And Dioscocides calleth this stone Intomar, and it is said, that this stone helpeth to win victory, & maistrie. Also he saith, that this gendreth and keepeth friendship.

536

Luke. 7.

536

¶Of Golde. chap. 4.

GOlde is called Aurum, and hath that name of Aura, still wether, as Isidor. saith lib. 16. For it shineth most, in aire that is bright: for it is kindlye, that shining of mettall blase the more, if they be shined with other light. Therfore things that make shining the more blasing, be called Aurarij, and golde that is most blasing is called Obrisum, for it shineth with bright beames, and is of best coulour. And the Hebrewes call it Ophar, and the Grekes name it Chrusos.

536

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And a thin plate, of the which golden threds are cut out, is called Brathea. Huc vsq; Isi. cap. de mettallis. In li. Metheororum parum ante fine Aristotle saith, that golde, as other mettall, hath other matter of subtill brimstone and red, and of quicke siluer subtill and white. In the composition thereof is more sadnesse of brimstone, then of aire and moysture of quicke siluer: and therefore golde is more sad and heauie than siluer. In composition of siluer, is more commonly quicke siluer than white brimstone, as he saith. Then among mettall, nothing is more sad in substaunce, or more better compact than golde: and therefore though it be put in fire, it wasteth not by smoaking & vapours, neither lesseth the waight, and so it is not wasted in fire: but if it be melted with strong heate, then if any filth be therein, it is cleansed thereof, & that maketh the golde more pure & shining. No mettall stretcheth more with hammer worke than golde: for it stretcheth so, that betweene the anfield and the hammer without breaking and renting in peeces, it stretcheth to leafe golde. And among mettall, there is none fayrer in sight than golde, and therefore among Painters, golde is chiefe and fairest in sight, and so it darkeneth shape and coulour of other mettall. Also among mettall is nothing so effectuall in vertue, as golde. Plato describeth the vertue thereof and saith, that it is more temperate & pure than other mettall, for it hath vertue to comfort, and for to cleanse superfluities gathered in bodies: and therefore it helpeth against leprosie and meselrie. The filing of golde taken in meate or in drinke, or in medicine preserueth, & and letteth breeding of leprosie, or namely hideth it and maketh it vnknowen: for ofte vse of golde letteth & tarieth the breeding of Lepra, or maketh it vnknowen, as Auicen saith. Also the same filing and powder, with the iuyce of Borage, and with the bone of the heart of a Harte, helpeth against sowning, and against cardiacle passion. Also thin plates of golde, fire hot, quenched in wine, maketh the wine profitable against ỳ cuill of the splene, & against many other euils and passions melancholike: and also burning made with instruments of golde, is better than with other maner of mettall, for it keepeth ỳ place that is burnt without stinking. Also powder of the offall of golde healeth spots of eyen, if it be therein. Also golde comforteth sore lymmes, though it be not corporate therein, and though it norisheth them not, yet it doth away with the sharpnesse thereof, superfluities that growe in members, & cleanseth them in that wise, as Plat. saith. Also hot gold doth away haire of members: and what that is burnt or froted therewith, groweth no more, as Constā. saith. Also gold smitten, soundeth not as brasse doth and siluer, nor creketh nor cleaueth, but stretcheth euen abroad, except other strong mettall be medled therewith in some wise. For as long as brasse or laton is medled with the substance of gold, it cleaueth alway vnder the hammer, & is inobedient to take out shape by beating of the hammer: and therfore it needeth that all superfluitie be put awaye, and the golde clensed by melting & made pure, that it may be able to be shapen wt a hammer, to make thereof some vessell with tournable shape as Gregory saith. And when a plate of golde shall be medled with a plate of siluer, or ioyned therto, it needeth to beware namely of three things, of powder, of winde, and of moysture: for if any hereof come betweene golde and siluer, they may not be ioyned together, the one with the other: and therfore it needeth to meddle these two mettals together, in a full cleane place & quiet, and when they be ioyned in due maner, the ioyning is inseperable, so ỳ they may not afterward be departed asunder.

Three speciall properties to be obserued in melting gold with siluer.

(*Golde maketh wise men glad: and spendthrifts mad: Gold vpholdeth kingdomes: Golde is preferred in many common wealths before Iustice: & therefore to those that put their delyght therin, it is called Auri sacra fames, of ỳ mysse thereof. It is reported by late Writers, of the golden mountaines of Cibana, and of the wonderfull riches of gold that the king of Spaine hath yerly from the West and East Indies, gathered by a multitude of slaues, or damned for that

A medicine.

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purpose: notwithstanding the vlurers ẏ inhabit Britaine, doe make moe slaues that are frée borne, by raising of rentes, ingrossing of landes, and hindring of tillage, for the quantitie of ground in one yeare, then is subiect among the Indies in thrée yeares, to the vtter ouerthrowe of landes, goods, wife and children.)

¶Of Laton. chap.5.

LAton is called, Auricalcum, and hath that name, for though it be brasse or copper, yet it shineth as gold without, as Isid. saith, for brasse is Calco in Grœke. Also laton is hard as brasse or copper: for by medling of copper, of tinne, and of Auripigment, and with other mettall, it is brought in the fire to colour of golde, as Isid. saith. Also it hath coulour & likenesse of gold, but not the value. Also of laton be composed diuers manner of vessells and faire, that séeme gold when they be new, but the first brightnesse dimmeth some and some, and becommeth as it were rustie, and so both in colour and in smell of copper, the first matter thereof, is knowen. Meate and wine kept in such a vessell, taketh an horrible sauour and smell of the vice of brasse: but Colliria and medicines for the eyen be profitably kept in such vessell, and be made sharp by the strength of brasse, as Plat. saith.

¶Of Auripigmento, cap.6.

AVripigmentum is a veine of ẏ earth, or a manner of frée stone that cleaueth and breaketh, and it is like to golde in colour. And this is called Lapis Arcenicus by another name, and is double: redde and citrine. And as Dioscorides saith, it hath kinde of brimstone, of burning and drieng, & if it be laid to brasse, it maketh the brasse white, and burneth and wasteth all bodyes of mettall, except golde, as Diosc. saith. And Plat. saith, that Auripigmentum is hot and drye in the fourth degrée, and is a veine of the earth: and thereof is double kinde, red and citrine: and the citrine helpeth to medicine, and hath vertue of dissoluing and tempering, of drawing and of cleansing: and so it helpeth Tisike and Etike, and those that haue euill breth, that commeth of moysture, if they gape thereon, & take the smoke thereof. Of Auripigment is made Pisilocracium, an oyntment ẏ doth away haire, and maketh them fall, when it is sodde in hot lime. Also it helpeth against tetars and scabes, if the place be softly anoynted with sope and with Auripigment: but the place must be washt anone, for if the oyntment lye long therto, it will fret the good flesh as well as the euill, and flay away the skinne, and it hath kinde of slitting, caruing, and of fretting, and maketh foule and vnséemly nailes fall, that better nailes may grow, as Platea saith.

(*Auripigmentum, a coulour called Orcment, of some Orpine or Arsenike, a daungerous poyson. The red and fretting Mercury is of the like operation.)

¶Of Siluer. chap.7.

SIluer is called Argentum, and hath that name as Isi. saith of the speach of Grœke, for siluer is called Argiron in Grœke: and wonderfully it fareth. For though siluer be white, yet it maketh black lines and strakes in the body that is scored therwith or ruled therewith, as Isi. saith. In composition thereof is quick siluer and white brimstone, and therfore it is not so heauy as gold, as Richardus Rufus sayeth. There be two manner of siluers, simple and compounded: the simple is flœting, and is called, quick siluer. The siluer compounded is massie & sad, and is compounded of quicke siluer pure & cleane, & of white brimstone not burning, as Aristotle saith.

¶Of Quicke siluer. chap.8.

QUicke siluer is a watrye substaunce medled strongly with subtill earthy things, and maye not be dissolued, & that is for great drines of earth, that melteth not on a plaine thing, & therfore it cleaueth not to the thing ẏ it toucheth, as doth ẏ thing ẏ is watry. The substance therof is white, & that is for clœrnes of clœre water, & for whitnes of subtil earth ẏ is well digested. Also it hath whitenes of medling of aire with ẏ foresaid things.

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Also quicke siluer hath the propertie, that it creddeth not by it selfe kindly, without brimstone: but with brimstone and with substaunce of lead, it is congealed, and fastened togethers. And therefore it is sayd there, that quicke siluer and brimstone is the element, that is to wit, matter, of which all melting mettall is made. All this is sayd openly, lib. Metheororum. And also Richardus Rufus, expoundeth it openlye, in this manner: Quicke siluer is matter of all mettall, & therefore in respect of them it is a simple element. Of the vertue and kinde thereof, diuers men speake diuerslye: But what the meaning of the Philitions is thereof, it maye be knowen by these wordes. Quicke siluer (as Plato sayeth) is hot and moyst in the fourth Degree, though some men deeme that it is colde in the same degree. That it is hot, it is knowen by effect of working: for it dissolueth, pearceth and eateth, but for it seemeth full colde in touch, some men deeme it amisse, and meane that it is colde. But some men meane, that Quicke siluer is made by great heate of a veyne of the earth: but it is knowen that that is false, for by heate of fire, it is same wasted away in smoke: but of earth it is gendred, and is kept as it were fleeting water, & is full long kept in a cold vessell & sound, & cleaueth so together, & so strong ỳ it may to nothing be meddeled, but it be first quenched, and it is quenched with spettle when it is froted therewith: and namely when powder is medled with spettle, and specially when powder of bones of an Henne is meddeled therewith: and quicke siluer passeth out by euaporation in seething & in smoking. The smoke thereof is most grieuous to men that be thereby, for it breedeth the Palsie, and quaking, shaking and softening of the sinowes. If it be taken in at the mouth or into ỳ eare, it thirleth and slayeth the members. Against that perill, Goates milke is best, dronke in great quantitie, with continuall mouing of the patient: for the same specially wine is good, in the which, wormwood and Hop is sod. Hucusque Plat. And it is called quicke siluer, for it conicealeth matter in which it is done, as Isi. saith li. 15. And also ther he saith more to this. He saith it is fleeting, for it runneth, & is specially found in siluer forges, as it were drops of siluer molten, & it is oft found in olde dirte of sinkes, & slime of pits: and also it is made of Mines put in cauernes of yron, and a patent or a shell done there vnder, and the vessell that is noynted therewith, shall be compassed with burning coales, and then the quicke siluer shall drop. Without this, siluer nor golde, nor latton nor copper, may be ourgilte: and it is of so great vertue and strength, that though thou put a stone of an hundred pound weight, vpon quicke siluer of the waight of two pound, the quicke siluer anone withstandeth the weight, and if thou doest thereon a scruple of gold, it consumeth into it selfe the lightnesse thereof: and so it appeareth it is not wayght, but Nature to which it obeyeth. Taken in drinke, it slayeth because of weight, & is best kepte in glasse vessells: for it pearceth, boreth, and fretteth other matters. Huc vsque Isidorus lib. 16. chap. de metallis.

Then siluer is white and clere, & sounding and pure, and may well be wrought with hammer, but not so well as golde, and kepeth and saueth well balme, and helpeth the vertue in the stone Jaspis, ỳ hath more vertue in siluer then in gold, as it is said in Lappidario, and it will melt: and when it is molt in the fire, it hath the colour of fire, nevertheles when it is colde, it is againe white and harde. And though it be of more great and boistous matter then gold, yet among mettall it beareth the price after golde, in worthinesse and value: and is medicinable, and helpeth against many euills. For the some thereof healeth wounds, & fulfilleth the place, & fretteth away superfluitie of dead flesh, & letteth it not grow, & bringeth in the whole flesh, & cleanseth filth and hoare of bodies, a marking instrument of siluer, kepeth from stinking, and comforteth feble members, and layeth and maketh them stedfast, & rusteth, if it toucheth the earth, and taketh his colour againe, if it be scoured with grauell, sande, and salt.

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Of Adamant. chap. 9.

ADamas is a little stone of Inde: and is coloured as it were yron, and shineth as Christall, but it passeth neuer the quantitie of a walnut. Nothing ouercommeth it, neither yron nor fire, and also it heateth neuer: for of the Grekes it is called, a vertue that may not be daunted. But though it maye not be ouercome, & though it despise fire and yron, yet it is broke with new hot bloud. Grauers vse the paces thereof to ligne and to rule, & to hollow precious stones. This stone is contrary to Magnes: for if an Adamas be set by yron, it suffereth not the yron to come to the Magnes, but it draweth it by a maner of violence from the Magnes, so that though the Magnes draweth yron to it selfe, the Adamas draweth it away from the Magnes. It is sayd, that this stone warneth of venime, as Electrum doth, and putteth off diuers dreads and feares, and withstandeth witchcraft. Huc vsq; Isi. li. 15. ca. de Christallis. Dioscorides saith, that it is called a Precious stone of reconciliation and of loue. For if a woman be away from hir husband, or trespasseth against him, by vertue of this stone Adamas, she is the sooner reconciled to haue grace of hir Husband. And hereto he sayeth, that if a very Adamas, be priuely layd vnder a womans head that sleepeth, hir husband may know whether that she be chast, or no: For if she be chast, by vertue of ỳ stone, she is compelled in hir sleepe to imbrace hir husband: and if she be vntrue, shee leapeth from him out of the bed, as one that is vnworthye to abide the presence of that stone. Also as Dioscorides saith, the vertue of such a stone borne in the left shoulder, or in the left arme pit, helpeth against enimies, against madnesse, chiding and strife, and against fiends that anoy men that dreame in their sleepe, against fantasie, against dreamings and venime.

*Additiõ (*Adamas, A Diamond, whereof ther be diuers kindes, (as in Pliny) and in other it appeareth. His vertues are to resist poyson, and witchcrafte: to put away feare, to giue victorie in contention, to helpe them that be lunatike or phrantike. I haue proued (saith D. Cooper) that a Diamonde laide by a Needle, causeth that the Load stone cannot drawe the needle. No fire can hurte it, no violence breake it, vnles it be moysted in ỳ warme blood of a Goate.)

*Additiõ (*The principall Diamonds are found in the first India, in a Kingdome of the Moores, named Decan, from whence they are brought to other regions. Ther are also found other Diamonds, which are not so good, but somewhat white, and are called Diamonds of the new myne, which is in the Kingdome of Narsinga. There are made other false Diamonds, of Rubies, Topaces, & white Saphires, which appeare to be fine. Of these, some are found, that haue halfe the coulour of Rubies, and other of Saphires, other also of the colour of a Topase, other haue all these colours mingled togethers. Of the whitest of these, they make manye smal Diamonds, which cannot be knowen from the true, saue by touching of such are skilfull in that practise.)

Of the Agat.

*Additiõ (*In the borders of Scotland groweth and is found the stone that is called Agat, wherof some be with mired colours of oaker red, blewish, and Iris coloured. Some like a reddish Amber, good to ingraue anye feature, as for his vertue, if it be no more, than the estimation of the stone, it is little worth.)

Of Christalines.

*Additiõ (*Beyond Bristow, on ỳ hill called S. Vincents rocke, groweth manye clere stones, wherof some are very hard, & will race on glasse. They cannot be counterfet, because they grow natural: of little estimation, as more worthier things are, that ought to be more set by: but farre fet, & dere bought, is good, for the foolish.

¶ Of Ametisto. chap. 10.

AMetistus is a stone of Inde, & is chiefe among precious stones of purple colour, as Isi. saith. Amatistus is purple in colour, medled with colour of violet, as it were a blasing rose, and lightly casting out as it were glistning beames of light. Isidore saith that the other kinde there-

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of is much like to blewe, and is not all ficie, but it hath colour of wine. And fiue kindes be thereof, as Iſidore ſayeth. But as Dioſcorides ſayeth: The Purple red is möſt noble and better then the other. For the vertue thereof helpeth againſt dronkenneſſe, and maketh waking: and remoueth awaye idle thoughts, and maketh good vnderſtanding, and is ſoft, ſo that men may graue and write therein.

*Additiõ. (*Amethiſtus, a ſtone called an Amethiſt, of colour purple: but the more Roſe coulour the better.)

Of Achate. chap. 11.

Achates is a precious ſtone, and is blacke, with white veines, and hath that name Achates of a riuer, ỹ is called ſo: the which is in Cicilia. By the which riuer that ſtone was firſt found, as Iſid. ſaith: and is now found in many regions and lands: and a manner kind of that ſtone is in Creta, as Dioſcorides ſayth, with bleiw veines. And another kinde is in Inde ſpeckled with red drops, as Iſid. ſaith. Men beleeue that the firſt manner thereof helpeth witchcraft. For therwith tempeſt is chaunged: and ſtinteth riuers and ſtreames, as it is ſaide. Alſo Dioſcorides ſaith, the ſame kind is good to the ſhape of Images of Kinges, and to ſhew likenes of ſkepes. And the manner kinde of Creta chaungeth perils, and maketh gracious and pleaſing, and ſayre ſhewing and ſpeaking, and giueth might and ſtrength. The thirde manner ſtone that is of Inde, comforteth the ſight, and helpeth againſt thirſt and venim, and ſmelleth ſweete if it be nigh, as Dioſcorides ſaith.

*Additiõ. (*Achates, a precious ſtone, wheron are repreſented diuers figures. Some haue the Image of the nine Muſes, ſome of Venus. It was one of the 12. ſtones, ỹ God willed to be put in Aarons veſtiment. It is ſuppoſed that the Magitians, by the ſmoke of that ſtone, did put away tempeſts & ſtormes. This ſtone is interlined with white, & light bleiwith lines, &c.)

Of Abeſton, chap. 12.

Abeſton is a ſtone of Archadia with yron coulour: and hath that name of fire: if it be once kindled it neuer quencheth. Of that ſtone is made that craftye ingin, of the which nations taken with ſacriledge wondred. For in a Temple of Venus was made a cãdle ſtick, on which was a lanterne ſo bright burning, that it might not be quenched with tempeſt, neither with raine, as Iſidore ſayth, lib. 15. cap. de Gemmis.

Of Abſciſo. chap. 13.

Abſciſus is a precious ſtone, black and heauie, ſtraked with redde brines. If this ſtone be heat in the fire, it holdeth heate .xiiii. daies: as Iſidore ſaith, cap. de Gemmis.

Of Alabandina. chap. 14.

Alabandina is a precious ſtone, and hath that name of a region of Aſia, the which is called Alabandina: The colour thereof is like to the ſtone Calcidonius: but it is more rare, as Iſi. ſaith, cap. de Criſtallis. And Dioſcorides ſayth, that Alabandina is a precious ſtone cleere & ſome deale red, as Cardius. The vertue thereof exciteth and increaſeth bloud.

*Additiõ. (*Alabandina, a red ſtone, mixt with bliew, prouoking bloud. D. Cooper.)

Of Argirit, chap. 15.

Argirites is a precious ſtone lyke to ſiluer with golden ſpeckes. Andromana is like thereto in coulour: and is a ſtone with coulour of ſiluer, as Iſidore ſaith. And is foure cornered in ſhape, as the corner of a Diamond. And Witches beleeue that it hath that name for that it refraineth ſodeine paſſions, and wrath of hearts, as Iſidore ſaith, cap. de Gemmis aureis.

Of Aſtrione. chap. 16.

Aſtrion is a precious ſtone of Inde, nigh like to Chriſtall. In the middle thereof ſhineth a ſtar with clereneſſe of the full Mone: and hath that name of Aſtris, ſtarres: for if it be ſet in the ſtarres light, it taketh light of them, as Iſidore ſaith, cap. de Chriſtal.

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*Additiō. (*Astrios, a precious stone in Inde. Astroites, a stone lyke a Fishes eie.)

Of Allectoria. chap. 17.

ALlectoria is a stone that is found in the mawes of capons, and is like dim Christall: and the most quantitie thereof is as much as a Beane. And as witches tell, it is supposed that in battayle fighting, this stone maketh men insuperable, that they may not be ouercome, as it is said in Lapidario. Dioscorides speaketh of this stone, and saith, that Allectorius the stone exciteth ỹ seruice of Venus, and maketh a man gratious & stedfast, & victor, wise and redie, and cunning in plea, and accordeth friends, and quencheth thirst in the mouth.

*Additiō. (*Alectoria, a stone found in the maw or Gillard of a Cocke, of the bignesse of a Beane, and couloured like Christall: This stone is not to be found in euery Cocke, vntill he be olde, &c.)

Of Asterites. chap. 18.

542 ASterites is a precious stone, and is white, and conteyneth light therein closed, as it were a Starre going within, and maketh the Sunne beames white.

*Additiō. (*This Iewell is found in the mawe of a pure maid, that is fifty yeres of age, or els among the Troglodites. Vesper.)

Such is ỹ incontinẽcie of the world.

Of Amatides. chap. 19.

AMatides is a precious stone, if a cloth be touched therewith, the cloth withstandeth fire and burneth not, though it put therein: But it receiueth brightnesse and semeth the more clere: and is lyke Alam, that may be brused. And withstandeth all euil doing of witches, as Isidore sayth, li. 16. cap. 10.

*Additiō. (*Amatices, it is supposed that in the mawe of the Cocke Turtle doue this stone is to be found, and hath vertue to increase concord and loue.)

Of Bitumine. chap. 20.

GLew is slimie gleab of the earth, and gleaming and gendering, namelye in marreis ground. And (as Isidore sayeth, lib. 16. cap. 2. it is a manner of gleaming earth, and is founde beside the lake Asphalti in Iudea. The kinde thereof is burning and of firie kind, and holdeth so fast, and is so clongie, that it is not broke with water nor with yron, but onelye with menstruall bloud, and it is good to ioyning of ships. Of this Glew is mention made in Plat. in this maner. Asphaltis glew of Iudea is hot and drie in the third degrée, and is earth of blacke coulour, and is heauie and stinking. And some men meane, that it is earth gendered of the foame of the dead sea, and is made hard as earth, and hath vertue of drawing, and sodering, and fastening, and consuming, and is full good to heale and cloase, and to solder woundes, and Botches, if it bée beate to powder and put in a dry wound, though the wounde be full long and full wide. Also it is good to helpe the passions of the mother, that pearceth and thirleth the spiritual members, if it be put vppon coales, & the stinking smoake therof be drawen in at the nose and at the mouth. Also it helpeth flumatike men, and sléeping Litergicis, that haue the sléeping euill: For it purgeth well fleame out of the head, as Platea. sayth. Hot & drye.

*Additiō. (*Bytumen, a kinde of naturall lime or claie, clammie like Pitch, in olde time vsed in stéed of Mortar, and in Lampes to burne in stéde of Oile, being of the nature of Brimstone, it is a good ciment for earthen pots and cups.)

Of Berillo. chap. 21.

BEril is a stone of Inde, lyke in grene coulour to Smaragde: but it is with paleneſſe, and is polished and shapen among the Indes in fiue corners shape: that dimnesse of coulour may be excited by the rebounding of the corners. And otherwise shapen it hath no bright shining. And of Beril be ten maner kinds, as Isidore sayeth, cap. de Viridibus Gemmis. Also there it is sayde, that

542 542

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Crisoberillus is a manner kinde of Berill. And the pale greennes therof shineth towarde the coulour of golde. And this stone commeth to vs out of Inde. Dioscorides describeth the vertues of Berill and saith, that among Berill the stone that is most pale is best, the vertue therof is good against perill of enimies, and against strife. And maketh one so that he may not be ouercome, and maketh him milde, and giueth good wit, and helpeth against diseases of the liuer, and against sighthings and sobbings, and against bolkinges, and healeth moyst eien, and burneth his hande that beareth it, if it be held before the Sun, & maketh a man great of state, & ioyneth wel loue of matrimonie.

*Additiō. (*I suppose that the Berill is none other then a grose Christall, ingendred of the colde aire and dry water hardened: as the North wind freeseth the common streames, but with a more violent operation: being either a thin greene or yelow, is more earthie then airie, which is perceiued by his peise and heauinesse.)

Of Calculo, chap. 22.

CAlculus is a little stone medled with earth, and is round and most harde, and pure, and most smooth and plaine in euery side. And it hath that name Calculus, for it is trod with feet without greefe of his smoothnesse and plainnesse. And contrarie heereto is a lyttle stone that is called Scrupulus chesell, and is most rough and sharpe, and full lightlye if it fall betweene a mans foote and the shoe, it griueth full sore. And so such stones that be sharpe and hard are called Scrupea, as Isidore saith, lib. decimo quinto. ca. 3. And oft in the bodie of a beast, this stone breedeth of hot humours and gleamy, now in the bladder, and sometime in the reines, as Constantine saith. Looke before lib. 7. de Passionibus renum, cap. de Calculo.

*Additiō. (*Calculus is taken for the smooth Pibble stones, that are of many grose colours, but to small effect.)

Of a Whetstone, cap. 23.

A Whetstone is called Cos, and hath that name, for it whetteth and sharpeth yron to cut and to carue. For Cotis is Greeke, and is to say, caruing, as Isidore saith. And there be diuerse manner of Whetstones. And some neede Water and some neede Oyle for to whet, but Oyle maketh smooth, and water maketh the edge right sharpe, as Isidore sayeth, lib. eodem. capitulo. 3. The Whetstone hath this propertie, that it serueth another thing in whetting, and wasteth himselfe some and some, as Gregory sayeth. The powder of the Whetstone helpeth well in meditine, and hath vertue of drieng, and of smiting againe repercussiue, and of staunching of bloud, as Constantine saith.

(*The powder of a Whetstone is as good for a fresh wound to staye the bleeding, as is a Pigges turde to the nose of him that bleedeth: for the greet of the one is a pricking in the wound, & the stench of the other, anoyance to the head.) *Additiō.

Of Calce, chap. 24.

LIme is called calx, & is a stone burnt, by meddeling thereof with Sand and with water, Cement is made. And lime is called hot, as Isidore sayeth. For while it is colde in handeling, it containeth priuely within fire and great heat. And when it is sprong with water, anon the fire that is within breaketh out. In the kinde thereof is some wonder: For after that it is burnt, it is kindeled in Water, that quencheth fire. And lime is needfull to building. For one Stone may not cleaue to another stronglye, but they be ioyned with lime.

Lime that is made of white stone and harde, is best for walls: and Lime made of soft stone is best for roofes. Huc vsque Isidorus, lib. decimo quinto. ca. 3. And Plat. sayth, that Lime is hotte and drye in the fourth degree: and Lime meddeled with Oile helpeth whelks and woundes that be rotted, and clouseth and soudereth cutting, and fretteth su-

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perfluitie of flesh in woundes, and suffereth it not to growe. Hot Lime sod with Auripigment and water, maketh haire to fall: For it openeth the pores with sharpnesse thereof, as Constantine sayth and Plat. also.

Of Cemento. chap. 25.

CEment is lime, sand and water temperd togethers and meddeled: And such meddeling is most needfull to ioyne stones together, and to pergit & to white lime walles. In painting and colouring of walls the first ground & chiefe to take colour is sement, & cleaueth to wet wals, and namelye if it bee plaistre stone. For as Isidore sayeth, lib. 16. cap. 13. the best sement made of all stones is of the flint stone, or of plaistre, that is called Gypsis: the which stone shineth as it were Glasse, also it will be broke into manye small peces.

Of Carbunculo. chap. 26.

544

CArbunculus is a precious stone, and shineth as Fire, whose shining is not ouercome by night. It shineth in dark places, and it seemeth as it were a flame. And the kindes thereof be twelue, and the worthiest be those that shine and send out beames, as it were fire, as Isidore sayth, libro. 16. cap. 3. There it is sayde that Carbunculus is called Antrax in Greeke, and is gendered in Libia among the Troglodites. Among these twelue manner kindes of Carbuncles, those Antracites be the best that haue the coulour of fire, and bee compassed in a white veine, which haue this propertie: If it be throwen in fire, it is quenched as it were among dead coales, and burneth if water be throwen theron. Another kind of a Carbuncle is called Scandastrus: and hath that name of a place of Inde in the which it is found. In this maner of kind as it were within bright fires, bee seene as it were certeine droppes of gold. And this precious stone is of greate price without comparison in respect of other. Another manner of kind there is that is called Signes, & hath that name of bright burning of lampes. And this precious stone is called Kemissus Carbunculus. And there is two manner of kindes: That one is with beames, as purple, & that other is of the coulour of red silke. And if this be heated in the Sunne with froting of fingers, it draweth to it selfe strawe and leaues of bookes. It is said, that it with standeth grauing. And if it be sometime graued and printed with ware, it taketh with him a parte of the ware, as it were with biting of a beast, as Isidore saith there. Among manner of kindes of Carbuncles, Balagius is counted, that is red and bright, as Dioscorides sayth: and also it is sayde, that this manner Carbuncle is founde in the veine of the Saphire: & therefore through nereneese of the Saphire, Balagius hath a manner milk, as it were sparkeling about ỹ fire, that compasseth him without. And this is openly seene if men take heede thereto.

(*The Carbuncle orient, is of the coulour of red Lead, and in the night sparkling like a coale.) *Additiõ.

544

Of Crisopraso. chap. 27.

CRisopraſſus is a stone of Ethiopia, & is hid in light, and seene in darkneſſe. For it is fire by night and goldish by daye, as Isidorus sayth. Therefore by day it is hid, as it were washed awaye, and leeseth his shining, and wareth pale as golde. And there is another manner kinde that is called Crisoprasſus, gendered in Inde: and this Crisoprasſus is like in colour to a stone that is like to Prasſius, and is greene as a Leeke: and is besprong with certaine drops of gold, as it is said in Lapidario.

Of Calcidonia. chap. 28.

CAlcidonius is a pale stone, and sheweth dimme coulour, as it were meane betweene Beril and Jacinct, as it is said in Lapidario. And is gendered among ỹ Nasamos: and commeth and is gendered of the raine of our Lord, as it is sayd: & is found by shining in ỹ full of ỹ Mone, as Isidore saith, lib. 16. And is not found

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but of thrée coulours, as the Lapidarye sayth. And all kindes thereof withstandeth grauing, and draweth strawe to it selfe, if it bée heated and chafed. Isidore saith, this stone pearced and borne about one, maketh him haue mastrie in causes, and helpeth against iapes & scornes of féends, and kéepeth & saueth vertues, as Dioscorides saith.

(*Mans coniecture is farre from the true operation of hidden properties.)

*Additiō

Of Crisolito. chap. 29.

CRisolitus is a little stone of Ethiopia, shining as golde, and sprinkling as fire. And is like to the sea in coulour, and somewhat gréene. If it be set in gold and borne on the lefte arme, it feareth féendes and chaseth them awaye, as it is sayd, and it helpeth night frayes and dreades: And abateth an euill that is called Menlancholy, or doth it awaye. And comforteth the vnderstanding, as Dioscorides sayth. One manner of kinde of Crisolitus, is Crisolimphis, the coulour thereof is déemed golden by day, and firy by night. And another manner kinde of Crisolitus is called Crisolentus, & is coloured as gold, and is right faire in sight in the morrowe tide. And then as the day passeth, his coulour waxeth dimme. And this stone maketh most sónest heat: For if it be set by the fire, anone it waxeth on a flame, as Isidore saith, li. 15. ca. de Gemmis aureis.

Of Celidonio. chap. 30.

CElidonio is a little stone, but it is precious. Héereof is double kinde, blacke and redde: And be taken out of a Swallowes mawe, and be little and vnséemly: But in vertue they be no lesse of value then more stones and greater. But they passe many other in vertue. For the red helpeth against the passion Lunatike and against woodnesse, & against old sorrow: and maketh a man kinde and pleasing. And the blacke helpeth against euill humours, and against Feauers and wrath. And if it be washed in water, it helpeth sore eien. And this is said in Lapidario.

(*As touching these stones, I my selfe trieng an olde rule, did finde in ẏ maws of the young Swallowes, a blacke stone as bigge as a Thistle séede, and another red, and a third gray, spotted blacke, and after gaue them away.)

*Additiō.

Of Christallo. chap. 31.

CHristall is a bright stone and cléere, with watry coulour. Men suppose ẏ it is of snow or Ise made hard in space of many yeres. Therfore ẏ Gréeks gaue a name thereto. It is gendered in Asia, & in Cipres, & namely in the North moũtaines, where the Sun is most feruent in Sũmer: and they make this dure long, ẏ is called Christall. This stone set in ẏ Sun taketh fire, insomuch if dry tow be put therto, it setteth the tow on fire. His vse is ordeined to drink, & worketh none other thing, but what cold thing may do. Huc vsque Isi. li. 16. cap. 13. Dioscorides speaketh of Christall & saith, ẏ it is hardned & turned into stone, not only by vertue & strength of cold, but more by earthly vertue, and the coulour thereof is like to Ise. The vertue therof helpeth against thirst & burning heat: and if it be beaten to pouder & dronken with hony, it filleth breasts & teates full of milke, if ẏ milke faileth before because of colde: Also if it be dronkẽ, it helpeth against collica passio, & against the passion of euill guts, if ẏ wombe be not hard. The stone is cléere, & so letters and other things that be put therin, be séene cléerly inough. That christall materially is made of water, Gregory saith super pri. Ezech. Water (saieth he) is of it selfe fléeting, but by strẽgth of cold it is turned & made stedfast christall: and so in Eccle. it is written. The Northen wind blew and made christall fréese, &c. And héerof Arist. telleth ẏ cause in li. Meth. Ther he saith, ẏ stony things of substance of oare, be water in matter, as Richardus Rufus saith. Stone oare is of water, but for it hath more of drines of earth then things that melt, therefore they be not frore onely with coldnesse of water, but also for drynesse of earth that is mingled therwith, when ẏ watry part of the earth & glassie hath mastry on the

water,

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water, and the foresayde colde hath the victory & mastry. And so S. Gregory his reason is true, ẏ saith, that Christall may be gendered of water.

Of Ceraunio. cap. 32.

CEraunius is a stone like to Cristall, and is infected with bliewe coulour, and is in Germania. Another is of Spaine, and shineth as fire These stones fall out of the place of Thunder. And it is sayde that they helpe against the strength of lightening, as Isidore sayth there. The same is said in the Lapidari. Where it is said, that when it thundreth horribly, and the fire aire lightneth, and when clowds smite together, these stones falleth from heauen. Who so beareth this stone chastely, shall not be smitten with lightning, nor house nor Towne where this stone is therein. Either hath vertue of helping in battailes, and to haue mastrie in warre, and in causes of strife, and to make swete slaeyes, as it is sayd there.

Of Corallo. chap. 33.

COrall is gendered in the red Sea, & is a tree as long, as it is couered with water, but anon as it is drawen out of water, & touched with aire, it turneth into stone, and vnder water the boughs therof be white and soft, & ware redde and turne into stone when they be drawen out of the water with nets, as Isidore saith, cap. de gemmis rubeis. And it followeth there: as precious as ẏ Margarite of Inde is among vs, so precious and more is Coral among the Indes. Witches tell, that this stone withstandeth lightening, Isidore sayeth, the same is sayde in Lapidario. His might and vertue, as sayth Zorastes, is wonderfull, for it putteth off lightning, whirle winde, tempest and stormes from Shippes, and houses that it is in. And it is double, white and redde. And is neuer founde passing halfe a foote long. And the redde helpeth against bleeding, and agaynst the falling Euill, and against the feendes guile and scorne, and against diuers wonderous doing, and multiplieth fruit, and speedeth beginning and ending of causes and of needs.

Of Corneolo. chap. 34.

COrneolus is a red stone and dim, but it is full good and precious, if it be hanged about a mans necke, or borne on a finger. In strifes it alayeth wrath that rise, and it staunceth bleud that runneth of a member and all maner running. And namely such a running as women haue, as it is sayde in Lapidario.

Of Dioniso. chap. 35.

DIonisius is a blacke stone or browne sprong with redde veines, and hath that name, for if it be ground and medled with water, it smelleth as wine: and yet it withstandeth dronkennesse. And that is great wonder in that stone, as Isidore sayth, li. 16.

Of Diadoco. chap. 36.

DIadocus is a pale stone: bright as Berill, and is apt to obteine answeres of feends, for it exciteth feendes and fantasies. And if it happeneth that it toucheth a dead body, it is sayd that it leeseth anone his good vertues, for it is ẏ stone that hateth and is squeimous of the thing that is ouercome with death, as it is said in Lapidario.

Of Ere. chap. 37

BRasse is called Es, & hath that name of shining of aire, as Isidore sayth. For in old time ere the vse of yron was knowen, men eared land with brasse, & fought therewith in warre and battaile. That time golde and siluer were forsaken, and golde is now in the most worship, so age that passeth and vadeth, changeth times of things. Isidore sayth these wordes. libro. 16. Brasse and Copper is called Es, for either is made of the same stone by working of fire, for a stone resolued with heat turneth into Brasse.

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Iob. 28. Brasse & Copper be made in this maner, as other mettalls be of brimstone & quick siluer, & that hapneth when ther is more of brimstone then of quicke siluer, & the brimstone is earthy & not pure, with red colour & burning, and quicke siluer is meane and not subtill. Of such meddeling Brasse is gendered, as Arist. saith, and as Isidore saith, ca. de Ere. If Brasse be meddeled with other mettal it chaungeth both colour and vertue, as it fareth in Latton & in Brasse, that is called Conchium, that is ioyned to diuerse mettalls, and some is white as siluer, & draweth some deale to browne colour, & seemeth golde, the third in which is temperatnesse of all. And another manner of Brasse ther is, ẏ which is called Coronarium, that is beaten abroade into thinne plates of brasse, wrought with hammer, & is died with Buls bloud, and is like to gold in crowns among porturing & painting: Therfore it is called Coronarium. And Brasse ẏ is wrought with hammer is called Regular. And Brasse, ẏ onely is melted, is called Fusile, but Brasse that is fusile & molt, is brittle vnder the hammer: And when Brasse is well purged & cleansed of all vices, then it is made able to be wrought with hammer & Regular. And all Brasse is best molt in great cold: Brasse rusteth soone but it be nointed wt oile. Also among al mettal Brasse is most mighty. Huc vsque Isi. li. 16. And Brasse accordeth most to the vse of trumps and Belles, for sounding and during thereof. The stone of the which Brasse is blowen, is most sad and hard. And it breaketh not easily, but it be burnt first with strōg fire in the rocke, it is burnt eight or nine times ere it be perfectly drawen out of the stone and pured, as they that cleanse Brasse in places where it is made, tell certainly. Brasen vessells be soone redde and rustie, but they bee oft scoured with sand: and haue an euill sauour and smell, but they be tinned. Also Brasse if it bee without Tin, burneth soone, as Isidore saith, cap. de Stanno, and Platea. sayeth, that Brasse burnt to pouder hath vertue of dissoluing, of wasting, of cleansing, & of purging of euill humours. And that powder healeth woundes, and cleanseth dimnesse of eien, and fretteth superfluity of flesh, and suffereth it to growe no more, as Platea sayth, and Dioscorides also.

(*Of the rust of Brasse commeth a bliew substance called Verdigrese, which as it is a colour for Painters, so it is a fretting poison, vsed in ointments, on festured fores.) *Additiō.

Of Electro. chap. 38.

Electrum is a mettall, and hath that name, for in the Sunne beame it shineth more cleere then gold or siluer. For in the Sunne beame Electrum is effectual. And this mettal is more noble then other mettalls. And heerof be three manner of kindes: One is such, that when it runneth first out of the tree, it is fleeting and thin Gumme, but afterwarde with heate or with colde it is made hard as a cleere stone, as it wer christal. That other manner kind is called mettall, & is founde in the earth, and is had in price. The third manner is made of the three parts of golde, & of the fourth of siluer: and kinde Electrum is of that kinde, for in twinckling & in light it shineth more cleere then all other mettall: & warneth of venim: for if one deep it therein, it maketh a great chirking noise, & chaungeth oft into diuers colours, as the rainbow, & that sodeinly. Huc vsque Isi. lib. 15. de Metallis vlti. Et super Eze. is mention made of Electrum artificiall. Greg. saith, that if hard gold be medled with siluer, then the siluer wareth more cleere, & the gold tempered with cleerenesse of siluer, loseth not his vertue, but only it wareth somewhat pale, & lesse faire by medling of siluer. And some men cal very Electrū. Arpago. For if it be heted with fingers, it draweth to it selfe all leaues & straws, & hems of clothes, as Magnes draweth yron, as Isid. saith, li. 16. ca. de rubeis Gēmis. And receiueth soone colour & hiew, in what manner a man will. And so it is soone died with the root of Auense, & with Couchinello, as he affirmeth there.

Of Echite. chap. 39.

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548

Echites is a ſtone of Inde & of Perſi, & is found in ỳ cliffes of ocean, both in ỳ coaſts of the ſea of Inde & of Perſy, & is a ſtone with red colour, as it is ſayd in Lapidario, & there is two ſorts, as Iſi. ſayth, male and female, & ſo alwaye two be found in the Eagles neaſt, & the Eagle may not brēd without theſe ſtones. And therfore ỳ Eagles kēpeth theſe ſtones in her neaſt. The male thereof is hard, & is like to a gum that is called Galle, & this male is ſomwhat blaſting. And the female is ſoft. And theſe ſtones bound to a woman that trauaileth of child, maketh her ſone to be deliuered: and maketh them ſometime to beare dead children, if it bē to long there, & somewhat paſſeth of the priuy choice of the woman, except theſe ſtones be ſone taken from her that trauaileth of childe, as Iſi. ſaith, li. 16. cap. 4. Alſo this ſtone Echites conteineth & brēdeth another ſtone within him, like as it were a woman with child: as Dioſcorides ſaith. And in Lapidario it is ſaid: that this ſtone conteineth another ſtone, as a woman with childe. The vertue of this ſtone Echites maketh a man ſober, and augmenteth & increaſeth riches, and ſo it doth lone, & helpeth greatly to obteine & conquere victory, & fauour. And letteth and withſtandeth the falling of them, which haue the falling euill. If there be any man ſuſpect of fraude of poiſoning, if he be guiltie, this ſtone put vnder his meat will not ſuffer him to ſwalow his meate, and if the ſtone be withdrawen, he ſhall not tarry to ſwallow his meate.

548

Of Emachite. chap. 40.

Emachites is a red ſtone and reddie and ruſtie, & is found in Affrica and Inde & in Arabia. And hath that name, for if it be broken with bloud, it tourneth anone into the coulour of bloud, as Iſido. ſaith. And is good againſt flure of the bladder, and for ſore eien, and againſt venim and againſt the biting of an Adder, and ſtancheth the flure of the womb, & reſtraineth all bleding, & namelye the bloud of women: & of the gums, as Dioſcorid. ſaith. And in Plat. it is ſayd, that it is of cold & drie complection, & hath vertue to ſtanch bloud. And hath that name Emachites, of Emach, that is bloud, and Chites, that is ſtint. And ſo it helpeth Emoptoces, men that ſpue and caſt bloud, and is ſpeciall remedie for the bloudie flixe.

548

Of Eliotropia. chap. 41.

Eliotropia is a precious ſtone, and is greene and ſprong with red droppes and veines of the coulour of bloud, and hath that name of effect and doing. For if it be put in water before the Sunne beames, it maketh the water ſeth in the veſſell that it is in, and reſolueth it as it were into miſt, & ſone after it is reſolued into rainy drops. Alſo it ſeemeth that this ſame ſtone may doe wonders, for if it be put in a Vaſen with cleare water, it changeth the Sunne beames by rebounding of the aire, & ſeemeth to ſhaddowe them, and bredeth in the aire red and ſanguine coulour, and as though the Sunne were in Eclipſe and darked, the Mone ſet betweene vs and the Sun is darkned, and for it ſeemeth that it maye chaunge the clereneſſe of the Sun, it is called Elitropia, that is turning away of the Sun, as Iſidore ſaith expreſſly & Dioſcorides alſo. And in Lapidario the ſame meaning is ſaid in this manner.

Ex re nomen habens eſt in elitropia gemma,
Quæ ſolis radijs in aqua ſubiecta vacillo,
Sanguineum reddit mutato lumine ſolem.
Eclipſimque nouam terris effundere cogit.

548

And Iſidore ſaith, that this ſtone diſcouereth the folly of inchaunters & of witches, that haue liking and pride in their owne wonders, for they beguile mens ſight in thoſe thinges that they worke, as the foreſayde ſtone doth: and bē ſetteth an enſample thereof, and ſayeth, that an hearbe of the ſame name, with certaine inchauntmentes, beguile the ſight of men that loke thereon, and maketh a man that beareth it not bē ſēne. In many other things this ſtone is good and commendable, for it ſtaunceth bloud, and putteth awaye benimme, and bē that beareth this ſtone maye not bē beguiled.

548

Of

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Of Enidros, chap. 42.

ENidros is a little ſtone, and droppeth alway, and melteth not, nor it is neuer the leſſe in any wiſe, and ſo it is ſayde in Lapidario. Enidros that ſtone, weepeth alwaye as it were by ſpringing of a full well with dropping teares and welleth alway. And there it is ſayd, that it is hard to tell the cauſe of theſe doings. For if the drops were of the ſubſtance of ỳ ſtone, why is not the ſtone leſſe, or melteth alwaye? And if a thing entereth into the ſtone, why is it that that thing that entereth, putteth not againe that thing ỳ goeth out, but as ſeemeth me, it maye be, that the vertue of the ſtone maketh the aire thicke that is nigh thereto, and turneth it into water. And ſo it ſeemeth that it commeth out of the ſubſtaunce of the ſtone. Neuertheleſſe it commeth of the ſubſtance of the aire that is about the ſtone.

Addition Perpetuâ fletus lacrimis diſtillat Enidros.

Qui velut ex pleni fontis ſcaturigine manat.

Diſſoluing drops and teares full oft,
that Enidros the ſtone doth drop,
Which as out of a fountaine full,
doth alwaies runne and neuer ſtop.

Of Epiſte. chap. 43.

EPiſtes is a litle ſtone bright and redde, and maketh a man ſafe that beareth it in the hart ſide. And ceaſeth goiles and deceites, and putteth of long flyes and barren foules, and miſt & haile from the fruit of the earth. And if it be ſet in the Sunne, firie beames come out therof. And if thou doeſt this ſtone in ſething water, the ſething thereof ceaſeth, & the water coleth ſone, as Iſidore ſayth, and Dioſcorides alſo.

Of Excoliceros, chap. 44.

EXcoliceros is a little ſtone, ſo named for it is diſtinguiſhed and diuerſed with fortie colours, and is full little, and maketh mens eien that loke thereon to quake. And it is found in Libia among the Troglodites.

Of Yron, chap. 45.

YRon is called Ferrum, and hath that name, as Iſidore ſaith, of Feriendum ſmiting: for it beateth and ſmiteth, & by hardneſſe thereof, ouercommeth all kinde of mettall. And though yron come of the earth, yet it is moſt hard and ſadde, and therefore with beating and ſmiting, it ſuppreſſeth and dilateth all other mettal, and maketh it ſtretch on length and on breadth. And as Iſidore ſaith, it hath the name of the lande that it is digged in. And therefore it is diuers, for by reaſon therof it is found more harde or ſoft. And after ỳ minde of Ariſtotle, Yron is gendered of quicke ſiluer, thicke and not cleane, full of earthie hoales, and of brimſtone great and boiſtous, and not pure. In compoſition of yron is more of the foreſayd Brimſtone, then of quick ſiluer, and ſo for maſtrie of colde and dry and of earthy matter, yron is dry and cold, & ful well harde, and is compact togethers in his parts. And for yron hath leſſe of airy and watry moiſture then other mettall: therefore it is hard to reſolue and make it againe to be ſoft in fire, as Ric. Rufus ſaith. It is the manner to temper yron ware with Oile, leaſt by coldneſſe of water it be too much hardned, as Iſid. ſaith. Yron taketh ſone ruſt by touching of bloud, and if it entreth into the ſubſtance thereof, vnneth it is cleanſed, as Iſi. ſaith. The ruſt is a vice fretting yron, & commeth therto either of vncleannes of ſubſtance, or of touching of earth, & of nigh lieng therto, or elſe of touching of bloud, or of ſome other qualitie that is infected. And he ſaith alſo, that with yron mans bloud is ſpilt, and mans bloud taketh wreake of yron: For yron taketh ruſt of nothing ſo ſone as of mans bloud, if it be nointed therwith. Yron hath agrément with the ſtone Adamas, & ſo that ſtone Adamas draweth yron to it ſelfe: and ſo yron drawen, by meane of ſiluer veſſel or of Braſſe, followeth ỳ ſtone, & is ſubiect & obedient therto. Yron well furbuſhed, & annointed with Alam or with

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vinegre, shall be most like to Brasse. And yron furbushed shall not rust, if it be anointed with Sewet, or with marrowe of an heart, as Isidore saith. Firie hotte yron if it bee oft quenched in Wine or in milke, maketh that wine or milke medicinable to them that haue the euill of the splene, and also to other sicke men, as Constantine sayth. Also as Isidore sayth, yron that is made firie hot is corrupted, but it is hardned with strokes. Yron that is redde in the fire, is not profitable to carue nor to cutte, till it beginne to ware white. Use of yron is more needfull to men in many things then vse of golde: though couetous men loue more gold then yron. Without yron the comminaltie be not sure against enimies. Without dread of yron ỹ common right is not gouerned. With yron innocent men be defended: & full hardinesse of wicked men is chastised with dread of yron. And well nigh no handiworke is wrought without yron: no field is eared without yron, neither tilling crafte vsed, no building builded without yron. And therefore Isidore saith, ỹ yron hath this name Ferrum, for that therby Farra that is corne and sede is tilled and sowen. For without yron bread is not wonne of the earth, nor bread is not departed, when it is readye, without yron conenably to mans vse. Also yron is whet with yron, as Salomon sayth. For when the edge of yron is dulled and blunted, with great froting it is oft made thinne and sharpe, and conenable to cut all thing the more easily. Sinder is called scoria, and is the filth of yron that is cleansed therfrom in fire: and hath that name Scoria, for it is smitten and departed from the yron by violence of the fire, as Isidore sayth.

Of Ferrugine. chap. 46.

Ferrugo is the pouder that falleth from the yron with filing, as squama is that thing that leapeth away from ỹ fire with beating, and hath vertue to make dry and thin, and therefore it is good against stopping of the splene. Neuertheless it exciteth casting and spuing, when it is dronken, insomuch that sometime it bringeth to death, but if the violence therof be ceased with pouder of the Adamas stone, or with water, in which the stone lyeth all night. Also it is sayd, that the pouder therof is best remedy against Emorroides: and also it stancheth the flire of the wombe, as it is said in Platea. Also filing or pouder of yrō is called Rubigo, also Corrosio, & hath that name of Corrodendo, fretting and gnawing: but it is properly called Erugo, and hath ỹ name of Erodendo, filing, and not of Eramento, as Isidore saith. And it infecteth and defileth the hands that toucheth it, and maketh it foule. The more pure and polished that yron is, the more rather it is defiled with rust, and worst to be clensed. And rust is not some done awaye, but in three manners. By burning of fire, or by fretting of a Sawe or a File, or by froting of an hard stone, or by scouring of grauell and sand, and pullishing. And rust hath this propertie, that infection thereof commeth againe by light occasion to the place in which it was first moued and roted.

Of Gleba. chap. 47.

A Clot is gathering together of pouder in a clustre, as Isidore sayeth libro. 15. capit. primo. For earth bounde and clonged togethers, is a clotte, and if it be broken and departed, it is powder: Earth hardned into a clot, receiueth no sed, neither sufferth the sed that is ther sowen to growe and to spring. A clotte broken, couereth and nourisheth sed, and if it be then tempered with raine, it gendereth a manner of fatnesse. & therof sede taketh nourishment and feding in rots. And groweth and springeth, as Gregory sayth. Also sometime a clot conteineth in it selfe a manner of kind of oare. Therfore diuerse kindes of things be gendred and come of clots, as Gregory saith, super illum locum. 24. Iob. Saphire stones is the place thereof, and clottes thereof is gold.

Of Gemma. chap. 48.

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A Precious stone is called Gemma, and hath that name, for it shineth as Gum, as Isidore saith. Precious stones adorne well gold, & make it well fayre in diuers coulours. Therefore Isidore saith, that they bee precious, for they be deare & scarce. For all that is scarce and seldome had, is called great and precious, as it is written. The word of God is precious, that is to saye, scarce. Isidore saith, that no man shall wene, that it is doubtfull or false, that God hath set vertue in precious stones. For it is sayd in Lapidario. Ingens est herbis virtus sed maxima gemmis. That is to saye, Greate vertue is in hearbs, but most in precious stones. Of which precious stones some be found in veines of ỳ earth, & be digged with mettalls. Some be cast out of the bottome of the sea, and the place of their generation is vnknowen. And alway such precious stones be found in cliffes of the sea, & in sand and in grauell of riuers. And some breed in bodies of foules and of creeping beasts. But frō whence so euer precious stones come, they be found endued by ỳ grace of God with passing great vertue, when they be noble & very. For Isidore ca. de Gemmis aureis saith, in some kinde of precious stones it is harde and greate difficultie to know betweene ỳ very precious stones and false. For oft those that be false & guilful, seeme most like to them that be true & very, so that vneth men may know betweene the true and guilfull. For as he sayth, sometime men by craft aray the stone that is called Vitrū, and put it forth in stede of Smaragdus, and beguile some mens eyen with false likenesse of true & very Smaragdus. For no life of men is without guile, as Isido. saith. And we vse to cal al manner of precious stones that bee not precious & shining, blinde. For they be dimmed with their owne thicknesse and boistousnesse. Isidore saith, that they that deeme so, bee oft beguiled: for oft more vertue is hid in a little Adamant with coulour of yron and darke, then in Sardio that is most bright, or in Berall.

Of Gagate, chap. 49.

THat is called Gagates, and is a boistous stone, & neuertheless it is precious: And was first found in Cicilia by the riuer that is called Gagas: and was throwen vp to the brinke by the course of water. Therfore it hath ỳ name therof, though most plenty & best be in Britaine, as Isi. saith: and is double, that is to say, yeolow and blacke. The blacke is plaine and light, & burneth sone in fire, & driueth away adders with smell therof, when it is kindled, right as Thus or insence. This giueth monition of them ỳ haue fendes within them. And is helde contrary to fends: and giueth knowledge of maydenhode. For if a maide drinke of the water therof, she pisseth not: and if she be no maide & drinketh therof, she pisseth anon, and also against her will, as Dioscorides saith: And so by this stone a maiden is anone proued, as diuerse Authors affirme. Moreouer the same stone both black & also yeolow, being made hot with rubbing in ỳ fingers, draweth light strawe and leaues to it selfe if it bee put thereto, & a drinke thereof helpeth them ỳ haue the dropsie: For it wasteth euil vapours. And it is sayd, that it comforteth the liuer, & that is perchance by drynesse therof, & also by priuy vertue & qualitie. Also the pouder thereof is good to feeble teeth & wagging, & strēgtheneth & fasteneth them. Also it is sayd, that this stone helpeth for fantasies, & against veration of fends by night. Also fumositie thereof exciteth Menstrua, if it be withdrawn by any hap. Also it is said, that it swageth womb ach, when the stomack is misturned by any way. Also it helpeth against witchcraft, & fordoth hard inchantments, as it is said in Lapidario: and it speedeth fast birth, & helpeth her that trauaileth of child, as it is said in Lapidario. And so, if so boistous a stone doth so great wonders, none should be despised for foule colour without, while the vertue that is hid within is vnknowen. And Isidore speaketh of this stone & saith, that this stone is kindled in water, & quenched in Oile, and that is wonder.

Of Galactite, chap. 50.

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552

GAlactides is a ſtone with coulour of Aſhes, and hath ſweete taſt and ſauour. If it bee ſuit, a manner of white milke commeth out thereof, as Iſidore ſaith. This ſtone cloſed in the mouth diſtroubleth the wit. And if it be borne about the necke, it maketh breaſts full of milke: and if it bée bound to the thighes, it maketh eaſie birth, and if it be medled with water and ſalt, and ſprong aboute the field: then the ſhéepe be full of milke, and cleanſeth them of ſcabs, as Dioſcorides ſaith.

Of Gelacia. chap. 51.

GElacia is a white precious ſtone, ſhapen as an haile ſtone: & it is ſo cold, that it neuer heateth with fire, as Iſidore ſaith, and Dioſcorides alſo.

Of Geraticen. cap. 52.

GEraticen is a blacke ſtone, but it paſſeth ẏ colour in vertue. For if a man waſh cleane his owne meuth, & beareth the ſtone therein: he *may anone tel what other men thinke of him, as it is ſaid in Lapid. And maketh a man that beareth it well beloued: his vertue is prowed in this manner. If a man be nointed with hony, and is ſet among many flies, if the ſtone be preſent, the flies grieue him not, & if the ſtone be away then ẏ flies grieue, bite, ſucke, and hurt the body.

*They cā not tell what hee thinketh.

552

Of Iaſpis. chap. 53.

IAſpis is a precious ſtone, & is gréene like to Smaragdus: but it is more dim of coulour. And there be ſeuentéene kindes thereof, as Iſidore ſaith. For Iaſpis ẏ is gréene, is called Gemma Pinnaſin, and though the chiefe coulour thereof be gréene, yet it hath many other colours meddeled among. The vertue thereof deſtroyeth feauers and dropſie in them that beare him chaſtlye: and helpeth in trauailing of childe: and driueth awaye fantaſies: and maketh a man ſure in perill, and abateth heate within, and ſtaunceth blæding and ſweat, and withſtandeth lecherye, and letteth conception, and ſtaunceth menſtruall bloud and Emoroides, if it be in pouder, and toke with milke, it helpeth and healeth olde Botches and biles, and cleanſeth the eyen of foulenéſſe and filth: And ſharpeth and comforteth the ſight, and withſtandeth witchcraft and inchauntments, and is more vertuous in ſiluer then in gold. In the head of an Adder that is called Aſpis, is found a little ſtone that is called Iaſpis: and men ſuppoſe that it is a ſtone of wonderfull vertue. And ſome men ſuppoſe that it hath that name, as it were Aſpis, and men ſuppoſe, that it hath as many vertues, as diuerſe coulours and veines, as Dioſcorides ſaith. And ẏ beſt Iaſpis is found in the mountaines of Scithia, & Griphons kéepe this ſtone, as they doe Smaragdus, as Iſidore ſaith.

552

Of Iacincto. chap. 54.

IAcinctus is a bliew ſtone ſome deale, & nigh of the coulour of a Saphire, and hath that name of his owne coulour, as Iſido. ſaith. The ſtone Iacinctus that is found in Ethiopia is beſt, and is not to cléere, neither to dim, but meane & temperate betwéene twaine, ſhining. Iſidore ſaith, this ſtone ſhineth not alwaye like, for in cléere wether it is cléere before the cien, and in darke weather it is dim and darke. Iſidore ſaith, in the mouth it ſéemeth colde, if it be therein, and is moſt hard to graue in. Neuertheleſſe it maye be grauen and written, and marked with the ſtone Adamas, as Iſid. ſaith. Dioſcorides ſayeth, that the ſtone Iacinctus is now bliew, nowe reddiſh, nowe purple, & now bright bliew. And thereof bée three manner of kinds, ſome be citrine, & ſome bliewe, but among ſuch manner ſtones, the bliew is beſt. The ſtone is wonderfull, for it confirmeth it moſt to the aire. For in dimme weather it is dim, and in bright weather it is bright. And this ſtone hath a ſingular vertue, as Authours write: for it giueth gladneſſe, and is contrarye to melancholy quality: and hath vertue of comfort, as Iſidore ſaith in the kind thereof. Iacinctus hath vertue of comfort, & doth away cleigneſſe

552

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and sorowe: and also vaine suspition. And withstandeth diuers pestilences that come ofte of corrupt aire, and giueth strength and vertue to members, and life to the sinewes, and giueth good sauor and swéete and wholsome, and is most lyke to the Saphire. And Dioscorides saith, that all men that treate of precious stones, meane, that the more lyke the Jacinct is to the Saphire in colour & in substaunce, the more vertuous it is. And such Jacinctus withstandeth venim, and is contrary to poyson, as Dioscorides saith. Also an hearbe of ỳ same name is like therto in colour, and equall therto in manie things, though it be not all alike thereto in valewe, as Isidore saith.

(*Iacinthes grow in the Jland of Zeylam, they are tender stones and yeolow, they are best that are of dépest colour: a Jewell of small value in Calicut, where they are polished, ỳ cléerest are best. Bartholome hath mistaken the colour, in that he saith it to be a blew, when it is yeolow. Decades of the West Indies, fo. 426.)

*Additiõ.

Of Iride. chap. 55.

IRis is a fire cornered stone, as Isidore saith, and was first found in Arabia. by the red sea, and is now found in many a place, as in Germany, in Ireland, and many lands of the North, & is bright and cléere in colour, & like to Christall, as Isid. saith, and hath name Iris of the likenesse of the raine bow, for if it be in a house in the Sunne, it maketh the likenesse of ỳ colour of the raine bow, in the wals of the next house, as Isi. saith. Men suppose that this stone hath the same vertue that Berill hath, but that is not found in quantitie, as Dioscorides saith. Also it is sayde, that this stone helpeth women that trauell of childe, that they may the sooner be deliuered, & better suffer their throwes, and dread perill the lesse.

¶Of Ienia. chap. 56.

IEna is a precious stone that is founde in the eyen of a beast that is called Hiena, & if this stone be put vnder a mans tongue, they say, that he shall tell many things that shall befall, as Isidore sayeth.

(*The beast Hiena is a kind of wild greyhound, very great and strong, & seldome ouercome and taken: and it may be when one may take him, whereas men dare not assault him, that the stone which is in his eye, may haue a working vertue, such as is reported: But it is doubtfull. Read Gesner.)

*Additiõ.

¶Of Kamau. cap. 57.

KAmau is a stone, now white, now browne, now reddish, now diuided with diuers colours, and hath that name Kamau of Kamatis, that is to say, burning or kindling, for it is founde in places of brimstone and of heate. And Dioscorides saith, the vertue therof healeth the Dropsie, and is grauen with diuers Images and shapes.

¶Of Kalbrate. cap. 58.

KAlbrates is a passing shining stone, like to Christall: and men suppose, that it giueth faire speach and facunditie, worship and grace, and defendeth from griefes, and from noyous things and venemous, and cureth and healeth swelling of the liuer, and of the splene, as Dioscorides sayth.

¶Of Kalcophano. cap. 59.

KAlcophanus is a black stone, & maketh cléere voyce, and defendeth the griefe of hoarsenesse, if it be borne in the mouth, as it is sayd in Lapidario.

¶Of Ligorio. cap. 60.

LIgorius is a stone lyke to Electurus in colour, and hath that name, as Isidore sayeth of a beast that is called, Linx. This stone Ligerius is gendered among the grauel of the vrine of ỳ beast, and the vertue thereof, draweth strawe to it selfe, and helpeth against ach of the stomack, & stancheth flire of the wombe,

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that is grieued. And helpeth them that haue the iaundes, and that be discoloured: for it restoreth coulour, that is lost, as Dioscorides saith.

Of Lipparea. cap. 61.

Lipparea is a precious stone, and commeth out of the countries of Sirtes. The propertie thereof is, that all kinde of wilde beasts come to his presence, & behold thereon. And those beasts, ẏ hunters maye not take with running of houndes, they take and allure to them, with the sight and shewing onelye of this stone. Lipparea, as it is sayd in Lapidario.

¶Of Margarita. chap. 62.

The Orient perle.

Margarita, is chiefe of all white precious stones, as Isid. sayth, and hath that name Margarita, for it is founde in shells and in shell fish of the sea. It brée-deth in flesh of shel fish, and is sometime found in the braine of the fish, and is gendred of the deaw of heuen, the which deaw shell fish receiue in certaine times of the yeare. Of the which Margarites, some be called Vniones, and haue a couenable name, for onely one is found, & neuer two or moe together. And white Margarites are better thā yelow, & those that be conceiued of the morrow deawe, be made dimme with the aire of the euen tide. Huc vsq; Isido. li. 16. And some are found kindly pearced, and those be better than other: and some be pearced by craft, as Plat. saith. And they be best, that are white and cléere, bright and round. And they haue vertue comfortatiue, either of all the whole kinde, as some men saye, or els because they are besprong with certaine specialtie, they comfort the lyms. for by constrayning and coarting, they cleanse them of superfluous humours, & they helpe against the Cardiacle passion, and against sounding or fayling of hart, against féeblenesse that commeth of the bloodie flire, & against flire of the wombe, as Plat. saith. And in Lapidario it is said, that Margarites be gendred of dew, and the more of deawe and aire that is drawen in, the more and the greater they be. The Margarite is gendered of the deaw, but it is supposed, that no Margarite groweth passing of halfe a foote. Also it is sayde there: if that lightning or thundering fall, when the Margarite should bréed of the deaw that is drawen in, the shell closeth by sodaine feare, and so the gendering faileth and is cast out. The best Margarites come out of Inde, and out of the olde Britaine, as it is said.

¶Of Magnete. cap. 63.

The load stone.

Magnes is a stone of Inde, coloured somwhat as yron, and is founde in Inde among the Troglodites, & draweth to it selfe yron in such wise, that it maketh as it were a chaine of yron rings, as Isidore saith. Therefore in the common speach, this stone is called, quicke yron. Also it is sayd, ẏ it draweth glasse molten as it doth yron. The might and vertue thereof is so great as Austen sayth, that if that stone be set vnder a vessell of golde, or of brasse, and yron set thereupon, by mouing of the stone that is beneath, the yron shall moue that is aboue. And also there it is said, that in certaine Temples is made an Image of yron, and it séemeth, that that Image hangeth in the aire. And in Aethiopia is another kinde of Magnes, that forsaketh yron, and driueth it away from him: also the same Magnes, draweth yron to it in one corner, and putteth it away in another corner, and the more blewe the Magnes is, the better it is. Huc vsq; Isid. And Dioscorides satih, and also it is said in Lapidario, that this stone reconcileth and accordeth men and their wiues, and increaseth grace and fairenesse, in speach and in words. Also with drinke made of honie and of wine, it healeth the dropsie, and the splene, and falling euill, & burnning. If the powder thereof be sprong and done vpon coales, in foure corners of the house, it shall séeme to them that be in the house, that the house should fal anone: and that séeming is by mouing, that commeth by turning of the braine. Also Magnes is in likewise as Adamas, if it be set vnder the head of a chast wife,

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it maketh hir ſodainlye to imbrace hir husband: and if ſhe be a ſpouſe breaker, ſhe ſhall moue hir out of the bed ſodainly by dread of fantaſie. Platea ſaith, that witches vſe this ſtone namelye. This ſtone Magnes is hot & drye in the third degrée, and hath vertue of drawing of yron, and there be mountaines of ſuch ſtones, and therefore they draw to them and breake ſhips, that be nayled with yron. Alſo namely the powder thereof layde to woundes, helpeth ſuch as bée wounded: for if it be layd to ỹ wound, it draweth out yron. Alſo the powder of Magnes in the quantitie of two dragmes, with iuyce of fenill, is good againſt the dropſie, and againſt euill of the ſplene, & againſt fayling of the heart, as Auicenna ſayeth.

¶Of Melonite. chap. 64.

MElonites is a ſtone, and hath that name, for ſwéte iuyce commeth out thereof, as it were honie, as Iſidore ſayeth: & hath two colours, for it is gréene in the one ſide, and lyke to honie in that other ſide.

¶Of Menophite. chap. 65.

MEnophites is a ſtone, and hath that name of a place of Aegypt, and is of the kinde of precious ſtones as Iſid. ſaith. If this ſtone be braſed and ground, and laide vpon the place that ſhould bée burnt or corued, or els with vineger ſmered thereupon, it ſtonieth ſo the bodye, that it féeleth no ſore neither griefe of the burning, nor of caruing.

Of Mirite. cap. 66.

MIrites is a precious ſtone, and hath that name, for it is like to Mirra, in colour. And if it be wrong and preſſed, it ſmelleth ſwéte, as Nardus.

¶Of Medo. chap. 67.

MEdus is a precious ſtone, & is found in the lande of Medes, and is ſometime grene and ſometime blacke, as Dioſcorides ſaieth. The vertue of this ſtone is againſt blyndneſſe of eyen, and helpeth Podagre, if it be tempered with the milke of a woman that hath a male childe. Alſo it is good for ache of ỹ reines and for frenſie, and if the blacke ſtone be reſolued vpon a ſkinne, and in hot water, and that water be giuen ſome man to drinke, it ſlaieth ſpewing and ouerturning of the ſtomacke: and if the forehead be waſhed therewith, it ſtrippeth wonderfully of the ſkinne, and grieueth the ſight, and taketh it away euery deale, as it is ſaid in Lapidario.

Of Merochite. cap. 68.

MErochites is a gréene ſtone lyke to Smaragdus: but it is more boyſtous grene than Smaragdus, and ſo it hath the name of the colour of mallows, as Iſid. ſaith: and is bred in Arabia, and is full ſoft in ſubſtance, and nevertheles it is full profitable, as Dioſcorides ſaith. And it kéepeth and ſaueth children, from noyfull and euill happes.

Of Marmore. chap. 69.

MArble is called Marmor, and hath that name of the Grecks, for grénneſſe, as Iſi. ſaith. And he ſaith alſo that marble ſtones be noble ſtones, and are praiſed for ſpeckles and diuers colours: for of marble be endleſſe many manner of kindes, but they be not all hewen out of rockes. But many manner of marble, is found in diuers manner of places vnder the earth: as marble of Lacedemonia that is grene and precious. And marble is called Ophites, for it is ſpeckled like an Adder, & hath therfore that name: & there is double kinde, ſoft & white, and blacke and hard. And marble Purpurites commeth out of Egypt, & is reddie with white poynts among: & hath that name Purpurites, for it is redde as Purple. There is other manner kindes, as Alabaſtrum and Parium: thereof we ſhall ſpeake innermore. Alſo another manner kinde is called Corahticum, and is found in Aſia, and paſſeth not two cubites in meaſure, and is white nigh as yuorye,

Called Serpētine

The Purfire.

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556

and some blacke speckles, in diuers proportions. Also another kinde is called, Thebaicum, and is sprong with goldish spekkes, and is found among Aegyptians, and is kindly apt to grinde colours therupon, and Colliria oyntments that helpe the eyen. Other kindes of marble breedeth in quarries and in rockes, as Marble that is called, Marmor Corinthium. Thereof is made great Pillars, pauements, and Towers. Also there is another maner kinde, as Caristium, and is greene and best: and hath that name; of aspect, for men that graue loue it wel, for greene colour comforteth the sight. Another kinde is called Numidicum, & breedeth in Numidia, and maketh a thing that is froted therewith lyke to saffron, and hath that name therefore. Lib. 16. Isidore setteth ensamples of manye other diuers Marbles: but these are sufficient at this time. But Marble is more hard and sad, more strong and faire, and more profitable than other stones. In veynes thereof is diuers matter found, and precious stones, and for hardnesse thereof, it is most hardly grauen & polyshed, and for colornesse and solidiousnesse thereof, it is best to kepe in spicerie, and oyntments. Ouer all things we maye wonder, that Marble stones be not hewed neither clouen with yron neither with steele, with hammer nor with sawe, as they be with a plate of lead, set betweene soft shingles or spones. For with lead & not with yron, Marble stones be hewen, and clouen, and plained, as shingles or small stones.

556

556

556

556

¶Of Nitro. chap. 70.

NItrum (as Isidore saith) is a stone some deale white, and maye be hewen and clouen, and is full clere. The vertue thereof dissolueth and tempereth, draweth and cleanseth, and wasteth superfluities of humours. Lib. 16. cap. 2. Isidore saith, that Nitrum hath ỳ name of the countrey of Nitria that is in Aegypt. Thereof is medicine made, & there with bodies and clothes be cleansed and washed. The kinde thereof is not farre from the kinde of salt, for it hath ỳ kind of salte, and is made right as salt in drienesse in olde clines.

The foame thereof, is called Afronitom, and is gendred dropping down in the countrey of Asia, and then dryed with heate of the Sun, and what is best dryed, is least beauie as Isidore sayeth. And Platea sayeth, ỳ Nitrum is a veyne of the earth, and is hot and drye, light, red, or white or citrine, & is bitter, sowre, and some deale salte in sauour. Nitrum abateth fatnesse, if it be taken in the mouth, and consumeth and wasteth gleimie humours. Powder thereof confect in honie, clarifieth & maketh the face faire, & cleanseth scabs and matter of the stomacke and of the guts, if it commeth of a postume, and cleanseth lyce, and head scabs, and slayeth wormes of the eares, cleanseth most perfectlye the matter and scabs thereof. Fome thereof with vineger, healeth gnawing and swelling, and helpeth against the dropsie, and cleanseth dimnesse of eyen, if it be meddeled with honie, and slayeth venime, and destroyeth it, and withstandeth mightely the palsie of the tongue, as Plat. saith and Dioscorides also. And Nitrum is hot and drie in the ende of the third degree, and layeth and cleanseth, as Isidore saith.

¶Of Noset. cap. 71.

NOset that is Drapondine, is a precious stone, some deale white, or of diuerse coulours. It is sayde that this stone is taken out of a Toads head, and is cleansed in the same head, & in strong Wine and water, as Dioscorides saith: and sometime the shape of a Toade semeth therein with sharpe fete & broade. This stone helpeth against biting of Serpents and of creeping Wormes, and against venim. For in presence of venimme, the stone warmeth and burneth his finger that toucheth him, as Dioscorides sayth.

¶Of Onichino. chap. 72.

ONichinus is a stone of Inde, and of Arabia, and hath in it selfe colour medled like the naile of mankinde.

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The Onix of Inde hath coulour of fire, with white veynes & strakes, and the stone Onix of Arabia, is blacke of coulour, and hath white veynes. And therof is fiue manner of kindes: one is Sardonix, and hath that name of companye of two, of whitenelle of the Onix, and rednelle of the Sardonius, as it is shewed innermore of Sardonice. It is saide, that this stone Onix hath many noyfull effects, for as Dioscorides saith, if it bee borne about the necke, or on the finger, it exciteth sorow, eleingnelle, and dread, and multiplieth plea and strife, and moueth the heart to contention and debate, and exciteth in children noyfull superfluitie of spettle, and may not griene in presence of the stone Sardius. This stone Onix is clere of the kinde of mirrors, & therefore images & figures be seene therin, as it were in a mirrour, but that is darkly, as Dioscorides saith.

¶Of Optallio. cap. 73.

Optallio is called Oppalus also, and is a stone distinguished with colors of diuers precious stones, as Isid. saith. Therein is the firie colour of ỳ Carbuncle, the shining purple of the Amethistus, the bright greene colour of Smaragdus, and all the colours shine therein, with a manner diuersitie, and hath the name of the Countrie. This stone breedeth onely in Inde, and is deemed to haue as many vertues, as hiewes and colours. Of this Optallius, it is said in Lapidario, that this stone Optallius keepeth and saueth his eyen that beareth it, clere and sharp and without griefe, and dimmeth other mens eyen that be about, with a maner clowde, and smiteth them with a maner blindnelle, that is called Amentia, so that they may not see neither take heede what is done before their eyen. Therefore it is said, that it is the most sure patron of theeues, as it is sayd in Lapidar.

Of Orite. chap. 74.

Orites is a precious stone blacke and rounde, and another manner kinde therof is greene with speckles. The third manner of kinde is white in the one side and plaine in the other, & is in substance as it were a plate of yron. This stone borne vpon a man, keepeth him from biting of creeping wormes, and of wylde beasts and other. Also this stone letteth a woman to conceiue, if she beareth it about hir, and maketh hir to be deliuered anone without one manner, if she be with childe.

¶Of Petra. chap. 75.

A Stone is called Petra, and Petra is a name of Greeke, and is to vnderstand sad or stedfast, as Isi. sayth: for the substaunce of a stone is gendred, of sad and hard parts of the earth. A stone hath this name Petra of Penetrando, pearcing: for he pearceth the foote, when it is harde thrust and trode on: and is also pearced with drops of raine and of water, that falleth downe of spoutes and of gutters. A stone hath another name, and is called Lapis, and hath that name of Ledens hurt and griefe: for it hurteth the foote with the hardnelle and sharpnelle thereof, as Isi. saith. But commonlye, a plaine, softe, or a round stone is called, Lapis. And a stone that is hewen out of mountaines is called Saxum. And a hard flint stone is called Silex, and hath that name of Exilire, for fire leapeth out ther of. Isid. saith, though a stone be most cold of himselfe, yet fire commeth out thereof when it is smitten with yron: For by strong violence and smiting of the aire, betweene the yron and the stone, ỳ ayre lepeth sparckling out of the flynt. Quarto Metheor. Aristotle saith, that a stone gendreth not of earth alone, for drinelle hath maistry therein, and suffereth it not to run. Stones are made either by congellation, or els by conglutination. By medling togethers of water and of earth is clay made, ỳ is meane betweene earth and stone, and tourneth into stone some and some, by constraining and fastening of partes, and so slimie claye is most meete for such transmutation: for if it it be not fattie, it will all to fall by masterie of drinelle, and not containe and holde together.

Petra.

Lapis. Saxum. Silex.

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558

Then by strong medling and fastening of humour, earth tourneth into kinde of stone, and taketh diuers colours of the diuers qualitie of the earth. Also some time stone is gendred by freesing of water. In some place water shedde on the ground, tourneth into stone of diuers colours, and that by some vertue of oare, that is in that place, and freeseth the water that is the matter of stones, as Aristotle saith. Stone is bred of fat claye, by vertue of the sunne that maketh ỹ fenne priuely runne, and the parties cleaue and fasten together. Other stones be bred of water frosen, by some vertue of oze, that bringeth therein kinde & shape of stone, and be matter of stone, & some is soft and feble of composition, and some strong: & some be gendred swiftly, and some slowly, and some strongly, as the might of the qualities that worke more or lesse, and as the qualities that let and withstande, be lesse strong or more, as these qualities be medled in substance of stones. Stones be diuers in vertue and in kinde: For influence of heuenly vertue commeth into their places, and putteth therein the effects therof, and after as it findeth matter more able and obedient to his working, the more noble impression it printeth therein. Therefore precious stones follow vertues of kinde of Planets in effect and working, as it fareth of Topasius, that followeth the Mone, as it is said, as Ambrose, Basilius, Isidore, Dioscorides and other tell, as it shall be knowen hereafter. The knowen properties of stones be these: for generally a stone is colde and drye, sad and fast hard and heuie, and moueth downward by his own heauinesse and waight, and lyeth heauie on the earth, and ioyneth and mineth together the parts of the earth, for it shuld not breake and depart a sunder. Therefore Ambrose saieth, that stones be the bones of the earth: for stones doe in diuers partes of the earth, as boanes doe in the bodye, for stones make the earth sad and sound, and holde the parts togethers, and helpeth that it falleth not nor departeth asunder, by ouermuch drinesse thereof. Stones be not made softe with lauing and washing with water: nathelesse they be bored & made hollow with dropping of gutters, as Gregory saith. Also if fire hot stones be quenched in wine, they corrupt the wine, and turne it into vinegere, as Isidore saith. Also in stones generally nedeth sureness of matter, vertue, and precious colours, diuers figure and shape, and many maner moe profites: for stones be needfull and profitable, to making and building of houses and of walls, of pauements & of bridges, & to put off enemies, woines, and hounds, and other euill beasts, and to draw mettall out of the substaunce therof, and to healpe and heale men of diuers sicknesses and euills, and to make and to increase Towers of Kings, to buyld and to strengthen Cities, Castles and Towers, and for defence agaynst wilde beasts. Also stones are first taken out of the quarrie, and then be hewed, playned, and squared, and layd and set in order in worke of building, the more vnder the lesse, and set together with Cement, and couered without, and playned with cement.

558

(*At a place called Sutton in Kent, and at Boughton, are found a kinde of stone, as if it were clusters of Periwinkles growing togethers: which stone being wrought and polished, sheweth beyond Art, the shape of those shell fishes, after a curious and cunning manner. Which stones, if they wer not to be had, but farre off in some other Countrey, would here be esteemed of great price, & hard and faire Marble great.) *Additiõ.

558

¶Of Pario. chap. 76.

PArius stone is a kinde of noble marble and precious, as Isidore sayeth. This stone is founde in the Iland Paron, and is therefore called Parius. The quantitie thereof, passeth not Lances and Crateras, and is good to kepe mens spicerie and ointments. The Glose super Esay saith, that Parius is a kind of most white marble, and betokeneth therefore chastitie.

558

¶Of prasio. chap. 77.

558

Prasius

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559

PRassius is a stone as gréene as a léek, and comforteth the feeble sight, and is sometime found with red drops, and is sometime distinguished with white drops. Of this stone it is sayd in Lapid. that no profite is therewith, but that it is gréene, and maketh gold séemely.

¶Of Pirite. cap.78.

PIrites is a redde bright stone, like to the qualitie of the aire: much fire is therein, and oft sparkles come out there of, and this stone burneth his hand that holdeth it right fast, therfore it hath that name of Pir, that is fire. In Lapid. it is sayd, that he will caselye and softly bée handled and held, for it burneth if it bée hard wrong.

Of Pionite. cap.79.

PIonites is a stone that is sayde to bée of female kinde, as it is said. At certain time it conceiueth and beareth such another stone, and helpeth women with childe as Dioscorides saith.

559

¶Of Panteron. cap.80.

PAnteron is a stone of diuers colours, sprong and distinguished, for it is séene blacke, red, gréene, pale, purple, yeolow, & also bright gréene in coulour. This stone maketh a man bold and hardy, so that he shall not be ouercome that daye that hée séeth this stone early at Sunne rising, as it is said in Lapidario.

¶Of Plumbo. cap.81.

LEad is called Plumbum, & hath that name, as Isid. saith de mettal. lib.16. for first with balles of lead, men assaye dœpnesse. He saith that of lead are two manner kindes, white and black, and the white is the better, and was first found in the Ilands of the sea Athlant in old time, and is now found in many places, for in Fraunce & in Lusitania is a manner blacke earth full of grauell, and of small stones, and is washt and blowen, and so of that matter commeth the substaunce of lead. Also in golde quarryes, with matter of golde, be small stoanes found, and be gathered with the golde, & afterward departed from the golde, and blowen by themselues, and tourneth all to lead, and therefore golde is as heauye as lead, as Isid. saith. But of black lead is double kinde, for black lead commeth alone of a veyne, or is gendred with siluer in medled veynes, and is blowen, and in blowing, first commeth tinne, & then siluer, and then what remaineth, is blowen and turned into blacke lead, as Isi. saith. But in Inde is neither brasse nor lead found: but Inde is rewarded again with Margarites and precious stones. Isido. saith blacke lead is best in trauellous workes, as in pipes and plates, and that Spaniards and Britons haue proued. Huc vsq; Isid. Quarto li. Metheo. Arist. saith, that of brimstone, that is boistous and not swiftly pured, but troubly and thicke, and of quicke siluer the substaunce of lead is gendred, and is gendered in minerall places, so of vncleannesse of vnpure brimstone lead hath a manner softnesse, & smoocheth his hand that toucheth it. And with wiping and cleansing this vncleannesse of lead may be taken away for a time, but neuer for alway: a man may wipe off the vncleannesse, but alwaye it is lead though it séeme siluer. But strange qualities haue mastry therin and beguile men, & maketh them erre therein. Some men take Sal Armoniacum, as Aristotle saith, and assigneth cause of this vncleannesse, and saith, that in boystous lead is euill quicke siluer, heauie and fennye. Also that brimstone thereof is euill vapour and stinking. Therefore it fréeseth not well at full. In li.5. Alchimie Hermes saith, if thou hang lead ouer vineger, it hurteth it, for vineger shall pearce the substaunce thereof, & turne it into pouder, and into white colour of floure of lead: and if thou powrest vineger therupon, it commeth white, & destroieth the might of vineger. Burnt lead bréedeth red colour and dim, and if the fire be too strong, it turneth into Citrine, and thereafter, with stirring, dryeng, and tempring with vineger, it tourneth into white colour of floure of lead.

559

559

559

559

559

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And if thou makeſt ſtrong fire, it tourneth all into the firſt matter of lead, & is made earth, as it is ſaid there. Alſo lead medled with other mettall, gathereth togethers the kinde parts of the mettall, & departeth and cleanſeth away the other parts. Therefore lead is put with ſiluer in the furnaice, that the ſiluer may be ſoner cleanſed: for the lead ſaueth the ſiluer parts from waſting, and the lead is waſted and burnt, and cleanſeth the ſiluer. Ier. ſaith the ſame in Gloſa ſuper. 6 ca. Fere ibi conſumptum eſt plumbum, &c. Alſo Hermes ſaith, that lead in boyling, vndoeth the hardneſſe of all ſadde and hard bodies, and alſo of the ſtone Adamant. And in li. Meth. Ariſt. ſpeaketh of lead and ſaith that lead without doubt when it is molten, is as quick ſiluer, but it melteth not without heate, and then all that is molten ſœmeth red. Wonder it is, that though lead be pale or brown, yet by burning or reſudation of vineger, ofte it gendreth ſœmly colour and faire, as tawnie, red, and ſuch other: therewith women paint themſelues, for to ſœme faire of coulour. And Lead is good for medicine: For Leade is colde and moyſt in the ſecond degrée, as Conſtant. ſaith, and helpeth wonderfully agaynſt burning of fire and hot poſtumes, and ſtaunch eth blœding wounds, and ſtaunch eth and abateth running of the eyen, & ſwageth ſmiting of Scorpions & Dragons, and letteth the ſeruice of Venus, if a plate of lead be laid to the 2. reynes, and hath other medicinable reaſons.

Looke thereof innermore De coloribus, of the colour that is called Stibium and Ceruſa, and is alſo called floure of lead

¶Of Puluere. chap. 82.

PVder is called Puluis, and hath that name for it is puſte with the winde, as Iſi. ſaith, for lightneſſe therof ỳ winde taketh it vp and bloweth it abroad. Contrary windes commeth into pouder, and beareth it about, & maketh ỳ whirle winde as Beda ſayth. Powder beaten, ſheweth the kinde of the thing that it commeth of: now by ſauour, now by colour, now by odour and ſmell. Therefore pouder is made of ſpiceric, that the inner vertue thereof may ſhew it ſelfe, that by medlyng and ouing of partes, it maye receiue the larger vertue, that it may giue forth the more fragrant ſmell, and cauſe the ſwœter taſte, and that it may the more effectually dry and cleanſe putrified wounds, & eate and fret awaye the dead fleſh, that it grow no more, as pouder of burnt lead dryeth and cleanſeth away ſuperfluitie of wounds, & gendreth and saueth quicke fleſh, as Conſt. ſaith. And therefore of pouder plaiſters, be made confections that be called Thimiamata, & other diuers medicines, and oyntments: Pouder is made of Thus, and of Mirrhe: with burning into pouder, beaſts were offred to our Lord God. Alſo of pouder is made noble electuaries, that helpeth and healeth bodies that be aliue: alſo of pouder is oyntment made, that kœpeth and ſaueth dead bodies, that they rot not, nor fall into pouder: alſo ſen is made by medling of pouder and of moiſture, and turneth into a clot by working of dyneſſe, as Iſid. ſaith. Alſo pouder defileth the face and grieueth the eyen, and many manner wormes brœde of pouder and be fed therewith, and pouder is bread to the ſerpent, as Eſa. ſaith li. 12. Of pouder, bodies with ſoule haue beginning, and endeth and tourneth into that it commeth off, as it is ſaide to man. Pouder thou art, and into pouder thou ſhalt tourne. Alſo pouder infecteth the aire, and letteth ofte the eye, that it may not ſée the clœreneſſe of the Sunne, for of pouder medled with moiſt aire, oft the myſt is gendred betwœne vs and the Sunne, whoſe comming hideth ỳ ſunne, that it is not clœrly ſœne. Alſo motes in the Sunne beame commeth of pouder, and the pouder is not ſœne in the ſunne beame that commeth in at the window.

¶Of Quirin. cap. 83.

QVirin is a ſtone that is founde in Lapwings neaſts, as Dioſcorides ſayth. This ſtone bewrayeth and diſcouereth in ſlœpe counſayle and priuitie: for this ſtone laid and ſet vnder a mans head that ſlœpeth, maketh him tell as

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he thinketh slæping, & multiplieth wonderfully fantasies. Therefore Witches love that stone, for they worke Witchcraft therewith.

Of Quandros. cap. 84.

QVandros is a stone of vile coulour, but it is of great vertue, as Dioſc. saith, and is found in the head of a vulture: and helpeth against all euill causes, and filleth teates full of milke.

¶ Of Rabri. cap. 85.

RAbri is a stone, & hath another common name, and is called Bolus Armenicus, and is a stone or a veyne of earth, & is of colde and dry kinde, & hath a red colour, and is found in Armenia, & hath vertue to constraine & make harde the wombe, and to staunch blood out of what place of the body it runneth.

Of Rubies.

This chapter is added.

THE Rubies grow in India, and are found for the most part in a river named Pegu. These are of the best kind and finest, which they of the land of Malabar call Nunpuclo, and are well sold, if they be faire and cleane without spots. In the Iland of Zeylam, being in the second India, are found many Rubies, which the Indians name Manecas: the most part of these, are pale, and fleshlye coloured, and very few in perfect beautie, which is as the red Rose and orient. If abiding their first triall in the fire, they grow to a sparklyng cléere coale shining, called of the Grékes Anthrax, which signifieth a coale, of the Latines called, Carbunculus. Their values in the Indies are 50. shillings, but being brought hether, are solde for much more.

Of Reyben. cap. 86.

REyben as Auicen saith, is a little stone and is found in a Crabs head, and is sometime white, and is sometime some deale yeolow, and is softe in substaunce, little harder than the blacke of a fishes eye, and is in shape round & plaine without, and some deale hollow within, and is in vertue kindly cold & moist, and helpeth against biting of Scorpions, and of the weasell, if it be beaten & laid therto in plaister wise. Also it is sayd, it helpeth against the biting of a mad dogge, if the pouder thereof be taken in drink. If the pouder thereof be burnt, it cleanseth téeth, and drieth wounds, and helpeth scabs, and letteth teares.

¶ Of Saphiro. cap. 87.

SAphirus is a precious stone, and is blew in colour, most like to heauen in faire wether and clære, and is best among precious stones, and most precious and most apte and able to fingers of kings, and is found in many places, but that that is found in the East or in Inde is accounted best, and namelye if it haue as it were pouder of golde medled therein, and this Saphire stone is thick and not passing bright, as Isi. saith. This stone is most praised in Lapid. And for it is so noble and so excellent, it is called Gemma gemmarum, as it were chiefe of precious stones, for it lighteneth the bodie, and kéepeth and saueth lims whole & sound, and hath a bright starre, and by brightnesse of that starre, his vertue is knowen. Another manner Saphire is called Sirtites, and is found fast by the place that is called Sirtes, among ẏ grauel of the sea Libicum, as Dioſc. saith, & is also found in veines of mines, where Lasurium is also found, and in the same veynes of Saphire, in the middle, as it were in the wombe, is a certaine kinde of Carbuncle found. Therefore manye men déeme, that the Saphire is the Carbuncles mother, for manye men meane, that the Carbuncle is gendred in ẏ Saphires veynes, and many men meane, that the Carbuncle is some deale beshadowed with a certaine blewe sparcle of the kinde of the Saphire, as Dioſc. saith: & Dioſc. saith ẏ the Saphire hath vertue to rule & accord them ẏ be in strife, & helpeth much to make peace & accord. Also it hath vertue to abate vnkind heat, therfore in Lapid. it is said of ẏ saphire,

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562

that it coleth heate of ỳ body within. For the Saphire coleth much the heat of burning feuers, if it be hanged nigh the pulse & the veines of the heart. Therefore hee saith, ỳ it helpeth against much feauers, ỳ haue time of chāging in accesse time. Also it hath vertue to cōfort & to glad ỳ hart, therfore it is said, ỳ it helpeth against the Cardiacle, & against all melancholik passions. Therfore it stancheth running and sweat ỳ cōmeth of anguish, & other sweat also, as it is said in Lap. He stancheth sweat that runneth swift, &c. Dios. saith the same, & hath vertue to staunch bloud. And so a Saphire of the East stancheth bleeding at ỳ nose, if it be laid to ỳ temples. Also he hath singular vertue to swage blowing: For certeine it is, ỳ the Saphire abateth & swageth swelling of postumes, if it be sone laid therto in the beginning of noisul drawing. Also ỳ Saphire helpeth against an euill postume, ỳ is called Antrax, for it putteth out the might of ventosity & malice of that Postume, for it ouercommeth & putteth out the wodnesse thereof, & suffereth not the smoak therof come to the heart, nor the malice therof to infect the spirits, as Dioscor. saith. His vertue is contrary to venim, & quencheth it euery deale. And if thou put a Spider in a bore, & hold a very Saphire of Inde at ỳ mouth of ỳ bore any while, by vertue thereof the Spider is ouercome & dieth, as it were sodeinly, as Diosc. saith. And the same I haue seene proued oft in many & diuers places His vertue kepeth & saueth the sight, & cleanseth eien of filth without any greefe: therfore it is written in Lapid. that it taketh away filth out of eien, and ach of the forehead. Also this vertue healeth biles and botches: For as Dioscor. saith, this stone beaten into pouder, & medled with milk, healeth wounds, & this also hath ben proued in wounds by experience. Also this stone was of so great authoritie in olde time, that men held that it it was most worthy stone to their God, & so it was singularly hallowed to Apollo, for when nations asked counsel of Appollo in time of sacrifice, they hoped to be certified, & to haue aunswere soner, if a Saphire stone were present, as Dioscorides saith. And this is touched in Lapidario.

And they that vse Nigromancie meane, ỳ they haue answere of God more therby, then by other precious stones. Also Witches loue well this stone, for they wæn ỳ they may work certain wonders by vertue of this stone, and also this is touched in Lapid. where it is sayd. This stone bringeth men out of prison bonds, & vndoeth gates and bonds that it toucheth. Authours write those doings and many other of the singular vertue of the Saphire, & al Authors accord in this point & say, ỳ the Saphire is a precious stone, & loueth chastity, & therfore least ỳ effect thereof be let in any wise by his vncleanneſſe ỳ him beareth, it needeth him that beareth it to liue chast, as this story meaneth, but he that it beareth, is commaunded to be most chast. Also in Lapidario it is said, that this stone doth awaye enuy, & putteth off dread & feare, and maketh a man bold and hardy, & master and victor, & maketh the heart stedfast in goodnesse, and maketh meeke & mild, and godly. I wæne that all this is saide more in disposition then in effect and doing. But this sufficeth at this time.

562

*Additiō.

562

(In the Iland of Zeylam, are found the best & most true Saphires, being very hard & fine, and of the colour of Azure. Wherwither are diuers sorts of Saphires found in Calicut.).

Of Smaragdo. cap. 88.

SMaragdus of al greene precious stones is the chiefe, as Isidore sayth. Men in olde time gaue thereto the thirde dignitye after Margarites and Onions. Smaragdus hath that name of greene colour, as he said there. For it is sayde that all greene things is bitter. In no herbes nor in precious stone is more greennesse then in the stone Smaragdus. It passeth herbes & grasse, twigs & braunches: And infecteth the aire about it with passing greene colour: And his greene couleur abateth not in the Sunne in any manner wise. Nothing comforteth more their eien that be grauers, then this stone: If the bodie thereof be straight and cleansed or polished, then Images bee seene

562

562

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563 therein as it were in a mirrour. Cesar Nero vsed to see fighting of sword players in this stone, as Isidore saith. Therof be 12. manner of kindes, but the most noble are found in Scithia, and in Bactria holdeth the second place: and Smaragdis be found among & vnder stones, and in chinnes thereof, when the Northerne winde bloweth, for then the earth is vncouered, and Smaragdis shineth among the stones, for in such winde grauell and sand is most moued. The Aegyptians haue the third. Other be found in mettall or oare of brasse, but they be gleyming, for they haue speckles like to brasse, or to lead, or to salt. Though the Smaragdus be greene by kinde, yet if it be medled with wine or with oyle, his greene colour increaseth. There is a maner Smaragdus that goeth out of kinde though it be greene, for it is somewhat vnseemly by veines of brasse, and is called Calcesmaragdus. Huc vsq; Isid. li. ca. de viridibus gemmis. This stone is taken of and from Griphons, and plentie of Smaragdus may not be found: for great Griphons let the comming of men by the way that goeth thereto, as Isid. 563 saith li. 13. cap. 3. And this stone multiplieth his greene colour, of him commeth a beame that dieth the aire about him, and maketh it greene. The body thereof is cleere and of glassie kinde, & sheweth figures, images and shapes of things that be nigh thereto, and hath of gifte of kinde a goodnesse of vertue to heale diuers sicknesses and euills. Dioscorides saith, it increaseth riches, & maketh men haue good words and faire euidence, in cause and in plea. If this stone be hanged about the necke, it helpeth the falling euill, and saueth and comforteth feeble sight, and represseth wanton motions of lechery, and maketh good minde, and helpeth also against al fantasies & iapes of fiends, and ceaseth tempest, and staunchеth bloud: and it is saide, that it helpeth them, that vse to diuine and gesse what shall befall, as it is sayd in Lapid.

*Additiō. (*Smaragdes grow in ẏ countrey of Babylon, where the Indians call ẏ sea 563 Dieguan. They grow also in other parts of India. They are stones of faire greene coulour, and are light and tender. Of these stones many be counterfaite: but looking on them warily toward ẏ light, the counterfaits shew certaine burbles, as doth glasse, but in the true there is no such seene.) 563

¶Of Sardio. cap. 89.

SArdius is a precious stone of red colour as it were red earth, & hath that name, for it was first found in Sardis, as Isid. saith, and the Glose sup. Apoc. Though this stone be precious & faire, yet many account it least in value of precious stones: for as they meane, except shining, there is no profit therwith, but onely that the stone Onix maye not grieue in his presence: for as it is sayd, Onichinus, that hath some euill properties, may not shewe them in deede, in presence of the stone Sardius. And Dioscorides saith, that ouer this vertue, Sardius hath many other vertues. Of Sardius be fiue manner of kindes, but the best commeth out of Sardis, and is good: for it increaseth ioyes, and putteth away dread, and maketh men bold and hardy, and sharpeth the wit, and in his presence Onix may not grieue. Also he saith, that Sardius, that is all red, saueth his bearer from inchantment, and from witchcraft. 563

¶Of Sardonice. chap. 90.

SArdonix hath that name, of company of two stones, of Sardius and Onix, as Isi. saith, and is of three colours. For blacke is lowest, white the middle, redde as vermilion is highest. This stone only taketh nothing of the substaunce of the waxe, when it is printed therein, and is found in Arabia and in Inde. Heereof be fiue manner of kindes, but which of them hath most coulours and most diuided, & the thickest, is best. It is said that it putteth of lecherie, and maketh men meeke and chast.

¶Of Solis gemma. cap. 91.

THe Sunne stone is called solis gemma, and is white shining, and hath 563

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that name for it shineth with beames, as the Sunne doth shine in the world, as Isidore saith De candidis gemmis.

¶Of Silenite. cap. 92.

Silenites is a stone of Persia, & is grén as grasse. His colour is like to ỹ stone Iaspis, as it is sayd in Lapidario, and shineth with a white specke, as though in brightnesse it contained the shape of the Mone: and the stone silenites followeth the Mone, and weneth and waneth as the Mone doth, as Isi. sayth, and Dioscorides also. His vertue reconcileth loue and accord. It is supposed that it helpeth Visike and sicke men.

¶Of stanno. chap. 93.

Tinne is called Stannum, and is a mettall, and hath that name of Etimologie of Greeke as Isid. saith. Tin departeth, for in fire it departeth mettalls of diuers kinde, and it departeth lead and brasse from gold and siluer, and defendeth other mettall in hot fire: and though brasse and yron be most hard in kinde, yet if they be in strong fire without tin, they burne and wast awaye: if brasen vessells be tinned, the tinne abateth the venim of rust, and amendeth the sauour. Also mirrrours be tempred with tinne, and white colour that is Cerusa is made of tinne, as it is made of lead. Huc vsque Isidorus li. 16. cap. de Metallis.

Lib. Metheororum Aristotle sayeth, that tinne is compouned of good quicke siluer and of euill brimstone. And these twaine be not well medled but in small parts compounded, therefore tinne hath colour of siluer, but not the sadnes therof. In li. Alchemie Hermes saith, that tin breaketh all mettalls, & bodies that it is medled with, & that for greate drineſſe of tin. And destroieth in mettall the kinde that is obedient to hammer worke. And if thou medlest quicke siluer therwith, it withstandeth the crashing thereof, and maketh it white, but afterwarde it maketh it blacke and defileth it. Also there it is said, that burnt tin gendereth redde colour, as Lead doth: and if the fire bee strong, the first matter of tinne commeth soone againe. Also though tin be more soft then siluer, & more hard then Lead, yet lead may not be soone soudred to lead nor to brasse, nor to yron without tin: neither these may be soudered without greace or Talow, and Rosen.

Of Sulphure. cap. 94.

Brimstone is a veine of the earth, and hath much aire and fire in his composition, therefore it is called Sulphure, as it were Solum vrens burning of the grounde. Fire is called Vr, for the firye vertue of brimstone is known in feruent waters, for water that runneth and passeth by veins of brimstone, taketh whitenesse or heate thereof, sauorinesse, effect, and smell. And hereof it commeth that hot wels springing out of ỹ earth bring therewith ỹ qualities of veines of brimstone. And nothing is so soone set a fire as Brimstone, and breedeth in the hotte Iland Eloijs betweene Cicilia and Italy, and some men meane, that those Ilands burne, and Brimstone is found and digged in other places, as Isidorus sayth: of Brimstone there be foure kindes. One is called Viuum, the which when it is digged shineth and flourisheth, the which all onely among all the kindes thereof, Phisitions vse, as Isidore saith. Another is called Gleba, and serueth only for fullers. The third is called Liquor, and is good and profitable to cast and sparple on Woll: for therewith they make soft and white: the fourth serueth to light of lanternes, as Isidor. saith. And sayth thereto, ỹ the vertue of brimstone is so great, ỹ certaine sicknesses are perceiued with brightnes thereof. If the flame therof cõmeth straight into a más face, it breedeth foule and euill paleneſſe to their sight that loke theron, to the likeneſſe of dead men, as Isid. saith, li. 16. cap. 1. Auicen & Pla. meane, that brimstone is hot & drye in the fourth degree, & is turned into kind of brimstone in part of water, of earth, & of fire, and that brimstone is sometime great & boistous, & full of drosse, and sometime pure, white, cleere and subtill, and sometime meane betweene both.

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And by this diuers disposition, diuerse mettail is gendered of Brimstone and of quicke siluer, as it is saide 4. Metheororum. There it is shewed that Brimstone and quicke siluer is the matter of metallis. Some Brimstone is called quicke brimstone, such as it is when it is taken out of the earth: and some is dead Brimstone or quenched, and is made by craft, and put in pottes or in other vessells for medicine. The best is the quick with heat bright & shining white, or greene without stone, and that maketh greene colour, and if it bee put in the fire, it hath vertue of tempering and departing, of consuming and wasting, and of making subtill and thin, and of restoring. Therefore it letteth the cough, and helpeth them ỹ haue the falling euill, and cleanseth scabs, and withstandeth venim, and awaketh men that haue the sleeping euill, and helpeth for the gowtes, Podagre, & the palsie, if the remedie thereof be vsed in due manner and medicinable, as Auicen, Dioscorides, Platearius, and other Authors say.

Of Sale. chap. 95.

SAlt is called Sal, and hath that name of saliendo, leaping: for it leapeth out of the fire, and flieth the fire, though it be firie kinde, as Isidore sayeth. Other men meane, that it hath that name sal, of Sale, or of sole, of the sea, or of ỹ Sun. For it is gendered of sea water by working of the Sunne: for some of the Sea abideth at cliffes, and is dried with the Sunne, and is sometime drawne out of salt pits, and sodde till water turne into hardnesse of salt, that was fleeting before, and so made hard and thicke with heat. And is sometime gathered among grauell and Sande in waring of the Wone by night. For oft in Cerenia salt is founde vnder Grauell and Sand. Also in some places be rockes of Salt, and out therof stones be hewen with yron, that turneth afterwarde into kinde of Salt. As it fareth in Arabia, & in Pannonia. Also those stones be so harde, that they make houses of them, and the common salt craketh & sparketh in fire, and leapeth out therefore, but Sal agrigentinum of Cicilia suffereth fire, and melteth in fire against kind, & starteth and leapeth out of water. And salt is diuers in colour: for Sal memphiticum is red. In a coūtry of Cicilia, wher mount Etna is, is pure salt. In ỹ same Cicilia in Pathmos is so bright & cleere salt, ỹ Images be seene therein. In Capado. is yeolow salt digged and minced, as Isidore saith. Also salt varieth, and is diuers in sauour as he sayth. For in some place it is swete in sauour, and in some place most salte, and in some most bitter. And the more bitter salt is, the more hot it is, or is the more hotter deemed, as Auicen saith. Salt is most needfull, for without Salt nigh all meate is wearish and vnsauory. Salt maketh Potage and other meate sauorie, and ereteth good appetite in all meate. With salt al meat is made sauory and liking. Men weene it hath this name Salt of the Sun: for nothing is more profitable then the Sunne & salt. And so we see diuerse beasts come to pasture most for liking of Salt. Also milke and cheese be the more abundant, for goodnesse of salte. Also salte hardneth and drieth things, and keepeth and saueth dead bodies from rotting: Huc vsque Isidorus, libr. 16. cap. 3. Also Plat. and Auicen tell, that Salt hath generally vertue to vndoe, cleanse, and wast rotted humours. Also to depart and destroy ventositie, and namely if powder of salt be sod and layd all hot in a bagge to the mouth of the stomache. Also this vertue ioyneth and saueth kinde moisture in the body, & wasteth & destroyeth vnkinde moysture therein. And so water of Salt wells dissolueth and wasteth (welling and boyling, and also the Dropsie, as he sayth. Also salt fretteth awaye dead flesh, and namely if the Salt be burnt. For then it withstandeth best rotting: and dryeth, cleanseth, & thirleth into the inner parts, as he saith. Also salt softneth the wombe, and bringeth out superfluitie, & namely salt that is called Gemma, and hath that name, for it is cleere as a precious stone, & worketh wonderfully in ordeining of the guts. And softneth what is harde, and putteth out superfluitie, and so doth Armoniacum & common salt also. Also salt

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566

medled with honie, bread, and wine, healeth the Postume Carbunculus or Antrax, as Auicen sayth. Also Salt doth away speckles of the face, if it be tempered with water, and Camphora, and the face bee washed therewith. Also Salte cleanseth the bodie of scabbes and Teaters, namely if it be medled with Sope. Also Salt healeth the venimous biting and stinging of Scorpions and creeping wormes, if it be meddeled with honnye and nuts, and with other certain things, as Auicen sayth. Salt hath these vertues and many moe, that were to long to recken all arowe: but these shall suffice at this time.

*Additiō. (*The salt that is made at the Wiches is most wholesomest.)

Of Topazio. cap. 96.

TOpazius is a precious stone, & hath another name Topazion indeclinable, as Isidore sayth, lib. 16. And is of shining kind, and shineth with all colours, and was first found in an Ilande of Arabia, in which Iland when the Troglodites were diseased with hunger & tempest, they digged vp rotes of hearbs, and they found this stone therewith, and called it Testam nebulis. After that shippe men sought and found the stone, and called it Topazim in the language of Troglodites. Therefore this stone that was so sought & found is called Topazius, and hath that name of the Iland. Topazim in their language, is to saye Siche, & is greatest of precious stones. Plinius wrote, that a stone of this kinde was found so greate, that philadech made thereof an Image of foure cubites long. In the Glose super finem Apost. it is sayde in this manner: The more scarce Topazius is, the more precious it is. And hath two toulours, as it were of golde and of clére aire, and shineth most when it is smit with the Sunne beame, & passeth in clérenesse all other precious stones, and comforteth men and beastes to beholde and loke thereon. And if thou wipe this stone, thou darkest it, and if thou leauest him to his owne kinde, hee is the more clére. And in treasurye of kings, nothing is more clére nor more precious then this precious stone. For clérenesse thereof taketh to himselfe the clérenesse of other precious stones that be about him, and it is sayd, that hée followeth ỳ course of ỳ Mone: and helpeth against the passion Lunatik. And so it is sayd, ỳ as ỳ Mone is more full or lesse, so his effect is more or lesse, as it is said in Lapid. and staunch eth bloud, and helpeth them that haue Emorroides, & swageth feruent water, & suffereth it not to boile, as it is said in Lapidario. Dioscorides saith, that it swageth both wrath and sorrowe, and helpeth against euill thoughtes and phrensie, and against sodeine death. And hath the shape of a mirrour, and the Image that is therein, is séene in a hollow mirrour.

*Additiō. (*The Topasers grow in the Ilande of Zeilam, and are named of the Indians Purceragua: It is a harde and fine stone, and of equall estimation with the Rubie and the Saphire, because al these three are of one kinde: the perfect coulour of this is yeolowe, like vnto fine beaten golde, whereof some be more pale & some white, and therefore of lesse value. And of these are small Diamondes, counterfeit.)

Of the Turquesses. cap. 97.

This chapter is added.

TVrquesses are founde in Exer, in a place of Siech Ismael. Their mine is a drie earth, that is found vpon a blacke stone, which the Mores take of in small péces, and carrye them to the Ilande of Ormus, from whence they are brought to diuers parts of the world by sea and by land. The Ilands call them Perose. They are soft stones, of small weight, & not much colde, and to knowe that they are good and true, in the day they shall appeare like the clére skie bliewe, and by candle greene, and the best sortes are not without some blacke spotte of the Mine whereon they grewe. The Indians know none other vertue but this fayrenesse.

Of Turgote. chap. 98.

Tur-

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TVrgotes that is called Torcois also, is a white yeolowe stone, and hath that name of the Countrie of Turkie, there it is bred. This stone kéepeth and saueth the sight, and bréedeth gladnesse and comfort.

Of Terra Sigillata. Chap. 98.

ACertaine veine of the earth is called Terra sigillata, and is singularly colde and dry. And Dioscorides calleth it Terra saracenica and argentea, and is some deale white, well smelling & clére. The chiefe vertue thereof bindeth and staunch eth. And pouder thereof tempered with the white of an Egge, stancheth bléeding at the nose: and helpeth against swelling of the séete, and against the gowte, if it be laide in a plaistre thereto, as it is said in Lapidario.

Of Tartaro: chap. 99.

TArtarum is Wine drasses, and lyke to a soft stone, cleauing harde to the sides of the tunnes. Whose kinde is hot and drie in the third degrée, and is good against scab and scall, and vncleannesse of the head: and it hath vertue to make thin, to wast, to cleanse, and to lape, as it is said in Plat.

Of Vitro. chap. 100.

GLasse (as Auicen sayeth) is among stones, as a sole among men. For it taketh al manner of colour and painting, and is called Vitrum, as Isi. saith. For by his vertue he is bright and clere, & light shining, there through all that is conteined inwarde in other mettalles and in veines of earth is hid. In glasse all maner licour is séene outward such as it is within, & is shewed as it were to closed eien, that loke thereon, as Isidore saith. And glasse was first found beside Tholomeida, in the cliffe beside the riuer that is called Vellus, that springth out of the foote of mount Carmelus, at which shipmen arriued. For vpon the grauell of that riuer shipmen made fire of clots medled with bright grauell, & thereof ran streames of new licour, that was the beginning of glasse, as Isi. saith. Now glasse is made of ashes of trées and of hearbs, with strong blast of fire, with the which it is medled, now glasse, now brasse, & now both, & so turneth into glasse. When glasse is molt in the furnace & perfectly cleansed, then it taketh pureneesse, brightnesse, & clérnesse. Glasse is died with all manner of colour, so ỳ it followeth Iacinctus, Smaragdus, & other precious stones in colour & brightnesse. Also it is so pliant that it taketh anone diuers and contrary shapes by blast of the Glasser, & is sometime beaten, and sometime grauen, as siluer, as Isid. saith: and no matter is more apt to make mirrours then is glasse, nor to receiue painting. But most workmanship is in white glasse, ỳ is next to Christal in colour. For it is often chosen before siluer & golde to drinke in, as Isi. saith. Also there he saith, ỳ the stone Obscurus is reckoned among kind of glasse. And this stone is sometime gréene, & sometime blacke, & is clére and bright. And is called Specularis, and is with fatty sight. Of this stone many men make precious stones, as Isidore sayth. And all maner glasse hath this property, that it is most pliant, while it is melting hot and softe, and most brittle when it is colde and hard. And if it be broken, it may not be amended without melting againe. But long time passed, there was one that made glasse pliant, which might be amended and wrought with an hammer, as Isidore saith. And brought a Tiole made of such Glasse before Tiberius the Emperour, and threwe it downe on the ground, and was not broken, but bended and folded. And he made it right and amended it with an hammer. Then the Emperour commaunded to smite off his head anone, least that his craft were knowen. For then Golde should be no better then ten, & all other mettall should be little worth, for certeine if glasen vessels were not brittle, they should be accounted of more value thē vessels of gold, as Isid. saith. When glasse is cleane and pure, and specially bright & clére. And Images & shadowes be séene therein, and

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is pliaunt when it is melting hotte, and brittle when it is colde and harde. And receiueth all colours, and followeth precious stones more in coulour then in value, and cleanseth away superfluitie and filth, as Auicen sayth. Pouder thereof cleanseth the teeth, & doth away webs of the eyen, and helpeth greatly against the stone of the bledder and of the reines, if it bee dronken with Wine, as Auicen saith.

*Additiō. *(But the ponder of glasse must bee very fine, else will it frette a sunder the guts, and sodeinly kill the patient, for the ponder made of glasse mired in Butter, will kill Mice, it maye as sone kill men, take some other medicine.)

Of Ydaci. cap. 101.

YDachites is a precious stone of redde coulour, and round in shape. And hath another stone within him, and soundeth by tinkling thereof. Neuertheless wise men meane, that tinkling is not the inner stone, but some spirit that is within, as Dioscorides saith. This stone swageth water, so that it seemeth that it conteineth a manner well spring within it selfe. Therefore some men tell, that this is the stone that is called Enidros. Loke before in the same booke.

Of Yrachite. cap. 102.

YRachites is a stone, the man that beareth it shall not be bit with any flies, neither stung with Bees, as Dioscorides saith. And so men weene, that it helpeth against venim.

*Additiō. (*That is when he can get such a stone, that hath such a vertue.)

Of Zimiech. chap. 103.

ZImiech is a stone or veine of the earth, whereof Lapis Lazurij is made, as it is saide in Lapidario. The more lyker this stone is to the couleur of heauen, the better it is, and hath small peces, as it were of golde medled thereon. Those that be whitest be most earthie, and therefore they be not so precious. These may be long kepte without corruption: and help against many euils, and against sounding, that commeth of melancholike fumositie, if they be giuen in due manner to ỹ patient. It shal neuer be giuen without it be ground ful smal, & oft washed ful cleane. And the signe of perfect washing thereof is, if the water that it is washed in, bee little or naught died. This stone cleanseth & loseth wonderfully the quarteine, and shal not be giuen with the decoction. For then it shuld fall to the bottome, but after or before, & that with whey, as Dioscorides saith, as it is said in Plat. And as Ceruse is made of plates of yron: so is Lazurum made of plates of siluer with vineger. Oft ỹ stone Lazurius is founde among siluer oare, & among gold oare. And oft in the veines of Lazurius be found Saphires, Jacincts, and other such bliew stones.

Of Zingutte. cap. 194.

ZInguttes is a stone with glassie colour, if it be borne about ỹ necke, it helpeth against Victipolā. And stancheth blood, and putteth off rauing and phrensie. And if it be held to a tree that burneth, it quencheth the flame therof, as Dioscor. saith.

*Additiō. (*There are many mo stones, whose hidden vertues are vnknowne for want of experiēce, which grow in fishes, beasts, birds, & men, as the stone in the Crabs head, the stone that groweth in ỹ Snaile, and the stone called Bulgoldolf, forth of a beast in the Indes, and these are good against all poisons, the stone that growes in the mawe of an Ore, or in the gall, the stone that is bred in the kidneis of a man, and all these serue to great and secret vses.)

FINIS LIBRI XV.

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¶INCIPIT LIBER XVII.

DE ARBORIBOS ET HERBIS.

After that by Gods grace and his helpe, this boke & treatise is now ended, in which is openly shewed ỳ propertyes of those things that be gendered in the earth within, as of precious stones and mettall, and other things that be gendered in veines of the earth: Now we shal shortly speake and treate of such things as grow vpon the earth by the helpe of God. As of ỳ properties of trees, hearbs, fruits, and seeds, & of mosses & rotes. But first we shall speake onelye of trees and hearbs, of whō mention is made by name in holy writ, in Text or in Glose, after the forme of the A.B.C.

Of a Tree. chap. 1.

A Tree is called Arbor, and hath that name of Aruis, fieldes. For it cleaueth to the earth, and rotis be fast therein, as an hearbe doth, as Isidor. sayth li. 16. ca. 5. A tree & an hearb commeth forth in one manner, & after one way. For of one commeth the other. For if thou sowest the seede of a tree, first it sheweth & springeth forth as an hearbe, and is then confect, and riseth and tourneth into the kinde of a tree. And in space of short time, that ỳ seemed an hearb, turneth into a tender and young Tree, and is then called Arbusta, as it were the shaste of a tree. For the place wherin trees grow is called Arbustum, and where Willowes growe is called Salictum, as Isidore sayth. In libro. de Vegitabilibus Arist. setteth these properyes of trees and of plants, and sayth that in Trees, and in plants is lyfe and vertue, lyke as in beasts, but diuerslye. For in plantes life is hidden, and in beastes it is openly knowne, perfect and complete.

Of ỳ refreshing causes, by ỳ which trees and ocre fruit

For trees moue not from place to place, as beastes doe, nor chaunge appetite and liking, nor feeleth sorrowe, though some philosophers meane otherwise, as Anaxagoras & other, that Aristotle reprœueth. In plants is life vegitatiue, and thereby humour is drawne to saue and to feed the tree or plant, but therin is no soule of feeling, and so it sorroweth not when it is hewen or cut, nor hath any feeling when it is nourished & fed, nor it waketh not, nor sleepeth, nor it breedeth not in nor out, nor hath other conditions, that belong to the soule of feeling. Nor a Tree gendereth not, nor is gendered by medling of male and female. But a tree hath vertue of it selfe of feeding, and maye thereby bring forth another like it selfe in kinde. But this might and vertue worketh not in deede, but by some outward helpe: as by help of times of ỳ yere. Winter needeth to gather together ỳ seminal humour: Springing time needeth to bring out the humour. For then is not great colde, freesing nor thrusting outward, neither strong heat burning ỳ seed, nor corrupting it. Also the Sun needeth to resolue & temper the parts therof, that were before congealed by cold. And heat cōmeth in & departeth ỳ humour seminal from ỳ humour ỳ nourisheth & feedeth. Also earth is more needfull to trees and hearbs, then to other things ỳ gender: for ỳ well of feeding of a tree is of earth, as the Sun is well of generation therof, as of the cause that worketh. Therfore in li. de Plantis Aristotle sayth that the earth is mother, and the Sun father of trees and of hearbes. For the earth feedeth, as the mother, and the Sunne worketh as the father. In Trees and Plantes, some men take heede of generation, of feeding and nourishing, of increasing, and of the rotes yearelye renouation,

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tion,and ſeene no purgation by vrine nor by dirt, ſuppoſe therefore that trés bee more perfect then beaſts. But Ariſtotle reproueth this, and ſaith,That a tré is bound to the earth,and hath no moouing of it ſelfe,nor of the whole,nor of partes thereof: Neither hath any determinate ſhape in the partes thereof, ſo that the partes thereof be diuerſe,and ordeined to diuerſe offices and doing by diuerſe formes and ſhapes: as the eie of a beaſt for to ſée, & the eare for to heare,nor hath a perfect ſoule, but a part of a parte of a ſoule,that is a ſoule vegitatiue. But a beaſt hath mo workings and more noble then a plant.

A tré is diuers in ſubſtance,in vertue, and in working. For as Ariſtotle ſaith, lib.de Vegitabilibus.cap.2. Some trés haue Gum,and Roſen,and the cauſe is, for paſſing much humour is not all defi-ed of heate,neither tourneth all into fé-ding of the tré, but it is put outwarde, and is there coled with cold aire that is thereabout.Alſo ſome trés haue knots, by meanes of which the partes gende-red ſome after ſome,be bound togethers. Alſo they haue veines,that is chinkes:in the which kinde moiſture is kepte, and paſſeth thereby from the earth into all the partes about. And haue alſo Pith in them,in the which the humour is ſodde and defied before that it paſſe into the ſubſtaunce of leaues, of fruite, boughes, and twigges,as he ſaith.And hath rindes without to defend the trés within. For as the ſkinne doth in the body of a beaſt, ſo the rinde doth to the body of a tré,as Iſidore ſaith.Alſo generally,as Ariſtotle ſaith,a tré taketh ſone fire and light:and hath the name Lignum,as Iſid.ſaith,for it taketh ſone fire and light.And is called Lychnus,a wéeke, for it giueth light to them that be preſent.Alſo the ſhafte of a tré that ſtretcheth from the rote vp to the toppe,is properly called Lignum,and hath ſomewhat within, as the pith, and thereof kinde hath ſuccour when moy-ſture of féding and nouriſhing fayleth without,as it fareth in féding of a beaſt, when féding and nouriſhing faileth in the members,then kinde hath ſuccour of the bloud that is in the veines, as ſayth eſpecially Auicen and Iſidore alſo. Alſo a Tré hath ſomewhat that belongeth thereto outwarde,as the rinde,boughes, leaues,twigges,bloſſomes,flowres, and fruite,and the toppe aboue, as Ariſtotle ſayth there. A tré hath the rinde to ſaue and to kéepe all that is within,boughes, and twigs to ſpread vp and about,leaues to ſaue and to defend fruite,that is ten-der, from harme and griefes, and hath fruite to ſaue and multiplye the kinde, and hath a round toppe in complement thereof. And hath figure and ſhape as a piller commonly all rounde,and that is, as Albumaſar ſaith, for euen ſpreading of humour into all the partes about, and for euen working of heate,that ma-keth digeſtion in all the partes about, and yet euery tré and plant hath a rote, and in the rot many manner knots and ſtrings, and the rote is in ſtéde of the mouth. By the rote humour is drawen to féd all the tré,and knots and ſtrings be in ſtéde of ſinewes, and binde toge-ther the parts that be contcined.

Alſo a tré hath ſuperfluitie of parts, that be not kinde partes of office, nor néedfull to the being of the tré: but ſuch partes be in a tré, as haire and nayles in the body.And therefore leaues & fruit fall of trés,by reaſon of withdrawing of humour,as haire falleth of beaſts. For when the humour of féding is ſcarce, then kinde withdraweth it from ỳ parts that be not néedfull,for it ſhould not faile in the partes that bée néedfull. There-fore generally leaues fall off Trés in winter time,yet neuertheleſſe they abide in ſome trés,as in bore,& ſuch other, ey-ther for plenty of humour,or gleamineſſe of humour,or for fadneſſe and ſoundnes of the tré, for Trés with thinne ſub-ſtaunce and not harde,but full of hoales and pores,loſe their liues,namely,when the humour of féding is thinne and ſcarce.

Alſo trés be diuers in multitude of parts,and in greatneſſe and in ſmalneſſe, and in ſtrength and in féblencſſe.And the cauſe is,for in ſome great trés,humour is milkie,as it fareth in figge trés. And ſuch humour is able to ſpread himſelfe in length & in breadth.In ſome trés the

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humour is gleamie, and may not spread himselfe, for the partes cleaue together, as it fareth in Pech Trées. And this is the cause of litlenesse & scarcitie of parts of Trées, hearbes, and grasse. But such gleaming is not cause of fœblenesse in Trées, hearbes, & grasse, but if ẏ humour be too scarce, or the heate vnsufficient and vnperfect. Also in some Trées the humour is sharpe and of hot and of drye complection, and ẏ is cause of strength and of might: hot things is lyght & subtill, and thirleth, and therefore such humour spredeth, & the trée wareth in great quantity. Also in partes of Trées, men take héed of euennesse in quantity, & lykenesse, for equalitie in quantity and lykenesse in shape, commeth of plenty of matter, with euennesse of heate ẏ worketh: and ẏ contrary cõmeth of contrary cause. In the same wise, men take héed in trées of softnesse and sadnesse, for softnes commeth of heat ẏ is not sufficient to make the humour hard and sadde. Also Trées, hearbes, & grasse, bée diuerse in the manner of fruit bering: for some trées, as Aristotle saith, beare fruit aboue ẏ leaues, and ẏ is for strength of the fruite, and néedeth of heat of the Sunne to make digestion in ẏ humour therof. Some beare fruit vnder the leaues, and that for fœblenesse of the fruite, least the fruite bée corrupt with greate heate or colde. And some fruite hangeth by a stalke, and the cause thereof is, by reason of vnmightye humour, and vnmightie heate, ẏ maye not holde the fruit outwarde. And generally euerye Trée hath a moyst roote, ẏ is meane betwéene the Tree and the earth, of which earth the Trée hath féeding and nourishing. Therefore the Greekes call the roote the life of the trée. For it bringeth lyfe thereto, and hath a stocke or a shafte ẏ stretcheth vpwarde, by helpe of the roote. And ẏ is néedfull, as Albumasar sayth, to susteine the body thereof. Therefore it is lykened to the stature of the bodie of a beast that beareth all the limmes and members. And so that stocke is a steadfast foundament of the Tree, and holdeth vp the boughes and fruites thereof. Also in a harde Tree is softe pith. And Aristotle sayeth, some men call the pith the mother of the Tree. For therein the seminall humour of the Tree is fed, as a childe in the mother. And some men call it the guts of the tree, for therein the pured feeding is departed from the vnpure, as is in the guts of a beast. And some men call it the heart of the Tree. For thereof commeth mooning of life, as life of feeling commeth of the heart of euery beast. Also euery Tree hath a rind to make it steadfast and sad, and the rind beareth off small humour, drawen outwarde and dried with heate of the aire, as the Tree within breedeth of great humour and drie essencially, and moist accidentally, as Aristotle saith, and Albumasar also.

And some Trees and hearbes growe in Croftes and in Gardeines, and bee tame Trees and hearbs. And some grow else where, and be called wilde Trees & hearbs. And Trees & hearbes of gardeins should be wild, if they were not kept and pared and shred, as Aristotle saith. And some such Trées beare both fruite and Oyle, because of vnctuous humour and ayrie that is sufficient, and some beare none for default of such humour. And in some trees ẏ leaues fall soone, by reason of thin humour and not fattye, ẏ drieth soone. In some is the contrarye, for the cause is contrary. Also as Trees and hearbes be diuerse in quantitye, so they be in fairnesse and foulenesse. For they be both fayre for euennesse of matter, and for faire ordeining and setting of partes, and for sufficient heate ẏ worketh, and stretcheth in right and due disposition of kind. Foulenesse commeth of the contrary, both in Trées and in hearbs. Also they be diuerse in fruit, good and euill: and ẏ is for more or lesse sweetnesse of kinde humour, or for the heate ẏ worketh hath lesse or more due proportion to the matter, and to the humour materiall.

Also Aristotle sayth there, that wilde Trees and plants beare more fruit then Trees & hearbes of gardeins: and Albumasar saith, that that is for more plentye of humour that is little fattye and gleamie, and soone diuided and departed, and springeth out and tourneth into kinde of fruite. But fruit of gardeins is better

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572

then fruit of wild trées, as Arist. sayeth. Albumasar saith, that the cause is plenty of more humour, fattie, airie, and sweet, ỳ is perfect in the matter of fruit of gardeins. Also Trées and hearbes be diuers by diuersitie of places that they growe in. For some growe in drye place, and they be lesse in quantity for defalt of humour, & some in moist place amõg riuers and ponds, and by the sea side, and ofte such be great in quantitye. But Trées ỳ grow by strond of salt water, growe not fast, for much sand and grauell and dryenesse of ỳ humour that is drawne. But beside the red sea this sayleth, as Aristotle sayth, where be great Trées, and that is by reason of much humour and greate heate, as Albumasar sayeth. Also they be diuers in leaues and in variation of flowres: for some haue sharpe leaues & ỳ is by reason of mastry of earth & of drines, & some haue smoth leaues, for euennesse of moisture of water, & due proportion of heat, some haue clouen and ragged leaues & broad, as the vine, and ỳ is for mastry of earth, & privation of gleamye matter, & vneuennes of heat, ỳ stretcheth not the matter euenlye all about. For in such plants the fatty humour & gleamye passeth into the matter of fruit, & watrye humour and earthie into the matter of leaues, as Albumasar saith. Also Trées & hearbs be diuerse in figure & shape of the vttermost partes. For in some the vttermost partes be shapen toppewise, or prickewise and sharpe. As it fareth in thornes, therein heate draweth the most thinne humour swiftly to the vttermost parts, & drieth it, and maketh it sharpe, & ioyneth it with the stock and the rote, as Albumasar sayth: a contrary shape commeth of contrary cause. And this same is séene in fruit of Trées, as Arist. sayth. For fruite is of diuerse shape, and is not all cornered, neither all straight on a straight line, but some fruit is round for euennesse of matter of humour, & for euen working of the vertue ỳ worketh, & of heate, by the which working the partes of matter is euen stretched and spread from ỳ middle to the roundnesse about, & cornered shape commeth of contrarye cause. Also they be diuers in coulour and hew, for both fruit and flowers, boughs, and twigges be diuerse in trées, as Aristotle saith. Of cold humour, earthie, and melancholike, cõmeth blackneſſe in fruit, and foule coulour, and of hot humour commeth red colour, & so of other, as Albumasar sayth. In all the foresayde dowing, diuersitie of sauour is gendred in diuersitie of humour, that hath the mastry, and of heat that worketh digestion and disposition in the substaunce. Also trées and hearbes be diuerse in riping of fruit. For in some trées & hearbes fruite ripeth sone, as Aristotle saith, as Mulberies and Cheries, and other such, and that is for the heate is strong and mighte to worke in the moysture, & to make the fruit ripe swiftly and sone. For ỳ humour is obedient, & letteth not the working of heat that maketh digestion, and some fruit ripeth late for grosenes of humour, watrie, & vnobedient, and for vnmight of heate that worketh digestion. And that falleth most in wilde Trees. And for ỳ same cause some trées burgen sone, and some late. And leaues spring sone by reson of much watrye humour vndigested, and not fattie, that breaketh out sone to the vtter parts of trées or of hearbes: And of contrary cause commeth the contrarie.

572

572

572

572

572

572

Of Arbore aromatica, Chap. 2.

A Trée of good sauour hath sometime the good smell in the rinde, and sometime in the flowre, and sometime in the fruite, as it fareth in Sinamom, that is a rinde, and the Mace is the flowre, and the Nutmeg is the fruite. And Albumasar sayeth, that the cause of good smell is dry and earthie, and subtill, medled with subtill watrye matter, and as ỳ mastrie hath more or lesse in one part of the Trée, that parte smelleth better then another, & some Trée smelleth well in euerye part thereof, as it fareth of the Trée Balsamus. All the partes thereof hath good sauour, as it shall be shewed hereafter among trées and hearbes with good sauour. Some growe and haue in themselues matter seminall, and come

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573

forth by conenable medling of elements. And some bee multiplied by planting, and of more and rotes, or stocke, and seedes. And some haue multiplication by grafting of stockes, as Albumasar sayth. Among all grafting of Trees, the best is, when the graffe and the stocke be lyke, as Aristotle saith, and this hath double vnderstanding, eyther plantes of one like kinde, as if a figge graffe be grafted on a Figge tree, and Vine on Vine stocke, or else of those trees that haue humour proportionall and according eyther to other, so that the humour of that one be according to nourish, and to feede that other, as when a Peare is grafted on an Apple tree, and againewarde. And it is to wit, that a graffe that is grafted on a stocke, tourneth and chaungeth the vertue and qualitie of the stocke into his owne vertue and qualitie. And if an Olive be grafted on a stocke of Bete, the vertue of the Olive commeth downe in the stocke of Bete, & maketh it hard, and maketh it dure a certeine time. And at last it draweth the humour to himselfe, & tourneth and chaungeth the stocke into his owne likenesse and kinde, as Albumasar saith, super finem primi lib. And he saith there, ỳ lightlye good trees come not of euill seede, nor of good seede, or of a good rot euill trees: though the contrary be oft seene among beastes. Albumasar sayth, that that is, for a tree is fast in the earth, and taketh nourishing of the earth in one wise, and beasts doe not so, for diuerse complection and contrary appetite. Therefore it is otherwise to beasts then in hearbes and in trees. Also it is so of all kinde of trees that by tilling and crafte wilde trees may be turned and chaunged into the kinde of trees of gardeines. And Aristotle setteth ensample therof, & saith, that by crafte of tilling, bitter-Almonde trees bee made swete and sauoury, and so a Pomgranard is made mene sowre. Also he sayth, that a tree with thick rinde is made some barren, and that is for default of fattie humour, that is the matter of fruite, or else for the hardnesse of the rinde, that letteth the euaporation of that humour, that is noyful in a tree, and he sayth, that if a rote of a tree be slitted and clouc, and a stone put in the cliffe, the tree shall beare fruite againe. And Albumasar telleth the cause, and saith, ỳ at this cleft, the said noifull humour passeth out, and then heat of the Sunne and of ỳ aire about, commeth and wasteth the corrupt humour.

573

573

573

Also there it is said, ỳ Almondes and pomgranards leaue their malice by craft of tilling. For Pomgranards amende, if they be dunged with swines dirt, & watred with fresh water. And Albumasar telleth ỳ cause, and sayth, ỳ heat and drynesse of such dung, abateth superfluity of water in Pomgranards, but least passing heate, and drinesse, turneth the fruite into bitternesse, it is good to put thereto fresh water, to temper the mastry of heat & of drinesse.

Also if nailes be pight in an Almond tree, graines of gum come thereof, and that long time, and superfluity of water that letteth the breeding of vnctuous humour that is the matter of fruit. And so thereby ỳ tree is altered from his malice as Albumasar saith: And there it is said, ỳ by tilling, wilde trees and hearbes taketh kind of trees and of hearbs of gardeines, and beare well fruite. To make a wild tree change from his malice into goodnesse, place and trauaile in tilling helpeth most, and namely time of the yeare, in the which it is set and planted, as Aristotle saith, and he setteth ensample of Boleno, that is Henbane seede, for that that groweth in Persia is venimous: & it is good to eat, if it be brought and set in Aegypt, or in Ierusalem. And ỳ commeth, as Albumasar saith, for ỳ temperate place bringeth it out of vntemperatnes, & maketh it good to eate. Also time helpeth much such a chaunging. For Aristotle saith, trees ỳ neede to be set, be most set in springing time, and ỳ for temperate heate and moysture, ỳ comforteth heate and moisture in trees and in hearbes. In winter be few set, and ỳ for passing colde and moysture: and also in Harnest for colde and drynesse, and least in Summer at the rising of the Starre Canicula, and that for passing heate and drynesse that consumeth and wasteth kinde moysture in hearbes and in trees,

Bolemis in the old coppie.

Hioscyamos.

573

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574

and namely in the roote.

In Aegipt trées be set once in a yere, when the drinesse of the land is tempred with flowing of the riuer Nilus, as Aristotle saith, and Albumasar also. Also there it is sayde, that in Trées growe diuerse twigges and braunches. For some spring of the roote, and some of the stock, and some by the grounde, and some in the boughes on high at the toppe, and some in the middle. And the cause of this diuerse springing, is diuers humour watrye and light, thinne, and not vnctuous, that is the matter of leaues, and is not like plenteous in all Trées, and heat worketh diuersly in Trées. And therfore of that humour springeth diuerse twigs and braunches. Also some beareth fruite once a yeare, and some ofter. But the last fruite ripeth not, but abideth rawe and græne, & not ripe, for heate may not ripe such fruit because that winter is nigh. The common vse is most to beare fruit perfectly once a yeere, for once a yere seed is gathered, and once heate maye spread humour to the vtter partes of the Tree, and tourne it into fruit, and maketh the fruit perfect and ripe.

574

Also some Trees bee fertile long time, for much heate and fattye humour, as it fareth in the figge Tree, and some beareth one yere, and rest another, as the Oliue. The cause therof is, for in the second yeere ẏ tree is nourished, and the humour restored. For in the first yeere so much humour tourneth into kinde of fruit, ẏ the seconde yeare needeth to restore the humour, though it beare many boughs in restoring time, yet it beareth but little fruit ẏ time. Also some Trées bee more fruitfull in youth then in age, for they haue more heate and humour in youth then in age. Some againewarde beare more fruit in age then in youth. And ẏ reason hereof is, as Albumasar saith, for in youth is more moisture therin, then kinde heate may defie, and so it is inobedient vnto heate: but in age is lesse, and so it is obedient to the heate digestiue, as it fareth in Almonds, in pires and in Peares, as Aristotle laieth an ensample there.

574

Also Aristotle saith, that both wilde Trées and Trées of gardeins be diuers, for some bee male, and some bee female. For the male Tree is more thick, hard, sadde, and drye, and hath moe boughes then the female, and the fruite therof is more short, and ripeth better, and the leaues bee diuerse, and the graffes also: and the cause of all this, as Albumasar saith, is, for in the male Trées is more heate and drynesse, then in the female, that bindeth the partes of the male trées fast and sadly together, and maketh the Tree more thicke and sadde. As strong heate multiplyeth humoure, and stretcheth and spreadeth into manye partes, and maketh the Tree more thicke of boughs, so greate drinesse wasteth moisture, and maketh the Tree more drye.

Also in a male tree sad veines & straight letteth much humour to passe to one place of the Tree, that may tourne into substaunce of fruite Therefore the fruite of a male Tree is short. Also the leaues of male and female be diuerse, for the leaues of the male be short, & lesse in quantitye, & more narrowe for mastrie of drinesse, also ẏ male hath harder graffes then the female, & the reason of that is, for in the female is more moisture then in ẏ male. And Aristotle saith, that if leaues or the pouder of leaues, or the rinde of a male Palme be put to the leaues of the famale, so ẏ they cleaue togethers, the fruite of the female shall be the sooner ripe. For it letteth the falling of the leaues, and of fruit, vntil the digestion be complete, and the reason hereof is, as Album. sayeth, because the male Palme increaseth heate in the female, & that by meane of the aire that cōmeth from ẏ male to the female, & thereby ẏ heate of the female is excited to worke digestion, the which Aristotle calleth Pepensim, lib. 4. Metheororum. And Aristotle saith, that ẏ male and female be knowen by burgening & springing. For the male burgeneth and springeth sooner and swifter then the female, & that is by reason of most perfect heate, and they bee knowen by smell, for the male smelleth more then the female: for more small and subtill smoak is resolued of the male then of the female. Also Aristotle saith, that the wind beareth smel

574

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of the male to the female, and so the fruit ripeth the soner together, for the partes of the fruit of the female cleaue together til it be ripe, when the leaues of the male be taken in the female. Albertus saith, ꝑ if the leaues of the male Palme bee put to the leaues of the female, they cleaue so together, that vnneth they maye be departed a sunder, without cutting or caruing.

Also Aristotle saith, that wild figtrees helpe figge trees of gardeines if they bee set right afore them. For the wilde bee more hot & dry then the other, and therefore they excite heate, and comfort those of gardeins. Also the humour of a wilde figge tree, resolued and laid to the rot of a figge tree of gardeins, comforteth and helpeth the fig tree of the gardeine. And Arist. saith, that the Pomegranard helpeth and comforteth Olives, if it be planted therewith. These properties of trees we take of Aristotles words, lib. primo de Vegitabilibus, and of Albertus Glo. that translated and expounded the same. Libr. 18. de Animalibus Aristotle saith, that all trees that beare fruit euery yere, be made slowe. All trees (he sayth) that beare to much fruit, be sone dry, when ꝑ feeding turneth into seed, that is, when ꝑ humour that shuld nourish and feed turneth into matter seminal. Other notable and noble properties of trees & of hearbs, we may take out of the wordes of Aristotle & of Albertus, li. 2. Vegitabilium, where it is said, that a tree hath three vertues. For it hath fastening of the earth, and ioyning and oning of the water, and steadfastnesse of partes together, and sadnesse of the fire, and stretching and spreading and bearing & riping of fruit, of ayre & of fire. For a watry thing is not fastned, neither holden togethers without heate of fire, and it is shewed there in Aristotles ensample.

For burnt tile is not ioyned nor fastned to holde together without fire, that wasteth the watrye partes, and ioyneth and hardneth the earthly parts. A tree hath softnesse and pores of Aire; of Water, and fire together, and might to grow and to ware of the water. For a thing ꝑ is vtterlye harde and sadde, may not ware more and more, as Aristotle saith there. Therefore the greatest tree sinketh not in water, though it be heauie: where a little golde and small stones sinke anon. And that is for a tree with many hoales and pores hath much aire within the pores: And therefore it fleeteth aboue the water. But trees that be most sad and fast, as Ebenus, and such other like, sinketh in water sodeinly to the grounde, as Aristotle sayth there. It is also sayde, that the ayre is passed out of the blacke Ebenus, and therefore it sinketh in water. The other that is pory and vnctuous fleeteth aboue the water, for it hath much aire. And the water beareth it vp by kinde, as it fareth of leaues & feathers & of all vnctuous things. For as Aristotle sayth, it is the propertie of the water to beare vp substaunce of ayre, and to lette heauy things sinke. Therfore things that be softe and full of holes, to take in aire, fleete on the water. And things that bee sound and sad, sink down to the ground. Also earthie vapours and watry, fastned and congealed with heate of the Sunne by matter of hearbes and of trees, which being medled with hot things and drye, and by vertue of the starres, taketh perfect shape & forme of hearbs and of trees touching seed and fruit. Also heate closed in the humour, that is coagulate, draweth fresh water to feeding and nourishing of the tree. And the vtter heat of the Sun helpeth thereto.

For working of vtter heat of it selfe maketh digestion in the kinde humour in the same place, and turneth it into a tree, and so as Aristotle sayth, in mountains for the ground is so sweete, and conceyueth sweete humours, therefore therein trees springeth, and fruit ripeth sone. For mountaines draweth to them sweet humours. And the small and clere ayre helpeth both in drawing and in digestion, and the humour tourneth sone into substaunce of a tree, as Aristotle sayeth. And there it is sayd, that sometime colde aire driueth the heat into the earth, and then the partes thereof be gathered with moisture of water. And by the heat that is driuen into the earth by cold, the vapour that is so coagulat turneth into the

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576

sul substance of a Tree, and by strength of heat the place cleaueth & chinneth, and so thereout springeth ỳ hearbs or trees. Also sometime aire medled with water and wt earth in ỳ bottome of water, runneth together and is sad, and by doing of terminate heate, & digesting ỳ mixed thing confused, the plant is gendered. As it fareth in ỳ hearbe ỳ is called Hemiphar, and in other small hearbes and grasse, ỳ are wont to growe in water. And the leaues therof couereth ỳ water, & though these hearbes and grasse grow and spred not full wide, yet they growe vpwarde, for small aire and fresh water ỳ beareth them vpward, and for sadnesse of ỳ earth and grounde ỳ susteyneth the rootes. And of the grounde the hearbe hath grauenesse in the roote, and susteining of ỳ stalke in the rearing therof.

In ỳ olde coppye this hearbe is named Mephar.

And Aristotle sayth, ỳ in places essentially cold, and accidentally hot, as those in which hot water runneth oft times, springeth a plant. For heate of ỳ water draweth ỳ colde humour vpwarde aboue ỳ earth to the place of meddeling. And so of ỳ aire and of the earthlye vapour, with watrye humour, by ỳ heate of ỳ water and of the starres, the substaunce of a plant is gendered. But ỳ falleth not, but in long time, as Aristotle sayth, by reason of accidentall heate, ỳ is not according to the gendring of such a plant. And Aristotle sayth there, that hearbes that men eate, growe better in plaine places and in high, & in hot places, then in cõtrary places therto, for in plain places and euen is much moysture, and namely when the ayre is swete and temperate. And so it is in right high places, for there is cleane and pure aire, and much swete humour, and ỳ is by reason of spoungings and holes ỳ draweth and receiueth the swete humour. And therefore oft in mountaines groweth more fruite & better then in valleys. For in valleys is harde mouing of the ayre. And so of concussion of the aire, thicke vapour rotteth full sone, and so there is euill digestion. And thereof it commeth, ỳ there is found salt humours, as Albertus saith. And salt water is more heauie then fresh, as it is shewed in Aristotle. Ensample, where he saith, ỳ an Egge sinketh anon in fresh water, and swimmeth in salt water. For salt water is earthie, & thicke, and beareth vp ỳ heauinesse and weight of ỳ Egge. Therefore fresh water is more easilye drawen to high places then salt water. For fresh water is pure, thinne, light, and clere: and Aristotle saith, that in salt claye and tough, and fattye, plantes growe sone. For such claye is sone chaunged and made fattye, as Albumasar sayth: and farther, if a plant shall be durable, it needeth ỳ it haue humour well digested & fattie. For plants ỳ haue humour not well digested, wither sone in greate colde: and so a Caulstock dureth not ouer three yere, but if men graffe therein a plant, and ỳ kinde of ỳ graffe goeth into ỳ stalke, and therof is made good digestion, & turneth into ỳ kinde of ỳ graffe, it dureth long time: also sometime an hearb groweth out of an hard stone, as Ari. saith, for aire closed in a stone, busieth to passe vpward, but whē it findeth no free passage for hardnesse of ỳ stone, then it moueth to ỳ partes of ỳ stone, and of his owne stirring it warmeth, & when it is once hot, it draweth vpwarde the humour that remayneth in ỳ stone, and vapour with ỳ humour, with a litle resolution of partes of the stone goeth out: and of ỳ vapour and humour issued out of ỳ stone, sometime springeth an hearbe by helpe of heat of ỳ Sunne, and helpeth ỳ aire ỳ was before hot, and maketh digestion of ỳ humour ỳ issued out of ỳ stone, and turneth it into ỳ kinde and substaunce of an hearbe or a Tree, but such an hearbe or a tree dureth not long, but it be closed wt earth, or watred with fresh water, and comforted with temperate aire, and that for scarcitie of humour.

576

And Aristotle saith, ỳ a plant springeth the soner if it be nigh the Sunne, that is to vnderstand, towarde the East, and that is because of sufficient heate, and springeth later toward the West, & that is, for it is farre from heate. And Albumasar saith there, that euery hearb or tree is kept by temperate weather. For ouer much moisture stoppeth the pores and waies, by the which feding and nou-

576

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rishing shoulde come vpwarde to make the tree stretch and spread. Also to much dines maketh the pores shrinke, so that nourishing may not passe to fede & norish the tree. And Aristotle saith, that euery hearb and tree nedeth foure things. Certaine sede, perfect and ripe in his owne kinde, and saued without rotting, and conenable ground to the generation of the plant, and moderate water, that is to vnderstand temperate humour, and meanly temperate aire. For as Albumasar saieth, if the aire be to hot, than kinde heate passeth away by the pores, which be opened: and if the aire be to colde, it shall stiffle the plant. The first twaine nede to generation of the plant, and the other twaine to seding and preseruation thereof. Also medicinall spicerie and plants that grow in mountains, be lesse liking to eating, and their fruite is more harde to digesting, and that is for the vehement coagulation by ỹ heat that worketh in the moysture: & therefore such fruite nourisheth not much, as Aristotle saith. For Albumasar sayeth, the more medicinab is a plant is, ỹ lesse it nourisheth.

Also in places that be farre from the Sunne, grow not many plants, nor ther is no great breding of beastes in such places as Aristotle saith. And the cause is as Album. saith, for they ỹ be straight vnder the euen North starre, haue continually halfe the yeare daye, and halfe the yeare night. Therefore plantes and beastes breede there but seldome: for it may not be in Summer for continuall heate, neither in Winter for continuall colde. Therefore as Aristotle saith: a plant that springeth there, hath no vertue, nor leaues, nor fruite, and that is, for default of heate in one time of the yeare, and for to much colde, in another time of ỹ yere. And Aristotle saith, that a plant with many prickes, hath much fattie humour, and when it moueth it selfe by his owne heate, with helpe of heate of the starres, it is defied and tourned into substaunce of the graffe that is graffed therein: and heate of life in the plant maketh that digestion with temperate vtter heat, and the plant groweth small & stretcheth vpward, & so a plant with many prickes hath this propertie, that a graffe of other kind may be grafted therein: and ỹ is as Albuma. saith, for it hath much vnctuous humour drawen by outward heate, and so fastened togethers, and put out by inward heate, in many places, so that the ouer part of that humor is small, and thin, and pearcing, when it commeth vpward in the stock, wherby it may open many waies and pores in the graffe, and enter therin and incorporate and consolidate ỹ graffe to the neather stocke: and a graffe ỹ is grafted in ỹ nether stock, changeth & turneth the stock into ỹ kinde of ỹ graffe, and not againward. And the cause is, as Albuma. saith, for the stocke comforteth the graffe with the humour, & heate that ascendeth thereto, & then the graffe defieth the humour and tourneth it into his owne kinde, and after sendeth his owne vertue into the nether stocke, and altreth the stocke, ỹ it is grafted in, and conuerteth the stocke into his owne vertue and kinde. Also as Ari. saith, in fiue maner of wise, a plant is gẽdred & commeth forth: of sede, of rooting, of humour of water, of planting, and of graffes of one into another.

Also Aristotle sayth, some hearbes & trees beare fruite rather than leaues, as those trees that haue much fattie humor that is matter of fruite: and when the humour is defied with kinde heate and with heat of the Sunne, it turneth into fruite and ripeth anone: and the abundaunce of fattie humour letteth the watrye humour, that is the matter of leaues, that it may not breake out into leaues in such a tree before ỹ fruite: & some trees bring forth leaues before fruit and that is for default & scarcitie of fattie humour, and for plentie of watrie humour that is matter of leaues, & heate of the Sunne draweth the humour sooner to ỹ place of springing of leaues, thã the fattie humour to the place of springing of fruite. Therefore riping & fattie humour, that is the matter of fruite, is caried, and the leaues first breaketh out and springeth. Also some leaues & fruite spring at onse, as in those ỹ haue the

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foresaid humour according, and the inner heate euen working with the heate of the Sunne, in the aire, in either humour, and putteth out the watry humour into leaues, and the fattie humour into fruit. Also Aristotle saieth, that men in olde time meaned, that fruite and leaues are all in one kind, and they said that leaues be not, but by cause of fruite, and they be not diuers in maner, but by more digestion or lesse of watrye and rawe humour: for watry humour and thinne is soone drawen by heate of the Sunne, and turneth into leaues: and the humour that is more fattie and digest tourneth into matter of fruite.

Also Aristotle saith, that though some trées be full of prickes, that commeth not of the intention of kinde, that gendereth the substaunce of the trée: but it hapneth of thinnesse of the trée, whereby the colde humour, that is but little sod, and issuing out by ẏ thinnesse of ẏ trée, is gathered into a pricke or a thorne by heate of the Sunne, and is great by the stalke or stocke, and sharpe at the ende: for subtill humour, that is the humour materiall of thornes and prickes, passeth from the trée some and some, and stretcheth in length and in sharpnesse, and so doe all such trées, that be with parts shapen in manner of a top. Also generally all trees be gréene without, and white within: for the matter of the inner parts draweth to white coulour, and the vtter parts draw to greene coulour. For the matter that is drawen inwarde, and is driuen outwarde into the barke, is somwhat digested & turned into gréene, for gréene is the middle colour betwéene red, that commeth of the action and working of the perfect and complete heate: & betwéene white, that commeth of imperfect.

Also Aristotle saith, that trées be diuers in figure & shape: for some stretch vpward, and some downward, and some aside, and some holde the meane: & those that haue small and thinne humour in their pith, the which humour is mooued and drawen vpward by heate, be shaped or haue the forme of light of fire, that moueth in common vertue of fire. And such that haue in their pith thicke vertue of humour and watrye, growe downeward and be small: and so those parts moue downward by their owne heauinesse, and be great and lowe by the ground. In those that haue meane humour and are temperate betwéene thicke and thin, some moue vpward, & is cause of mouing vp of the trée, and some moue downward, & is cause of greatnesse therof: and so as that humour is more or lesse digested in the roote and in the pith, the trée is more or lesse in figure & shape, for the first digestion is nédefull in the roote to the growing of the trée, and the second digestion is nedefull in the pith, for perfection, riping, dilatation, and conseruation. This double digestion, sufficeth the perfection of trées and of herbs, and the third is found onely in beastes, as Aristotle saith, and as Albumasar expoundeth.

Also trées be diuers in boughes, & in leaues, as the humour is more or lesse: and as strength of heat is more or lesse: for if the heate be strong with much humour, then spring manye boughes and leaues, and againward: and if the humour be small and thin, and able to bée wasted and foredryed, than the boughes doe wither and the leaues fall, & the trée abideth all bare without any leaues: & the contrarye falleth in the contrarye cause.

Also Aristotle saith, that not alonely thornes and prickes in trées, be shapen in manner of topwise, but also the shape is found in fruit and in leaues: for if the wayes in a trée be first wide and large, and full thin in the beginning of the humour, and afterward be made narrowe by coldnesse and drinesse: then the fruit and leaues be great and large in the nether ende, and small and sharpe in the ouer ende, and that is for drawing of the more light part of the humour to the ouer ende by strength of heate, and putting of the heauie humour towarde the nether ende. But full ofte it happeneth, that fruite and leaues be sharpe in the endes, and shapen in manner of a toppe, when by the vertue of heate and by the thin and small humour the ouer part is

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made light, and the neather end is made sharpe, the humour in the middle stretching and spreading: and so the substance of the fruite and leaues be made small and sharpe at each of the endes by mastrie of firie vertue: and great & large in the middle, after the manner of a top with two sharpe endes. Also Aristotle saith there, that some trées and hearbes blome, and the blossome commeth out of small humour, and specially pure, that is in the pith: and is not all hardened nor digested and disposed into the last perfection of fruite: But it is disposed to bring forth fruite. And for gleymie humor some trées haue no blossomes because of fatnesse, that humour may not be made smal and thin to spred out blossomes, as appeareth in the figge trée, that hath no blossome, for the cause aforesaid: and some haue no blossomes, for the humour is to thin, and may not be made thicke, as it needeth to the substaunce of blossomes, as it fareth in plants, and in other such, as Aristotle saith.

And so as the matter is diuers in the which heate worketh, so colours are diuers as well in flowres, as in hearbes & trées: but it belongeth not to this matter to pursue all this: and for noyance I holde it good to cease off at this time. Neuertheless, Aristotle putteth to diuers properties in the ende of the second booke, and I holde them not to be despised, there he saith, that a trée that hath great barke, is full high and broad, and that is by reason of stretching of humor and for putting of heate, for the thicke rinde, that receiueth and taketh the humour, suffereth it not to flee: and also the thicknesse of the rinde suffereth not the heate to open the pores to passe out, and so the tree must needes streteh and spread, as it fareth in the Pine apple, & in the Palme and in other such, as Aristotle saith.

Also there he saith, that trées with milke, haue great fatnesse, & strong heate in the barke, and therefore the humours are resolued, and commeth to the vtter parts of the tree, and bredeth gum sometime thin fleeting, and sometime congealed and fastned with colde aire without, and sometime hard as stones or shelles, and that commeth sometime of cold that fasteneth the parts together, and sometime of heate that commeth and consumeth and wasteth the softe partes, and bindeth togethers the great partes, as Albumasar saith.

Also as Albumasar sayth, some trées chaunge as the time of the yeare changeth: for they be greene in Summer, & pale in Winter, and yet their leaues fall not, for they haue strong heate incorporate within, and so the heate draweth into the inner parts of the tree, and of the leaues and wood, and fleeth the cold aire of the Winter, and therefore the vtter parts be pale and yeelow: but ỳ leaues fall not for cleauing humours, and for strong heate. And there it is sayd, ỳ trées beare first bitter fruite, when they be new set; and then bitternesse hath masterie in their fruite or bitter sowrenes: and the cause is, for the first digestion is sower, for the humour that is drawen in, is thicke and earthie for scarsitie & feblenesse of the heate that worketh digestion. Therefore such fruite is gendered without sweetnesse, for their humor abideth raw & vndigested, but afterward when the heate is cõforted, & the humor is augmented & maked more pure, then the heate worketh and maketh the humour sweet and sauoury. For so Aristo, saieth, that a thing wareth sweete in the fire: and that is, as Albumasar sayeth, for the chaunging that it voydeth of the fire, that maketh the digestion. And there it is said, that in sowre places, colde, and drye, sometime groweth sweete fruit, for kind heate cõmeth into the sowre humour and is cold therein, and is holpen by the heat of the Sun, and defieth the sowrenesse, & tourneth it into sweetnesse. And fruit is sweet though ỳ leaues be sowre: and so it fareth in other partes, in the which is not so greate digestion, and working of heate, as it is in the fruite. But sometimes it happeneth, ỳ for superfluitie of great heat ỳ commeth thereto, and also for burning, that such fruite, as was before sweete, tourneth into bitternesse, by reason of superfluitie and ouer

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much heate, and scarcitie of the other humour, and there it is sayde, that in certaine temporate places, fruite ripeth swiftly before springing time, and that is for sufficient heate and temporate aire without.

Also there it is sayd, that some trées beare first swéete fruite, & be afterward bitter and sower, as trées of Mirabolanes, and the cause is, as it is sayde there; for the fruite of such trées is full thin in the houre of digestion, & when the waies are great and large, there is sufficient heate, that disposeth the humour materiall to fruite, and ripeth the fruite: and so in the beginning of digestion the fruit is swéet: but afterwarde the heate passeth out & walketh the humour in the veynes and pores, and brédeth drinesse, that maketh the wayes and pores straight & narowe, so that neither heate nor humour may come to the place of fruite: & colde and drinesse overcommeth the heate, and the humour before the fruite chaungeth and is sower, for all passage of kind heat and the humor be let by straight waies, that be made straight by drinesse, and so colde hath maistrie in the fruite, for default of heate, and then is great sowrenesse, for maistrie of drinesse and of colde. But at the last, heate is holpen and areared to the place of fruite, and strengthened by heate of the Sunne, and so heate overcommeth againe coldnesse, and gendereth strong heate and drinesse, and so the fruite is bitter.

Also trées be diuers in setting and in planting: for Trées that be set right in the full of the Mone, or in the newe, or in the changing, they thrine ful euill, if they thrine, their fruite is full little, & is full of wormes, & fruite of such trées, rotteth full soone: and trées that are sete in such time be sone rest with wormes, and dure not long, as Isidore saith. Looke the cause before lib. 8. de Effectibus Lunæ.

Also betwéene the trée and his fruite, is a stalke, whereby the fruite cleaueth and hangeth on the trée, as the childe to the nauell cleueth to the mother, as Isi. saith, & the stalk is first feeble & lethie, & that is for default of hard humor. Therfore in ỳ time fruite falleth with little shaking, as wt a strong blast or puffe of winde. But afterward heate hardeneth that humor by little & little, & the vertue setteth fast & falleth not so sone: but at the last when the fruite is ripe and full growen, that stalke forderieth or rotteth, and the fruite falleth sone, and the more dépe the rote is in the ground, the more humour it draweth, & if it beareth fruit, it beareth the more plentie of boughes, of leaues and of fruite. If water boughs and superfluitie be pared off, the trée beareth the better and the more fruite, for then the humour passeth into fruite, that should els passe into superfluities. And this of kinde and properties of trées in generall, shall suffice at this time.

Of an Almond Tree. Chap. 3.

AN Almond trée is called Amigdalus, and is a trée that bloweth timely. And the Tree is called Hec Amigdalus, and the fruit is called Hic Amigdalus. And so one sayth in this manner. Sunt matura mora, pira, ficus, amigdala mora. That is to say, Beries, Peares, Figges, and Almonds be sone ripe: But in some place of holy writ, Hec Amigdala, le, is taken for the fruit. Num. 17. For (as S. Hierome sayth) The lawe and the Gospell may not be subiect to the rules of Grammer. And as Isid. sayth, li. 17. Amigdala is Gréeke, and is to say, a long Nut And some call it Nucida, as it were the lesse nut. Therefore Virgil speaketh in this maner, when many nuts in woods be closed with blossome. This Tree bloweth first of all trees, and beareth fruite before other Trees. Hoc vsque Isidorus, in libr. de Plantis. Aristotle sayeth, that Almond Trees need much tilling, and namely when they be olde. And if they be boared with nailes, Gum commeth out of them, and humour is pured in the pith ỳ is ỳ matter of fruit. Therefore if they be well tilled, Almonds trees beare more fruit, when they be old, then when they be young. And an Almonde Tree beareth double fruite, sweete, and bitter, as it is said in Plat.

Sweet

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Swæte Almonds be good to meate, and bitter Almonds to medicine, for they bee hot and dry. And Dioscorides saith that the swæte Almond helpeth the stomach if it be eaten new with the skinne, but it grieueth ỳ head, & norisheth dimnes, & kindleth the seruice of Venus, and breedeth slæpe, and letteth dronkennesse. Also he saith there, that if a Fore eateth Almonds, he shall dye. Ofte ỳ thing that is wholesome and good for men, is poyson to other beasts, and againward. Also he saith, that nigh all the træ that beareth bitter Almonds is medicinable: for the rote thereof sod and brayed, cleanseth the face and doth awaye speckles, & abateth head ach if it be layd to the forehead, and cleanseth and helpeth rotted wounds, if it be medled with honie. Also the barke and leaues cleanseth and healeth: and oyle of Almonds slaieth long wormes in the wombe, and exciteth and purgeth menstruall bloud, and helpeth effectually against deafenesse, and cleanseth and purgeth matter of ỳ eares, if at be luke hot dropped therein, as Dioſco. saith. Also floures thereof sod in oyle, awaketh them that haue the Litargie, the sleeping euill, and the floures therof brayed with honny, healeth biting of hounds and botches. Gumme of Almonde træs, mingled with a drinke, helpeth him that casteth bloud, and so little or nought is in the Almond træ, that accordeth not to medicine, as Dioſc. saith.

Hot and drye.

Almonds doth kill the Foxe.

The gum of the Almond.

*Additiõ.

(*The eating of fire or eight bitter Almonds fasting, is sayd to staye a man frõ dronkennesse that day. Dodoneus.)

¶Of Firre. cap. 4.

Firre is a træ and is called Abies, and hath that name of Eundo, going or passing, for it passeth more farther, and stretcheth more high than other træs, as Isid. saith lib. 17. The kinde thereof hath no earthly humour, and therefore it is able and light timber, and other things that be made of this træ, be called Abiegna, and he that maketh any thing thereof, is called Abietarius, as Isi. saith. Arist. saith that Firre is a træ, ỳ stretcheth in length vpward, and hath much rareneſſe in substaunce, and small and thin moysture, and therefore kind heate thereof with helpe of heate of the Sun, reareth and beareth vpwarde that moysture, and turneth it into substaunce of træs, and so maketh the træ growe full high. This træ is wonderfull high, and little or nought croked, and that is, for vertue of heate, and euennesse of humor that is obedient to the working of heat. Therefore it stretcheth vpright without any crokednesse: and though the træ be gendered and commeth of lyght huimour and subtill, yet kinde dryeth the superfluitie of that humour outwarde, and bringeth it betweene the Tree and the rinde, and there by heate of the Sunne it is made clammye, and turned into kinde of sweet smelling Rosen.

Also for gleamie fatnesse ỳ is incorporate to this træ, this træ Abies kindleth full sone & burneth light. Also this Træ Abies helpeth to diuers manner buildings, and namely for euennesse & length & shape that is skaplewise, more smal vpward then downward, therof is good ship timber made and shapen.

(*Abies, is the Firre træ, whose fruit is smaller and longer then of the Pine træ, with the Timber is made Masts for ships, and the bordes and rest timber is reserued for many vses, the wood is light and well smelling. The olde Firre træ yeldeth a white Gumme, ỳ is solde for Frankensence: but that which runneth forth of the young træs is called Terebinthina Veneta, and is solde for the right Turpentine, which we call Turpentine of Venice. Dodoneus.)

*Additiõ.

Of Aloa. chap. 5.

Aloes is a Træ with good sauour, and breedeth in Inde, as Papias sayeth, And it is a Træ with most swæte smell. And sometime a parte thereof was set a fire on the Alter in the stæd of insence, and hath the name therefore, as it is supposed. Of the Træ of Aloes it is sayde in Platearius, that it is an hot Tree and drye, and is founde in the greate riuer of Babylon, that ioyneth with a Riuer of

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582

Paradise. Therfore many men suppose, that the foresaide Tree groweth among the trees of Paradise, and commeth out of Paradise by some hap or drifte into the riuer of Inde. Men that dwell by that riuer, take this tree out of the water with nets, and kepe it to the vse of medicine, for it is a good medicinall tree.

There be three manner kinds of the tree Aloes, as Const. saith in lib. gradium. The first is full heauie with knots, and that is with good smell, and with some deale bitter sauour, and browne red colour, & letteth not chewing: and he saith, when it is chewed, anone a good sauour goeth out of the braine & filleth it somedeale. The second is lesse heauie, & smelleth not so well, neither is it so bitter. The third kinde is some deale white & full light, and hath no sauour nor smell, but little, except it be arayed with other things.

The tree of Aloes is fained, with a tree that is like thereto in waight and in knots, and some deale in smell, and some men account the Tree of Aloes Siluestris, as it were a wilde tree. This tree is froted with lead to chaunge ỹ colour, & eare ware is put thereto, to make it some deale bitter and red. Then it is put into licour that the best Aloes was sod in, with Muske to make it haue good smell: and is so made, that vnneth it is knowen from the best, but yet it is knowen, for it is full hard and maye in no wise be chewed, and whiles men champ thereon, the bitter sauour within is not felt. The tree of Aloes comforteth the stomacke, and maketh good digestion, & helpeth against feblenesse of the heart, & the braine, and against sowning, and namely against the Cardiacle passion. And when Aloes is sod in wine, it helpeth against all euills and passions of the heart, and feblenesse of the heart, ỹ commeth of colde: but it maketh the wine bitter, he should doe but little therin, & for delicate men temper the wine with rose water, and such wine may be kept long time, for it is much amended by ỹ tree. The smoake thereof taken in at the nose, heateth the braine if it be cold, and comforteth it, if it be feble.

582

582

582

582

And for to conclude the praising thereof in short words, it helpeth and succoureth in all feblenesse of the bodie, if one can vse it in due manner. Huc vsque Platea.

Of three sortes of the tree of Aloes, forth of the 20. chapt. of L. Vertomannus nauigations.

Addition

YOu shall vnderstand, that there is no great plentie of true Aloes or Laserpitium brought vnto vs, because it is brought higher from the farthest partes of the world. Vnderstand farthermore, there are three kindes or sorts of Aloes, greatly differing in goodnesse. The first they call Calampat, that growes not in the Ile Sumatra, but is brought from the Citie of Sarnau. There is another kind of Aloes named Iuba or Luba. The third kinde is named Bochor. Prouided, that none of the Aloe Calampat, is brought vnto vs, because it commeth from the kingdomes of Cathay, Chini, Macym, Sarnau and Granay, Countreyes much richer than ours, haue much greater abundaunce of golde, and kings of greater power and riches than are ours, and also that the said kings take great pleasure in such kinde of swete sauours, & vse them much more than our Princes doe. So that by this meanes, the true kinde of Aloes, is worth in the Citie of Sarnau, ten crownes the pound waight.

¶Of Aloe. chap. 6.

Addition

ALoe is the fruite of a certaine hearb, that is called Aloe.

Aloe is a lowe tree, of whose gum very seldome commeth anye into this part of the world.

This hearbe is found in India and Persia, and in many other places. The iuyce thereof is wrong out and sod on the fire, and afterward dried in the Sun as Platea sayth. Also of Aloe be three kindes, Citrinum, Epaticum, and Caballinum, as Plat. sayth. And these three maner kindes be diuers in goodnesse: For Caballinum, is good, Epaticum is better, and Citrinum is best.

And

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And they be knowen by citrine colour, and some deale reddish, and namely if it be broken, the pouder thereof, seemeth as it were pouder of Saffron, and the substaunce thereof is most cleere, when it is broken into little peeces, and that that is broken into little peeces, is lesse stinking, & lesse bitter. The Aloe ye is called Epaticum, is like to the lyuer in colour, and is browne reddish, as the lyuer is, and hath holes as it were mouthes of veynes, and is dimme, and not cleere, & is more bitter than is Citrinum. The Aloe that is called Caballinū, is blacke, dimme and drastie, and most bitter in sauour, and most horrible in smell. This Aloe Caballinum, if it be distinguished with pouder of Saffron and vineger, & if it be ten times plunged therein, and dryed, then it taketh new disposition, and changeth color & smell, so that it seemeth Epaticum or Citrinum, but yet this is knowen: for if it be broken, and froted with fingers, anon it is found most stinking and most bitter, and so fareth not Epaticum nor Citrinum. All manner of Aloe, the lesse stinking it is, and the lesse bitter, the better it is. Though Aloe be bitter by kind, yet it is wonderful profitable and wholesome: for it purgeth fleumie cholar and melancholy, and comforteth sinewy members, and clenseth and purgeth the stomack of gleymie humors and noyfull, & releeueth head ache, when fumositie of ye stomacke greeueth ye head, and maketh it ake. Aloe cleanseth the sight, and vnstoppeth the splene and the lyuer, and prouoketh menstruall blood, and maketh good colour in a bodye that is discouloured & keepeth from the dropsie, and cureth the Dropsie at the beginning. Powder thereof taken with hony, flayeth long wormes in the wombe, and maketh haire abide and not fall, and helpeth goutie men, and healeth botches of the priuie members, and easeth itching of eyen, and cleanseth rotting and matter of the gums, & of the mouth, and healeth, soudreth, clenseth & drieth greene wounds, & is bitter to ye mouth, & sweete to ye stomack: for it cōforteth ye cold stomack & feeble, & helpeth digestion. All this is taken of Diosc. of Plat. and of Auic.

(*Aloe the iuice of an hearbe conicaled like a gum, and is vsed commonly in purgatiue medicines, because it is cōfortable to the stomacke.)

*Additiō.

¶ Of a reede. chap. 7.

A Reede is called Arundo, & is meane betweene a tree and an hearbe, and more brittle and feeble than a tree, and more hard and boystous than an hearb, and is smooth without and hollow within, and is norished in marreys, and waggeth with the winde, & hurteth ye hande soone with splinters. Isid. li. 16. speaketh of the reede and saith, it is called Arundo, and hath that name of Aresco, dryeng, for it drieth soone. In pouders of Inde groweth a reede, and out of the roots thereof they wring full sweete sauour and licour, which they drinke. Therefore Marro saith, ye a reed of Inde groweth to a small tree, and humor is wrong out of the roote thereof, and no sweete hony may strine with that wose & lycour.

(*There are diuers sorts or kinds of reeds, the long poale reede or coue in the Ilands of Canare: of the which the people vse as staues and speares, for theyr strength and hardnesse. There is also the Sugar reede, verye long, within the which groweth that iuice, whereof commeth Sugar. The common great reeds grow in marish grounds, as do ye small, with the which are made quilles for Weauers, fishing rods, &c.)

*Additiō.

¶ Of Amomo. cap. 8.

AMomum hath that name for it smelleth as Cannell doeth, that is called Cinamum, as Isidore saith libr. 17. Amomum groweth in Siria, and in Armenia. The tree thereof seedeth in clusters cleauing togethers, & hath a white flower like to the violet, & leaues like to Brione, and maketh sweete sleepes with the good smell thereof. Amomum is an hearbe with good sauour, as Dioscorides sayeth, and is some deale redde with leaues ioyned, and with much seede, and with white flowers, as the Vyolet.

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Of Amomum be thꝛee maner of kinds, foꝛ one is of Armenia, and is called Armenicum, and that is beſt of all, and is reddiſh, & beſt of ſmell, and moſt of vertue and of valew. Another kinde groweth in moyſt places and watrye, and is ſofte to handling, and hath good ſauour. The third is called Ponticum, and is red and not long. The beſt is that that is new and white and full of ſeed ſpꝛed vpon red bꝛanches moſt ſauouring and heauie in waight, and biteth the tongue with a maner of ſharpneſſe when it is chewed, and hath colour not diuers, as Auicen ſayth and Dioſcorides alſo.

Theſe Authoꝛs meane, that all manner Amomum hath vertue to heate and to dꝛye, and to heale ſmiting of Scoꝛpions: and the water that it is ſod in, conſoꝛteth the eyen, and releueth them of ſoꝛe ache. And Amomum hath vertue to aſſwage wombe ache, and to deſtroy ventoſitie, and to excite menſtruall bloud, & the lycour that it is ſod in, helpeth and ſuccoureth frentike men & Epatike, that be ſicke in the liuer, and them that haue Podagre alſo. Alſo in all good receipts & medicines, Amomum is oft put, though ſome men vſe ofte to take in ſtede of that, another hearbe, that is called, Amonides, and is like thereto in colour and hiew, and is all vnlike thereto in vertue and in ſmell, as Auicen ſaith.

*Additiõ. (*Amomum a little ſhꝛub growing in Armenia, round together like a cluſter of Grapes, hauing a flower lyke a white Violet, and leaues lyke Wythwinde, oꝛ white Vine: ſome ignoꝛaunt Apothecaries, vſe Petroſelium Macedonicum, and call it Amomum, which is the verye true parſeley of Macedonye, whereas it groweth moſt plentifullye. D. Rembert Dodoneus. fo. 608.)

¶Of Aneto. cap. 9.

ANetum is an hearbe, and the ſeed of it may be kept thꝛee yeare in great vertue, as Dioſcorides ſaith: but it is better that it be renewed euery yeare. The rote thereof is ſomwhat woꝛth while it is greene, and of no valewe, when it is dꝛye, as he ſayth.

And hath vertue to heate and to temper hard matter, and to make it ſofte and open, and to diuide and depart, and to deſtroy ventoſitie and ſwellyng, and to abate ache and gnawing of the guts, & of the wombe, and to bꝛeake the ſtone, to excite menſtruall bloud, and to open the dꝛine veynes, and to abate the yere, that commeth of fulneſſe, to make one ſleepe well, and to temper hard gathꝛing in the body if it be ſod with oyle, and layd thereto in plaiſter wiſe: and the flower thereof ſodde with Wine doeth away head ache, if the head be baulmed therewith: and aſhes thereof layd to the dꝛopping pꝛiuie choſe of a woman, dꝛieth it, and ſtaunceth the dꝛopping: and Anetum ſod with oyle, releaſeth ſhꝛinking and ſtonieng of ſinewes, and helpeth in many other paſſions, as he affirmeth and ſaith.

*Additiõ. (*Anetum is hot and dꝛy in ỹ thirde degrée, it cureth the bloudie flixe, mixed with the cups of Akoꝛnes, and ſo dꝛonk in ale oꝛ wine, the waight of halfe an ounce with halfe a pint. It is called, Dill.)

¶Of Aniſo. cap. 10.

ANiſe hath the ſame vertue that Anetum hath, and is moꝛe ſweet in ſauoꝛ, & the ſeed therof is moꝛe ſmall & round, & many men call it Dulcinium, as it is ſaid in Plat. And hath vertue to temper & to make ſoft, to conſume and to waſt & deſtroy ventoſitie, & to comfoꝛt digeſtion, and to open the ſtopping of the liuer, and of ỹ ſplene, & to bꝛeak the ſtone, and to excite menſtruall bloud, and to open and to amend all the inner wayes, and ſo, though the ſeed be ſmall in quantitie, yet it is full good and pꝛofitable in vertue, and full healthfull and wholſome. *Additiõ.

(*Aniſum, Anile ſeed is ỹ only vitall to Aqua vitæ, it is good, ỹ pouder dꝛonk in wine againſt poyſon.)

¶Of Allio. chap. 11.

GArlike is called Allium, and hath that name of Olendo ſmelling, foꝛ it ſmelleth ſtrongly, as Iſid. ſaith li. 16.

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And Garlike hath hairie rotes, lyke as a Lily, and Saffron and other such: But in this the rots of Garlike & Lilies differ, for the rote of Garlike spreadeth not in boughes, as the Lily doth: and as the Garlike reneweth his leaues, so it renewyeth his rotes, and seedeth but once in the second yeare after that it is sowen. Therefore garlike hath many cloues spreading, that those cloues may be feeding and nourishing to the second rotes, and to the second leaues, and to the stalk thereof. For when the seconde leaues grow and the stalk, then the cloues thereof vanisheth away in the earth: and so it fareth in Onions. In this Garlike & Onions be diuers, for of euery cloue of Garlike set commeth a plant, and so it fareth of the Lily, that of a cloue planted in the earth, sendeth out a stalk, and that commeth, for in euerie cloue of the Lily and of Garlike is seminall vertue. And it fareth not so in the Onion, for there commeth not of euery cloue of the Onion, an Onion, though it be set, but of the whole head springeth a plant, if it be set: for the seminall vertue is not in euery cloue of the Onion, but in the whole head. And Garlike and the Lily be diuers, for the stalke in ẏ spire of garlike springeth out of the one ende of the cloue, & the spire of ẏ Lily springeth out of the side of the cloue, & not of the end. Hucusq; Anst. de plan. secund. nouam translationem.

*Additiõ. (*There be 3. sorts of Garlike, Allium latinum, Garden garlike, Crow garlike, and Beare garlyke, called Ramsons.)

¶Of Wormwood. chap. 12.

Absynthium, Wormwood, is a full sharpe hearbe, hot and dry, full sowrish and bitter, as Dioscorides saith, ther of is two manner kindes, that one is græne in coulour, and sower and bitter in sauour, that other is some deale hoarishe, and lesse bitter, and lesse vertuous, and is gathered in the end of springing time, and dried in shadow, and kept all a yeare in great might & vertue, and hath contrary vertues, as Plate. saith, for it lareth and bindeth: it bindeth by thicke substaunce and sowrnes, & lareth by heate and bitternes, & so when it is taken into the body, if it find thick matter and hard, by sowrenes and thicknesse of his substance, maketh it the more thicke and hard, & so it is cause of more binding: and if the matter be able and digested, it tempreth and softneth it with heate, and beareth it downe with sowrenesse, and putteth it out of the body: and sirop made of wormwood helpeth the lyuer, and comforteth the stomacke, & exciteth appetite, and withstandeth dronkennesse, and healeth the iaundes, & amendeth and chaungeth the colour. The iuice thereof with pouder sod, vnstoppeth the spleene, and soloeth and abateth ache of the stomacke, and wombe ache, that commeth of ventositie: and iuyce thereof dropped into ẏ eares, drieth vp moysture that runneth from the eares. Wormewood stamped with a Bulls lyuer, and put into the eares, distroyeth tinckling, and ringing that is therein, and comforteth and amendeth the hearing. Juyce thereof swageth head ache that commeth of fumositie of ẏ stomacke. Wormwood with pouder of Commin and hony doth away moles and speckles, and ache that commeth of smiting, if it be layd thereto in a playster wise. Juice thereof slayeth long wormes of the wombe, & wormes of the eares, if it be dropped therein. Juice thereof dronke, clæreth the sight, & doth away rednesse and webs of eyen, if it be ofte put therein. And Wormwood kæpeth and saueth bookes and cloathes from fretting of mice and of wormes, if it be layd therewith in chestes or Cofers, as Macrobius saith, and helpeth against biting of Weselles & of Dragons, and healeth it if it be dronke, and the licour that it is sodde in, swageth ventositie and swellyng of the wombe, if it be dronke, as Dioscorides saith. And hath ouer these vertues, some conditions & properties that bee not full good: for it infecteth the tast with sowrenesse and bitternesse, & grieueth the smel with strong odour, & maketh milke and wine bitter, and al other swæt thing, that it is medled with.

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The smell thereof is so strong, ꝑ it passeth and ouercommeth all other strong smells: and therefore men ꝑ must nedes passe by stinking places, or make cleane vncleanly rotten places, arme and defend themselues with strong sauce of Garlike, as Dioscor. saith. Garlike hath many vertues and properties both good and euill: for it is compounded of diuers vertues, as he saith. Garlike disturbeth the wombe and the stomacke, and breedeth thirst, and breedeth whelkes & wounds in the body, if it be layd thereto: and if cholaricke men eate too much thereof, it maketh the body too hot, & breedeth Lepra, and is cause of madnes and of frensie, and grieueth the sight and maketh it dimme. Therefore it noyeth cholaricke men by kinde, for it breedeth red cholar, and increaseth burnt cholar, and helpeth well fleumaticke men and colde. Of Garlike is double maner of kinde, wilde and tame. The wilde is called scordeon, among Phisitions. The floure thereof shall be gathered & put in medicines, and it worketh not violentlye, as tame Garlike doth. Of tame Garlike we vse most the heads. In the kinde thereof be many manner vertues found, for therin is vertue to dissolue, and to temper, to consume and waste, to put out venyme, and all venimous things. Therefore it was not without cause called Triacle of churles, among Authours in old time, as Dioscor. saith. It helpeth best against the biting and venime of a mad dogge, if it be eaten with salt and nuts, & with rewe: stampe these foure togethers, and giue. ofte thereof to the Patient, in the quantitie of a great nut, and that with wine, and laye the same confection to the sore without, for it helpeth the wound, and drawe th out venime and wasteth it, and. keepeth and saueth and deliuereth of perill, as effectually as Triacle. And Garlike hath vertue to open, and to temper, and to diuide and to depart, to cut and waste great humours and thicke, & therfore it helpeth them that haue the stone, and them that may not well pisse, and exciteth menstruall bloud, and cleanseth the wombe, and slayeth long wormes, & other wormes in the wombe, if it be taken as it were sauce with pepper & iuice of mint and vineger: and Garlike abateth the ache of the guts & of the reynes also, if it be cleansed and stamped, & sod with oyle, and layd as a plaister to the sore place, and it helpeth also against the Morphea, that is the Leprosie of ꝑ skin, if the place of the Morphea be garsed & froted with Garlyke, and stamped therto as a plaister should. Also it helpeth against the biting of an Adder, if it bee stamped and layd thereto with Oyle of Bay, as Dios. saith. Also it helpeth them that haue the dropsie, for it wasteth and dryeth the humour betweene the skinne and the flesh, and swageth swellyng, & cleanseth and healeth great and fowle bloudie wounds, and soundeth them, if powder of Garlike burned be laid therto: and Garlicke sodde with Well water, doth away all sore and ach of the place, and swelling also, but it needeth to beware, that it be not taken in meates, for it grieueth the eyen, and so meane these verses.

Allia, Vina, Venus, Puluis, Ventus, Faba, Fumus:
Ista nocent oculis, sed vigilare magis.

The meaning is this, Garlike, Wine, and Venus, Powder, Winde, & Beanes, and smoke, grieue the eyen, but waking doth more. In lib. de plant. Arist. sayth, that Garlike is like to the Lily, & accordeth therwith in disposition of the head, and in the cloues hath vertue seminall, in the cloues of ꝑ rote, & is the greines of the top of the stalke: and of ꝑ cloue of the nether head of the garlike, commeth a plant of garlyke, and so doth likewise of the sæde that groweth in ꝑ top of the stalke, and of a cloue of the ouer head commeth also both plant and sæde. And therefore a cloue of Garlike, set in the earth, bringeth forth a plant, and so likewise doth the sæde, and hath manye pilles and leaues sæple wise, and a hollow pore stalke. Also garlike as the Lily, first hath sæde on his stalke, the greines cluttered together within a small thin leafe: but the Onyon doeth not clutter his greynes together, but norisheth and sendeth them out on small sæte.

Garlike is almost hot & dry in ꝑ forth degree.

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Therefore Bees ꝑ vle floure of wormwode, make the hony bitter, as Dioſco. ſayth. Plinius ſaith, that wormwod ſhal not be giuen to them that haue feauers. Wormwod letteth wambling in ꝑ ſea, if it be firſt dronke, and exciteth ſlæpe, if it be laid vnwittingly vnder the head, and withſtandeth mothes and wormes, if it be layd among clothes, and maketh blacke haire, if ꝑ haire be anoynted with oyntment made of the iuice thereof, and oyle of roſes.

(*There are thre ſorts of Wormewood, the firſt Abſynthium Latifolium, common wormwood: the ſecond Seriphium ſea wormwood: the third Ponticum, wormwod gentle or Romaine. It is ſaid in Dodoneus, that there are fire kindes. Inke being made with the iuice of wormwood, kæpeth writings long frō being eaten with mice or rats.)

*Additiō.

¶Of Apio. chap. 13.

MErch is called Apium, & is a common hearb, knowen nigh to all men: and hath that name, for ſomtime victors had garlands of it, as Iſid. ſaith libro. 17 Hercules made him firſt garlandes of this hearbe. Rootes thereof withſtandeth mightely venime, as Iſi. ſaith, but of Apium is many maner of kinds as he ſaieth. One is called Petroſum, & hath that name, for it is moſt lyke to Apium in leaues, and Apium of the Grekes is called Silenum, and groweth in ſtonye places, and in mountaines, and rockes: and therefore Latines call Petrocilium Perſeley, Petrapium, as Iſid. ſaith. Of Merch and Apium, is another manner kinde, as Dioſcorid. ſaith, as Apium of frogs, Apium of laughing, Apium of Emeroydes: Apium of frogs hath that name, for it is ofte founde in watry places, where frogs be in, and if this Apium be ſod with wine, & layd in a playſter wiſe to the wombe, and if it be laid to the reynes, it helpeth and abateth the ache thereof. Apium riſus of laughing, hath the name of working and doing: for it purgeth melancholike humour, for of ſuperfluitie of ſuch humour commeth cleungneſſe and diſcomfort: and he teleth, that if it be eaten or dronke in great quantitie, it ſlayeth a man with laughing, and helpeth alſo againſt the ſtone, & againſt difficultie of piſſing, if men piſſe often and little, and exciteth menſtruall bloud, if it be ſod in water or in wine, & the nether parts of the body waſhed and bathed therewith.

Apium of Emoroydes hath ꝑ name, for pouder therof laid thereto forbreth the bleeding. Commune Apium, cōmon Merch, vnſtoppeth & openeth ꝑ ſplene, & breaketh the ſtone, and deſtroyeth the Iaundes, and helpeth againſt the dropſie, & againſt frenſie, if ꝑ Patients head, be ofte anoynted with the iuyce thereof medled with oyle of roſes, and with vineger. The rote thereof ſuccoureth againſt venymous biting, and withſtandeth venime, as Dioſc. ſayth. And all Apium grieueth & noyeth them that haue the falling euill, for it diſſolueth and ſofteneth the matter, and moueth vpward, and it grieueth children alſo, becauſe of much moiſture and feble eſſe of vertue, & ſtraightneſſe of members, & of waies, that age is diſpoſed to that euill. Therfore a nourice that fedeth a child, ſhall ſpare Apium, leaſt the childe take that euill, as Dioſc. ſayth, and Plat. alſo.

Matſh parſele or Smallach

¶Of Ariſtologia. cap. 14.

ARiſtologia is a full medicinable hearb though it be bitter, & thereof is two manner of kindes, long and round, and either is hotte and drye, and the rote is more medicinable, than the leaues, and ſhall be gathered in Haruеſt, and is kept two yeare, & hath vertue to diſſolue and put out, and to waſt venyme, and maketh good breath, and ſoftenеth the hard ſplene, and openeth the ſtopping thereof, & doth away ache of the wombe and of the ſide, & helpeth them that haue the Podagre and the falling euill, and men with lims and ſinewes ſhronken. Powder therof with the iuyce of mints helpeth againſt venemous biting, and pouder thereof fretteth dead fleſh, eaſely and ſoftly in feſter and the wound. The rote of this hearbe putteth a dead child out of ꝑ wombe, if it be ſod with wine. Hactenus Dioſcorides de Ariſtologia.

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Plinius saith, and Isid. li. 17. That it is best for women with child: for if it be dronke with pepper and wine, it cleanseth the filth of them ỹ trauayle of child, and purgeth the mother, and exciteth and purgeth menstruall bloud.

*Additiõ. (*Aristolochia longa, Rotunda, Clematitis, Pistolochia, Saracenica. These foure kindes are set forth in Dodoneus, called in English, Aristologia, and of some Birthwort, and Hartwort. The second is called rounde Aristologia. The third is called braunched. The fourth, long Aristologia: an hearbe good against poyson, and against the stinging and biting of venemous beasts. Aristolochia rotunda, doth beautifie, cleanse, and fasten the teeth, if they be often froted or rubbed with the pouder thereof.

¶Of Agno Casto. chap. 15.

AGnus Castus is an hearbe hot & drie, and hath vertue to kepe men & women chast, as Plin. saith. Therefore the women of Rome, vsed to beare with them the fruite of this hearbe in Dirige and seruice of dead men, when they must needes lyue chast, for common honestie. This hearbe is alway grene, as Dioscor. saith, and Plat. also: and the flower thereof is called Agnus castus, for with smell & vse thereof, it maketh men chast as a Lambe. And Dioscorides sayth and Plat. also, that it maketh chast, opening the pores, and drawing out, and wasting the humour and moysture seminall: and hee saith, that the broath thereof helpeth against colde and white dropsie, if it bee sod with fenel seede, and a lyttle of Esula. And there it is sayd, that the broth of that hearbe foredrieth superfluityes of the mother, and maketh the mouth therof narrow & straight, and exciteth menstruall bloud, and doth away Litargia, the sleeping euill, if it be sod in salt water with Apium and Sage, and the hinder part of ỹ head strongly washed ther with, as Dioscor. saith.

*Additiõ. (*Agnus castus is a singular remedie, for such as would lyue chast: for it withstandeth all vncleanneesse, or the filthie desire to lecherie: it consumeth and drieth vp ỹ seede of generation, in whatsoeuer it be taken, whether in pouder, or in decoction, or the leaues alone laide on the bed to sleepe vppon, and therefore it was called Castus, that is to saye, chast, cleane and pure.)

¶Of Artemisia. chap. 16.

Artemisia Mugwort or Poutevveede. Damasonium.

ARtemisia, is called mother of hearbs, and was sometime hallowed by men of nations to the Goddesse Diana, that was called Arthemis in Greeke, as Isi. saith. li. 17. And is an hot hearb and dry, and the rootes & leaues thereof accord to medicine, & is good namely against barrennesse, that commeth of moysture, and is nought worthie in hot cause and dry, as Dioscor. saith. It exciteth menstruall bloud, and cleanseth and comforteth the Mother, and abateth head ache, if it bee sod in wine or in water: and bringeth out a dead childe, and the bagge that it is in, and breaketh the stone of ỹ reynes and of the bladder, and driueth awaye fiends, as Plin. sayeth, and withstandeth euill thoughts, and abateth fete ach that commeth of trauell of going, and thereof is many manner kinde, and it said, that the Goddesse Diana, founde out the vertues thereof, and taught them to mankinde, as Plinius saith and Dioscorides also. And Auicen telleth other vertues thereof.

*Additiõ. (*This hearbe is called, Mater herbarum, and Mugwort, where of are foure kindes, especially in a idle hus wife, and brawling wife, a proud dame, and a dishonest woman.)

¶Of Oates. chap. 17.

AVena an Date, is an hearbe, and the seede thereof accordeth to the profite of men and of horses, and hath that name Auena, for that it commeth and groweth sone after that it is sowen, as Isidore saith, and hath vertue to relaxe, and against swelling, and to relaxe noysfull hardnesse, and to cleanse off vncleannesse of the face, as it is sayde in Platearius.

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589 *Additiō. (*In the spire of the Date is a rare secret, which being put into water, turneth strangely, so that it be vnderstoode the manner of the setting: Dat bread is not agreeable for mankinde.)

Of Balsamo. chap. 18.

BAlsamum is a tree or a shrub, that neuer groweth passing the height and quantitie of two cubites, as Isido. sayth, and is lyke to a vine, & lyke in leaues to Rue: But the leaues bee more white, & chaunge alway, & fall neuer. And the tree is called Balsamum, and the stocke Opobalsamum, and the fruit or the seede Carpobalsamum, and the iuyce Opobalsamum. For if the rinde of the stocke be smitten with yron combs, then droppeth thereof noble Opobalsamum. The iuyce thereof droppeth out of the boales of the rinde, as it were out of dens. A denne in English, in Greeke is called Opo, and it faineth droppes by meddeling of Cypres or of honie. But such as is feined by honie is knowen, for if a drop therof be put in milke, it renneth as cruddes, and if it be meddeled with water, it fleeteth aboue the water as it were Oile, ẏ is feined with Oile. And if it is feined and put in fresh water, anon it sinketh to ẏ ground, and defileth not a cleane cloth that it toucheth. Pure and very Balme or Balsamum may not bee suffered in ẏ hand, if the Sunne commeth thereto. Huc vsque Isidorus. Plinius libr. 12. cap. 17. saieth in this manner: Balsamum is set before all other smells, and was sometime graunted but to one lande among all lands, that is to wit, Iudea. And was not had nor found but in two gardeins of the Kings. The greater Gardein was of twentye dayes earth or earing: But afterwarde when the Romanes were Lordes, those fields of Balsamum spred into many mountaines and hilles. This tree is more lyke to a vine then to Mirtus, and filleth the mountains and spreadeth as a Vine, without railing and vndersetting of boughes. For the boughes thereof beareth themselues, and the height thereof is within two cubites. It needeth beware that the Tree bee not cut within with yron, and so it needeth that carning with yron passe not the rind inwarde into the Tree. For if the Tree be hurt within, then all is lost. The Tree is all medicinable. The chiefe grace thereof and first, is in the iuyce, the second in the seede, the third in the rinde, and the last in the stock. The best of this is sweetest smell, in the greatest seede and most heauie, biting in tast, and feruent in the mouth, and redde in coulour. Huc vsque Plinius, lib. 12. cap. 27. Dioscorides sayeth, that there is a manner kinde of Balsamum that groweth about Babylonia, where the seauen wells bee, and if that manner Balsamum be set in another place, then it beareth neither flowre nor fruit. In Sommer time the boughes bee softly cut with a knife of boane, or with sheares that be not sharpe, least the Tree were hurt within, and so perish. Vnder the rinde that is thirled bee set violls of glasse to gather therein ẏ drops that fall. If one drop be done to the reuse of the mouth, it heateth the braine that it seemeth on fire. It hath vertue to dissolue & temper, and to consume & waste, and keepe and saue dead bodies without rotting, forasmuch as it dissolueth and wasteth, as it is saide in plateario. And erciteth menstruall blond, and bringeth a dead childe out of the wombe, and the Mola out of the Mother, and out of the wombe: and breaketh the stone in ẏ bladder and in the reines, and doth awaye the Illiaca passion, and all euills of the head, if it be taken in due manner: And helpeth in feauers quotidian & quartane, and withstandeth venimous biting, and hath these vertues, and many other noble vertues: ẏ were full long to recken them heere all arow: But these shall suffice for this time.

(*Balsamita, an hearbe of length and bigneſſe of a Lilly, with a leafe lyke rue, growing onelye in Iudea and Aegypt, of whose iuyce commeth the precious Balme Oyntment.) *Additiō.

Of Bdellio. chap. 19.

589 589 589 589

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590

As Plinius saith, lib.12.capitulo.10. Bidellium is a Tree most named Couth, and is a blacke tree, most lyke to the Olive in leaues and in might. The gumme thereof is most found in vse of medicine. For the gum thereof is bright and bitter in tast, and wel smelling. And smelleth the more if it be wet in Wine. Also in the Glose Super Genesis.2. it is sayd, that there Bidellium is found, and the stone Onichenus. It groweth (as Plinius saith) in ỳ countries of the East, as in Arabia, India, and Chaldea. Libr.17. Isidore sayth, that Bidellium is a Tree of Inde, and of Arabia, and the Gumme of the tree of Arabia is best, & smelleth well, and is bright, somewhat white and light, not heauie. And is fat and lyke to ware, and is sone made softe, and is bitter with good sauour, and not meddeled with tree, nor with earth. And the Gum of the tree is foule and blacke, and counterfeited with Gumme, which is not so bitter in tast, from whence so euer it commeth. The substaunce thereof is gleamie, and stoppeth and draweth. Therfore as. Dioscorides sayth, & Plat. also. It is contrary to the bloudie flure, which commeth of sharpe matter, & is good for them that haue the flure, which is ingendered and commeth because of strong drougs. And also is good against Postumes within and without: if they be anointed duely therwith: and breaketh the stone, and abateth the cough, and withstandeth venim of creeping wormes and beasts, and easeth ach of the guts, as Platea. sayth: And healeth them at the best, that bee limme broken, so that the guts falleth in the bagge of the Genitours, and soudreth well the inner partes. With Gumme of Bidellio, accordeth Vernix, which is called Bernix also. And ỳ is called a maner Gum: and men saye, that it is Gum of a tree hauing vertue to souder, to clarifie and to saue. Therfore Painters occuppe it most, for it bindeth, as Bidellium doth: but it is of another kinde: For it is cold and dry in the seconde degree: and Bidellium is hot and moist, as it is said in Platearius.

(*Bdellium. Pli. A Tree growing in Arabia: also the Gum of the same tree, lyke to Ware, swet of sauour, and in tast bitter. D. Cooper.)

590

590

590

590

590

Of Buxo. chap.20.

Bore is called Buxus, and is a name of Greeke, somwhat corrupt among Latines, as Isidore saith, lib.17. For among the Greeks it is called Pixos. And this tree is alway greene: and for smoothnesse of matter it is able to receiue writing of letters and figures to be made on. For a Table of Bore which is wel planed receiueth white colour, & therupon diuerse letters, and diuerse figures and shapes be written and made, & afterward maye be put away easily and sone, as Isidore sayth. All the vtter Tree is called Hec Buxus, and the inner stock, Hoc Buxum. Therefore one said on this manner.

Hec buxus crescit, hoc buxum crescere nescit. It appeareth that he woulde meane, that this tree is called Buxus, while it groweth, and is called Buxum, when it groweth not. And is a Tree of sad matter and fast. And the nutrimentall humour thereof is full gleamie, and cleauing togethers, as Albumasar sayeth in lib. Vegil. Therefore the stocke therof is hard, sad, and heauie, & sinketh in water, as Hebenus doth, and that is because of sadnesse & fastnesse of the stock, which hath no pores where aire might enter, by the which entering it might fleete aboue the water, as Albumasar sayeth. And therefore the leaues therof be long, greene, & fall not sone, but some & some. And when one falleth, another commeth in his steed. And hath many smal leaues and thicke, and little fruit or none. The shauing of Bore, for it is colde and drie, staunceth the Flure, if it be sod in pit water, as Dioscorides saith. And dyeth haire, ỳ is oft washed in the broth therof. The sauour therof is bitter, as Plinius saith, lib.17.cap.17. The smell is heauie, & though it grieue the tast with sauour, yet it comforteth the sight. For it is alway greene, & namely in Summer. In Winter ỳ leaues therof ware some deale pale, but they fall not, as Albumasar saieth. And the cause is of gleamy humour,

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that is therein, and much fleeting moysture that is in the roote, and therefore the leaues fall not. When heat commeth the humour is drawen outward, & then by working of heat the leaues be greene. And when colde commeth, the humour is smitten inward, and then is great drinesse, & so the coulour is yeolow or pale. And Boxe groweth in hot places & stony, and is therefore hard and sadly warred, but the tree within is smooth, & conenable to bee planed: And holdeth long time shapes and figures, which be made therein: So thereof bee made fayre Images and long during. Also of Boxe be boxes ordeined and made to keepe in Muske, & other manner of spicery, and is good to many manner of other vses, and necessities, which were ouer noyous and greatly letting of time to rehearse them heere all arowe: But such as wee haue rehearsed bee now sufficient, as for this time.

*Additiō. (*The leaues of Boxe is hot and dry, and not vsed to medicine, and is verye hurtfull for the braine.)

Of Balaustia, chap. 21.

BAlaustia is the flowre that falleth of the Pomegranard, for when the Tree shal beare fruit, the flowers cleaue togethers in a cluster, & fall off the tree sometime. And Phisitions take and occupye them to the vsage of medicines: and they may be kept and preserued in great vertue all the winter long. And Dioscorides sayth, this flowre Balaustia is colde and drye, and hath vertue to binde & to fordrie humours. Therefore it helpeth & is medicinable against the bloudy flure, & helpeth also against menstruall bloud, and hath also vertue to staunch spuing and vomiting, if it bee sodden in Vineger, and layde with a spung to the breast pit. Also pouder thereof healeth and closeth and foudreth wounds, and Pouder thereof healeth the gums, and cleanseth and doth away the rotting therof: & fastneth and maketh stedfast the roots of the teeth, & also healeth welks of ye lips. And Pisidia, the rind of the same tree, doth all the same things, and namely the fruit & apple of the same tree: and the apple shall be taken when it is ripe.

*Additiō. (*Balaustium, the flowre of a Pomegranard, very astrictiue and binding.)

Of Beta, chap. 22.

BEta is a cōmon hearb of gardeins, as Diosc. saith: and therof is double kind, blacke & white, & of either the iuyce dropped into ye nosethrils, purgeth the head, & abateth ach of the eares: and amendeth & doth away nits, & other vncleannesse of ye head, & speckles & moles of the face, and restoreth & saueth haire: and the leaues therof shoare & laid to, quencheth ye euill, which is called Sacer ignis, the holy fire, & swageth greene wounds, & nourisheth euill humours, if it be oft vsed, as Diosc. saith. Aristotle speaketh of Beta & sayeth, ye men may graffe on a Bete stocke, as men doth on a Caustocke, & then ye Bete stock taketh strength, & turneth into a tree, as it is saide before, de natura Plantarum.

*Additiō. (*Beta candida, Beta nigra, Beta nigra Romana. Beetes are hot & drie, & abstersiue, especially the white Beete, ye which is of a more cleansing nature.)

Of Ceder, chap. 23.

CEdrus is a Tree, and the Greekes call it Cedros, as it were Ceomones Driosticon, that is to vnderstand, humour of a burning tree. The leaues therof answereth to lykenesse of Cipressus, as Isidore sayth, li. 17. And he sayth ther, that Ceder is a Tree with merrye smell, and indureth and abideth long time, and is neuer destroyed with mought, neyther with Terredo, that is the Tree worme. And for the Ceder indureth alwaye, thereof bee Rafters and other Timber made, belonging to places of kings, and to Temples also. The Gumme of this Tree is called Cedrina, and is most necessarye, and keepeth and saueth Bookes. For Bookes which bee vernished with that Gumme, bee not fret with Wormes, neither age in time.

This tree groweth in Affrica, and in

Siria,

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592

Siria, & namely in mount Libany. Then the Ceder tree is a most high tree, Lady and queene of all other Trees, as Rabanus sayth super Psalm. and is most fayre in sight, & alway greene with good smell, & the smell of it driueth away Serpents and al manner of venimous wormes, as he saith: and it is most sweete in fruite. And the Apples of Ceder be great & long, and bee of citrine or else of yeolowe coulour, with a wonderfull smell and most pleasaunt sauour, and hath three manner of sauours: for in the middle about the graines, the Apples be citrine and sowre, and without sweete by the rinde, and meane betweene sweet and sowre in the pith of the fruit within. Then the Ceder is of many diuerse and great doing and vertues, and also full medicinable & wholsome. For the gum therof is shaped somewhat in manner lyke to a top, and is sharp and feruent. And it burneth and drieth, as Dioscorides saith: and it wipeth and cleanseth away dimnesse of the eien. And it slaieth & destroieth ẏ wormes of the eares, and it helpeth agaynst the ach of the teeth, and it helpeth against the biting of Serpents. And also it doth awaye tingling and ringing in the eares, with the iuyce of Hisop. And swageth & abateth the swelling in the iawes, & healeth certeine wounds in the lungs. And keepeth & saueth soft flesh from rotting. The Ceder tree anointed with his owne gumme, keepeth and saueth dead bodyes from rotting that be laide therein. Also the seede of Ceder abateth the cough, and exciteth menstruall bloud, and bringeth out Secundinas, bagges that children bee wrapped in, in the mothers wombe: and cleanseth and purgeth the Mother, and softeneth and slaketh sinewes that bee shrunke with the Crampe, and maketh one to pisse, and cleanseth awaie the grauell in the reines and in the bladder: And Dioscorides setteth many other vertues of Ceder, and of the iuyce and fruit thereof. And Plinius speaketh of a maner Ceder in this wise: A certeine tree is called Modica, & is first brought out of ẏ lande of Medes, and the Greekes call that Tree Agedia or Cedronilla. And hath ẏ name, for it seemeth, that the apples thereof follow the vertue of Ceder, and the sauour also, as Isidore saith, lib. 17. And Apples of the same Tree be contrary to venim, as Plinius sayth, and he sayth, that this Tree is full of fruite nigh alwayes: And some fruit thereof is ripe, and some greene and sowre, and some in blossome. And that is seldome seene in other trees. And many men call this tree Assyria, as he sayth.

592

(*There are two sorts of Ceder, great and small. The small fruit is also of two sortes, the one with sharp prickly leaues like Juniper, the other are not prickly at all. The Ceder is hot and dry in the third degree. Read Dodoneus.)

*Additiō.

Of Cipresso, cap. 24.

592

Cipressus is called Ciparistus in Greeke, as Isidorus saith, lib. 17. For the head thereof ariseth round and sharpe vpwarde as a toppe, or a Pineapple with the point vpward. And such a point is called Conon, as it were another roundnesse. And the fruite thereof is of such a manner disposition, and hath this name therefore, and is called Conus. And so Cipresses are named and called Confere. This foresaid Cipres tree hath vertue much lyke vnto the Ceder tree, And is formable and necessarye to edifieng and building of Towres and Temples, and for other greate and pompeous edifices. And for because it may not rot, it fayleth neuer, but abideth and dureth and lasteth alwayes in the first estate and condition: and hath a right good sauour, & most sweetest smelling. Therfore in olde time men vsed for to make fire and fume of the braunches and twigges thereof, for to destroye and put awaye the stench and loathsome sauoure of dead carrions, and other daungerous and contagious ayres. Huc vsque Isidorus.

The Cipres Tree is hot in the first degree, and it is also drie in the seconde degree. The Apples of ẏ sayd Tree, and ẏ stocke and leaues, be according and right necessary to medicine, as Platearius sayeth. For they be sowre and healing, and soudereth and fasteneth. Therefore they

592

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592

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be necessarie for to helpe against ẏ fluxe of the wombe, which commeth for defait of the vertue retentiue, if it be made in pouder, and then receiued in meat or in drink: and is medicinable, and helpeth against the sicknesse, & the passion Illiaca: and helpeth against the disease and ach of the loynes, if it be prepared and sodde in pit water. And Wine watered with the foresaid water & leaues of Cipres, cleanseth, purgeth, and putteth away the corruption and filth of new woundes, and cureth and healeth the euill, which is called Sacer ignis, called in English, the holy fire: and purgeth and cleanseth sneeueling nosethrills. And doth awaye the stench, and staunchеth bleeding. The seede of the sayd Cipres tree with drie figges, tempereth the hardnesse of the Renne, & staunchеth the fluxe: and helpeth against the venimous and deadly Postume, that is called Antrax, and beareth downe the mallice thereof, & letteth the spreading thereof, and withstandeth venimous biting. Dioscorides rehearseth al these vertues of Cypres and many moe. Plinius lib. 17. cap. 33. sayeth, that the Cypres is a tree with many boughs, and hath voide knappes in steede of fruit, and hath bitter leaues, and a violent smell, and gracious shadow. Of Cipres is double manner kind, male and female. The female is barren and faire in sight, ẏ boughs thereof be thicke at the top, and wound together. The boughs of the male bee more thin, and if they be cut, they burgen againe.

(*The fruit of Cypres taken into the body, stoppeth the laske and bloudy flixe, it is good against the spitting of bloud, the decoction made with water hath the same vertue.)

Of Cipro. cap. 25

Of Ciprus it is written Can. 4. Cipricum nardo, &c. Li. 12. ca. 26. Plinius saith, ẏ the Cipre is a tree in Aegypt lyke to Oliue in leaues, but the leaues bee more greene and more fatte, with blacke flowres and white seede, sweete smelling. And if the seede be sod or confect with Olle, out thereof is wrong an ointment for kings, which smelleth wel, and is most delicious, and is called Ciprus. Also Isidore, lib. 17. & the Glose Super Can. and Plinius meaneth, that the best of the kinde of this Tree groweth in Aegypt vpon the riuer Nilus, in the region of Canopia: and the second in Ascalone, and the third in Ciprus. And thereof the smell is wonderfully sweete. And as he sayeth, to this Tree another Tree is like, which is called Aspalatos, and is lyke to the Rose in flowre. And of the root & flowre thereof is made a notable ointment. Also he saith, that in euery schrub, where the Rainebowe shineth straight thereon, is the same sweetnesse of sauour and smell, all the while that the Bowe shineth there, and if the bowe shineth on the same Tree, it maketh the smell & fairenesse of it increase more then we may tell, & is like to a white thorne and hauing the colour of fire, or is redde, & smelleth some deale as Castorium: and some men call it Elizeus Scepter, as hee saith there. Heereto Diosc. saith, that Ciprus is a medicinable Tree, of couenable and gluing vertue. The leaues thereof chewed abateth swelling of the mouth. The broth thereof slaieth wormes of the head, & infecteth the haire, if it bee washed therewith. The flowre thereof sod with vineger, doth away head ach, as he saith. Ciprus is a tree ẏ is called Lentiscus by another name. Looke the vertue thereof in littera L.

(*Cuparisos, forth of the Lentiske tree, commeth the excellent gum or Rosen called Masticke, it is in smal grains, as big as wheat cornes, & it is brought from ẏ Ile Cyo, it is fayre, cleere, white, brittle, and of a sweet sauour.) *Additiō.

Of Cinamomo. chap. 26.

Canel is called Cinamum, thereof it is written Ecc. 1. and Exod. 30. And as the Glose saith there, it is a shrubbe that groweth in Inde, & in Aethiopia, & passeth not two cubits in quātity, & is called Cinamum, for it hath small stalkes bended with colour of ashes or of blacke coulour: and of them when they be broke, commeth breath that is seene. The more

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594

subtill and small canell is, the more deere it is, and the more greate it is, the lesse worth it is held. And lib. 17. Isido meaneth, that Canell hath that name Cinamom, for the rinde thereof is small and round, as a Cane, & groweth on a short stocke with small braunches, and when it is broke, thereof commeth a breath as it were a milk smelling most swetly. Super Ecc. 5. cap. 24. the Glose sayth, ỳ Canell is a short tree with good smell and swete, with coulour of Asshes: and is twice so good in medicine as the Pipe. Also lib. 12. ca. 21. Plinius speaketh of Canell, and sayth. That of Canel of Cassia men tolde Fables in olde time, that it is found in Birds neasts, and specially in the Phœnix neast. And may not be founde, but what falleth by his owne weight, or is smitten downe with Lead Arrowes: But these men doe feigne to make things deere and of greate price: but as the truth meaneth, Canell groweth among the Troglodites in the lyttle Aethiopia, and commeth by long space of the sea in Ships to the hauen of Gellenites And is a short Tree of two cubites long at the most, and a span long at the least, and hath a stocke of foure or fyre inches greate, and smelleth not but when it dryeth. For dryncsse is lyking thereto, & is most fructuous in Winter, contrary to the kinde of other trees. And groweth among briers & most thick bushes, therefore it is not gathered without great travel and difficultie. And no man hath leave to gather therof before ỳ Sun rising, nor after the Sun going downe. And when it is gathered, the Priest by measure dealeth the braunches, & taketh thereof a parte, and so by space of time merchaunts buye that other deale. The chiefe goodnesse thereof is in the most thickest and smallest braunch, & that that is in the middle of the stocke, is of little value or of nothing, for there is but lyttle of the rinde. In the rinde is the most vertue and grace of Canell. Therfore the tops and the ouer partes be best of goodnesse. For in them is much rinde. The Tree within is little or naught worth in comparison to the rinde. Huc vsque Plinius, li. 12. Dioscorides and Pli. meane, that Canell is hot in the third degree and dry in the second degree. And of Canell is double manner kind, ỳ is to wit, small and great. The great is lesse worth then the small, and is put in vomitiue medicines. And the small is better and more needfull in other medicines. The best is thinne and small, with sharpe biting savour, medled with swetnesse, with some deale red colour, and with much good smell. And the Canell that is some deale white, is lesse worth. By good smell Canel hath vertue to comfort the braine, and hath vertue by fastnesse of parts to souder and to fasten. Canell hath manye manner vertues, as Dioscori. sayth. For it abateth the cough, that commeth of thicke moisture. Pouder thereof medled with vineger, doth away scabs, and dryeth moisture of the eien meddeled with Collirium, an ointment of the eien. And swageth the swelling of the reines, and curreth the dropsie, and healeth biting of creping Wormes, and comforteth the appetite, & exciteth menstruall blood, and openeth stopping and defieth meate and drinke, and dissolueth, bndoeth, and destroyeth Postumes. And Canell dronke with Wine, bringeth out Secundinas, bagges that children bee in, in the mothers wombe. And wipeth away dimnesse of eyen, and succoureth and helpeth in sounding, and in the Cardiacle passion.

(*The Tree of Cinamon is not much vnlyke a Bay tree, especially the leaues, it beareth Berries as doth the Baye tree, but lesse, and white. It is doubtlesse therefore, none other then the barke of a Tree, and is gathered in this manner. Every third yeare they cut the braunches of the tree, of this is great plentie in the Iland of Zaylon. When it is first gathered, it is not yet so swete, but a moneth after when it wareth drie. The Barke is the onelye spice, and the wood is lyke Firre tree very light.) *Additiõ.

Of Cassia. chap. 27.

OF Cassia is mention made in Exod. 30. And is a certeine kinde of spicery, with good smell and noble, and grow-

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eth in Arabia, as Isidore saieth. And is a rod with a strong rinde and red Purple leaues, as the rind of Pepper, and is lyke to Canell in vertue, but not so mighty in effect and deed. Therof in medicines double weight is taken in stéd of Canell, as Isidore sayth. The Glose super Exod. 30 meaneth, that Casia brédeth in watrye places, and groweth strongly, and giueth good smell. Lib. 12. ca. 21. Plinius speaketh of Casia, and sayth, that the trée of Casia groweth fast by Cinamum in fields, and is thrée cubites long, and his braunch is greater then the braunch of Canell, and hath thrée colours. For the first is white, and then redde, and then blacke, and that parte is best, and the white is lesse worth, for it is sone eaten with wormes and holed, and that for it is soft in substaunce, and for lesse bitternesse and vertue of the rinde. Casia is proued when it is new, by smelling, sauour, and colour. For the noble Casia is some deale swéte and biting, sharpe of sauour, and swéte and merrye of smell, and browne as Pepper of colour, and heauye of weight. And that Casia is best that breaketh not sone, but bendeth and foldeth. And another manner of kinde of Casia is lyke to Balsamus of Saba in smell, but it is bitter. And therefore the first, that is blacke, with some deale swéte and biting in sauour, and with good smell, is more prayed among Phisitions. Huc vsq; Plinius, ibidem.

Platea and Dioscorides meane and speake of two manner Casia. The one is called Casia fistula, and the other Casia lignea, that is the rinde of a lyttle trée, that groweth nigh the marches of Babylonia. And thereof is diuerse manner of kinde. One is like to Canell, and is some deale redde and round, and sadde in substaunce, and foldeth not when it is broken or beaten, but withstandeth, and hath a sharpe sauour, and some deale swéte. And vseth Phisitions vse this manner kinde. The other manner kinde is some deale bitter, with some deale diuerse colours, & Phisitions vse this manner kinde.

And that is best that breaketh not sone, but bendeth and foldeth, and hath sharpe sauour meddeled with swétnesse with good smell, and hath when it is broken somwhat white coulours distinguished within, with red medled among, and is sometime feined with medling of the rinde of Capar, but is knowen, for it is some deale bitter of sauour, & hath vertue diuisitiue of his subtil substance. Also Casia hath a vertue to temper, to diuide & depart, and hath of his owne qualities vertue to consume and to wast. And hath by good smell vertue of comforte, and cureth the rumes and colde causes, and helpeth them that haue the falling euill, and comforteth the braine, and purgeth the reines and the bladder, and ripeth & healeth Postumes, and vnstoppeth the liuer and the splene, and the reines, and hideth and doth awaye the stinke of the mouth, if it be chewed, and exciteth menstruall blood, and comforteth and helpeth against sowning and failing of the heart, if a sirroppe bée made of the pouder thereof, and of roses, and of the boane of an Hart. Huc vsque Dioscorides & Plat.

(*Casia, a swéte shrub or hearbe, bearing a spice like Cynamon.) *Additiõ.

Of Casia fistula. cap. 28.

CAsia fistula is the fruit of a certeine Trée, that beareth long séde, that waxeth in passing of time greate and thicke without, by working of heate of the Sunne, and the iuyce within is black and moist and swéet, and is medled with certeine white graines within, & diuided with small holes, as it were in the holes of a hony combe.

The best is the greatest & most heauy, for therein is much moisture. And that that is light, and maketh noise when it is moued, shal be forsaken. For that betokeneth voidnesse & emptinesse. Casia fistula hath vertue to make slipper and soft, and to cleanse and to abate wonderfully the stinch of blood, and to cleanse and pure Cholera and blood, and to dissolue and destroye Postumes of the throate, and is good for the guttes, and profitable and helpeth against euills of the breast, and bringeth forth new méstrual blood, that

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596

commeth of fat humour, & doth away the swelling of the ropes and guts, if it bee dronke. Huc vsq; Dios. And though men vse to write, & to sound Casia with double S. yet it should be written & sounded with one single S. & so it should be written and sounded Casia, and not Cassia, as Authors tell.

*Additiō. (*Casia fistularis, the common Purgation.)

And so meaneth Ouidius, 15. Methamo.

Quo simul ac Casias & Nardi lenis aristas, &c.

And so saith Plinius vbiq; & other also.

Of Calamo, cap. 29.

Kalamos Aromatikos. Calamus adoratus.

A Certaine cane is called Calamus Aromaticus, thereof it is written Exo. 30. & hath ỳ for liuers of common cane, as Isidore sayth, lib. 17. and groweth in Inde, with knots in many places, with swéete smell, and smelleth wonderfullye swéete. And if it be broke or cut in many parts, it is like to Casia in sauour, with a little sharpe biting sauour, as Isidore saith. Papias meaneth, that it hath a feruent vertue. In Glosa super Exod. 30. it is sayde, that Calamus Aromaticus is a manner of kinde of spicerie ỳ groweth beside mount Libani, but where so euer it groweth, it is a manner kinde of spicery, that is hot and dry in the second degrée, as Dioscorides, Plat. and Plinius meane, and is the rot of a certaine small tree or wéede, verye lyke to a cane, and hath a great smell, and is hollowe within, as a cane, and in the holownesse a stick is found that shoulde be taken out, for it is of no value, but sometime it is lefte therin for to haue the more weight. And the saine Authors meane & speak of double manner of kinde of such Canes. The one is of Persia, and is citrine in colour, and the other is of Inde, & is some deale white, and turneth not very sone to pouder when it is broke, & hath a wonderfull vertue of comforting, and so it comforteth the stomack, & helpeth digestion, namely, if it be tempered with wormewood, and helpeth against the Cardiacle passion, and against sowning and failing of the heart, with water of Roses. And Plini. saith, that the smelling Cane is of Inde, & is best when it is somewhat red, full of knots and thick, & when it is broken in many parts, that be full drie, and is medicinable almost as Casia, or Cannell. Loke the vertues of them before. It exciteth menstruall blond.

*Additiō. (*Calamus is altogether vnknowne in shops, for that which they vse to sell for Calamus Aromaticus, is no réede, nor no rote of a réed, but is the rot of a certein hearb like vnto the yeolow flagge, or bastard Acorus, called (Spanish canes,) the which rote is taken for the right Acorus. The Cane réed is hot and dry, the Aromaticall and swéete Cane, is also hot and drie in the second degrée. Dodoneus.)

Of Calamo vsuali, cap. 30.

STrawe is called Calamus vsualis, as Isidore sayth, and hath that name of Caleo, es, for it heateth somedeale when men blow therein And properly it is the middle stalk of corne betweene the rot & the eare. And in the eare the corne and séede is conteined, & hath another name, and is called culmus, as Isidore saith, & is hollow within, and round and smooth without, with some knots, strengthened, and clothed with many leaues, and hidells, thereby the eare profiteth and taketh féeding and nourishing, and if this stalke or strawe faileth, the eare is destroied and lost with a little blast of winde. This stalke moueth hether & thether, and breaketh full sone, if it be moued and wagged: and beareth downeward, and is vnneth reared or reparelled againe.

*Additiō. (*With the strawe of Wheat they thatch houses, and with Rie straw they commonly make strawen hats, because it is a tough strawe, and will bende pliant.)

Of Calamo scripturali, ca. 31

A Writing penne is called Calamus scripturalis, thereof it is sayde in psalmo. Lingua mea calamus scribe, Velociter scribentis. My tongue is the

Psal. 44.

596

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pen of the writer. And it is called a rééd, for in olde time men vsed to write with rééde, ere vse of feathers were founde. For as Plinius saith, lib. 16. cap. 34. A rééde is good to many manner vses. And among water shrubbes rééde is chiefe, and is nééd full in peace and in warre. For in the North Countrie men thetch their houses well with rééde, and hang the rééde in their dens oft to make them faire and gay, and pleasant. In the East Countries men warre and make them dartes of Rééde, and be so long in many Countries that men vse them in stéed of Speares. And Rééde hath a quicke roote, and so if the Rééd be cut, then groweth other new, more plentuous. And some Rééd is full of pith within, and some are all hollow within, which are very mééte to make pipes off, but pithie Rééds ẏ are thick & knotty, accord more to warriours and to fighting men. And there is small rééd, that groweth in places that be lesse watrie, and hath thinne stalkes, and bée full hard, and they haue no pith in manner within, & are smooth and cléere without, and not full of knottes, & such Rééde is good to write with. And the fore part thereof is cut and sharped, and made able to write, & is somewhat clouen for to giue Inke the better. And the right side of the cleft is somewhat longer then the left side. There is other rééd full of swéet pith, and is shredded small, and sod with softe fire in a Caudron, vntill it bée thicke, and first it séemeth all tourned to foame and to skumme, but after that it hath rested, the most best and thicke falleth to the grounde, and the foame abideth aboue, & some is feined & is knowen, for the good sprankleth in the mouth, and is full swéete. And the euill doth not so, but vanisheth, as it is saide in Plate.

In Tartarie.

With this common reed they couer houses, & dresse ships.

Of Capari. cap. 32.

Of Caparis is mention made Ecclesiast vltimo, and is a wéede that groweth in the East, & the rinde, leaues, and flowres thereof accordeth to medicine, and namely the rinde that is in the roote, as Plinius sayth, libro. 13. cap. 23. and the same Isidore sayeth. And as Isidore sayth, libro. 17. the Gréekes call it Capparis, for it hath small rounde heads in the toppe. And Dioscorides speaketh of Capparis and saith, that it is an hearbe or a thornie shrubbe spread on the grounde, and is full of vnction, and helpeth against the hardnesse of the splene aboue all other medicines, and groweth in harde places and drye, and namely in olde walls, and softneth the wombe: if it be eaten, it exciteth vrine, and spéedeth menstruall bloud, and abateth tooth ach, and iuyce thereof dropped in the Eares, slayeth Wormes thereof, and hath many rootes good for the sayde things. In Platearius it is sayde, that as some men meane, Capparis is an hearbe, that shall be gathered in the beginning of springing time, and dryed and kept seauen yéere in great vertue, and is good and noble, and falleth not to pouder, when it is broken, and is some deale bitter in sauour, & some deale red in colour. The flowres thereof be hot while they bée closed, and of no value when they be spread. They be salted, and so kepte to good vse: and haue vertue to excite appetite, and to defie humour in the mouth of the stomack: and be both meate and medicine. This wéede helpeth against deafnesse, if it be sod in Oyle, and put in the fore eare. And pouder thereof helpeth against woundes that be festured.

(*Capparis, the fruit Capers, which is vsed in Sallet with Mutton, a kinde of sengréene, colde and dry in the third degrée, and not farre different from purselane: a help against grose fleame, but let, that found and whole bodies féed therof, for it hindereth generation.)

*Additiō.

Of Cardamomo. cap. 33.

Of Cardamomum is mention made super Eze. And is the séede of a certaine trée, that seedeth in springing time, as Dioscorides sayeth, and beareth knoppes hanging togethers as it were clusters of vines, and therein the seede is contained. And Cardamomum is double, lesse and more, & the more is called tame,

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598

and the lesse is called wilde. The first is called the better, for it sauoureth better, & the better is some deale red with sharp sauour medled with swætnesse, and hath vertue to comfort and to wast, & helpeth therefore against the Cardiacle passion, & against wamblings and indignation of the stomacke, and exciteth appetite, and abateth spuing, and comforteth feble braine, as Dioscorides and Platearius say.

*Additiō. (*Cardamomum, a spice comming out of Inde, in stæde whereof Apothecaryes nowe vse graines. The right Cardamomum is of the coulour of graines, but as bigge as Pepper.)

Of Calamento, cap. 34.

CAlament is an hearbe lyke mint, thereof holy men in Glosa make sometime mention, and is double, as Dioscorides sayth and Platearius also. One groweth in mountaines, and is the better of the twaine, and the other is as it were tame, and not so drye as the first. And hath vertue to fasten and to wast, for it is harde and drye in the third degree, as he sayeth, and helpeth against the cough, and against cuills of the breast that commeth of colde, as doth Diacalamentum, which is a confection made of flowres and Pouder of that hearbe, and of other things, and healeth the euill and ach of the stomacke and of the guttes, and it helpeth against the reume and other colde euills, and healeth biting of creping wormes & beasts, and drayweth outward the venimme. The iuyce therof done in ỳ ears helpeth the sores, and slayeth the Wormes, and it chastiseth lecherie, and helpeth against Lepra, and letteth if, and tarrieth and wasteth, and destroyeth superfluitie and moisture of the mother, as he saieth, and hath manye other vertues, as Arthemesia: but this is sufficient at this time.

*Additiō. (*There bée three sortes of Calamynt, each of them hauing a seuerall name and difference, Cornemint, or wilde Peniriall, Calmynt, & mountaine Calamynte. Read Dodoneus. fol. 247.

Of Carice. chap. 35.

CArix, Sedge, is an hearbe most harde and sharpe, as it is said, and the stalke therof is thrée cornered, & cutteth and carueth the hand that it holdeth, if it be hard drawen there through. And hath leaues that cutteth in either side, & be long sharpe as a sword, and hurteth neuer man, but he toucheth it. And it groweth in a marreis place & soft, and yet it sheweth that the substance therof is hard & kene, and is accounted among kind of rushes, as Plin. saith, & he calleth it a thrée edged rush, and speaketh therof & sayth, that the rot of a thrée edged rush is of good smell, and of good vertue, as the rot of Calamus Aromaticus, but I vnderstande this is not generall, but speciall, as he maketh mention, lib. 12. Of Carix commeth this name Caretum, the place that sedge groweth in, & the place that Willows grow in is called Salictum, a salice, as Isidore sayth.

*Additiō. (*Carex, Segges or sheregrasse, wherof is made mats and Hassocks to sit and knéle vpon, with the said Segs is made Hambroughs for the necks of horses, in stéd of Lether harnesse, & for other cartage and plough.)

598

Of Carduo. chap. 36.

Cardus stellatus.

CArduus is Créke, as Isidore sayeth, and is a manner hearbe or wéed with prickes. The kinde thereof is biting and cruell. Therefore the iuyce thereof cureth the falling of the haire. Dioscorides speaketh of this hearbe and sayeth. That the rote therof sodde in water, giueth appetite to drinkers, and is most profitable to the mother, and therefore it is no wonder though women desire it. For it helpeth the conception of male children, as he sayth.

And Carduus is a male hearbe full of prickes, and in the toppe hath heads with prickes in stalkes. In the which heads the sæd is conteined, that is black without and white within. The pith and the sæde is of vertue of departing, and dealing, and helpeth against

598

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599 599

the ſtone both in the bladder and in the reines, and groweth in a deſolate place, and is eaten of Aſſes, and troden of beaſts, as it is ſayde. 3. Regum. 14. capitulo.

Addition Carduus Libani miſit ad Cedrum qui eſt Libano, dicens, Da filiam tuam, filio meo vxorem. Tranſieruntque beſtiæ ſaltus, quæ ſunt in Libano, & conculcauerunt Carduum, &c. A Thiſtle that is in Libanō ſēt to the Ceder tree, that is in Libanus, ſayeng: Giue thy daughter to my ſonne to wife, and the wilde beaſts that was in Libanon, went and trode downe the Thiſtle, &c.

And li. 20. ca. 16. Plinius ſpeaketh of Carduus and ſaieth, that Carduus hath leaues with prickes and pricking heads thereon: and the ſæd and the rot may bee eaten. And there is one manner Carduus bloweth all the Summer continually, & when one falleth, another ſpringeth, and when the leaues be drie, the pricks leaue to prick and ſting. Ther is another manner Carduus, that is enimy to corne, that groweth in earth, as he ſaieth, and hath much ſæde, and may vnneth therfore bee deſtroyed where it once groweth, but the weathers buſily drawe vp the more and rotes. And in drawing vp of Carduus, mennes fingers be oft græued with prickes, by theſe properties it ſæmeth, that Cardui bee Thiſtles greate and ſmall.

*Additiō. (*Of the kindes of Cardus, Thiſtles, are diuerſe, Carduus Ramptarius, our Ladies Thiſtle, the leaues gréne, and the vaines of the leaues white. Spina peregrina, the Gloabe Thiſtle, or the Date Thiſtle. Acanthium, the common fielde Thiſtle or Cotton Thiſtle. Leucacantha Carlina, white carroline Thiſtle. Spina Arabica, the Arabian Thiſtle. Carlina ſyluestra, wilde woode Thiſtle or Saffron baſtard, or Carthamus. Cardus Benedictus, ỹ bleſſed Thiſtle, whoſe operation is hot and drye. Cardus ſyluestris, whereof are thræ kindes alſo. Laſt of all are two ſortes of Thiſtles, called Artechokes, which béing eaten rawe and young doe choake the heart, by bréeding rawe iuyce and Cholera, but ſodden, and with Vineger and Pepper ſeaſoned, and a good quantitie of ſweete Butter, the pith ſo eaten hurteth verye ſeldome thoſe, who béing pampered with daintye fare, haue eaten too much alreadie, of ſmall nourithment, and yet as ſome write, they ſtirre vp lecherye in women, and diminiſh the ſame in men. Whatſoeuer is elſe written of ỹ Arthichoke of late is fabulous, yet too good for thoſe that regard no truth. Reade D. Turner. Aetius writeth, that the rote of the Arthichocke ſodden in Wine and dronke, driueth forth ſtinking vrine. Galen ſayth they haue a naughtye iuyce, and maketh euill iuyce in the bodie. Plinie. Heſyodus, &c. Reade Dodoneus. fol. 523.)

599 599

Of Carica. chap. 37.

CArica is a drye Figge Trée, and hath that name of plentie. For euery yære it béareth fruite thræ or foure times, as Iſidore ſayeth, while one ripeth, another ſpringeth and commeth in the ſtead, and it is ſayde, that if olde men eate oft ſuch Figs, they doe away theyr riuells, as he ſayeth. Dioſcorides ſayeth, that among fruite drie Figges be ſweeteſt, and be good in meates and in medicines, and nouriſh much, and fatteth and bræd much groſe bloud, and comforteth feeble men, and cleanſeth the breaſt, and abateth the cough, and cleereth the voice, and ſwageth the ſwelling of the iawes, and purgeth the reines, the bladder, and the mother, as Phiſick meaneth.

And ſuch Figges ſodde in Wine with Wormewood, cureth the dropſie, and purgeth the itching of the Eares, if they be ſtamped or grounde with * Seyneuey, but and they be too much vſed in meate, they bréede ſwelling ventoſitye, and Lice alſo, as Dioſcorides ſayeth. Loke other vertues heereafter de Ficu.

*That is nowe called Muſtard ſeed

*Additiō. (*Carice is a kinde of Figge which groweth onely in Syria, there is the gardein Figge with the wild Figge, whoſe operation are after the ſoile whereon they grow.)

599 599

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Of Cimino, chap.38.

COmin is called Ciminum, and is a sede with good smell, and with pale coulour, as Dioscorides and Macrobius say, therefore Persius saith in this manner.

Rugosum piper est, pallentis grana cimini.

His meaning is, that Pepper is riueled, and the graine of Comin is pale: and is hot and drye in the second degree, and hath vertue to temper, and to depart, and to distribute, and to abate thicknesse of fumositie, and to comfort digestion, and to abate ventositie and ach of the stomacke: and to do away smelling, and to staunch the flixe of the wombe, if it bee dipped in Vineger, and first perched and blowen into the nosethrilles, that it may make a man sneese, and it stauncheth bleeding at the nose, and swageth and healeth swelling and ach of the iawes, and with Bayes of the Laurell tree, it helpeth colde reume, and dissolueth and doth awaye bloudye reume in the eie, if it be well meddeled with cleere Waxe, and layde oft thereto. Pouder thereof well meddeled with Waxe, doth awaye wanne coulour, that commeth of smiting, or otherwise, if it bee layde ofte therto: but by oft vse thereof, the face shall be discouloured. Huc vsque Dioscorides, and Plat.

And Plinius sayeth nigh the same, libro.20 capitulo.16. where hee sayeth, that some Comin is tame, and some is wilde, and hee sayth, it accordeth to many medicines and remedyes, and namely of the stomacke: for it doth away swelling and blowing thereof, and destroyeth ach, and gnawing of guttes and roapes.

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*Additiō. (*Cumminum, called Seseli, as Dioscorides writeth, is of three sorts, the first is called seseli Masilience: the seconde, Seseli Aethiopium: the third Seseli Peloponnense. The seede and roote are hot and drye in the second degree. The seede dronke with wine comforteth the heart, helpeth digestion, driueth awaye gnawing and griping in the bellye, it prouoketh vrine, expulseth the dead childe, and setteleth the Matrixe, and is sayde to bee good in curing the falling Euill, so that the disease haue not continued long.)

Of Coriandro, chap.39.

OF Coriander is mention made Exodus, verse.31. and is a smelling seed: and the Greekes call it Corion, as Isidore sayth, libro.17. The seede thereof taken in sweete milke, maketh men the more prest to serue Venus. But yet it needeth to beware. For without doubt, if men take too much thereof, it breedeth woodnesse and leesing of wit, and is a venimous hearbe to houndes, for it slayeth them, if they eate thereof, as Isidore sayeth, and Papias. And he sayeth farthermore, that Coriander taken in meate, heateth and constraineth and hardneth, and breedeth sleepe. And Authors meane, that it hath compounded vertue. Of the hearb Coriander Macer saith in his booke thus.

Frigida vis herbę Coriandri dicitur esse,
Austeræque simul quiddam virtutis habere.

That is to say: The hearbe Coriander is colde, and hath somewhat of cruell vertue.

Galen sayth, that by this hearbe oft men destroy moughts, and putteth long Wormes out of the wombe, if it bee ground and dronke with wine, or medled with vineger. And this hearbe hath a good smell in it selfe while it is whole and sounde, and stinketh, if it be froted with handes, the seede thereof is white and small.

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*Additiō. (*This hearbe of some is called Coliander, and is colde drye, and a daungerous seede, if it be eaten rawe or vnprepared, it killeth the bodie.)

Of coloquintida, chap.40.

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OF Coloquintida mention is made 4. Regum quarto, & is a maner hearb, that is most bitter, and is called Cucurbita agrestis, as it were a manner wilde wæde, for the spraye thereof braedeth by the grounde, and is like to the common gourde, & hath round fruite. This hearb stretcheth and spreadeth in hedges, as a vine doeth, and hath much small fruite and rounde, as Isidorus sayeth, libro. 17.

Dioscor. sayeth, that Coloquintida, that is called Cucurbita Alexandrina, is sometime found alone, and then it is deadly and venemous, as is the hearbe that is called squilla, vt est, Cepamarina and grieueth not all thing so much, when it is found with many other, and hath pith, rinde and sæde. The pith is best in medicine, and the sæde is secondarie, and the rinde is little or nothing worthe in vertue: and so the pith that is white, is good, in which the sæde is well pight: & of that that maketh much noyse when it is smitten, is little force, and also if it fal lowe to pouder. It hath vertue to dissolue and to wast, and of his bitternesse hath also vertue to depart and to deale, and to thirle, and by subtiltie of his substaunce, it purgeth fleume and melancholy, & it is said that it helpeth the quotidian and quartane, and against scabs, if it be giuen in due manner to the Patient, and healeth toth ache, and bringeth out wormes of the wombe.

Pouder thereof slaieth wormes of the eares, and openeth the hardnesse of the splene and of the liuer, if the iuyce thereof be dronke with Fenell. The broathe thereof, openeth the Emorroydes, and veynes of bloud, and bringeth out menstruall bloud, and hath these vertues, and manye other moe, as Dioscorides sayeth, and Plinius also.

*Additiō. (*Coloquintida is hot and dry in the thirde degree. Without discrete vsage, it is exceeding hurtfull to the heart, the stomacke and lyuer.)

Of coccus the most fruitefull treean Calicut, and of all the worlde.

COccus groweth in the West India, whose fruitefulnesse and swetenesse, passeth all the trees of the world. It beareth certaine fruites, like vnto great Dates or Nuttes, and generally bringeth forth ten commodities: for it beareth wood most apte to kindle fire, and Nuttes very pleasaunt to be eaten, also cordes or ropes, which maye well serue for saylers. Likewise verye fine cloathe is made of a kinde of golle lyke woll, which when it is coloured, sheweth lyke Silke. The wode is the best that maye be founde to make coales. It yeeldeth from the sappe, wine, and odiferous water: forth of the which tree also, as a kinde of Turpentine or Gumme, procedeth a moysture lyquide as Oyle, and a brittle iuyce, as Sugar hardeneth, and is verie pleasant. One tree beareth manye of these fruites, whereof the greatest are as bigge as a mans fist, supposed the Nux Indica. The cut braunches will droppe as the Vine, a pleasaunt drinke. Taking awaye the first rinde or barke, they put it in ẏ fire, where it burneth quickly and with great flame. The seconde fruite vnder the same first rine or rime, is much lyke vnto Bombace or Silke, and is not vnlike to beaten or wrought Flaxe. Of the flowers, they make a certaine kinde of cloathe, not vnlyke Silke: of the course towe, or refuse, they make cordes: and of the finer, tacklyng for shippes: so that what serueth not for cloath, serueth for cordes: within the Nut is a lycour sweete, whitish and fattie.

Addition

This straunge Tree beareth fruite continuallye. They are so greatly esteemed that in their greatest discordes or warre, it is not lawfull for anye man to hurte them, euen in the handes of their Enemyes. They lyue but the age of fiue and twentie yeares.

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602 602

¶ Of Croco. cap. 41.

OF Saffron is mention made. Eccl. 4 & Tren. vlt. And Saffron is called Crocus, and is an hearbe, and hath that name Crocus of the Citie Coricius, for there is most aboundaunce thereof, as Isidore sayeth libro. 17. And the hearbe with the Flower, hath that name Crocus, but the flower in the which is the most vertue, is called Crocum. And the freshest and newest is best, ꝑ is with good smell, long & little, somwhat white, whole, and not broken in gobbets & in paces, and smelleth well, and coloureth the hands that toucheth it, and is lyght and sharp, and if it be not such, it is knowen that it is olde or wet, and is sometime counterfaited with a thing that is called Crocomagina, for to increase the waight with foyle of siluer ground, but it is espied, if it be slow to grinding, or if it chaungeth his owne smell, when it is sod. Crocomagina is called the superfluitie of spicerie, of the which Saffron Dyntment is made. Huc vsq; Isid.

Dioscorides meaneth and speaketh of two manner Saffrons. One is called Hortensis, and hath that name of Gardens, for it groweth therein. The other is called Orientalis, and hath also the name of the place that it groweth in, & is best, and shall not be put in vomitiue medicines, and it beareth a purple flower with a head as a violet, & in the middle thereof three flowers or foure, & the best thereof be somwhat red, or all red, and the whitest shall be forsaken. Saffron may be kept ten yeare, and is hot & drye in the first degree, and temperate in his qualitie, and therefore it is comfortatiue, and so it helpeth much against the feblenesse of the stomack, and fayling of heart, and doth away redneſſe of eyen, which commeth of bloud, or of defilyng, if it be ground with roses and the white of an Egge, and laid to the eye, as Dio. saith and Pla. also.

602

And Saffron hath another property, that it is greene all the Winter long in leaues, be the Winter neuer so colde: & in Sommer the leaues of it falleth and fadeth, and withereth altogether, & groweth againe after the middle of Harueſt, & then the floures breaketh out of small stalkes, and as Arist. sayth in Hyegita. Saffron is much lyke to an Onion, and to Ascolonia in rote, neuertheleſſe it is diuers and varieth from either: For the rote of Saffron is continued to the body, and fedeth not as Ascolonia doth, but all the seminall vertue is in ꝑ rote, and all the cloues of Saffron be leane, & the cloues thereof springeth not out at one side, as it fareth in Ascolonia, and in an Onion of Gardeines: but the cloues of Saffron springeth out of the place of generation of beynes of cloues.

And Saffron hath this propertie, as Arist. saith, it hath very rotes, and cleaueth thereby to the earth, and sucketh nourishing and feding, as Onions and Garlike and other such, & when the head of Saffron is great and ripe, it beginneth to be departed and to be dealed, and multiplyed in manye heades, with theyr fell and skins and rotes: and of euerye each groweth a plant, and thereby it is knowen, that in the head or rote is the vertue seminall, and the vertue of multiplication and preseruation of the kind therof. Plin. li. 20. sayth, that Saffron is not sone tempered with honye nor with swéte lycour: but it is tempred soneſt with wine or with water, and it is best in medicine: for it destroyeth all swellyng and boyling, and sore ache of the eyen, namely if it be medled with wine, and is best for the stomacke and lyuer.

602

He that drinketh Saffron first shall not be dronken, & garlands thereof letteth dronkennes, & letteth a man ꝑ he may not be dronken, it causeth sléepe, & moueth the head, and exciteth Venus. The flower thereof, done to the euill that is called the holy fire, helpeth and cureth it. Of Saffron is made an oyntment, that is citrine or yeolow, which is called Clogomagon in Gréeke, and helpeth against running of eyen. The best dieth the téeth and the spettle, and pourgeth botches of the head, and abateth swelling: and cureth the biting of serpents and of Spiders, and stinging of Scorpions. Huc vsque Plinius.

602 602

(*Crocus

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*Additiō

(*Crocus Hortensis, and Crocus Saracenicus. The English Saffron is moſt beſt, both for colour and medicine.)

¶ Of Cepa. chap. 42.

AS Onion is called Cepa or Cepe, & is an hearbe, that hath all his vertue, in the rote and in the ſæde, and is therfore called Cepe, as Iſidore ſaith, for it hath naught but a head. In lib. de plantes Ariſtotle ſpeaketh of the Onion and ſayeth, that the Onion and Aſcolonia beareth leaues twice in one yeare, and the Onion hath a ſtalke and beareth ſæde thereon, and hath a rote beclypped with many cloues, and hath ther vnder, other rotes, as though it were hayre. And thereby the great rote taketh nouriſhing and fæding, and radicall humor is ſent into all the hearbe. And in ỹ firſt yere this hearb profiteth not in the rote, but in the ſecond yeare after that it is ſowed, nor ſædeth commonly before the ſecond yeare, nor beareth ſæd in one ſkin as Garlike doth and other ſuch, but in the top of the ſtalke the ſæde ſpringeth & ſpreadeth on ſmall ſtalkes.

Of Onions is double kinde, tame & wilde, that Ariſtotle calleth Canina, as it were an Hounds Onion. This Onion Canina hath white flowers towarde heauen, and ſomwhat grene toward the earth, and ſuch an onion helpeth againſt voſtumes. And the tame Onion hath an hollow ſtalke without knots, and reneweth both ioynts and leaues, as Ariſto. ſaith in libr. predicto. And Dioſcorides ſaith, that the tame Onion is good & profitable both in meate & in medicine, & is gleymie and colde of kinde, and namelye that that is euen long, and the red more than the white, and more the dryer than the new, and more rawe than ſodde. And doth away griefes of the wombe, and abateth ſtinch of the mouth, and ſoftneth the wombe and maketh meate ſauourie. And the iuyce thereof helpeth them that haue the Litargie that is the ſlæping euill, and abateth ofte ache of the eares, if it be with womans milke dropped therein. If it be eaten conenably, it forcketh and departeth gleymie humours, & openeth the mouthes of the veynes, and exciteth vrine and menſtruall bloud, and bringeth out venime, and quencheth biting of a mad dog, and helpeth in other venimes by bitings, and clariſieth the ſkinne and openeth the powres, and exciteth therfore ſweate, & maketh it breake out, and giueth to ỹ body no nouriſhing, when it is eaten raiue: and it grieueth cholaricke men, and accordeth to flegmatike men, & bredeth thirſt and ſwelling: & noieth & grieueth the head with ſharpneſſe, and to eate too much of them, bredeth madneſſe and woodnes, and maketh dreadfull dreames, & namely if men that be new recouered of ſickneſſe, eate too much thereof. Onions when ye eate them maketh the eien watrye, and grieueth the ſight only with ſauour. Huc vſque Dioſcorides.

(*There be diuers ſorts of Onions, ſome white, ſome red, ſome rounde, ſome great, ſome ſmall, but all of one ſauour & propertie, ſauing that the one is ſomewhat ſtronger in working, then an other, &c.) *Additiō.

Of Sepe Canino, cap. 34.

CEpe caninum, as it were an hounds Onion is called Squilla alſo, and is found by the ſea ſide. Therefore Platear. calleth it Sepe marina, as it were a Sea Onion, and is ſometime found alone, and is then venimous if it be eaten, except the venimme thereof be quenched. Men vſe to depart it in manye partes, and plant them in cloſed Gardeins, and ſo quench the venimme thereof. And the mallice thereof quencheth, if it be done a little ſpace in Wine or in Oyle, and ſo it is put in medicine. This Onion ſhall be eat: and the inner part and the vtter ſhal be throwen away. For the vtter part is venimous for too much heate, and the inner for too much drineſſe: but the middle part is full temporate and according to medicine

Libro. 20. cap. 17. Plinius ſpeaketh of Onions & ſaith, that among the Grekes is many manner kinde of Onions, & all their ſmell maketh eien watrie, and the moſt round are beſt, and the ſharpe and

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604

red are more bitter than the white, and more raw than sod, and is both set and sowen, and beareth no sæde before the second yeare when it is sowen. It beareth sæde, and then the head is corrupt & destroyed. The head commeth of corruption of the sæde that is sowen, and sæding is corruption of the sæde that is sowen, & sæding is corruption of the head. Onion sæde will be sowen in land that is dolue and cleansed of rootes and other hearbes: the sæde thereof is cut and gathered when it beginneth to wexe black or it be all ripe. Onions be best kepte in straw, and to keep them without rotting, they must be washed with luke warme hot salt water, and so they dure the longer, and be the better to eate: but to set and to sowe, they be better kept in sacks. And many men hang Onions and Garlike in smoke ouer the fire, & be so kept, for they should not spire and grow. Ofte Onions and Garlike spireth, though they be not in earth, but it be let by craft and cunning. Also li 20 ca 7. he saith, ỳ wild Onions be not full wholsome nor full good to eate, but they be ful medicinable, and healeth dimnesse with the smell, and prouoketh most with suction, and healeth botches, and cureth hounds biting, with honie and with wine, and helpeth against biting of Serpents, and healeth tingling of eares and deafnesse, and helpeth ach of the reines, with Owse greace or with honie, and pourgeth and healeth woundes, meddeled with honnie. Hucusque Plinius.

*Additiõ. (*Squilla, the sea Onion, the white field Onion, and Bulbus, which some call Lilies of Alexander: temperate in heat and drinesse.)

¶Of cucumere. chap. 44.

CVcumer, cucumeris, is an hearbe of whom Ilid. speaketh, lib. 17. & saith, that those hearbes Cucumers haue that name, for they be bitter sometime, & may not growe & wexte, but if ỳ sæd therof be put in swexte milke medled with honie. And Dioscorides saith, ỳ the kind of this hearbe is colde, and slaketh the wombe, and helpeth the stomacke, and succoureth faint heartes with smell, for leaues therof stamped is medicinable for biting of hounds, & the sæde thereof brused and dronke with swexte wine helpeth the sore bladder. Lib. 12. cap. 2. & 3. Plinius saith, that some Cucumer is tame, & some wilde, and the rote therof is white and grose, & of the iuice thereof, is made an Electuarie, that is nædfull in manye medicines.

(*Cucumbers are colde and moyst, in the second degree.) *Additiõ.

¶Of Cucurbita. chap. 45.

CVcurbita is a name of Græke, and the originall thereof is vncertaine to Latines, as Ilid. sayth li. 17. and Plin. saith the same, that there be many kinds therof. And some Cucurbita is tame, & some wilde. The tame spreadeth in boughes, and braunches, and leaues, as a vine doeth, and bindeth it selfe with certaine fastenings and bindings as a vine doth, & beareth somewhat white flowers, which spring out thereof: namely against night, it blowmeth and beareth blossom without vnderletting, but the fruite thereof fayleth and rotteth, without that it be reared vp from the ground, & rayled with logs, and rods: as it were a vine. Platea saith: that Cucurbita is colde & moyst of complection, and temperate in qualities, and is most found in hot countries & lands. Of the sæde thereof sowen, commeth an hearbe, and thereof commeth white flowers, and fruite at the last, full of sæde & of pith, and the rinde therof is first soft, and then hard as a tree, when it is ripe. The fruite thereof when it is newe, accordeth to meate, and the sæde to medicine. The sæde thereof hath vertue to depart, and to shed hard matter: for the substaunce thereof is subtill, and helpeth therefore against the stopping of the liuer and reynes and bladder, and is to such, as haue the Feauer ague, both meate & medicine, rosted or fried, for it purgeth the matter by vrine, and lareth and abateth the heate, and comforteth the sicke. The sæde thereof is gathered when it is ripe, and washed, & dried in the Sun, that it be not corrupt by superfluitie of

moysture,

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moysture, and is kept thre yeare in a drie place. Huc vlq; Plat.

And Plinius saith, that the iuyce of this hearbe, helpeth against the euill that is called the holy fire, & against ỳ swelling of eyen, & abateth ache of the eares, if it be milke hot put therein, and powder of the sede thereof, filleth vp hollowe wounds: and ashes of the rinde helpeth against burning. Li. 20. ca. 4. Plin. saith, there is a wilde Cucurbita, as great as a finger, and groweth in stonie places, & the iuyce thereof helpeth much the stomacke & guts, & the palsie of the loynes & reynes. The pith thereof with wormewood and salt, doth away toth ache: iuyce thereof heat with vineger, fasteneth teth that wag. The substaunce thereof without sede, healeth postumes of the sete: wine heat therewith, doth away reses of the eyen: leaues thereof sod and stamped, helpeth wounds: sede therof dronk with wine, ouercommeth venime, & shall not be eaten, for it breedeth swelling. Li. 17. Isid. saith, that wild Cucurbita is the same ỳ Coloquintida is, a maner Withwinde, a well bitter hearb, and springeth in braunches toward the ground, as Cucurbita doth, and hath great leaues with heanie smell, as Cucurbita hath, as Isid. saith there. Looke before De natura coloquintide. It semeth, that the first maner Cucurbita beareth gourds, & that the worst maner cucumer bereth Pinopins.

(*The Gourd is colde and moyst in the seconde degree, whereof two kindes are called Pompeons)

*Additiõ.

¶Of Celidonia, cap. 46.

CElidonia is an hearbe with yeolowe floures, the fruite staineth them that it toucheth, and is called Celidonia, for it springeth or blometh in the comming of Swallowes, as Isid. saith lib. 17. For a Swallow is called Celidon in Greke. Or els as Isidore saith, it is called Celidonia, because it helpeth Swallowes birdes if their eyen be hurt or blind. And Plinius rehearseth the same, & saith, that by the iuyce of Celidonia, Swallowes eyes turneth againe to the first state, if they be hurt or put out, and hath vertues that be noble and good, and dissolueth, drayweth and wasteth, as Dioscorides saith, and abateth ache, and purgeth the head, and menstruall blonde, and cleanseth the Mother, and curethe Fester and Canker of the mouth, as Plinius saieth, and Dioscorides, and Platearius also.

(*Selidoniæ, Salendine, it is called, Fig-wort, and Marsh Marigolde. The two Selandines are hot and drie in the third degree. The Marsh Marigolde is not vsed in Phisicke.)

*Additiõ.

¶Of Centauria, cap. 47.

CEntauria is a right bitter hearbe, hot and drye in the third degre, & is called therfore the gall of the earth, as Isidore sayeth: for one that was called, Acheronecentaurus found & knewe first the vertue thereof, as Isidore sayth, lib. 17. And thereof is two maner kinds, the more & the lesse: the first hath more greater blossomes and floures, and is of more vertue than the lesse, as it is sayde in Platearius.

And Constant. saith there, that it is said, that the rote of the more is hot and drie in the second degree, and hath some bitternesse with swetenesse, & hath therfore vertue of softening together, and of the bitternesse it hath vertue of tempring and of dealing, and the leaues & floures haue more vertue in medicine, than other things thereof. This hearbe abateth wombe ache, and clereth sight, and vnstoppeth the splene and the reines, and cureth the palsy, and slaieth wormes of the wombe medled with hony, the rote thereof closeth and helpeth wounds, as Plinius saith, and Dioscorides, and Platearius also.

(*Centorie, the hearbe is bitter, and of two kinds, the greate, hot and drie in the third degree, the lesse hot and drie in the second.)

*Additiõ.

Of Daphni, cap. 48.

THe Laurel tree is called Daphnis in Greke, and Laurus in Latine, as Isidore saith, li. 17. and this hath the name

Laurus

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606

Laurus of Laus, praising: for in great worship and praising Conquerors were sometime crowned with Garlandes of boughes of the Laurell tree. In old time it was called Laudea, but afterward D. was changed into R. and the Tree was called Laurus, as sometime ẏ vndertide, was called Medidies, as Isi. saith. And ẏ Grekes call this tree Daphnes, for it is alway greene winter & sumer. Therfore Victors were specially crowned therewith, as Isidore sayth: and saieth thereto, that the common fame is, that onelye this tree is not smit with Lightening, therefore it was hallowed to Apollo, by olde time.

Of this tree speaketh the Maister in history, super illud verbum, Consiluit Isaac Dominum, super Gen. 17. and saith: that Rebecca for trembling of Nations that she had seene in them that perished, she laid a manner Laurell tree that she called Tripodem, vnder hir head, & sate hir vpon boughes of an hearbe that was called Agnus castus, for to vse very Revelations and sights, and not fantasies.

Lib. 16. cap. 30. Pliny speaketh of the Laurell tree and saieth, that this Tree is properly hallowed to triumphal worship of Conquerours, and is had in houses of Emperours and of Bishops, for it worshippeth the house, and maketh it faire. And there is two kindes, one is called Delphica, and the other Ciprica. With the Laurell Delphica, the Delphes were first crowned, when they weve first Victors. And afterwarde with the Laurell Ciprica the Romanes crowned their victors. And now is manye manner kinde of Laurell tree, but they be diuers in greene colour and in greatnesse of leaues, and in likenesse of Bayes, and is a tree of many manner kinde. And Plin. reckoneth thirteene manner kindes of the same tree, among whom he rechoneth one manner kinde, that was hallowed to the great Iupiter, and to Appollo Delphicus. Therefore the lande that beareth Laurell tree, is safe from lightening both in field and in house, and Appollo vsed not to giue anſ weres, but in presence of Laurell trees.

And some men supposed, that this tree was according to the seruice and worship of God, and for that cause it was had in worship in Triumphes and victoris. And it was not lawful to defile ẏ Laurell tree in vnhoneſt and vnlawful vses, for it should be offered and set vpon Altars to please the Gods therewith.

The Emperour Tiberius Cæsar, in thundering and lightening, vsed a Garland of Laurell tree on his head, against dread of lightening, as it is sayde. Also ther Plinius telleth a wonderous thing, that the Emperour sate by Drucilla the Empresse in a certaine gardeine, and an Eagle threwe from a right high place, a wonderful white Hen into the Empresse lappe whole and sound, and the Hen held in hir bill a bough of Laurell tree full of Bayes, and Diuinors toke hede to the Hen, and sowed the Bayes, & kept them wisely, and of them came a Wode, that was called Silua Triumphans, as it wer the Wod of worship, for victorie & masterie: for afterward the Emperour bare Laurell tree in his hand, and a garlande thereof on his head. And afterward other Emperors in ẏ same wise shuld be crowned with Laurell tree of the same wood, when they had victory. Hucvsque Plin. And Dioſco. telleth more of the Laurel tree and sayth, that it is a tree of seemly shape and of great smell, and is good and of wonderfull vertue, for ẏ greene leaues thereof, that smell full well, if they be stamped, healeth stinging of Bees and of Waspes, and doth away all swellings, and keepeth bookes and cloathes that it is among, from mothes & other wormes, and saueth them from fretting and gnawing. The fruite of Laurell tree are called Bayes, and be browne or red without, and white within and bitterous. They be round in shape, hot in complection, and drye in the second degree, with subtill substaunce and vertue of pourging and comforting, therfore they be profitable to be put in many medicines. Of Bayes is made precious oyle, that helpeth against many euills & colde passions.

*Additiõ.

(*The Bay tree is of some taken for the Lauriell: notwithstanding they are two seuerall trees, & yet the Lauriell is rather an hearb than a tree. Read Dod.)

606

606

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607

¶Of Diptanno, chap. 49.

DIptannus is a medicinable hearbe, & the rote thereof accordeth most to medicines. And the substaunce thereof shall be whole and not pearsed, and falleth not to pouder when it is broke, and hath vertue to dissolue and temper, to drawe and wast venime, and venemous biting, if it be dronk & laid to the wound, as Dioscorides saith and Platea also.

And it is sayd, that it hath the vertue of Triacle in many things, with few things put thereto, & exciteth menstruall blood, and bringeth out the Secundine, the bag that ẏ childe is in, in ẏ mothers womb, and bringeth out a dead childe of ẏ mothers womb, and helpeth them that haue the falling euill & the palsie, with iuyce of rewe, as he saith.

In Pli. li. 26. ca. 8 it is said, that a Hinde taught first the vertue of Diptannus, for she eateth this hearb, that she may calue easelyer and sooner: if she be hurte with an arrow, she seeketh this hearbe, and eateth it, which putteth the yron out of the woond, as Basilius saith in Exameron, and Ambrosius. and the Expositor super ca. where he speaketh of Hinde calues. Isidore saith, that this hearb groweth in manye places, but that that groweth in fat fields, is little worth, and that that groweth in drie places & stonie is best, and a little thereof tasted, heateth the mouth, as he saith. And libr. 17. Isidore saith in this manner, Diptannus is a mount in Creta now called Candie, and thereof this hearbe Diptannus hath the name. Virgil sayth, that a Hinde wounded, goeth about in the landes and seeketh this hearbe Diptannus. This hearb is of so great vertue, that it driueth and putteth yron out of the bodye: therefore beasts smitten with arrowes, eate thereof, and driue the yron out of the body, for this hearbe hath a maner might of war, to drine out arrowes, and darts, and quarells, as Isidore sayth.

*Additiõ (*Dictani of Candie, wherof are three sorts: the right Dictani is hot & drye like Veneroyall, but it is of subtiller partes, the other not so good.)

607

¶Of Draguntea, ca. 50.

DRaguntea is an hearbe, and hath that name, for the stalke thereof is speckeled as an Adder, and hath the lykenes of an Adder, or of a Dragon, as Isi. saith, lib. 17. Many men call this hearbe Serpentaria or Colubrina, for it hath a red floure departed and shaped as the mouth of a Serpent, & out of the middle thereof springeth as it were an Adders tongue, sharpe, blacke and round, and in the middle of the floure thereof riseth as it were an head with great seede and round, first greene, and then red when it beginneth to ripe. This hearbe hath great vertue & might, as Dioscorides saith, for the rote thereof dried and made to pouder with water of Roses, cleanseth the face, and maketh it clere and of good colour, & healeth the Fester with French sope, and dryeth it vp, & maketh the mouth thereof so wide, that the bone that is within broken or rotten may be drawen and taken out at the full, and helpeth the Canker with vineger and hot lime. Leaues thereof sod in wine, ripeth Postumes and botches. Iuyce thereof helpeth hearing, that is hurt and grieued by cold, and cleareth the sight, and exciteth menstruall blood, and destroyeth the Emorroides, and dryeth the nether veynes that run full of blood. The iuice thereof dronke, maketh a woman haue childe before hir time, & driueth and chaseth away serpents with the smell, and a beast that is baulmed with the iuyce thereof, shall not be hurte of a serpent. Huc vsq; Dioscorides and Platea.

(*Dragons are of three sortes, Maior, Minor, & Palustris. Their rotes and fruite are hot and drye in the thirde degree.) *Additiõ

607

Of Draganto, cap. 51.

DRagantum as Plat. & Auicen meane, is a manner gum of a certaine tree, of the which tree the kinde humour is hardened by nourishing of heat, or by strengthening of cold, & thereof is treble kinde, for some is white, pure, and clere, & that is best. And some is some deale red and

607

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citrine, & that is not so good as ẏ white, that hath no earth medled therewith. The white accordeth to cold medicines, and the red and the citrine to hot, & may be saued and kept fortie yeare, and hath vertue of cooling, of moysting, & of cleansing, and that it hath of colde & of moysture: and hath vertue of fastning things together, of the vertue of gum, and helpeth against the euills of the breast, in Electuaries and sirops, for it moysteth the drie breast, and restoreth humour that is lost, and abateth the cough, and healeth chipped chins and whelkes of the lyppes and of the mouth, and cleanseth the face, and maketh it white, and helpeth them that haue gowtes, and against the bloudie fluxe, as it is said in Platearius.

¶Of Ebeno. chap. 52.

EBenus is a trée growing in Aethiopia, with blacke colour, & is a plaine trée, and smooth in groping and handling, and is hard and heauie, and so for straitnesse of pores, it sinketh anone in water downe to the ground, as it is said in lib. Vegitabilium, & is somwhat sower and biting in sauour, and taketh fire anone, if it commeth nigh therto, & maketh a soft & swéet smoke and smel, and sheweth redde colour, if it be froted on the rinde, & hath vertue to purge, and to comfort, and therfore it is put in Collirijs, as Plin. sayth & Diosc. also. Collirium is an oyntment, that helpeth eyen. Lib. 17. Isi. speaketh of this trée Ebenus and saith, that it groweth in Inde and in Aethiopia, and tourneth into stone, if it be long beaten. And the trée thereof is blacke, and the rinde is smooth, as the rinde of a Laurell trée, with diuers speckes: but that that hath no speckes is best, if it be light & smooth as an horne. It is oft set by cradles, for blacke fights should not feare the children, as Isid. and Virgil say. Plini. praiseth this trée Ebenus li. 12. ca. 5. and saith, that Hebenus is the most precious trée, and therefore the Aethiopes offered this trée Ebenus, with golde & yuorie to Emperors, in stéed of tribute: & so it is read, that ẏ Quéene of Saba, gaue such things to Salomon the King. 3. Reg. 10.

(*Hebenus a trée, whereof the woode is black as ieate within, and beareth neither leaues nor fruite. First booke of kings, and tenth chapter, after Geneua translation.)

*Additiō.

¶Of Edera. chap. 53.

Hedera.

IUie is called Edera, and hath that name, for it cleaueth to trées, as Isi. saith: or it hath the name of Edus, a Kid, for it multiplieth milke in Goates, that eate thereof, & with that milke Kids be fed and nourished. The roote thereof pearceth things that be full hard, and is colde of kinde, and betokeneth, that the ground is of colde kinde, that it groweth in, and is long gréene, and hath sower & biting sauour. And 16. li. ca. 33. Plin. meaneth, that of Iuie is double kinde, white and blacke, male and female. The male is harder in leaues, and more fat & greater. The white Iuie hath white fruite, & the blacke hath blacke.

Ofte Poets are crowned with Iuie, in token of noble wit and sharpe, for the Iuie is alwaye gréene. And they went crowned with Iuie, that serued in the temple of Liber pater, that is called Bacchus also, and so this trée was hallowed to Bacchus God of wine, and to Mars. Also therfore the great Alexander crowned his Knights with Iuie, when they had the victory of Inde, as Plinius sayth, by ensample of Liber pater, that dressed the Basnets of his men, with stalkes of Iuie. And is a trée that stretcheth much vpward, while it findeth a trée or Wall, wheron it may créepe vpward, and hath boughs and braunches and berries, but they be bitter. The shadow therof is noifull and grieuous, and strong enemie to cold, & most loued of serpents, & breaketh walls & graues: therfore wonder it is, ẏ it was in worship amōg men in old time. The leaues thereof be cloue wͤ corners, & heauy smell, plaine & bitter, & wormes lurke vnder ẏ shadow therof. Also ca. 34. the kinde of Iuie is full wonderfull in knowledge and assaieng of wine: for it is certain, ẏ if wine medled with water, be in a vessel of Iuie, ẏ wine fléeteth ouer ẏ brink, & the water abideth. Huc vsq; Pli.

Diosco-

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Dioscorides saith, Juie is medicinable, though it be bitter, and is strayning, and healeth the bloudie flix. Juyce of it dropped in the nose, purgeth the head and abateth the ache of it. Juyce thereof heat with oyle put in ẏ eares, helpeth against deafenesse. Also Juie is compounded of contraries, and worketh in contrarie causes: And therefore, it hath vertue of riping, of drawing and of cleansing and of easing: and therefore oft the leaues thereof be layed to sores. The Gumme therof dissolueth and tempreth, and helpeth against the stone. A Goate bucke fed with Juie leaues, maketh the more sharpe bloud to breake the stone in the bladder and in the reines. And ther is a manner Juie, and deaw falleth on the leaues thereof, and wereth gleymie, & turneth to glewe: the vertue thereof is great, and assayed by Phisicke, for smoke thereof exciteth menstruall bloud, and bringeth out the Secundines, the bag that the thilde is in, in the Mother, and abateth the reume, and comforteth the head and the wit, and helpeth agaynst the Cough & against the flixe of the wombe, and is profitable to be put in medicines.

*Additiō. (*Juie is medicinable for manye causes. The gumme of Juie killeth lice and nits, and being layd too, it taketh awaye haire. It is vnwholesome to sleepe vnder the Juie, or in an Juie bush. It maketh the head light and dizzie.)

Of Elitropio. cap. 54.

Helitropium. ELitropium is a drye hearbe, & hath that name, for it bloometh in the stinting of the Sunne in Summer, when the daye is longest: or els for it beareth and turneth the leafe about with the mouing of the Sunne. This is the Rodwort, and is called Solsequium in latin, as Isidore saith lib. 17. For the flower thereof vncloseth when the Sunne ariseth, and closeth againe when the Sunne goeth downe. And this hearbe is called Verruca, for it destroyeth and doth away wartes, if it be dronke or laide too in a plaister wise, as Isi. saith. And Plat. saith, that this hearbe Solsequium, is called the Sunnes spouse, and is a colde hearb and moyst in the second degree, and the iuice thereof dronke, helpeth against venime that is eaten or dronken, & helpeth also against biting of houndes and other venimous biting, if it be brused and laied to the wound. Also it helpeth much against chafing and stopping of the liuer.

*Additiō. (*There are of two sorts, the great & the lesse, called Tornesol, hot & dry in the third degree, both kindes of great operation. Dodoneus.)

¶Of Eleboro. cap. 55.

Helleborus. ELeborus hath the name of the Riuer Eleborus, for there groweth much thereof, as Isi. sayeth. And the Romanes call this hearbe Veratrum, for it bringeth wit that is moued, into good disposition and health, if it be eaten or dronke: and thereof is two maner kindes, white and black, and is called white Eleborus, for it hath white rootes, & cleanseth and pourgeth white and fleumatick humors: & the blacke hath black rootes, and cleanseth blacke and melancholike humours. Dioscorides and other Authours meane, that it is a full violent hearbe, and shall be taken readely and warely, for it grieueth sore and slayeth soone, if it be vnreadely taken of any person, and helpeth neuerthelesse against manye euills, if it be taken in due manner, as Dioscori. saith. For it destroieth the feauer quartane, & slaieth wormes of the eares, & els where, and pouder thereof helpeth them ẏ haue the falling euil, & them that haue the Litargie, the sleeping euill, if it be meddeled with bread, and slayeth mice if they eate thereof, as Diosc. saith and Plat. also. Of the two manner kinds of this hearb, the white Eleborus is the better, & is hot and drie of complexion in the fourth degree, and groweth in mountaines & in moyst places, & hath leaues like to the leaues of plantaine, but they be more long & more sharpe in the ende, and the stalke is a cubite long or more, and the roote thereof laxeth both vpward & downwarde. And we shall neuer vse Eleborus, but ẏ matter be digested and made readye before hand, & yet then full wiselye. Therefore Hippocrates saith, if thou wilt take Ele-

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borus, moue thy body, least that thou ouer slepe: and hath vertue to resolue moyst matter, and to tourne it to vento-sitie, and thereof commeth stopping of spirites, and death, as Dioscor. saith, and Platea also. And the blacke Eleborus. is much more perillous.

*Additiō. (*Read Fuchsius, Mattheolus, Turnar, or Dodoneus. This is a daūgerous hearbe, to cause a deadly slepe, whereof are two kindes, blacke and white.)

¶Of Esula. chap. 56.

Ezula. ESula is a tre that is hot in the third degree, as Phisitions meane, and drye also, as Dioscor. saith, and the rote thereof is best in medicine, and of this hearbe is many manner kindes. And the vertue therof is now in milke, and now in humour, now in sede, and now in the rote. Thereof it is sayd, Lac Anabula parit, Cacaputia semine gaudet: that is to say, Anabula bringeth forth milke, and Cataputia sede: and Esula helpeth by the rinde of the rote. And so the vertue of the first is in milke, and the second in the sede, and of the third in the rinde of the rote. This rote Esula hath plain leaues, and of this hearbe commeth humor that fretteth and gnaweth, & maketh vlcks arise in the flesh and skinne, and pourgeth flumatike humours, and helpeth against the Dropsie, and other passions & euills that come of fleumatike humors.

610 *Additiō. (*Prunula Maior, great Ezula, Spurge Giant; and Vine spurge, of two kindes.)

¶Of Eruca. chap. 57.

ERuca is a white hearb, somtime tame, and somtime wilde, hot & moyst, and softning and opening, and comforteth the reynes, and cureth and healeth the Palsie, and prouoketh vrine, & purgeth the bladder and reynes, and is good in meate and in medicine: and Bees loueth and haunteth the flowers thereof; as Plin. saith.

*Additiō. (*Of this heache, is found 2. kindes: the one tame, which is the common Rocket most vsed, the other wilde.)

¶Of Enula. chap. 58.

ENula is an hearbe, and is oft called Enula Campana, and thereof is double kinde, the one groweth in gardens, & the other in fields, and hath more vertue in the rote, for the rote shall be gathered in the beginning of Summer, and dryed in the Sunne, that it be not corrupt with moysture, and hath vertue to plaine and smoth, and to cleanse and purge, and to comfort the sinewes, and to consume and moyst gleymie humour, & helpeth wonderfully against colde cough that is colled, and against colde passions and euills of the spirituall members. Thereof it is written in Macers booke:

Enula Campana reddit precordia sana.

The meaning is, that this hearb maketh the breast & spirituall membes whole and sound. *Additiō.

(*Inula, and Enula Campana, of some Elecampane, Scabwort, & Horse-hele.)

¶Of Epithimo. ca. 59.

EPithimum is the floure of Thime, that is a hearbe, and all the vertue thereof is in the floure: For oftē the the floure thereof is put in medicines, as Dioscorides sayth, and Platearius also. And hath vertue to purge flumatike humour and melancholike passions, and helpeth against the Quartane and Quotidian, & also against difficultie of pissing, as Constantine sayth, and against Stranguria, that is a lyttle pissing and ofte, and agaynst stopping of the liuer, and of the splene.

*Additiō. (*Thime is named of the auncient Grekes and Arabians, Epithymum, Time.)

¶Of Ebulo. cap. 60.

EBulus is a Wede, most lyke to Elerne Tre, both in leaues, and in stalkes, rotes and rindes, in flowers and braunches, and are good in medicines, and haue vertue to temper and dissolue, to consume & waste great fleame, thicke and gleymie humoures. And the iuyce of Ebulus helpeth against gontes, and shrinking of sinnewes of fete and handes, and agaynst the Dropsie that commeth of fleumaticke cause, & of cold.

And

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And helpeth also against swellyngs and gatherings of euill humors betweene the skinne and the flesh in euerye place of the bodye, whereof and in what place it be gathered. And Ebulus helpeth best against ache and sores, that commeth of stroakes, beating and fallyng: for if the patient be oft washed with broth therof, it abateth both ach and swelling, and giueth might and vertue to the sinewes, & ioynts of boanes. This hearbe Ebulus stinketh in smell, & is not kind in sauor, but in working and in vertue. In medicine, it was accounted best among men of olde time, as Dioscorides, Plinius, and Platea meane.

*Additiõ. (*This hearbe is called Wallwort, or Dane wort, and is verye lyke vnto the Elder tree toppes: of some called, Dane wæde.)

¶Of Ficu. cap. 61.

THE Figge tree is called Ficus, and hath that name of fruitefulnesse, for it is more fruitful, than other trees, for it beareth fruite three or foure times in one yeare, & while one ripeth, another springeth anone or sone. And a Figge tree of Aegypt is more fructuous holden, and the stocke thereof done in water, sinketh anone to the ground, and riseth and commeth vp aboue the water, after that it hath lyen in the mudde, against the common course of kinde, for when it is wet, it should by waight of the moysture, abide vnder the water. Before Pithagoras time, Hawkes were fed with figges, and after he brought them to the vse of flesh, that is the stronger meate. It is said, that figs doe away the shriueling of the skinne of the face, or wrinckles on the hands of olde men, if they eate therof among theyr meate: and telleth that full cruell Bulls become milde anone, if they be tied to a fig tree. And he telleth that the figge tree may be made to beare well fruite, by remedy of a tree, that is called Caprificus. Huc vsq; Isido. lib. 7. cap. 7.

In libro vegetab. Arist. saith, that the humour of the rinde of a tree, that is as it were blood in beastes, is white, & milkie in some tree, as in a fig tree, and in a Mulbery tree, that is called Sycomus, but the milke of the figge tree hath vertue of running together, to make cheese, as the floure of Cordei caseatis. The humour thereof is full vnctuous, therefore the fig tree beareth much fruite, for what is vnctuous tourneth into fruite, and what is thin and watrye, tourneth into leaues, which be broad, and clouen, and sharp in the endes. It is sayd that if the genitals be baulmed with the iuyce thereof, they be moued to lecherie. And such meaning is spoken of in the Glose sup. Gen. 3. Ibi. Fecerunt sibi de foliis ficus perfomata. Arist. saith, that it happeneth that the fig tree weyeth barren sometime for default of humour, and sometime for superfluitie of humour: and in either case needeth medicine. In default of humour, ỳ Gardeiner doth thereto conuenable dounge & fresh water. And if it be for superfluitie of humour, then he pearceth ỳ tree with nailes, & voydeth the superfluitie of humour, as it is sayd before, De arborum medicina lib. 14. ca. 8. Plinius speaketh al that is before rehearsed of Isid. and saith, that ỳ fig tree of Aegypt beareth most, and is like the tree Morus in quantitie, in leaues, and in sight: and beareth fruit foure times in the Summer, but the first springeth and is not ripe: and herto the fig tree of Cipris is like, and burgeneth and bringeth fruite foure times, but the burgening thereof ripeth not, except they be first carued and cut, that the superfluitie of milke may passe out thereof. And knops thereof commeth forth without leaues in the ende of boughs, and is like to Populer in the rote, and to Oliue in leaues, and lyke thereto in greatnesse of the tree. And the fig tree is a tender tree, & feeble, and is therefore sone grieued with strength of colde, & namely when it beginneth to burgen or spring.

Also libr. 12. ca. 6. Plin. saith the same: and he saith, that there is a figge tree of Inde, that beareth certaine small apples, and hath many boughs and thicke, that bend so to ỳ groũd by their own weight, that they sticke in the ground, & of them spring new branches about ỳ old stock, and maketh so great a shaddowe, that

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612

heards come and abide there vnder for succour against heate, winde, and weather. And the ouermost boughes of this træ, stretch vpward full high, & the side boughes spread wide about the olde træ, as it were growen, and make a great shadow, and the leaues thereof are full broad, and shaped somewhat lyke to a shield, and beareth many apples, but they be small, & passe vnneth the bignesse of a Beane, & be so riped among the leaues with heate of the Sunne, that they are so swete, that it is accounted a miracle. Hereto lib. 15 cap. 19. Plin. saith: That there is a træ, that is called a wilde fig træ, and hath another name, and is called Caprificus, & ripeth neuer, but it giueth to other, that that it hath not of it selfe: for often Gardeiners make clifts in the rinde and rote of a fig træ, & graffe therein graffes of the Caprificus, and by conuenable graffing thereof, the rote is disposed, and receiueth new aire, and good humour, and also might and vertue and græne colour. And so white humor, that is matter of figs, passeth into nourishing thereof, as it is rehearsed before, in ỳ tretise De causa fructificationis arborum & herbarum. Also he saith, that some trées shall be set nigh Trées that beare well fruit, that blasts of winde may be borne therefrom to the figge træ: and thereto the Southerne winde is better than the Northerne winde, for the Northerne winde grieueth the fig træ more than the Southerne winde. Therefore fig trées thriue the lesse in the North Countrey: for the white humor thereof is sone wasted and remoued, where such wind hath the masterie. Of the effect and doing of the fig træ, touching the rotes, leaues, & rinde, and fruite: loke before In tractatu de Carica, in litera C. There it is openly contained.

*Additiõ.

(*Ficus satiua, and Ficus Siluestris. Figges pound with Salt, Rue, and Nutmegs, withstandeth all poyson, and corruption of the aire: and this was a secret Preseruatiue, which Mithridates King of Pontus, vsed against all venime and poyson.)

¶Of Fraxino, ca. 62.

THe Ash is called Fraxinus, and is a træ that groweth in rough places & in mountaines, as Isid. saith, and thereof be made shaftes, and speares. Therefore Ouidius saith, Et Fraxinus vtilis hastis, that is to say: Ash is good for shaftes & speares. Lib. 16. ca. 13. Pliny saith, that among trées, kinde hath gendered the Ash right profitable, and is a high træ, round and euen, and sharpe vpward in leafe, & is made noble by praising of Homerus, and the speare of Achilles, and is in some place so lyke to the Cedar træ, that it beguileth the buyers, if the rinde be away. The leaues thereof helpeth against venime, and the iuyce thereof wrong and dronke, helpeth best against Serpentes. And Ash hath so great vertue, that Serpents come not in shadow thereof in the morning nor at euen: and if a Serpent be set betwæne a fire and Ash leaues, he will flye into the fire soner than into the leaues. In Greece ỳ leaues therof is poison to beasts, & grieueth not other beasts that chewe their cudde, and grieueth not beasts in Italy. It blometh first or twigs spring therof, and leaueth not the leaues or it bare flowers. And thereof is double kinde, as the Grekes tell: the one is long and not knottie, the other is more in leaues, and more harde, and lyke to a Laurell træ. Other men put difference of the Ash, by diuers place that it groweth in. That Ash that groweth in fields, hath more crispe leaues: and Ash that groweth in mountaines hath more thick leaues, and of the leaues some be better than some. Huc vsque Plinius. And Platea saith, that Ashe is a træ hot and drye in the second degræ. The rinde & leaues thereof, with Anise and Mushrumpes that groweth thereon, accordeth to medicine, for it staunch eth the flire of the wombe and spewing also, if they be sod in raine water and vinegar, and layd to the stomacke.

(*The lye that is made with ỳ ashes of the barke of the Ash træ, cureth the white scurffe: seth in the saide lye, the Bramble leaues.

*Additiõ.

¶Of Fago. chap. 63.

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Beech mast is good for Deere & hogges.

A Bæch is called Fagus, and is a trée, & the matter therof is nædful in many things. And lib. 17. Isidore sayth, that the Bæch is a Trœ that beareth mast, and hath that name Fagus, for sometime men liued by the fruit thereof, and toke meate thereof. For Fage is Græke, and that is to say eate, as Isidore saith, libro 17. cap. 7. And he sayeth, that the mast of the Bæch is cornered, closed in a smoth skin, and is lyke to a Nut kernell, but the rind is more soft. The marrow therof is derest to mise, and fatteth Olires, that sæmeth Mise, and be somewhat more in quantitie. And this fruit accordeth with Culuours and Turtles, and fædeth and nourisheth them. The rind of this trée is full profitable, and namelye among the north Picts, for therof is made vessel, serning to diuerse vses and doing, as hæ saith, cap. 10. Also there it is sayde, that mast therof is ful swæt, and nourishing, and fæding. And flesh of beasts that bee fedde therewith is full profitable, and may be sodde and is light. The Trée is not full sadde and fast in substaunce, but porye and full of hoales, and dureth therefore not ful long, as he saith, neuertheles the substaunce therof accordeth to many things, as to make shingles, and other things that belongeth to building. And substance of Bæch that is cleane & pure, & not eaten with wormes, is most nædful to Glaziers craft, for of ashes therof with other things, & with blast of fire, glasse is craftely arayed, and lyttle fuell is founde that accordeth so wel in euery manner to so wonderfull a worke. The trœ is smoth with many pores, & is sone eaten with wormes, and rotteth sone. And is sone clouc and set on fire, as Plinius meaneth. And Bæch beareth some flowres, as the Trœ Tilia doth, but not so well smelling. Neuertheleſſe Bées haunt the flowres therof, & gather wilde honnie in hollowneſſe of trees.

(*Men doe not gather these Nuts of the Bæch for mans vse, yet Bæch is swæte and good for to eat, and almost as good in medicine, as is the kernell of the Pine apple.)

*Additiõ

Of Faba. chap. 64.

The Beane is called Faba, & hath that name of Ethimology of Græke, as Isid. saith, lib. 17. And is a manner Codware, & serueth to Potage, & in olde time men vsed to eat therof. And hærof is double kind. One is called a Beane of Aegypt, & the other is the common Beane, which is sometime called Fresa, for men gren oft when they grind and breake it, as he saith. And Diosc. saith, ỳ Beanes bee sowen both in gardens & in fieldes. The stalke therof ariseth with edges and corners, & is great and hollow with knots, with a leafe or leaues in euery knop: and the leaues be broad & plaine, & sound, and narrow in the endes: and Beanes beare white flowres, with red or black specks aboue in the ends, with good smell. And Bées haunt much the flowres of beanes. And in the stalke bee many coddes, that be thick and long, and distinguished with in, as it were many dens and chambers, in which the beanes be set in theyr own place, departed each from other: And the coddes be first græne without, and white within and softe, and hardneth litle and little by heate of the Sunne, and is blacke at the last, and that is token of ripenesse.

Dioscorides and Platearius meane, that the Beane is colde and dry, except it be greene, and is then moyst in the first degrée, and nourisheth but lyttle, if it be eaten græne, and brædeth thick humours and swelling in the ouer parte of the wombe, & græneth therefore the stomacke, & brædeth thicke bloud & melancholike, & also thick smoak, & græueth the braine therwith. And beanes cause vaine dreames and dreadfull. By sæthing and roasting thereof, swelling ventositye is abated, but not all destroied.

Ye ỳ eateth Beanes continually, hath ach and gnawing in the guttes and in the roapes. Beanes stop the splene, and make harde the wombe. Beanes eaten with the hulles be harde to dese, and bræd much swelling, but the cleane beane when the hull is away cleanseth, and so the cleansing therof purgeth the face, and

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cleanseth the lungs if it dronke, and healeth postumes of the teates and pappes, & doth away wormes and blearinesse of eien medled with roses, & stencheth humours that fall and come to the eien, if it be chewed & layd to the Temples, and staunchеth the bloud that runneth, if it be slit and laide to a veine that is cut, and stancheth milke that runneth out of breasts, and helpeth them that haue the Podagre and Goutes, if it be sod with shæps Tallowe, and laid to the sore, and smiteth against swellinges and gatherings and postumes, if it bee sodde in Vineger, and layde thereto in the beginning.

Libro. 18. cap. 12. Plinius speaketh of the property and kind of the Beane, and sayth, that among poulse that groweth in coddes, Beanes is called the best. And many meddle Beanes with bread corne, to make ý bread ý more heauie. Beanes bee dampned by Pithagoras sentence: for it is sayd, that by oft use therof, the wits be dulled, and cause many dreames. Or else as other men meane, for dead mens soules be therein. Therefore Varro sayeth, that the Bishoppe shoulde not eate Beanes. Among corne onely the Beane springeth with leaues, and is full in warring of the Mone. And is not sod in sea water, nor in other salt water: & is sowen before the going downe of the seauen starres, that be called Pliades, and is ripe & gathered before winter. And loueth most water while it blometh, and drought when it is blossomed, and amendeth the land ý it groweth in, in stæd of doung. Therefore in Thessalia fields ý Beanes grow in, be eared when the Beanes blome. In many places Beanes growe without trauails of tilling, and namely, in Mauritania, and in the landes of the North Ocean: but they be so hard, that vnneth they may be sod. Beanes growe in Aegypt with sharpe prickes, therfore Crocodiles flye from them, and dreade least their eyen should bee hurt with the sharp prickes of them. Such a Beane is .v. cubites long, with a head as a Popie, and therein Beanes be closed, and that head is red as a Rose: and those Beanes growe not on stalks nor in coddes. The Geniculatus and stalke therof hath branches and large leaues. And the fruit is somewhat bitter. The rot thereof is eaten rawe and sod. And is like in quantity to the rotes of the Reed. Huc vsque Plinius, lib. 18. cap. 12. And he saith the same chap. 17.

Virgilius inquit, intro et amurca fabam profundentibus, grandescere eam promittit.

And one sayth, that Beanes grow the sooner, and thriue the better if they be watred in pisse three daies, ere they be sowen. Huc vsque Plin.

(*Grene Beanes before they be ripe, are colde and moist: but when they bee drie they haue power to binde. The wild field Beane serueth to no vse for man, that is wholesome, nor scarce good prouender for a horse, except with Wheate bran well baked and hard.)

*Additiõ.

Of Frumento. chap. 65.

Wheate is called Frumentum, & hath that name of Fruendo, vsing in eating: and thereof corne hath his name Fruges, as Isidore sayth. And so the ouer part of the rote is called Frumen, and the sauour of the meate is principallye knowen. It is a propertie of Wheate to haue eyles on high in the eare, & graines and corne in hollowe hoales. For in all manner Wheate the stalke springeth out of the rote, and the eare of the stalke inuironed with small holes, in the which the graines of corne bee closed. And about the eare groweth small eyles and sharpe, as it were dartes, and thereof the eare hath his name Spica, for dartes bee called Spicula. And these eyles defend the eare, as it were dartes, for small Birds shoulde not bite the eare, and take awaie the graines of Wheate, nor other small beasts. And the stalke is compassed with leaues, and hulles succoured therewith, for it should not bend to the grounde by weight & heauinesse of the corne in the eare. The stalke is called Stipula, as it were Vstipula, and hath that name of Vsto, burnt. For when it is gathered, some of the strawe is burnt to helpe & to amende the lande. And some is kepte to

fodder

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fodder of beasts, and is called Palea: for it is the first meate ẏ is laid before beasts, namely in some countreies, as in Tuscan. And the kinde thereof is colde, that it suffereth not Snowe that falleth to shedde, and is so hot that it compelleth Apples for to ripe. Huc vsque Isidorus. lib. 17.

Many manner corne is called Frumentum, as Isidore sayth, and Pli. also lib. 18. as Wheate, Barly, Rye, & Meale, and other such, of whome it shall be spoken afterward, each in his owne place: But in all corne that is called Frumentum, generally men shall take hēd of the ground that it is sowen in, and of the qualitie of the grounde: for some Corne thriueth in one ground, and faileth in another, and forderyeth, as Plinius sayeth. And so it is to be vnderstode, of other corne and lande. Also manner and time of sowing must be regarded. For some corne is sone sowen, and some late, for Winter sēde is sone sowen, and Summer sēde is late sowen. And some is sowen vnder forrow, and some aboue. And some Wheat is sowen in certaine manner, and in time certaine: and Barly in other manner and time, and so is Meale and Commin, as Hieronimus saieth expresly super Esay. And men take most hēde of conenable time, both in sowing and in gathering of Corne. For Plinius sayth, libro. 18. That it is done better in one time then in another, for Corne gathered in the full of the Mone is saued from corruption. Also of fayre weather and time. Sowe, is Serere in Latine, and commeth of sereno cœlo, as Isidore sayeth. And Serenum cœlum is clēre Skye in this manner speach. And then men shall sowe, and not in greate Raine and Stormes, as Virgil sayeth, And Plinius sayeth there, cap. 13. If the winde bē to strong, corne is apayred, and that in thrē times, and state of the corne. When Corne blometh, and when the blossome falleth, and when it ripeth. By anye euill blast the eare fadeth and is destroyed, and loseth the fruit and corne. Also to much raine greueth: for then all is lost by colde humour, or else it turneth vnkindly into other hearbs and superfluitie of leaues.

Also sodeine and immoderate heate greueth, that is closed in a Clowde, for while the humour is drawen into the inner parts of the rote by strong heat, then of hot humour and gleamie, Wormes brēde about the rote. And by fretting & gnawing of such wormes, the substance of the corne is wasted. Also in Corne and graines wormes brēd about the leaues, and destroye the graines of the Corne, when the eares in rainye weather after passing heate bē corrupt and rotten. Also in passing drineste Corne lacketh humour, and is so lost for default of nourishing and fēding, or elle grene Flyes brēde therein, that be called Cantharides, and fret all the thrift of the Corne: And sometime many long Flies more & lesse brēd therein, & destroy euery deale. Also in the sēde corne nedeth cleannesse and pureneste. For as Plinius saith ther, cap. 17. If the sēde be touched with Tallowe, or with grease, it is spilte and lost. Also in Corne that groweth, nedeth busily hul bandrie, for it nedeth ẏ Corne be cleane wēded & cleansed of superfluitie of euill weds. For as he saith there, among the best Wheate sometime growe euill weds and venimous, as Cocle and Rey, & other such there commeth for corruption and mallice of the humour that is drawen, or of might of the heate that worketh not sufficiently in all the matter. Also there it is said, of corrupt deine, that cleaueth to the leaues, commeth corruption in corne, and maketh it as it were red or ruskie. And among all manner corne, wheat beareth the prize, & to mankinde nothing is more friendly, nothing more nourishing. But hēr of sēke in littera S. and sēke de Messe & Segete.

(*The first and best kinde of wheate, after the opinion of Columella, is redde wheat: the second is the Spire wheate, & the third is called ẏ pould wheat, or Sūmer wheat: Rawe wheat chewed in the mouth is good for to be laid to, against ẏ biting of a mad dog. Wheat is most norishing sēde for man.)

*Additiō.

Of Farre. cap. 66.

FAr is a manner corne, and hath that name, for sometime it was broken in

Canthari des, are lōg flies, ẏ be varia ble colou red, & ve ry veni- mous, in operatiō, & do al- so sting.

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a morter, before men had the vse & craft of Mills. Of that commeth Farrago, as Isidore sayth, and is an herbe that is of Barly kind, yet graine, and the fruit therof breaketh not to ripping.

*Additiõ. (*Zea, far, Spelt is of two sortes, the one hath commonly two cornes or seeds ioyned togethers, whereof each graine is in his owne skinne, or chaffe couering. The other is single, and hath but one graine. Spelt is of nature like to wheat, but somewhat colder, drawing nere to the nature of Barly, and somewhat drying. The bread thereof is not much inferiour to that is made of Wheate, but it nourisheth lesse. Of this graine is none vsed in England, but in Almaine and Germanie. fol. 131. Turner.)

Of Farina. chap. 67.

Meale is called Farina, and is the matter of bread, and hath that name Farina, of Far. For of Far or corne broken betwene Mill stones commeth meale. Or else that name commeth of Farciendo, filling: for whē meale is made in bread it filleth ỳ womb. Or else meale is properly called Farina, when the corne is well ground betwene Mill stones, & flowre and bran meddeled and not departed. And the flowre of the meale when it is boulted and departed from the bran is called Simila, & Similago. Also it hath another name, & is called Pollen, & Pollis, and thereof commeth Hæc Polenta, and Hoc pulmentum commeth of Pultes, as Isidore sayth, libr. 20. cap. 7. But some men meane that Polenta is a manner Potage made of the most best and pured flowre, and hath that name Polenta of Polline, that is delicate meale, that fleeth from the mill stone in ỳ mill. And is called Amolum by another name, for it is throwne from ỳ mil stone for the lightnesse therof, as the flowre is that is called Simila, final without greatnesse or weight: but Polenta hath other significations, as it is said in Glosa super Iosue. 5. They shall eate polenta of the same yeare. And Hæc polenta is corne sod, pilled, and hulled, and shalled with froting of handes, as though it were pilled, hulled, and shalled, with beating and stamping in a Morter. And it is called Polenta, as it were Pilenta, pilled & shalled in a Morter: but what name so euer it hath, meale is good both in meate and in medicines. Thereof bread is made by meddeling of water and baking of fire. Sometime thereof is meate made for seruaunts, and is called Cibarius, and is not full delicate meate, and sometime sowre bread medled with sowre dough, and some bake vnder ashes, and some is baked, and turned and mend at the fire, and is called Focacius, a Cake: and some is baked in an Ouen, and is called Clibanarius. In this manner of wise & many other by baking crafte, bread is made of meale, as Isidore sayth, li. 20. And all this manner bread comforteth and nourisheth, and pleaseth mans heart, and restoreth that that is lost, and giueth vertue and strength to them that trauaile: but passing all other, fresh bread and cleane made of wheat, is most friend and accordine to kinde: as Constantine sayeth in Dietis. Meale is ground at a Mill, and sifted with a Siue, and medled with hot water with sowre dough, & to haue ỳ better sauour, and knead and mould to shape of loues, & baked afterwarde. And at last after many trauailes mans lyfe is fedde and sustained therewith. Also meale is good in medicines when it is medled in due manner with other things, that are according: for meale meddeled with hony, healeth and cleanseth the face of scabs and of whelkes, as Dioscorides sayeth. Also meale of Wheate or of Rie sodde with Wine & with greale laid to breasts and teats, healeth and softneth the hardnesse that commeth in of running of milke, as he saith, and ripeth Postumes and gathering of euill humours, and slaketh sinewes which be ouercome, & spilt as it were with the crampe, or shranke, as he sayth.

Thickned in milke, & called pap for young children.

Frumẽtie

*Additiõ. (*Many wayes serueth the vse of flowre, for Wafers, Egg-pies, Flawnes or Custards, for the Summerset shiere Whitpot, and the Kentish Pudding, for Pancakes and Friters, and the daintye Fartes of Portingale, Suger plate, Biskets, Comfits, and Carawes, and last of

all,

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all,the moſt euilly beſtowed in making ſtarch to blaſe ruffes for fondlings to flie withall,many wayes beſides ſerueth the vſe of flowre nædefull and profitable.)

Of Fermento.cap.68.

SOwre dough is called Fermentum, for it maketh paaſt feruent, & maketh it alſo ariſe,as Iſidore ſayth,libro. 20.cap.1. Sowre dough is compounded of diuerſe vertues, and hath ſubſtaunce and vertue lyke,therefore it hath vertue to heaue paaſt and bread,and to change and amende the ſauour thereof, and to turne into his lykeneſſe all matter that it is meddeled with, and hath vertue to drawe ſome euill humours out of the bodie,as Dioſcorides ſayth,and to ripe and to open Poſtumes and Botches,if it be meddeled with Salt: and openeth the pores of the body by his ſubtilty,and diſſolueth & tempereth humours,& is called Fermentum in Latine,& Zima in Greek. And ſo paaſt made onely of meale and of water is called Aſima,as it were Sima, without ſowre dough,and Sima, ſowre dough reareth paaſt and bread that is meddeled therewith, and chaungeth the ſauour,and thirleth & diſtributeth partes thereof,as it is ſayde ſuper Epiſtolam. 1.Cor.5.

(*With Bran alſo called Gurgings, and the dragges of Ale is made the famous potage in Deuen-ſhere, called Drouſon.)

*Additiõ.

Of Fumo terre. cap.69.

FVmus terre is an hearbe hot and dry in the firſt degree, & hath that name, for it ſpringeth and groweth out of the earth in great quantitie,as ſmoak doth, or fumoſitie that commeth of the earth, as it is ſayd in Plateari. And the more greene the hearbe is,the better it is. And is of no vertue when it is dry:and is an hearb with horrible ſauour & heauy ſmel, and is neuertheleſſe moſt of vertue:for it cleanſeth & purgeth Melancholia, fleme, and Cholera,and helpeth againſt ỳ ſcabs and dropſie that commeth of colde cauſe, and helpeth them that haue the Podagre, and ſtopping of the liuer and of the ſplene: But this hearbe hath a vice,for it breedeth ſwelling and ventoſitie,therfore the ventoſitie thereof ſhall be abated with Fenell, that it breede not fretting and gnawing, as Platearius ſayeth.

(*Capnos fumaria,Fumeterre, is of two ſortes,& of the common ſort it is called Femitorye,hot and dry almoſt in the ſecond degree.)

*Additiõ.

Of Feniculo.cap.70.

FEnel is a common hearb,& is of great vertue and might, and is hot and drie in the ſeconde degree, and hath vertue to temper and to ſhed,& to open, & to carue and to cut.And that by ſubtill cauſe and qualities thereof,as it is ſaid in Pla.The ſeede,rote,and leaues thereof accorde to medicine.Therof Iſidore ſpeaketh,lib.17 cap.vlt.and ſayth,that Latines call Fenell,Feniculum:for the iuyce of the ſtalk & of the rote thereof ſharpeth the ſight: and it is ſaid,that Serpents taſt thereof, and doth away the age of their yeares: and ỳ Greeks cal this hearbe Maratrum. Iſidore taketh this for certeine ſpech of Plinius.li.20.cap.14.Serpents(ſe ſaith) maketh the Fenell noble, and they do away age by taſt thereof, and reſtore the ſight, and maketh it ſharpe with iuyce thereof,and ſayth, that vnderſtanding of inwit is arraied therwith,and dimneſſe put off. And of the iuyce thereof full good Collirium is made againſt dimneſſe of eyen. Of Fenell is double manner kinde, wilde and tame. The ſeede therof dronke with wine,helpeth againſt biting of ſerpents,and ſtinging of Scorpions.The iuyce thereof dropped into the eares, ſlayeth Wormes. And the iuyce thereof comforteth and ſtrengtheneth,and hardneth the ſtomack,& abateth wambeling,and breketh the ſtone,and multiplieth milke in the breſts.The rote thereof purgeth the reines,and helpeth the dropſie,if it be ſodde in Wine, and healeth biting of hounds.Tame Fenell doth all this, but Ipomaratum, wilde Fenell

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worketh more stronglye, and doth all those foresayde things, as Dioscorides sayth.

*Additiō. (*Fenell is a most wholesome hearbe, the iuyce mixed with honnye clarified, vnstoppeth the lungs, and cleanseth the liuer, &c.)

Of Ferula. chap. 71.

FErula is an hearb, and the iuyce therof is called Galbanum, as Isidore sayeth, libro. 17. Thereof is mention made Eccle. 24. where is mention made of Storax and Galbanum. There the Glose sayth, that Plini. sayth, that Galbanum groweth in Syria, in a certein hill, where plentie is of Ferula. And out therof Galbanum runneth, as it were Rosen. And libro. 20. cap. 24. Plinius saith, that the séede of Ferula is lyke to Annet, and the leaues and the boughes thereof sodde in Oyle and eaten with honnie, accordeth to the stomacke: but it maketh the head ake if men eate thereof too much. And a pennie weight of the roote thereof dronk in two Cyates of Wine, helpeth against the biting of Serpents. Iuyce thereof dronke in ẏ quantitie of a Beane, laxeth the wombe. The gréene pith thereof doth away filth of the face. The séede thereof dronken in Wine stauncheth bloud, and helpeth them which haue the falling euill. And the iuyce thereof helpeth clærenesse of the eyen. Huc vsque Platearius.

*Additiō (*Of this Ferula, read Dodoneus. 2. bo. cap. 110. fol. 301.)

Of Feno. chap. 72.

HEye is called Fenum, and hath that name, for it is fedde and nourished with flowres. A flowre is called Flamma in some manner language, as Isid. saith, lib. 17. All hearbes and grasse which bée ripe, or mowed and dried, may be called Fenum: and namely if it accorde to féede young beasts or olde beasts, for Heye is properly and right conuenient meate to beasts. The Glose super Esay. 40. speaketh of heye and sayeth, that in growing hey is gréene and faire, and then beareth flowres: and afterwarde is dryed with heate of the Sunne, and brought to pouder at last, and so lykewise man looseth fairnesse by passing and drawing toward age, and after draweth to his death, and tourneth at last into pouder. For heye while it is gréene and springeth, clotheth and maketh faire, downes and medowes, and maketh men and beasts haue liking to looke thereon: and comforteth the eien with gréene grasse and hearbes, and with flowers: and for tender substance therof, the moysture is soone wasted in the hot Sunne. And the hearbe, which séemed as it laughed while it bare flowres, is at ẏ last spoiled and depriued of fairenesse and liking: For it fayleth & drieth as it wer sodeinly, for hey that springeth & groweth this daye, and is gréene, is the next morrowe dead and dry, and put into an Ouen, as it is sayde in lykenesse of the wicked man in Psalmo. Bée he as heye that groweth vpon a house. Where the Glose saith. The more higher hey groweth, the lesse déeper bée the moores and rootes, and groweth the lesse, and the sooner dryeth and fayleth. And so Heye is mowed, when it is full growen, & is put in the Sunne to dry the better, and is oft raised, tourned, and wended with pikes, forks, & rakes, for it should not by superfluity of moisture appaire by the ground. And is then laden, gathered, and made of heapes into cockes, and at last lead home in cartes and in waines, and brought into Barnes for diuerse vses and néedes: And hey that groweth in somwhat high places, and meanely drye, smelleth best, and is more better to beasts then other heye that groweth in low medowes, in marreis, and in watrye places, as Plinius sayeth. For in such high places and drye, the humour that nourisheth is more digested then in lowe places and watrye.

Of Flagello. chap. 73.

THE highest parts of Trées bée called Flagella, & haue that name, for they suffer oft blasts and windes, as Isidore saith, li. 17. And some men call the leaues there of Trées haire, and some call them

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Folia, as it were Fila, thrædes: for Folium in Græke, is Filum in Latine, and thræd in English. And that is because in leaues is some veines stretching out in their substance as it were thræds. Therefore among Latines leaues be called Folia, as it were in likenesse of thræd. And the knots, out of the which spring leaues & braunches, be called Oculi, as it were eyen. For watry humour and thin, that hath but little vnctuositie, is drawen & areared by heate from the rote vp to the boughs, & breaketh out in diuerse places by sharpnesse therof: And commeth as it were out at so many eien. And is ther by working of the inner heat, & of the aire ý is without, tourned into substaunce of leaues, as it is said in Commento super librum Vegetabilium Aristotelis.

And after the quality of the humour, that hath ý maistry & the might, for feblenesse of heate which worketh in the humour, leaues be diuers in diuers manner wise, as it is said before hand in ý same booke. Vbi agitur de diuersitate, quoad figurã variam foliorum, Looke before in ý same booke, in littera A.

Leaues make faire the Træe, and they defend the tender blossome, flowres, and fruit, that it taketh no wrong of strong blastes and stormes of winds: & of weather and showres of raine. Leaues receiue the driefts of haile and blasts, and shouing of wind & showres, and strokes of raine, as it were a shielde, and defendeth the blossomes and fruit. And leaues moue about with a little Winde, for they be light and thinne. But they fall not sone for plentye of gleamie humour till the fruit be ripe that is hid vnder the leaues. Therefore leaues spring and bee grene in springing time & in Summer, and fade and wither in haruest time, and fall some, and some against winter time, and rot on the grounde at last.

Also leaues accord to medicines, and be meate to many beastes, as Iuye leaues, which Kiddes and Goates eate most gladly, as Isidore sayth. Seek other propertyes of leaues before in the same booke. chap. 16.

Flowres (as Isidore sayth, lib. 18.) be called Flores, as it were flowres thæting and passing, for they fall sone, and bee sone wasted and consumed. Neuertheless in leaues be many manner vertues and graces, of smell, of sauour, of colour, of smothnesse, of vertue and of might, for they please and comfort the spirites with smell, and the tast with sauour, and the sight with colour, and the handling and tongue with softnesse and smothnesse. And haue many manner vertues, for they cure manye manner euills, and breed with western wind, and faile in the Southerne winde, as Isidore saieth. Leaues beautifie træs, herbes, fieldes, gardens, and woods, with fayrenesse, and make them pleasing and lyking with swetenesse that they conceiue of the dew of heauen. Therefore Bees that gather honie, visite and haunt flowers because of gathering of hony: when flowres spring, they betoken chaunge of time, and make men haue hope of fruite that springeth thereafter. For flowres come alway before the fruite, & are wont to leaue behinde them a hope that fruite shall followe: flowres come and spring and breake out of pure cleane vnctuous humour of the stalke of the yard, and defileth not the yard, but beautifieth it, and maketh it wonderfully faire. Also oft flowers open themselues in the Sunne rising, & close themselues in the Sun going downe. Many flowres for scarce and thin humour, fall & wither by strong heat that wasteth the moisture therein. Also flowers somtime turne toward the Sun, and open themselues, & spread more & more as ý Sun riseth higher & higher, as it fareth in the herbe Helitropia, ý is called Solsequium also, or Turnsoll. And many call it Cicoria, as it is said afore C. And flowres ý spring to late and in vntime, bode & token failing of fruit that should come there after. For such flowres bee some corrupt by sodeine cold, or with corrupt aire, or if they spring to nigh winter or haruest, then they ripe not for defalt of due heate, as Plinius saith, libro. 20. ca. 5. And among flowres hee setteth the Lilly, Rose, and Violet, before other, to beautifie crowns of noble men: of whom it shal be shewed hereafter. Flos campi, is a speciall flowre, & hath that name, for

Succorie.

Rose campion.

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it groweth by it selfe in places that bee not tilled neither eared with a share, nor dunged with dirt. And is a little flowre with a small stalk, & the flowre is red as blood. Commonly in ỳ flowre be conteined & distinguished fiue leaues, & neither mo nor lesse: the vertue therof is lyke to the vertue of Centaurea, but it is not so bitter of complection. And though it bee lesse in leaues & stalk then Centaure, yet was it deemed of wise men in old time, no lesse worth in medicine then Centaurea. Centaure is a full bitter hearb, & is therefore called Serene. And thereof is double kinde, the more and the lesse, and hath swetnesse in the rote, with a manner bitternesse. The iuyce thereof medled with honnie, cleereth the sight, and abateth swelling, and healeth venimous biting, and helpeth against the deadlye Postume, that is called Antrax, and beareth downe the malice of the venim thereof, and letteth the woodnesse of the matter, that it may not passe and spread into the inner partes of the most noble members. Huc vsque Plinius, vt supra.

Centurie.

Of Fructu. chap. 74.

FRuit is called Fructus, & hath ỳ name of Frumen, as Isidore saith. For Frumen is the ouer part of the throate, and there through meate passeth when it is chewed, as Isidore sayth, li. 17. And therof commeth this name Fruges. Corne & fruit of trees and of fields that wee vse & eate, is properly called Fructus, though wee speake vnproperly sometime, and cal the brode of the beastes, fruit. Also it is generally knowen, that the most noble & bruitous part of trees and hearbes, both in pith and in rot, is often kindly drawen by heat, that blossomes and flowres may passe out and spring in their time, and vppose the springing of fruit, that matter of fruit may be gendered of the forsayde noble part, that is so drawen out of the pith and rote, and that the matter maye be nourished and fed with goodnesse of humour and of heate, and defended with couering of leaues, and be made perfect by heat of the Sun, and influence of the vertue of heauen, that the fruite may bee taken to ỳ vse of meat, whē it is ripe at full. Greene fruit and raw, and not digested, grieue bodies and make them swel, and namely bodyes of children & of feble folke, and brede in the wombe long wormes, & other wormes also. And nourish and fed euill humours and corrupt, and appaire kinde tast and sauour, as it fareth in women with childe, that loue most greene fruit that is not ripe, as Plinius sayth: But good fruite and ripe acorde both to meate and to medicine, so that euery manner fruit be taken in due manner according, & drink be taken therafter in conenable and due time, as it is more plainly taught in li. Dietarum. Generally fruit is first greene & vndigest, & sowre or bitter, but ỳ vtter heat comforteth the inner heate, & maketh digestion in ỳ fowre humour, & dissolueth it, & the earthy matter therof. And the nerer ripe the fruit is, ỳ more swet sauour & pleasing it taketh. And fruite that groweth most high in the tops of boughs, and that is most straight afore the Sunne, ripeth most hastely. Token of ripenes is changing of greene colour or earthie into pale colour, red, or peolow, and chaunging of bitter sauour or sowre into swet & pleasing sauour, and liking to the tast. First, fruit springeth greene, & when it ripeth, heat hath mastry therein, and then fruite chaungeth both colour and sauour. And ỳ more hardnesse of earthy mater is slaked & softned by might & vertue of heat; and the more mastry moysture of water or of aire hath therin, ỳ nerer ripe is ỳ fruit. Therfore ripenesse of fruit is assayed, not onely by sight and colour, nor by tast and sauour: but by groping & brusing, if the finger denteth in thereto, and findeth it soft, as Isaac sayth in Dictis. And fruit of trees that growe in mountaines be more pure, more sauourye, and more wholsome thē fruit of trees ỳ grow in valleys & in low places. And that is for more swete and more pure, & more temperate feding & nourishing, that is in mountaines, then in valleys, as Ari, sayth, Looke before de diuersitate arborū quoad fructus circa finem. And some fruit is first sweet and sauoury, and af-

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terward bitter and sowre, as Mirabolani, as Aristotle saith. Though such fruit be not of himselfe good to eate, yet with other they be good and medicinable. And swete fruit, as Isaac sayth, is most temperate in foure qualityes, and bee more temperate, and more moist and hot and more softning then other. And colde fruit that is sowre and hard, stoppeth and constraineth. Neuertheles it comforteth the stomacke, and exciteth the appetite, specially if it be eaten fasting; but & it be eaten after meat, it comforteth ỹ mouth of the stomacke, and thrusteth togethers & shoueth dowward the meat, and lareth and maketh soft the wombe. And if the fruit be sowre and compounded of watry matter and of earthie, then it quencheth sharpnesse of Cholera, and comforteth ỹ stomack, and dissolueth & departeth thick humours and colde, and sharpeth swet humours, and giueth to them vertue and might to thirle and to passe into all the body. Unsauery fruite, in which watrye moisture hath mastry, is lesse worth then other fruit, and helpeth not the stomack, but breedeth abhomination & wambling. And if fruite bee perfect ripe, it hath good sauour and merrie smell, if it be not rotten, neither worme eaten, nor infected with euill humoure, nor with corrupt aire. And such fruit is best kepte, and dureth longest in a cleane place and dry, & namely in hey or straw. And rotteth sone in a moist place or lowe by the ground. Also ripe fruite falleth soner then the graine, and soner by night then by daie: for they be more heauie when they bee wet with the night dew, and fall the soner. Of speaking of fruit this sufficeth at this time, for much is shewed of fruit before in ỹ same booke, in tractatu de arboribus in generali. Looke there in A.

Of Germine. chap. 75.

BUdding is call Germen, and Germen is taken for a budding graffe, as Isidore sayth, and hath that name Germen, of Gerundo, bearing, and thereof commeth Germinacio, for in budding breedeth the humour of nourishing, and the humour and the vertue seminall. And also kinde heate thriueth and worketh therein, and is of most vertue and might in effect and working, though it be of little qualitye in substaunce. For the vertue of the rote is drawen, and passeth and turneth into the substaunce of budding. Therefore hearbes accorde best to medicine, while they budde and spring, and haue plenty of humour that commeth from the rote. And so budding is called that that first breaketh out of the rote of an hearbe, or of a Tree. For when kinde heate is comforted, that is closed in the pith of the rote, then the rote draweth to it selfe humour, that is needfull therto, and that is reared and borne vpwarde by heate that is closed therin, and dried by aire that is without, and turned into the matter of budding. And for drawing ceaseth not in the rote, increasing and springing ceaseth not in budding, before there bee due perfection, and complement therin Also heat of heauen thirleth and commeth to the pith of the rot, and draweth to it selfe the parts of the pith that bee most cleere and thin, and most vnctuous and pure, and fasteneth them together, and bringeth them in by priuie pores of the earth, & ceaseth not to turne them into substance of budding, as the Commentour sayth super librum Vegit. And budding taketh and draweth greene coulour, that is meane betweene red and blacke by mastry of euen partes that be firie and earthie, for springing & budding of earthie humour and thicke & vncleane, but by medling of parts of aire and of fire, the colour thereof is greene, ỹ is accounted meane colour betweene red & blacke. Of budding commeth the stalk, blossome, flowres, and fruit. First spring many flowres, twigs, & braunches, clipped togethers, and kinde maketh them to kepe and saue kinde heate and the substaunce of budding, for the tender substaunce thereof might sone bee hurt and greeued, but it were defended and succoured from outward noyances by twigs & spraies. It is sone greeued with cold aire, as hayle, raine, and with euill infective dewe. And so against such griefes it is defended & succoured with manye leaues and spraies knit together, as it wer with many

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many garments. And this beginning of buddings is fairenesse of earth, for all greene things, ẏ spring of the earth come of budding, and is signe & token of changing of time, & of comming of noueltye of springing time, and warneth that winter goeth, & Summer commeth with noueltie of fairenesse. And sometime budding of buds be gnawen & fret with flies great and small, and with other worms, and then is no hope of fruit.

Of Gramine, cap. 76.

GRamen is a field hearbe, and hath that name, for it buddeth, as Isid. saith, all hearbs be gendered of humour of ẏ earth by goodnesse of heate, for the heat of heauen commeth within the earth, & gathereth the most subtill parts thereof, & turneth them into kind of roots, which pight in the ground, closeth heate within themselues, and draweth by vertue therof humour of the ground about to increasing & nourishing of the same roote, and turneth what is like thereto into kind of it selfe, & sendeth the superfluitie to generation of leaues & of branches. And for roots be many fold, that come of the humour, that is drawne by reason of moisture of the matter, therefore many hearbs & diuers spring of the budding, & grow together, & heale all the ground about, and aray it with greene colour, & with flowres. And the deeper the rootes of hearbes be in the ground, the wider about stalks & leaues of hearbes spring and spread. In the beginning of springing of hearbes, they multiply themselues right fast, if they bee not pared and cropt, and helde lowe: and if they be suffered in the beginning to grow too fast, then they spire and seed too soone, and leese too soone their fairenesse & greene coulour, as Plinius sayeth. And hearbes take diuers qualitie and vertues of the grounde that they growe in, and of qualitie of the humour that they be fed and nourished with, as Plinius, Isaac, and other Authors meane. Therefore of humours with contrarye complections, sometime hearbes and grasse, and all that springeth of the earth taketh varieng and diuerse working and vertue, as Plinius, Const. Isaac, and others Authors meane. Therefore as the same Authors meane, hearbes of mountaynes and of high places, be thinner and shorter then hearbes of Valleys and of Medes, but these bee good and according to sheepe, for they bee sweete and wholesome, and meanely drye. And those that growe in marreys, and in moores bee more fat and large. But hearbes that growe in mountaines and high places bee best of all. For as Isaac and Constantine saye, hearbes of moores and marreys feed and nourish not best, for they breede watry bloud, and dissolue themselues soone from the members, and breede swelling and gnawing and curling in the guts: But in contraryes be contrary doings. It is a rule as Isaac saith, ẏ rule is this. Among hearbs if the roote nourisheth, the seede thereof nourisheth not. And if the seede of an hearbe nourisheth, the roote thereof nourisheth not. And grasse commeth of the graine, and is pleasing in sight, and liking to beasts in pasture and meate, & comforteth the sicke in doing, for as in roots, so in hearbes and grasse be many manner vertues, as Palla. saith. Hearbes & grasse loue sterne wether, raine, & great showrs, for heate and colour of hearbs need much moisture. Hearbs & grasse grow & spread in wilde places, & fade without in strong cold, & in North wind, and fordry & faile, as Beda saith. And Dioscorides sayeth, a certaine hearb, and specially that that is called Gramen, hath knots and braunches spreading on the ground, and broad leaues, and some deale sharp, and the roote thereof is knottie and sweete. Oxen and other beasts eate gladly of the hearb, and the vertue thereof bindeth, and also healeth and closeth wounds, and bindeth and stoppeth the wombe, and healeth sores of the bladder and reines, and abateth ach of the splene. Hounds know this hearb, and eate it to purge themselues, but they doe it so priuely, that vnneth men spie it.

(*Gramen Arundinaceum, the redde grasse. Gramen Marinum, our Ladyes quishion. Gramen Parnassi, grasse of Parnassus. Read Dodoneus, fol. 510.)

*Additiō.

Of

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Of Galbano. cap.77.

GAlbanus is an hearbe, and the iuyce thereof is called Galbanum, and is like in branches to ỹ hearb Ferula: and as Varro sayth, Galbanus is the iuyce of ỹ hearb Ferula, as Isid. saith, li. 18. This hearb is cut in Summer, & iuyce cõmeth out thereof, ỹ is gathered & dried. Also ỹ best Galbanum is most cleane with many drops, & is like to Thus in colour, wt smoth grains, & the graines therof is not to dry, as Pli. & Dios. meane, & is dried in Sũmer about ỹ stalk. The vertue therof is firy & hot in the third degrée, & moist in the first degrée. And is feined with pouder of Colophone, that is called Piris in Greeke, & with Beanes shalled & broken, & the shalles throwen away, & then that pouder & the leaues medled with ỹ best Galbanum is softned and tempred. Very Galbanum and pure may be kept long time, & hath vertue to dissolue & temper, to swage, to drawe, to make smoth, and to lare. Smoake thereof awaketh them that haue the sleeping euill, and helpeth ach & stopping of the splene with vineger, & bringeth a dead child out of ỹ mothers wombe, & cleanseth & purgeth the mother, with hony the pouder of Galbanum slaieth long wormes in the womb, smoake thereof constraineth menstruall bloud, and driueth away Serpents & venimous beasts, & wormes, & abateth toth ach, as Dios. & Plin. meane, & Plat. also, And there it is sayde, that if Galbanum shall be put into medicine, it shall first be purged of superfluitie, & shal first be molt in a shell on the fire, and then put in water, then the pure Galbanum shall fleete aboue, and the filth, as rind & graueil shall sinke to the bottome. But Dioscorides saith, that Galbanum shall bée put in scalding hot water, & what sinketh shall be gathered, & what fleeteth shal be throwne away.

(*Galbanum is also a gum or liquor drawen forth of a kind of Ferula in Syria, called Metopium, grisly or crispe, not moist, nor to drie. Galbanum groweth vpon the mountaine Amanus in syria.

*Additiõ.

Of Gutta. cap.78.

GVtta right as Galbanum, is the dropping of a certain trée or hearb, & hath mother name, and is called Armoniacum. Twigges and braunches of this trée or hearbe, men of the country cut in Summer time, and the dropping thereof is called Gutta, and Armoniacum also among Philitions, as Isidore sayth, and Plinius also, the best kinde of this Gutta is most cleane & pure, without medling of earthie matter, and shall be white and fat as Thus, and séemeth if it be broke, shining within and gummie, as Dios. & Plin. meane, & smelleth like Castorium. Bitter & sower Gutta is hot in the third degrée, and drye in the second degrée, and hath vertue to dissolue, temper, & to lare, as it is said in Plat. A scruple of it drunk with Drimel, healeth euils of the splene, and abateth and purgeth smarting, vncleanneese, and filth of the eien, & slayeth long wormes of the wombe medled with iuyce of wormwood, & helpeth againe the gouts medled with hard pitch, & exciteth pisse, and purgeth menstruall bloud, and abateth all swelling and boining, as the Glose saith super illum locum, Mirra & gutta, &c.

Of Gariophilo. cap.79.

CLoues bée called Gariophili, and bée perfect fruit with sharpe sauour, and somewhat blacke in coulour, hot and dry in working, and moyst inwardly in dowing, & be lesse strong then other in their qualities, & be the fruit of a certeine trée in Inde, gathered in Summer time whẽ they be ripe, & be kept fiue yere in great vertue and might: and they shall be kept in a place that is neither to drie, neither to moist, for they rot in a place that is to moist, & fordrie in a place that is to dry, and bée somewhat plaine without, with sharpe sauour and swéete smell, and wose some moysture, if ỹ nayle be thrusted therein. And some be feyned with Pouder of good Cloues, meddeled with Vineger and Wine with good smell, and thereof they take moysture, and bée

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624

vnneth knowen, for they be more sharpe without then the other be, therefore that sharpnesse is more without then within. But these ỳ be feined may not bee kept passing 20. daies. Good cloues haue vertue to comfort by the good sauour of thẽ, & to temper and to wast by the qualities of them, & they comfort the braine & the vertue of feeling, and helpeth against failing of the heart, and comfort well the spirituall vertue, and helpe also agaynst indignation and ach of the stomacke, that commeth of colde ventositie, for they helpe the naturall vertue. Huc vsq; Dioscorides.

*Additiõ. (*Cloues hath vertue to comfort the sinewes, also to consume and dissolue superfluous humours, they be hot and drie in the third degree: sodden with milke, it comforteth the debilitie of nature. Sir T. Eliot. 2. boo. cha. 17. Gariopillus is the cloue Gilowflowre, and Gariophyllata is Yearbe Bennet, whose rote smelleth as the Cloue.)

Of Genesta. chap. 80.

GEnesta, Brome, hath that name of bitternesse, for it is full bitter to mans tast, & is a shrub that groweth in a place that is forsaken, stony, & vntilled. Presence therof is witnesse, ỳ the ground is barren and drie, that it groweth in. And hath many braunches knottye and hard, that be greene in Winter, and yeolow flowres in Summer, thick wrapped with heauie smell and bitter sauour, and be neuertheleſſe most of vertue, as Dioscorides sayth. For the broth of ỳ leaues thereof abateth swelling of the spleene, and helpeth against the toth ach, & straineth menstruall bloud, and stauncheth the bloudie flixe. And the iuyce thereof slayeth lice and nits, and the sede thereof is bitter and blacke, and is in long cods and blacke growen, as it were cods of Fetches or Pesen, and is good to the foresaid things.

*Additiõ. (*Genista, Brome, whereof Besomes are made to swepe houses: Brome flowers mired with Swines grease, swageth the paine of the gout, beeing applied thereto.)

624

Of Grano. chap. 81.

A Graine is the least parte both of the sede and of the Tree, dealed and departed and distinguished in substaunce. In euery graine is both pith and rinde, in the which pith abideth the cause and reason seminall, that a plant may spring thereof, to multiply things of that kinde, and to saue them in kinde beeing. And so a graine is full lyttle of substaunce, of pith, and rinde, and is neuertheleſſe long and mightie in effect and vertue seminal. And as graines be diuerse in kinde, so they be diuerse in figure & shape, in place and disposition. Hereof Aristo, speaketh libro primo de Plantis, and sayeth, That some graine and sede is gendered in plants or cods, as it fareth in Annes sed, and in Fenell sede, or other such. And some is gendered in cods and hulls: as it fareth in Beanes, and in other cod ware. And some beare sede in hard shalls, and in cappes without aboue the shalles, as Nuts and Oliues. And some graines be ordeined in hard cores within the fruite, as it fareth in Apples and in Peares. Graines ỳ be ordeined in cods & in hulls be diuerse in many manner wise in place, for some be multiplyed in coddes, as it fareth in Celidonye, which is a good hearbe for the eien, & some sedes is inclosed in the cod and hull, as the Beane and the Pease. And some in hull not closed, as Wheate and other such. And some graine is neither in cod neither in hull, as Barly, but the graine is conteined to the Strawe. And some is double without Intercloſe, as it fareth in Celidonie, and some is double with Intercloſe, as the graine of Nasturcium, Cresses, or towne Cars. And some is double or treble in diuers cells in the cod, as it fareth in Mirtus. In the fruit thereof bee three celles, and in euery cell three graynes or foure ioyned without Intercloſe, and thicke betweene the graines, as in Casia fistula, and sometime thicke and softe Intercloſe, as in Cucumer, & Cucurbita. And sometime graines haue the Intercloſe of diuerse substaunce, and of diuers kinde, as in Pomegranardes. Therein

624

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betweene the greynes, there is some interclose sad and thicke, and some small & thin. But as greynes be diuers in substaunce, so they be diuers in figure and shape: for some be round, and some shapen topwise, and some euenlong, and three cornered with many sides, as it fareth in Ciceris, Cherries. The euen-long greynes seemeth as though they were clone in one side, as it fareth in wheate, and in other such like. Greynes be warded and succoured with rindes, skinnes, or hulls and cods, for to saue the inner pith, and kinde heate. Huc vsq; Arist.

¶Of Gith. chap. 82.

Melanthium. Nigella, or blacke Poppie.

Gith is a manner pulse much lyke to commin, and is put in bread to make it sweete, and is of blacke colour, as the Glose saith super Esa. 28. And Platea Aristotle, and Dioscorid. meane, that Gith is an herbe hot and drye in the seconde degree, and groweth among corne, with small seede, and blacke, as it were three cornered. And the sed is tempering and softening, and some deale bitter, and hath vertue to dissolue and consume, to waste and to open the stopping of the splene, & to swage venesitie, and to abate the swelling of Emeroydes, and to staunche the bleeding thereof, and to slaye long wormes of the wombe with honie.

And some meane, that this herb is Nigella, & the broth thereof slaieth wormes of ỹ eares, if it be luke warme hot dropped therein, if it be sod in vineger, & breketh pockunnes if it be sod in wine, bran, and line seede, and Culuer doung, and so layd therto in a plaister wise: and is accounted good against Lepra, if it be laid to with Radish sod in wine, and a litle salt, and exciteth menstruall blood, and procureth hastie bearing of childe, if the woman be smoaked therewith. If Nigella lye in wine all night, that wine dronke, helpeth against the euill Stranguria, that is small pissing, and ofte against the passion Illiaca, and shall not be sod, least it be to violent: for as Constantine sayth, Nigella slayeth, if it be taken in great quantitie.

*Additiõ. (*Some learned men, suppose this Nigella, to be wilde Commin, it is hot and drye, in the third degree. take heed of this herbe, if ye goe beyond measure, it breedeth death.) D. Turner.

¶Of Ilice. cap. 83.

Ilex, Ilicis, is a manner Oke, a tree that beareth masse, & hath that name of Eligo, gis, to chose. For as Isid. saith lib. 24. First men found & chose the fruite of this tree to their meate and foode, before vse of corne, men liued by such masse in old time. Among trees that beare masse, this maner Oke Ilex, is accounted most worthy and noble. The fruite therof feedeth many Nations, as Plin. saith li. 16. And Ilex is a tree with a great rote & deepe in the ground, and most sureste and saddest stocke, and hath most hardest and thickest rinde, with some manner riuels, and with many boughes and braunches, and by reason of many faire leaues and broad, it causeth pleasaunt shadow, and beareth great plentie of fruite and of masse. The tree thereof is durable and strong, & nigh vnable to rote, for stockes thereof layd vnder water, torneth as it were to hardnes of stone, and the longer time they be in such moystie places, the more hard they be. Therefore such timber is able to buylding of Temples of Gods, and of Palaises of kings. And so for hard and durable matter and kinde of such tree mis beleeued men, made thereof Images and mawmets of false Gods, as Plinius saith.

*Additiõ. (*Ilex, a tree called of some Holme One kinde of it beareth the graine, of Apothecaries called Kirmes.)

¶Of Iunipero. chap. 84.

Iuniperus is a tree, as Isidore sayth, & hath that name among the Greekes, for it groweth broad and wide beneath, and narrow aboue, as fire ariseth. For if it take fire, it keepeth and holdeth it long time, so that if coales be raked in the ashes thereof, it quencheth not within a yeare, as it is sayd. Fire is called Pir, in greek, therfore this tree is called Iuniper⁹

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626

as it were breeding fire. And some Iuniperus is great, and some is little & small, as Isidor. speaketh lib. 17. And either is a rough tree with prickes, and many small leaues and sharpe: and either beareth, but the lesse beareth more fruite than the more, and beareth many graynes small & round, and be first greene, and after purple, or as it were some deale redde, when they be ripe at full. Vnneth this tree loseth greene colour, either fruite or leaues, and is hot and drye in the thirde degree, as Dioscorides saith.

The fruit therof is gathered in springing time, and is kept two yeare, & hath vertue to dissolue, to consume & to wast. The broath therof if it be sod in rayne water, helpeth against the fire ỹ cõmeth of sharpnes and strength of medicine, if the patient be bathed therein. Of Iuniperus is made, Oleum Iuniperũ, which is most effectiue against the Quartane, if the patient take euery daye therof, the waight of a dram in meat or otherwise, and helpeth agaynst the passion Illiaca, if the place be anoynted therewith, and helpeth them that haue the sallyng euil, and breaketh the stone, if it be put into the bladder, with an instrument, that is called Siringa. Siringa is a smal pipe, by the which the medicine is put into the bladder.

626

Wine in the which fruite of Iuniperus is sod, with drie figges, pourgeth the breast, and doth away the cough. Huc vsque Platearius & Dioscorides. Iuniperus groweth in stonie places, that is not tilled, and in wildernes. Serpents fly the shadow therof, as Plinius saith. Therfore men suppose that the fruit therof helpeth against venime.

*Additiõ. (*The gum that voseth forth of the Iuniper tree, is called Vernix. The operation heere of the whole tree, is hot and drye.)

¶Of Isope. chap. 85.

ISopus is a lyttle shorte hearbe, and groweth among stoanes, and cleaueth by the rote to the harde stoanes, as Cassiodorus meaneth super Psalmum.

Dioscorides saith that this hearbe is hot and drye in the third degree. The vertue therof is in floures and in leaues; more than in the stalke or rote. And in summer when it vereth floures, ye must gather them, and drye them in a strange place and darke that is not smoake, and they haue vertue to dissolue, to temper, to consume, to waste, and to cleanse the lunges, and cleanseth and purgeth the breast of all manner euils that commeth of colde, if it be sodde in wine with drye figs, and the wine giuen to the Patient to drinke: and doth awaye ache of the stomacke and of the guts: washing & bathing with the broth and wafer that it is sod in, purgeth and cleanseth the mother of superfluitie of humours.

This hearbe Isope heated in a shell, and laid on the head, abateth cold rume, Volam cadentem reprimit, and doth away ache that commeth of ventositie, & is called Hæc Isopus, and Hoc Isopum, also. And Authours meane, that ỹ middle sillable therof is shorte, and some saye, that it is long. It is sayde in Aurora.

626

Est humilis petræq; suis, radicibus hærens,
Et vitijs Isopus, pectoris herba medens.

These two verses meane, that Isope is a lowe hearbe, & cleaueth to the stone by rotes, and is medicinable for euils of the breast, and who that can scan a verse may know, that the middle sillable standeth for a shorte sillable in the seconde verse. And in Anticlaudiano, Alanus maketh it long, and is made long in three verses that follow.

Se celum terræ conformat Cedrus Isopo.

And againe another saith,

Pectoris herba cauas rupes incedit Isopus.

Yet followeth another verse.

Ad Pulmonis opus confert medicamen Isopus.

So it is long in all these three verses, that be heere set for ensample therof. And Plinius saith, though that this hearb be little, yet it was of so great authoritie among men in olde time, that they

626

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627

627

supposed, that they might not be cleansed in their Temples without sprinckling with this hearbe. Also among the Hebrewes, they that should be cleansed and purified, should be purified with a bundel of Isope, as mention is made. Exo. 12. & Leuit. 12. & Num. 15. Also the powder thereof helpeth against the dropsie, as Dioscorides saith, and cleanseth the body of wan colour, and causeth full faire colour in the face, and abateth toth ache, & tingling of eares, & slayeth long wormes in the wombe, as he sayth.

Leuit. 14 Num. 19. 2. Reg. 4. Psal. 51. John. 19 Heb. 9.

*Additiõ.

(*Hissope, is of two kindes, & it is hot & dry in the third degrée. Read Dodoneus.)

Of Iaceros.

Addition

THere is in Calicut a fruite, which they name Iaceros, the bodye of the trée, is of the bignesse of a peare trée: the fruite is of the length of two handfulls, and as bigge ae the thigh of a man. The fruite groweth out of the bodie of ẏ trée, vnder the braunches, and some in the midst of the trée, and some lower. The colour is grene, the fruite not vnlike the Pineapple: but with a more finer order of scales: when it is ripe it turneth black. It is gathered in December, it hath the tast of a swete Gourd, and of a peach, & beareth the relish of many fruites, as reporteth Lewes Vertomannus in fol. 393 cap. 14. lib. 2.

627

627

¶Of Iacincto, cap. 86.

IAcinctus is an hearbe with a purple floure, and hath that name of a noble childe that was found dead among purple floures. And the hearbe hath that name of the hap of the dead childe, and is also lyke to a Violet in floure and rote, as Isid. saith li. 17. Also there is a precious stone both of the same name and of the same coulour, which is accounted among the twelue precious stones in the Apocalips. Iacinctus is also the name of a man, of a stone, and of a flower: The proper coulour thereof is the coulour of fire or of heauen. Purple hath coulour of blond or of fire, and Byssus of snow. With these twelue coulours, vestments of Priests were arayed in the olde Testament.

627

627

¶Of Iusquiamo, cap. 87.

Henbane.

IVsquiamus in Gréke, is in English called Henbane, and Caniculars in Latine, and hath that name Caniculris, for in either side of the stalke thereof groweth as it were Crabs heads, as it faieth in Pomegranards, as Isidore saith li. 17

The mouthes thereof be departed & clouen, and haue diuers sedes lyke to Poppie sede This hearbe is called Insana, mad, for the vse thereof is perillous: for if it be eate or dronke, it bredeth madnesse, or slow lykenesse of slepe. Therefore this hearb is called commonly Mirilidium, for it taketh awaye wit and reason. Isidore sayth, that this is a venemous hearbe, and hath blacke sede, red or white, as Plinius saith and Dioscorides: the blacke is worst and venemous, the red is lesse euill, and the white is least euill. Therefore the vse thereof accordeth most to medicine, & hath vertue to constraine and binde, and also to bred slepe: and those that haue blacke seede, haue blacke leaues, and rough and hard, with Purple floures, with hard leaues, thicke and sad. Those that haue reddest seede, haue white floures, and also bitter floures, and leaues softer. And those that haue white séd, haue white floures & fat leaues & ful of iuyce: the hearb is cold in ẏ third degrée, & dry in the second degree. Therfore it abateth swelling, & bindeth the wombe, and staunceth bloud, and healeth toth ache that commeth of heat, and abateth hot reume. Huc vsq; Dioscor. and Plinius.

And Aristotle in libro vegitabilium speaketh of Henbane seede and sayeth, that the seede of the Henbane is poyson, and slayeth among the Parthians, and is eaten at Ierusalem: and so by good ground or euill, where it groweth, the mallice thereof and venime abateth or increaseth. Magister in historia sup. Exodum saith, That in the Crowne of the chiefe Bishop, stode a floure lyke to an hearbe that the Greeks call Iusquiamus. And vnder that floure in the vtter side

627

627

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628

of the Crowne or Miter was a Circle of gold about the forhead, and the noll and the circle was distinguished in treble order, and vpon the circle stode golden flowers like to Plantayne, from the Temple to the Temple. And so in that these hearbes were priuileged, that the lykenesse of them were worthy to be set in tokening and figure in the crowne and Myter of the chiefe Priest.

*Additiō. (*Hioſciamus, blacke, yeolowe, and white: the blacke is most hurtfull.)

¶Of Castanea, cap. 88.

CAstanea, the Castayne tree, is a great tree and an high, and is called Castenea among the Grekes as Isidore saith: for the fruite thereof is double in the lykenesse of Genetall closed in an huske, and be taken out of the shale, as it were by manner gelding. Therefore such Trees are called Castanie in Greke, and haue that name of Castrando, gelding. If this tree is felde, there springeth as it were a wode in the place all about, as Isidore saith. This tree is full profitable, for the stocke thereof is good to building and fuell, and the rinde and the leaues to medicine. And though the fruite on ẏ tree, be hid in a vile rinde, rough and harde, yet when it is taken out thereof, it is found sweete, & namely if it be sod or rosted. Isaac in Dietis saith, that this fruit is hot in the middle of the first degree, & drye in the second, and is sweete because of heate, and sourish because of drinesse. But Castaynes breede swelling, if men eate to many thereof, and breedeth also head ach because of fumositie, that is closed therein: but to purge & cleanse this fruite, it must be rosted or sod in water, that the earthy matter may be wasted by the fire, and the fruite made lesse harde, and lesse fast, or els that it maye be tempered with softnesse & moystnesse of the fresh water, and then it nourisheth well, and breedeth good humour, and temperth drinesse of the body and the breast, and namely if it be eaten with Sugar Acata secundum alium librum. And of cholaricke and fleumatike men it shal be eaten with hony, and is good by medicine, for it restraineth wambling and spewing, and comforteth the gut that is called Ieiuniū. Also a Castayne tempered with a lyttle honnie, healeth at best biting of a mad dogge, or mans biting. Also this fruite made in a Plaister, with Barley meale and vineger, healeth effectuallye swellyng of breasts and of teates. Also the rindes and leaues burnt and made to powder, tempered with vineger, and layed to a young mans head in a Playster wise, maketh haire increase, and kepeth haire from fallyng. Huc vsque Isaac in dietis.

*Additiō. (*Amongst all kinde of wilde fruites, the Chesnut is best, and meetest to be eaten: for they nourish reasonable well, yet they be hard of digestion. Well rost, and dipped in butter, they nourish best.)

¶Of Lauro. chap. 89.

THe Laurell tree is called Laurus, and is a tree of victory, and is worthy to be praised in many maner wise. For singular excellencie of grace and of vertue, sometime Conquerours were crowned, with garlands of Laurel tree, when they had the victorie. And the Grekes call the tree Daphnis. Singular properties of this tree we haue set before in this same booke, in litera A. Seeke there, and thou shalt finde.

Of Lentisco. chap. 90.

LEntiscus is a lowe and a medicinall tree, and is called Scinus among the Greeks and Hebrewes by another name, as the Glose saieth super Dan. 13. The iuyce of the leaues thereof healeth lyps, and chinnes and whelkes, as it is sayde there. And is called Lentiscus, for the pricke thereof is blunt and softe and folding, for we vse to call a thing that is softe and pliant Lentus, as Isidore saith lib. 17. Of the fruit of this tree commeth Oyle, and of the rinde commeth Resina, that is called Mastick. And the best breedeth in the Iland Chio, as Isidore saith lib. 16. Dioscorides, Platea, and Plinius meane, that the leaues of this tree be full hot and drye, and so is all the tree, & haue

Mastike.

Forth of the olde root springeth youg sprigges, which growe to trees and beare fruite.

628

628

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vertue

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vertue to binde and to fasten, and to comfort, and helpeth therefore against spewing, and all manner running of bloud, & of other humour. And the gum thereof that is to say, Mastix, hath such like vertues. And this gumme hath the name of Mastigando, of chewing, for with chewing it is made tough and cleaving, and harde as ware among ỹ teth: & so chewed, it cleanseth and purgeth the gums of rotted humours, and fasteneth wagging and rocking teth, & maketh them white and cleane, and strengtheneth and comforteth the rotes thereof, and cleanseth & amendeth euill breath. This Mastick is gathered in this wise. In the ende of springing time the rindes of this Tree Lentiscus, be cut and slit, and the ground is made cleane, and cloathes be spred ther on, least the lycour that falleth shuld fall into the ground: and then the lycor that is faire and clere, and cleane is best: that that is dim and medled with earth, is nought worth. Mastike cleanseth & purgeth the brain, and causeth to spit much, and comforteth the vertue of digestion, & destroyeth ventositie and windes, & sowdreth and ioyneth together in a wonderfull manner all broken things, as precious stones, and other things that be broken, if it be molten on an hot tile or slate. And Plinius and Dioscor. meane, that Lentiscus is a tree wt many pricks, and with a deepe rote in the grounde, and clouen and diuided in many parts. The fruite thereof is lyke to Myrtus, but the greynes is lesse, and reared within when it is ripe, and within is a manner rough woll, and the iuyce of that woll, staunch eth the running and dropping of women.

*Additiõ. (*Of the Mastick tree commeth the gumme Mastick, which is in clere and small greynes, of the quantitie of wheat cornes.)

¶Of Lilio. chap. 91.

The Lily is an hearbe with a white flower: and though the leaues of the floure be white: yet within shineth the whiteness of golde. Dioscorides and Plat. speake of the Lily and say, that it is hot and moyst. And some Lily is wilde, and some is tame, and some beareth a purple floure or yeolowe, and some beareth a white floure, and that is most mightie in working.

The vertue of the Lily ripeth botches and sores, and therefore it helpeth against Postumes and botches, if it bee stamped with Axungia Grece. Also the vertue thereof tempereth and softeneth matter. Therore it helpeth against hardnesse of the splene, if the place of ỹ splene and the side about the splene be annointed with iuyce of Lilyes well meddeled and incorporate with olde Oyle. And vertue thereof cleanseth and purgeth, if pouder thereof be medled with Roses, & the face washed therewith: and vertue thereof caseth sores, therefore leaues sod and layd to a sore that is burnt, healeth the sore, & the rote therof doth the same, if it be brused with oyle, and layd therto, and vertue thereof tempreth and softeneth hard matter, therefore it bringeth out menstruall purgation: and vertue thereof abateth swellyng, and helpeth against postumes that come of swellyng ventositie, if the rote thereof be stamped with oyle, and ofte laid thereto. Huc vsque Dioscorides. And Plin. saith, that the Lily rote maketh the floure therof worthie and noble in many manner wise: for the rote thereof dronke with wine, healeth biting of serpents, & helpeth against ỹ malice and venime of frogs. And this rote sod in wine, and medled with oyle, helpeth Podagre, and knots of the feete, and maketh hayre growe in places that be scalded and burnt. Also this rote sod in wine and medled with honie, helpeth beynes that be cut. Leaues thereof sod in wine, healeth sore wounds: & seed thereof brayed, is layd to the holy fire: and floures and leaues heale sore botches. Huc vsq; Plin. li. 20. ca. 19. Item in eod. lib. cap. 5. The Lily is next to the Rose in worthines & noblenes, & in a certayne gathering of oyntment thereof, is made a noble oyntment and oyle, that is called Oleum Liliorum, as Oleum Rosaceum, is ofte made of Roses. Of the rot therof springeth a stalke of three cubits long, & in the top of the stalke hangeth a floure

down-

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630

downward that is narrow by the ſtalk, and wereth in bredth wider and wider, ſhapen as a bell, & the floure hath with in as it were ſmall threedes that containe the ſæde. In the middle ſtandeth chiues of ſaffron, and ſo nothing is more gracious than the Lily in fairnes of colour, in ſwætneſſe of ſmell, and in effect of working and vertue. The coulour thereof is treble, white, redde, and purple. Huc vſque Plinius libro. 20. capitulo. 5.

The rote of the Lilye hath manye cloues, as the rote of Garlike, as Anſt. ſayth in lib. vegetab. and in euery cloue, is vertue ſeminall, and of each ſpringeth a plant when it is ſet alone. Sæke more hereof before, in the laue, De Allio in litera A. And hereto Anſt. ſaith that the ſtalke of the Lily hath many knots, and if the ſtalke be bended and layd downe, and couered with earth, while the rote is in the grounde, and ere the ſæd breake out and vnclose, then within few dayes, thou ſhalt finde of euerye knot, a ſmall cloue ſprong, as it were out of the rote, and that is wonder. Alſo there it is ſaid, that Lily floures be firſt græne, and afterward white, and if the ſtalke be cut all from the rote, for all the kinde humor of the ſtalke is closed in the pith, the kind heate that is in the pith, tourneth to the ouer part of the ſtalke, and maketh digeſtion in the matter of the floure, and then the floure ſpreadeth and is white, when the humour is full digeſted. Therefore it is ſayd that Werſiffers likened the Lily to mans inwit, that is buſie at laſt to things that euer ſhall laſt. And there it is ſayd that the Lily hath not the vertue ſeminall in ſæd and in rote: and in that the Lily is diuers, & varieth from Lekes and Garlik, and other that haue ſeminal vertue in diuers places. Hereof loke before, in the chapter of Garlike and Onions in litera A. & C.

Alſo the Lily ſtalke with floures new cut, put in a cloppe of claye, keepeth the floures freſh long time. The Lilye flower ſmelleth full ſwete, while it is whole and not broken, and ſtinketh full fowle, if it be broken and froted with handes.

And the Lily hath onely the flower with the ſæde in ſtæde of fruite, and all the vertue that the Lily hath in ſtalk & in rote, is ſhewed in the head in the flower and in the ſæde, and the more higher the floure is on the ſtalke, the more the head bendeth downward: and the flower thereof is plaine and ſmoth without, and ſofte to touch and to handle, round in ſhape, and liking in ſight, with goldiſh greynes contained within ỹ hollownelle of the floure: the which greines dye and colour more than ſaffron: and theſe bieng greynes be borne vp with vi. ſtalkes. And the Lily floure is compouned of vi. full white leaues that bæ full nigh togethers. And is beautified with ſeauen golden greynes: in the middle whereof is the ſæde in ſtæde of fruite, & is wonderfully white, & is cloſed about with benefice of leaues of the flower, that the ſæde maye be kepte and ſaued from grieuing of the colde aire that is without.

(*Lilium candidum, there is alſo the Orenge coulour, and red purple Lilyes, the wilde Lily called Martagon, and Amarillis Hiſpanorum. Read Matthe-olus, &c.) *Additiõ.

630

¶ Of Lactuca, ca. 92.

LEttuce is called Lactuca, & hath that name of plentie of humour, as Iſido. ſayth, or els for it maketh ofte milke in women, that nouriſh and fæde children. And in men this hearb withſtandeth moning of Venus, & therof is double kinde, wilde and tame. The wilde we call Seralia, for the backe thereof hath ſharpe prickes and tæth as it were a ſawe, lyke as Iſid. ſpeaketh in his ſeuententh booke and the laſt chapter.

Iſaac in Dietis ſpeketh of this hearb and ſaith that this hearbe wild Lettuce, is lyke in ſhape to the tame, but it hath longer braunches ſmaller and ſharper, & leſſe græne for ſcarſitie of moyſture: and therefore it is much more bitter and drier. Therefore many men meane, that it exciteth menſtruall blond, and putteth out rawe humoures, as Dioſcorides ſaith.

630

And

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And the tame Lettuce is cold and moyst, and temperate, that it passeth not measure in neither qualytie. Therefore vse thereof accordeth both to meate and to medicine, and is subtill of substance, and namely when it is fresh, and is therfore soone digested, and abateth gnawing and burning that commeth of Cholera rubea, and cooleth heate & boyling of bloud, and exciteth sleepe, and healeth head ach, that commeth of cholaricke humour and fumositie, and multiplyeth milke in women, and Semen in men, and this is by reason of good bloud that it breedeth in perfect quantitie and qualitie: but when it is olde it is hard, and moysture thereof withdraweth, and the hearbe is bitter, & then vse thereof breedeth bloud at worst, and appaireth the sight, and maketh it fayle, and slayeth the seelyng, for it stiffeleth naturall seeling with sowrenesse thereof. Such Lettuce is most grieuous to such as will get childre, for it runneth and coniealeth the seminall matter, and namely the seede thereof, if it be ofte taken in meate or in drinke. Huc vsq; Isa. in Dietis. Lib. 20. cap. 8. Plinius speaketh of Lettuce and sayeth, that a manner kinde of lettuce groweth of it selfe withdut tillyng, and that manner Lettuce is called Caprina, for if it be throwen into the sea, it slayeth all the fish that is nigh thereabout. Milke thereof with vineger, water and wine healeth the Dropsie. The hearbe with the leaues stamped & sprong with salt, healeth sinewes that are forecut.

Another manner Lettuce groweth in fields, and leaues therof stamped healeth botches, if it be laid to them with meale. And among ẏ Greekes, this maner Lettuce is called Isopum, or Esoperum.

The third manner Lettuce groweth in woodes, and is called Stancio. Leaues thereof grounde with meale and floure, healeth wounds, and stauncheth bloud, & healeth rotted wounds. The roote and the leaues abateth the euill, which is called, the holy fire.

Another manner Lettuce with round leaues & shorte, is called Heracia among many men. Hawkes scrape this hearbe, and take out the iuyce thereof, & touche and heale theyr eyen therewith, and doe away dimnesse and blindnesse when they be olde. The iuyce healeth all the euills of the eyen, and namelye if a womans milke be medled therewith. And it healeth biting of Serpents, and stinging of Scorpions, if the iuyce thereof be dronk in Wine, and the leaues stamped, and layed to the wounde, in a plaister wise, swageth and healeth all manner swellyng.

Also the seede of all manner Lettuce, wilde & tame, chasteth in sleepe, dreames of lecherie, and suffereth not the body to be polluted neither defiled, if it be oft taken in meate: but ofte vse thereof, and too much thereof eaten, grieueth ẏ cleernesse of the eyen. Plinius thereto giueth many other praisings in the same chapter, but this shall suffice at this time.

¶ Of Lappa. chap. 93.

LAppa, the Clete, is an hearbe with broad leaues, and thicke about the ground, and hath in the tops of the stalke knots with crooked prickes, that oft cleaueth to mans clothes. Lib. 17. Isid. speaketh heereof and saith, that this hearb is called Lappa, because it hath great leaues disposed by the ground: & is called Philantropos among the Greekes, for it is rough and cleaueth to mans clothes and groweth by olde walls, & is called Philantropos, as it were louing mankinde, for it cleaueth to mans clothes, by a maner affection and loue, as it seemeth. Thereof is double kinde, sharp & round, disposed to the lykenesse of an horse foote, therefore many men call it Vngula Cabalina, an horse hoofe: and either hath leaues with heauie and mightie sauour and smell, as Dioscorides saith. And li. 20. cap. 22. Plinius saieth, that this name Lappa, is the name of manye manner hearbes, for it is the name of all manner Dockes, and be all medicinable, for they heale smiting of scorpions, nor they smite not a man, that is baulmed with ẏ iuice thereof.

The broath thereof helpeth and also comforteth the teeth, if it be luke warme hot helde in the mouth. The seede there,

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of healeth mightely euils of the stomack, and helpeth them which cast bloud, and them also that haue the bloudie flixe: for the roote thereof with wine bindeth the wombe, but the leaues medled with salte laxeth the wombe. The seede dronke, healeth them which haue the stone. All the hearbe stamped with Auxungia grece, helpeth against the botch in the breast. Huc vsq; Plinius.

And Plate. meaneth, ẏ Lappa, which is called Lappatum also, is an hot hearb and a drye, and hath vertue to dissolue, and to temper and to laxe, and to open, & to kindle, and helpeth therefore against itching, and also against scabs wet and dry, and against the shingles, and wasteth the humours betweene the flesh & the skin. And softneth and abateth hardnesse and swelling of Postumes, & helpeth against the cold dropsie, & against stopping of the splene: and the iuyce therof medled with the iuyce of Rewe, purgeth the braine of superfluitie of fleme, if it be dropped into the nosethrilles in a bath, or in a hot aire.

*Additio. (Lapathum, there are fiue kindes, Dockes and Sorrell, Patience, as Rumex, Oxilapathum, Satiuum, &c. Reade Dod. fol. 557.

Of Lappate, cap. 64.

LAppates is a manner meate made, compowned and confect of certaine hearbs of gardens, as ẏ glose saith super Iud. ca. 15. And Alexander Nequam speketh thereof, & saith, that Lappates cibus est, et olus componet eundem. The mening is, ẏ Lappates is a meate made of hearbs. And other meaneth ẏ it is a manner kind of hearbs & of worts, wͤ broade leaues, as a Clete, but the leaues of Lappates be soft, & fat, & plaine, & wonderfully wralled & lapped, & cleauing togethers with a short caulstock, knotty without, & full of pith within. This hearb accordeth to meate & to medicine, & thereof is good meate made, that may be kept long time, if it be busily compounded and sod with vineger, sinapie seed, and hony. And such meat is commonly called Compositum, and hath a singular vertue to withstand dronkennesse, as Plinius saith, libro. 20. For if it be eaten before meat, it keepeth from dronkennesse: and if it be taken after meate in dronkennesse, it maketh it passe away. And the doctrine & teaching of Rasis meaneth, ẏ there is nothing better for broken bones, & is good to ẏ stomack & to the sinewes. Therefore he commandeth & biddeth, that this hearb be giuen to them that haue quaking, & the palsie, and to them that spit bloud, and to children: and breedeth plenty of milke. The iuyce therof helpeth against venim and smiting of Serpents: and namely the seed thereof helpeth against biting of hounds, as Isid. saith, lib. 17.

Of Legumine, cap. 65.

LEgumina, Codware ẏ serueth to potage, hath this name Legumina of Legendo, choosing, as it were chose. For men in old time chose the best codware, & made them meat therof: and graines that be some deale more, & greater & thicker then graines of Wheate or of Barly, be properly called Legumina, & be not gendered in hulls, as wheat, but in cods: and be closed therin, as it fareth in pesen, fetches, & beans. And Legumina, codware, is diuers in quantitie, in colour, in figure, shape, and sauour. For among such Codware, Lupines & beanes be greatest, and pesen & fetches be meane, tilles & vaches be smallest in quantity: and be diuerse in coulour. For some be white, and some blacke, and some red, and some meddeled with diuers coulours. In shape they bee diuers, for some be round, and some bee euenlong, & some three cornered, & some plaine. In sauour they differ, for some bee sowre and hard, and made soft, and good to eating and seething. And some bee bitter of themselues, as Lupines, and bee made sweet and sauoury, with good watring.

And Codware shall be gathered when they begin to ripe. For they will fall soone out of the coddes, and be not well seene when they be shed: as it fareth of Lupines, as Plinius sayth, libro. 18. And such codware is in substance, thicke, fast, colde, and drye, and harde to defie, and

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633

is hard to sæthing, for fast and hard substaunce, and may not well be sod in pitte water: but to sæth such Codware well, nædeth running water of a well or of a streame. Mst of Codware boystous meat is made, which accordeth to strong men of complection and of kinde: for Codware of it selfe, is hard to digest, and nourisheth much, and comforteth when it is digested: but it brædeth swelling and ventositie, but the ventositie is abated thereof by medling of things that destroy ventositie, as Comin and Anete, & other such, as Dioscorides saith and affirmeth.

*Additiō. (*Codware brædeth swelling, and is to be used of them that can kæpe good dyet, for beanes and pease of all sortes, doe brædе winde, &c.)

¶Of Lente. cap. 96.

LEns, lentis, is a manner of Codware, and is seruisable to Potage, as Isido. saith lib. 17 and hath that name, for it is moyst and softe, and namely in grasse: & of Lens, lentis, commeth Lenticula, the diminutiue thereof, and is writ with t, for difference of Lens, lendis, that is a nit, a little head worme, & is writ with d, in the Genitiue case, and in all the other, except the Nomnatiue case. Therof one speaketh in this manner.

Lens lendis capiti, Lens lentis conuenit ori.

That is to say, that Lens lendis, is the nit in the head, and Lens lentis, is the till, and accordeth to the mouth.

The till is colde and drye, and compowned of contraries, as Isaac saith: for one vertue thereof is in the rinde, and another in the pith and the meale: For it hath in the rinde a manner sharpnesse, by the which it lareth the wombe: but the pith and the meale is sowrish, and comforteth the stomacke, and constraineth and bindeth, and gendreth thicke & melancholike bloud, and filleth the brain, with thicke smoke, and is therfore cause of horrible and dreadfull dreames, and grieueth the stomacke with ventositie & swelling, and stoppeth all the passages & veynes of the body, and dryeth the substaunce of sinewes and of skinnes of the braine, and is most grieuous to the skins of the eyen, for it distempereth the moysture thereof and fordrieth. And he sayeth, that it greueth whole eyen, and then much more it grieueth sore eyen, because that it fordrieth. Mst vse of this, brædeth in the body most wicked euils and passions, and namely if that it be eaten with the skin and hulles, and if the body bee drye of complection But somtime it helpeth them that be hot & moyst. And helpeth them that haue the dropsie, if it bee eaten without the skin, for it gendreth much swelling and stretching of guts, and of skins. Till that is most great & fresh and easie to sæthing, is best, & that both to meate and to medicine. The malice of Till is tempered if the skinne be put away, and the pith sod in fresh water, and then oyle put thereto, & pepper, Comin, and other such things. Huc vsq Isaac in Dietis. Plin. saith, lib. 17. cap. 12. that the till loueth leane land more then fat, and dry wether and faire, & all Codware loueth water before the blossome, and drinesse after the blowming.

*Additiō. (*Lentills, not common, and is hard of digestion, & causeth dreadfull dreames, it brædeth cankers, lepросie, and madnesse, yet it is medicinable.)

¶Of Lino. chap. 97.

BOth Flere and sæde is called Linum, & hath that name, for it is both softe and smoth, and full liking, as Isid. saith li. 19. Li. 12. ca. 2. Plin saith, that flare is sowen in grauelly places and plaine, and that in springing time and is gathered in Summer. Flare groweth in euen stalks, and be yeolow floures or blew, and after commeth hoppes, and therein is the sæde, and when the hoppe beginneth to were, then the flare is drawen vp and gathered all whole. and is then lyned, and afterward made to knots and lyttle bundells, and so laid in water, and lyeth ther long time, and then it is taken out of the water, and layed abroad, till it be dryed, and turned and wond in the Sunne, and then bound in prætie nitches & bundles, and afterward knocked, beaten and brai-

Flexe or Lin.

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634

ed,and carfied,rodded and gnodded, ribbed and heckled, and at the laſt ſponne. Then the thred is ſod and bleaked, and bucked and ofte layed to drieng, wetted, and waſhed,and ſprinkled with water, vntill that it be white,after diuers working and trauayle. And there be manye manner fleres, but the faireſt of all, groweth in Aegypt,for thereof is Biſſus made right faire,and white as ſnowe,as Plin.ſaith li.19.ca.12. This flare is not moſt ſtrong, but thereof commeth moſt winning, for thereof be kinde veſtments made for Prieſts. Flare is nedfull to diuers vſes. For thereof is made clothing to weare,and ſayles to ſayle,and nets to fiſh and to hunt,and thred to ſew, ropes to binde,and ſtrings to ſhote,bondes to binde,lines to meate and to meaſure,and ſhetes to reſt in,and ſackes,bagges, and purſes,to put and kepe things in: and ſo no hearbe is ſo nedfull, to ſo manye diuers vſes to mankinde,as is the flare. And the ſede thereof is hot and moyſt, or els temperate betwene moyſt & drie, and ſo thereof is oyle made, that is more nedfull to other vſe than to meate. For Iſaac ſaith,Line ſede nouriſheth but lytle, and is harde to digeſt, and gricueth the ſtomacke, and bredeth much ſwelling,but it tempereth and ſofteneth if it be parched,and is the better if it be taken with honie. It helpeth againſt the cough,and exciteth Venus, and moueth to loue,if it be eaten with honie and pepper,and is good for poſtumes,for it ripeth them, and ſwageth and eaſeth, and maketh thicke humour clere and thin, and ſo it diſſolueth & deſtroyeth poſtumes of the mother, if the patient be ofte nourſhed with the broth therof,as Iſaac ſaith in Dietis.

*Additiõ. (*Of Lin commeth the Linſed,wher of is made Painters oyle, beſides ſundry other vſes.)

¶Of Malo.chap.98.

MAlus,the apple tre,is a Tre, that beareth apples, and is a greate tre in it ſelfe, but it is leſſe and more ſhort then other trees of the woods,with knots & riueled rind,and maketh ſhadow with thicke boughs & branches,& is faire with diuers bloſſomes,& flowres, & is liking with good fruit and noble, & is gracious in ſight and in taſt, & vertuous in medicine,and the apple is called Malum,mali, but the tre is called Hec malus, & Hec pomus alſo:and hath that name, for that the fruit thereof is round. And ſo apples that be moſt round be called Mala, as Iſidore ſaith,li.17. For Malum in Greek, is Rotundum in Latine, and rounde in Engliſh.

The apple tre is diuers and varieng from other trees of woods: for the apple tre,and namely the tame apple tre, is of double kinde, for the ſtocke thereof, ſpringeth on the ground, and the graffe thereof ſpringeth of another tre, and is graffed on the ſtocke, and is ſo oned by grafting,that of twaine is one compowned,and the graffe ſo graffed,tourneth al the vertue of the ſtocke into his owne kinde and qualitie,as Affredus ſaith,ſuper finem primi li.vegitab. Loke before in the ſame booke in the treatiſe of graffing of trees,about the beginning.

The apple tre wareth barren,excepte it be pared and ſhredde, and diſcharged of water boughs,& of ſuperfluity,as he ſaieth. For ỳ humour which is drawen frõ the rot,ſufficeth not to bring forth fruit, if it paſſeth into nouriſhing and feding, of barren boughs & branches. Loke before de fructificaſione arborum,et cauſa eiuſdem.

Of Apples trees is diuerſe kindes, for ſome beareth ſowriſh fruit & hard,& ſome right ſowre, & ſome right ſwete, with a good ſauour and pleaſaunt. And this diuerſity cõmeth of diuers qualities, of the humours,& of more feble or more ſtrong working of heate that is in the rot,as it is touched before in the beginning.

Of Malo granato.ca.99.

MAlus Granatus in the Tre that beareth Pomegranardes, and the Tre is the Feminine gender, and the fruite the Neuter gender, and is called Malum Granatum: For it containeth many greynes within the rinde, and the

Pomum granatum

round.

634

634

634

634

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634

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roundnesse,as Isi.saith li.18.and the rind thereof is called Psidia, and the flower, Balaustia,& some of the floures be white, and some purple,and some red as a rose. And these Pomegarnards be called Mala punica, for they came first out of the Countrey of Punica,as Isidore saith. The tree is full hard with many knots, and boughes,and braunches, and groweth more in bredth than in length, and may not well awaye with colde, and so the floures thereof be some lost in hoare frost. And Arist.sayth,that this tree leaueth his mallice,and chaungeth out ther of by craft of tilling. Looke before in this booke,De arborum cultura.

And Plinius saith,that of this tree is many manner of kindes, but wee shall speake now of two manner at this time. For as Dioscorides saieth, and Isaac in Dietis,Of Pomegranards is two manner kindes: One Pomegranarde Tree beareth sweete apples, hot and moyst, & some beareth sower apples,colde & drye, and may be kept longer than other:but the sweete accordeth more to medicine, for all the tree is medicinall,& the fruite thereof accordeth but lyttle to meat, and so Isid.meaneth lib.17.where he sayeth, That Philitions denie,that bodies shuld be nourished with meate of Pomegranards,but they suppose that it accordeth more to medicine than to feeding of the body. And all the tree, and namelye the fruite thereof,hath vertue to constraine & to binde,to comfort and to fasten,and to harden and dry thin humours & fleeting, and to staunche cholaricke spewing, and to staunch bloud, as Isaac teacheth openly,and Dioscor.and Plat.also. If it be taken in conuenable manner and due order, it helpeth against all passions of the body,both within and without:but ỳ sweet breedeth more ventositie and swelling,& they doe lesse quench their thirst,that be diseased with feauers,and therefore they agree worse with them that haue the Ague,than the sower doe. And of ỳ iuyce of the sower is a drinke made, ỳ is called Exizacra,that abateth the heate of feuers, and defieth and chaungeth the matter of feuers,and exciteth appetite,& restoreth wonderfully,and repaireth and comforteth kinde that fayleth by reason of to great heat,and helpeth against chafing of the lyuer, and against the Cardiacle passion,and failing of the hart. Flowers,fruite and rinde thereof slaieth old wormes in the wombe,if it be made into powder and dronke,and most effectually comforteth and purgeth both teeth & gumbes,and helpeth against many other euills,as Dioscorides and Isaac meane. Pomegranards helpe in all the aforesaid things most effectually,and though they be yeolow and discoloured and sowrish, wearish,and drye without in the rinde, yet neuertheless win they be red,moyst, softe and sauorie,and the greynes be ordeined in their owne celles, by passing wonderfull craft,as Isaac saith.

(*The rinde or sed of Pomegranets in powder giuen in ale,is good to stoppe the flixe.) *Additiõ.

¶Of Moro. cap.100.

MOrus is a tree,which beareth beries, and the fruite of the same Tree, is called Morum,a berrie,as Isid.saith lib. 18.The Grekes call this tree Moron, & the Latines call it Rubum, for the fruit thereof is red. Thereof is double kinde, tame and wilde,and heards in desart eat the fruite of the wild berry tree,& leaues thereof slayeth serpents, if they be throwen or layd vpon them, and Ambrose super Mat. 17. sayth, that the fruite of this tree is first white in the floure, and then greene, and then red, and blacke or browne at last, and the more ripe it is the more blacke it is,and dyeth & smorcheth his hands & teeth ỳ eateth thereof. Plinius and Dioscor.meane,that Morus is a tree, and the sed thereof laxeth the wombe,and the iuyce therof wrong and dryed at the fire,or in the Sun,constrayneth and bindeth the wombe,and healeth whelkes and sores of the mouth,& swageth and abateth swelling of the lyps. The rinde of the rote sod and dronke, laxeth the wombe, and slayeth broade wormes therein, the leaues thereof stamped and layed in Dyle healeth burnings. The leaues sod in raine water, maketh blacke haire,& healeth the biting

Mulberye tree.

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636 The 7ell Spider. 636

of Mangio, and of Afterops, and eateth the toth ach, and cleanseth rottings, and matter of the iawes. The berries thereof before they be ripe, be colde, and bindeth and comforteth the stomacke, and the more they were ripe, the more hot they were, and also the more swete and moystie, and many thereof eaten after meate, turneth into corruption, and grieue some both head and stomacke, and be well digested, if they be eaten fasting, and nourisheth but full little. Leaues of high Mulberie trées be great and broad, and are grieued with Maithzags & flyes, and gladly wormes eate thereof, and so like wormes be best fed and nourished with such leaues. All the tree is medicinall, and namely the rinde, fruite, leaues, and rotes: for if the rote thereof be slit, thereout commeth gum, that helpeth in diuers passions and euilles, for it laxeth the wombe, and healeth toth ache. Huc vsq; Dioſc. & Plin. Of Mulberies is noble drinke made, that we call commonlye Morecum, Elephants drinke therof, and be the more bolde and hardie, as Rabanus saith, super li. 2. Mach. 5. ca. And therof is a Lectuarie made, that is called Diameron, that helpeth against the Squinancie and euills of the iawes & throte, as Plat. saith.

(*The Mulberie tree is knowen, as for the vertue of the berries, if they be ripe, they hurt not greatly the stomacke, &c.)

*Additiõ.

¶Of Mirto. cap. 101.

Mirtus is a litle tree, & is so called, because oft it groweth in ỹ sea cliffes, as Isid. saith. Virgill speketh of ỹ broad cloues of Myrtus, and of the louers of the cloues of Myrtha, and the Grekes call it Mirecie. And Phisitions write in their bookes, that this tree accordeth to many needfull vses of women. Huc vsq; Isid. And Plin. and Dioſc. meane, That Mirtus is a litle tree as it wer a shrub, and groweth namely by the sea side. And fruite, flowers and braunches thereof, accordeth to medicine, and the fruite thereof is better than the floures, & may be kept longer time, & better in heate of the Sunne than in shadow place, and the more fresh the fruite is, the better it is. And all the substauncialls of this tree haue vertue of sowrnesse and of binding, and of his swet smell hath vertue comfortatiue, & restoreth superfluitie of running and dropping, by proper kinde therof. And helpeth the vertue retentiue, to hold in the body, and so helpeth agaynst the reume that falleth to the spirituall members, if they be sod in raine water, & the breast washed therwith, and stancheth spewing, if a braunch thereof be sod with vineger, and laied to the stomacke. Pouder of this tree healeth wounds easely and softe. And Plin. sayth, that some Mirtus is white, and some is blacke, and either is binding, but the blacke ỹ more, and is therefore profitably taken against bleding, and it moueth vrine, and helpeth against venime, and against stinging of Scorpions, if it be dronke, broath therof helpeth against the euill Allopicia, and fallyng of hayre, and helpeth agaynst swellyng of eyen, medled with wheate meale.

636 636

Oleum Myrtum is made of the leaues and bayes thereof, the which oyle easeth, cleanseth, helpeth and healeth in all the forsayd things, and clenseth matterie eares, if it be luke warme dropped therein. Huc vsq; Plin. Super Esa. ca. 41. Iero. saith, that Mirtus hath good smell, & rotteth not, and Mirtus fastneth and restoreth and comforteth wearie members and lyms, & therfore it betokeneth comforters of holy Church, and hath vertue to swage, ease, temper and to cwle, as he saith Super Esa. cap. 60.

(*The Mirtle tree groweth in Spaine and Italy about Naples. The berryes of this tree is good to be giuen to them that spet bloud or pisse bloud.)

*Additiõ.

¶Of Myrra. cap. 102.

Myrra is a tree in Arabia, fiue cubites high, and is lyke to a thorne called, Achantum, the dropping therof is greene with great smell, and is bitter, and hath therefore the name Myrra, as Isidore sayeth libro. 16. The dropping that commeth therof by it selfe is best, and

636 636

dropping

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Mirhre, a precious gumme

dropping that commeth out at chins and slits that bee made therein, is accounted lesse worth. The Arabians make fire of shredding thereof, & thereof is full grieuous smoake, but if it be withstood with other smell of Storaxe. For els of such smoake, men should take vncurable sicknesse and euills. Best Mirra and most pure, is gathered among Troglodites in Arabia, as Isi. saith, & Plinius. li. 17. c. p. 17. where it is saide that Mirra is a tree of fiue cubites high, and groweth in woodes of Arabia. The leaues thereof bee lyke to the leaues of Oliue, but they bee more cripse, and haue more prickes, & is like in boughes to Iuniperus. Boughes thereof be carued and cut, and slit in two times, but it droppeth before it be slit, & that dropping is called Stacten, & is best of all manner Mirra, & is called Mirra electa, Mirre chosen And of Mirra is seuen manner kindes, as he saith, cap. 17. One is called Trogoditica, & that is wel chosen. The second is called Gelbanitica. The third is called Diantrides. The fourth Colaticia. The fift Pracena, and is called also Salbana, and is more thin then other Mirres. The sixt is called Duratim & Odoriferam, and is more white then the other. And is feined with Gum & clods of Lentiscus. The seuenth is called Indica, and this is the worst of them all. And therewith other manner Mirres be feined. Huc vsq; Plinius.

And Dioscorid. saith, that Mirra is dropping of a tree hardened about the boughs by heat of the Sun, and the best is citrine and red within, and some deale bright, and hereof some is small, and some is great, and is called Trogoditica, and hath that name of an Ilande, which it groweth in. And this Trogoditica is hot and dry, and hath vertue to comfort, and that in gathering and increasing partes together by his vertue of good sauour and smell, and dissolueth and departeth and consumeth and wasteth euenly the qualityes thereof. And so dead bodies be kept safe and sounde when they be balmed with confections of Mirre. And Mirra is kept in his vertue nigh an hundred yeeres, and helpeth against all causes fleumatike, and against all inordinate running and dropping, and comforteth digestion, and purgeth gleamye humours, and namelye in the spirituall members, and it amendeth stinch, and smell of the mouth, and healeth & dryeth all euills of the gummes, and healeth and destroyeth & wasteth whelks of the lips, and comforteth the braine, and comforteth strongly, and strengtheneth the mother, and fordrieth and wasteth all superfluitie thereof, and helpeth conception, & slayeth wormes in the eares, and fretteth dead flesh, and breedeth & saueth quicke flesh at best.

(*Mirrha is also the name of an hearbe, which we call Kixe, with a long and hollowe stalke. Reade Dodoneus. fol. 616.)

*Additiō.

Of Mirro. chap. 103.

Mirrum is an oyntment made of Mirra, and of other spicery By vertue thereof sinewes and other members of feeling be comforted, and humours in the ioynts and toes be wasted. By the good smell thereof spirits of feeling be restored & comforted. & slaieth with bitternesse lice and wormes, & letteth breeding thereof, & abateth stinking sweats, & keepeth & saueth bodyes whole and sounde, that they rot not.

Of Mandragora. cap. 104.

Mandragora hath that name, for it beareth apples with great sauour of the greatnesse of the Apples of Macian, and is called Malum terre among Latines. And Poets call it Antropomoros, for the root therof is some deale shapen as a man: the rinde therof medled wt Wine is giuen to them to drinke ye shall be cut in the body, for they shuld slaepe and not feele ye sore cutting. Hereof is two manner of kindes, the one is female, and is lyke in leaues to Letuse, and beareth apples. That other is male, & hath leaues lyke to the Beete, as Isidore sayeth, libro. 17.

Not so, but as it is counterfeited.

And Diosco. saith, that Mandragora

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638

is a ſléeping hearbe, and the leaues thereof ſpread on the grounde, and hath two rootes or three cleauing together, blacke without, and white within, with a thick ſkinne. The male hath white leaues and thinne, and roote like to the other. And apples grow on ỹ leaues, as galls grow on Oken leaues, and he yeolow & ſweet of ſmell, but with manner heauineſſe, & be freſh in ſauour, and accord not therefore to meat, but onely to medicine. For rindes thereof ſod in Wine, cauſe ſléepe, & abateth all maner ſorenesſe: and ſo that time a man féeleth vnneth, though he bée cut. But yet Mandragora muſt be warily vſed; for it ſlayeth if men take much therof, as he ſayth. For in Plat. it is ſaid, that it coleth, and ſome deale ſlayeth, and maketh to ſléepe ſtrongly, therefore the iuyce thereof with womans milke laide to the temples, maketh to ſléepe, yea, though it were in the moſt hot ague: and for that the hearbe is colde in ſubſtance, it is ſayd, that the fruit thereof quencheth the euill that is called holy fire, and abateth the réeſe of Cholera, and flure of the wombe. Huc vſque Plat. But there it is ſayde, that by kinde no ſhape of man nor of woman is in the roote thereof, but it is rather ſo feined of Churles or of Witches. It is ſayd, that it maketh women conceiue, but it ſéemeth Saint Auſten ſayth nay ſuper Gen. 2. cap. 19. He ſayth there, that becauſe of Rachel, that deſired Mandragora, he loked bookes of Philoſophers that treate of vertues of hearbes, & found no ſuch things in their bookes in that time. But ſauing the authoritie of Saint Auſten, many authors meane, that Mandragora hath this vertue, and ſo Conſt. Dioſcorides, Plinius, and Plat. meane, that Mandragora taken in due manner, diſpoſeth the mothers to conceiuing, the which mothers and matrices of conception were let by to much heat & drineſſe. And ſo Mandragora diſpoſeth hot women & moiſt to conception and to conceiue. For Mandragora is colde and dry, as it is ſaid in Platearius, and that in diſpoſition, but it letteth women that be kindly colde and dry of ſuch diſpoſition.

Mandragora hath many other vertues, & ſmiteth off & deſtroieth ſwelling of the bodye, as Dioſcorides ſaith, and withſtandeth venimous biting, and ſtancheth all droppings and running aboue and beneath.

All that is ſet before is ſayd in Plinius booke, libro. 35. capit. 16. And there it is ſayde, that of Mandragora bée two kindes, &c. And after it followeth in this manner.

They that digge Mandragora, be buſie to beware of contrary windes, while they digge, and make three circles about with a ſword, & abide with the digging vntill the Sunne going downe, and ſuppoſe ſo to haue the hearbe with the chiefe vertues. The iuyce thereof is gathered and dried in the Sunne, the apples therof be dried in the ſhadow. The ſmel of the apples is heuy, & bréedeth ſléep only with ſmell, as he ſáith.

(*Mandrake of two ſorts, blacke, and whitiſh yeolow, they cauſe ſléepe to bée inwardly receiued, verye daungerous. There is another kinde called Mala inſana, raging apples, or apples of loue. Read Dodo. fol. 439.) *Additiõ.

638

Of Milio. cap. 105.

Millium, Pile, is an hearbe with a long ſtalk and knottie, as the Reed, and the ſéede thereof is full ſmall, colde, and dry, as Iſaac ſaith in Dietis. And that witneſſeth lightneſſe and hollowneſſe thereof, and abſence of gleamineſſe and of vnctuoſitie, and nouriſheth but little, but it comforteth the ſtomacke by dryneſſe thereof, and bindeth the wombe. And as Dioſcorides ſayeth, is diuritike and aſſate, and ſwageth ach of the belly, and gendereth not good bloud, but it coleth and dryeth the ſtomacke, as it is ſaid in Dietis.

Of Menta. chap. 106.

Menta is an hearbe with good ſmell hot and drye, and comforteth the ſtomacke, & thereof is double kind, wilde and tame, one groweth in gardens, & the other in woodes and in mountaines: and this heateth more then the firſt: and this

638

hearbe

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639

hearbe is called Colocasia in Greke, and Nepta, or Calamentum in Latine, as Isidore sayth, libro. 17. cap. penul. This hearbe is full medicinable. Other manner Mintes grow in moores & in medes, and be not so mightie in vertue or in heate, but they haue more heauie smell and sauour then Mint of gardens, that is an hearbe that multiplyeth it selfe, and springeth some out of the ground. And if the stalke therof be bended downe to the ground, and heeled with earth, it turneth into a rote, & bringeth forth anon a new Mint.

Mint of Gardeines is full vertuous, both greene and drye. And dissolueth and tempereth and walketh by proper qualyties thereof. And comforteth and exciteth appetite by odour and good smell, and by sharpnesse therof. If it be sod in vineger, it doth away stinch of the mouth: and cleanseth and purgeth corrupt and rotted gums And abateth with vineger perbraking and casting, that commeth of feblenesse of the vertue retentiue. And helpeth by sauour and smell against sownding and feblenesse of spirites, and comforteth & cleanseth superfluitie of the mother. And abateth if it be sodde in wine, ach of the guts and of the reines. If it be sod with Wine and with Dyle, and laid to, it cureth and healeth hardnesse of breasts, and teates that come of running and crudding of milke. The iuyce therof withstandeth venim, and slayeth if it dronken wormes of the wombe, and of the eares also. And Mint sodde in Wine and in Dyle, dissolueth and healeth colde Postumes, and healeth the cough. Huc vsque Dioscorides & Pla. And also Isaac sayth the same, libro. 2. in Dietis. That it taketh away abhomination of wambling, and abateth the yoring. And cleanseth & smotheth the tongue, if it be froted therewith, and exciteth Venus.

*Additiõ. (*There are fire kindes of Mintes, Curd mint, crispe mint, Balme, Spere mint, Hart mint, horse mint, and water mint. Read Dodo. fol. 245.)

Of Malua. cap. 107.

639

639

639

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rinde without and bitter, and a swéte kernell within. And all manner Apples that be closed in an hard skinne, rind, or shale be called Nuts, as Pinee, Castanie, and Auellane, and other such, as he saith, and the Nut trée is high and long, with large boughs and knots, and with broad leaues and sinewy, euen long, and sharp in the ends with euill smell and sauour. The shadow therof grieueth them that slépe there vnder, & brádeth diuerse sicknesses and euills, but the fruite thereof, leaues and rinde, accorde to medicines. For as Dioscorides saith, the iuyce of ỹ rote and of the rinde, of the more Nut trée, dronke to the quantitie of one Oxagium, helpeth against the difficultye of pissing, and is contrarie to Feauers that come with shiuering and colde, if it bée dronke with vineger. And sayth also furthermore, that it dieth & cleanseth haire, and letteth falling thereof, and hath many vertues and might. The fruit thereof accordeth both to meate and medicine: And there be many manner of nuts, but we speake most touching meate and medicine of the more nuts, that be French Nuts, and of the lesse that be Auelanes. The common Nut is called Gallica among many men, and is diuerse in substaunce, vertue, and shape. For as Isaac sayth in Dietis. The Nut in substaunce is grene, or new, or ripe. In the first disposition the skinne and the rinde is grene and sowre, and bitter, and smorcheth his hand that handleth it hard. And there within is a shell or a shale, ỹ wareth harder and harder, and there within is the nut kernell, that is sauourye and full swéte, and the kernell that is within the shale is closed in the skinne, to saue the tender kernell from colde and hardnesse of the shale. And therefore that skinne is more softe then the shale, and more hard then the kernell, and more bitter founde of them that haue assayed. And the nérer ripe the nut is, the sooner the skinne forsaketh the shale, & cleaueth the sadder to the kernel, so that vnneth the kernell may be departed therefrom, but by hot water, or by some other craft, that tempereth that skinne, and maketh it softe. And the grene Nut is kindly lesse hot and drie then the olde, and greater therefore the lesse. And is enimye to all venim, if it be with Rew eaten fasting. And Isaac saith, some Nuts bée fresh and new, and some be old, and some be meane betweene both. In the fresh is most moisture, and the meane be more drye, and in the olde moisture is wasted by working of heate that maketh digestion in the humours.

And the olde be generally more vnctuous. Therefore many thereof eaten, turneth sone into cholarike humours, & namelye men with hotte complection, if they eate thereof many and oft. For in them it brédeth head ach, and maketh them turne giddy, but they bée conenable nourishing to them that eate them temperatly, and be of temperate complection. For so they be dested well inough. The vertue thereof is knowne by effect of medicine, for generally they kéepe and saue the body against venimous things. For by his ventositie it stoppeth ỹ veins, in the body, and suffereth not venim to passe to the spirituall members.

Also Nuts euenly ted with salt, rew, garlike, and honie medled helpeth in the biting of a wood hound, if some be swallowed, and some layde to the sore without, for it draweth out the venim mightely, and wasteth it also. And nuts stamped and medled with honnye, tempereth wonderfully, and dissolueth cholarik postumes and flematike also. Also Nuttes stamped and laid as a plaister to the nauell, destroieth postumes that brád within, as Isaac saith in Dietis.

(*Walenuts are of two sorts, the bigger and the lesse, and according to the soile whereon they grow, so is their goodnesse. The thinnest rinded or shelled nuts, are commonly best and very wholsome, to eate against poison, eaten before greate drinking, staieth the head from lightnesse.) *Additiõ.

And Nuts be diuerslye shapen. For some be round, and some euenlong, and some plaine and continued within, as it fareth in Auelane, and in Nutmegges. And some haue clefts in the sides, and be distinguished in the toppe, as it were with the shape of a Triangle: as it fareth

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reth in great French nuts, in the which generally the shape of the crosse is printed within, as they know well that take hæd thereto.

*Additiō. (*Of late forth of the Indies hath bene brought diuers sorts of Nuts, whose naturall properties are not perfectly knowen, as Nux Indica, Coccus, some in hulks, lyke Beanes, some like kidneies of a browne coulour, some round, some square, and some sharpe: which nuttes I haue, but as yet no proper name to giue them.)

Of Auellana. chap. 109.

AVellana is a field nut, and a wood nut in comparison to the French Nut. For without craft of Gardeners, it groweth on Haselles, that be Træs that grow in groaues, as Isidore sayeth. And for they grow in common places, wheras men passe therby, & pull and gather therof, they haue worthely the name Auellana. And Auellana, as Isaac saith, be lesse hot in substaunce then other Nuts, and more sowre, and more fast in substance & vnctuous. And be therefore harde to defie, and the more slowe to passe out of the body: but when they be defied, they nourish much the bodye, and they ingender much ventosity, if they be eaten with the small skins. Therefore to take away the griefe, it is good to blaunch them in hot water: and helpeth well then against many passions and euills. The skinne therof medled with hony helpeth against falling of haire, and maketh haire growe in the bodye, as Isaac sayth, and Constantine also. There is also many diuersities of Nuts, that accord to medicine, as Nux Muscata, Nux Indica, & Nux Vomica, and other such. Nux Muscata, the Nutmeg, is the fruit of a Trée that groweth in Inde, in a shale that is hard, and couered with a skinne, as Auellana. And the rinde thereof is called Macis, and is right medicinable. And comforteth namely the heart, and purgeth the spirit of fœling in the braine: and he heateth the colde stomacke, and comforteth appetite, and this rinde is somewhat bitter. And the barke thereof is yeolow, & hath a sharp sauour, and somewhat bitter: & that that is black or earthy, and hath not a sharp sauour, is to be forsaken: and the Nutmegge taken out of the rinde and of the shale, is inuironed with a thin skinne & plaine. And the more heauy the Nutmeg is in weight, and the more swæt in smell, and sharpe in sauour, the better it is. And so the best is beauie and sound within, and sæmeth reddy in coulour, and falleth not to pouder when it is broken, and hath a strong sauour and swæte, and it hath vertue to comfort & to heat the stomack: and to consume and wast ventosities: and to heale head ach that commeth of cold. The Nutmeg held to the nose, comforteth the braine and the spirituall members, as Plinius, Dioscorides, and Platearius meane.

*Additiō. (*The Filbert is better then the hasell nut, and inferiour to the Almonde nut, being new ripe they are best to bee eaten, especially with bread.)

Auellana Coryllus. Molluſca Pontica Nux. Preueſtina. Heracleotica.

Of Nardo. chap. 110.

NArdus is a little hearbe with pricks, and is hot, and smelleth well. And so among the Grækes, Nardus Spica is called Nardostartes, as Isidore sayth libro. 17. And thereof is treble manner kinde, Indica, Siriaca, and Celtica, but none groweth in Siria, but in a land hauing many mountaines, that stretcheth to Siria in one side, and to Indie in the other side. The best is smooth and light, browne, and plaine, with small eiles, and dryeth the tongue when it is chewed. And Nardus Celtica hath that name of the Countrye of Gallia, for it groweth therein, & is lyke to Nardus, or to Spicis Nardi, but it is more white, and comforteth by good smell, as Dioscorides & Platearius meane. And helpeth against swowning and sayling of the heart, and also agaynst feblenesse of the stomacke.

(*Nardus, after Doctour Turner, is called Spickenarde, which as he sayeth, groweth in the Indie, and smelleth lyke vnto Cyperus: of the which hearbe, it appeareth, the greatest Doctoures are in doubte, it is rare

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642 and no common hearbe. some will haue it a roote, others the toppe like vnto our common Spike Lauender. Read more of this at large in the second booke of D. Turnar. fo. 62. b.)

And it comforteth the braine, if it bee held to the nose. And abateth colde rume, and helpeth against deafnesse & postumes of the eares, and doth awaye oft euill smell of the mouth, & purgeth the gums, and openeth the stopping of the lyuer and of the splene. And exciteth menstruall bloud, and cleanseth the mother, and helpeth conception, & breaketh the stone both in the bladder and reines. This hearb tempereth and softneth, and departeth hard matter, and thirleth and passeth into the inner partes. And helpeth against Palsie of the tongue, and comforteth the sinewes, and wasteth humours that let the tongue. Also it is sayde, that it helpeth against the falling euill, if it be ministred in due manner to the patient: and is ful good to many other things. And out thereof woseth the Oile that is called Oleum Nardinum, and is most necessarie to all the foresaid things, and to many other.

642 (*In Dod. is set forth three sortes of hearbes, called Nardus, which is called in English, Valerian, & hath a sharpe leafe, the second, hearbe Benet, the third Asarabecca, yet suppose I none of these three to be the true Nardus.)

*Additio.

Of Olea, chap. 111.

OLea is a tree, and the fruit thereof is called Oliua, and the iuyce Oleum, as Isidore sayth, lib. 17. But this tree is oft called Oliua, and is a worthy tree, and a tree of peace, as he sayth. For the story of the Romanes meane, ye without branches of Oliue no messengers were sent to Rome to get peace, nor to profer peace to other men. Remigius sayth, that the worthinesse of this tree is knowen, for in token of reconciliation & peace made betweene God and man, the Doue came to the windowe of Noes shippe with a token in her mouth, that was a braunch of Oliue and of none other tree.

And libro. 15. Plinius sayth, that among the Athenienses, victours were crowned with Oliue. And afterwarde the Greekes ordeined, that theyr victours should be crowned with Oliaster, as hee sayth. And the Oliue is a faire Tree in croppe, in greene colour, and in multitude of boughs and braunches, with whitish braunches. And this tree is greene all the Summer and Winter long, & hath smal leaues with good smell, and harde rinde, and bitter roote, and fat fruit, sauoury and sweete. For as Isidore sayth, the Oliue springeth of a bitter roote, that is nourishing of light, medicine of wounds, & feeding of the hungrye. For Oyle is put in Lampes to susteine and to nourish the fire, to sore members, them for to heale, and in meate, men for to feede. And also to make meat liking and sauourie, as hee sayth. And Oyle is nourishing of fire & of lyght, remedie of euills and sores, and maketh meate most sauourie and sweet, as Isidore sayeth. Then the Oliue beareth fruite, and is medicinall. And leaues and rinde and fruite thereof accordeth to medicine. The Tree thereof is most sadde and fast, and pure and cleane without rotting. And though it bee ryght harde without, yet neuerthelesse within the pith, is much humour and fatnesse.

642 Libro. 15. Plinius speaketh of Oleis, & of Oliues and sayth, that many manner Oliue trees that beare fruit, thriue not in Countries that be too colde or too hot, but in Countries that drawe more to heate then to colde. Therefore as Plinius sayeth, Cato woulde haue Oliues set in hot ground, that is not too fat nor too leane. For heauen comforteth them well, and they loue much the dew of heuen, & faire weather. And if there be much Rayne when they be ripe, then the Oyle is appaired & wasted, but if faire wether come soone after to temper the thicknesse of the Oyle and liquor.

And Plinius sayth, cap. 3. That the Oliue Tree needeth not to be pared nor shred with booke nor with Bill, as vines be, but it is betaken to the Sun, and to the dew of heauen: and is glad in springing time, & beginneth thē to bloome. And fruite therof is first gathered about winter,

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ter, and when the fruite is gathered, the tillers of Oliues vse to open the earth about the rote, and to pare away properly the bompes or knobs, and naughtye small sprayes of the rotes. And some Italians vse to call such superfluity about the rote, the goutes of the Oliue tree: and so when such superfluitie is awaye, the Oliue thriueth the better, and beareth fruit, and is wonderfully amended. And the Oliue will not bee harde beaten with stones & powles to gather the fruit therof, as some men do that be vnredy & vnwise. For such beating tourneth to harme of the tree, & to damage of the nert yeare. For it beareth the worse if it bee beaten, as Plinius saith.

Of this tree is many manner kinde. And each is known by diuersity of fruit. And Isidore sayeth, that this name Olina is the name of the fruite of the tree Olea. And thereof is many manner diuersity found, as Isaac sayth. For some Oliues be tame, & some grow in woods. The tame beareth fruit, sometime ripe, and somtime not ripe, & somtime meane betweene. And among these fruits of the Oliue, the first be earthy, sowre & greene. And the second reddish, or Jacinctuous, as Dioscorides sayth, and the last seemeth black: and ỹ more black they be without, the more ripe they be within, & the more fat and able to yeld Oyle. And Aristotle saith, that it ripeth neuer perfectly on ỹ tree, though it hang on it many a yere: but to make thẽ perfectly ripe, they must be layd on a heape together, & they must lye so long time, ỹ by pressing the heate may be comforted, & come into the inner partes thereof, and ripe the fruit at full. And Isaac in Die. sayth, that Oliue beryes, if they be red, and not full ripe, nor right fat, they comfort well the stomacke, and bee binding, and excite appetite, and namely if they be arrated with Vineger or with sauce. Neuertheless they be hard to dese, and nourish lesse then other. And the blacke that bee as it were ripe, be hotte and temperate, betweene moyst and drye. And nourish much, and softneth the wombe. For by fatnesse thereof they fleete in the stomacke, and come not downewarde into the place of digestion. And they tourne sone into corruption of humours, and be the lesse worthy to meat. But they be good in medicine. For if they be stamped and layde to a place that is burnt with fire, or scalded with water, they keepe, that blaines shall not arise, and do beare them downe, if they be risen, and openeth the pores, and maketh the fumosity to passe out that is closed in the skinne, of blaines and swelling. Huc vsq; Isaac in Dietis.

Libro. 15. cap. 3. Plinius sayth, that berles of Oliue appaire not while they bé on ỹ tree. For they be the better: for they gather alwaie vertues new & newe, and hang and sit the fatter. The Bery thereof is compounded, as he saith, of the kernell, flesh, Dile, & drasf ỹ is called Amurca, and is bitter: and is neuertheless profitable in medicine. And ỹ shales when ỹ Dile is wrong out, with leaues, be good to nourish fire, and make swine fat, as it is said.

(*The Garden Oliues are better then the wilde Oliues: being greene, they strengthen the stomack, & prouoke appetite to eate.) *Additiõ.

Of Oleo, chap. 112.

Oyle is the iuyce of hearbs of Oliue, as Isidore sayth. And the more fresh it is, the more noble it is, and the more slilye it commeth out of the hulls: the better it is, and the more noble, as Plinius sayth, libro. 17. cap. 2. There it is sayd, that Oyle appayreth by age. Also there it is sayd, that it runneth the better and the cleaner out of the drasse in the wringing and pressing, if the Beryes be before hande well stamped or grounde with a mill stone, and scalding hot water throwen theron. By such hot water the fatnesse is departed the better from the drasts: Hulles and drasse fleete aboue the water, and bee craftelye departed from the water at last.

As hee sayth, the swifter the Oyle runneth out of the presse or of the wringing, the better it is accounted. For what that is lesse meddeled with earthye substaunce, the more fat and swet

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it is. Hæreto Papias sayth, that if a man be vnder water with Oile in his mouth, and spouteth out that Oyle there in the water, all that is in the bottome and hid by the ground is the more cleere, and the more cleerly seene of him (vntill ye oile ascend against his eyes, by the force of the water, and so he shall see neuer a whit)

*Additiō.

Kinde of Oile maketh good sauour in meate, and nourisheth light, and easeth, refresheth, and comforteth weary bodies and lims, and softneth and slaketh harde sinewes, that be shronke or spilt with the crampe. And softeneth and ripeth Postumes that be harde, and namely Lyny Oile, of Linne seede. Many diuerse Oiles be pressed out of manye diuerse things. And some oyle is simple, as oyle of Oliue, oyle of Nuts, oyle of Popy, oile of Almonds, of Raphens oile, of Linne seede Oile, of Hempe, and of other such. And some oile is medled and compouned, and thereof some is cold, and some is hot, some is binding, & some is constraining, and some laxing. For of composition of hot things, is hotte Oyle: and of colde, colde oile: and of binding things, binding Oile: and of laxatiue, laxatiue oyle: therfore for diuerse causes of euills, diuerse Oyles shall be taken: as in cold causes and matter, Oyle de Bay, Oleum Laurinum, Nardinum, and Pulegium, shalbe taken: and in hot causes oyle of Roses, and oyle of Violets shall be taken, and other such. Oile may be so hot, that it shall breede the Feauers, if the pulse veines, and nosethrills, and the pawme of the hands, and the soles of the feete be balmed therewith, as oyle in the which Lyons flesh is sod, as it is sayd in Compendeo Salernitani. Also oyle may be so colde, that it shal stony the member that is balmed therewith, and slay it, so that it shal haue no feeling, as it fareth of oile of Mandragora, that is made of oyle, in the which Apples of Mandragora bee sodde, or kepte long in . But among Oyles that bee so compounded, the temperate Oyles be best and most medicinable.

And of simple Oyles, Oyle of Oliue is best both in meat and medicine, and then of nuts and of Almonds, & then Oile of popie: But that Oyle is more colde then the other foresaide Oiles, and more dry also, and is most made of black Popie seede and breedeth sleepe, and helpeth against hot Postumes in the beginning, and against chafing of the liuer, as Platearius sayeth. And other Oyles be lesse according to meate, for heauy smell and strong sauour, and be good and profitable to medicine, as Isaac sayth in Dietis. And generally in all Oyle is much aire and lightnesse. Therefore it fleeteth aboue al other liquors, and hath disdaine to be vnder other liquors. Oyle soaketh and spreadeth it selfe. And is therefore better kept in glasen vessell then in treen vessell, or in vessell with many holes and pores. Oyle spotteth and infecteth clothes that it toucheth, and maketh them smell thereof alway. Oyle shed in water, fleeteth aboue in rounde drops, and then the water cannot be made all cleane of the fatnesse and sauour of the Oyle. Oyle with sharpe sauour and strong, meddeled with Amurca, or with the dragges, is not good to meate. For such exciteth vomiting and spewing, and corrumpeth the mouth of the stomack. And Oyle slayeth Bees, and footlesse beastes with long and plyaunt bodyes, if it bee shed vpon them, as Aristotle sayth. And vineger turneth them againe to life, if it be shed vpon them. And cleane Oyle keepeth bright yron from rusting, if the yron be nointed therewith. If the Oile be corrupt or watrye, or meddeled with Oile drasts, then it destroieth & corrumpeth the yron that is nointed therewith, as Plinius saith.

Of Oleastro, cap. 113.

OLeaster is a wild Oliue tree, & hath that name, for it is like to the Oliue tree: but the leaues thereof be somwhat smaller then Oliue leaues. And this tree is barren and bitter, and not tilled. And if a graffe of Oliue be graffed thereon, it chaungeth the qualytie thereof, and turneth it into his owne qualytie, as Isidore sayth, libro. 17. This Tree hath double dropping. The one is lyke to Gumme, without anye biting qualitye:

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and the other is bitter, and lyke to gum Ammoniacum, as Isidore saith. Though this tree Oliaster be a wilde tree, yet the rinds, gums, and branches therof accord to medicine, for the leaues therof be binding, sowre, & bitter, & healeth botches of the head & of the mouth with hony. The iuyce of the rind & of the branches therof, is sowre & binding, & staunch eth all flure & running of humours & of blood, as he saith. And the gum thereof is good to many things, & namely ỳ that is most biting. For it cleanseth & healeth woũds, & helpeth the gums that be gnawen and corrupted, & strengthneth and comforteth the teeth, and putteth of and healeth the euil that is called Erisipila, and the holy fire, that commeth of wood Cholera, and gnaweth & fretteth flesh & bone. And helpeth against falling of haire, and dyeth haire, and hideth or tarrieth hoarenesse of haire, as he saith.

(*Oliues, condite in salt liquor, taken at the beginning of a meale, doth cherish the stomacke, stirreth appetite, and loseth the belly, being eaten with vinegar. They which be ripe are temperatly hot: they which be greene, are colder and drie. Sir Tho. Eliot.)

*Additiõ.

Of Olere. chap. 114.

Cole-vvortes.

Cole is called Olus, and hath that name of Olendo, smelling, for as Isid. sayth. First men eate Colles ere they had corne & flesh to eate, before the flood men eate apples, coles, and hearbes, as beasts eate grasse & hearbs, as Isi saith, libro. 13. And though all ỳ hearbs ỳ grow in the earth be able to be sod, and according to mans meat be generally called Olus in the singular, & Olera in the plural, yet most cõmonly cole is called Olus in ỳ singular, & Olera in the plurall. The stalke & leaues therof grow swifter then stalks or leaues of other hearbs, as he sayth. And ỳ ouermost croppe thereof is called time, as it were Cume: & the natural vertue of this hearb is namely in the crop therof. And therefore ỳ effect & might of medicine as well of this hearbe as of other is most in the crop, as he saith. The hearb is cold & dry, & breedeth thicke blood & troubly, & horrible smell, as Isaac saith in Die. & some cole is Summer cole, and some is Winter cole. And this hearbe is compounded of contraries, for the substance is great and hard to defie.

The wose thereof & iuyce is running and sometime cleansing and drieng, and sometime moisting and laxing in the wombe: But the substaunce without the iuyce, is stopping and binding. The mallice thereof is withdrawen, if it bee sod or boyled in water, and that water throwne awaye, and the cole then sodden in other water with good fatnesse & sauoury, as it is sayde in Dietis. This hearbe thriueth by setting and planting. For this hearbe is sowen, and groweth first in one place, and if it be then taken vp and set in better land, it groweth fast, & thriueth both in quantitie, quality, and in vertue. In Summer the tender leaues thereof be eaten with small shags, and with other wormes. And be constrained in Winter with grea. frost and snow, and be so made the more tender to seething, & the better to eating. For when the heate commeth into the inner parts of the leaues, the substance therof is the better defied, and be the more soft.

And li. 20. cap. 10. Plin. praiseth strongly the Colewort touching the vse of medicine, and sayth, that there is three manner kindes of coles: some with crispe leaues and good for the stomacke, and some softneth some deale the wombe. And another with broade leaues and thicke, and is lesse worth in medicine.

The third with thin leaues and simple, and is more better then the other, and better in medicine. Leaues therof bruised and laid to two daies, healeth wounds of hounds, both new and olde, and that wonderfully. Cole little sod, laxeth, and bindeth, if it be much & greatly sodden. Cole withstandeth wine & dronkennesse, and comforteth the sinewes: and is therfore good for the Palsie, and for trembling and quaking. And causeth abundance of milke for children in their nurses breasts, and the iuyce therof helpeth against venim, and also against biting of a wode hound, as he saith there, and

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Serpents flye the smell of cole sod. And he reckoneth vp many other vertues, the which I passe ouer at this time for noyfull tarrieng. And he sayth, that Bractea, the wilde cole, groweth without tilling, and hath stronger vertues and working.

*Additiõ. (*Colewortes beeing giuen to kine, causeth them to yelde abundaunce of milke, and fatteneth them in short time: but being in good plight they must be killed, or els they grow to the rot.)

Of Ordeo. cap. 115.

Hordeum Barly. BArly is called Ordeum, & hath that name, for it is sone drie, as Isidore saith: or it hath that name of Ordo, for it hath sometime in the yere fire orders & rules of graines. This corne we call winter beare, and so both Barly & beare be called Ordeum. And this beare feedeth more better beasts then wheat, & is more wholsome to men then euill Wheate or Rie, as Isid. saith. There is another kind of Barly that hath two rowes of grains in the eare. The third manner Ordeum is called Trimense. For it ripeth in the space of three moneths after y it is sowen, as he sayth.

Plinius speaketh of Barly or beare, li. 18. ca. 7. Among corne beare is first sowen, and among many nations right good & noble bread is made of beare or of barly. And among the Grecks is a manner meat made therof which is called Polenta, and they do wet first this corne with water, & then dry it, & grind it in a mill, & depart the meale from the bran. And Italians grind Barly smal without beating before or watring. Of all fruit barly is most noble in meale, & will not be sowen but in sad land, & dryeth & ripeth sone and fast, for the substance therof is soft: and no seed seemeth in lesse daunger of corruption. For it groweth swiftlye, and is ripe before Wheate, and gathered ere corruption or rotting fall vpon it, and hath foulest strawe among all corne, and vnworthiest stubble. But within is much meale when it is arrayed in due manner, as Plinius sayeth.

And Isaac sayth in Dietis, that Ordeum is colde and drie, and driueth and cleanseth, and hath lyttle ventositye in regarde of the Beane, but the Beane nourisheth lesse then Ordeum, though the Beane bredeth ventositie by kind, and such things as make the womb rise and stretch, nourish not alwaye best, as Plinius saith. And he sayth that manye men vse Barlye more in medicine then in meate, but thereof is made both meat and drinke, that nourisheth the body, and comforteth the spirituall members. And of Barly shealed and sodde in water is medicinable drinke made, that Phisitions call a Thisane. And this drinke quencheth thirst, and kepeth and saueth health, and chaungeth feuerous heate. But of Thisane loke innermore in littera T.

*Additiõ. (*This Hordeum hath three sortes, Politicum, Dystichum, Nudum, of the which is brued good drinke & wholsome, whereof some so well like of the taste, that they drinke three all-outs: the drink out of the pot, the wit out of the head, and all their moneye forth of theyr purse.)

646 646

Of Palma. chap. 116.

PAlma is a Tree of victorye, and hath that name, as Isidore saith, libro. 17. for therwith the victors hand is ornated, or els for boughes therof be shaped as the palme of the hand, and is a tree noble and famous, alwayes faire & greene, & long time beautified with branches & leaues both in Winter and Summer. And for it indureth and is greene many a day, & long time, therefore by likenesse of the Birde Phœnix that liueth long time, the Palme is called Phœnix among the Grekes. And is a Tree that beareth fruite, that is fayre and lykeing, but the frute thereof ripeth not in euery place, where that it groweth: But in Syria and in Aegypt, often the fruite thereof is called Dactylus, and hath that name for lykenesse of fingers, and the names thereof bee diuerse.

For some is called Palmule, & be like to

646 646

Mira-

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Mirabolanes in shape and disposition, and all diuers in sauour. For these haue sauour most swéte and pleasant, & Mirabolans haue horrible and bitter sauour. And some bée called Thebaici & Nicholai, and some Mutales, that the Grékes call Canathos. Huc vsque Isid. And the Glose super Psalmum toucheth, ỳ palme is a full high trée, but not so high as the Ceder. The rote thereof is rough and round, and full fast & déepe in ỳ ground, the stocke therof is sad and hard, and dureth without rotting. The rind therof about the stocke is hard and rough, & somwhat pricking, and namely towarde the ground. Therefore it is harde to climbe thereupon, and to come to the fruit therof. The leaues thereof be long, shapen as a sword. And though the Palme be hard and sharpe about the stocke, yet in the crop it is pleasing and liking to mans sight in fairenesse and liking of boughs. And Palme beareth the fruit on high in the crop of the boughes, and not in the middle of the leaues, as Plinius sayeth libro. 13. And the nérer the fruit thereof is to the Sunne beames, the more fructuous it is, and also the more swéet and sauourie. The Palme groweth in many Countryes and lands. And beareth fruit no where else so well, as it doth in hotte countries and landes, that are alway in heate of the Sunne, and in grounde that is milde and sandie, and not full of great stones. And therefore Iudea, Iurie, is rich of Palmes, as Plinius sayth, lib. 13. cap. 5. And hée setteth double kinde of Palmes, male and female: and the male blometh first, and after the female buddeth and blometh. And the female beareth not fruit, but if she be so nigh the male, that the smell of the male may come with the winde to the female.

In libro Vegitabilium Aristo. saith, whan the séede thereof is sowen or set, it nédeth that the séede of the male and female be sowen or sat together, the séede shall be set twaine and twaine together, and then of each springeth a plant, and thereof springeth foure plants, and cleaue together as it were a net, and be ioyned each to other by a wounderfull craft of kinde.

And the female groweth not wel, nor beareth fruit with the male. And if the male be feld, then is the female barren after two dayes out. If leaues and flowers of the male be put about the rotes of the female, then by comfort of the male, as it were by comfort of the worke of generation, ỳ female taketh oft vertue and strength. And such trees loueth not moiste places, nor fat and smoakie, but they loue Salt places and sandie. Therefore it nédeth to sowe and spring Salt there as no Salt place is, and not fast by the rote, but somewhat nigh thereto to wast the superfluitie of the humour of the grounde, as Plinius sayth. In the South Countrie is a manner Palme, that is alone in that kinde, & none other springeth nor commeth thereof: but when this Palme is so olde, that it fayleth all for age: then oft it quickneth and springeth again of it selfe. Therefore men suppose, that Phœnix, that is a bird of Arabia, hath the name of this Palme in Arabia. For he dieth and quickneth, and liueth oft, as the foresayd Palme doth, as Plinius sayth there. And he sayth there, that in Aethiopia be manye manner Palmes and diuerse, and be not more wonderfull, for they be not wide knowen, then they bée for lyking and swétenesse. Among the which the best be called Carnace, and be best of iuyce and of meat. For the fruit thereof is most plentie of iuyce, and so out thereof is noble Wine wrong. Huc vsque plinius, li. 18. cap. 5.

Then the Palme is a singular trée, with a small stocke, & rough in comparison to the ground that it groweth in, and sayre and liking in boughes and toppe. The leaues thereof be long and plaine, thicke & according to diuers vses, as to make wheles and cups, as Hierom saith. But yet the side corners be some deale sharpe. Boughs of palme be called Elate, & reare themselues vpward, & be alway greene, & neuer bend downward: And ỳ middle sillable of this worde Elate is long, as in Cant. 5. Come tue elate palmarū. Elate or Elates in Greek, is called Abies in latine, & after that maketh the middle sillable short.

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And it sæmeth that another letter meaneth the same wise. Cant. 5. Crines eius sicut Abietis. And so the middle silable is made short, and not long. The fruite of Palme is diuerse both in shape and vertue, and that by diuersitie of the trée that it groweth on, and also of the grounde, in the which the trée groweth, and by diuerse receiuing of the heate of heauen, that smiteth diuersiye on the toppes of Palmes, as Plinius meaneth, lib. 13. The first is, for such Palmes beare fruit seld or neuer: and this is for euill disposition or vnsufficient heate, as it fareth in Palmes of Italy, that beareth fruit seld or never, and if they beare fruit, the fruit is never perfectly ripe, as Plinius sayth. And the second is proued by the foresaid things. For in ground that is cold or too moist, too fatte, or too fumous, Palmes thriue not, but fayle of perfect thrifte without remedye, as he sayth.

And the thirde is true, for in shadowy places that bée not shined with the Sunne beames, Palme may not grow. And if it happeneth that it groweth some where in such a place, yet it maye not beare fruit, and come to worthinesse of Palmes. This is it that Isaac toucheth in Dietis, and sayth, that Dactili the fruit of Palme is hot and moyst in the second degrée, and hath diuerse workings by qualities of Countries and lands that it groweth in. For it groweth in colde Countries that is not some hot, and some in hot countries some, and some in mene countryes and temperate betwéene these twaine. And Dactilus the fruit of Palme that groweth in some hot country, where the Sunne is alway, is most sweet and sauourye, and somewhat vnctuous for a manner gleaminesse, and though it be full sweete and sauourie, and some deale vnctuous, yet it may somtime grieue bodies that eate thereof too oft & too much, for it bréedeth bolning and swelling, and sore ach of the mouth of the stomacke, and of the head, and stoppeth the wayes of the liuer and of the splene, and so it is not good to vse continuallye all sweete things, for they grieue oft both body and soule. And fruit of Palme that groweth in colde countries, that is not full hotte, is not perfectly ripe. And is therefore sower and drye, and as it were rawe, and nourisheth not some the bodye, but grieueth it full sore, for such fruit is harde to dessie, though it comforteth somewhat the stomacke, and bréedeth oft fretting and gnawing, as hée sayth. And though fruit that groweth in meane hot Countryes be ripe, yet in them is much superfluitye of watrye moysture, that it maye not bée kept ripe, and so it filleth bodyes with rawe humour. That is matter of long during feauers, as Isaac saith in Dietis.

Fruit of Palme is compowned of soft substaunce, as it were fleshie, and of an hard kernell, as it were stony: In ẏ middest therof séed is conteined. But in Siria and in Aegypt is some Dactilus, fruite of Palme found all without kernel: and such fruit of Palme is called Spado, for in the substaunce thereof is no reason seminall, as Plinius sayth. The more noble and olde the Palme is, ẏ better the fruit thereof is. And the Palme beareth no fruit before an hundred yeres, and then it hath the first perfect and compleate vertue.

And Dioscorid. affirmeth and sayth, that the fruit of the Palme Trée is good and necessarye in medicine, and maketh smooth the roughnesse of Arteries, and it clarifieth and maketh clére the voyce, & moist namely when they bée right ripe. For the fruit of palme is ful sowre while it is grene. And Plinius sayth, some of Alexanders knightes were choked with grene fruit of Palme. And so this fruite accordeth not to meate while it is all grene, but onely to medicine, & helpeth against the flixe also if it be ordeined in due manner.

(*Palma, a Palme or date trée, of the braunches were garlonds made for conquerours, or those that ouercame. The Date trée groweth in Affrica, Arabia, India, & Siria, Iudea, & all the countries of the East or orient, the fruit is hot & dry, almost in the second degrée, eaten rawe, they stop the belly, but sodden, they comfort & restore ẏ liuer and melt, the fruit in shops is called Dactylus.) *Additio.

Of palmes. chap. 117.

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PAlmes, is properlye a bough, or a braunch of a vine. Thereof Isidore libro.17. speaketh and saith, that Palmes is the softe matter of a vine, and springeth out in new armes, and the braunches beare the fruite that groweth therein. The leafe thereof is called Pampinus, by the leafe the braunch is defended and succoured against colde & heate, and against all wrongs of frost and snow, and other hard weathers that fall. And in some place the leaues be plucked away, for the Sunne should come to the fruite, & ripe it spedely, and to doe away the shadowe, ỳ letteth ỳ riping, as he saith. The vine draweth all vertue & norishing ỳ it hath from the rote, and draweth strongly, because that it hath strong heate, that is closed therein in pores thereof, & draweth much humour that passeth into substaunce of braunches, and the other deale tourneth into matter of knops, of burgening of buds, of floures, and of fruite, as Plinius sayth lib.13. Such as the humour of nourishing is in the rote, such it is shewed in braunches: and so Compendium Salerni, teacheth to make grapes of diuers colours in ỳ same vine, while a vine is grafted on thre braunches, that springeth out of one stock of the same vine, & with one graffe slit, in time of grafting is done red colour, & with the other blew colour, & with ỳ third yelow colour. Then each of the graffes springing of the braunches of such coulour, shall beare Grapes lyke to that ỳ was done therewith in the slit of grafting. But seldome in this Countrey is one vine grafted on another vine, though sometime vines be grafted on stockes or on trees. Therefore ofte fruite is chaunged in this manner: In March, when the humour beginneth to passe vpwarde from the rote, the rinde of the vine is warely opened, and when it is open, the colour is put in about the rote, betwene the tre and the rinde, and is then busily kept, that the humour that commeth vpward from the rote, passe not at the slit: and so the humour that the braunch drawth by lyttle and lyttle from the rote, is chaunged, passing by the colour. And some thereof is vnctuous, and turneth into the fruite, and the likenesse thereof, leaueth in the fruite.

By the same crafte euery plant may be tourned and chaunged in colour and in sauour, and some trees, which kindlye binde, by crafte be made kindly to laxe: and so of the contrary as he saith. And Alfredus saith the same, super Librum de plantarum. And that as diuers maner of kinde of trees be craftely grafted in the grafting time. Isidore speaketh & sayth, that of the sprayes and braunches of the vine, springeth small and little crokes, & by those smal crokes, the braunches and sprayes beclyppeth and compasseth the tre round about, and is kept and holde vp thereby, and withstandeth by ỳ helpe thereof, diuers & many maner of windes and stormes, and wethers, that the branches be not shaked and hurled with the winde, and to saue the fruite from perill of fallyng. The braunches springeth and spreadeth wide about, and for the branch is full tender and brittle in the begynning, such holding is nedefull, till it bee strong by benefice of the Sunne. Euerye yeare the braunches nedeth cutting and paring, and discharging of superfluitie, to spring and beare fruite the better. The vine that is not cut, spreadeth full wide, and passeth out of kinde, and tourneth into kinde of a wilde vine. The noble vine is knowen by thicke or thinne sette knots: for as Plinius saith li. 20. ca. 15. for thinne setting of knots and farre asunder, is a token of a barren vine: and thick setting of knots, is token of a good vine and bearing. Loke inner De natura vitis.

¶Of Propagine, ca. 118.

PRopago, propaginis, is a young braunch of a vine, that springeth of a slip of a vine that is new set in ỳ ground, as Isidore saith. The highest braunches of a vine are called Flagella, for they bee wagging with blastes of winde, and be set and pight in the ground to make the vine to spread, or to multiplye newe vines.

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And thereof ſpringeth new plantes and braunches of Vines, and theſe braunches be called Propagines, for Propagmare, is to vnderſtand, to ſet and plant vines, and put new braunches in the ground, that new vines may ſpring thereof, to make the Vineyard ſpred wide and large: for Propagare is to ſay, ſpred and ſpring, as Iſidore ſaith.

Alſo Vine braunches bent downe into a grippe of earth, and hid with earth, conceiueth vertue of generation, and beareth new braunches, and ſo the vertue of generation that is aboue in the braunches, breaketh out ſome and ſome, by vertue of heate that turneth outwarde into the braunches. And ſome of that vertue, is bent downe to the ground, & is medled with earth, and tourneth into rootes, and therof ſpringeth new braunches, and draweth nourithing and fading of the ſame rootes, and turneth all into rootes at the laſt, & fadeth continually the braynes that ſpring, as ỹ mother fadeth ỹ daughter, and that that ſo toke firſt fading & nourithing, is by crafte tourned & chaunged into the kinde of a nourſe: For the braunch that firſt toke fading of ỹ roote, is newe chaunged and become a roote, and nourtheth and fadeth all the braunches that ſpring thereof, as the mother nourtheth the daughter, as Gregorye ſayeth.

¶Of Platano, cap. 119.

Sambucus Paluſtris, or Licoſtaphilos.

PLatanus is a tree, and hath that name for the leaues therof be plaine, broad, and large, for plaine is plantes in Greek, as Iſidore ſayth libro. 17. Holye Writ ſpeaketh of the vertues therof, and ſaith, As a Plane areared Eccl. 14. The leaues thereof be ſofte and tender, and lyke to vine leaues, as Dioſcorides ſaith. And he ſaieth, that the plane is a colde tree and drye, and the leaues thereof healeth in hot euills, for it deſtroyeth reume, and hotte ſwelling of the eyen. And the decoction both of rindes and leaues, healeth ach of the teeth, and other bones, as it is ſaid, & hath vertue to heale ſharpe and ſower euills. And ſo it is ſaid, that it helpeth to eaſe ſcalding & burning, if it be laid therto, with other things that caſeth. Goath thereof if it be ſodde in wine helpeth againſt venime. Plinius libro. 12. cap. 3. prayleth it.

(*Plaine tree, is called the Warris Elder, Dple, or dwarffe plane tree, the flowers white, the berries red ſhining. Alſo Platanus is of another ſorte, whereof ſome grow in England. The fruite of this tree dronke with wine, helpeth them that are bitten of Serpents, the fruit is round, rough, and woolly, of the quantitie of a Filbert.) *Additiõ.

¶Of Populo, cap. 120.

POpulus is a tree, and hath that name of multitude, for of the crop and roote thereof, ſpringeth many boughes, twigs, and braunches, as Iſidore ſayth libr. 17. Thereof is double kinde, blacke & white. The white hath leaues on the one ſide, and greene on the other, and ſo there be two couleurs, as it were tokens of daye and of night, for it chaungeth couleur in one manner in the Sunne riſing, and another wiſe in the Sonne going downe, as he ſayth. Alſo out of this tree, droppeth Roſen in Italy and in Syria, and Dioſco. and other account this Roſen medicinable to ſtaunch bloud, & ceaſeth ſweates and other runnings & droppings Ofte of the crop thereof is Oyntment made, that is colde and ſtopping, & ſwaging heate, and exciteth ſléepe, and among Phiſitions, the Oyntment is called Populeon, and is accounted néedefull in many colde paſſions and euills. And alſo Iſidore ſayth, that Popular & Plane and Withie be ſofte of kinde, and able to graue and write in, and when ſuche trees be ſhred and pared, they ſpring and ſpred both in length and in bredth.

(*The Popler tree is of three ſorts, the one white, the other blacke, and the third is called Aſpe. The Oyntment that is made of the buds, is good againſt all inflamations, and againſt all bruſings, ſquattes, and falles, and againſt ſwelling.)

¶Of Pino, chap. 121.

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THe Pine apple tree is called both Pinus and Picea, and hath that name Pinus, of sharpnesse of leaues, for in old time, men called Pinus sharpe. And this tree is called Picea, for out thereof sweateth and woseth pitch, as Isidore sayeth libro. 17. In the Ilandes of Germania, of ỳ Pine apple tree commeth dropping and wosing, which is made harde with coldnesse or with heate, and so tourneth into a precious stone, that is called Electrum, as Isidore sayeth there. And this Electrum hath another name, and is called Succus, for it is the iuice of a Tree, and is there named and called Pinus.
Also this tree is good to all thing, that is kept and continued there-vnder: as the Figge tree greeueth and noyeth all things that is there-vnder, as Isidore sayeth.

The Pine tree is an high tree, euen and light, with many small boales, & is right strong, for therein be many knots, & for the Pine apple tree is right strong, oftentimes thereof be mastes made for ships, and is right good timber for edifieng and buylding: but this tree taketh right soone fire, and burneth if it commeth nigh the fire, & that is, for because of the plenteous fatnesse, which is therin, for out thereof commeth pitche. The rinde of this tree, is hard and rough without, but the humour within is fat and gleymie, but this humour is drawen out in Summer by the heate of the Sunne, and chaungeth and tourneth into Rosin, and this Rosin is first white, and is right blacke when it is sodde and pitch made thereof, and sauoureth full well, and so doth the smoake thereof: also by great sething the sauour thereof abateth.
This tree beareth many leaues, but they be small and sharpe: and this tree is of greene colour, both in winter and also in Summer. And though this tree be most fattest, yet it groweth in mountaines, & in right drye places, and also stony: & though this tree be of great springing, yet the more it is pared and shred towarde the grounde, the more it springeth and spreadeth vpward toward heauen: and groweth slowly, because of gleimie humour and thicke, that is sone defied and digested. This tree is spoyled of ỳ rinds, for it should dry the better. Betwene the rinde and the Tree, wormes breede, when the tree beginneth to drie, & these wormes fret and gnaw the tree, & therfore to saue the tree and keepe it, it is accounted a chiefe medicine to take off the rinde, that wormes breed not of corrupt humour that is in the rinde, & betweene the tree and the rinde.

Also lib. 16. Plinius saith, that ỳ Pine tree and Allozen tree, healed with earth deepe vnder the ground, dure & last long time. Pipes and conduites made of pine tree, and laid deepe vnder the earth dure many yeares, and rotteth and corrupteth sone, if it lye aboue the earth in moyst places, which altogether hid vnder the grounde, by running of water that runneth thereon, it wereth hard, & dureth in an house long time, & rotteth not sone, neither is worme eaten, but if it be corrupt with drooping of raine, but deepe vnder the earth, it dureth and abideth full long time safe & sound without any corruption, and the contrarye is of the Ver, that rotteth anone vnder earth, and dureth best within the house & kept drye, as Plin. saith li. 21. ca. 10.

(*Of Pine trees ther are fiue kinds, as appeareth in Dodoneus Herball, and beareth a kinde of wooden apples, within the which is Rosen: these serue for diuers purposes. folio. 770.) *Additiõ.

Of Pinea. cap. 122.

PInea the Pine apple, is the fruite of the Pine tree, as Plin. sayth. And is great and round by the stalke, and sharp at the ende, and first greene, and more full when it is ripe, with coulour, as it were the colour of a Castane. The pine apple is the most greatest nut, and conceiueth in it selfe in stede of fruite many kernells, closed in full hard shales, & be ioyned together in a certaine order, & neuertheles, for none should touch other, they be distinguished and departed asunder with skins of the shales, as it were by certaine walls, as it were by wonderful craft of kinde, & be so ordained, for ỳ more greater kernels should occupy the more larger place, & ỳ lesse ỳ lesser place.

And

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And be so set in most best wise, for the lesse should be in the lesse place, vnder the waight of the more kernells: For the greater end of the Pine apple hangeth aboue, and is fast to the Tree by a stalke, and the sharpe ende hangeth somdeale downward toward the earth. And a Pine apple holdeth fast and closeth the kernells while it is fresh and new, and not dried of his fat humor by age. And the Pine apple fordryeth, when the gleymie humour and fatnesse is wasted, and then the Pine apple all to falleth: and so the one parte is departed from the other, and kernell from kernell.

Therefore Dioscorides and Platearius meane, that when the Pine apple kernell shall be vsed, it needeth to heate easely all the Pine apple vpon coales, & so the double rinde thereof is taken away, the inner and the vtter. And then the kernells be full medicinable, & plaine and smooth, and moisteth, and somdeale openeth & cleanseth the spirituall members, and easeth the cough, and helpeth them that haue the Tisike, and be consumed, and increaseth blood.

The rindes thereof be medicinable, and by sowreneſſe thereof staunch eth blood, and namely menstruall, and bindeth and staunch eth bloudie flixe of the wombe, as it is sayd in Plat. and in Plinius libro. 15.

¶Of Pice, chap. 123.

PItch is called Pix, and is dropping of the Pine tree, and is made hard & blacke sething on the fire, as Isid. saith. Of Pitch is double manner of kinde, the one is called ship pitch, for ships be pitched therewith, and chins and crasing of ships be stopped therewith, to keepe that water should not come into ỳ ship: & pitch molten, is called pitch Liquida, & either kinde of pitch is hot and dry, and the hard pitch is compounded in one maner, and the fleeting or softe in another maner. And many call this fleeting pitch Colophona, or Pix Greca, Pitch of Greece: for in Greece is much thereof found, and either manner pitch is medicinable, and dissolueth and consumeth, & wasteth, and helpeth against stopping & euill of the splene, and is put in many other medicines and in playsters.

And Dioscorides saith, that Pitche helpeth against venime and venemous biting, stamped with salte, and pitch maketh fire burne lightly, and defileth and smorcheth hands by cleauing to, that it toucheth, and namely, if it be molten, & defileth white coulour, and white cloathes and cleane, and such defiling is vneth taken away from cloathes, as touching the colour and sauour.

¶Of Pyro, chap. 124.

PIrus is the Peare tree, that beareth fruite, and hath that name, for the fruite thereof is shaped as the flame of the fire: for the fruite thereof is great & hard and broad at that one ende, and narrow & straight at that other, as ỳ flame of fire, as Iisidore saith libro. 17. And the tree is called Pirus, and the fruite thereof is called Pirum, a Peare, as he saith: and so few Peares weigh heauier than many apples, if they be on a beasts back, as he saith.

And Isa. in diet. saith. Of peares is double maner of kind, wilde and tame: and of either kinde, the boughes and braunches be sower, stopping, and biting. But the fruite is full diuers, for the wilde peares be more sower and earthy, more colde and drye than the tame, & more vnsauourie and hard in the taste, for they be generally more vndigest, and accordeth not therefore to meate, but onely to medicine: for it bindeth & stoppeth strongly the flure of the wombe, and staunch eth cholaricke spewing, if they be sod in running water, and laid to the stomack. And tame Peares greene and not ripe, be sower, great and harde, and vnsauourie, and euill to meate, but in sething in fresh water with honny, or with some other sweete thing, the earthinesse and the roughnesse thereof may be somwhat tempered: But yet they be not according to meate, but to medicines.

And tame Peares ripe be colde and drye, and the sower substaunce thereof,

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is medled with watry ſwætneſſe, and therefore according both to meate & medicine, but they be better according both to meate & medicine after meate then before: for after meate they lare and beare downe the meate to the place of digeſtion, and comforteth the ſinewes of the mouth of ỳ ſtomacke. And many peares eaten faſting, brædeth wormes in the wombe, and Collica paſsio incurable, & ſwæte peares be more temperate of cõplection, and leſſe cold than other, and accordeth therefore the better to them that be colde and drye.

And peares haue this propertie, that if they be ſod with toad ſtooles, they take away from them all griefe and mallice, and namely wilde peares, for they be ful ſower, as Iſaac ſaith. Powder or aſhes of wilde peares dronke, helpeth againſt Funges, toad ſtooles, as he ſayth. Alwaye after eating of peares, Wine ſhall bee dronke, for as one ſaith, without wine, peares be venime.

*Additiõ. (*The drier and mellower that the peares be, the wholſomer they be: ill to a colde ſtomacke, but baked with dryc & hot ſpices, they are indifferent.)

653

¶Of Pruno. chap. 125.

The Damacen plumme.

THe Plum træ is called Prunus, and Latines call it Prunum, and of that træ is many manner of kinde: but the Damacen is the beſt that commeth out of Damaſke, as Iſidore ſayth: the fruite thereof, accordeth and healeth the ſtomacke. Onely of this træ droppeth and commeth glewe and faſt gum, Phiſitions ſay, ỳ it is profitable to medicine, & for to make inke for writers vſe, as Iſi. ſaith. lib. 17.

The fruite of the plum træ, is called Prunum, and ſome is white, & ſome is blacke, and ſome is red: but ỳ blacke plum that is ſomwhat hard, dry & ſower, is good for the ſtomacke, as they of Damaſke: and the colde plum & moyſt, when it is well ripe, moyſteth and kæpeth the mouth, and be giuen againſt hrate of feauers, and againſt drye ſtopping and binding of the wombe. And Papias ſayth, that Prunus and Lentiſcus is all one træ. But the Gloſe ſayeth ſuper Dan. that Prunus and Lentiſcus is the ſame Træ, and ſtandeth for the ſame. But ſith of ỳ træ Lentiſcus commeth not Prunus, Prunus and Lentiſcus is not one træ.

*Additiõ. (*There are diuers ſorts of plums, the Damzen, the Apricot, the pear plum, the wheaten plum, the Leuant plum, the white ſhrag, the Bullis, the Sloes, the ſnages: beſides other ſtrange plums that grow in other Countreyes, to vs vnknowen, as in Ruſsie, the Yagadens, whereof there are alſo manye kindes.)

¶Of Papyro. cap. 126.

PApyrus is a manner Ruſh, that is dry, to kindle fire and lanternes, and is called Pabulum ignis, the fæding of fire, for fire is called Pir in Græke. And this hearbe is put to burne in prickets, and in tapers, and is a græne hearbe and round, and full ſmoth without, with ſoft pith, white and dry ſucking, full of holes within. The rinde is ſtripped off vnto the pith, and is ſo dryed, and a little is lefte of the rinde on the one ſide, to ſuſtaine the tender pith, & the leſſe is lefte of the rinde, the more clære the pith burneth in a lampe, and is the ſoner kindeled. And the places wherein ſuch ruſhes growe, is as marreys and mores, by meades and water breaches: and is called Papyro, papyrionis, as Iſidore ſayeth.

Of ruſhes be ruſhen veſſells made, for all thing that is made of Ruſhes, is called Papyrum. And about Memphis, and in Inde, be ſuch great ruſhes, that they make boates thereof, as the Gloſe ſaith Super Eſa. ca. 18. And Plinius witneſſeth it. And Alexanders ſtorie ſaith the ſame. And of ruſhes be charters made, in the which were Epiſtles writ and ſent by meſſengers. Alſo of ruſhes be made paniers, bores, and caſes, & baſkets to kæpe in letters and other things in, as the Gloſe ſaith. And Plinius ſaith, that the pith of this ruſh, is good to draw water out of the earth, for it ſucketh it kindly, and draweth it to it ſelfe.

Iuncus.

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Therefore with rushes, water is drawen out of wine. Lib. 13. Plinius speaketh of rushes and sayth, that in marreys of Aegypt grow rushes, and in other standing water of Nilus, where the waters passe not two cubites of height. Rootes of rushes that grow in those places and bounds, be as great as an arme, and bee three cornered in the side, and thereof spring Rushes, passing tenne cubites of height. And people of that countrey, vse those rushes to burne in stede of wood. Of these rushes be made diuers things, that be needfull in households, and therof they make and weaue boates & sailes, and ropes for ships, and also cloathing. And also they make thereof Paper to write with. Huc vsq; Plinius.

*Additio. (*Fiue kindes of rushes are written of: Mariscus the candle rush, Iuncus acutus, the hard rush and fenne rush, Holoschænus, the bull rush or Mat rush, Squinantum, in English Squinant, as reporteth Dodon. in fol. 511. Papyrus, a great rush in Aegipt, growing in fens or marish grounds, whereof the first paper was made: now it is vsed for paper to write or print on. The paper that is now common, is made of olde lynnen rags, wrought in a mill, and brought to a perfection, wheron is written the help of memorie, the bewrayer of colution, & the treasure of truth, which blusheth at no mans folly, & bewrayeth euery vice. Paper is also called Charta, of the letters therein contained. Seeing we bee come so neere the word Papirus, heare what shall be sayd of Papyrius, ỳ name of a young Gentleman, who being a childe, (as the manner then was) came with his father into the Senate, at such time as it happened waightie and very secret matters to be talked of. When he came home, his mother was verye earnest with him, to knowe what matter was handled in the Senate that daye: He seeing no other shifte, and yet loth to vtter the truth said: for loth mother, they debated that it might be lawfull for one man to haue two wiues. She thinking it to be true, the next morning, when the Senate was againe set, gathered together the noble women, and with admiration of all men, commeth into the Senate, and there with a solemne tale requesteth, that by the same law, it might be lawfull, for women also to haue two husbands. The Senate at ỳ first merualed much at hir words: But when the matter was declared by the young Gentleman, they much praised his wisedome and towardnesse, and with rebuke dimissed the women that shewed themselues so foolish, and so curious to know that, which nothing appertayned to them. D. Cooper.)

¶ Of Paliuro, cap. 127.

PAliurus, furze is thistle most rough, and sharp with prickes, and groweth in rough land vntilled, as Isidore saith, with certaine heades full of certaine prickes, foule and vneasie to touch: for it griueth his hand that it toucheth, and in those heads the seede is contayned, & that is Dureticum, tempering in softe thing, and is good, as Dioscorides saith against venemous biting, & also to breake the stone. Also this hearbe hath manye prickes, and woundeth feete that passeth and treadeth thereon. The stalkes therof be so rough and so full of prickes, that it suffereth not Asses to touch them, neither eate thereof.

*Additio. (*This tearmed Thistle is Furze, called Genista Spinosa, or Goate Thistle.)

¶ Of Papauere, cap. 128.

POpie is called Papauer, and is a sléepie hearbe, and maketh sicke men to sléepe: and is double, common & wilde. Thereof commeth iuyce that Philitions call Opium or Opion. Of the common, some is white, and that is colde and moyst: and some is blacke, and that is colde and drie: and some is redde. And this diuersitie of kinde, is knowen by flowres, white, Purple, red or whitish. And they haue greate heads, as Pomegranards: and therein is the séede closed, and the seede is vnctuous, & therof is Opie made, that is good to diuers vses. Of the iuyce of the leaues and of

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the head therof Opium is made, that maketh them slæpe that haue the Fea-uers, and shall be giuen wisely and ware-ly, for it is some stopping, and coling, and slaieng, and namely blacke popie is good & wholsome in medicines, as Plat. and Plin. saith, and Dioscorides meaneth.

*Additiō. (*There be 3. sortes of Poppie, the blacke, the white, and the common Po-pie, which is smallest: all Popies bee cold & dry, almost to the 4. degree, a pro-uoker to slæpe, &c.)

¶Of Plantagine. chap. 129.

WEy head is called Plantago, & is a colde hearb, and is called Arno-glossa in Greek, that is to say, ỳ lambes tongue, as Isid. saith li. 17. For ỳ leaues therof be plain, & some deale sinewie, as the tongue, and be euenlong with round-nesse. In the middle thereof riseth and springeth one stalke that is strong with corners, and in the top thereof the sæde is gathered, & is in the shape of a mace: & the miter of ỳ chiefe priest was shapē to ỳ lykenes of this hearb, as ỳ Master saith in his story super Exo. And name-ly this accordeth to medicine, for it hea-leth sore wounds, and biting of wode hounds, and abateth the swelling there-of, and helpeth against the dropsie, and is contrary to venim, and namely to the venim of a Spider. The iuyce thereof, slaieth long wormes in the wombe, and swageth and abateth strong womb ach, and cleanseth & dryeth mattry wounds, & abateth running of menstrual bloud, & sheddeth & smiteth off swellyng of Po-stumes in ỳ beginning: & Wey-bread chewed, easeth & clenseth swelling gums and abateth the swelling thereof, as Dioscorides saith, that praiseth the vertues of Arnoglossa, in many manner wise.

*Additiō. (*Plantago maior and minor, Rib-wort, and sea Plantaine: these 4 kinds are knowen. Buckhorne plantaine, and Coronop plantaine, and Peregrina: these seuerall are rehearsed in Dodoneus, fo-lio. 94.)

¶Of Petrosilino. chap. 130.

PEtrosily is called Petrosilium, & is an hearbe that groweth in gardens, and hath good smell, & hath that name Petro-silium, for oft it groweth among stones and stony places And of Percely is ma-ny manner kinde, but the best is Mace-donicum, of Macedonia, swæte in tast, and with good odour and smell, as Isid. sayth, and the vse therof accordeth both to meate and to medicine, and is an hot hearbe and dry, some tempering, ope-ning, and departing, and diuiding, and consuming, and wasting, and making thin & subtill great humors, comforting the stomacke, & exciting appetite, & bre-keth therfore the stone, and bringeth out menstrual bloud, and helpeth against the dropsie, and openeth stoppings, of the li-uer and of the splene, & helpeth against many other passions and euills, as Plin. Dioscorides, and Plat. meane.

Petroselium. Apium. Perselie.

(*Garden Parsely is hot in the se-cond degree, and dry in the third, it is good against the cough. Marsh parsely is Smallach, Paludapium. Read Dodone-us, like of mountaine parsely, & of stone parsely, of great parsely or Alexanders, of wilde parsely, water parsely, and red parsely)

*Additiō.

¶Of Pipere. cap. 131.

PEpper is called Piper, and is the sæd or the fruit of a tree, that groweth in the South side of ỳ hill Caucasus, in the strong heate of the Sun, as Dioscorides sayth li. 17. The leaues thereof, be like to the leaues of Iuniperus, and serpents kæpe the woods that pepper groweth in, and when the woods of pepper be ripe, men of that country setteth them on fire, and chace away the serpents by violence of fire, and by such burning, the graine of pepper, that was white by kind, is made blacke and riuely. And of pepper are 3. manner kindes, as he saith: for some pepper is long, and that is not ripe: some is white, and that is not corrupte by fire, nor blemished with fire, and some is black and riuelled without, with par-ching and rosting of the heate of ỳ fire. And blacke peper is most vertuous, and

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may longeſt be kept in beate, & is ſtronger than other Pepper, and the more beaute it is, the better it is, and the more nete, as he ſaith, and is fayned new by fraud and guile of merchandiſe: for they couer the moſt eldeſt pepper, and ſpring thereon oare of ſiluer or of lead, for it ſhould ſo ſeeme freſh and newe, because of the white huſke. Huc vſque Iſid. And lib. 12. cap. 8. Plinius ſayth, that Pepper is made black and rieeled, by long burning of the ſunne, and that not without wrong done to the pepper: for Pepper ſhould be white by kinde, and wereth, ſo blacke, by diſtempering of heauen, and men of that lande ſuffereth that, that it may the better be kepte, and the longer time. But Dioſco. ſaith, that Saracens putteth the pepper into an ouen, when it is new gathered, and parcheth & roſteth it ſo, and taketh ſo away from it the vertue of gendring and of ſpringing, for it ſhould not ſpring and beare fruite in other landes. And pepper is hot and dry in the fourth degree, as it is ſaid in Plat. And hath vertue to temper and diſſolue, to conſume and to waſt, and to drawe. Powder thereof maketh ſneſing, & purgeth and cleanſeth the braine of fluma-tike ſuperfluitie, and freteth dead fleſh, and conſumeth and waſheth the web in the eye, and cleanſeth the ſpiritual members of ſuperfluities that be cold & gleymie, and namely if it be taken with dry figs, and alſo it hath vertue to heate, and comfort the ſtomacke, and to excite appetite, but the vſe of pepper is not profitable to ſanguine men, neither to cholaricke: for pepper diſſolueth and dryeth, and burneth the bloud, and bredeth at laſt meſelrye, and other full euill ſickneſſes & euils, as it is ſaid in Plat. Alſo the pepper graine is foule in ſight, and black without, and white within, hot in ſauour, with good ſmell, little in quantity, moſt in vertue, colde in deede, and hot in might. The vertue thereof is not felte, while it is whole & ſound, but when it is chewed or ground.

It were long to recken all the vertues thereof at full: and though it bee right precious among vs, for the vertue thereof & might: yet for the great plentie thereof among the Indes, it is accounted leſſe worthy than Pulegium, as Ier. ſaith, and Iſidore alſo.

(*The elder Writers doe ſet foorthe 3. kindes of peper, the long, the white, & the blacke pepper. Pepper is hot & dry in the third degree.) *Additio.

Of Pulegio, chap. 132.

PVlegium, Pennie royall, is an hearb with full ſweete ſmell, and hath that name of Pululando, ſpringing, as Iſido. ſaith, and is more precious than pepper among the Indes. And Plate ſayth, that Pulegium is an hot hearbe, and dry in the third degree: and the vertue thereof is in leanes and floures, and ſhal be gathered when it floureth. And is double: the tame, that is called ſylinbrium, and the wilde. And either is profitable & medicinable, and hath the vertue to temper and diſſolue, conſume and waſt, & to comfort, and to caſt out and deſtroy venim, & to deſtroy the cold cough, and to cleanſe the mother, & to conſtraine the gate of the wombe, and to bring out menſtruall bloud, to comfort the ſtomack, and to excite appetite, and to abate ventoſity, and to aſwage wonderfully ach of ỹ wombe and the guts, which commeth of colde, & to breake the ſtone, and to help conception, as Plinius ſayth.

(*This hearbe taken with honnye, cleanſeth the lungs and the breaſt from al groſſe humour: the pouder rubbed on the gums, faſteneth the teeth.) *Additio

Or porro, chap. 133.

A Leke is called Porrum, and Porrum is a Nowne Ethrochitum. For it is declined hoc Porrum in ỹ ſingular number, and hi Porri in the plural. And is of Newter gender in the ſingular, and Maſculin in the plurall, as this verſe following meaneth.

Dat raſtrum raſtros, porrumq; facit tibi porros.

This verſe meaneth, that theſe two nownes, Raſtrum for a rake, and Porrum for a leke, be Neuter gender in the

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ſingular number, and Maſculine in the plurall number. Alſo in li. Num. cap. xi. It is ſaid in this maner.

Porri, cepæ, & allia, in memoria nobis veniunt, &c.

(*In mentem nobis veniunt Cucumeres, & pepones, porrique, & cepæ, & allia. There came into Iſraels remembraunce, the Cucumers, the pepons, the lækes, and the onions, and the Garlyke, that they had in Aegypt, &c.)

*Additiõ.

This authoritie meaneth, & is heere ſet for an enſample, that this Nowne Porrum maketh porri in the plurall, & is ſo the maſculine gender.

Of a læke is double maner of kinde, one with whole head, and another is called Sectile, and Sectile is called a lyttle knot planted or ſet: and the læke with a head is more, and is taken from place to place, as Iſidore ſayth libro. 17. The læke that is called ſet læke, accordeth more to meate than to medicine, and the læke with whole head againward. And the head is white and full of meate, and compaſſed about with ſmall ſkins, and hath in the neather ende many more & rootes in ſtede of haire, and cleueth therby to the earth, & taketh fæding & nouriſhing, and the plant ſpringeth out of the middle of the head. In the ouermoſt ende of the ſtalke is a head, and in that head the ſæde is gathered, & each graine of the ſæde hath a ſtalke, whereby it cleueth to the plant, & ſædeth not the firſt yere, but the ſecond, as it is ſaid in Dio. and in Mac.

Vnſet lekes.

Ipocras vſed læke in many medicines, for he gaue onely the iuyce thereof to drinke againſt caſting of blood: and læke is good againſt barrenneſſe, if young women eate thereof. The iuyce thereof dronke with wine helpeth againſt biting of ſerpents, and againſt euery venemous beaſt. Læke ſtamped with honie, healeth woundes, if it be layd therto, in a plaiſter wiſe. The iuyce thereof medled with milke ſtancheth the olde cough, and healeth euills of ỳ lungs. The iuyce thereof medled with Goates gall, with the third part of honie, luke warme hot, dropped into the eares, healeth ỳ ach thereof, and helpeth againſt deafeneſſe. And the iuyce thereof dronk with wine, healeth the ache of the loynes. Lækes medled with ſalte cloſeth ſone, and healeth new wounds, and layeth hardneſſe, and ſoudreth ſone breaches. And lækes eaten raw, helpeth againſt dronkennes, and exciteth Venus, and ſoftneth the hard wombe, and Plinius ſaieth all this libro. 20. capitulo. 7. There he layeth more heereto, and ſaieth alſo, that the ſmell of læke driueth away Scorpions and Serpents, and healeth the biting of a mad dogge with hony, and helpeth againſt toth ach, & ſlaieth wormes thereof, and breedeth ſleepe, and healeth the kings euill and the dropſie. But the læke hath ſome vice: for it gendreth ſwelling and boining, and grieueth the ſtomacke, and breedeth thirſt, and kindeleth and heateth blood, if it be ofte and to much eate thereof. Huc vſque Plinius.

(*The Læke is hot and drye in the third degree, of nature like the Onion, but not ſo ſtrong: they ingender groſe & euill blood, breede winde, and cauſe heanie dreames, &c.)

*Additiõ.

Of Polanda.

OF the fruite Polanda or Apolanda, growing in Calicut, the tree whereon the fruite groweth, is vi. or vii. foote high, and beareth not paſt foure or fiue leaues hanging by certaine ſlips, euerie leafe ſo great, as will couer ouer or about a man from raine, or heate of the Sunne. Forth of the middle of the leafe, groweth a twigge, like the ſtalke of a beane, which bringeth forth flowers and alſo fruite, of a handfull long, and as big as a mans arme. Theſe fruites are gathered vnripe, becauſe they ripe beſt being gathered: they growe cluſtering, & many, and becauſe of ſuch increaſe, they are ſold there, after the rate of 20. a penie, with many other rare fruites.

Addition

¶ Of Quercu. ca. 134.

THe Oke is called Quercus, and that nowne is declined, Quercus, cus, cui, and is a tree that beareth maſt, and is a

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fast tre and a sad, and dureth long time with hard rinde, and little pithe within or none, and there breedeth on the leaues a manner thing lower and vsanery. And phisitions call it Galla, and beareth fruit which is called Akorne, and therewith Swine and Bores in countries be fatted: and hath a strong rote and crooked, and is full deepe in the ground, and cleaueth full fast therto. The rinde & fruite and twigs therof be sowrish, and so cold and drye, and be good to medicine. And hath the name Quercus, seeking or asking: for therein Gods of Nations gaue aunswers, as Isid. saith li. 17. Druels, for theron men in old time sought akornes to eate, as the Poet sayth.

Mortales primi ructabanti guttura glandes.

In old time, this tre was hallowed to Iupiter, as Ouidius sayth: Men desired akornes of the broad tre of Iupiter. And Okes grow in mountaynes and in woodes, and namely in the land of Basan, there groweth Okes that beareth akornes, and passe other trees, in hardnes and in strength, as Ierome saith sup. Amos. ca. 2. And Quercus and Ilex is all one. Loke before in the same book, in litera I. The fruite of Quercus is called Akorne, and groweth among the leaues, and no blossome springeth before hande, And akornes be long and euenlong without, full plaine and smoth, & some deale bright, as a mirrour, and clere as the nayle, and so it is sayd in Diet. Akorns be colde and drye, and therefore hard to dese, and vnobedient to digestion, & hardeneth the wombe, and commeth slowly downe from the stomacke, and breedeth head ache, for thick fumositie passeth therof out of the stomacke to the braine: & are grene in the beginning, and as it were browne red when they be ripe: & they grow in shells shaped round, plain, and smoth, within the kernell it is full sad, and hath a little skin that departeth betwene the kernell and the shale, and the shale with the kernell & the huske, be full slower and dry, and not well sauoured: but when they be well ripe & rosted in the fire, or sod in fresh water, they be better in sauour, and taketh better sauour of the heate, and swetnes of ỹ water. And akornes helpeth against venime: for they stop waies and pores that venime may not passe sone to the heart, and dryeth rotted humours, and staunceth and stinteth menstruall flure and running, as Isaac saith in Dietis.

(*The ripe Akorne beaten to pouder and dronke in ale or wine, slayeth the pricking of the splene, called the stitche: the cup wherein the Akorne groweth, beaten to pouder, and dronke in redde wine slayeth the flire or laske.) *Additiõ.

¶Of Quisquilie, chap. 135.

Chaffe.

HUlls and outcast of corne is called, Quisquilie, as it is sayde Amos. 8. cap. And falleth off when corne is cleansed with a siue or with a riddle, and be of no value to mans meate, but they be meate to swine and to fowles, and appaireth corne, if it be medled therewith: and corne hath therof no profite, but waight onely, neuertheless the greines therof be light, hollow and boyd, & eaten with wormes, & the pith within is wasted, & therfore the hole is boyd & lere, therfore it healeth not ỹ womb, so much as it grieueth it, & maketh it to swell.

¶Of Rosa. cap. 136.

ROsa, the Rose tre, as Plin. saith, is a little tre with prickes, and the most vertue thereof is in the floure, and the second in the leaues, & in the sede, for the tre is medicinable in floure, leaues and sede. And the rose is double: one is tame, & groweth in gardens, another is wilde, and groweth in woods. The rose of gardens is planted and set, and tilled as a biue, and if it be forgrowen and not shered and pared, and not cleansed of superfluitie: then it goeth out of kind, & changeth into a wilde rose. And by oft changing and tilling, the wilde Rose tourneth and chaungeth into a berye rose, & the rose of the garden and the wild rose be diuers in multitude of floures, smell and colour, and also in vertue. For the leaues of the wilde rose be few & broad and whitish, medled with little redenesse, & smelleth not so wel as the tame Rose, nor is so vertuous in medicine.

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The tame rose hath manye leaues sette nigh together, and be all red, or all most white, with wonderfull good smell, sowrish in sauour, and somdeale biting, with great vertue in medicine: and the more they be brused and broken, the vertuouser they be and the better smellyng: & springeth out of a thorne, that is harde & rough: neuertheless, the rose followeth not the kinde of the thorne, but she araieth hir thorne with faire colour and good smell: when the rose beginneth to spring, it is closed in a knop with greynes, and that knop is greene, and when it swelleth, then springeth out harde leaues and sharpe. In the middle thereof springeth out other soft leaues, and compasse each other, and were red lyttle and lyttle, and when they be full growen, they spread themselues against the Sunne rising, and for they be tender and feble to holde togethers in the beginning, therefore about those small greene leaues, beneath be red tender leaues and softe, and be set all about: and in the middle ther of is seene the sede small and yeolowe, with full good smell, and that sede cleaueth vpon the fruite of the rose. First, the fruite of the rose is shapen, or the leaues spring out and spred at the full. And the fruite thereof is small rounde knops and hard, with a manner roughnesse, and full of certaine graynes that be first greene, but they are redde, after that the sede and the leaues be fallen in Haruest, and be softe when they be full ripe, and were blacke about winter, and the sauour thereof is biting & somedeale soure, as the sauour of Medlars, but they be not ful good to eate, for roughnes that is hid within, and grieueth within his throate that eateth thereof. The Rose springeth sometime by sowing, & sometime by planting, and somtime by grafting, and the rose amendeth by changing of place, and by cutting and paring. Hucusq; Plin. li. 20. cap. 4. Among all flowers of the world, the flower of the rose is chiefe, and beareth the price, and therfore oft the chiefe part of man, the head, is crowned with flowers of Roses, as Plin saith, and that is because of vertues and swete smell and sauour: For by fairnesse they fed the sight, and pleaseth the smell by odor, and the touch by nesh and softe handlyng, and withstandeth & succoreth by vertue against many sicknesses and euills, as he sayth, and accordeth to medicine both greene and drye. Many medicines be made of the greene leaues of roses, as it is sayd in Plat. For roses shred small and sod in clarified honi emaketh that honie medicinable with good smel. And this comforteth and clenseth, and dissolueth & departeth in cleansing, and defieth gleymie and fleumatike humours and thicke, and bindeth and stoppeth with cold water, & lareth with hot. Of roses well brused, and well incorporate with Sugar, is made Succura rosacea, Sugar roset, that hath vertue to comfort and to bind, and helpeth against the bloudie flixe, and against sowning, & against cholarick spewing, and the Cardiacle passion.

Of the rose riped in oyle, is made Oleum Rosaceū, that helpeth against chafing of the lyuer, if the place of the liuer be anoynted therewith, and is nedful in many causes, and helpeth against head ache of the forehead and of the temples, if they be baulmed therewith, and helpeth against distemperaunce of heat, and fierce agues, and maketh to slepe. Of greene roses, Aqua rosacea is distilled by sething of fire, or of the Sunne, and this water is good for all the aforesayde things, & is good in Colliries, medicines for eyen, and in oyntment for Ladies, for it cleanseth awaye webs and fowle speckes of the face, and maketh the skin thin and subtill.

Also of dry roses be made many medicines: for the smell of dry roses releaueth and comforteth the braine: the decoction thereof in raine water, staunch-eth all flixe that commeth of cold cause: pouder thereof staunch-eth bleding at the nose, & drieth and wasteth rotted humour, that corrumpeth and grieueth the gums and rotes, and comforteth wagging teth, that be in poynt to fall. Pouder thereof stamped with saffron, medled with the white of an egge, effectually healeth sore ache of the eyen, and staunch-eth the humour and the bloud that flo-

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leth and runneth to the veynes of the eyen, and abateth ſwelling of the priuye thole of a woman, and relæueth it if it abate downward. Plinius lib. 20. cap. 19. toucheth theſe vertues, and many other vertues of the Roſe.

*Additiõ. (*Diſtilled water of Roſes, is neceſſarie to many vſes: the red roſe to preſerue and to medicine. Dodoneus writeth of ten kinde of Roſes, among the which, the Eglantine roſe, and Muſke roſe, yeolow and white. There is one roſe growing in England, is worth all theſe, Roſa ſine ſpina: which royall Roſe growing in hir proper ſoyle, is borne vp of a well ſettled ſtalke, and armed with ſuch thornes, as are apparant to ſo gentle a kinde, the leaues of Lilye hiew, called the Orient grene, notwithſtanding, ſubiect to ſtawes of dreadfull blaſtes, as all our common Roſes be to tempeſtious windes. Zeale conſtraineth me ſomwhat to ſpeake of ſo wholſome a floure, cheerefull in ſight, mild in kinde, and mercifull in iuſtice, by whoſe meanes, as the ſmell of the roſe is comfortable to the ſence, ſo much more is this Roſe, for Englandes whole proſperitie. Finding ſo great good by the growing of ſo wholſome a flower, it ſhall be good for the reſt, hearbes of the whole garden, to take hæd of the ſuperſtitious vanitie of their preſent being, & reioyce not with the olde wædes in time paſt, which growing to all vnthankfulneſſe, ſayd: Our life ſhall paſſe away as the cloud, and come to nought as the myſte that is driuen awaye with the beames of the Sunne, and put downe with the heate thereof: our name alſo ſhall bee forgotten by little and little, and no man ſhall haue our workes in remembrance, for our time is a very ſhadow that paſſeth away, and after our ende, there is no returning: for it is faſt ſealed, ſo that no man commeth againe. Come on therefore, let vs inioy the pleaſures that are preſent, and let vs cheerfully vſe the creatures lyke as in youth: let vs fill our ſelues with good wine & oyntment, and let there no flower of the time eſcape vs, let vs crowne our ſelues with Roſe buds afore they be withered. May not the buds be ỳ common profites, that are made by dayly pillage of the Cleargie, in abuſing the gift of the Maieſtie, who are neuer ſuffred to be at reſt by one extreame aſſault or other, the tare of rerages hath almoſt beggered, the humble and dutiful ſubiects. God graunt ỳ view of this note to the royall Roſe, that the Cleargie be no more oppreſſed. Thoſe thiſtles, nettles and thornes, ſay, let ther be no faire meddow, but our luſt goe through it, let euery one of vs be partakers of our voluptuouſnes, &c. Let vs oppreſſe the poore righteous, let vs not ſpare the widow nor old man, let the lawe of vnrighteouſneſſe be our ſtrength, &c. Let vs defraud the righteous, and why: he is not for our profit, &c. Wiſdom. ca. 2.)

¶De Radice. cha. 137.

A Roote is called Radex, and hath that name of Radius, a beame, for it ſticketh faſt to ỳ ground as it wer by certein beames, or elſe it hath ỳ name of Rado, dis, to ſhaue, for if it be ſhaued, it groweth no more: then the rot is the beginning both of an hearbe, and of a tree, & is ſoft in ſubſtance with pores, & is rough & crooked, & is ſoft & fat in ſubſtaunce for to take the better incorporation of moiſture, & hath many pores to take the ſooner, & the more humour to ſend to feding & nouriſhing of leaues & branches, & it is rough for great drawing of nouriſhing & of feding, & hath the ſame office in bodies of hearbs & of trees, that the mouth hath in bodies of beaſts, & cleaueth to the earth by roughneſſe, & draweth to it ſelfe that ỳ is according of humour, and ſendeth it by pores as it were by veines to nouriſh the plant: and is crooked, for to cleaue the faſter to the earth: and the rot is diuers in ſhape & in diſpoſition by diuers working of heat ỳ worketh in the ſubſtantiall matter of ỳ rot. The which matter is ſomtime thin & ſomtime thick, & ſomtime mene, as Al. ſaith in Cõmento ſuper li. de Plantis. For if the matter be watry & thin, & ſtrong heat: then the rote is euenlong, & ſharpe in ſhape. And if ỳ moiſture of nouriſhing bee thicke & earthie, then the rot is hard & drye. For ſuch humour is ſtrongly faſtned & runne by vertue of might and heate.

And

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And if the matter bée meane, & the heate strong: then the heat draweth like swift from all the parts. And because of equall mooving of the partes, the roote is round in figure and shape. If the heat be feeble and the matter gleamie: then the heate may not send vp much matter, nor make it spread nor reare, but the most lyghtest partes thereof, and the most heauyest partes breaketh hether and thether by theyr owne heauynesse and weight. And so therein abideth an euen shape with knots and roughnesse. And the roote is gendered of humour of the earth by the working of heate, and the heate of heauen entereth and commeth therein: and by vertue therof agréeable féeding & nourishing is drawen and incorporate thereto.

Also of place and disposition of the ground, the root taketh disposition & complection. For that that groweth in swéet ground, and meanly drye, and bée nourished with raine water, be better then other, and those that be nourished in soft land and in matreys, where standing & rotten water is, whereof they draw nourishing: and by reason of the malignitye and corruption of water, they be worse then other, and least wholsome in meate and in medicine, as Isaac saith. The root is hid vnder the ground out of sight, and sheweth the vertue thereof and working in flowres, fruit, and boughs. The roote lyeth hid vnder the ground, liueth, & profiteth, and is better and better, & fayleth if it be drawen out of the grounde, and dryeth, and fordryeth. For of all the tree or hearbe the root is a part counted lesse of price, neuerthelesse as the root is mother and well of hearbe and tree: so it is of either the nourisher and most néedfull susteiner, and the more déepe the roote is put in the grounde, the more steadfast foundation it is of hearbs and trées: and though the root be soft in substance therof, yet by vertue and subtiltie of kinde heat, it pearceth betwéene hard stones, & commeth into the innermost part therof. In winter time kinde heate flieth colde aire, & gathereth it selfe to the innermost of the root, and there it is multiplyed to temperatnesse and nourishing of it selfe. And then in winter time the root conceiueth and taketh water out of the humour, that is drawen, & sendeth it forth to nourish and to bréede the braunches and flowres in springing time, ẏ spring that time, and so trées and hearbs that be dry, & as it were dead in winter time, when the humoure commeth vp to the ouer partes, they quicken in springing time.

Also the qualitie good and euill of the root commeth vp to boughs and twigs. And oft it is shewed in fruit and in flowers, what vertue or vice is in ẏ roots. But oft sowrenesse and bitternesse of humour of the roote is defied by benefice of aire and heate of heauen, that purifieth the matter. And so oft it falleth, that of a bitter roote commeth swéete fruite and flowers, as it fareth of the roote of the vine, of the Nut trée, and of the Oliue. Huc vsque Isaac in Dietis vniuersalibus.

Also Aristotle saith, that Trées when they be at a stay & beare no fruites are wont to be remedied in the roote. For the roote is slit, and a stone is put in the slit, & so the thicke humour and the corrupt, passeth out as it were séething, and so cleane humour & pure & new aire is drawen & commeth into the root. And so the trées be renued & healed. Also Isaac & Galen saye, that Museus Atheniense sayd: that each hearb with a root of much nourishing, hath séed that is not nourishing: as it fareth in Pasnepis, & in Rapis, and in other such. And againward, if the séed of an hearb nourisheth, then ẏ roote nourisheth not. And there is a certaine hearbe that approprieth the name of a root, & is hot and dry, & is like Raphane in vertue, and hath vertue to temper, depart, and dissolue, to consume and wast, and to open poores, and so it helpeth against feauers, which come of colde, and openeth stopping of the splene, and tempereth hardnesse thereof, and succoureth against the dropsie, and hath harde sauour and sowre, and accordeth more to medicine then to meate, as rape againeward accordeth more to meate then to medicine, and is hot & moist, & nourisheth more then the other hearbs or roots,

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as Isaac sayth in Dietis, and maketh soft flesh and swéete, for the ventositie and bolning thereof. Therfore it nourisheth the better if it be well sodde, and is hard to dese, if it bée rawe and cuill sod, and stoppeth the pores and ỳ veine. And also it is good by way of medicine: for ỳ iuyce of it is good for Podagre fete, and the goutie places bée asswaged of sorenesse & ache. Of the séede of the rape, and also of ỳ séede of Raphane is Dile made, that is nédfull in manye vses, and namelye in Lamps, but yet it was not lawful to put such oyle in lamps of candlesticks in the house of God, as sayth the Glose super Exod. 27. there it is sayd, with distinction it is bidden to offer Dyle, not Raphon nor Myrtum, or Mirtinum, but most pure oile of Olive trées, for it was not lawfull to offer other oile, as it was not lawfull to light fire other then came downe from heauen, &c.

Of Rampno. cap. 138.

The smal Furze. Anonis.

THe Cambmoke is called Rampnus, and is a right hard Trée with knots, boughs, braunches, and pricks, for it hath small leaues with full sharpe prickes in the sides, and doth harme to his fete and handes that toucheth it or treadeth thereon, and hath soft leaues in the beginning, when it springeth. And the more it groweth, the more sharp be the prickes. The master in Historie super Iud. 9. taketh witnesse of Iosephus, and sayth, Chambmoke hath this singular vertue, that it gendereth fire of it selfe, for when the leaues therof fall and be dry, it is sayde that they be full drye with a soft fatnesse. And therefore when there is strong fire in hot Countryes or impression of heate of the Sunne, those leaues that be fallen so, and disposed to inflamation, by a lyttle blast of heate, winde, and drought, are set on fire. And because of that burning, sometime woods and groues, that be nigh, be wonderfully light and set on fire. And Plinius li. 24. cap. 14. speaketh of Cambmoke, and sayth, that among kindes of Trées, the Cambmoke is a pricking shrubbe, and hath boughes and leaues with sharpe pricks, euen and not croked: and hath in the boughs a manner red hoales, and fruit, in the which is the séede. And hath vertue to drawe the secundinas, that bée the bagges that children bée wrapped in the wombe. And is a trée of great bitternesse, both in rot and in leaues, and also in boughs and in braunches. And is neuertheless good and profitable in medicine. For of the iuyce of the rotes and of the stalks by decoction, is made a medicine, that Phisitions call Licium. Some men call it Lucidus, for it maketh clére eien, and doth away webbes and wormes of the eien, and helpeth against blearednesse of the eyen: and against other euils of the liddes of the eyen, and also against itching of the eyen. And healeth and cureth rotted gummes and spitting of bloud. And is good against the running of menstruall bloud of women, and when they haue much of superfluitie of humour in the mother, & closeth the mother in the best wise, and also wasteth such humour, as Plinius sayeth. And healeth whelks and pimples of the lips, and healeth the chipperings of the tongue, as he sayth.

(*The Cammocke, Resk, Harrow, or pety whyn, is ground Furze. The barke of the rot taken with honny, prouoketh vrine, and breaketh the stone.) *Additiõ.

Of Resina. cap. 139.

REsine, as Isid. saith, libr. 28. is a dropping, which commeth and issueth out by sweting of the trées, as out of ỳ trées of Balsamus, Ferule, Pine, and Lentiscus, and of other trees & shrubs, which sweateth & woseth out licour. For Rein is Grake, & is as much to say in English, to sweate or to wose, as well smelling trées of the East landes and countries, as the dropping of Balsamus or of Ferula. The dropping whereof hardeneth and chaungeth into precious stones, and into Electrum. The first and the chiefe Resina, is Therabinthina, and is chiefe and better then other, and commeth out of Arabia, Iudea, Siria, Cipresse, and Affrica, and out of ỳ Ilands of the Sea: The second is Lentiscina,

and

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and that is called Mastix; and this commeth out of the Iland Hédechio: ỹ third is Resine ginealis, and this is now soft now hard. Huc vsque Isidorus. And onely gumme hard or soft is called Resin. Some Resin is softe and fleeting, as Resin of Balsamus, and Tirebinthina, and some is harde, as Mastix, Thus, and Mirra, and other such. And all Resin is first soft, and fleeting, and gleamie in the first wosing of the Tree, and abideth alway soft and fleeting, and waxeth harde with heat or with colde. And all Resin is good and profitable in medicine, and therefore Resin is put in noble ointmentes and medicines. Loke kinde and vertues of all Resins in their owne places.

*Additiõ. (*Resinę pituinæ, Pitch, Resina, Rosen, Resina pini, Resina Colophonia, drie Pitch, Resina arida, dried Rosen, &c.)

663 663

Of Rubo. cap. 140.

The brãble. A Bush is called Rubus, and is thicknesse of thornes and of Bryers, and of other shrubbes and prickes, when it groweth in a place together, as Isi. saith. And Rubetum, or Rubus is a name propried to a shrub, that beareth wilde Beryes, which beards eate for hunger. And the fruit thereof is first red, & spreadeth in long braunches, small, and round, & some deale thicke, growing with sharp pricks. And these branches be pliaunt & springing, and bending in it selfe. The leaues thereof be short and clouen in the side, & some deale sharp, with smal pricks without, which be croked, and lightly pricking. And thus Rubus is full of pricks frõ the rote vp to the toppe, and the prickes therof be some deale croked downward towarde the earth, and is sharpe as teeth.

The fruit thereof is first grẽne, hard, and full sowre. And then red and somewhat sowre. And is blacke and swæt at the last, when it is ripe at the full. The iuyce thereof is red, and painteth and dieth as bloud. And the fruite without is compassed with a full thin and wearish skinne, and departed asunder. And diuided as it were small dens and valleyes, & with a manner roundnesse some deale vpright, but it is ful of moist meat within, and ful of graines, & is a medicinable tree with fruit thereof.

And this tree Rubus is cold and dry, as Platearius sayth, and Constant. sayth the same. And saith that the crop thereof is some deale sowrish, and helpeth against hot Postumes and burning, and against redneste of eien, if the croppes of it be poudred with the white of an egge, and layde therto. Also iuyce of the stalks and of the crops therof, medled in water of barly, helpeth against the bloudy flixe. Huc vsque Platearius. Of the goodnesse of the fruit therof, loke before in littera M. de moris agrestibus.

This tree groweth in barren land, and is best to close gardens and vineardes: for the thicknesse of multitude of pricks letteth and holdeth out men and beasts, that passeth forth by of entering, and receiueth hares & other such small beasts. And defendeth foules that make their neasts therein, for to ỹ intent their kind giueth pricks therto to defend it so therwith, as it were swords. And therefore grieueth & hurteth & pricketh the hands that gather fruit thereof, and suffereth not aduersaries to come there within. And Rubus also is darke and shadowie, by reason of his thicknesse, and letteth the passing in of the Sun beame by the thicknesse thereof. And is therfore friend to Adders, & to other crẽping wormes. Therfore of Rubus, a bush, Rubeta hath the name, and is a venimous Frog, that dwelleth in bushes. Therefore it is not saftie to slẽpe and rest nigh such bushes, for such venimous wormes, as the master sayth in Historie super libr. Exodum.

(*Of the bramble are three sorts. The great brier that is in euerye hedge beareth black beries. The long ground bryer, wheron groweth a bigger bery black, called the dew berye, which is very good to cole a hot stomack. The smal scrateh brier: these briers be all medinable both leafe and fruite. There is Rubus Idæis, called the Framboys, Raspis or hinder Berrie, both redde and *Additiõ.

663 663

white

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white, these grow in gardens, the iuyce is good to comfort a weake stomack, and the berryes haue a swéte smell: the Latines call it Crispina, Morum, Rubi, Idæi. Dodoneus in fol. 662.)

Of Ruta. chap. 141.

REw is called Ruta, and is a medicinable herbe, and hath that name, for it is full feruent, and therof is double kinde, wilde and tame, and either is full feruent. But the wilde is more feruent then that other, as Isidore sayth, li. 17. cap. vltimo. Weesells teach that this herbe is contrary to venim, and to venimous beastes, for he eateth first Rew, and balmeth himselfe with the smell & the vertue therof, before he fighteth with the Serpent, as he sayth. And the Weesell knoweth the vertue of Rew, and eateth thereof, and fighteth afterward safely, and resith on the Cockatrice, and slaieth him, as Plinius, Dioscorides, & Constantine saye. And Plinius praiseth this herbe in a manner wise passing al other herbes, libro. 20. cap. 27. and sayth, that the vertue thereof is hot and dry, and comforteth the stomack if it be oft dronk, and putteth a dead childe out of the wombe, and cleanseth the mother, and bringeth out filth and vncleannesse therof, and purgeth and cleanseth the mother full cleane, and wasteth the humour of Venus, and abateth in males the appetite of Venus, for it kindeleth in them complectional drinesse, and heat that hath mastrie in them, and by strength of these qualities the humour is wasted in men, that is oft the cause of the appetite of Venus seruice. And in women that bee colde and moyst, it worketh the contrarie by contrarie cause. The broath of Rew abateth hard torments, and gnawing of the wombe, if it be dronke. And the herbe layed hot to the wombe in a plaister wise, cleanseth and healeth the lungs and the breast of all moystnesse and colde, that grieueth in the spirituall members. And if it be sod w̄ Oyle, it slaieth wormes of the womb. And Rew eaten raw sharpneth the sight of the eyen, and healeth and doth away the dimnesse of eyen, and staunch eth and dryeth bleeding at the nose, if the iuyce thereof be dropped therein. And Rewe eaten or dronke, withstandeth mightely all venim and biting of venimous beasts, if it be stamped with Salt, Garlike, & Nuts. And healeth wonderfully such biting. In the eare and nose the iuyce oft dropped, purgeth the head of fleame, and helpeth them that haue the falling Euill. The broath thereof helpeth and releueth toth ache. And bringeth Paralitike oft to feeling, and openeth the pores that were before closed. And destroieth mightely ventosity and wind in the guts, and abateth all sore ach within: and rew eaten, medled with the water of roses, and with Comin, cleanseth and healeth blearednesse & rednesse of eien. And the smell of Rew driueth and chaseth away al venimous beasts out of gardens: and is therefore planted about Sage, to driue away Serpents and Toads which loue Sage best.

(*Ruta Hortensis, and Ruta Siluestris, herbe grace, it is called Eriphion, and the small Rue, Viperalis, in shops, Harmel: Rue is hot and dry in the third degree, the wilde Rue is stronger. These are good herbes, and serue for diuerse cures, the iuyce of Rewe dronke with wine cleareth the stomacke from venim. To anneint the bodye with the iuyce of Rew, no venimous Serpents, nor noysome flyes will either sting or bite the body: an excellent receite for those that trauaile into the hotte Indies, and other places where those are, it killeth fleas and gnats.) *Additiõ.

Plinius libro. 19. cap. 9. speaketh of Rewe, and sayth: That Rue woulde bee sowen or set, when day and night be euen of one length, in haruest. And hate the Winter, doung, and humour, & thriueth well in drie weather. And will be nourished with ponder of stones, and with ashes. Ashes should be medled with seede thereof, to destroy the wood canker, and other wormes.

The Romanes in olde time did rew in their wine, that they dranke against venim and other euills. And vertue seminatiue of rew is in the seed, in ẏ stalk,

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in braunches, & in rote. For the braunches & spraies therof bended downward toward the ground, taketh rote anone, & dreyeth not sone, and taketh friendshippe with the figge tree.

Insomuch that Rew is neuer in more liking, nor thriueth better then vnder the Figge tree, or nigh thereto. Also he sayth libro. 20. That Pythagoras erred, that supposed that Rewe gricued the eyen. For Graueurs, Lymnours, and Paintours eate Rew because of the eyen, and to sharpe they re sight, but beware women with childe, least they eate Rewe. For such meate slayeth the childe in the wombe. Rew is giuen against feminall flure, and against the seruice of Venus, and to them that dreameth of lecherye. They that be baulmed with the iuyce of Rewe, be not bitten with Spiders nor stong with Scorpions, with Bees, nor with Waspes, nor infected with the iuyce Cicuta, that is venim of venims. Huc vsque Plin. li. 20. cap. 14.

(*Cicuta, an hearbe much like our Hemlocke, but hauing smaller leaues: some vse this worde for Hemlocke. The iuyce of it through extreame cold is poison, and therefore the Athenians vsed it to kill men in common executions.)

A caueat, or vvarning.

Herba venenosa.

*Additiō.

Of saltu. chap. 142.

SAltus is a wilde place, and wilde trees there growe and spring on high, as Isidore sayth, libro. 14. And he sayth, libro. 17. that Saltus is high thicknesse of Trees, and hath that name, for Trees spring and rise there in height. And saltus and silua be diuerse, for in a woode that is called silua groweth many trees, and more short and more thicke, and nearer togethers, then in the wood that is called saltus. And in the wood that is called saltus, trees be more high and great. And so silua is a thicke wood with short trees, and hath that name silua, of silen, that is a tree, for many Trees be therein hewen and felde and wasted. And Silua, Nemus, and Lucus bee all one: and be names of woods, but Sylua commeth of silen, that is wideneese or wasting, or of Silence, for a wood that is called Silua, is where be wilde places, wastes, and desartes, full of silence. And the Wood that is called Nemus, hath that name of Numen, that is God, for therein Ido made a mawmet, and forshaped it in stade of God, and in woodes that be called Nemora Trees be great, and make shadowe with boughes and braunches. And the wood that is called Lucus is thicknesse of Trees, and letteth light to come to the grounde, and commeth per Antiphrasim, by contrary of Luceo, luces, to shine, and so Lucus is to bee vnderstoode, as it were not shining, as Piscina is a pole or a water without Fish, as Isidore sayeth, libro 16. Then Saltus, Silua, and Nemus be wide places, wast, and desolate, that many Trees growe in without fruite, and also few hauing fruite. And thoke trees which be barren, and beare no manner fruit, be alway generally more and higher then that with fruit, few excepted, as Oke and Beech. In these woodes be ofte wilde beastes and foules, therein groweth hearbes, grasse, lees, and pasture, and namely medicinable hearbes in woodes be founde. In Summer woods be beautified with boughs and braunches, with hearbes and grasse. In woods is place of deceit and of hunting. For therein wilde beasts be hunted, and watches and deceites be ordeined and set of hounds and of hunters. There is a place of hiding & of lurking: for oft in woods theues be hid, and oft in their awayts and dereits, passing men commeth and be spoiled and robbed, and oft slaine. And so for many and diuerse wayes & vncerteine, strange men oft erre and go out of the way, and take vncerteine way, and the waye that is vnknowen, before the way that is knowen: & come oft to the place there theeues lye in awaite, & not without perill.

Woodes, Groues, Forrests, & desarts

Nemus, a groue or vvood, seruing for pleasure.

Therfore be oft knots made on trees and in bulhes, in boughes and in braunches of Trees, in token and marke of the high way, to shew the certeine and sure way, to waifaring men, but oft ỳ theues in turning and meeting of wares, change such knottes and signes, and beguyle

many

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many men, and bring them out of the right way, by false tokens and signes. Birds, foules, and Bees flye to the woode: Birdes to make neasts, and Bees to gather honnie. Birds to keepe themselues from Fowlers, and Bees to hide themselues to make honnie combes priuely in hollow trees and stocks. Also woods for thickenesse of trees be cold with shadow. And in heat of the Sun wearye wayfaring and trauailing men haue liking to haue rest, & to cole themselues in the shadow. Many woodes bee marks & meares betweene diuerse countries and lands, & departeth them a sunder And by weuing and casting together of trees, often men keepe and defende themselues from enimyes.

*Additiõ. (*Saltus, a forrest, a lawne in a parke or forrest: a wood wherein Deere and other beasts do feed, & shadow themselues from Sunne.)

Of Salice. chap. 143.

A Willow tree is called Salix, and hath that name Salix for it groweth sone and spurteth vpwarde after ỳ it is pight and set in a place, as Isidore sayth, libro 17. And is a pliaunt tree and softe, and according to binding & rayling of vines, and vine braunches, as he sayth. This Tree hath no fruite, but onely seede or flowres. And it is sayde, that the seede thereof is of this vertue, *that if a man drinke of it, he shall get no sonnes, but onely barren daughters. Huc vsque Isidore. lib. 17. Lib. 16. cap. 36. Plinius speaketh of the Willow, and saith, that of willowes is diuerse kinde. For some beareth long roddes and high, and wareth great, and thereof be pearches made and railes for vines. The rindes thereof be long and thicke, and strong, white within, and greene without. And thereof bee made bondes & hoopes. And though such Willowes bee strong, yet they bee not so pliaunt as the lesse. And therefore they breake the soner, when they be wouen and bended to make withye, and bonds. and so Willows bee lesse and more smal and pliaunt then other, and passing pliaunt, and bee so pliaunt that they beare not, but they be made stronger with weauing and tourning, as thread is with twining. And therewith men binde Wine pipes and Tunnes for Wine. And the thirde kinde of Willowes is meane betweene the two first, both in pliauntnesse and in quantitye. For it is more pliaunt then the more, and more stiffe then the lesse. And the boughes bee white when the rinde is away, and plaine & smooth to handling. And thereof be made diuerse needefull thinges to housholde, as stooles, seates, paniers, and hippes. And is thicker in boughes and braunches, by plashing, shredding, and paring. And though euery Willowe bee barren of fruite, yet neuertheless they beare well, and be not barren of boughs and braunches: and namelye if it bee shredde and pared in due time, as in March or in Aprill, as he sayth: and hee sayth the same, libro. 17. cap. 20. Among Trees that be set and planted, willowes beare the price: and if they be cut two foote from the grounde, then they growe not on high, but spring and spread abroade, and so they maye eft sones be shered and pared without a Ladder: and each Willowe, the moe boughes and braunches it beareth, the neerer it is to the ground: and in passing of time when the wilow is right olde, then it falleth and rotteth some and some: and the corruption thereof beginneth within the pith, and there, oft the Willowe abideth all voide and hollowe within, though it seeme greene and fayre without. Oft in the hollownesse thereof lyeth venimous wormes, as Adders and Serpents: and therefore is no safety to sleepe vnder the Willow tree. Huc vsque Plinius.

*How a man shal beget baren daghters.

Osiers.

And if the wilow tree be vnprofitable in fruit, yet it is full good and profitable in medicine, and is colde and drye, as it is sayde in Platearius, and hath vertue to stoppe and to binde, and to close and souder, and abate hot feauers, if the iuyce of the leaues thereof be dronke: and pouder of the rinde thereof burnt, helpeth against ỳ bloudy flixe if it be taken in drink, and the same pouder healeth and closeth wounds with botches, and the same pou-

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der dronke, and layde in a plaister without, doth away wartes, and the braunches and leaues therof spronge with water, coleth the aire about feuerous men, and refresheth and comforteth them, and maketh them slæpe. Huc vsq; Plat.

Of Sambuca. cap. 144.

THE Elder trée is called Sambucus, or Sambuca, and is a little softe trée. & thereof is a certeine symphonie made, that is called Tibia, and Sambuca also, as Isidore sayth, libro. 12. in Tractatu de Musicis instrumentis, and is a trée with long boughes, and rounde and plaine, full sounde and sad without, and full hollowe within, and full of certeine softe pith. And the leaues thereof be plaine, smoth, and fat, with heauy smell, and the flowers thereof be full white and small, with strong smell, and hath double rind. The vtter is browne redde, and the inner is græne. And that rinde is ful moist in dæde. And the iuyce thereof accordeth to medicine, and beareth flowres and fruite twice in one yeare, and that fruit is black, with horrible smel and sauour: and this is therefore vnprofitable to eate. And the elder trée is hotte and dry, and rindes, leaues, and flowres therof accord to medicine, as it is sayde in Platearius, and hath vertue Diuretica, to temper and soften, to distribute and to drawe, and to purge fleame, and helpeth therefore against the Feauer Cotidiane, that commeth of fleme. The iuyce thereof by it selfe, or with honnie, slaieth long Wormes in the wombe. The broth of the middle rinde within tempereth hardnesse of the liuer, and of the splene. And the same doth the leaues sodden in Oyle. And the barke and fruit therof sodden with Salt water, fordoeth swelling of fæte, if the fæte be baulmed therwith. The iuyce thereof helpeth against the dropsie, that commeth of colde, the broth of the leaues and of the fruite thereof, sodde in strong Wine, helpeth agaynst Lepra, that commeth of fleame, if it bee vsed. For it purgeth wonderfullye fleamatike humour and corrupt, & all such mours fleamatike disposed to corruption. And wonderfull it is to see in Elder, for if the middle rinde of the stalke, or of the rote bee shauen vpwarde, then it purgeth vpwarde, and if it be shauen downewarde, it purgeth downewarde, as Plinius, Dioscorides, and Platearius doe meane.

(*The common elder is hot and dry in the third degree, especially in the bark, the leaues and buddes, the tender crops or buddes sodden in broath: or Potage, doth open the belly, purgeth flegma and cholarike humours. *Additiõ.

There is also Marris Elder, called Dple or Dwarfe Plane trée, spoken of before.

The græne berryes of the common Elder trée, gathered neere the full of the Mone, and being dryed, beaten to Powder, the quantity of halfe a quarter of an Vnce put into white or remish Wine, fyue sponefulls, dronke fasting, is a rare and speciall remedie to cure the stone Collicke, &c. He that taketh this medicine, must walke halfe an houre after the receit, and kæpe good diet.)

Of Saliunca. chap. 145.

SAliunca is a lyttle hearbe with sharp prickes, as Vgucion. sayeth, and hath that name of saliendo, leaping. For it maketh them leap that treadeth therein: and is called therefore Thauthetrape in French. For it taketh and hurteth the fote that treadeth thereon. And it seemeth that Virgil sayeth the same, and sayth, that Saliunca is among redde Roses. And hereby it seemeth an hearbe with a greate rote and a long, fat and softe, and full of meate: as the Parsneape, and is oft done in Electuaryes, and hath another name, and is called Iringus, and thereof springeth certeine harde stalkes with corners, and in the toppes thereof growe certaine heads with sharpe prickes all about, as it were Speares. And groweth in dry barren lande and sandye, and some men call it Scorpio: for it stingeth him that toucheth the seed thereof, as it were a Scorpion.

And libro. 20. capitu. 7. Plinius sayth,

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that Saliunca is a lyttle short hearb with thicke boughes and leaues as they were thrusted together, and smell full well, nigh as Nardispica, and cleaueth to the ground by certaine small rotes, and groweth in Panyonia in hard places and stony, and is a hot hearbe and dry, and subtill in substaunce, and right tempering and softening, the rote thereof sodde in Wine, staunceth spuing, and comforteth well the stomacke, as plinius sayth, libr. 21. cap. 10.

Of Stacten. chap. 146.

THE dropping of the Tree Mirra is called Stacten, and is the same that Mirra is, as the Glose sayth super Genesis, the dropping of the Tree Mirra 37, and is declined Hæc stacte, huius stactes, and is founde Stacten indeclinable, Isaac 3. where he speaketh de odoribus, speaketh thereof and sayth, Stacten is Incensum that wolsth out of pressing, and is a Nowne of Greke. Loke before De Mirra in littera M.

668

Of Storace. chap. 147.

668

STorax, as Isidore sayth, libro. 17. is a Tree of Arabia, and is like to a quince Tree. The braunches thereof wolseth out by dennes aboute the rising of the Starre aniculæ. The dropping thereof that falleth on the grounde, is not cleane, but if it bee kepte with the rinde of the same. And the dropping that cleaueth to the sprigs and sprayes is white and cleane: and is first made browne redde, by heate of the Sunne. And some manner kinde thereof is called Calamites, and is fat and moyst, and full of Rosen. And thereof commeth swete lycour, as it were honye, with good smell and merrie, and is fastened together and hath the same name. For the Grekes call a drop stirian: and storax in Greke, is called storax in Latine, as Isidore sayth. And the Glose super Eccle. ca. 23. sayth the same.

Also Storax is the dropping of the Tree Stirax, and is right vertuous in medicine. For it is (as Dioscorides sayeth and Platearius) hotte and drye with glewie substaunce, and hath vertue to drawe. And hereof is three manner kindes: one is called Calamites, and is good, and the first that droppeth out of the Tree and wolseth: and the other is called Storax, and is redde, and commeth out and droppeth after the first, and is more pure. The third is Storax redde in coulour, softe and fleting, swete in smell, sowrish in sauour, much and great in quantitye, and maye bee departed and made roughe with handeling and kneding in the hande: and that that hath swete sauour, is feyned: And what is feined, is knowen. For if it bee olde, it falleth to Pouder while it is tourned and wonde, and kneade in the hand, and falleth in peces. And if it be freshe and newe, it wayeth some moyst, and cleaueth not full fast to the hand, and hath more swetnesse then it should, the softe and fleting is not feined.

Among these three manner kindes, Calamita is of much vertue, and comforteth wonderfully the braine. Fumositie thereof staunceth all manner running of reume. And a plaister thereof made, cleanseth the gummes: and fastneth and strengthneth wagging of teth, and commaundeth menstrual blood, and helpeth well against coughing and hoarsnesse: and good Storax is put in viols, and kepte against Mittes, whelkes, and pimples of the head, and agaynst manye other passions and euills. Huc vsque Dioscorides & Platearius. The fumositie of Storax purgeth the ayre that is corrupt, and driueth awaye all pestilential vapour and fumositie, as Isidore sayth.

668

(*Storax, a swete incense or Gum, whereof is made Strax liquida, a strong smelling moysture.) *Additio.

Of Sicomoro. chap. 148.

SIcomorus is a nice Figge Tree, lyke in leaues to the tree that is called Morus, and holdeth the lykenesse of a figge tree in other things, as the Master sayeth in Hystorie, libro. 27. Sicomorus and Morus be Nownes of Greke.

668

And

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And Sicomorus hath that name, for it is lyke in leaues to the tre that is called Morus. And this tre is called Celsa among Latines: and is much higher and greater then the tre that is called Morus. Or elſe as other men meane, it hath ỹ name Sicomorus of sile, that is a figge tre, and Morus, that is folly or niſeneſſe; as it were a fole, or a nice figge tre, as the Gloſe saith ſuper Lu. 19. And Dioſc. meaneth, that Sicomorus is a wild fig tre, and beareth certeine ſwete fruite, that is neuer ripe at the full, as it fareth of the tre that is called Caprificus, as Plinius saith, lib. 15. cap. 19. The wilde figge tre ripeth neuer: but ſome men eate ſuch fruit, and ſo Dioſcorides ſayth, that if the Sicomorus be beaten with a ſtone, it ſweateth and woſeth out dropping, as it were Gumme, and that is medicinable, for it ſucketh venimous biting, if it be dronke, and abateth ſwelling of the ſplene, and doth away the ach of the ſtomacke.

*Additiō. (*Sicomorus is a great tre, like to the Mulbery tre, the fruite lyke a wilde fig, the fruit groweth forth of the ſtocke, or braunch cloſe by the maine wode. This tre groweth in Aegypt, and in Alkaire among the Turkes. Reade Matheolus, &c.)

669

Of spina. cap. 149.

A Thorne is called Spina, and is a tre with sharpe prickes, and is as it were armed with prickes againſt wrongs of them that touch it, as Iſid. saith. And by likeneſſe thereof the ridge bone is called spina. For the ioynts of the bones in the ridge bone, be sharp as a thorne: and properly to speake, spina, the thorne, is the pricke that groweth out of the thorne or of hearbs & trés with pricks, & the prick ſpringeth out of the ſtocke or of the ſtalk, & is great next to the tre & ſtalk, & sharp outward at the point. Thou maiſt finde the cauſe therof before in the ſame booke, where it is treated of trés, and of diſpoſition of trés in generall.

There it is sayde, that it is not the intent of kind, that trees be sharpe with prickes and thornes: But it happeneth and commeth of vnſaſtneſſe and vnſadneſſe of the tree, by the which colde humour is drawen that is but lytle ſodde. And is drawen and paſſeth by pores and heales outwarde, and is hardned by heat of the Sunne, and made a thorne or a pricke, and is made ſmall and sharpe at the ende for ſcarcitie of matter. And ſometime is sharpe, and ſome deale bending, as it fareth in briers and roſe trés, ſometime the point is areared vpright, as it were in Dartes. Oft growing of thornes, is token of barren land and vntilled. And it is as it were a generall rule, that all shrubs and trees with many thornes and prickes bee wounde and wreathed togethers, and compaſſed and ſuccoured and defended each with other, and fight againſt them that they touch, and wounde theyr handes, and none of them hurteth other. And for thickneſſe it letteth the comming of the Sun beames and of the dew of heauen, to things that be there vnder. And therefore that which is ſowen nigh, or among thornes, thriueth not commonlye. Often handes and feete bee wounded with pricking of thornes, and the ach ceaſeth not till the thorne be all taken out of the places that be hurt. And for sharpneſſe and pricking vneth thornes be feld or plucked out of the ground without hooke, Bill, Mattock, or ſome other edged tole. And when they bee felde or roted vp, they be bounde in Fagots and in heapes, and burnt in Ouens and in Furnaſes.

Also among thornes often be flowers ſeene, and alſo much fruit, but thornes be not ſoftned by ſofteneſſe of flowres, but when flowres and leaues fall, thornes abide and be more harde. And for thornes be kindly dry, they be ſone kindled in the fire, and giue a ſtrong ley, and ſparkleth and cracketh, & maketh much noiſe: and ſone after they be brought all to naught, as the Gloſe saith ſuper Eccle. 7. The Laughing of foles, is as the cracking of thornes vnder a pot, and that is a vaine thing. Eccleſiaſtes. 7.

But thornes be not vnprofitable, but they bee good and profitable to manye manner vſes. For of thornes men make hedges and pauſes, with which men de-

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fend and succour themselues and their owne. And thornes beareth manye good fruits, and defendeth the fruit. Loke before de Rubo in littera R.

Of Lignis Sethim, chap.150.

CErtaine trées be called Ligna Sithem, and such Trées haue many prickes, and bée light and rotteth not, and bée lyke to the white thorne, and bée called Acharitis in Gréeke, as it is sayde vpon Exodus.25. There it is sayde, that Sethim is a name of an hill and of a Countrie, and of a trée, that is lyke to white thorne in leaues. And is a most lyghtest Trée, and rotteth not nor burneth: therefore it is sayd in Aurora.

Ligna Sethim torpent nulla purtredine, iustos
Signant in cœlum qui sine fine nitent.

The trée of Sethim sayleth with no rotting, and betokeneth rightfull men in heauen, that shine without ende. And they bée called thornes of Sethim: for by might and vertue, and paines and torments men come to the Starres of God, as Dioscorides and Plinius meane. And the vertue therof stoppeth and bindeth, and staunch eth bloud. The leaues therof be rough and whitish, with thornes and prickes, and hath purple flowres and long braunches, of the greatnesse of a finger, and hath in the top of the bough smal heads with prickes and thornes, and full of rounde sæde. And the sæde drunken, succoureth and helpeth rotted members.

*Additiõ. (*Setim, a trée lyke a white thorne, which doth neuer rot, whereof was much of the timber in Salomons Temple.)

Of sentice. chap.151.

Heath. SEntix is a manner trée or an hearb with rough leaues, and fatte and cloue, as Eruca. And hath braunches of two cubites long, and hath that name Sentix of the place that it groweth in. For they growe among barde thinges, and be not tilled, as thornes doe, as Isidore sayth. And hath heads as a rough Thistle, and the rote thereof is redde, long, and fat, and is medicinable, and helpeth sores of burning and of scalding, as Dioscorides sayth. And helpeth against inward stopping of veines.

Of sepe, chap.152.

A Hedge is called sepes, and sepes is declined, sepes, pis, and is a manner closing of briers, of thornes, and trées made. The soules and stalkes be pight in the grounde, and there about bée writhed, wouen, and wounde thornes and roddes. And so houses and Corne be succoured and defended by strength of the hedge. And is declined hæc sepes, huius sepis. Thereof is mention made Ecc. 36. where no hedge is, possession is destroyed.

Also about hedges lurketh and darketh venimous wormes, Frogges, Serpents, and Adders: And so of this Noune Sepes, commeth this Noune seps, and is a name of a venimous Adder, that is so venimous, that the venime destroyeth not onely the bodye, but also it washeth and destroyeth the boanes: and so sayth Lucanus. And meaneth, that this Adder destroyeth bodye and boanes, &c. And therefore it is perillous to slæpe vnder hedges, for dreade of venimous beasts, that lurke there. Hedges stand in great heate, and sayle sone except they be renewed, and while they kæpe and saue other things, they stande in the heate of the Sunne, and bée wasted themselues some and some: and at the last they bée rotted with drynesse, and burnt in the fire. Of sepes, an hedge, or of this verbe sepio, sepis, that is to vnderstand close, commeth this Noune septum, that is a place closed about. It is sayde, Intra septum templi, that is to vnderstande, within the closing or the clausure of the Temple.

Of sude. chap.153.

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SVdes, sudis, is an heisaule or a stake sharped at the end, and this Noune Sudes commeth of suo, is, to sow. For an hedge seemeth as it were sowen with such soules and stakes, for such soules and stakes be cleansed or they be pight in the ground: and the faster they bee pight in the ground & more stronglye wouen and wound with rods, the more strong is the hedge. And Sudes is feminine gender, & declined hæc Sudes, huius sudis, as Hugo sayth, and Ouidius Methamor. dicit. Que coniuncta est humeris ceruix sude figitur combusta, &c.

Of Siliqua, chap. 154.

A Codde and an huske is called Siliqua, and is a void thing of Codware, as it were Balthis, or a bladder blowen, and chargeth more then it fædeth and nourisheth, as the Glose saith super Lu. 15. and Hugo sayth, that Siliqua is the codde of all manner codware and purging, with the which Swine be fed. And Isidore saith, lib. 17. that Silique that is shortned among Latines, and is called Siliquam, had such a name among the Grækes, for it is a trée, & the fruit therof is swæte, and a trée is called Xilon among them, and swæte is called Liquon among them. And to this sentence accordeth Plinius, lib. 9. cap. 24. There he saieth, that fruit of Siliqua is swæte, and a finger long, and an inch broade, and the skinne thereof is eaten. And sayth there, libro. 13. cap. 9. that some men saide, that it is a figge of Aegypt, but that is open errour, for it groweth not in Aegipt, but in Syria.

Of Sinape. chap. 155.

Mustarde seede, or Mustart seede.

SEnuie is called Sinapis, and hath that name of Syn, and Napus a Nepe, for it is like to a Nepe in leaues, as Isi. sayth li. 17. And li. 20. cap. 24. Plinius speaketh of Senuey & saith, þ among hearbes that Pythagoras praiseth, it is sayde, that hæ gaue to Senuey the first & chiefe praising, and sayth, that among hearbes Senuye beareth the price: And it is hot and drye in the fourth degrée, and wasteth and purgeth thicke humours and gleamie. And healeth smiting of serpents and of Scorpions, and ouercommeth venime of the Scorpions, and abateth toth ach, and passeth to the braine, and comforteth it wonderfully, and breaketh the stone, & commaundeth menstruall bloud, and exciteth appetite, and helpeth them that haue the falling euill, and healeth the dropsie, and helpeth them that haue Litargie, the sléping euill, and helpeth them full greatly: and cleanseth the haire, and letteth the falling thereof: and doth away tinkling and ringing of the eare, and wipeth away dimnesse of eyen, and smootheth roughnesse of the lippes, and helpeth Paralitik men: for it openeth the pores, and tempereth and consumeth and wasteth the humour that lareth and smiteth sinewes togethers, and taketh awaie the palsie.

Plinius rehearseth this praising and many other, and saith, that the most vertue thereof is in the séed and the sæde is lesse in quantitie, and most in might and in vertue: For the sæde heateth and openeth, consumeth and wasteth and multiplieth it selfe. Of one little graine commeth a right great plant, and springeth and spreadeth greatly in branches, flowers, and séed. The séd thereof groweth in certaine small cods, euenlong and round, and is kept by defence of those cods until they be ripe. The flowres thereof be full yeolow, with good smell. And though all the hearbe in substance be kene & feruent, yet Bées loue best the flowers, and haunt them as Plinius sayth. Neuertheless Bees touch neuer flowers of Olive. And Plinius sayth, li. 20. ca. 12. that senuie multiplieth so it selfe, that where it is once sowen, vneth the place may be deliuered thereof. And there it falleth once, it wareth greene, and springeth anone, as he sayth lib. 19. cap. 9.

(*Senuie brused and ground with vineger, is a wholesome sauce, meete to be eaten, with hard and grose meates, either flesh or fish, it helpeth digestion, & is good for the stomack, to warme the same, and to prouoke appetite.)

*Additio.

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Of semine.cap.156.

Seede is called semen, and is sowen in fieldes to bring forth fruite, though the seminall humour of beastes is called Semen by a manner appropriation, as Isidore sayeth: and sementes is the seede of corne, when it is sowing time, and was called of manye men the Goddesse or the Lady of sowing: And Seminarium is the beginning of euerye thing, or a vessell that seede is put in for to sowe: But Sementum is profite and winning that commeth of the seede, as Hugo sayth. Hoereof bee vearses difference in Grecismo, that meane that seminall humour of beasts is called Semen, and grains of corne that bee sowen in the fielde is called Sementis properly, and Sementinum. And Seminum is the well and beginning of things. And as Plinius libro.8.and.24.cap. sayeth, Seede is good kepte one yeare, or two, or three: and is little worth that is kepte longer time: and the grain that is lowest in the threshing floure is best to seed, & is best seed, for it is heauyest: & that is best, that is most heauie, and most white within. And by qualytie of the land, seede shall be sowen thicke or thinne, soone or late, for it must be sowen soone in moyst lande, least the seede rotteth with raine: and late in drye lande, that raine come soone thereafter, least the seede lye long drye, and vanish, and bee lost. And lesse seede shall bee sowen in fat land, and most in leane land. For in fat land it groweth full fast, and destroyeth it selfe: and one seede ouersetteth another at the last by greate multiplication of it selfe. And seede that is sowen soone, shall waxe thicker then the seede that is late sowen. For late seede shall be thinne, least it dry for thicknesse: and it is cunning to sow euen lyke thicke. For the hand shall accorde with the stepping, and passe away forth with the right foote: and seede shall not bee chaunged out of colde place into hot, neither againewarde. For nothing shall bee commanded into the contrary. Of seede sowen in leane land commeth thin strawe and small eares, sometime voide: and in fat fields, of one roote of seed commeth a cluster of stalks: and in Haruest, when the day and the night bee lyke long, the time is contrarye to seede time, and also in springing time. And men shall not sow in full hoare frost: and that is sooth: for the winter seede is sowen before the hoare frost, and breaketh and springeth the seauenth day. But after the frost, vneth it springeth within 40. daies, Hucvsque Plinius, ca. 20. Then seede is small graine and rounde, and hath in it selfe vertue to multiply and to saue kinde therof: And when it is sowen, it swelleth by humour of the earth closed within, ẏ tempereth & maketh subtill the humour and the earth all about. And bringeth it & draweth it to temperatnesse of ẏ grains: and so the graine waxeth soft and great: and so the small skin of the seed cleaueth and the burgening springeth out lyttle and lyttle: and the rootes be pight downward in the ground by the which rootes the burgening seede draweth awaye to it selfe feeding and nourishing, and openeth at the last priuelye the earth: and thereof springeth stalkes, twigges, flowers, fruit, and seede. And though the seede ẏ is sowen, be right little: yet therof commeth a right great thing and an huge. Fooles account seede lost when it is sowen: neuerthelesse in better wise it is not kept then by sowing. Also in the seede is the vertue seminall, and kinde heat worketh therein. And humour of nourishing and of feeding is drawne thereto by vertue of heate. To feeding and growing of the seed commeth the stalke, and of the stalke commeth the eare that is called Spica, and hath that name of Spiculo, a dart or an eile, as Isidore sayeth, libro 17. For in the eares groweth many eiles that be sharpe as dartes. Kinde maketh eyles in the corne eares, to be succour and armour against sodeine reeses & biting of small birds and wormes, as Isidore sayth. After diuerse kindes of seeds the eare is diuerse in figure and shape. For sometime the eare is broad, as it fareth in Barlye, & sometime foure edged, as it fareth in Wheate, and is sometime round, as Plinius sayeth and Aristotle also.

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Also the eare is in the toppe of the stalke compassed all about with small skinnes and hulls, and therein the sede is nourished as it were in the mother, and kept and saued vntil it be ripe: and such hulls springing out first with the graine bee closed, and cleaueth afterward some and some, and the graine swelleth and wareth great, and namely in wheat, as it is sayd super libro Aristotelis de plantis. And generally in the beginning by working and rearing of heate, the heads of corne eares be areared vpward, but whē it ripeth, then it bēdeth somwhat downewarde by heauynesse and weight of the graines. And while eares bee græne, they bee sometime sprong and corrupte with corrupt aire and dewe, and taketh as it were rust thereof: and ripeth the better, if they be sprong with conuenable dewe and raine, and haue dewe heat of heauen. And moysture of dew suffereth not the graines to fall out of the hulls, as Plinius sayth, libr. 17. And Constantine, Isaac, and Albuma. meane the same. By goodnesse of the land the goodnesse of the eare is knowen: for in good and fat ground groweth good eare in great quantitie, and fruitfull of graines, and in dry lande and leane againeward, as Plinius sayth.

Of stipula. cap. 157.

Stubble is called Stipula, & hath that name of burning, as it were a thing burnt, for when the corne is ripe and gathered, the stubble is burnt, that the field may be eared, as Isid. saith, li. 17. Or else it hath that name, as Hugo saith, of Stipo, as to beset and compasse. And Stipula is properly that strawe with leaues & hosen, that is left in the fielde after that repers haue reped the corne with hoks, and gathered it home.

And many men gather this stubble, that is apt to many diuers vses: for some men thetch houses therewith, and some feedeth beasts therewith in stede of strawe and fodder. And some maketh fire therwith, and baketh bread therewith, and seeth meate, as Plinius sayth, libro. 18. cap. 30. Loke before in Palea, in littera P. Stubble is a little thing, hollowe and drye, and is full sone sette on fire, and with blowing of winde, as hee sayeth.

Of simila. chap. 158.

The flowre of wheat meale is called Simila, & is chiefe meale of wheate, most cleane, delicate, & liking. Thereof is bread made for noble men of renowne, & that bread is properly called Similago, & is the flowre of most smalleste meale, most cleane, & most white & soft: and accordeth to many meates, & also to medicines. Loke before de farina in littera F. & de polenta in littera P. Mächuet.

Of scopa. chap. 159

Scopa is a tree, and hath that name of scopando, spewing, that commeth of scopis, or scopo, pas, and is to vnderstand, cleanse or purge: for therwith houses be swept and cleansed, as Isid. sayth, lib. 17. And many call this tree Birch, & hath light leaues, as the Aspe. For the leaues therof bee full thin and full light, and mooueth and quaketh with a right soft blast of winde. And hath manye hard twigs and braunches with knots, and therewith often children be chastised and beaten on the bare buttockes & loines. And of the boughs and branches therof be besomes made to sweep and to cleanse houses of dust, and of other vncleannesse: and beareth sed that is void, as it were like huskes or voide coddes, and wilde men of woods and Forestes vseth that sede in steade of bread. And this tree hath much sowre iuyce, & somewhat biting. And men vse therefore in springing time and harueste to slitte the rindes, and to gather the humoure that commeth out thereof, & drinke it in sted of Wine. And such drinke quencheth thirst, and breedeth much swelling, as he telleth, but it nourisheth not, nor maketh men dronke. Also ỹ same iuyce kept long in a vessell vnder dung, and chafed with the heate of the Sun, corrupteth & rotteth, & turneth into fatnesse, & so it is made an ointment, & by seething of fire many mē draw out therof as it wer pitch

Besomes, & broomes.

By this name Scopa, of such a tre the late Writers make no mention.

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And though it be right blacke and stinking, yet it is needefull to many diuers vses. Therefore wilde wood men, in desert vse the seede therof, and the iuyce in stead of corne and of wine, and of Oyle, as Plinius saith libro 15. treating of iuyce of trées.

*Additiõ. (*In the booke tituled the Kalender of nations, there is in Macedonia, a notable Citie, in the which three sorts of people inhabit, which at this day is called Scopia, three dayes iournie from Thessalonica, Turkes, Iewes, & Christians: the greatest companies, are Turkes. This Citie standeth not farre from the mount Olympus, &c. Munster in lib. 4. folio. 931.)

Of Stupa. cap. 160.

HArdes is called Stupa, & is the clensing of hempe or of flere, and men in olde time called it Stupa, as it were stopping or poaring: for therwith chins and cliftes of ships be stopped and poared. Therefore they that aray it to that craft, and make it ready thereto, be called Stipulatores, as Isido. sayth libr. 20. Vbi agit de lanis. For with much braking, heckling and rubbing, Hardes be departed from the substance of hempe & of flere, and is great when it is departed, and more knottie, short and rough, & is therefore not full able to be spun for threed thereof to be made: neuertheles thereof is threed spun, that is full great, vneuen and full of knobbes, and thereof be made bondes and bindings, and matches for candles, for it is full drie, and taketh sone fire and burneth, and so when it is kindled, it falleth sodainly into ashes, and thereof commeth when it is quenched, bitter smoake, that greueth both the eyen and the nose, and is good & profitable to medicine, when it is well wrought and purged of stalkes, and is good to dry and to heale woundes, and to ease burning and scalding, and to abate swelling of eyen, as Plinius sayeth. lib. 20. cap. 10.

674 Strippers of hempe

¶Of Taxo. cap. 161.

AN Ewe tree is called Taxus, and is a tree with venime and poyson, and is a strong tree and an high, with great boughes pliant and long, of the which the Parthes make bowes, as Isid. saith. li. 17. The Poet speaketh thereof & sayeth that such trées are burnt, and bowes made thereof. The shadowe thereof is grieuous, and slayeth such as sleepe therunder. The iuyce thereof is ten laxatiue, the substaunce thereof keepeth the cuill that is called Ignis Grecus, that it shall not quench, as Dioscorides affirmeth and sayth.

(*The Yew tree is a fast wood, wher of, because of the toughnesse, bowes are made for Archers. Ewe or Yew, is altogether venemous, and against mans nature. The birdes that eate the redde berryes, eyther dye, or cast theyr fethers.) *Additiõ.

¶Of Tabula. ca. 162.

A Boord is called Tabula, and hath the name of Teneo, to holde: and Tabula is in one signification a meat boord, and namely of rich men, as it were Tenebula, holding mosells, for they holde mosells and vessell, that be set thereupon: and is areared and set vpon fare, and compassed with a list about. And in another manner, Tabula is a playeng boord, that men play on at the Dice, and other games: & this maner of Table is double, and arayed with diuers colours. In the third manner it is a thin planke and plaine, and therein be letters writ with colours, and sometime small shingles be plained, and made some deale holow in either side, and be craftely ioyned togethers, and filled full of ware, blacke, greene or red, to write therein. And such tables be called Tabulæ, for they hold letters that are writen therin. And the more plaine ỳ tree is that they be made of, and the more hard & smoth, the better the Tables be. 674

In another manner, this name Tabula commeth of Tegendo, as it wer a heling or a couering, and is a long shingle and broad, cloue with an axe or with

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a sawe, and such a boorde is needefull to couering of houses, for of such boords be tables made, and other buildings craftely arayed, and be disposed sometime in fighting, with many manner crafte and wonderfull, and that after many maner casting, hewing, denting, and plaining: that such tables and boords may be euen and well ioyned. Boords and tables garnish houses, neuerthelesse when they bee set in soler flores, they serue all men & beasts that be therein, and be troden of all men and beasts that come therein, & haue gyests or beames lyke farre asunder, and be fastened thereto, and defended therewith, that they bende not nor crooke too soone, when they be ouerset & pressed with stones and other heauye things laid on them. Then they be dressed, hewed and plained, and made couenable to vse of the ships, of bridges, of hulks, and coffers, and many other needfull things of buylding. Also in shippes mariners flye to a boord, and be ofte saued in perill.

Ingines.

Planckes.

¶Of Trabe. cap. 163.

A Beame and also a gyest is called Trabes, and is a tree that stretcheth thwart ouer an house, and toucheth the walls in either ende, and holdeth them vp, that they fall not for great highnes, neither for leuieng, and is declined hæc Trabs vel Trabes, and hath that name of Traho, that is to drawe or to reach, for they reach from one wal to another, and are ioyned and sticked therein, as Hugo saith.

And it needeth that a gyest & a beame be long, strong, and great, and namely in the middle, lest they bend & were crooked, if that they be too small in the middle, and so for dread of bending and of crooking, ofte it needeth to vnderset them with posts or pillers, for such a thwarte ouer tree, set in that wise, needeth to bee vnderset for succour, that they maye bee the better held vp, & beare heauy things that be laid therevpon.

¶Of Terebinto. chap. 164.

Terebinthus (as Isid. saith li. 17.) is a tree that sweateth Rosin, and is better than all the other, and the Rosin thereof is called Terebintina, & is right medicinable: for as Dios. saith, ye leaues thereof, fruite, rindes and seede be sowrish, and they are gathered as busilye as the ashes thereof, and be contrary to venemous biting. The good Rosin thereof is cleane and bright, and cleere, with good sauor and red colour, and hath vertue to temper and moyst, to lare and to ripe, and is therefore good against hard postumes and other gatherings, that bee in the head, and in the members. And Plin. lib. 14. cap. 7. speaketh of this tree Terebintus, and saith, that in Siria is Terebintus, and thereof is double kind, as the male, and that is without fruite: and female, and that is double: That one hath red fruite of the greatnesse of a Fetche, and that other hath pale fruite of the greatnesse of a beane, & the fruite hath a merry smell, and is fat in handling and touching, and with much Rosin, and is in Siria a great tree, and the matter thereof is right soft and durable. And when they were blacke and shine for age, then the leaues be thicke, & haue some manner cods, and therof commeth certaine beastes as it were Gnats, that gnawe and pearceth the rindes, and so when the rinde is pearced, thereof woseth and springeth drops of Rosin. Also lib. 24. cap. 6. Plinius saith, that the roote of this tree Terebintus and leaues sodden in wine, comforteth the stomacke, & helpeth against head ache. Terebintina, that smelleth best, pleseth, both of Siria, and of Cipresse, that is pure, bright, and whitish, with a manner of rednesse and thicke: and that that groweth in Mountaynes, pourgeth and healeth woundes better then that that groweth in fieldes.

(*The Turpentine tree groweth in Syria, especially about Damascus. The fruite is hotte and drye, prouoketh vryne, and stirreth vp fleshlye lust, &c.)

*Additiō.

¶Of

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¶Of Thina, cap.165.

THina be certain trées moſt precious, as it were Hebenus, and thereof Salomon made ſteires and grées & poſts in the houſe of our Lord, and ſo ſayeth the Gloſe 4.Reg.ca.10. vpon that place, a woman brought out of Ophir, vel Ephir, timber of the trées Thina. And theſe trées Thina rot not, and alſo they haue prickes as a white thorne, and are round and white, and full clére as a glaſſe, or as the nayle of the hand, & ſo therein be images ſéene, as it were in the naile, and theſe trées burne not in fire, nor ſoften in water, as the tre Sithim doth not. And many men ſuppoſe, that the trées Sithim and Thina, be one manner tre.

¶Of Tirſo, cap.166

THe middle ſtalke of an herbe or of a tré is called Tirſus, and hath that name, for it riſeth out of the earth, and ſpringeth vpward, as Papias ſaith. And is the ouermoſt part of a plant, tender, moſt greene, and moſt ſofte and fayre, & moſt farre from the earth, and nerte to heauen, moſt ſprong with the deaw of heauen, and is moſt full of leaues, & tender boughes and braunches: for in the ſtalkes is moſt vertue of herbes.

¶Of Tignis, cap.167.

ROofe of trées is called Tigna, & are trées areared and ſtretched from the walls vp to the top of the houſe, & beare vp the couering thereof, and ſtand wide beneath, and come togethers vpwards, & ſo they nigh nérer and nérer, and are ioyned either to other in the top of the houſe, & haue that name Tigna of Tegendo, healing, or of Tegula, ſlate, or ſhingle, or laths, for it holdeth vp heling ſlate, ſhingles, & laths: the lath is long & ſomwhat broad, and plaine and thin, and is nayled thwart ouer to the rafters, and thereon hang ſlates, tile and ſhingles.

Rafters

The rafters be ſtrong and ſquare and hewen plaine, and be ſtrong and great toward the walls, and ſmaller and leſſe ſtrong vpward toward the top, and bée charged without with ſlate and tile, or ſtraw & thatch, and be made faire within with faire gyeſts and bords, and are faſt ioyned therein, and be called Laquearia, that be bords ioyned to the rafters to make faire houſes & chambers within, and be that arayeth the roſe with rafters, is called Tignarius, as Papias ſayeth.

¶Of Tritico, cap.168.

WHeate is called Triticum, and hath that name of Tritura, threſhing or treading: for it is threſhed or trodde to haue the moſt pure in ỹ barnes or garners. Or it hath that name, for ỹ graine therof is ground or ſtamped and bruſed that it may be able to be eaten, as Iſid. ſaith libr.17. And of wheate is double kinde, one manner kind is red without, and ſharpe at either ende, clouen in the ſide, and is moſt white within, and heauie in waight, & that manner of wheate is beſt, as Plinius ſaith.

The other manner wheate is yeolow without, and clére and white within, and is light and not eaſely broken. Of generall properties of wheate, lóke before in litera F. de Frumento. Iſaac teacheth and ſheweth in Dietis, that wheate is diuers by diuerſity of ground and ſoyle, that it is ſowen and groweth in: for in ſuch land that is fat and wel dounged, groweth fat ranke wheate and heauie of weight, and alſo more nutritiue and nouriſhing, than is the wheate that groweth in leane land and alſo dry. And ſo the goodneſſe of wheate is knowen by goodneſſe of the ground and land that it groweth in, and againward. Alſo wheate taketh diuerſitie of diuerſitie of time, for wheate that groweth in moderate time, is perfect in qualytie & quantitie, and is full of meale and of floure, with right little bran, and nouriſheth at the beſt: and wheate that ſpringeth in immoderate and vncaſe weather and time, is vnperfect.

Alſo wheat is diuers, for ſome is old and ſome is new, & ſome is in ỹ meane: for when it is olde and kept long time,

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it is to dye and hard to defye, & nourisheth but little, and then the substanciall moysture thereof is sone foyded & abateth by heate of aire, and new wheat that is kept but a little time, for superfluitie of moysture and of gleimie earth, is moist and gleimy, fast and hard to defie, and breedeth swelling and ventositie and hurling and kurling in the wombe. And wheate that is meane betweene the new and the olde, betweene two moyst & dye is temperate, and is therefore the better, and nourisheth the more, for when the accidentall moysture is wasted, leat of the ayre tempereth somewhat ỹ substanciall moysture. And therefore such wheate is the better, and nourisheth the better, and is well digested, & leseth gleimenesse and thickneste of earth, and as Isaac saith, wheate is hot and temperate betweene moyst and dry, but bread therof is the more hot, because of heat of the fire and of baking, for the kinde heate thereof is strengthened by accidentall heate of the fire. Also wheate hath this propertie, that it nourisheth better than all other greines, and that because of likenesse of mans complection, as he saieth. Also wheate by nature cleanseth and washeth, and therefore iuyce of the meale thereof cleanseth and pourgeth the breast and the lunges, and so doth Tisanum made of wheate, as Tisanum made of barly, for it cleanseth more than Tisanum made of barly, and helpeth against the cough and the blondye flixe.

Also wheate sodde with Dyle, and laide vpon an hard polsume dissolueth it. Also wheate sod with iuyce of rue, and dissolueth and softneth running and kurding of milke, if the breast and teates be balmed therewith. Also wheate tempered with the iuyce of Henbane, and layed to the sinewes, letteth euill humours, that they shal not fall downward. Also greins of wheate chewed, helpeth against the biting of a wood hound, for it draweth out the venime, as he saith.

Also of wheat is made oyle that helpeth in manie things, and namely in itching and in scabs wet and drye, and shingles, if it be well froted with a rough cloath: and that is done, for the vertue of Dyle sheulde the better enter. Also bran of wheate, dryeth and cleanseth more than doth the meale thereof: but the bran nourisheth little or els right nought. Also as he sayth, wheate fresh and new nourisheth but little, and breedeth fleame and swelling when it is eaten rawe, and also ache in the sides, hurlyng and curlyng, and is sone rotted, & therefore often long wormes and other wormes in the wombe be gendered of such meate: and wheate rosted nourisheth more, and breedeth lesse ventosity, and stoppeth leme, and bindeth, and is most greuous, and breedeth swellyng and gleimie humour, when it is sod in water. Huc vsque Isaac in Dietis

¶Of Tisana. cap. 169.

TIsana, as the Glose saieth super 2. Reg. 1. is barley dried, stamped in a morter and shaled, and thereof is made that, that accordeth to them that be toothlesse. Also of Tisanis such barley is drinke made that is good to them ỹ haue the feuers and other hot euills. Look before De Ordeo in litera O. It abateth and changeth heat, and quencheth thirst, and is declyned Hæc Tisana, huius Tisanæ, and the middle sillable is long: & thereof Alexander Nequam speaketh, and sayth in this manner.

Cortice nudato, Tisanas Ordea dicas.

His meaning is that Tisana is called Barley shaled, and thereof is made a drinke called Tisanum, as Isaac saieth in Dietis.

¶Of Tribulo. cap. 170.

A Brier is called Tribulus, and is a shrub with pricks, is more softe than a træ, and more hard than an herbe: and thereof is double kinde, the more that groweth by hedges, as Plin. saith libro 21. cap. 16.

The brier is an hard thing, that groweth about closing of townes, & springeth vpward on high, but when it lacketh strength to stretche vpwarde, then it bendeth downewarde to the grounde,

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and hath many teith, and sharpe pricks, and every braunch thereof from ỳ crop to the rote is full, and succoured with sharpe prickes.

The other manner brier is lesse, & groweth in mores and in fieldes, and is lesse in length and in greatnesse, than is the more brier, and hath smal leanes and round stalkes tender and red, spredde by the ground all full of sharpe pricks, and beareth white blossomes, and the fruite thereof is first greene, and afterward red and blacke at the last. Serpents, Adders and toades loue this fruite, and therefore it is not good for men to eate such fruite, and who that will eate thereof, shall chuse that fruit, that is most high from the ground, and is not to ripe, but whole and sound, and not touched neyther bitten nor gnawen with flyes, nor with other wormes.

The brier that groweth in fielde, as Plinius saith, is enimie to ploughes and to fruite, and is quicke and sharpe, and multiplieth it selfe swiftly, and may vneth be destroyed in fields ỳ they growe in, and therefore it destroyeth and ouersetteth corne, and hurteth sore feete, legs, and hands of them that passe thereby, & touch it, and maketh oft sote men stumble and fall, and renteth mens cloathes, and gathereth off woll from sheepe that goe in lese thereby: and therefore this nowne Tribulus commeth of Tribulando, grieuing and working woe: for it grieueth them that commeth ther nigh and doth them much woe.

678

¶Of Thimo. cap. 171.

THimus, is an hearbe with good sauour, & Virgil speaketh so thereof, & sayth, that swete bonie sauoureth of it. The floure thereof is called Epithum, and is a medicinable floure, and cleanseth and purgeth melancholy and fleme, and helpeth therefore against the sickenesse called the Quartane, and against diuers and manye other melancholicke euills, and grieuous passions.

*Additiõ. (*Thimum Creticum, Thimum durius, Time of Candie, & common time. It is hot and drye in the third degree, a medicinable hearbe.

678

¶Of Thimiamate. cap. 172.

THimiama is a certaine confection most precioully ordained and made of Onice and of stacten, of Galbanus, and of Thus, as it is sayd, Exod. cap. 30. And hath that name Thimiama of a good smelling hearbe that is called Thimus, for it smelleth swetly as Thimus doth, as Isidore saith libro. 4. where he treateth of odours and smells, and such confections should not be made to mans vse: for our Lord had and commaunded that such confection should be offered in the Temple, vpon the Altar of Thimiama.

*Additiõ. (*Thimiama, a swete perfume, or odiferous sauour made of hearbes.)

¶Of Thure. cap. 173.

THus Frankencense, is the name of a tree, called Abies Firre, and of the gum that woseth and commeth out ther of. Isidore lib. 17. speaketh thereof and sayth, that this is a tree of Arabia, and is great with many boughes, and with the most lyghtest rinde, to the quantitie of the tree Acer, and thereof commeth incce with good smell, and is white as Almonds, and is fat when it is tempred and softened, and burneth sone when it is set on fire, & is among vs called Masculus, for it is round shapen as the gendering stones. And the other is plaine & full scabbed, and not so good as the smal, & fained by medling therewith of white Resine or of gum. But it is spyed and knowen, by his owne qualytie: For Thus burneth in the fire, and Resine smoaketh, and Gumme made hot melteth.

678

The tree that sweateth and woseth Thus, is called Libanus, and the gumme thereof is called Olibanum among phisitions, and hath name of a mount of Arabia. But the gum that droppeth of the tree that is called Libanus, is called Olibanum, and also Libanus (as Isido. saith) and the Glose super. Eccl. 24. vpon

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the place. Ego quasi Libanus non meritus. And some men meane, that Libanus is a tree of Arabia, like to the Laurell tree in leaues, and it beareth fruite twice in one yeare, in springing time, & in harueſt: and the gum that droppeth thereof by it selfe, in the beginning of Summer is the better: the which, in Summer when the rinde is slit, is compelled to come out some and some. What droppeth in harueſt, is not so white nor so pure, but that that first cleaueth to boughes and twigs. That Thus is best that is white fast and sounde, and euen long as the gendring stones, and is called therefore Masculinum. And Thus that commeth out in harueſt, or in the beginning of winter, when the rinds be slit, is not like to the other in vertue, nor in colour: for that is white & clere and bright, and full clere, with full good smell: and the secundary Thus is thin and scabbed, as Isido. saith before. The Countrey where Thus groweth, is full of mountaines, and hard to come to for high rockes and crags, as the Glose sayeth super Eccle. And Plin. saith all this, lib. 15. cap. 10. There he saith, that in Arabia is a countrey, and Thus groweth therein. Saba is a Prouince of the same countrey that beareth most plentye of Thus, and is a lande that vaineth men may come to, for it is closed in the one side with rockes of the sea, and in the other side with mountaines and crags, and so the tree that beareth Thus, groweth without tilling, and loueth claye lande. And the Arabians tell that Thus shall not be gathered, nor the tree therof pared, but of holy men & religious, that be not defiled by touching of women, in time of gathering: and so they suppose, that merde shall increase by obseruaunce of religion. Also he saieth there cap. 16. that the first kinde Harueſt and gathering thereof is about the rising of the starre Canis, in the most strong heate. For then the rinde thereof is right thin and slaketh, and out thereof woseth fat moore, and is gathered togethers, and hardeneth where the kinde of the place asketh: and this is most pure and white.

The Arabians vsed no such ceremony, being Machomistes, & no papists

And the second gathering thereof is when it draweth to winter, when the rinds be slit, and this commeth out red, and is not peere to the first.

Men deeme that the gumme of the young tree is most white, but the gum of an olde tree is most vertuous: And some deeme, that the best gum groweth in Ilandes, and other denie and say, that no gumme groweth in Ilands. Thus is gathered and brought on Camels backs, to the Citie that is called Sabocriam, & there is a gate opened therefore. And it is not lawful to lead it by another way, and there it is tyed to the God that they worship. There the Priests take thereof by measure and not by weight: and it is not lawfull to begge neither to sell thereof, before due portion be offered to God: and is assayed by witnesse if it burneth anone to coales, and weyeth on light on high, if it hold not togethers the teeth when it is bitten, but breaketh anone and falleth to pouder. Huc vsque Plinius.

And Dioscor. and Platearius meane, that Thus is the gum of a certaine tree in Alexandria, and the best & most pure is called Olibanum Alexandrinum. And the other is founde beside Damascus, and is not so good nor so pure as the first, and is hot and dry with wel smelling, right fat and gleymie, and comforteth by good smell thereof, and soudreth, bindeth, and gleweth, and restrayneth & stinteth mightely by vertue of gummineſſe teares and running humours, that runne downward from the head, and namely when they runne by the vtter veynes of the face, and namely if powder thereof be layd in a plaister to the temples with white wine and the white of an egge, and abateth also and staunch eth toth ache of the gumbes. And Thus chewed letteth the running of humoures from the head to the spirituall members, that be the breast and lungs, and helpeth against feble digestion, and sower bolking. And Wine in which Thus is sodden, helpeth, and comforteth, and cleanseth the Mother: and the smoake thereof helpeth greatlye to conception.

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Powder thereof medled with vineger, lesseth and thinneth foule breastes of maydens, and helpeth brusing meddeled with pitch, and abateth ache of the eares medled with wine. Huc vsque Diosco. and Plate. This nowne Thus commeth of Theos, ẏ is God, for it is offered in sacrifice of Gods. And in this manner it is written, as Isidore saith. Or els it commeth of Tundo, beating or brusing, for it is able to be stamped, and is ofte stamped: and the more it is stamped, the more and the better it sauoureth & burneth. And giueth lyght in the Summer, and is then writ without H, Tus. Of Thus set a fire, commeth a good smelling smoake, shapen as a rod, and small beneath, and full mouable, and turning, and crooked with manye bendings and wrinklyngs, and moueth towarde contrary sides with most lyght mouing, & spreadeth abroad vpward, and shaddoweth the aire, and destroyeth stench of carayne by good sauour thereof, and thyrleth and passeth straight to the braine, and comforteth and refresheth the spirit of feeling, and spreadeth into the cells of the braine.

¶Of Vimine, cap. 174.

Osiers the small

PErsh is called Vimen, nis, and is a soft rod, and hath that name Vimen, for it hath much vertue of greenesse, for the kinde thereof is such, that if it bee dryed and laide in water, it wexeth ofte greene and pliant, as Isidore saith, lib. 17. Of Persh are needful bendes & knitting made to bind vp vines, and hoopes for Tunnes, as it is sayde before in the same booke in litera S. Looke there, De salice.

¶Of Virga, cap. 175.

A Rodde is called Virga, and Virga is properly that that groweth out of boughes, and hath that name of Virtus, vertue: for it hath in it selfe great vertue. Or it hath that name of Viror, greene, for the vertue that is hid in the roote, sheweth it selfe in the greene coulour of the rodde.

And Virga is sayde, as it were gouerning by vertue and might. Witches and Inchantors vsed rods to make serpents as it were bounden. Also Philosophers, Kings and Masters vsed a rod: and so doth he that meateth, keepeth and departeth fieldes, and threshing floores, and meades, and so doth Ambassadors, messengers and heardes. Also a rod is compouned of three manner of substaunce, of the rinde, barke & pith: & is nourished & liueth by the pith: and springeth and is reared vp by the stalke, and is couered and defended from wrong of the vtter aire by benefice of the rinde. For as the Commentor saith super libr. de plantis, a tree hath rind in stede of skin, and stocke or stalke in stede of bones, & pith in stede of veynes. For kind heate that is namely in the pith of the rodde, draweth thereto humour out of ẏ stock and roote, by the bough that is meane. And of the bough the rod springeth, and the kinde heate changeth the grosse matter and thicke and earthy, that is in the humour that is drawen, into the stalke and rinde, and turneth the watrye parte thereof into many twigs and braunches, and bringeth the parte that is most vnctuous and pure to the vtter parte of the rod, to bring forth thereof, blossoms, floures and fruite: and at the last, both flower and fruit, springeth and commeth of the substaunce of the rodde, without corruption or defiling of the rodde: for the floure breaketh and springeth priuelye out of the rodde, and doeth neyther defile nor yet vnbeautifie the rodde: but maketh it more plenteous, perfect and faire. Also the rod taketh not strength of burgening, neither might of gendring by medling of seminal humour, as men and beastes doe: But a rod taketh such strengthe and might of the deawe of heauen, and of heate of the Sunne.

And when a rodde groweth, it springeth alway vpward, and holdeth and reareth the toppe towarde heauen, for to come to perfect nourishing: and the rod is meane betweene the boughe and the stocke or roote that conceyueth thereof,

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and betwéene the fruite that it beareth, by tendernesse of the substaunce, the rod is full plyant and bendeth lyghtly, and some towarde euerie side. Also a rod is drye, rough, and knottie without, & softe within in the pith, and full of humour vnder the rinde: and the more a rodde groweth, the higher it passeth from the earth: and the higher it passeth vpward, the more small and sharpe it is in the ouermost toppe. Also a rodde shall stretch vpright of it selfe: but when it is young & tender, and perchaunce happeneth that it crooketh & bendeth downward toward the earth, and is hardened in that crookednesse, then it is harde to stretch it, and to make it againe euen & right. And somtime a crooked rod is put in the fire, and by heate of the fire, the stiffenesse and hardnesse is tempered & made softe: and so the rod is the more easely straighted, & made euen and right. Also children & houndes hate the rod, for they be therewith chastised.

¶Of Virgulto. ca. 176.

Young hasil spring.

VIrgultum hath that name of Virga, a rod, as Huguscion saith, and is a place where many rods grow. And Isidore lib. 17. saieth, that Virgultum is a bough that groweth of the strength & stocke of the same tree: but a rod groweth and springeth without meddeling of seede, and wereth vile in winter, & pleasing in spring time: for then they burgen and bloome, and if they be cut, they grow againe and spring on high from the ground, and the more they grow, the more they spring vp toward heauen. And sometime an Herbor is called Virgultum, Viridarium, or Viretum, and is a greene place, and merrie with greene trees and hearbs, as it is said before De Orto. Looke in litera O.

¶Of Vite. cap. 177.

A Vine is called Vitis, and hath the name of Venciendo, binding, for it is bound. And Isidore saith, that Vitis hath that name, for it hath vertue to take soone roote and more.

Or els they be called Vites in the plurall number, for they haue vertue and might to binde themselues togethers, & be perched and railed and bound to trees that be nigh to them. The kinde thereof is plyant, and taketh and holdeth by strength, and imbraceth what it taketh, as it were in armes: and those bondes by the which it taketh and windeth about trees and stalkes, be called Capreoli, and haue that name, for it taketh & compasseth trees, and holdeth them each by other. These be crookes of the vines, by helpe and succour of which, knots & braunches of the vine, be holpe to sustaine & to withstand winde & stormes, that they breake not with blasts of wether. And be also called Corimbi, for they be as it were rings and bends, and holdeth things that be nigh thereto, for boughes and braunches of the vine, should not be slaked farre for the succor, and shaken, and disperpled, and hurled with blasts of winde: but they should so come to beare and saue the fruite without perill. And these things accordeth most to vines, that the earth be opened about the roote, and there made as it were a great hole, that the roote maye take more plentie of moysture and of humour, and also that the sunne beame may the better come thereto, and work therein. Also vines néede to be cut and pared, and purged of superfluitie & waterie boughs and vaine. Also vines néed setting and planting, and thereof commeth young vines, and be called Propagines, and be the first twigs that spring and spred of the young vine: and vines néed deluing and paring of the grounde, with shouell, spade, or mattocke, to do away superfluitie of hearbes and of roots, that the vine may so be the better nourished and comforted.

Also vines néede to be rayled, to bée the better sustained, and the latine is for pitching of poles of rayling, Paxillare, as Papias saith, and commeth of Pango, gis, xi, and is to vnderstand, pitch or set stakes, as he saith. And Isidore sayeth, Pastinare is to vnderstande dounging with dounge, or with fat earth to feede & to nourish the vine to beare fruite, the

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more and the better. Also them nedeth Pampination, that is to vnderstand, pulling away of superfluitie of leaues, that the sunne and pure aire may the better come to the grapes. Also that the grapes be not ouershadowed by leaues, for then they shal ripe the better, and a vine leafe is called Pampinus, as Isidore saith. By the leaues of the vine, grapes be defended and succoured from heate and from colde, and against all wrongs: and the leaues be taken away, for the Sunne beame shuld the better come to ỹ fruite for to ripe it, and be called Pampini, for they hang by boughs and branches that are called Palmites, as Isidore saith libro. 17.

Also them nedeth Vindimacion, that is taking away of grapes, and that is done, when Grapes be gathered to make of them wine. And Plin. li. 18. ca. 22. speaketh of the vine and sayth, that when a vine is cut in good time and due manner, it taketh vertue and strengthe of the cutting, and conceiueth matter, of the which springeth and commeth afterward floures and fruite: and but if wer chastised with such cutting, and clensing and purging of such superfluitie, all the vine should were barren: For nothing groweth swifter than the vine, & therefore but the vertue of fruite bearing be saued the vine beareth no fruite: and in the vine is a kinde, that the vine would rather beare fruite than liue. Therefore all that is taken away of superfluitie of the matter of the vine, is aduauntage to the fruite in pruning and cutting time.

The sooner the vine is cut, the more water it sheddeth, and the later it is cut, the more plentie it beareth of fruit: so that the cutting passe not due time. Small vynes nedeth to be soone cut, & great vines and strong nedeth to be late cut: and the cutting shall be aslont betwen two knots, so that in the other side afore the knot the kerffe shall passe, and therefore it shall be a slont, & not euen ouerthwart, for the rayne drops should soone come and fall away: For by ofte coming of such drops, & long abiding vpon a plaine kerffe, the top of the vine shuld be grieued and hurt.

And the more small and leane the vine is, the more therof shall be cut: & when the leaues shall be cut off, the leafe that is with grapes, shall not be remoued, but it be a new vine and young, but the other leaues that be far, for these leaues should supplant the grapes. All those braunches that spring out of the vine, in other places than in the knottes, are accounted vnprofitable and bastarde, and shoulde anone be plucked off and rased.

Also cap 24. he saith, that vines haue a speciall cuill, when the braunch of the new vine is to soone taken away, either too hastely cut in vndue time: or when vines be sprong with cuill dew or raine in blooming time: or when new twigs or burgening is appaired with frost or with colde: or when vncunning Gardeners hurte and wound wrongfully the rotes, and when they strip the rote, or spoyle the vine of all the rote. Among all, ỹ vine is most grieued, when strong raine smiteth the twigges while they bloome: for then falleth both flower and fruite of corrupt aire and corrupte deawe.

And raine gendreth and bredeth certaine wormes, and Caterpillers and Snayles, that grow and fret burgening and leaues of the vine, & leaueth lightly the vine so spoyled, gnawen and eaten: and this cuill breedeth in moyst time, easie and softe. And there is another cuill that kepers of vines call Araneum, for of cuill blastes of winde, & corrupt raine commeth and bredeth as it were copwebbes, and compasseth and wasteth the fruite, and burneth & grieueth it.

Also the vine hateth Cabage, and all manner Coleworts, and hateth also Hasels, for when such are nigh to the vines; then the vines be grieued and sicke: and Nitrum much lyke to salte, Alome, and sea water, and beanes, and fetches, & namely in the last cutting, be venime to vines, and destroye them. Huc vsque Plinius libro. 17. cap. 2.

And he saith, that among men in old time vines wer accounted among great trees. And in some parts and countryes

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be so great vines, that they make Images, postes, and stocks of vines: as it fareth in the Image & mawmet of Iupiter in the citie of Populonia. And men frye up vpon a vine to the top of the Temple of Diana Ephesina. Also postes and pillers made of such vines, dure and last without corruption long time. And in few trees kinde is more durable then in vines, they growe without end, & spring and spread full wide, and maye be laide with railing about houses and townes. And springeth vpward into many courtryes vnto the toppes of Olives, of Popler, and other high Trees, and compasseth them and holdeth with their armes, as it were by affection of matrimonye. The vine is a good tree and medicinable, both in branches and in fruit. And therof commeth licour, that is better, & passeth the iuyce of all trees. When the vine is cut, thereof commeth dropping most clene and pure, and that dropping is good and profitable, and put in Collirijs, medicines for eyen. By passing out of that dropping the substantiall humour of the vine is cleansed and purged in the rote. And therfore the vine beareth afterward the more pure fruite and swete. The leaues of the vine be broade, plaine, greene, and softe within, and some deale rough without, and cloued and ragged in the vtter side and sharpe, and make a great shadowe. And the shadowe thereof in Summer time is full pleasaunt to them that loue to rest there vnder. And the leaues be full medicinable, for they cleanse woundes, and heale full cleanly.

And the leaues sodde in water, abateth feuourous heate, and healeth wonderfullye burning and swelling of the stomacke, if they be layde in a playster wise: and helpeth women with childeren, and creeteth sleepe, and refresheth and comforteth the braine. The drop therof oft dronken, breaketh the stone, as Dioscorides sayth: and sharpneth the sight, and doth away bleardnesse of eies. And succoureth against venimous biting, and venimous trauell: and staunch eth the wombe.

Also ashes thereof is good to the foresaide, and the ashes thereof medled with iuyce of rew and with Dile, abateth and softneth, and doth away swelling of the splene, as Plinius saith, li. 24. ca. 1. where he saith, that vine leaues doth away head ach, and swageth inflations. And vine leaues with Barly meale, healeth hote goutes: and helpeth them greatly y haue the bloudie flixe, if they drinke it. The iuyce thereof with Dile laid to an haire place in a plaister wise, doth awaye the haire, and namely the dropping that cõmeth of boughs of vine. The rinde of y vine doth awaye wartes: and dry vine leaues staunch eth bleding wounds, and closeth and healeth woundes. Moreouer, the ashes of the vine purgeth and healeth sone a fester, & abateth ach and shrinking of sinewes: and healeth with Dyle stinging of scorpions, & biting of houndes: Ashes of the rinde by it selfe, restoreth & multiplieth haire that is fallen.

(* Vitis vinifera, ripe grapes are hot and moist in the first degree, and the raison, or drie grape is hot and dry, as saith Galen.)

Of a wilde vine called Labrusca. chap. 108.

A Wilde vine is called Labrusca, and hath that name, for it groweth in the vtter side of the lande. And this Noune Labrusca commeth of Labrum, that is a lippe or brimme, or the vttermost side of the land where it groweth, as Isidore saith, libro. 14. And Labrusca the wilde vine, is lyke a vine that beareth wine in leaues, and not in fruit, for it beareth small fruite or none, and if it beare fruite, it is harde, sowre, and bitter. And oft the vine that beareth wine, palleth out of the kinde, and tourneth into a wilde Vine, & that when it is not tilled, neyther digged, neyther shred, neyther pared. And againewarde, oft Labrusca turneth into a vine that beareth wine, and that is by good tilling and due, and by shredding and knitting, as Plinius sayeth. And though Labrusca be not good to meate, yet it is good to medicine. For the rote thereof sodde in raine water, and medled with wine, healeth

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men of the brepste, & doth away wens, and healeth the cough. And ponder of the rote thereof, helpeth wonderfully against default of the stomacke, as Dioſc. saith. Also lib.13.cap.2. Plinius sayth in this wise, Labrusca is called Ampeloesargia in Greeke, and Labrusca hath many leaues, and a rinde full of iuyce or wine, and beareth sondeale red grapes, like as they were sod: and with iuyce of those grapes, women purge the skin of the face, & those grapes stamped with the iuyce and leaues, be profitably laid to the euills and sores of ioynts, lendes, & loynes: and the same grapes stamped with vineger, healeth scabs of men, and also of foure foted beasts.

*Additiõ. (*The fruite of the right vine or second kinde called Labrusca, is also termed Passula de Corintho, in English, Currants: a wholesome fruit, that purgeth fleame, and comforteth the heart.)

¶Of Vitulamine, cap.179.

VItulamen hath that name of Vitis, a vine, and is that bastarde plant or braunch barren without fruite, þ springeth out of the rote of the vine, or els where in the vine, and not out of the knots. And such braunches be vnkind, and beare therefore no fruite, but they charge and grieue the vine, and letteth & taryeth the fruite: for it draweth þ humor from the rote to the nourishing of themselues, that should be drawen to feeding and nourishing of fruite. And therfore they must be plucked & roted vp, & done away, least they let the growing of fruite of the vine, if they growe there long time, and therefore such braunches be called bastards Vitulamina, that is passing out of kinde, and not kind branches, as it is had lib.Sap.cap.4. and this is the letter of Rabanus, and of olde men, though Austen in lib.de doctrina christiana, meane, that it were better sayd, Adulterine plantagines, bastarde plantings, and that is sayd to vnderstanding of simple men: but the very letter and good to perfect vnderstanding meri, is Spuria vitulamina.

¶Of Vinea.cap.180.

A Vineyard is called Vinea, and is a place where vines be set and growe, as Papias saith, and so we call Vinetũ, the place where many vines be set. A vineyard is busely tilled and kept, & purged and cleansed of superfluities, & ofte visited and ouersene of the earth tillers and keepers of vines, that they be not apaired neither destroyed with beasts, and is closed about with walls & with hedges, and a wayte is there set in an high place, to kepe the vineyard, that the fruite be not destroyed, and is lefte in Winter without keper or wayter, but in harueſt time many come and haunt the vineyard. In winter the vineyarde is full pale, and wereth greene and blometh in springing time and in summer, and smelleth full swete, and is pleasant with fruite in harueſt time. The smell of the vineyard that blometh, is contrary to all venemous things, and therefore when the vineyard blometh, Adders & Serpents flye, and Toads also, and may not sustaine and suffer the noble sauor thereof. A vineyard with greene colour and merrie, pleaseth the sight, and is lyking to the smell with swete smelling, and feedeth the taste with swetnesse of sauour, and is pleasing to touching and to handelyng with softnesse and smothnesse of leaues, and comforteth the touching therewith, and loueth cleane ayre and faire weather, as Plinius sayth. And loueth not cloudes, mysses, neither to much raine, but they loue hot lande and drye, and meanly fat and swete, for in landes that is to fat & moyst, the vine outrageth, and beareth to manye, to great and long leaues, boughes & braunches and little fruite: and in grauelye lande and leane, the vine ouer drieth & sayleth, for they finde not sufficient nourishing.

Also in bitter lande and salte, the rote thereof is corrupted with malitious humour that commeth and entreth into the substaunce of the rote: & therfore the vine loueth swete lande and temperate in his qualities.

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And ſo high mountaines that ſtandeth well in the Sun, be beſt places for vineyardes, for therein is ſwæt humour and ſtrong heate: the more the vineyarde is in the Sunne, the more ſwæte grapes it beareth. And firſt the fruite is grene, harde, and ſowre, and is afterward made ſwæt by working of the Sunne. Fores lurke and hide themſelues vnder Vine leaues, and gnawe couetoualye, and fret the grapes of the vineyard, and namely when the kepers and wardens be negligent and retcheleſſe, and it profiteth not that ſome vnwiſe men doth, that cloaſe within the vineyarde bounds, that bee aduerſaries to Fores, for ſewe houndes ſo cloſed, waſt and deſtroye moe grapes that many fores ſhould deſtroy, ỹ come & eate therof thœuiſhly, as Iſidore ſaith. Therefore wiſe wardens of vineyardes be full buſie to kepe, that no ſwine nor tame hounds, nor fores come into the vineyard From fretting & gnawing of flies & of other wormes, a vineyard may not be kept nor ſaued, but by his ſuccour and help that all thing hath, and purſueth in his power and might, & kepeth and ſaueth all lordly and mightely, as Iſidore ſayth.

Of Vua. chap. 181.

A Grape is called Vua, and hath that name of Humeo, es, to wet & to moiſt. And ſo Vua is as it were wet & moyſt, for it is full of moiſture within, as Iſi. ſaith, libr. 17. The grape is compowned of three: Of the hul of Glarea, and of Arilli: the hulls be called Vineria, or Tece, therein is Glarea conteined, & Glarea is the iuyce and fat humour of ỹ grape. And Arilli be the ſmall graines that bee in the grape, and haue another name, & be called Acini, and that Nowne commeth of Aceo, es, and ſhall be ſayde, Hic Acinus, Acini, as Priſcian ſaith in maiore volumine, where it is ſayde, that this word Paulini.

Exprimit humentes acinos ſuccumque liquentum.

The vnderſtanding is, that Acinus is Maſculine gender: and alſo that Paulini betokeneth the iuyce, and the grape that droppeth. But ſome men meane, it is hoc Acinum. Alſo Vua is a generall name, both of the cluſter and of the grape. For properlye Vua is gathering of manye graines together. Racemus is taken for one grain, & Botrus is a cluſter of grapes & Racemus is gathering of many grapes that be called Moiſsine in French. And Papias & Iſidore meane, that Racemus is a part of the bough ỹ beareth grapes, and is a little braunch cut off wt grapes. And ſo this Nowne Racemus commeth of Ramus, a bough, as Iſidore ſaith. And Grapes be called Suburbane, for they be ſolde to be eaten in cities, and fairenes & mery ſauour thereof praiſeth the grapes. And of grapes is many manner kind, for ſome be Precoque, & haue that name, for they ripe ſone, & be before all other riped by heate of the Sun. And ỹ Grekes call them Lageos, for they haſt to riping, as ỹ hare haſteth for feare: and ſome be called Purple, for they haue ſuch coulour. And ſome be called Verticiarie, and haue that name of greatneſſe, as D. dili haue their name of length. And ſome is called Stephanice, for they be rounde. And ſome is called Cetance, for they be red as fire: And ſome is called Aminee, for they be white, & not medled with red. And ſome be called Apiane, & beare ſwæte wine, & if they be not gathered ſone, they be loſt with winde and raine: and bee namely deſtroied with Bees: and haue therefore that name Apiane, of Apes ỹ bee Bees. And ſome is called Biculpite, & haue that name of the country that they grow in, and may well ſuſteine and ſuffer at the beſt, raine, ſtormes, and heate: and men ſay, that the grape Baſilica is ſuch, and of ſuch kinde: and ſome is called Argite, and if they be not gathered firſt they fall to the ground, or rot with corrupt aire, & humour: and ſome is called Elbole and haue that name, for they be diuerſe, neyther red nor blacke, & haue the name of ỹ colour that is called Elbus, that is ỹ middle colour betweene white and blacke: and there bee manye other diuerſitye of grapes. For grapes be diuers in ſauour, in coulour, and greatneſſe, and in vertue: but theſe be ỹ moſt diuerſitie of grapes, as Iſidore ſaith, lib. 14.

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And Isaac in Dietis saith, that grapes bary in foure diuers coulours: for some Grapes be all white and clere, and full of iuyce, with little hard matter within, and haue thin hulls and small graines. Also some Grapes be all blacke, with thicke skinnes and pith: but the skinne is not full moyst, and in these Grapes be great graines. And some be citrine, according more with white then with blacke. Also some be red, and accord more with blacke than with white. The white nourisheth eather, and be soner defied: & thirsteth the veines, and exciteth vrine. The blacke be of harde digestion, but they comfort more the stomacke, & nourish also more when they be defied: and the citrine and red be meane in sowrenesse, as Isaac sayeth, the more ripe the Grapes be, the more they are to be praised, and the better they are to nourishing & to gather good blood. And grapes that haue lesse pith then humour, gender better humours then those that haue more pith then humour, but they nourish not so much.

Of Vua immatura. cap. 182.

A Greene grape is called Vua immatura, and is colde and drye, and full sowre, and grieueth the rotes & sinewes of the teth with colde, so that they make the teth on edge: so that it seemeth þ they be somewhat frosen: and haue vertue to bind and to stanch cholarike parbraking and casting, & to quench the heate of the liuer, and also thirst, and to abate sharpnesse of heat, and to drie thicke humours in the eyen, and in the lids: and to abate itching and smarting of eien, as Isaac saith in Dietis.

Of Vua passa. chap. 183.

Reison in the singular number is called Vua passa, and is made in many manner wise. For sometime the stalke thereof is woue and wounde, so that the humour may no more come to the grape from the vine. And so the graps in certeine dayes is fordryed by heate of the Sunne. And this Grape and Reison is called Vua passa: for they suffer heate of the Sunne: and this is best to eat. And sometime the grapes be wounde in vine leaues, and bee bound with threed, for the grapes should not sede, and be put into an Ouen so bound & wrapped after that bread is taken out and be dried, when the heate is temperate, and bee Reisons when they be so dryed. In such manner they bee called Vue passe, for they suffer a manner of violence of heate of the Ouen. In such manner sometime Vua passa is made in chimneyes. Alexander Nequam speaketh thereof and sayth.

Dant vuas passas clibanus fumaria Phœbus.

The meaning is, that Raisons bee made in Ouens, Chimneies, and in heat of the Sunne. Isaac sayth in Dietis, that Vua passa, that is perfect in swetnesse, is most hot, and namely if it be blacke, & not to binding nor to softning, but meane in both. And Vua passa then tempereth euill humours, and abateth fretting and gnawing, and namely when they be fat, with much pith and thin skin, with few pepines and graines and small, such reysons helpe against sore breasts, and clenseth and purgeth the bladder and raines. But such reisons accord not to the splene, neither vnto the liuer, if the splene and the liuer be hard and thicke. And sowre reisons and biting be lesse hot then the swete and moist, and namely if they be white, and therefore they nourish but little, but they quench heat and harden and binde the wombe.

Of Vino. cap. 184.

Wine is called Vinum, as it wer growing in a vine. Or elle it hath that name of Vena, a veine, for drink of wine filleth some the veines full of blood, as Isidore sayth, libro. 20. where he treateth of drinke. And strong Wine is called Temetum, for it holdeth the wit, & maketh it oft to do amisse. And wine is called Merum, when it is pure & not medled with water, and is called Bacchus, and hath that name of Liber Pater, that was called Bacchus also.

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It is sayde that this Bacchus found first wines. Or els wine hath this name Bacchus of working & doing, for by strength of it selfe wine maketh them that drink therof madde and out of their wits, and rese madly on other men. The worthynesse and praising of Wine might not Bacchus himselfe describe at the full, though he were alive. For among all lycours and iuyce of trees Wine beareth the price, for passing all lycours, wine moderatly dronken, most comforteth the body, and gladdeth the heart, & healeth and saueth wounds and euills. Therof speaketh Isaac in Dietis vlt. and sayeth, that wine giueth good nourishing to the body, & restoreth the health that was lost, and comforteth & increaseth kinde heate passing all other meate & drinke, & that for likenesse and companye that wine hath with kinde: and so Wine breedeth most pure bloud, and pursueth & cleanseth troubly and thicke bloud, & openeth & cleanseth the mouth of the veines, & commeth inward by his subtiltie to cleanse and to purge the inner partes, and lyghtneth and driueth away darke fumositie, that breedeth and gendereth cleingnesse and discomfort, & strengtheneth all the members of the body, & giueth to each might and strength, and dede and working of the soule sheweth and declareth the goodnesse of Wine And wine breedeth in the soule, forgetting of anguish, of sorowe, and of wo, and suffereth not the soule to fele anguish and woe. Wine sharpneth the wit, and maketh it cunning to inquire thinges that be harde and subtill, and maketh the soule bolde and hardye, and so the passing nobilitie of wine is knowen. And vse of wine accordeth to all mens ages and times and Countryes, if it bee taken in due manner, and as his disposition asketh, that drinketh it.

Also wine accordeth to olde men, for the heat of wine is contrary to their coldnesse. Also wine accordeth to young men, as it were meate. For kinde of wine is like to kinde and age of young men, and is meate & medicine to younglings and to children. For it nourisheth & helpeth their heate that is yet vnperfect, and consumeth and wasteth and dryeth superfluitye of moysture of children. And strong wine cleane and pure accordeth in colde countryes and in winter: And in Summer and in hot Countryes small wine, and well medled is good and profitable. For it moisteneth and coleth the body because of medling of the matter that is layde, and commeth full soone into the innermost members by subtilty of the wine. Therefore men in olde time called wine the greate Triacle, for they found that wine helpeth in two contraries. For it heateth colde bodies, and coleth hot bodies, and moisteth dry bodies, and abateth and dryeth moyst bodyes. Also the heate and drynesse thereof is kindly, and moisture and colde thereof is accidentall, for by subtiltie thereof it beareth water to members that needeth to be coled and moysted, as he sayth. And in wine take heed of these thinges, of the licour, of colour, of sauour, and smell. By the substaunce and lycour of wine, subtiltie and clearnesse is knowen, and so is his earthynesse & thicknesse. And nearby wine that is subtill, clere, and thinne, is white and clere, and accordeth to the stomack, for it is soone defied, & pearceth and thirleth, & commeth to the veines, & harteth not nor grieueth the wit, neither grieueth the sinewes neither the braine. Great wine & earthie is contrary to subtill wine, for it grieueth ỳ stomacke, & it pearceth slowly. Of colours of wine bee foure manners, white, blacke, citrine, and red: and both white and black bee lesse hot then other wine. And white wine is more moist then black, because of clarenesse and watrynesse that hath mastrye therein: And blacke wine is more dryé because of thickenesse & earthinesse that hath more substantiallye mastrye therein, and wines of meane colour are hotter then other, and so wine citrine or of golden colour, and red wine be more hotte then white wine or blacke, and that is as they be farther from white or blacke, and the more that they be farther from white wine or black: and the nerer they be in colour to white and black, the lesse hotter they be.

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Of Vino rubro. cap. 185.

RED Wine that is full redde as bloud is moſt ſtrong, and grieueth much the head, and noieth the wit, and maketh ſtrong dronkennelle: and nædeth therefore to be right well watred. And ſo if it be watred when it nedeth to be dronken, it nædeth to be watred as it accordeth & is ſæmely to age, time, countries & vſage: and is full good, for it diſſolueth and tempereth thicke humours, and cleanſeth the wayes of veines of matter & rotternelle, and purifieth the bloud, and namely if it be nigh pureneſſe and cleannelle. And accordeth therefore to olde men, in that it comforteth their heartes, and diſſolueth & tempereth many colde humours, that be gathered in the bodies of old men: and red Wine nædeth to haue biting ſauour and ſwæte, and it nædeth that the licour be meane betwæne thin and thicke, and the odour & ſmell meane betwæne ſtrong and ſoft: and ſuch wine is more temperate then other to nouriſhing and to fæding, and turneth ſone to bloud, becauſe of lykeneſſe that it hath wt bloud with licour, ſauour, and coulour. For ſwæte Wine that is full red, helpeth & is right neceſſary to cleanſe and to purge diſeaſes of the breaſt, & in likewiſe of the lungs, and tempereth full lightly, and cleanſeth and wipeth and putteth away vncleanneſſe and gleamous humours. And take hæde diligently of the good odour and ſmelling of Wine: for it manifeſteth and ſheweth openly, and betokeneth, that the licour is clære and temperate, and cleane from all filths. And maketh beſt digeſtion: and gendereth therfore cleane bloud and clære, and comforteth and gladdeth the heart, and putteth out thicke ſmoak, darke and troubly. And ſo Ipocras ſaith, that wine with good ſmell is more ſubtill and clære then other, and is more light, and is ſoner deſied, and nouriſheth better. For kinde ſheweth and betokeneth, that working therein is compleate and profitable. And Wine without good ſmell ſheweth that it is venteous and thicke: and is therefore the leſſe worth to nouriſhing, and clarifieth not the bloud, nor comforteth: but bredeth and gendereth great humours and thicke, and troubly ſmoake and darke. And Wine with moſt ſtrong odour and ſmell, and with ſowre ſauour is worſt: for it grieueth moſt the body, and gendereth worſt bloud, and giueth to the body noyſul nouriſhing, and namely if the Wine be full blacke. For to ſuch perteineth and belongeth thickneſſe of licour, heauyneſſe of ſmell, and ſowreneſſe of ſauour.

Alſo Wine that is temperate in ỳ foreſaid qualities, and is dronke temperatly, and in due manner, helpeth kinde, and gendereth good bloud, and maketh ſauour in meate and in drinke, and exciteth deſire and appetite, and comforteth the vertue of life and of kinde, and helpeth the ſtomacke to haue appetite, and to haue & to make good digeſtion: and exciteth the vertue of out putting, and to poure out the draffs, and quencheth thirſt, & chaungeth the paſſions of the ſoule & thoughts out of euill into good. For it tourneth the ſoule out of cruelneſſe into mildnes, out of couetouſneſſe into largeneſſe, out of pride into mækeneſſe, and out of dread into boldneſſe. And ſhortly to ſpeak, Wine dronke meaſurably, is health of body and of ſoule. Huc vſq; Iſaac in Dietis, & Plinius, li. 13. ca. 9. where it is ſaid, that kind of Wine and drinking, kindeleth and heateth the guts within, & kæleth without members that be waſhed therwith, and to vertues of the bodye nothing is more profitable then Wine, if it be taken in due manner and meaſure, and nothing is worſe taken paſſing out of meaſure. And ſo Agromides a clære man of witte and of wiſedome, wrote to the great Alexander, to reſtraine Wine kinde in drinking, and ſayde in this manner: King haue mind, that thou drinkeſt bloud of the earth, for Wine drinking vntemperatly is to mankinde heauye and benime.

¶ And if Alexander had done by his counſayle, truelye hee had not ſlaine his owne friends in dronkenneſſe, as Plinius ſayeth. And toucheth there in the ſame booke, cap. vltimo, and rehearſeth euilles and harme that wine doth immoderatly dronke, and ſaith that it turneth wit into

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wodnesse, and into euil raises, & into forgetfulnesse of good. And the dronken mans face is pale, his cheekes hang, his eyes be ful of welks and pimples, and of bleardnesse. The dronken mans handes tremble & shake, & his tongue is bounde and knit, and his stomacke bolketh and giueth vp in the morow tide some fouls and abhominable stinking thing, as it were a pit, wherin some dead carren lieth, and faleth and is grieued with sore pricking and aking in the head. And the palet or rofe of the mouth wareth bitter by Cholera, that is heate by hot fumositye of kinde, the throate is tormented with dryneſſe, burning, and thirſt, For this property followeth wine, that vſe of drinking breedeth appetite to drink oft. And wine dronken men fare as the Wormes that sucke bloud, for euer the more the vine dronken man drinketh, the more he is a thirſt. And to these wordes of Plinius, Isaac sayth in this manner: if wine be oft taken, anone by dronkennesse it quencheth the sight of reason, and comforteth beastly madnesse, & so the body abideth, as it were a ship in ỳ sea with out sterne, and without loades man, & as chiualry without Prince or Duke, therefore the dronken man fauoreth the thing that should not be fauoured, and graunteth that should not be graunted: & prayseth ỳ shoulde not bee praised worthy in it selfe, and maketh of wise men fooles, and of good men and well willed, dronkennesse maketh euill men and wicked: For dronkennesse is nourishing & cause of euill vice. And dronkennesse falleth oft in man slaughter, and spouse breaking, and in theft. And therfore men that will keepe and rule men, it needeth to keepe them from Wine, that they drinke not more wine then is spedfull to their vertue and kinde.

Of Muſto. chap. 186.

NEw wine that is new taken out of the presse or wrong, is called Mustum, & hath that name, as it wer holding Mus, that is earthy or feunc. For Mus in Greke, is called Terra in Latine, Earth in English, and so earthy is called Humus humectata, made moyst. In Must be earthy partes and drasty, medled with watry parts and aire, & vertue of odour and of heate worketh therein, and maketh full strong boyling. For the fire and airye partes mœue vpwarde, and earthy parts moueth dowrewarde, and of such disturbaunce and strife, and contrarynesse commeth strong boyling, and dureth vntill the heate hath maistrie: and departeth the cleane and pure from the vncleanenesse and vnpure: and maketh full digestion. And the strength of feruent Must is so strong, that it breaketh full strong vessells that it is put in: but they bee vented, as Constantine sayeth, and Gregorie super Iob. For by venting foame and other vncleannesse is brought vp to the mouth of the vessel by strength of heate, and it casteth it out: and it passeth out alway vntill the Wine be full cleane purged. And in the beginning when Must is so troden, wrong, & pressed, it is troubly and thicke. And therefore Isaac sayth, that Must dronke, gendereth thicke fumositie and dreadefull dreames, and euill humours: and maketh kurling and swelling in the guts. And new Must is full windy and smoakie, for departing and distributing of partes by vertue and might of heat.

And so Galen sayth, that new wine hath vertue and might to leade and to bring meate into all the body, and gendereth therefore ventositie and swelling, and abhomination or wambling. The longer the Wine dureth after wringing & pressing out of the presse, the more clere it is and pure, & the heate thereof is the more strong and mightie. And while the wine is Must, it resteth not of boyling and sething, nor the earthye partes fall not at the full in theyr place, nor the fiery parts come vp at the full to the place, and so the Must abideth yet vndigest.

And therefore when the wine is stale, clere, and well purged, it is bright, and good friende to kinde. For then the heate of the same Wine is alway comforted, and is alway better and better in smell and sauour, and also in vertue: but if it happē to be appaired by corrupt aire

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or by a fuſtie veſſell. For if the veſſell in which the wine is kept, bee fuſtie or corrupt, then needes the wine ſhall be fuſty or corrupt. Alſo oft wine is corrupte by corrupt aire, or by greate diſtempering heat or cold. And therfore now wine forbrieth, & now fatteth, & now rotteth all and ſome: and is then firſt and moſt enimy to mans kinde: and ſhall therfore be forſaken as venim, and not dronke. Alſo ſometime moſt oldeſt Wine is paſſing in temperate heate, and therfore chaungeth ſauour and coulour. And ſuch wine with ſharpneſſe thereof greeueth the braine, & the wit, and burneth the ſubſtantiall humour by drineſſe thereof, and quencheth the kinde heat thereof. And ſo wine that is not to new neither to old, but meane betweene both, is good. For therein is a good rule, neither to new nor to olde: for ſuch wine is moſt temperate. Hucuſq; Iſaac in Dietis.

Of Vino condito. chap. 187.

Wine is made by craft of good ſpicerie and hearbes, as it fareth of the Wine that is called Saluiato, and of the wine that is called Roſatum, and Garofilatum. And that wine accordeth both in meat and in medicine, for vertue both of ſpicery, and alſo of hearbes chaungeth and amendeth this wine, and giueth ther to a ſinguler vertue, and therefore ſuch Wines be wholeſome and liking, when wholeſome ſpicerie & hearbes be incorporate there, in due manner. For vertue of ſpicery kæpeth & ſaueth wines, that they be not ſone corrupt: therfore ſuch wines with their ſauour pleaſe the taſt, and excite appetite, and comforteth both the braine and the ſtomacke with their good odour and ſmell, and cleanſeth alſo the bloud, and thirleth into the inner partes of the veines & of the members, as Iſaac ſayth.

(*Compound Wine with ſpices, is called Ipocreſſe, whercof is redde and white.)

*Additiõ.

Of Vino corrupto. Chap. 188.

Wine is firſt ſweet and temperate in ſauour, and is corrupt by long working of the Sunne, or of the aire, and by long boiling, and turneth into ſowrneſſe when it hath no vertue, by the which it may bee kept & ſaued, as Iſaac ſayth in Dietis. ca. de Aceto. For by accidentall heat that paſſeth ouer & ouercommeth the vertue of kinde, the licour is made thin. And by boyling and ſething of accidentall heate, kinde heate is quenched And ſo the winde that was firſt kindlye hot, is made colde by ſubſtaunce of corrupte heate, and tourned into vineger, and is more drye then colde, for it coleth moderatly in the firſt degree, and it dryeth ſtrongly in the third degree, as he ſayth. And ſo by ſubtiltie of the ſubſtance therof, and by feblenеſſe of the coldneſſe, it thirleth the body ſone, & commeth to the well worſe place: and ſo neither the iuyce of Pomgranard, nor other ſowre licour hath vertue to thirle and to come into ſo deepe a place, as vineger. For the iuyce of a Pomegranard & other ſuch worketh much more roughly in nigh places then in farre. And ſo who that will abate the heat of the ſtomacke or of the members and places that be nigh thereto, ſhall vſe more profitablye the iuyce of Pomegranards then vineger.

But for to cole places that be far off, vineger is more profitable then the iuyce of Pomgranards or of greene grapes, for it hath a liuelye vertue, by the which it commeth & paſſeth into farther places, therfore it diſſolueth and tempereth, cutteth & departeth, and maketh thin, & therfore it diſſolueth and departeth milke, which is crudded and runne and faſtned in the ſtomacke if the vineger be dronk. Alſo (as he ſayth there) vineger comforteth the ſtomacke, and exciteth and augmenteth appetite, and beareth downe mightely all things that come downe to the ſtomack: and helpeth againſt venim, and alſo againſt venimous beaſts which ſlayeth, as Opium helpeth, and Iuſquiamus, and Euforbium alſo. Huc vſque Iſaac.

And Plinius ſayth, and Dioſcor. alſo meaneth, that ſtrong vineger done vpon

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yron or vppon the colde grounde, boyleth and ſetteth anone. Alſo vinger ſtancheth the flure of the body & of the wombe, or running of bloud, & diſſolueth & lareth if it find the wombe full, & bindeth if it finde the wombe lere: & helpeth them ỳ haue the Litargy, the ſleeping euill, & frantike men alſo, & cleanſeth new woundes, and ſuffereth them not to ſwell: and wipeth & walſheth away the ſtench of the mouth, and of the gums, and putteth away the ſtinch of the teeth, & maketh them to bee ſone on edge: and ſtaunch eth perbraking and wambling, if the mouth & the other parte of the throate bee waſhed therewith, & throwen out againe. And helpeth deafe eares, & openeth the hearing and the waies: and ſharpneth the ſight of eyen, and fretteth mettals, & therof are gendered diuers colours, as Seruſa of leade, greene braſſe of copper, & Laſurium of ſiluer. And an Egge laid in vineger maketh the ſhell ſoft as a ſmall ſkinne. Draſts of vineget helpeth againſt the biting of a mad hound, and of the Cokadrill. Huc vſque Plinius, li. 23. cap. 10.

Of Vinacio. chap. 189.

THE after Wine that is wrong out of the grapes is called Vinatium, & Vinarium alſo, and is as it were draſts of all the wine. And the ſmall ſkins and hulls of the grapes be called Vinacia, and the pepins of grapes be called Acini: and hulls & pipins abideth when the Wine is cleane wrong out, and gathered, and be then throwen out. Hereof Greſiſime ſpeaketh and ſayth in this wiſe.

Pelles vuarum vinacia dic fore tantum.

Et dicas acinum quod vua cernis acutum.

These vearſes meane, that ſkinnes and hulls of grapes be called Vinacia, & a pepin is called Acinum. And Swine eat gladly the draſts therof, though they giue them but little nouriſhing, for they do ſwell more then nouriſh in ỳ manner of wiſe.

Of Vinaria. cap. 190.

HEc Vinaria, rie, is a celler or a place where Wine is kept in, & the more dry that the place is, the better it is to ſaue & kepe that that therin commeth in veſſells of wine. Therefore ſtony places be digged vnder the ground, & depe cellers be made to kep and to ſaue wine in them from corruption of hot aire, ỳ the wine be not made ſowre therby, neyther corrupt in any manner.

Of Viola. chap. 191.

VIolet is called Viola, and hath that name for ſtrong ſmel, as Iſidore ſaieth, & therof is three manner kinds, purple, white, and meline, that is a manner white colour that commeth out of the Iſlande Melos. But all manner Violets haue leaues cold of kind, and watry, and therefore vnbinding: And ſo violet ſodden in water with hony, lareth and ſofteneth the wombe. And alſo if it be medled with Sugar, & ſet long time in the Sun in a glaſſen veſſell, it lareth the womb, & abateth ſwelling, and chaungeth feauerous heate, and quencheth thirſt. Seede therof caſteth out conception of women, and ſlaieth long wormes in the womb, & helpeth againſt chafing of the liuer. Violet is a little herbe in ſubſtance, and is better freſh and newe, then when it is olde, & the flowre therof ſmelleth moſt, and ſo the ſmell thereof abateth heate of the braine, & refreſheth and comforteth the ſpirites of feeling, and maketh ſleepe, for it coleth & tempereth & moyſtneth the braine: and the more vertuous the flowre therof is, the more it bendeth the head therof downward.

Alſo flowres of ſpringing time ſpring firſt and ſheweth Summer. The lyttleneſſe thereof in ſubſtaunce is noblye rewarded in greateneſſe of ſauour and of vertue, as Dioſc. and Plinius meane.

(*There be two ſorts of Violets, the garden, and the wilde violet, there is a third kinde bearing flowers, as white as Snowe. Of their properties, read Dod. in his. 2. li. cap. 1. 2.) *Additiõ.

Of Vlmo. chap. 192.

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Elme.

VLmus hath that name, for it groweth better in moyst places then in other. And this tree is not at liking in rough places, nor in mountaines, as Isidore sayth, libro. 17. The rotes thereof be put deepe into the ground, and drawe th and sucketh humour out of the deep guts of the earth, to feed the boughs, twigges, and braunches: And hath many boughes with knots, & maketh with thickneſſe of leaues shadowe to wayfaring men, and is a barren Tree, and accounted of Plinius among Trees that beare moſt: and hath white flowers swet smelling, as the Tree Tilia, and hath certaine graines, as Cucurbite, but that fruit is vnprofitable. And Bees haunt flowers thereof, and gathereth thereof swetneſſe of honnie: and though the Tree be barren, yet it is profitable to vines that beare fruit, for this Tree reareth vp and sustayneth boughs, fruit, and braunches of vines. And hath a harde rinde and rough, but the Tree within is soft and full smoth, and full able to be grauen therein, as Tilia is, as Isidore sayth.

(*Of Elme trees there are three sorts, the standard Elme, the hoppe Elme, and the Wych Elme. The first groweth high and is common, the second great & knotty, and casteth of a thinne leafe lyke to the hoppe, with a seede, & beareth braunches of a very great bigneſſe: the thirde groweth as the second, but more grape, and a tougher woode, wherewith in some shieres they make bowes. This woode made into piles and plankes for water worke, will not rot in a meruaylous time.)

*Additiõ.

692

692

Of Vrtica, chap. 193.

THE Nettle is called Vrtica, and hath that name, for it burneth the bodye that it toucheth. And it is of firye kinde, as Macer sayeth. And the vertue thereof is full feruent holden and great, and so it taketh that name Vrtica, not without cause, for it burneth things that it toucheth. And of Nettles is double kinde: One burneth and biteth and gendereth blcines and itchinges, and hath sharpe leaues and rough, and some deale redde, and rough stalkes with edges, and burneth his hande that it handleth. And is heauye of smell and somewhat bitter & sowre. Another manner of Nettle is that which is called the dead Nettle, or the blinde Nettle. And hath leaues more white then the other hath, and more rounder. And biteth not them that it handleth, and hath flowres now red and now white, with full heauye smell and sauour, and each Nettle is medicinable. For the iuyce thereof dronke with Wine helpeth agaynſt Collica passio. And healeth with honnie an olde cough, and clenseth the lungs, and abateth and swageth swelling and bolning of the wombe. The leaues thereof stamped with Salt, helpeth and cleanseth hoarye and soule woundes, and also biting of hounds and of Cankers. The rote thereof stamped with Salt and with Wine, and sodde in Oyle, helpeth agaynſt swelling of the splene. The iuyce thereof stauncheth the bleding of the Nose, and stauncheth menstruall bloud meddeled with Mirra. The seede thereof dronke with Wine moueth Venus, and reiseth courage, and namely if it be meddeled with honnye and with Pepper. The fresh heerbe sodde, softneth the wombe, if it be eaten. And so Plinius commaundeth to seeth the fresh Nettle when it groweth first in March, and eate it, as it were Oyle against many euills and sicknesses of the body. But the Nettle is better in medicine then in meate.

692

(*Nettles be of diuerse kinds, Vrtica, Siluestris, Maior, Minor, and Lamium, called Archangell, or dead Nettle, although they be common weedes, yet are they very medicinable for many griefes.)

*Additiõ.

Of Zizania, cap. 194.

RAy is called Zizania, and is a certein heerbe, of the which Isid. speaketh, li. 14, and saith, that Poets call this heerbe Infelix lolliũ, vngrations cokill or weed, for it is vnprofitable & vngracious, and is feminine gender in the singular, & neuter gender in the plurall, as he saith. And

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692

692

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it groweth among Wheate in corrupt time and drie. And is lyke to Wheate when it is grasse, and maye vnneth bee taken therefrom when it groweth first. And it stuffeth and grieueth the wheat, but it bee wisely and warily loked therto, and departed therefrom with greate slight and warinesse. It shall not be plucked vp when it is greene, least men plucke vp the wheat in stede of ray, for likenesse that the ray hath to ỹ wheate: Therefore it is more wisely done when it is knowen betweene the raye and the wheat, to suffer & let either grow til they be ripe, & then when the raye is knowen by the sed from the wheat, to gather the ray & depart it from the Wheat, & make therof bundels and kitches, & burne it in the fire when the wheat is in the barne. And ray hath a sharpe strength & working, & some deale venimous, and gendereth swelling & ventositie, and maketh therefore men dronke, & disstroubleth the wit, and greeueth the head, and changeth sauour of bread, and infecteth bread that it is medled with and put in. And greeueth full sone, and slayeth sometime if it be eaten in great quantitie. And it is grieuous within the body, if it be eaten, but it is full good in medicine without. For if it be medled with Barly meale, and w̃ pouder of Thus and of Saffron, it helpeth conception and birth in women. And ray meddeled with Brimstone and with vineger, helpeth against scabs wet and dry, and against Meters, and against itching: And if it bee medled with Linsede sod with wine, it dissolueth and helpeth Postumes. And if it be sodde sede, rinde, and rote, it cleanseth rotten wounds, and helpeth also against the Fester & Canker, and exciteth wonderfully menstruall blond: and cleanseth the mother, & disposeth and arayeth, & maketh ready conception, as Plinius and Dioscorides meane.

*Additiõ. (*Zizania, Lolium, Darnel, and Ray, the meale mired with birdes grease (is sayd) being bound to the head, cureth the ach.)

Of Zinzibero. chap. 195.

Ginger is called Zinziber, and is the rote of an hearbe, and is hot & moist, as it is sayde in Platearius, and some Ginger is tame, and some is wilde, the wilde Ginger hath more sharper sauour then hath the tame, and is more sadder and fatter, and not so white, but it breaketh more sower, and helpeth and releeueth agaynst colde euills of the brest, and also of the lounges, and easeth and abateth colde ach of the stomacke, and of the guttes, and putteth out easily winde and ventositie. And if Wine that Ginger is sodden in with Comin, be dronken hot, it comforteth the stomacke, and maketh good and profitable digestion, and sharpneth the sight, and destroyeth and wasteth the web that groweth in the eie: and that doth much better tame Ginger then wilde Ginger, and the more whiter it is, and the more new, the more sharp it is, and the more better: and Ginger is kept three yeres in good might & vertue, but afterward it wareth dry, & wormes eate & gnawe & make holes therin, & rotteth also for moisture thereof. Isaac sayth therfore, that who that purposeth to kepe Ginger by long continuance of time, shal put Ginger among Pepper, that the moisture of the Ginger may be tempered and swaged by dryneste of the Pepper, as he sayth expressly.

*Additiõ. (*Ginger heateth the stomacke, & helpeth digestion, but it heateth not so sone as Pepper, but afterward the heat remaineth longer, and causeth the mouth to be moister: being greene & well confectioned in sirop, it comforteth much the stomack & head, & quickneth remembrance, if it be taken in the morow fastinge it is hot in the second degree, and dry in the first.)

Of Zedoario. cap. 196.

Zedoarium is hot and dry, and the tame is best: and that is most cistrine, thinne, and also long, and sharpe in sauour, and not thirled neyther scaled. The wilde is whitith, and somewhat sharpe in sauour. And is good and necessary to the same things that Gin-

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ger is good for: and comforteth the stomack and the body, and erciteth and moueth appetite, as pla. sayth.

Of Zucaro, chap. 197.

Sugar is called Zucarum & Sucara also. And is made and issueth out of certaine Canes and Rœdes, which groweth in lakes and pondes fast by a Riuer that is in Aegypt called Nilus. And the iuyce that issueth out of those Canes or Rœdes, is called Canna Mellis, and of that iuyce is Sugar made by sœthing, as Salt is made of water. The Canes bee broken and put in a Caudron, or in another great vessell, and is sodde with easie and soft fire vntill it be come thicke. And first it semeth that it turneth all to foame: but after that it hath rested, it becommeth thicker and thicker. And the most purest and best therof sinketh down vnto the bottome of the vessel, that it is sodde in, and that which is fatty and foamie abideth and floteth aboue. And is lesse of swœtnesse & full of holes, and cracketh not among the teth when it is chewed, but vanisheth sodeinly and melteth. And the best & most purest doth the contrary: and that that is best is put in a vessell, & wareth all hard and white at the fire and at the Sun. And some is citrine and more hot then the other, & shall not be giuen to sicke men that haue the feauer ague. And good Sugar is temperate in his qualities, and hath therefore (as Isaac saith in Dietis) vertue to dry & to cleanse, & to dissolue and temper, & to make thin and cleare, & to moist the womb without any fretting or gnawing, and to cleanse the stomack, and to plane & make smoth roughnesse of the brest and of the lungs: and profiteth in clereing of the voice, & doth away hoarsnesse & cough, & restoreth the humour & moysture that is spent & wasted: and it tempereth sowrenesse & bitternesse of smelling spicery: and is most profitable & necessarye in medicines & in Electuaries, in pouders & in sirops, as Isaac sayth. But it maketh the wombe somwhat to swell, & namely if it be taken after meate, for all swœt things by kind bredeth swelling. Also Sugar changeth sone & turneth into red Cholera, if it be giuen to cholarike men. For as Sugar abateth and quencheth the coldnesse & sharpnes of Cholera: so the swœtnesse as it were contrary therto, erciteth and whetteth & nourisheth Cholera, as Isaac sayth in eodem cap.

(*Sugar is a thing very temperate & nourishing, and where there is Cholar in the stomacke, or that the stomack abhorreth honnie, it maye bee vsed for honnie in all things wherin honie is required to be. With Sugar and vineger is made sirop Acetose.) *Additiõ.

FINIS LIBRI XVII.

INCIPIT LIBER XVIII.

DE ANIMALIBVS IN GENERALI.

FOrasmuch as the foresaid treatise is ended and finished, as touching those things that beautifieth & maketh faire the earth, touching their vertues & properties, as of oare, mettall, stones, and things that grow vnder the ground, & of trees, hearbes, & grasse, and weeds, which groweth & springeth out of the earth, of whom mention is made in holy writ: now followeth to our purpose to shewe and intreate of the vertues & properties of those things that haue life & feeling. And first in generall, and after in speciall, of all beastes tame and wilde, and of all Wormes that crepe on the grounde, that be named in Text and Glose.

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And all that is comprehended of flesh and of spirite of lyfe, and so of bodye and soule, is called Animall: a beast whether hee be airie, as foules that flye: or watry, as fish that swim or earthy, as beasts: that goe on the grounde and in fieldes, as men and beastes, wilde and tame, or other that crepe and glide on the ground.

And Moses assigneth three manner of beasts in kinde, tame beasts & wilde, and other that crepe on the grounde, as it is
verse. 25. written Gen. 1. Hereof Basilius speaketh in Exameron, and calleth tame beastes Iumenta, and sayth, that they be beastes graunted and ordeyned to vse and to helpe of mankinde. And some be ordeyned to trauaile, as horses, Oxen, and Camells, and other such: and some to beare woll for clothing of men, as sheepe and other such, & some to be eaten, as swine and pigges. Those bee creeping beastes and wormes that passe from place to place by stretching of the bodye, and drawing againe togethers, and moue and passe vpward by such drawing and stretching of the body, as the Wormes, Adders, and Serpents. And three manner kinde is of such, for some draweth by the mouth, as small Wormes that drawe themselues by the mouth, and some drawe so forwarde by strength of the sides and pliauntnesse of the body, as Serpents, Adders, and Snakes: and some creepe on feete, as Ewuetes, and Botractes, that be venimous Frogs, and other such beasts, and bee called Bestie, as it were Vastie, wasting.

For they haue kindly kinde of cruelnesse, & reseth and sheweth their strength now with clawes, nowe with strength of hornes, now with teeth, as Bores, Lions, Tigres, and wolues. But commonly some be called Bestie, that be not tame but wilde, and bee kindly more stirring then tame beasts, and more milde then cruell beasts, as Harts, and other such. And in all beastes is vertue of moouing and of feeling, but in some more, and in some lesse, for as the blood is more pure and clere, some feele better and haue better estimation and knowing, & bee more wittye and wilye.

Therefore it is that the Oxe is slow and stable, and the Asse dull of wit, and horse feruent in desire, and couetous of females, the Woulfe wilde, and not tamed, the Lyon bolde and hardy, the Fore wilye, the hound with minde of friendship, & so of other beasts. And some goodnesse of males of manners in beasts followeth goodnesse either mallice of complection, as Basilius sayth. And Aristotle sayth the same in libro de Animalibus, and sayth, that beasts be diuers in manners, for some bee right milde, as the Cow and the Sheepe, and some be right wilde and not tame, as the Tygres & the wilde Boare, and some be right hardye, bolde, and proud, as the Lyon. And some beastes be strong, wilde, and guilefull, as the woulfe & the Fore, and other such. And this diuersity commeth of diuersitye of vertue, that worketh diuersitye in diuers beasts. For as he sayeth, libro. 1. Some beasts haue bloud, and some haue none, as Bees and other beasts with riueled bodyes. But such beastes haue other humour in steade of bloud.
Infecti. Flies with parted bodyes.
And beasts that haue bloud, be more then other in body and in vertue. Therefore it is, that some beasts loue fellowshippe, and goe in company, and are wilde, as Hartes, wilde Asses, and Camells. And some flye and voyde company, and maye not dwel together in company, as foules, and birds with croked cleas, and beasts that liue by pray. Hereto Auicen sayth, that some beasts be tame, and some bee wilde, and some liue in townes, and some in fieldes. And among all beastes, many may not liue alone, as Cranes, Bees, and Ampts, that accordeth with man in that. And also he saith, that beasts be diuers in nourishing and in feeding, for onely some eate flesh, as the Lion or the tiger, & the Woulfe, & other such: and some eat flesh, and other meat, as Hounds, and Cats, & other such: and some eate grasse, corne, & other fruit, as horses & hartes, and other such. And Arist. saith, libr. 1. some beastes haue their owne sauour and tast, that them liketh, as Bees haue liking in tast of honye, & few other sweet things, as the Spider hath liking & tast in flies, & liueth by hunting of flies: and some beasts hūt

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other beasts, as the Lion & the Woulfe, & other such: & some gather store of meat & fading, as the Irchin & the Aunpt. And why euery beast needeth meat & nourishing it is, as Auicen saith, Moisture of substance, and heat that dissolueth & wasteth moisture, & hot aire that is about the heart. And so alwaye by working of heat, is wasting and losse of humour: & that that is lost, is needfull to be restored, and that by goodnesse of meat and nourishing. And some beasts seeke their meate by night, as foules that hate light, and some by day. And Aristotle and Auicen saye, that some beasts be alwaye wilde, and some alwaye tame, as Man, Mule, & the Goate: and some be some made tame, as the Elephant. Of all kinde of tame beasts, some be found wilde, as a wilde man, a wilde Fore, wilde Horses, wilde Hounds, & wild Swine. And some beasts be full cruell, readye to raise and to fight, and namely in time of loue, & in all seruice of Venus. In all beasts is appetite of loue liking, and then the males woeth and pleaseth the females, and fight for them And some beasts do slily & warily, that their hornes and tuskes be hard and sharpe in that time, as wild Swine frote themselues against trees, and their tuskes whet, as Arist. saith And some refraineth them much, and some be right wrathfull and angry & of great memory, as the hound, the Camell, & the Asse: and some haue but feble memory, as the Estridge & Culuer And onely man calleth to mind that that was forgotten, as Aui. saith. But many beastes holde in minde things þ they see & learne, as Arist. saith li. 1. And onely in man is mindfulnes, as the minde is obedient to reason. Therefore li. 11. de Ciuitate Dei, Austen saith, þ in vnreasonable beastes is wonderfull redinesse & wit, but in them is no science properly to speake of science: but in them likenesse of science is found, for they haue readinesse of wit, in breeding & rearing of their brood, and in building and making of bowers and dens, in seeking and getting of meat and nourishing: In medicine and healing of woundes, in flight and voiding of harme, in boding or changing of time and weathers, of knowing of loue of their makes. For the Hart loueth the Hind, & the Lyon the Lionesse, and the male beare the female, and so of other.

Also Aristotle sayeth, that in euerye beast is a radicall member, that is well & head of all the vertues natural and spirituall, and of feeling, and that member is the heart, or somewhat els in stede of the heart, of the which rote or heart, as Auicen sayth, beginneth creation, making and shape of all beasts. When an vnreasonable beast is perfectly made & shapen, the face therof boweth toward the earth, that is the originall & materiall matter, whereof it commeth, and onely to man, kind ordeyneth & useth vpright stature, wherein mankinde is wonderfully made noble, and passing all other beasts, as the Poet sayth.

Os homini sublime dedit cœlumq; videre.

Kind hath giuen to man an high mouth & vertue to loke on heauen. Therefore Basilius sayeth, that if a man be defiled with lust & liking of flesh in obeieng to lechery of the wombe, he is made pere to vnwise and vnreasonable beastes, and is made like to them. Also Basilius saith, that all beasts of the earth be comforted and hearted to gender & to get brode of their owne kind, to multiply after them, by gendring heat that tickleth and pricketh, & that falleth most in springing time, when the vertue of the heate of Heauen beginneth to haue mastrye of bodyes of beasts. And in such forme meaneth Aristotle. And also Auicen sayth, that euery beast that hath Semen, gendereth another beast, which is lyke to it selfe. And therefore to euerye beast, which may not keepe and saue alwaye kinde in it selfe, kind giueth it a member, by which it putteth out Semen, & another vessel, wherin it may be receiued, as the mother in the female taketh Semen: and this is general in all kinde of beastes, in the which is male and female. For the male is at it were a manner worker & shaper, and the female as it were matter to worke in. Therefore euery female beast hath such a member, called the mother, or els somwhat els in stede of the mother, wherin

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she may receiue semen and brode. And that falleth diuerſly in diuers maner of beaſtes: for otherwiſe in ſuch beaſtes, which lay egges, than in other maner of beaſts, which conteineth perfect beaſtes within themſelues, as Auicen ſetteth enſample of many, following Ariſtotle. And he ſetteth all beaſts with bloud, afore beaſts which haue no bloud, & ſaith, that they be alwayes more noble and more huge and great in quantitie and in vertue, except a fewe beaſts of the water and ſea. And he ſaith, þ euery beaſt hauing noble bloud, moueth with foure inſtruments, as vnreaſonable beaſtes, with foure fete: or els it moueth and ſtirreth with two handes and with two fete, as it fareth in mankinde: and ſome moueth and ſtirreth with winges, and with two fete, as it fareth in birds and in fowles with feathers.

But diuers and manye manner of beaſts be found, hauing moe fete than foure, as it fareth in fiſhes that be called Crabs, and ſmall ſhragges, and other ſuch. And alſo ſome haue moe winges thē twayn, as it fareth in butterflyes, & in Bees, and in ſome long flyes, and in ſuch is but litle bloud, which is treaſure of kinde. And therfore the fore limmes worke more effectually in the firſt maner, then many limmes doe in the ſeconde manner, as in beaſts the fore lymmes are more able and worke more effectuallye than the hinder: for they haue more heat, and more part of heate of bloud of the heart, and be nere thereto. And Auicen toucheth þ generall propertes of beaſts and ſayth.

In ſome manner, ſome beaſtes communeth and accordeth in members, as man and horſe in fleſh & in ſinewes, and are diuers in many things: Firſt in qualitie and in manner of ſetting and mouing of members, both of the ſimple members and of the compounded, as it fareth of the Snaile, that hath ſhelles, and of the Irchin, that hath pricks and man hath none: and the horſe hath a tayle, and man hath none.

And beaſtes be alſo diuers in quantitie, as many in mouth, and in opening of eyen. The opening of the Owles eye is much: and the opening of Eagles eyes is lyttle.

Alſo the members be diuers in number and ſale, for in ſome beaſts are two fete, and in ſome foure fete: & in ſome be more fete than foure, as it fareth in Spiders: for ſome Spider hath eyght fete, and ſome other Spider hath tenne fete. Alſo in qualitie, colour, figure and ſhape, or in ſoftneſſe and hardneſſe: as an Ore fote is full harde, and a mans fote is full ſofte. And are alſo diuerſlye ſet, as it fareth in the teates of a Mare, and an Elephant: for an Elephant hath teates vnder the breaſt, and the Mare in the flanke, betweene the thighes behinde.

And are alſo diuers in working, as it fareth in the noſethrills of þ Elephant, with the which he fighteth. And are alſo diuers in ſuffering, as it fareth in the eyen of the Rereouſe, which be full feble, and in the eyen of the Swallow, which contrariwiſe are right ſtrong, as Auicen ſaith. And be diuers in appetite, for ſome haue a great appetite and deſire to ſerue Venus, and ſome feble, as the Elephant and the Turtle: and ſome haue appetite to ſerue Venus with all manner kinde of beaſts, and ſome onely with beaſts of their owne kinde: & ſome are continent & chaſt alwayes, as Bees. And ſome be great gluttons, and great deuourers of meate, and therefore they hunt by night, as Wolues which be called Hahala.

(*Hahala, is no proper word: For Lupus in Hebrue, is called Zeeb in Chaldiacke, Dęba in Arabicke. Deba and Alfebha, is the name of all foure foted beaſtes that haue clawes, that do ſcrape teare and rent, as with teth and biting. In the Siriacke, Dabha, Aldabha and Dahab, of his furious rauening. Geſner in folio. 717. in his booke of beaſts.) *Additiō.

And ſome of thoſe rauenous beaſts ſeke fode by daye, as the Goſhawke, and the Eagle: and ſome other both by daye and by night, as Cattes. Alſo in euery beaſt nedeth diuers members to ſerue each other for diuers workings.

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And so the bones be nædfull to sustaine all the bodie: the grisles be nædfull to defend the flesh from the hurting of the bones: and sinewes be nædfull to binde and to ioyne members togethers, and to beare and to lead, and to bring feeling into al the members, and be hard to cutting, and plyant to stretch and to binde flesh, and be right nædefull to the Well of lyfe, and for gendering of spirites.

The lungs be right nædfull for breathing, and for gathering and drawing of colde aire, that it may cole the feruent heate of the heart. The stomack is nædfull for the first digestion of meats. The lyuer is nædfull to gendering of blond: reynes be nædefull to beare blond into all the members of the body. The guts be nædfull to beare the draffes and dirte to voyde it out of the body. The reynes be nædfull, and the gendring stones, to sauing of kinde: the gall is nædfull to comfort digestion: the splene is nædfull to gathering superfluitie of the humour melancholicke: the head is nædefull to wits that be therein, to giue feeling and ruling to all the body: the neck is nædfull for ioyning of the head and the body together, and to bring meate & drink to the stomacke: the breast is nædefull to defend the heart and spirituall members: the armes and handes be nædfull to workes and dædes: the sides & ribs to kæpe and to saue the kinde members: fæte and legs to vnderset and to moue swiftlye from place to place: the skin is nædfull to kæpe and defende all that is within from outwarde griefes and hurts: haires be nædefull to saue the skinne: nayles be nædfull to kæpe the vttermost parts, and also for defence in many maner beasts, & kinde hath wisely ordeined in all beasts somwhat wherwith they may defend them against noiaunces and griefes and hurtings. And therefore Harts haue hornes, and Bores haue tuskes, and Lyons vse clawes in stæde of swords, and so in beasts is no default nor superfluitie. And smal beasts that lacke sharpe teth, and clawes, and hornes, are defended with ablenesse of members, and swiftnesse of flight, as it fareth in Hares, in Fawnes, and other such. Also euery beast ♀ gendreth another beast, hath eyen except the Mole, ♀ hath eyen closed within a web, and that web is giuen to the Moale, for feblenesse of sight: and euery beast that hath eares, moueth the eares except man: and euerye beast breatheth, but some by wayes which are knowen, as by the mouth, or els by the nose: and some by priuye wayes, as by priuy holes and pores, as Bees, and Flyes, and beasts which glide on the ground. And euerye foure footed beast which hath blond hath marrow, & namely man hath much marrow in cõparison to his body, and that is nædfull to man, for many and diuers workes, & doings. And euery beast ♀ hath horns, is cloue footed with hornes without, except one beast, that is, an Unicorne, that hath but one horne in the forehead, and one hoofe in the foote, as an horse.

(*The Unicorne is cloue footed, as the Stagge, called in Gesner Monocerote. folio. 781.) *Additiõ.

And euery horned beast hath hollow hornes, except the Harte and the Unicorne: and euery horned beast is foure footed, with material and hard horne, except a manner Serpent, which is in the region of Aegypt, which is found horned, and many call that serpent Serastes. And here I speak of beasts which haue hornes of kinde of bone: for Snayles haue certaine hornes softe and gleymie, but they are not properly hornes, but things giuen to Snayles for helpe and succour. For Snailes be feble of sight, and grope and seke their wayes, with those horns. And if the Snayle meeteth with any hard thing, anone he draweth in his hornes: (*At the ende of whose hornes, there appeareth a blacke like the sight of an eye, wherewithall it sauoreth they haue some sight,) and then he closeth himselfe within his shelles: For he vseth his shelles in stæde of houses and Castles. *Additiõ.

Also some beasts haue teth in either iaw, and some haue onely in the nether iaw, & those which haue no teth in the ouer iaw, be horned, for that matter passeth and turneth into hornes.

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And no Beast which hath crooked teeth or tuskes, as ye Bore, hath hornes, for that matter passeth and turneth into tuskes: for tuskes and hornes accord not in the same beast. Beasts of praye haue teeth departed and sharpe, that they may the better enter and come to the praye, and bite thereof gobbets and peeces, as Wolues and Lyons. And tame beasts, as the Cowe, and beasts that be made tame, as the Elephant & Camell, haue teeth lyke high and nigh togethers, as it were one bone, that they may the better eate grasse and hearbes, and bite them the more euen nigh the ground, and no beast hath more rowes of teethe in his mouth than twayne, except certaine fish, that haue great teeth in their iawes set farre asunder, as the teeth of of a Sawe, and haue also teeth set within, and with those inner, they gather and holde the meate, least the water shoulde wash it soone out of their mouthes, as it fareth in water Wolues, that are Lucies, and in manye other, as Aristotle sayth:

The beast is called Hanthi. Looke in the letter H. following, for this beast his description.

But it is sayd, that in Inde is a beast wonderfully shapen, and is lyke to the Beare in body & in haire, and to a man in face, and hath a right red head, and a full great mouth and an horrible, and in either iawe three rowes of teeth distinguished asunder. The vtter limmes thereof, be as it were the vtter lyms of a Lyon, and his tayle is lyke to a wild scorpion with a sting, and smiteth with hard bristle prickes as a wilde Swine, and hath an horrible voyce, as the voice of a trumpe, and he runneth full swiftly, and eateth men: & among all beasts of the earth, is none found more cruell nor more wonderfully shapen, as Auicen saith, and this beast is called Baricus in Greeke, as he saith. Also libro. 8. cap. 22. Plinius saith, that Helia writeth and saieth, that among the Medes is a beast, that is most wicked & euill, which he calleth Mancichora, and hath three rowes of teeth set a rowe, and togethers in a combe wise, and is lyke to a man in eares and in face, and hath yeolow eyen and red colour like to a Lion, with a Scorpions tayle, and stingeth with bristle prickes, and hath a voyce, lyke to the voyce of a man. And if a man singeth to a pipe and to a trumpe, it seemeth that this beasts voyce accordeth with the trumpe and tune melodie. And so this is the same beast, that Auicen and Plinius speake of. Also euerye beast that gendreth and getteth a beast, hath two reynes & a bladder, but beasts that laye egges, haue neither bladders, neither reynes: for in birds and foules superfluitie of moysture passeth into fethers and clawes, and in fish, into the shelles and scales: and therefore them needeth no instrument to receiue superfluitie of moysture.

Also euery beast that hath hornes & no teeth aboue, cheweth his cudde, and hath many wombes, one full great, and another lesse, one long & another wide, & many manner digestions be the cause, whereof such a Beast, hath so manye wombes: for his meate is drye, and is not right well chewed in the beginning when the beast feedeth, and that is for hast of eating, and for this cause this meate so swallowed, needeth to be chewed againe, and then the meate is drawen out of ye more wombe to ye mouth, and so the beast doth chewe it againe. And when the meate is chewed, it is sent to the second wombe, that it maye be there digested: & so to chew is called Ruminare, as Auicen saith, and Ruminare is to chew the cud.

Also libro. 2. cap. 1. Auicen sayth in this manner, I saye that each Beast with tallowe hath fatte braine, and that the beast that hath no tallowe, hath no vnctuous marrough: and euerye beast that bretheth hath lungs, as fishes haue braunches, whereby they drawe in, and put out water and ayre: and euery beast that hath bloud, hath hart and liuer, and beasts that be without bloud, haue no heart, but haue somewhat els in steede of heart, that is seate and Well of life.

Also all beastes that gender, haue gall, some preuely and hid, as the Hart, Horse, and Mule, and some openly knowen and seene. Onelye the Dolphin wanteth gall, though he gendreth & bretheth.

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And other beasts that lay egges, haue gall great or small, as fishes and Serpents. Also he saith, that euerye Beast that hath bloud hath semen: and euerie beast without bloud that gendreth another, hath fiue wits, except the mouse with eyen healed and couered, and hath the blacke of the eye vnder a skinne: and in some beasts the wayes of wit and of fælyng, bée preuye and bée hidde, as eares and nosethrills in fish, which beare as it is well knowen: for they flye and voyd flushing and noyse: & they smell well also, els would they not come to the net, for milke, nor for flesh rosted. For flesh rosted, crabs come into willowes and pitches. Therefore Aristotle saith, as Auicen meaneth, that the Dolphin, and other manner of fish, fall to the bottome sodainly, as it were in Epilencia, when they heare sodaine thundering, or great mouing and noyse, and be taken as they were drenke. And fish flyeth and voydeth the place of washing and slaughter of other fish, and the bloud of other fish, and flye and voyd also hoarie and vncleane nets, and come gladly into new. And beastes with crumpling bodies haue sharpe wit & fæling, though it be priuie and hid, as Bées and Antes, that heare and smell a farre, and haue liking in certaine odor and smell, and dye in some odour of Brimstone, and of burnt leather, and of burnt Hartes hornes: and so Bées abide not in places of euill smell, but they rest in places with good smell and swætnesse, as he sayth.

Also hé sayth, that beasts are diuers in manner of voyce and of crieng: for some haue strong voyce and sharpe, and some fæble and lowe, and some with lytle voyce or none, and onely beasts that haue the wosen of voyce, and lungs and breath, haue voyce But some breatheth not, and maketh somtime noyse & sometime an hissing. And beastes that haue voyce make tunes and melodie, & some crye, chitter and sing, namely in time of gendering and of loue, and they knowe each other by their owne voyce, and call and pray each other to loue. Also he saieth, that each beast, that hath bloud and goeth, waketh and slæpeth, and euerye beast that hath eye lydder, closeth them when he slæpeth: and euery beast that layeth egges, maketh small slæpe.

Also euery beast nædeth meate and norishing according to his complection, and that is right nædfull and necessary for sustenaunce and weping of the beast, or for the restoring of that thing, which is lost by kindly heate.

But in receiuing and taking of meat and drinke there is great difference: for some going beastes with complete and euen lyppes, drinketh sucking, as man, horse, cowe and mule, and other such: and beastes with vneuen lyppes, in the which the neather lippe is shorter then that ouer, drinke lapping, as an hound & cat, and other such: and so by disposition of euennesse and vneuennesse of lippes, some beasts in drinking sucke, & some lappe: and therefore kinde ordayneth wisely in hounds, and in other lapping beasts, tender tongue, long and pleyant, & the tongue is the more able to licke & to holde the water, and bring it to the mouth. But many foure foted beastes, drinke not but seldome, as Conyes, and Hares and other such: for meate of such beasts is right moyst, and that meisture sufficeth to them in stæde of drinke, & to bring their meate into the members, & to cole kinde heate. And other beasts that be full hot and drye, either of complection, or by accidentall heate and drinesse, and vse drye meate or hotte, næde therefore drinke to the foresaid things & doings: and this is the cause why Culuers and other birds that be not rauenners drink: for they eate corne & greines and other such, and their meate is fatte, hot and drye.

And fowles and birds of praye, vse moyst meate indæd, and drinke therefore but seldome, and when they drink, it is token of sickenesse, and that vnkind heat hath passing masterie in them, as Auicen and Aristotle meane. And Auicen meaneth, that beasts with little bodyes, be more flye and hardie, and wittie, than other beastes with great bodyes: as it fareth in Spiders, Bées, & Antes, their worckes be so slighe and subtill,

that

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that mans wit may not comprise to doe such workes, for in them kinde rewardeth in sleight and in wit, that that seemeth to be withdrawen from them in might and in strength, as he saith.

Also in li. de mirabilibus mundi, circa finem, Solinus saith: that euery beast with crooked teeth as a sawe, is a Glutton, and fighteth: as it fareth of hounds, Panthers, Lyons, and Beares. And the females of such beasts bring forth young, vnperfect and vncomplete, as the Bitche bringeth forth blinde whelpes, and the female Beare bringeth forth a lumpe of flesh not deuided by shape of members: and she keepeth that lumpe hot, vnder hir arme pits, as the Hen sitteth on hir egges: and the female Beare, licketh that lumpe of flesh, and shapeth it some and some, vntill it receiue perfect figure and shape of a Beare. Also the Panther & the Lions bringeth forth whelps, but not complete nor perfectly shapen, and euery beast that bringeth forth many young, loueth best the first, and accounteth it most kindly hir owne, and therefore some beasts eate and deuoure their owne brode, except the first, as some Swine doe oftentimes.

Also he sayth, that in all beasts that bring young forth, vncomplete and vnperfect, the cause is gluttonie, for if kinde would abide vntill they were complete and perfect, the whelpes would slaye the damme with sucking, for immoderate & ouer passing appetite: and therefore in such beasts, kinde is swift to bring them forth soone, or to make them soone dye, least they shoulde grieue the damme too sore, and such beastes, brought forth in that manner, fight for meate and food, as Auicen saith, and hate each other. Therfore kinde hath ordayned remedie to saue the kinde of those beasts, and ordaineth that such beastes may bring forthe manye young at once, so that if it happen that many of them be dead and lost in fighting, the kinde of them maye bee saued in few & not too many. Therefore the female Woolfe, whelpeth manye whelpes, as the Bitche doeth. And the Adder that is called Vipera hath twentie young at once, as he sayth: and so for the increase of this Vipera be many aliue at once in the wombe, for desire of nourishing they sucke much, & drawe of the humour so much, that the damme sufficeth not to sustaine so many in hir wombe: therefore she fayleth and dyeth ere she may bring forth hir kinde at full. Also Aristotle and Auicen say, that beasts with teeth ioyned togethers and blunt, haue few increase, and beasts with teeth departed farre a sunder and sharpe, and set with many chinnes, haue many young, and much semen, & beasts with little bodies, gender more than beasts with great bodyes. And beastes that gender little and haue few of their kinde, haue few teates and diuersly, and set in diuers places. And therefore the Bitch hath many teates, and the Sowe also, & be beasts that haue many young. Also beasts that vse superfluitie and continuance of the seruice of Venus, haue much shorter life than those beasts that serue Venus temperately and seldome: and therefore gelded men lyue longer than other, for in them the sinewes are cut, by the which semen shoulde come downward to effect and working of generation.

Also in libro de Spermate Galen and also Constantine tell the cause and reason thereof. And Auicen libro de Animalibus affirmeth the same and sayeth, that Sperma is gendered and commeth of good bloud and ful digested, the which bloud is readie to turne and to passe into nourishing of membes, and therefore when a man sheddeth that humour seminall, the man is greatly discoloured, and the body more feebled than though he bled fortie times so much: for Sperma is a thing able and made readye to passe into nourishing of members: and therefore when Sperma passeth out of the bodie, kinde feeding and nourishing of the members, is taken and withdrawen, and so thereof is great losse of spirites and of vertue in the bodye of the Beast. And so immoderate and ofte gendering is cause of spoyling and vndoing of the body, and so the lyse is shortened.

And therefore the Elephant lyueth

longest

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longeſt: for he loueth chaſtitie, and vſeth lecherie but ſeldome. Huc vſque Ariſtoteles.

Auicen, and Solinus, and Iſaac in dictis vniuerſalibus, treateth of beaſts, in that they be feding and nouriſhing for mans body: for ſome beaſtes accorde to mans complection, as Lambe, Kidde, Sheepe and Swine among tame beaſts: Hart and Hindes, Buckes and Roes among wilde beaſtes. And ſome be all contrary to mans complection, and that for great heate, as the Adder Tyrus, and other Serpents: or els for to great cold, as Spiders and Scorpions. And ſome are vnlyke to mans kinde, but they be not all contrary, neither poyſon: as Vrchins, Hares, and Fores, & other beaſts with fleſh of beaute ſmell, for of ſuche beaſtes, commeth worſt nouriſhing of mans body. And wilde beaſts be more hot and drye, & leane, than tame beaſts, and that for continuall mouing, and for heate of the ayre that they be in, and alſo for drineſſe of their meate and nouriſhing, and therefore their fleſh is more hard, and harder to digeſt, and that is knowen, for when they be ſlaine, their fleſh rotteth not ſo ſone as the fleſh of tame beaſts.

Therefore all fleſh of wilde beaſtes, is leſſe ſauoury and nouriſheth leſſe, than fleſh of tame beaſts, except the fleſh of wilde Roes, that is much more ſauorie than other, and better, and more nouriſhing. Their bodies be made ſofte by mouing, and humours be made ſmall & thin, and the pores be opened, and humours that be cauſe of beaute ſmell, be diſſolued and amended, and ſo because of mouing and of trauaile, they be accidentally made more ſauourie, for by ſuche ruuning and mouing about, their kinde coldneſſe is tempered: and therefore in wild beaſts that run and trauaile much, the beauie ſmell and ſauour is taken away, and their fleſh is made the more tender, for their pores be opened, and the humours are tempered, that their fleſh may be the better and ſoner diſſolued, & corporate into members, and becauſe of kinde drineſſe, their fleſh is the later diſſolued in the members.

Alſo ſome beaſts are fed and nouriſhed in moiſt places and watry, and their fleſh nouriſheth ſone, and is ſone digeſted, but it is ſone diſſolued of the members. And ſome are fed in mountaines and in drye places, and their fleſh is better in keping and gouerning of health, and more according in comforting, and more perfect in during in the members.

And other beaſts that be made tame and fed in houſes, haue more glemie & great fleſh, becauſe of great eating, and of corrupt meate, and therefore their fleſh is hard nouriſhing, and diſſolueth ſlowly both in the ſtomacke, and in the liuer: for as Hippocrates ſaieth, To know goodneſſe of kinde of beaſtes, as touching nouriſhing and feding of the body, it helpeth to know place & paſture where they be fed, and aire moyſt or drie where they dwell, and quantitie of mouing and of reſt, and how they are diſpoſed accidentally or kindlye in idleneſſe or in trauaile. And beaſts that are kindly tame, be leſſe hot & more moiſt than wilde beaſts, and therefor ỳ fleſh is more ſofte, and the ſoner digeſted, for by great reſt and eaſe the pores be cloſed, and the thicke humours be tempered by heat that is cloſed within, and ſo the fleſh ſofteneth and tendereth. And for they eate and drinke much, their ſuperfluitie of humours increaſeth ſone, and fatneſſe is increaſed, and therefore the bodyes of ſuch beaſtes, are much nouriſhing and ſauoury, and paſſeth ſone into the members and into the veynes.

And for multitude of gleamineſſe and of moyſture, ſuch fleſh rotteth ſone, and gendereth ſuperfluitie of humours. And though it fede kindly and much, yet for paſſing moyſture it is ſone diſſolued, and paſſeth out of the members. And ſo accidentally it nouriſheth the body leſſe then fleſh of wilde beaſts. For though ỳ fleſh of wilde beaſts nouriſheth but little: yet for it is hard to diſſolue and ſlow, it abideth longer in the members, in which it is incorporate. Therefore men in olde time ſayd, that it noziſheth the members accidentally.

Alſo in all manner kinde of beaſtes,

the

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the male is more hot and lesse moist than the female, and therefore flesh of male beasts is more subtill and better feeding than the flesh of females, except Goats flesh, that is better in the female than in the male, for in the female moisture tempereth the drinesse of complection, and in the male, heate kindeleth or tempereth not ỹ kind drines of the male: & therefore in this manner kinde of beasts, the flesh of the female is better than the flesh of the male, for it is more temperate, and not passing drye, & that though it be fresh or olde, and namely when it passeth not from age of sucking, for then the goodnesse of milke of the female tempereth kinde drinesse therof. And gelded beastes be meane betweene complection of male and of female: for flesh of gelded beasts heateth lesse, than doth flesh of males, and more than flesh of females: and is digested slower than male flesh, and sooner than female flesh: and are therefore lesse nourishing, and worse than be males, and better than females. And it is a generall rule, that among beasts that be kindly moyst, the male is better than the female, and better in perfect age, than in vnperfect age: and among beasts that be kindly drye, the female is much better than the male, and more in vnperfect age, than in perfect age, as he saith.

Also goodnesse of beastes, varieth by diuersitie of age, for beasts that be nigh the age of sucking, be of great moysture and gleyminesse, and also of tendernesse, and therefore their flesh gendreth superfluitie and fleame: but if it be beastes that are kindly drye, as Rotherne, and Goates. And flesh of such beastes, as Calues, is good in such an age, & namely if they be nourished with good milk, and best if they be weaned, for it is lesse moyst and gleymie, and of more temperate sadnesse. And in young age, when beasts be full waren, then their flesh is more hard and drye, and namely if the beasts be of drye complection, and therefore their flesh is more hard to digest: and is better in comforte of the members, and in during more than in ruling of health, as he saith.

And in the fourth age when they be full olde, their flesh is more vnpleasable to meate, and that for double cause: for than kinde heate is nigh quenched, and substaunciall moysture is full nigh wasted, and therefore their flesh is full hard and not good to digest, and namely if the beasts be of drye complection. And it is generall among all beasts and fowles, that while they grow and were: their flesh is better to meate, and better feeding, than it is when it passeth into fatnesse for age, as he sayth.

Also in pasture and feeding is diuersitie, for beasts that be fedde in mountaines, haue better blood, and more subtill and sharpe, for scarcitie of meate. And those that be fed in marieys, haue more great blood and more fatnesse, and lesse heate, and lesse stopping. And beasts that eate grasse and hearbes, as meate, are more voyde in Winter, than in Springing time or in Summer, for in Winter their meate faileth, and therefore they were fat, after the middle of Springing time or before, and wereth much, and their flesh is more sauourye and better because of plentie of conenable meate.

And beasts that eate smal grasse and hearbes, are more fat from the beginning of springing time to the middle of Summer, and their flesh is then best, for then they finde conenable meate and good and tender, for then they haue conenable meate and fode. And other beasts that eate crops, boughs, twigs, & also braunches, are good from the beginning of Summer vnto Winter: For then boughes and braunches, are both full moyst and tender. And so beastes, that eate full small grasse and drye, are better than those that eate moyst grasse and hearbes: and those that eate tender boughes and braunches are much better than those that be fedde at home with fruite. And those that eate and drincke lyttle, are better than those that eate & drinke much: for beasts that are fed in fieldes and in mountaines, haue great trauaile and moouing, and are therefore better than those that are fedde at home.

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For those that be in mountaines and in fields, haue and draw more subtill ayre and drye, because of running about.
And so superfluitie of humours is forediged, & their complection is made temperate. And againward, beasts that are fed at home, be found lesse good and profitable in cõplection, for scarcitie of pure aire, and for default of moving, and for plentie of meate and of drinke.

Also beasts are diuers, for some are fat, and some are leane, and some are meane: for the flesh of them that are fat, is worst to meate, for it grieueth & letteth digestion, for it flæteth about the meate, and maketh the meate to swell, and softeneth the roughnesse of the stomache, and causeth the stomache to bee slidder and gleymie: and therefore too great fatnes dissolueth a moyst stomack by reason of failing of the vertue contentiue, comfortatiue, and expulsiue: and it kindleth and heateth too soone an hot stomache, as fire is ofte kindeled without by fatnesse: and therefore men in olde time bad and commaunded, that of most fat beasts onely the red flesh shuld be eaten, and the fatnesse done awaye. And most leane beasts are sinewie and tough, and haue lyttle bloud and lyttle moysture, and giueth therefore lyttle norishing to mans bodye. But beastes that are meane betweene fat and leane are most profitable, for they haue not so much fatnesse to kindle the heate of the stomache, nor to make the roughnesse of the stomacke slider: nor so much leannesse to cole the stomache, and to spoyle it of bloud.

Also beasts are diuers in chaunging of time, for some beasts haue scarsitie of marrow and of bloud in one time, and are full thereof in the contrary time, as it is openly knowen in shell fish of the sea, and in mans braine, and percase in euery beasts braine, as Aristotle sayth, openly in libro de proprietatibus Elementorum. And therefore many wer sicke in one part of the month or of the yeare, & another time be knowen whole and found, and cleane of all sickneese in contrary time, as it fareth in Lunaticke men and in mad men, and in Caduc men that haue the falling euill. Hereof ioche more before cap. de Luna. And so Auicen speaketh of the Ape and sayth, that the Ape is glad or sory by chaunging of times, and namely by the course of the Mone: & also in some season, beasts wer leane, though they haue neuer so much meate, and were fat in sleping in the contrary time, as Auicen sayth: and he sayth, that Glyres a manner kinde of mice, that moueth not in Winter, but lye as they were dead, and eateth not, were fat in sleeping, and wake in Summer time, and moue themselues against the heate of the Sunne: and he telleth wonderfully of the Swallowes and of other foules, that be found as it were dead in hollow trees in winter time, and quickeneth and waketh after, as it were sleeping they are made strong, and shew themselues strong and swifte in Summer time: and so the female Beare, after that she hath conceiued, hideth hir selfe long time in priuie places, and taketh no meate that time, as Auicen sayeth, and Aristotle and Solinus meaneth. Loke within cap. de Viso. Also fish in one month weyeth fat, and some afterward were leane: and some weyeth fat in the Northerne winde, as fish with long bodies, & some in Southern winde, as fish with broad bodies: and some in raine time, as Aristotle sayeth. Rayne water accordeth to all manner shell fish, except the Fish that is called Roytera, that dyeth in the same daye, if he taste rayne water: and too much rayne water grieueth some fish: for it blyndeth them. And some beasts sometime change and renew themselues, and cast of and chaunge their superfluitie, as Crabbes change their shells, and Hartes their hornes, and Goshaukes their feathers. And Isaac meaneth and sayeth, flesh of beasts in which drinesse & heat hath mastry, is not full good, as Camell flesh, and is not full good in Summer, but Camells flesh is according in winter: and flesh of beasts that be hot and moyst, as shepes flesh, is good in springing time: and competent in harvest. Flesh that is colde and drye, is not full good, as Goats flesh colde and moyst.

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And Swines flesh is best from ỳ midle of Summer to the ende, and worst in Winter, and meane in Springing time and in haruest. And so Hippocrates saieth, that Swines flesh is good in Springing time, and lesse worth in haruest, and lesse worth in Winter. And Goates flesh is good in Summer, and Shéepes flesh in Springing time: and in the beginning of Summer, flesh of beasts, as it is ordained to mans meate, is diuerslỳ dressed & ordained to mans meate. For as Isaac saith, flesh of beasts is sometime rosted, and sometime fryed, and sometime sod in water with salt. Flosh rosted and fryed is great and dry in fæding and nourishing, and harde to digest, for the moysture thereof is wasted, and then the flesh taketh drinesse of the fire: and right fat flesh should not be eaten but rosted, so that the moysture thereof may be drawen out of the substaunce thereof. Sodde flesh is more moyst and more easie to digest, for the water tempereth & maketh it moist: and sometime in the water in the which flesh is sodden, is spicerie put, & thereof is made diuers sauce, and kæpeth and saueth the flesh in his kinde goodnesse, and amendeth it both in smell and in sauor, and maketh it vertuous to destroye and put out diuers sicknesses and euills. And it is necessary to sæth flesh of dry beasts, and to rost flesh of moyst beasts & fat, and to dresse flesh of meane beastes betwéene these twaine, with diuers manner of sauce, and this dressing is done in many manner of wise: for some flesh of beasts is wholsome, and accordeth to rosting, and is not ful good sod. And Rothen flesh and Goates flesh is better sod than rosted, & Swines flesh & Shéepes flesh is better rosted than sod: for by sæthing dry flesh is made moyst, & by rosting moyst flesh is dried, and therefore for the moysture thereof, it is good to rost Swines flesh, and for passing drines thereof, it is good to sæth Goates flesh & Dre flesh.

Also flesh of those beasts varieth and is diuers, by such accident and dressing, for Swines flesh rosted, is amended and made better by rosting, and appaired by sæthing, and Goates flesh is better sodde, and worse rosted: and so it is to know of other. Huc vsque Isaac in Dietis.

Also beasts are ordained, not onelye for meate of the bodye, but also for remedie of euills, and also for many maner of medicines. All kinde of beastes, wilde and tame, going and créeping, is made and ordayned for the best vse of mankinde, as Plinius and Iohn Damascenus meaneth. But some beastes are ordained for mans meate, as Shéepe, Harts, and other such: and some serue for the seruice of mankinde, as Horses, Asses, Oxen and Camells, & other such: and some for mans mirthe, as Apes, Marmusets, and Popiniayes: and some be made for exercitation of man, for man should know his owne infirmitie, and the might of God, and therefore are made flyes and lice: and Lyons & Tygers, and Beares be made, that man may by the first know his owne infirmitie, and be afeard of the second, & haue succour by callyng of Gods name. Also some beasts are made to relæue & helpe the næde of many maner infirmityes of mankinde, as ỳ flesh of ỳ adder Vipera to make Triacle, and the gall of a Bull and of other beasts and fowles, to do awaye dimnesse of eyen: and an Adders skin sod in Oyle, abateth ache of the eares, and that in wonderfull manner, as Dioscorides sayth in libro Aesculapij, De occultis membrorum virtutibus.

It is sayd, that if he that hath the Emorroides sitteth on Lyons skinnes, the Emorroydes shall passe away from him, and Wolues flye from him, that is annoynted with Lyons dirte: also there he saith, ỳ if the tayle of an old Wolfe be hanged at the Cowes stall, ỳ wolues will not come there nigh: also Dioscorides saith, that Beares eyen taken out of the head, and bounde together vnder the right arme of a man, abateth his seauer quartaine. Also the long téeth of a Wolfe healeth Lunaticke men, as hée saith, and so sayth Pythagoras and Plinius also, and telleth, that tame foure footed beasts dread and flye, if they sée a

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Wolues eye taken out of the head. In libro Viatico Constantine saieth, that the haire of a white hound without any blacke speck, helpeth them that haue the falling euill, and keepeth them from falling, if that haire be hanged about their necke: and such a thing saith Pythagoras in lib. Romanorum, and saith, If a ring be made of the hose of a white Asse, that hath no blacke speckes, and he that hath the falling euill beare & weare that ring, that ring keepeth him from falling. And also he saith, that the gall of a Bull anoynted vnder the nauell, lareth and softeneth the wombe.

Also he saith, that the toth of a Serpent, which ought to be taken out of the head while the Serpent is a lyue, and hanged after about him that hath the feuer quartane, that toth destroyeth his quartane. And if thou besmoakest the house with the lungs of an Asse, thou cleansest the house of serpents and other crèping wormes. Plin. saith, that these vertues and properties, and many other wonderfull, be hidde in lims and members of beasts, as it shall be saide more hereafter in the kinde and properties of perticular beasts: for nothing is in the body of a beast, without medicine, open, or hid: for the skin, haire, horne, naile, clawes, flesh and blood, be not without remedie, nor the onely dirte.

¶De Animalibus in speciali. cap. 2

FOR because the kindes and properties of beasts is shewed in generall, now by the helpe and grace that is sent from aboue, following to our purpose, we shall intreate of the vertues and propertyes of some Beastes and crèping wormes in singular and in speciall, and that by the order of A B C.

¶Of Ariete. chap. 3.

Aries. Dux est

THe Ramme is a Beast that beareth woll, pleasing in heart, and mild by kinde, as Isidore saith lib. 12. cap. 1. And is Duke, leader, and Prince of shèpe.

Ouium. In Hebrue Ail, & Eel. Caldæus. Dikerin. Arabie. Rabsa, & Rabsah.

Therefore kinde giueth him great strength passing other shèpe. It is seemly that the Ram that is Duke and defender of other shèpe, be more strong & mightie, than other shèp: & therefore Isi. saith, that the Ram is called Veruex, & hath that name of Vires, strength, and as it were a man, for he is male & maister of shèpe, and is more vertuous and stronger than other.

Or, as Isidore saith, this Nowne Veruex commeth of Vermis, a worme: for the Ramme hath a Worme in his head, and for fretting of that Worme & itching, the Ramme is excited, & pusheth full strongly, and smiteth full harde, all that it meeteth: and therefore the Ram is called Aries also, and hath that name of Ares, that is Greek, and is to our vnderstanding, vertue: for in flockes, the males are called Arietes, for they be vertuous and mightie, to get and gender Lambes, for they passe other shèpe in greatnes of body & of might, & strength and vertue.

Also this name Aries commeth of Aris, Altars, for as Isidore saith, This beast was first offred on Altars among Nations, and so the Ramme is called Aries, for he was slaine by Aaron at the Altar, and so by Moses law the Ramme was principally a cleane beast both to Sacrifice and to meate: For he was offered conenably for sinne of the People, and is cloue soted, and chelweth his cud, and was eaten indifferently of the people. And as Isidore sayth libro. 12. Shèpe were called sometime Bidentes: for among eight teethe that they commonly haue, two teeth be higher than any of the other, and therefore Nations offered them principally in sacrifice to the Gods, as he sayth libro. 8. capitulo. 47.

Plinius speaketh singularlye of the Ramme, and sayth, that it is the kinde of the Ramme in the lustines of his youth for to noye the Lambes, and to followe the Ewes that come against him. For he is farre more tractiue and more profitable in age: and neuertheless hee is more ceuell in heart then the Ewes, and

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his cruelnesse abateth, if his hornes bee pearced nigh to the eare. If his righte gendring stone be bound, he gendreth females: and if the lefte be bounde, hee gendreth males: and he gendreth males in the Northerne winde, and females in the Southerne winde. And such Rams as haue black veynes vnder their toũgs, such Lambes they gender in colour: for if his veynes be black vnder the toũge, his Lambe shall be blacke: and if they be white, the Lambes are white: and if they be speckeled the Lambes are so. And Arist. & Auicen meaneth the same. Loke within De Oue.

The Ram hath a full harde forehead nigh as a horne, and feeble temples, and somewhat grisly, and therefore for the defence and keping of the feble parte, kinde giueth him great hornes and right hard about the feble place of the temples, and be crooked and bended as a round shell, but they be somwhat sharp in the endes, insomuch, that they maye defend the head with sharpnesse & hardnesse of hornes, and withstand enimies, and fighteth with them, with sharpnesse of hornes, as he saith. For it is not seemly that kinde should leaue the defendour of the flocke without weapon & defence. And therefore kinde giueth him two hornes bent, as it were circles, to defend and succour his owne head, which is feeble of it selfe, and is the more bolde and hardie against aduersaries and enimyes by craft of weapon, by the which hee is strengthened and defended. And therefore he goeth the more boldly before the flocke, and beareth vp the head, and pitcheth downe the foote, & treadeth strongly on the ground, and is cloue foted. His clees be thicke with long haire in the locks, and defendeth himselfe against the iniuries of hot aire or colde, with strong and thicke fell and skinne, and therefore one side of the Rams skinne, by reason of the strength thereof, suffereth and sustaineth the violent crafftes of Cyrriers or parchment makers, passing other fells and skinnes of other shepe, and be more able to receiue and to hold painting and painting of diuers colours, as he sayth.

And in time of loue, the Ram fighteth for his Cawes, and reseth with his hornes on his aduersaries. And for to push his enemie the harder, he draweth backwarde, and reseth and leapeth vpward, and smiteth with his fiercenesse, and busheth with a kinde of violence. And li. 8. Auicen speaketh of Rammes and saith, that Rams, Goates & Bucks, goe much in raine, and hide not themselues in Winter for colde, but they goe sometime out of hot places into colde, & when it raineth, they flye not the raine vntill they be dead. And Rams by kind follow Goate bucks, and rest all, till the Heard take one of them, and make him goe before, and then other follow sone. And they dread kindly the thunder, as shepe do And if a shepe be with lambe, and heareth the thunder, she casteth hir Lamb for dread, and standeth for feare. And sleepe with the shepe before midnight, and after part, and chaunge and turne, from side to side in sleping. For from Springing time to Harueste they slepe on the one side, & then vnto springing time they slepe on the other side, & hold vp their heads while they slepe, except they be sicke, and they chew their cud sleping as they doe waking, and if it happen that they stray and go away, they come not againe, but if the Heard bringeth them againe.

And Isaac in dietis saith, that Rams in youth bee lesse moyst and gleymie then sucking Lambes, and that is because of the age that hath mastery ouer their complection, and therefore their flesh is better than flesh of Lambs and of Cawes, and gendereth better bloud, and namely if they be gelded, for their heate is tempered with accidentall moisture, and so the flesh is of good sauour. But when they passe in age and be full olde, then for age they fayle in heate, but if they be gelded: if they be gelded and passe in great age, then their heate faileth by double cause, for lacke of gendring stones, and also for age. And therefore their bodies be cold and dry as it were a sticke, and be more harde and vnsauorie, in comparison to Goate, Oxen, and other such, that be worst in age.

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And the bodies of rams, that be kindly hot and moyst, be more better then bodyes of other beasts, that are kindly cold and drye in great age. Huc vsque Isaac in Dietis.

Aristotle and Auicen lib. 6. meane, that Rams and Goate buckes, lyke as other Beastes, haue a certaine proper voyce, by the which they crie and call to them the females in time of gendering and loue. And Rams that drinke salte water, gender before other, and be soner moued to loue: and when ẏ old Rams be soner moued to gendring & to loue, than the young in due time, that is token of goodnesse of that time in ẏ yeare: and if in that time the young Rams be soner moued than the olde Rams, it is token of a pestilence of shape in that yeare as he saith.

¶Of Agno. chap. 4.

Agnus. Rebes.

THe Lambe is called Agnus, & hath that name of a name of Greke, as it were milde as Isidore saith. For among all the beasts of the earth, the Lambe is most innocent, soft and milde, for he nothing grieueth nor hurteth, neither with teeth, nor with horne, nor with clawes: and all thing that is in the Lambe is good & profitable, for the flesh is good to meate, and skin to diuers vse, and woll to cloathing, and the dirte to lande, and clawes and hornes to medicine, as Isidore saith lib. 7.

Latines suppose, that this nown Agnus commeth of Agnoscendo, knowing: for passing all other beastes, the Lambe knoweth his owne dam, insomuch, that if she bleate among manye shepe in a flocke, anone by bleating he knoweth the voyce of his owne dam. Auicen and Aristotle meane, that some Lambes be yened in springing time, and some in harueste time, and some in winter: but those that be yened in springing time, be more huge and great of body, & more stronger of bodye, then those which be yened in harueste and in winter. But in some countries and lands many men set winter Lambes, afore Lambes of springing time, and meane, that onely these beasts be profitably yened in winter time, as Plin. saith li. 8. ca. 47. and ther it is said, that Lambes which be conceiued in the Northerne winde, be better than those that be conceiued in the southern wind, for then males be gendered and conceiued. And Lambes haue such coulour in flesh and in woll, as the Ramme & the Ewe haue colour in veines of ẏ tonge, for if the veynes be white, the Lambes be white: and if the veynes be blacke, the Lambes be blacke: and if they be speckeled, the Lambes be speckeled. In sucking time the Lambe bendeth his knees, and for the dam should giue the more milke, he thrusteth and pusheth at the vdder of his dam, and beseecheth the dam with bleating, and fawneth with his taile when he hath found his dam, and beareth vp the head, and sucketh neuer but first it areareth vp the head, & hath small woll and crispe, and manye maner wise folded in it selfe. Cold grieueth Lambes, and namely in raine weather, and be glad and ioyfull of the company of folke, and be cleing and sorie, & dreadeth full sore, when they be alone. The Lamb hoppeth & leapeth before the flock, & plaieth, & dreadeth ful sore when he seth the Wolfe, and flyeth sodainlye away: but anone he is astonied for dread and stinteth sodainly, and dare flye no farther, and prayeth to be spared, not with bleating, but with a simple cheere when he is taken of his enemie. Also when Butchers bind him fast, he defendeth him not with teeth, neyther with horne, and if he be spoyled either of his fell or of his skinne, he is still an innocent and an harmlesse beast, and whether he be lead to Pasture or to death, hee grudgeth not, nor praunceth not, but is obedient and meeke, as Plinius sayeth. It is perill to leaue Lambes alone, for they die sone if ther fal any strog thunder. For the Lambe hath kindly a feeble head, and therefore the remedy is: to bring them together, and lette them goe together, that they may be the bolder because of companye, and the more hardy.

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Of Agno anniculo.ca.5.

AGnus anniculus is a Lambe of full age of one yere, & is within the space of one yere, the better it is ỳ farther it is frõ sucking, for his moisture of complection increaseth by weaning and departing from milke, & superfluitie of moisture is tempered, namely if it be not yet gelded, as it is said openly in Dietis. And lambs of twelue moneths olde that be sound in body, & cleane in flesh, be able to sacrifice and to meat, though they be speckled in fleth & in woll. For speckles in flesh repugneth not the lambe, nor putteth him from sacrifice, but if there be stinch and corruption in flesh or in skin within, as the Glose saith super Exod. 7. and super Malac. Hierome saith super Leuit. that specks and diuersitie of speckled flesh, letteth not sacrifice if the bodie be whole & sound, and without scabs in the skinne. Then as Plinius saith, libro. 8. cap. 48. a lamb of a yere old was able & according to the Aduers of Gods, and be in vse of the flesh, & in vse of the flesh the lamb, is nedfull to mankind, & therfore as bodies of neat be kept for profit of mankinde, so it nedeth to haue businesse of keping of lambes and of sheepe. And Dioscor. saith, that the lambe hath blacke durt, which shall be dissolued and tempered with vineger, and made in a plaister: and then he cleanseth away blacke speckes and red of the body, and helpeth the euill that men call the fire, and helpeth and saueth burning and scalding if it be meddeled with Ware and Dyle.

Of Agna. chap. 6.

A Female lambe is called Agna, & is the Rammes daughter, and is lesse in bodye, and more moyst then the male lambe, because of the female complection, as it is sayde in Dietis. And the flesh thereof while it sucketh is more gleimy, because of superfluitie of moysture. And that commeth both of age and of complection, and hath maistrye in the bodye. Therefore that that is gendered of the flesh thereof is fleamatike, and gleamie, and hard to dese, and vneth passing out of the members when it is dessed, & that is because of glewie and gleamie humour, which is gendered thereof, but it passeth some dele of the stomache, for slipperneste of the humour, as Isaac sayth. And the flesh thereof is better rosted then sod, for the superfluitie thereof and moisture is consumed & wasted by the strength and vertue of greate fire. And the female lambes bee more simple and more fearefull then the male. For the female hath lesser kinde heate then the male, and bee for that cause without hornes. For hornes were superfluitie to the female lambs, for defalt of boldnesse & of the hardynesse they knowe not what to doe therewith, as Auicen sayth. Also libro. 3. Aristotle sayeth, that Lambes haue an euill, that is when they bee to fat about the reines, for if the Tallowe coureth the reines, then they dye, and the Tallowe increaseth in good pasture: and therefore Lambes be put out of the pasture, lest they wax to fat. Lok within de Oue.

(*Sheepe and Lambes haue also the disease of the rot, which happeneth if they change a drie laire, and be brought into fenne or marsh grounds: they are subiect to the Tikes, which come for want of pasture, to the cough, and Paggets.) *Additiõ.

Of Alce.

A Kinde of Deare, called (the Aethiopian Bull) some report that the Alce hath no ioynts in his legges, & therefore doth neuer lye, but leane to a tree. I find no such report in Gesner for truth, he is in coulour like the fallow Deare, short & broad horned: This beast is the right Elcke, of whose hide the most best Fuffe is made, for doublet and breeches. Those which translated the Bible into English, as it appeareth in the. 14. chapter of Deu. among cleane beasts: this Elcke is named there Chamois, and Camois in Hebrue is called Zamer: the Muscouites call him Lozzos, & some haue vsed one name and some another, because they had no farther knowledge. Gesner in folio. 2 these breed in Hircania, a cõtry in Asia. Addition

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Of Apro, chap. 7.

The bore Chasir in ỹ Hebrue

THe Boare is called Aper, and is a Swine that liueth in woodes or in fields, and is moſt cruell and not milde, as Iſidore ſayth, and is called Aper, as it were Affer, for by fierceneſſe of his body, he is fierce and cruell, and ſo among ỹ Grecks the Boare is commonly called Fragres, that is to vnderſtand, fierce and cruell, and is called among Latines Verres, for he hath greate might and ſtrength, as it is ſayd there. And Plinius and Auicen meane, that the Boare is a fierce beaſt and a cruell, for vnneth hee is tamed and made milde though hee be gelded, though other beaſts be more mild what time they be geldod. Alſo the Bore is ſo fierce a beaſt and alſo ſo cruell, that for his fierceneſſe and his cruelneſſe, hee deſpiſeth and ſetteth naught by death, & he raiſeth full pitcouſly againſt the point of ỹ Speare of a hunter. And though it be ſo that he be ſmitten or ſticked with a Speare through the bodye, yet for the great ire and cruelneſſe in heart that hee hath, he raiſeth on his enimy, and taketh comfort and heart and ſtrength for to worke himſelfe on his aduerſarye with his tuſkes, and putteth himſelfe in perill of death, with a wonderous fierceneſſe againſt the weapon of his enimy, & hath in his mouth two crooked tuſkes right ſtrong and ſharp, and breaketh and rentoth cruellye with them thoſe which hee withſtandeth: and vſeth tuſkes in ſtead of a Sword. And hath an hard ſhield broad and thicke on the right ſide, and putteth that alway againſt his weapon that purſueth him, and vſeth that brawne in ſtead of a ſhield to defend himſelfe. And when he ſpieth perill that ſhoulde befall, hee whetteth his tuſkes, and froteth them againſt Trees, and aſſaieth in that while froting againſt trees, if the points of his tuſkes be all blont. And if he feele that they be blont, he ſeeketh an herb which is called Origanum, and gnaweth it and cheweth it, and cleanſeth and comforteth the rootes of his teeth therewith by vertue therof, as Auicen ſaith. And li. 28. ca. 10. Plinius ſayeth, that the vrine of the Boare is medicine for euills of ỹ eares, if it be meddeled with Oyle of Roſes. Alſo his Gall helpeth againſt the ſtone, as it is ſayde libro. 38. cap. 40. And his vrine is heaupe to himſelfe, ſo that hee may not ariſe, but if hee piſſe, but is holden downe as though hee were dead. For it is ſayde, that his vrine burneth him.

¶Alſo he ſayth, that the Gall of the Boare exciteth to gendring. Alſo he ſaith lib. 5. That the field Swine loueth well roots, and wroteth and diggeth the earth, and wroteth vp rootes and cutteth them with his tuſkes, and waxeth fat when he hath reſted ſeuen daies, and namely if he drinke but little. And the Boare fighteth with the Woulfe, & hateth him by kinde. For ỹ woulfe lieth in waite for his pigs, and ſtealeth them full oft. Therefore as he ſaith, lib. decimo quarto, Kind giueth to the Boare tuſkes to defende the females and the pigges. For the females be more feeble in themſelues then the males, & worſe of complection. For the males be more bolde and more mightye then the females, but the female is fierce whē ſhe is wroth, and greueth and hurteth, digging, froting, & biting, and renting with teeth & tuſkes. And the Boare hurteth with his tuſkes ſtriking vpward. And ỹ is the cauſe why that he may not hurt him that lieth on the ground. And the female greueth but little them that ſtand. And when the Boare is wroth, he fretteth & foameth at the mouth: and ſo he doth when he gendereth with the female. Plinius rehearſeth all theſe forſayd things, & ſaith more thereto, lib. 8. cap. 2. and ſayth there, that Egedius ſayeth, that Boares and other Swine bee farrowed twiſhed. Alſo Boares be ſharpe and moſt fierce when they be in loue. For then they bite cruellye for their Sowes, & dig and cratch the earth with they̓r clawes, and ſet vp the briſtles, and whet the tuſkes, and ſmite therewith, & ſhew them the wodneſſe of their breſts, with horrible groning and grunting: and eate but little then, but they goe and runne about females, & be therfore right leane. And Boares goe to valleys that be darke, and dwell in woodes, and keepe

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there theyr children: and liue there by rotes and fruit of wild trees. And when they espie the sautes of the hunters, and reses, and Wolues, they go before their young. And when they maye not flye, they put them in perill for theyr young, and harden theyr shoulders with froating against trees when they shal fight, & wrap them in durt, and drie themselues in the Sunne, and make the durt hard and fast among the haire, that they may the more surely beare and sustaine the strokes of their enimies in their fighting.

Libro. 6. Aristotle sayeth, that the females and Sowes of Boares, when they haue farrowed, bee full sharpe and cruell, to rent them that come nigh their young with cruell biting. Huc vsque Plinius.

And as Isaac sayth, Boares flesh is more harde and drye, and more cold then tame Porke, and that is for his continuall mouing, and for drye meate and for drye ayre, and for hot ayre that is alwaye within them. For his grease or fat is more harde, and his flesh more lyking in eating, and therfore tame Boares be strongly chased and tied, and also beaten before they be slaine, that theyr flesh may be the more tender and sauoury because of strong mouing.

And Dioscorides speaketh more of the Boare and sayth, that his durt drunk with Wine and water, is a singular remedye for them that cast blood, and helpeth sore sides if it be medled with vineger, and soudreth and strengtheneth broken bones. Loke within de Porco.

Of Asino. chap. 8.

THE Asse is called Asinus, and hath that name of Sedendo, sitting, as it were a beast to sit vpon. For men sate & rode vppon Asses before that they vsed horse to ride vpon, as Isidore saith, libro 17. And is a simple beast and a slow, and therfore sone ouercome & subiect to mans seruice. Or else this name Asinus commeth of A, that is not hauing, & Synos, ỹ is wit, as it were a beast without wit. And of Asinus commeth Asellus, that is a lyttle young Asse, that is fayre of shape and of disposition while he is young and tender, before he passe into age. For the elder the Asse is, the fouler he wareth from day to daye, and hairie and rough, and is a melancholyke beast that is cold and drye, and is therefore kindlye heauie and slow, and vnlustie, dull and witlesse, and forgetfull: Neuertheless he beareth burdens, and may away with trauaile & thraldome, & eateth vile meat and little, & gathereth his meate among Briers and thornes, and thistles. And therefore Auicen saith, libro. 8. and Aristotle sayeth also, small birds that nestleth them in bushes, thornes, and briers, hate the asse. And therefore small Sparrowes fighteth with the Asse, for the Asse eateth the thornes, in the which ỹ Sparowes make theyr nests. And also the Asse rubbeth and froteth his flesh against the thorns, and so the birds or the egges of the Sparowes falleth out of ỹ nest down to the ground. And when that the Asse reareth & heaueth vp her head, then by a strong blast the thornes moueth & shaketh, and of the great noyse the birdes be afearde full sore, and falleth out of the nest. And therfore the breed birds suffereth them to leap on the face of the Asse, & bite & smite and rese to his eyen with their billes. And if the Asse haue a wounde or a scab in the ridge or in the side, of pricking of thornes, or in any other wise, the Sparows leapeth on the Asse & pecketh with their bills in the wounds or in the sores, for the Asse should passe frō their nests. And though such a Sparow be full lyttle, yet vnneth may the Asse defend himselfe against his rese, pricking, and biting. Aristotle sayeth, and so doth Auicen also, that the rauen hateth full much the asse, therefore the rauen flyeth aboue the asse, & laboureth with his bill to peck out his eyen: but the deepnes of eien helpeth the asse, and thicknes and hardnes of the skin, for therwith the asse closeth her eyen, and healeth her sight, and defendeth against the rosing and pricking of Foules: also his long eares and mouing thereof helpeth, for therewith hee feareth smal birds, that rese to peck out his eyen: also libro. 8. Aristotle sayeth, that the Beare fighteth with the asse and

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712

with the Bull, because he eateth rawe flesh, & this is the cause why he fighteth with them, for he desireth to eate of their flesh. Libro. 18. cap. vlt. Plinius speaketh of the Asse & sayth, that the smoak of the Asses hoofe helpeth the birth of a childe, insomuch that it bringeth out a dead childe, and shall not otherwise be layde to, for it slayeth a quicke childe if it bee oft layde to, and lyeth to long time. And new dirt of the same beast staunch-eth bloud wonderfullye. And his lyuer helpeth against the falling euill of chil-dren.

Libro. 28. cap. 10. Plinius sayeth, that the Asses milke and Asses bloud helpeth against the biting of a Scorpion. And men saye, ỳ if a man loketh in an Asses eare when he is smit with a Scorpion, anone the mallice passeth. Also all veni-mous thinges flieth smoake of the Asses liuer. Also in eodem cap. 9. it is said, that the Asses milk helpeth against venimous plaister, and against the mallice of Se-rule or of quicke siluer.

Also li. 9. Asses bones brused & stamped, and sod, helpeth agaynst venimme, if the broath therof be dronken: and vsing of the Male asse with Nardus keepeth & saueth and maketh much haire. Libro 8. cap. 44. Plinius sayeth, that the Asse is a beast that maye worst alwaye with colde, and breedeth not therefore in colde Countryes and lands, and so he breedeth not in Pontus: and therefore Ari. saith, though the asse be full colde and dry, yet he is ful lecherous, but he is not moued to gendring ere he be. 30. moneths olde: and though he doe then the worke of gende-ring, yet he gendereth no brode ere hee be full three yeere olde: and so Plinius sayth there, that the birth of the asse is most in idleneſſe after 30. moneths, and is lawfull & profitable after three yeare. Also Aristotle saith the same, li. 5. & Pli-nius saith thereto, that the asse foaleth selde two coltes. When the female shall foale, she slyeth light, and seeketh a darke place that she be not seene, and loueth her foale so much, that she passeth through a fire to come to her foale: and ỳ asse dread-eth full sore to passe ouer water, & scra-peth therein: and when she is compelled, & must nedes passe ouer a water or ri-uer, and wadeth therein, then she pisseth therein: and the asse passeth not gladlye, where he may see the water through the plankes, for he hath a seble braine, and is sone grudged, and dreadeth therefore and falleth through the chinnes of the bridge into the water, that he seeth run-ning there vnder: and the asse drinketh not gladly but of small wells that he is vsed to, and those that he may come drie soted to: and wonder it is to tell, ỳ though an asse be sore a thirst, if his water bee changed, vnneth he drinketh thereof, but if it be like the water that he is wont to drinke of.

712

712

Plinius. li. 28. cap. 7. sayth, that if the female asse eateth Barlye wet in men-strual bloud, as manye graines as shee eateth, so wet, so many yeres afterward shall she not conceiue. The Mule is gen-dered betweene an asse and a Mare: but to such gendering are Mares chosen, that passe in age foure yeare, and not ten yeare, and gender not alwaye either with other. Of this beast is two man-ner of kind: the one is gendered betweene an horse and an asse, and that other be-tweene an asse and a Mare. But the one kinde withdraweth him from ỳ other, but if they be fed together in youth with one manner milke. Therefore it is said, that heardes that desire to haue Mules and burdones gendered of diuers kindes of beasts, vse this crafte, to bring forth young coltes of Mares, and set them in darkneſſe to teates of asses, and to feede them with asses milke, and such horse colts when they be of age, bee moued in time of gendering to gender with asses: also lykewise asses coltes be set to sucke teates of Mares, and be fed with Mares milke, and such colts gender with Mares when they be of age: and so of such gen-dering betweene an asse and a Mare com-meth a beast that was called Ninnulus in olde time, but we call a beast so gen-dered Burdus, and call such beasts gende-red betweene an asse and a Mare, a Mule: and libro. 15. Aristotle sayeth, that if an asse gendereth with a Mare that is full fat, the conception of the Mare is corrup-ted, for coldneſſe of the semen of the asse.

712

712

712

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For the Semen of the Asse is most cold by kinde, and the matter of them, and the matter of the Mare is hot, & therfore whē the hot is meddeled with the colde, then the meddeling is tempered, then therof may come conception, and the colt may be saued ꝑ is gendered betwæne an horse and a female asse: and also likewise the colt ꝑ is gendered betwæne an horse and a Mare: but the hee of the Asse and of the Mare, that is the Mule, gendereth not, because of colde and naturall complection of both horse and Asse, that hath maistrye in the Mule. And therefore the mule gendereth not another beast, as hee saith. Also there he saith, ꝑ if an asse gendereth with the same asse afterwarde, hee maketh her cast her colt, & the cause therof is, as Auicen saith, for coldnesse of the semen of the asse cōmeth, & corrupteth & destroyeth temperatnesse of the first Semen, for the Semen of the asse is cold in complection, & brought to temperatnesse, by kind heat of ꝑ male horse: & so when the semen of the female asse ꝑ is colde by kind, or by complection, with coldnes of ꝑ kinde with female by strength therof, the first temperatnesse commeth of ꝑ hot semen of the horse, & of the colde semen of the asse, & this is the cause why euery female mule is barren, as Auicen saith: for the male asse ꝑ is the father of the Mule, is passing cold of complection, and in the Mare that is mother, ꝑ is hot, because of the heat of the horses kind. And therfore though the heat of the semen of the mother, that is the Mare, tempereth the cold semen of the asse, so that a beast may bee gendered, yet in the beast ꝑ is gendered, the coldnesse of the father and mother abideth and hath maistry therein, and disposeth kindly to barrennesse. And there is a manner Asse, that is called Indicus Asinus, and hath an horne in the middle of ꝑ forehead, and is whole footed on all foure. For euerye beast that hath two hornes is cloue footed: and therefore this asse Indicus hath but an horne, for he is not cloue footed, as Aristotle saith, lib. 2. But not euerye cloue footed beast hath hornes, but againeward, if he be horned, he is cloue footed, as it fareth in the Bul, and in the Sheepe, Hart, and other such, as Aristotle sayth there Libro. 7. Aristotle sayth, that the Asse, Mule, and horse, eateth fruit, hearbes, and grasse, and be fatted with water, and loue more thick water then cleere. And the cow again loueth better cleere water then thicke.

Onager. This is ꝑ vnicorne, as some writers affirme.

Also lib. eodem, Aristotle sayth, that for the more part Asses ware sick in one manner of sickenesse that is called Mildie, and this sickenesse is first in the head, and then hot fleame runneth out at the nose: and if it falleth to the lungs, the asse dieth, & this beast flyeth more colde then all other beasts, and is not found in the Countries of the North. And the ioynts of the ridge boane be more strong of the Asse, & stronger bound with sinewes behind about the reines then before. And therfore the Asses beare more heauy burthens behinde about the reines then before about the shoulders After euennesse of the day and night in springing time, the Asse is moued to lechery, and then he roareth & exciteth the female to loue with dreadfull roring & stront, and draweth in breath and winde, and bringeth odour and smell of the female to his nose, & by drawing thereof his desire of lecherye burneth, as Plinius saith. And the Asse hath another wretched condition knowen nigh to all men. For he is put to trauaile ouer night, & is beaten with staues, and sticked & pricked with prickes, & his mouth is wrong with a Bernacle, and is lead hether & thether, and withdrawne from lese and pasture, that is in his way oft by refraining of the Bernacle, & dyeth at last after vaine trauailes, & hath no reward after his death for the seruice and trauaile that he had liuing, not so much that his owne skinne is left with him, but it is taken awaye, and the carren is throwen out without sepulture or burialls: But it be so much of the carren that by eating and deuouring is somtime buried in the wombes of hounds and wolues.

Of Angue. chap. 9.

ALL kinde of Serpentes and Adders that by kinde may wrappe and folde his owne body, is called Angues, & hath

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714

that name, for he hath many corners and angles in such folding, and goeth never straight. For as Isidore sayth, libro. 12. Anguis is called Serpens, for he crepeth with priuy paces, but he crepeth wt smal paces ỹ be hid with folding & sliding, and withdrawing of scales, & is accounted among creping wormes, (*whereof came this prouerb. Anguis latit in herba. The Snake vnder leaues, & wrath in ỹ hart.) For he crepeth on the brest & womb, as Isi. saith, li. 12. & is called also Colluber, either for he dwelleth in shadowe, or for he glideth with slipper bendings, wrinklings, & draughts: for an Adder slideth while he is held. And of Adders is many manner kind: & how many kind, so many manner venim: & how many speces, so many manner malice, & so many manner sores & aches, as there are colours, as Isid. saith, li. 12. And as Adders be diuerse in quantitie, so they be diuers in mallice of venim. And some Adders be great and huge, as Plin. saith, li. 8. cap. 16. Magestenes writeth, that in Inde be so great adders, ỹ they swallow vp both Harts and Bulls all whole. And so in Punico Bello, the battell that was besides the riuer Bragada, Regulus ỹ Emperour slew an Adder wt Arbalastes & Tormẽts, ỹ which Adder was an hundred and twentie fote long, & the skin & the chãke bones therof hang before the temple at Rome, & dured vntill the battaile Numantinum. Also in Claudeus Cæsars time in Italy was a Serpent slaine, & in his wombe a whole child was found. And such an adder grieueth most nowe with biting, now with blowing, now with smiting with ỹ taile, & now with stinging, now with loking and sight. And there are other Adders, small in bodye, but they be most greate in might of gricuing. For the Serpent Dipsas, as Isidore saith, is so little, that he vneth is sene when men tread thereon, & the venim thereof slaieth before it be felt, and he that dieth by that venim, feleth no sore: and so the Poet Lucan sayth.

*Additiõ.

A dragon

Bragada, a riuer neere to Vtica in Affrike. Regulus was cõsul and not Emperor.

714

Signiferum iuuenem Tureni sanguinis album.

Torta caput retro Dipsas calcata remordit.

Vix dolor aut sensus dentis fuit, &c.

That is, Dispas, that Serpent wrast his owne white head backward, and bit the young Banoret of Turens bloud, & vneth he felt biting or sore. So sayth Isidore. Also Tirus is the least of adders, and yet as Aristotle saith, lib. 7. vneth is remedie found against his biting. Also Serpentes and adders be diuerse in disposition, figure, and shape, for some haue two heads, as the adder Amphisibena.

Of him Isidore speaketh in libro. 12. and sayth, that Amphisibena hath that name, for he hath two heads, one in the one ende, and another in the other ende, and runneth and glideth and wrigleth with wrinkles, corcels, & draughts of the body after either head: and among Serpents, onelye this Serpent putteth out himselfe in cold, and putteth himselfe and goeth before all other.

Also lib. 8. cap. 14. Plinius sayth the same, and sayth, that Amphisibena hath a double head, as though one mouth were too little to cast venimme. Also some Serpents haue many heads: for some be doubled, and seme trebled, and some quatrebled, as Isidore sayth. And Idra is a Serpent with many heads, and such a one was sene in a marreys in the Prouince of Archadia. And it is sayde, that if one head be smit off, there growe againe: but this is a fable. For it is perfectly knowen, that Idra is a place that casted vp the water, that wasted and destroyed a citie that was there nigh: and in this Idra if the head of ỹ streame were stopped, many head streames break out: and Hercules seeing that, burned ỹ place, and stopped the wayes of the water: and therefore it is said, that Hercules did kill Idra the Serpent with fiue heades, as Isidore sayth, libro. 12. Also Serpents varie and be diuerse in coulours, for some be blacke, and some be redde: as the serpent Tyrus, and those bee worst, & some be speckled, as the Serpent Scytale shineth with diuersitie of speckles, that all that loketh thereon for wonder of the speckles hath lyking to loke thereon: and for he is most slow in creping by a

714

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wonder of his diuerſitie of his ſpeckles, he catcheth them ỳ he maye not followe in going and in creeping, and the moze diuers he is in coulours and ſpeckles, the woꝛſe he is in venime, foꝛ his venime is accounted moſt ſharpe and hot. Foꝛ the ſame Serpent is ſo hot and feruent, that in winter time the ſkinnes that he hath chaunged, be feruent and hot, that bee of the body. Hereof Lucanus ſpeaketh and ſayth.

Et Scytale ſparſis etiam nunc ſola pruinis.
Exuuias poſitura ſuas.

When froſt is nigh, this Serpent changeth his ſkinne, as Iſid. ſaith, &c. Alſo Ophites is a Serpent painted with diuers ſpeckles, and hath as many manner of wiſe to noy and to greeue, as he hath diuerſe colours and diſtinct. Hereof ſpeaketh Lucanus, & ſaith, that that manner of Serpent Ophites, hath as many manner of burnings and greeuings, as he hath ſpeckles and coulours, & is painted with burning ſpeckles. Alſo Serpents be diuerſe by diuerſitie of ſteede and of place, foꝛ ſome lurke in dens of the earth, & licketh pouder oꝛ duſt, & ſucketh humour of the ground, as Plinius ſaith. And ſome be water Adders, and dwell in bꝛimmes of waters, as the Serpent Enidris, that is a water adder, and who ſo is ſmitten of that Adder, hee ſwelleth into dꝛopſie. And many men call it Boua, foꝛ the durt of an Oxe is remedy therefoꝛe, as Iſido. ſayth, lib. 8. Alſo Natrix is an adder, and hath that name, foꝛ he infecteth with venim each well that he commeth nigh, as Lucanus ſayth, and ſaith Natrix infecteth waters, as Iſidore ſayth libro. 7. Some ſerpents dwell in woods, in dens, and in ſhadowye places, and hunt ſmall Birdes and beaſtes, and ſucke the moiſture thereof, as Ariſtotle ſayth, libro. 14.

And ſuch Serpents and adders lye in awaite foꝛ them that ſleepe: And if they find the mouth open of them, oꝛ of other beaſts, then they creepe in, foꝛ they loue heate and humour that they finde there, but againſt ſuch Adders, a little Beaſt fighteth that is called Saura, as it were a litle Cuete. And ſome men meane, that it is a Lyzard, foꝛ when this beaſt Saura is ware that this Serpent is preſent, then he leapeth vpon his face ỳ ſleepeth, and cratcheth with his feet to wake him, and to warne him of the Serpent, as Auicen ſaieth. And this little beaſt Saura, as Iſidore ſaith, libr. 12. is as it were an Cute, and when he wareth olde, his eien wareth blind, and then hee goeth into an hole of a wall againſt the Eaſt, and openeth his eyen afterwarde when the Sun is riſen, & then his eien beateth & taketh light.

And ſome manner ſerpents dwell in the fire, as it fareth of the Salamandra, ỳ Iſidore and Plinius account among venimous beaſtes. The Salamandra hath that name, as Iſidore ſaith, libro. 12. foꝛ he is ſtrong & mightie againſt burning: & among all venimous beaſts, his might is the moſt of venime. Foꝛ other venimous beaſts noyeth one and one, & this noyeth and ſlayeth many at once. Foꝛ if he creepe on a tree, he infecteth all ỳ apples, and ſlayeth them that eate therof, & if he falleth into a pit, he ſlayeth all that dꝛinke of the water. By this venim this beaſt is contrary to burning, and among beaſts, onely this beaſt quencheth fire, & lieth in the burning fire wont conſumption & walking, and alſo with ſmarting & ach, and burneth not in fire, but abateth and aſwageth the burning thereof, as Iſidore ſayth there.

And Plinius accoꝛdeth therewith at all points, libro. 10. ca. 47. and ſaith, that Salamandra is like to an Ewte in ſhape, & is neuer moze ſeene but in much raine, foꝛ he faileth in faire wether. His touch is ſo colde that it quencheth fire, as Iſe doth: and caſteth out of his mouth white matter, with touching wherof mans body leeſeth haire, & what is touched therewith, chaungeth and tourneth into moſt foulell coulour. Alſo they bee diuerſe in manner of going & paſſing, foꝛ ſome creep and glide awaye wiggeling and cꝛokedly, and ſome alway ſtretch and goe foꝛth right, as Iſidore ſayth, libro. 17. And hee ſayth, that Cenchris is a Serpent, that bendeth not neither wiggeleth, but holdeth alway right foꝛth, as Lucanus ſayeth.

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716 Et semper recto lapsurus limite Cenchris.

Cenchris holdeth the way forth right. Also some goe forth & holde vp the bodie from the brest vpward, as ẏ water adder doth that is called Chelidros, and hee infecteth the place that he glideth in: And maketh the sight smoakie, as Lucanus sayth: And this Serpent passeth awaye forth right, & beareth vp the head, for if he bendeth while he runneth, he breaketh anone, as Isidore saith, libr. 12. And Serpents be diuerse in swiftnesse & in slownesse. For some be full slowe of mouing, as the Serpent Scytale, of the which it is spoken of before. And some be so swift and light of mouing, that it seemeth that they flie, as the serpent ẏ is called Iaculus flieth as a dart, & leapeth into Trees: & if he meeteth with any beast, he throweth himselfe therevpon, and slaieth it: and therefore it is called Iaculus, as it were a dart, as Isidor. sayth. Also in Arabia be serpents called Sirene among many men: and they runne swifter then horses, and therefore it is sayd, ẏ they flie: and theyr venim is so strong, ẏ death commeth before biting, and before ach also, as he sayeth. And they be diuers in wicked & euill sleights & wiles, as it fareth in the horned Serpent Serastes, ẏ hideth himselfe in grauel & sand, and sheweth his hornes aboue to comfort beasts & foules to come as it were to meat by shewing of horns. And hath hornes like to Rams hornes, and setteth them bare aboue the sande of grauell, & beasts & foules come thereto, and thinke to finde there a Ramme, and finde a venimous Serpent when they haue assayed.

716

Also Boas is a Serpent full greate in quantity, as Isidore sayth, and is in Italye, and followeth flockes of neate and Bulls, & setteth himselfe guilfully to the vdders of the beasts that bee full of milk, and sucketh and slayeth them. And hath therefore that name Boas, of Bos an Oxe, or a rother, as Isidore sayth. And many other names and kindes be of Serpents, as Aspis, Vipera, and Draco, of whome we shall speake heereafter.

As Isid. sayth, li. 12. there be as many bitings, as be names of Adders: and generally all adders and Serpents, for the more deale be colde of kinde, & smite not soone, but when they be hotte, for when they be cold they touch neyther man nor beast, and therefore their venim is more grieuous by day then by night, & therefore they sleepe in colde of the night, for they be cooled with the night dewe. In winter they drawe themselues in knots, & sleepe, and vnbind themselues in Summer, and bee full sharpe in mallice: and so who that euer be smit with venim of serpents, is first astoned, and afterwarde but if ẏ venim be heated within, the venim slaieth him anon. And therefore the venim is called Venenum, for it runneth by the veines, & the mallice thereof passeth into the bodie, & drieth and putteth out the soule of the bodye, and maye not grieue, but it touch the bloud: and thereof speaketh Lucanus.

716

Noxia serpentum est admixto sanguine pestis.

Pestilence of Serpents is by medling of bloud. And Isid. saith thereto, that all venim is colde, and therfore the soule that is firye, slaieth colde venim.

Among giftes of kinde that be common to men and to other beasts, the Serpent passeth in a manner of wilinesse & sharpnesse of wit. In Genesis it is read, that the Serpent was more wily & guilefull, then all other beasts of the earth. Plinius sayth, that the head of a Serpent scapeth and liueth, if it may scape with two fingers of ẏ body, & therefore they put forth all the body for defence of the head. Also he sayth, that al Serpents haue a dimme sight, and looke awaywarde, and no wonder, for their eien be not in the forehead, but in the temples, so ẏ they may rather heare thē see. Also there it is said, no beast moueth the tongue so swiftly as the serpent, for it moueth the tongue so swiftly, ẏ it seemeth ẏ it hath three tongues, yet it hath but one. Also the bodies of Serpents be moist, so that where they glyde and go, they infect the way, and marke it with a manner gleamy humour. For the pase of Serpentes is such, though they haue no feet, yet it seemeth that they creep and glyde with ribbes and folding of scales, and be disposed as plants from the

Genesis. 3

716

716

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ouer part of the throat vntill the neather wombe. For with scales as it were with nailes & clawes they creep or glide: & with ribs, as it were with legges they do stay. Therefore where euer the Serpent bee hurt in the body from the wombe to the head, he is the more feebler, & lesse strong to glide and to moue and to passe about, for where that euer the stroke falleth, it breaketh the ridge boane, by the which the mouing and stirring of the ribs and of the fæt were succoured and aided and holpen, as Isidore sayth.

Also it is said ther, that Serpents liue long, & without meat, as Aristotle saith. And they liue so long time, that they put awaye their olde skinnes, and become young againe, as it is sayd, & the skins of serpents be called Exuuie: for they change them in theyr age, and ware young againe. And therefore their skins so done of, be called Exuuie & Induuie, and haue that name of Exuere, to do of, & Induere to doe on. For they do them of, and take on other in theyr stead, as Isidore sayth libro. 12. The manner of chaunging of Serpentes skinnes semeth wonderfull inough. For as the Philosopher sayth, the adder feeleth him grieued with euill, or with age, and abstaineth and fasteth many dayes, that his skin may so the easilier be departed from the flesh: And then he tasteth a certaine bitter hearbe, ỹ maketh him vomit & cast, and so hee casteth out the venimous humour ỹ was cause of his sickenesse, & his default, and bathyth him at the last, & moistneth him in water to temper & to soften the tender skin. And so hee seeketh a straight cliffe of a stone of some straight den or some other thing, and entereth into a straight chinne or den, and passeth through with a manner violence, and vnlooseth himselfe clenly of the olde skinne, and then he layeth himselfe in the Sunne, and dryeth himselfe, and recouereth a new skinne about the flesh, and taketh might and strength, and seeth more cleere, & glideth and passeth & creepeth more strongly, and eateth more sauourye then hee did before the chaunging of the skinne. This manner of chaunging Plinius rehearseth, and also Auicen. And Aristotle meaneth, that all Serpents put off the olde skin first vnto the eyen, & then to the necke, and so some and some, and spoyleth himselfe all within one daye, as Isidore sayth, libro. 4.

Item Isidore saith, li. 12. cap. 4. That Pithagoras saith, that of the marrough of the ridge bone of a dead man, a Serpent is gendered. And Ouidius sayth, ỹ some suppose, that the marrough of the ridge boane of him that is closed in a graue, turneth into an Adder. If it be supposed, it is worthy that it be so, that as death came to man by a Serpent, so by mans death a Serpent shall breede that shall die, as Isidore sayth.

Also libr. 10. cap. 46. Plinius sayth in this manner: We haue heard ỹ a serpent is gendered of the marrough of the ridge bone of ỹ man, surely many priuy things come of priuye, wonderfull, & vnknowen effects of kinde of foure foted beasts. And also Isid. sayth, that it is sayd, that a Serpent dreadeth a naked man, & dare not touch him though hee leape on him, when he is vnclothed. And Plinius saith, that a fasting mans spettle is venim to Serpents, and Serpents dye if they taste thereof. Of adders there are many other wonderfull properties and great, ỹ other authors assigne, specially Dioscorides, Aristotle, & Auicen, and I repute it good to plant some of them herein.

Dioscor. sayth, that in Winter time Serpents lurke in darkenesse and dens, & their sight dimmeth for long abiding in darkenesse. Then when they come out first of theyr dennes in springing time, they feele dimnesse of sight, and seeke Fenell, or the rotes thereof, and eat it, and doth alwaye blindnesse. And the Snaile is not beguiled of remedy, nor ỹ Tortuse when they haue eate a Serpents guts, for as they take heede that the venimme creepeth and worketh, they seeke Origanum, and finde by taste thereof medicine against the venim of the Serpent: and Plinius saith the same. Auicen speaketh of the Serpent, libro. 2. in this manner, the verye Serpent drinketh but lytle, and hateth the smell of Rew, & flyeth therfore the Weesell when he hath eaten rew, & may not well flye when he smelleth rew.

Note the operation

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718

A Serpent eateth gladlye flesh, and sucketh gladly the moisture therof, as the Spinner sucketh flyes, and the Serpent swalloweth egges of birds, & their birds on liue. And when they haue swallowed them, they bring them to the hinder end, and puttely them out, and suffereth them not abide in the wombe. Also libro. 2. Aristotle sayeth, that the guts of the Serpents be lyke to the guts of foure footed beastes that laye egges, and haue no gendering stones, but they haue wayes as fish, and haue mothers, long and diuided, and theyr bowelles and guts bee long by the length of their bodies. And the tongues of Serpents be blacke, long, & thin, and clouen in twaine, and sharpe before, and moue out farre therefore, and moue easily. And the wombe of the serpent is long and straight, and is lyke to a large gut. And that gut is lykened to an hounds gut, and hath after the womb a lyttle gut, and stretcheth vnto the out passing of superfluitie, and hath a lyttle heart nigh vnto the neck like to the kidney in sight. And after the heart is that lung, and there after be subtill partes of newte and krindled, and hangeth downward from the heart. After the lung is the liuer, long and straight, and therevpon is the gall, as the flesh is lesse and more, the gall is vppon the guts in Serpents, the splene is little and rounde, and their teeth be some deale sharpe and crooked, and ioyned together, but they bee departed as the teeth of a Sawe.

And a Serpent hath thirtie ribbes by the number of the dayes of the moneth. And it is sayd, y Serpents fare as swallowes birdes, for if their eyen bee put out, yet their sight commeth againe: and the taile of a Serpent groweth againe if it bee cut off, as the taile of an eiwt. Also Serpents haue egges first within, and layeth them afterwarde, not all at once, but one and one. And of these Egges beastes be gendered, except the Serpents that be called Tyrus and Vipera.

Also Arist. saith, li. 3. Tyrus the Serpent gendereth beastes within, but shee hath first egges within, and of the egges beasts be bred within: therefore it is said, y the mother of the other Serpents is long, after the making of the body. And their mother beginneth in y nether part, and passeth vp in either side of the ridge boane, and is diuided in two partes, and hath as it were a wall or intercise betweene the two partes, and therefore the two Egges be set arowe in the mother. And a Serpent layeth not all her egges at once, but some & some Also l.b. 5. Aristotle saith, y in time of gendering Serpents wrappeth and clippeth themselues together, that they seeme one body with two heads, as it is knowen to them that haue seene the doing. Also libr. 7. Aristotle sayeth, that a Serpent, and namelye Tyrus, when he swalloweth a Birde or ought else, first he sreareth himselfe, and afterward restrayneth himselfe vntil the thing that he swalloweth passe inward, and that is for his stomache is little and smal. And Serpents may liue long without meate, as it is knowen by Serpents that are kept to sell.

Also Aristotle lib. 8. telleth, that the weasell fighteth against Serpents, & armeth himselfe with eating of Rewe, and fighteth namely against Serpents y eate Mice. For the Weasell hunteth and eateth Mice. Also li. 7. he saith, y Serpentes loue well Wine, and bee therefore hunted with wine. And also a serpent loueth passing well milke, and followeth the sauour thereof, and therfore if a serpent be crept into a mannes wombe, he may be drawen out with the odour and smell of milke, as he saith, and Dioscorides also. Libro. 14. Aristotle sayth, that Serpents haue that propertye, that they may moue the head backwarde, resting the bodye. And the cause therof is, for the ioynts of the ridge boane be of grissles, therefore they be full pliaunt. And it is needfull to Serpents, that they may bende their heads backward to sir their long bodies and small, or else they might not rule their bodies, but they were holpe by rearing of the head to rule wisely all the body. Also serpents swimme in water by wiggeling and folding of the bodye, as they creepe on the ground. For kinde giueth not to Serpentes for to goe vppon feete, nor on finnes to swimme with, and the cause therof is the great length of the

A snake.

No difference is here betweene Snakes & Adders.

body,

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719

body, for if they had many fæt they shuld moue full euill: and so they should with few fæt. Also if they had many sinnes set nigh together, they shuld moue heuily, & if they wer set far a sunder, they wer not sufficient to sustaine & to beare vp ỳ other deale of the body, ỳ is long & pliant: and therefore what fishes doe that haue fins with drawing and clitching of fins, and foules & birds with clitching & spreading of wings, that do serpents with bending & weigling & pliantnes of body: And some fishes be like to serpents in length, which for the same cause haue fewe or no fins, and swimmeth euenly with pliantnesse of ỳ body, as Lampraies, Congers, & Eles, and other such. For such manner of fishes be like to Serpents in making, and haue onely two fins before, and vse onely pliantnesse of the body in stæde of fins and of wings. And cræpe therefore vpon the grounde, and liueth long time without water, as Serpents doe without meat. Also idem in eodem. Serpents haue wayes and guts, by the which sometime superfluitie passeth out of the body, as other beasts haue ỳ gender, but they haue no way of vrine, for they be without bladder. Item in eodem, Serpents be found wrapped together, when they come together & to loue. For they haue not a yarde nor gendering stones, for they bee without a yard, for if they had gendring stones, the Semen should cole for tarrying of out passing: and so the seede were not according to generation. Item idem 18. In generation of Serpents falleth not errour nor wonderfull shape of ỳ kinde, but kind, & that is for the shape of the mother, that is long, strict, and strait. And so Eggs of Serpents bee disposed & set arow, because of length of the mother. These properties of Adders & Serpents, & many other properties & kindes, Aristotle rehearseth, which were to long to rehearse & make processe of them all arow. But in generall these be sufficient as for this time. Of the common properties of them that be knowen nigh to all men, it shall be treated & spoken off heere following in this present chapter in litera A.

719

Of Aspide, cap. 10.

719

ASpis is an Adder worst and most wicked in venime & in biting, & hath that name Aspis of Aspergendo, springing: for he casteth out slaieng venime, and spitteth and springeth out venime by birings. For the Grækes call venim Yos, as Isidore sayth, libro. 12. capit. 4. And it followeth there: Of adders that be called Aspis bee diuers manner kind, and haue diuerse effects and dwings, to noy and to greue, that is to wit, Dipsas that is called Scytula in Latine. For when he biteth, he slayeth with thirst. Ipalis is a manner adder, that slayeth with slæpe. These manner adders Cleopatra layde by her, and passed out of the lyfe by death, as it were a slæpe. Also Nemorrhois is a manner adder, and hath that name, for he sucketh the bloud of him that he smiteth, and his veines that is smitten of the adder openeth and breaketh, and he blædeth to death. For bloud is called Emath in Græke. Also Prester is an horrible adder, alwaye with open mouth, & casting and shedding venim, as he goeth. Lucanus speaketh of him and sayth.

719

Or que distendens auidus spumantia Prester.

This adder is a glutton, & sheddeth smoking venim with open mouth. He ỳ is smitten of him, is rented & slaine with horrible infection of the body, as he sayth there. Also Ceps is an adder that slayeth and maketh a man madde, and when he hath bitten a man, anone he destroyeth and wasteth him: so that by the Serpents mouth, the man melteth altogether: and this Serpent destroieth and rentyth not onely the bodye, but also he destroyeth with venim and wasteth both bones and sinewes of him, the Poet sheweth in this manner.

719

Ossaque dissoluens cum corpore tabificus Seps.

Ceps slaieth, vndoeth, & destroyeth both body & bones: and ther be many other adders, & the venim of them is so strong, ỳ they slay with their venim him ỳ toucheth them with a speare, as Auicen sayth

719

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de venenis. Also Isidor. li. 12. speaketh of this manner adder, ỹ is called Aspis in generall, & saith, that it is said, that ỹ adder Aspis, when she is charmed by ỹ inchaunter, to come out of her denne by charmes & conturations, for she hath no will to come out, layeth her one eare to ỹ ground, & stoppeth ỹ other with her taile, & so she heareth not the voice of the charming, nor commeth out to him ỹ charmeth, nor is obedient to his saying. Huc vsque Isidorus. Plinius libro. 8. capitulo 24. speaketh of the adder Aspis, & sayth, that the members that bee smit of this Adder do swell, and vneth is any remedie found to heale such biting, without cutting of the partes that bee touched. This flying Adder and venimous hath wit to loue and affection, and loueth his make as it were by loue of wedlocke, and liueth not well without companye. Therefore if the one is slaine, the other pursueth him that slewe that other with so busie wreake and vengeaunce, that passeth thinking: and knoweth the slayer, & reseth on him, be he in neuer so great company of men and of people, & busieth to slay him, and passeth all difficulties & spaces of wayes, & with wreake of the sayd death of his make. And is not let nor put of, but it be by swift flight, or by waters or riuers: but against his malice kind giueth remedye and medicine: For kinde giueth him right diuine sight: for his eyen are set in the sides of his head, and be not set in the forehead: and therefore he may not see his aduersarye forth right, but aside. Therefore hee maye not follow his enimy by sight, but he followeth more by hearing and smell: for in this two wits he is strong and mighty, as he sayth.

pſa. 57. 140.

Also Marcianus saith, that this Adder Aspis grieueth not men of Affrica and Moores: for they take their children ỹ they haue suspect, & put them to these Adders. And if the children be of their kind, this adder Aspis grieueth thē not: and if they be of other kinde, anone he dyeth by venim of the Adder. And this Plinius sayth expressly, lib. 6. cap. vltimo, and saith, that sometime this beast grieueth no men of the land, and slaieth straungers and men of other lands. And these Serpents spare wonderfully men ỹ be borne in the same land. So the Serpent Anguis about the riuer Euphrates, greueth not, nor hurteth men of the lande, nor noyeth them that slepe, if they be of that lande, and paine & slay busily other men, that be of other nations, what nation so euery it be. Also there Plinius saith, that Aristotle sayth, that in a certaine mountaine Scorpions grieue no strangers: but they sting & slay men of the countrey.

(*Aspis, is a little Serpent in Affrike, whose sting is not curable, but onelye with the water of a stone washed, which they take out of the sepulchre of an auncient king, &c. D. Cooper.)

*Additiō.

Of Aranea. chap. 11.

The venimous spinner is called Aranea, and is a worme that hath that name of feeding & nourishing of the aire; as Isidore sayth, li. 12. and spinneth long thrids in short time, and is alway busie about weauing, and ceaseth neuer of trauaile. For he hath oft harme in his worke: for oft his web and his worke is broken with blasts of wind, or els with dropping of raine: and then he loseth all his trauaile.

And Auicen sayth, that the spinner is a little creeping beast with many feet, and hath fiue sete or eight, and hath alwaye sete euen, and not odde. And that is verye needfull, that his going and passing be alway euen, as the charge is and burthen. And this is generall in all that haue two sete or moe, and haue some sete longer, and some shorter, for diuerse workes that they make. For with some sete they make the thrids small, and drawe it a long, and with some they knit thrids together, and right and amonge the thrids with some, and howe on the web when they will. And among beasts of rounde bodyes, the spinner hath best feeling of touch. For howing in the middle of the webbe, hee feeleth sodeynly a flye that is in the farthest parte thereof. And reseth sodeinly on the flie, as it were on an enimye: and if hee haue the maistrye of the flye, hee win,

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deth and wrappeth him fully, among the threds of the web, for he should not escape, and falleth first on the head, and sucketh the moysture thereof, and lyueth by such hunting of Flies: for such humour of Flyes is most lyking to his taste, as honnie is most lyking to the taste of Bées, as he sayth, and Aristotle also.

Also in kinde of spinners is diuersity of male and female, as Aristotle sateth, lib. 5. And the female is more of bodye than the male, and hath longer féete, and more pryant, and more able to mouing and weauing. In time of gendring and of loue, the female draweth to hir the male by threds of the web, and thereafter the male draweth the female, and such drawing ceaseth not vntill they be ioyned togethers, and then the male is set vpon the wombe of the female: & this manner is needefull to them for roundnesse of the wombe: and this ioyning togethers is most in the ende of springing time, and in the beginning of summer, and sometime in harueste, and in the beginning of winter, and spinners are then most grieuous, and they? biting most venemous.

Also libro. 8. Aristotle saith, That of Spinners be many kindes, for some be small and of diuers colours, and be sharp and swifte of mouing: and some are more, and blacke in coulour, and they? hinder legs be most long, and are slowe of mouing, but onely when they goe to worke of generation. And ofte blacke spinners inhabite by the ground among holes and dennes, and they abide in the web vntill some little beast fall therein, as a flye, that he taketh, and sucketh the moysture thereof if he be an hungred, & putteth then the flye in a certaine place and keepeth it vntill he be an hungred againe: and when he hath sucked all the moysture, he throweth awaye the other deale, and turneth againe to hunting, and hunteth not ere he haue amended the breach of the webbe: and if one breake the webbe, he beginneth for to to amend it about the going downe of the Sunne, or in the rising of the Sun, and then he trauaileth most, for then many lyttle wormes fall into the web. And the female bringeth forth hir brood, and the male hunteth and helpeth hir, and she hideth hir selfe vnder the web, that she be not séene of small wormes, and namely when she is great, for because of hir greatnesse she worketh not easely: and the female layeth first egs, and thereof afterward are shapen small spinners, & the mother setteth them to weaue anone as they be hatcht, and they moue anon, and dispose themselues ther to weaue as they haue learned for to weaue, and hunt in their mothers wombe, and so the young spinner arayeth anon nets, that are according to his pray. And a manner kinde of spinners hunteth a little Ewte, and when they finde him, they begin to weaue vppon him, and all about for to binde strongly his mouth, and leap then vpon him, and sting him till he dyeth.

Item in eodem he saith, that some Spinners are founde in Bée hiues, and those spinners corrupt the honie, & sucke the lycour, and they make webbes about the honnie combes, and corrupte them. And Auicen sayth & Plinius also, De generatione Aranearum. libro. 11. capit. 25. That the kinde of Spinners is worthye of chiefe wondering, and of them there are manye manner of kindes, among whom a certaine manner of kind is called Spalangio. The bodye thereof is little, speckeled, and of diuers colours, with a sting, and is swifte in leaping, and most grieuous in biting.

Another Spinner there is, that is more of body, blacke of coulour, with long legges, that weaueth in dennes by the ground.

The thirde kinde there is, whith by cunning working weaueth full subtyll webbes. A greate wonder it is howe the matter of thriddes that come of the wombe of the Spinner, may indure so greate a worke, and weauing of so greate a webbe. And that is drawen, as men thinke, some and some out of the Spinners wombe, and yet vneth it is founde voyde. And it séemeth not to be true, that Democritus sayd, that so much corruption is in the Wombe of the

Arane.

Phalangium.

Atocius.

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722 722

Spinner, that of his dirte so much matter of thred might be had. Therefore Arist. reproueth Democritus lib. 8. and saith, that he said not true in this poynt, and his reason is as it semeth, for spinners and other such round beasts be little of meates for default of blood and of heate, and so he saith, that a spinner taketh not so much meate: but more without comparison cōmeth of him to weaue the web, and then should the superfluity and dirte, be more than the meate and fode that he taketh, and the superfluitie of dirte, is more than needfull digestion, to due keping and saving of the beast, as Aristotle saith.

Also Plinius saith the same, & sayth, that they spin thredes rounde and long, with moderate fete and clawes, & they stretch the warpe with wonderfull craft from the neather side to the ouer, and drawe and bring out againe the thred thwart ouer from point to poynt, and all the straight draughtes with small space betwen ỳ thredes, they couple & knit the thredes in the middle lyke farre from the middle poynt, when the worke is drawen and layd, and then he beginneth from the middle poynt, and goeth round about wi ỳ the Ose, and maketh knottes and holes, as it were like farre asunder, and the holes and spaces that be betwen, be by a wonderfull crafte betwen ỳ knots made now foure corners, now cuenlong, and now round: and the nerer they bee to the middle, the more narrow they bee and straight, and the farther from the middle they be, the more large and wide they be. The sight seth not, and vnneth the iudgement of reson perceiueth, wherby the spinner reyneth thred to thred, & knitteth so fast knot to knot, and reareth himselfe with a wonderfull lyghtnes by his owne thredes that be so small, and vnneth seene with mans eyen, and yet he passeth in the web swiftlye, as though he flew hether and thether, and from place to place.

Also he saith, that as long as the vter thredes of the web dure, if it hap that the web be broken in any maner wise, the spinner beginneth at the middle to amend that which is broken, as though he would holde nothing whole & sound in the webbe, while the middle is not sure.

Also he saith, in spinners be tokens of diuination, and of knowing what wether shall fall, for ofte by weathers that shal fal, some spin & weue higher or lower. Also he saith, ỳ multitude of spinners is token of much raine. Also li. 14. cap. 3. de lesione ficuum, he saith that somtime spinners weaue and make webs aboute burgening and buds of vines, and also about flowers and blossomes of trees, and by such compassing of such Cobwebs, both trees and vines be lost, when they burgen and blome. The biting of the spinner that is called Spalangio, is venemous and slayeth, except there be remedie and succour the soner: but the vertue of Plantaine slayeth the venyme thereof, if it be laid thereto in due manner, and therefore other wormes, as Eutes and Frogs, that dread the stinging of Spinners, defende themselues with iuyce of Plantaine, as Plinius saieth. Dioscorides and Auicen in capitulo De venenis, &c. And Macer saith the same.

Aristotle and Plinius meane, that webs of spinners come of their guts, by a manner crafte of kinde: and the web is wouen by most subtill working, and is wonderfully knit in a net wise, and made with most smallest thredes, and that for it should not be same of flyes and of other wormes, for the which it is laid, and it should be seene of them, if the thredes were great: and cob-webs are made with trauayle and busines: but it is wonderfully seene destroyed & vndone, for it may not sustaine fire: and spinners dread winde, for by a blaste of winde the cob-web is sone broken and vnknit.

And though the spinner be venemous, yet the web that commeth out of ỳ guts thereof, is not venemous, but is accounted full good and profitable to the vse of medicine. And as Dioscorides saith, the cob-web that is white and cleane, and is not defiled with filth nor with powder, hath vertue to constraine, ioyne, and to restrayne, and therefore it staunch-eth

Spiders doe eate of their owne kinde, for I haue seene one Spider fight, and kill another.

722 722

blood,

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723

blood that runneth out of a wound, and kæpeth it from matter and rotting: and healeth a new wound, if it be layd therto, and withstandeth swelling & tarieth the heling of a wound: & a maner spinner is called Spalanã, as Pli. saith li. 29 cap. 4. and this spinner is lyke to an Ant, but he is much more of bodye, and hath a red head, & the other deale of the body is black sprong with white specks: and his smiting is more bitter & more sore, than the biting of the serpent Vipera, and this spinner liueth most nigh furnaces, ouens and milles: and the remedie against his biting or smiting, is to shewe to him that is bitten or smitten, another spinner of the same kinde, and are therefore kept, when they are found dead. The skinne thereof stamped and dronke, is medicine against biting of the Wesell.

Also another spinner is rough with a great head, and the sorenesse and ache of his stinging, is as it were the ache & sorenesse of a Scorpion: and by his biting the knees shake and fayleth, and also of the biting, commeth blyndnes and spewing. And another manner spinner is called Mirmicaleon, or Mirmiceon, which is called by another name, Formicaleon, and is like to an Ante, with a white head, and hath a blacke bodye, with white speckes. His biting paineth and aketh as stinging of Waspes, and is called Formicaleon, for he hunteth Ants, and sucketh the moysture of them, but sparrowes and other foules deuoure him, as they do ants. Against all biting of spinners, the remedie is the braine of a Capon dronke in swæte wine with a little pepper: and the congealing of a Lambe with Wine, healeth biting of spinners: and the same doth ashes of a Rams cle with honie: also flyes stamped, and laid to the biting, drayweth out the venimme, and abateth the ache and sore: and ther be other remedyes which he reckoneth, but these are sufficient for this time.

723

Note.

And libro eodem, capitulo. 6. he sayeth: That a long Spinner and white, with small fæte, being stamped in olde Wyne, doeth awaye the white pearle of the eye, as it is there layd.

723

(*Besides this large discourse of spiders, it hath bene reported, that in Ireland be many spiders, and some verye great, and that being eaten of the Irishmen, haue not performed any shewe of venime: it may be, that the greater poyson subducth the lesse.)

*Additiõ.

723

¶Of Ape. chap. 12.

The Bee is called Apis, and is a little short Incesti with many fæte, & among all flyes with round bodyes, and so shapen, he beareth the price in manye things, as Plinius sayth libro. 11. cap. 6. Hugenesse of wit rewardeth him in littlenesse of body, and though he might be accounted among flyeng Flyes, yet for he vseth fæte, and goeth vpon them, he may rightfully be accounted among beastes that goe on grounde: and ouer the properties that are set before libro. 12. in litera A. other properties shall be set heere, the which properties Plinius rehearseth li. 10. cap. 6. and saith in this manner: Among all wonders, the wit and sleight of Bees is wonderfull, by the which wit they gather honnie, and make honnie combes of most swætest iuyce and subtill, and most wholesome: and worke and make Ware, that is full good and profitable to the vse of lyfe of mankinde, and lurke and be hidden in Winter; for they haue no might & strength to withstand the frost & snow, & blasts of Northen wind: and in springing time they go out to blooming beanes to worke & to trauaile, & none of them haue leaue to be idle in y time: and first they ordeine hony combes, & make ware houses & cells, & then bræd young & make hony therafter, & bring it together. And they perget the rofe of their hiues with wose & gum all about, & with iuyce of trees that haue vertue of Gumme, and strength their hiues as well as they may agaynst the grædines and rases of other small Birdes, and if there be any durte, they breake it off and casteth it off and farre awaye, and they washe the Hiues with the foresayd wose and iuyce.

723

And

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And firſt for foundation of their worke, they lay and ſet a certaine pece of bitter ſauour: and manye men call that Comoſim: and make then another pece more ſweete, and that is the beginning of ware, and many men call that Dulices: & the third time they ſet more greater matter & thicke, that is the ſtabliſhment and faſtening of the hony combs, and many men call that matter Propolim: and in theſe three manner wiſes, they ſtrengthen, and ſuccour, and defend their honie combes, againſt colde and other wrongs.

And Bées ſit not on fruite, but on flowers, not withered, but freſh & new, and gather matter, of the which they make both honie and were: and when the flowers that are nigh vnto them are waſted and ſpent, then they ſende ſpyes, for to eſpie meate in farther places, and if the night falleth vpon them in their iourney, then they lye vpright to defend their wings from rayne and from deaw, that they may in the morrow tide flye the more ſwifter to their worke with theyr dye wings and able to flye. And they ordayne watches after the manner of Caſtles, and reſt all night vntill it be daye, till one Bée wake thē all with twice buzzing or thrice, or with ſome manner trumping: then they flye all, if the daye be faire on the morrowe: and they diuine and are ware before of rayne and of winde, and then they holde them in theyr houſe, and when they know and be ware before hand of faire weather, then they paſſe forth to theyr worke with a ſwarme and companye: and then, ſome gather flowers with their féete, and ſome water with theyr mouthes, and beare drops together with all roughnes of their bodies. The younger goeth out to worke, and beginneth ſuch thinges, and the elder worketh at home, with flowers that they bring. Firſt, they charge the fore féete, and afterward the hinder féet, vntil they turne home againe, with the mouth full and fully charged.

And they receiue them that be charged in this manner: thrée or foure diſchargeth them, as they be ordayned at home, for theyr offices are diuers: For ſome make houſes, and ſome cleanſe and make fayre the Hiue, and ſome dreſſe meate of that that is brought home, and they eate not aſunder, leaſt vncleanneſſe of meate or of worke ſhould be among them: and they make the combes ordinately and by lyne, & hang them aboue, with certaine things, that them holdeth, and vnderſetteth them that they ſhall not fall, and putteth a lyttle honnye in the firſt rowe, and ofte filleth the laſte moſt full.

And the Bées that bringeth and beareth what is nédfull, dread blaſtes of winde, and flyeth therefore lowe by the ground when they are charged, leaſt they be letted with ſome manner of blaſts, & chargeth themſelues ſomtime with grauell or with ſmall ſtones, that they may be the more ſtedfaſt againſt blaſtes of winde, by heauineſſe of the ſtones. Among them is wonderfull obſeruaunce of diſcipline and of lore, for one marketh and taketh héed of them that worke not, and chaſtiſeth them anone, and flaieth them that will not worke. Among them is wonderfull great cleanneſſe, for they ſuffer no filthe among theyr workes.

And ſome Bées gather into one place the dirte of the Bées that worke, becauſe they ſhoulde not goe farre from their works, and throw out their durt at euen, and goeth into their houſes & bide ſtill vntill the ſame Bée that hath watched, flye about and call them to reſt, and then they holde all their peace and be ſtil ſodeinlye. Item in eodem cap. 13. Bées doe moſt equitie and right, and ſmité all that diſtroubleth their peace, and all that deſire to deſtroy their honnie. And Bées haue a King, that is not armed with a ſting, but with Lordſhippe and mageſtie, as he ſayth, cap. 18. Or if he haue a ſting, kinde denieth him the vſe thereof. For kind wil not ý he ſhould bée cruell, to the intent hée ſhoulde not be haſtie to take wreake, and therefore taketh away from him his Speare, and leaueth him vnarmed. And ſo it is truth, that ý Emperour vſeth not his ſting. The obedience of Bées is wonderfull aboute the

king:

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725

king: for when he passeth forth, all the swarm in one clusker passeth with him, & he is compassed about with ỳ swarm, as it were with an hoast of knights, & is then vnneth seene that time, for multitude that followeth and serueth him: and when the swarm of Bees be in trauell, he is within, and as it were gouernour, and goeth about to comfort other for to worke, and onely he is not bound to trauayle, and all about him are certain Bees with stings, as it wer champions, and continuall wardens of the kings body: and he passeth seldome out, but when all the swarme shall go out. His out going is knowen certaine daies before by voyce of the hoast, as it were araieng it selfe to passe out with ỳ king: and so if it should chaunce that ỳ king of the Bees wing were cut at that time, then the swarme shoulde not passe out of the hiue: and when he passeth out of the hiue, all the Bees profereth them to the kings seruice, and labour to bee next him, and beareth the king on their sholders, if he be weary and ouercome with trauayle, and if any Bee be wearie and faileth, or erreth, and goeth out of the hoast, then they follow by smell after the king, and where euer the king commaundeth, there the hoast pitcheth their tents. And all the hoast is comforted & hearted when they see the king: and if they lose the king, then all the swarme breaketh, and commeth vnto another king: For they may not be without a king.

725

Drones.

To the Bee hiues commeth certaine false Bees that are called Fuci in ỳ plurall number, and haue a great wombe, and eate and deuoure hony, & true Bees slayeth these false Bees when they take them therewith. When springing time is wet and moist, then the brood of Bees is multiplyed, and if meate fayleth in the Bee hiues, then they rese and assaile their neighbors, to take from them their honie, and to spoyle them: and the other lead an hoast against them if they haue a king, and if any Bee in the other side, fauoureth them ỳ rise & assaileth them, then the Bees that assaile them, spareth them that fauour them, and smite not at them, but take them in companye, and defendeth them. For many other causes hoasts that be contrarye, ordayne them two Emperours with great strife: and the fighting and battaile is all destroyed and disperpled, with throwing of ponder and of dirt.

Item in eod. ca. 19. Some Bees, are field Bees, and some be wode Bees and fowle to sight, and more wrathfull than other, but they trauayle better, and may better away therewith: & some be tame Bees, and some of them be short, diuers & round. And some be long, as waspes, and those are worse than other, but they trauayle better, and may better awaye therewith, and be rough: and some of these Bees are white, and gender honie, and make their neastes among corne: and in the wode, Bees gender honye among trees, and somtime in dens in the earth. And to these kinde giueth a sting, ỳ sticketh ther he smiteth at one stroke: and some for great wrath and desire of wreake stingeth so deepe, that the gutte followeth sodainly the speare, and suthe dye some: and some lose the speare, and liue afterward, and maye not make honie, for their vertue is taken away from them, and lyue to doe profite, or to noye. Bees hate stinking & other euill smels, & namely smoke, and fye there-from, & be glad & merry in things with good smell: and be comforted with smell of crabs, if they be sod nigh them. And when their king is dead, then they be woe for sorowe, and doe for him, as it wer seruice for the dead, and all the swarme of them maketh great sorow & dole: if the king be dead in pestilence, then they beare meate togethers, and passe not out, but with sorowfull mone they be gathered on a heap about his bodie, and abate not their sorrow and woe, but they dye for hunger and wo, except the body be taken away. Helth of Bees is knowen in their mirth and clearnesse.

Also he sayth, that Bees fall into manie sicknesses: for as it is said cap. 20. they wer sicke when their brood faileth, and also sound that reboundeth of noyse is enemy to them, for it maketh them full sore afraid with sodaine noyse.

725

725

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726

Also corrupt myst, that corrupteth flowers that they eate is enemie to them. Also spinners be enimies to them, when they come in the hiue, and make webs, that grieue them. Also a flye that is like to a Butter flye, that flieth into candles, is enemie to them: for that butter flye eateth were, and leaueth there dirt, of the which dirt commeth Caterpillers, wormes that loue well war passing other things. Also the great desire of meate grieueth them, when they eate to much of flowers: and that happeneth namely in springing time, and they dye all with oyle, as such round beasts doe, and namely if the head be noynted: and such beasts set in the Sunne, quickneth againe if they be besprong with vineger. Also somtime they take sickneſſe, and cause of sickneſſe, when they ouer greedelye eating, feele that their honnie is withdrawen and taken away. Huc vsque Plinius.

The long taper gnat

Auicen lib. 8. cap. 3. rehearseth noble properties and worthy of Bees, & saith that Bees are fed with hony, and lyttle they eate thereof, but they eate honie when they be sicke, & go not out of their house. And when they find cleane hiues, they make therin houses and chambers of ware, with sire manner castes: and whē ỳ mouth of ỳ hiue is to large, they make it lesse with some manner glewie matter, that is blacke with sharpe odor and smell: and first they build the kings house, and that house is lyke an hoale vaulted, and afterward they buyld other houses, by diuersitie of the more maisters or lesse.

And onely the males builde their houses, and afterwarde is no working, but to eate and make hony: & first Bees dwell in their honie combes, and passe out when it is time, and flye vpwarde top wise, and come againe and eate honnie. And the king passeth neuer out without an hoast: and the males haue no stings, except a few, and then they desire to sting, but they may not: & Bees haue two maner kings, the one is red, and that other as blacke as a coale, and is twice so much as a Bee that maketh honnie: and the male Bees, are more than the females: and the lesse Bees & round, with diuers colours be best: and Bees that are fed in mountaines, gardens and meades, are small and good, and make honnie, like in parts light. Bees that be not good, maketh not honnie euen, nor lyke in parts, but the Bee that cleaueth alway to the hole of the honie, maketh best honie, and els ỳ honnie should be some corrupt, and spinners should gender therein, and destroye the hony. And Bees that make the hony, vse asking for double cause: for the defence, for there is firie vertue in the sting, and therefore it worketh greatly to wast superfluitie of moisture, and to amend and kepe, and to saue the honie.

Also ofte into hiues come certaine euill flyes, and breede there other small flyes, that are grieuous, and be called Gusanes, that pearceth the winges of other: but the very Bees pursue those flyes, and fight with them, and will not suffer them to fal vpon their house, and Bees that make hony slayeth the males that grieue them, and euill kings, that rule them not a right, but onely eate to much hony, and that they doe, namelye when honye is scarse: and small Bees fight with long Bees, when they worke not nor trauel, and are busie to put them out of the hiues: and by such out putting the hony is the better, & the more in quantitie.

There is a manner kinde of Bees, that are called Labion, and these slaye Bees that make hony, and destroy their houses: and that is, for they are wakefull. And when they come into their hiues, they pitche themselues into the honie because of eating, and stick so fast therein, that they may not escape, & then the very Bees slayeth them anone. And two dayes before that the King passeth out, the other Bees are skilfullye warned, and haue knowledge what the king shall doe, that they may be obedient and readie to the king. And when ỳ kings be made, each hath one company, & that companie will haue none other, but him that they first chose: and if anye other king will be king of that companye, they slay him.

726

And

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And if young Bées that come forth bée few, they abide the companye of another swarme, and passeth so forth the more surely; and after that the young Bées begin to flye, if they be euen and lyke, then they hast their worke, and help the olde to worke. And no creature is more wreakful, nor more feruēt to take wreak than is the Bée when he is wrath: therfore a multitude of the hoast of Bées, throw downe great hedges, when they are compelled to withstande them that destroye theyr honny, passing all other things.

Bées hate dirte and smoake, and labour to delyuer them of their owne dirt when they flye, for their dirte stinketh full fowle, & clense therfore their houses of their owne dirt: & young virgin Bées work better, and make better hony than olde, and smite not so much, nor theyr smiting grieueth not so sore, as doth the smiting of the olde. And Bées drinke, & that is onely cleere water, whether it be farre or nigh, and drinketh not, but they purge them first of their owne dirte.

And Bées maketh most honnie in Haruest, and in springing time is best, because of new flowres of great purenes. And Bées be pleased with harmony and melodie of sound of song, and with clapping of hands, and beating of basons: & therfore with beating of basons, tinging and tinckling of timbrells, they be comforted and called to the hiues. When much hony is lefte in theyr hiues, they were slow and worke the lesse, therefore it nedeth to leaue in the hiue honnye meanly, not too much, nor too little. Huc vsque Auicen. li. 7. And he writeth many other properties, in the which he accordeth with Aristotle libro. 8. and also with Plin. libro. 11. Loke before lib. 12. in litera A, there ye maye finde manye properties that Aristotle, Seneca, and other Authours write: but this sufficeth for this time.

¶Of Boue, cap. 13.

THe Oxe is called Bos, and is called Boetes in Greeke, and sometime Taro in Latine, for he treadeth the earth, and the dew lappe or fresh lap that hangeth downe vnder his throte, and stretcheth to the legges, is called Palliaria, & hath that name of pelle the skinne, as it were Pelliaria, a hanging skinne or a bagge, and is a token of gentlenesse & nobilytie in an Oxe, as Isidore sayth li. 14. And he sayth, that Oxen be full mild among their fellowes, for one of them seeketh another, with whom he is vsed to draw at neck at the plough. And ofte lowing proueth affection and loue, when he may not sone finde his fellow. Lib. 8. cap. 45. Plinius speaketh of Oxen, and sayth, That he findeth written of Oxen of Inde, that are as high as Camelles, with hornes of foure fote long. And ther it followeth: among beastes that goe backward onely Oxen be fed with foder and with other fode, and it is sayd, that they were fat by washing with hot water. And Oxen maye better trauaile when they be yoaked by the horns, then when they be yoked by the necke. In Syria are Oxen that haue not dewlaps nor fresh laps vnder the throte, but bunches on the backes: and Oxen with straight hornes, be accounted excellent in worke: and blacke Oxen with lytle hornes be accounted lesse profitable to working.

Oxens hornes are more thicker than Bulles hornes: and after the gelding, the Oxe increseth in body and in horns, in might, vertue, and strength: but he is not so bold and hardie as before hand, but he is more tame, soft, and milde, and may better away with trauaile, and is more slowe and beanie of going.

Also Plin. speaketh of the kinde of Oxen and saith: that after three yeare, an Oxe is lesse fierce than within 3. yeres: and a young Cow and an Oxe may be well coupled together. And we haue the Oxe fellow in trauel of tilling of land: and this beast was so worthy accounted in olde time, that men would not hurte the Oxe, and who that slewe an Oxe without cause, should be as sore punished, as though he had slaine his fellowe in earth tilling, as he saith.

The Oxe is a mild beast and lisable, not onely to the vse of man, but also to

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offer in Altars of Gods: for of Oxen be best offerings and sacrifices made, and with offering of them and sacrifice, the Gods be best pleased. The Oxe openeth the land, and carueth with culture and with share, and tilleth fields, and maketh them able and good to beare good corne & fruite. The Oxe feedeth with his flesh, and nourisheth: the skin and hide accordeth to many manner vse, and his dirte fatteth the lande: his hornes heated or sodden, were softe, and be stretched out and made right and euen, and of them be made diuers vessells, toles, and instruments. Of Oxe hornes be made tapping and nockes to bowes, to arbalasters, and arrowes to shote against Enemies, and breast plates, and other armour, by the which, vnstrong places of mans bodye, be warded and defended against shot and smiting of enimies. And of Oxe hornes be lanternes made: to put off darknesse, and combes to right & to cleanse heades of filth. Also Hunters vse Oxe hornes to feare wilde beasts, & to comfort hounds to pursue beasts that taketh tye flight. Also writers and painters vse the hornes, and kepe in them diuers colours at best. Also warriours vse hornes and blow therewith, and cõforteth their fellows, both such as fight, and them that flye, and call them to the hoast with blowing of hornes. Also kepers and wardens of beasts and of Castels and waites, vseth hornes, and comforteth each other to wake with blowing of hornes. And the Oxe hornes bee needfull to all manner of vse. Also that that is in the Oxe is needfull to diuers vse, and also his durt is good and profitable, as Plinius sayth, libro. 28. cap. 11. And sayth, that Oxe durt helpeth against ach of the ioyntes, and is a singular remedy against the dropsie, if the patient be therewith annointed in the Sun. For it consumeth and wasteth humours betweene the skinne and the flesh: & swageth and abateth bolning and swelling of the dropsie.

Also li. 30. ca. 3. Plinius saith, ỹ there is a little beast like to Scarabeus, and is called Bupestris, and this Bupestris beguileth and betrayeth the Oxe in the grasse, and that is (as it is sayde) for the Oxe treadeth on him. For this Bupestris lyeth among hearbs and grasse that the Oxe loueth, and hideth him therein: and the Oxe gathereth his meate, and swallowyth this beast Bupestris, & when this beast Bupestris is swallowed, hee chafeth sodeinely the lieur of the Oxe, and maketh him breake with great paine and sorrow. Wherof Papias speaketh and saith, that the necke of the Oxe is wrong and grieued with charge of the yoake, & the Oxe is grieued with the ache of the pricke, with the which hee is so pricked. And the Oxe dyeth with woe and sorrowe that commeth of the benimme of that beast Bupestris, when hee commeth into the Oxe wombe amongst his meate.

Bupestris, a fly like a blacke beetle, but hauing longer legs, it lyeth in the grasse, & killeth a beast if I eate him.

Of Bubulco, cap. 14.

AN Oxe heard is called Bubulcus, & is ordeined by office to kepe Oxen: He feedeth & nourisheth Oxen, and bringeth thẽ to lese and home againe, & bindeth their fet with a laughalds and spanells, and neigheth and cloggeth them while they be in pasture and lese, and yoaketh and maketh them drawe at the plough, and pricketh the slowe with a gad, and maketh them drawe euen. And pleaseth them with whistling and with song, to make them beare the yoak with the better will for lyking of melodye of the voice. Oxen and hartes loue melody by kinde, as Auicen saith. And this heard driueth & ruleth them to draw euen, and teacheth them to make euen forrowes, & compelleth them not only to eare, but also to tread and to threshe. And they lead them about vpon corn to breake the straw, in threshing and treading the flourc. And when the trauaile is done, then they vnyoke them and bring them to the stall, and tie them to the stall, and feedeth them thereat.

Of Bubalo, cap. 15.

THe Bugle is called Bubalus, and that noune Bubalus is diminitiue of Bos,

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729

Bouis. And the Bugle is called Bubalus for he is lyke to an Dre, & is a fierce beast, and is not gladly tamed, nor taketh gladly the yoake on his necke. In Affrica be Bugles: and in Germania be wilde Dren with so long hornes, that ỳ Kings bowl is serued with drink thereof: for he holdeth so much, as lii. saith. And is a beast of great strength, and may not be tamed but with an yron ring put through his nosethrill, by the which ring he is led about: and is black or red; and is thin haired, with hornes; and his forhead is beclypped with full strong hornes, and his flesh is good, not onely to meate, but also to medicine.

For as Plin. saith, lib. 28. cap. 10. Bugle flesh sod or rosted, healeth mans biting: his marrow taken out of the right leg, doth away haire of the eye lyds, and is medicine for euills of eyen: his bloude taken with vineger, healeth wonderfully them that cast bloud: his howe with Mirra fastneth wagging teeth: and Bugle milke helpeth against fretting and gnawing of the guttes, for it softeneth them, and easeth with his fatnesse, and helpeth against the bloudye flure: and is full good against smiting of serpents & of Scorpions, and against venimme of the Creket, and of the Worme that is called Cicada, and heleth new wounds: and Bugle dirt heated, healeth harde postumes, and softeneth the mallice there of: his gall helpeth against dimnesse of eyen. Also some wilde Dren be wonfull great, and neuertheless most quiuer and swifte, insomuch that the dirte that they shite in turning about falleth on theyr hornes, or euer it may come to the ground.

A vvorm lyke a grashoper

*Additiõ.

(*There are no wilde Dren, but either Bulls, Buffells, or females of that kinde: this is a tame errour, the Author meant the furious Buffell of the greater kinde, called Vro or Tarando, who violently runneth vpon any man, to spoyle or destroye him. In the wode Hercynia these Beastes are bredde, not much lesse than the Elephant, proportioned lyke a Bull, the flesh good to eate, with diuers other propertyes. Read Gesner lib. 1. folio. 157.)

729

(*Hyrcynia, is a great Wode in Germany, the which is in bredth nyne dayes iourney, and in length forty daies iourney, as Cæsar writeth. Pomponeus Mela affirmeth it to be fortie dayes iourney in length also.)

*Additiõ.

729

These Bulls hate all thing that is redde: and therfore hunters cloath them in redde, to make these Bulles pursue them, and when the hunter seeth ỳ this beast is nigh him; then he starteth behinde a strong tree, and the Bull in his wrath roseth with the hornes strongly, and pitcheth his hornes into the tree, & is so holde in the tre by his horns, and destroyed and throwen downe by hunters dartes.

Also another beast is lyke a wylde Bull, and is not so great, but hee hath full great hornes and sharp, with whom he throweth downe bushes and trees, & throweth strong Dakes downe to the ground, and at the last, to gather meate, he putteth his head among shrubs, and long roddes, small and tough, that compasse and wind about the hornes of the beast, and so the beast is tyed and held: and then he striueth and prayncth long therewith, and striueth against the winding and fastening of the roddes, and is faster and faster bound and holden, and when he hath long striuen, yet he maye not delyuer himselfe out of the bondes, but is alway faster & faster bound, then for indignation he loweth full loud, and the hunter beareth his great voyce, and knoweth that the beast is snarled, and fast holde: and then he commeth vpon the beast boldly, that is most sharp and mighty, & slaieth him with his sole, and weapon, and durst not aduenture vpon him in great wodes nor in fieldes, but now he dare slay him when he is held among small rods.

729

Phisiologus calleth this beast Aptaleon: If his words may be beleeued, it seemeth a wonder, why so strong & so fierce a beast draweth not his hornes out of shrubbes and roddes that are small: with the which hornes, hee so mightely breaketh great trees & strong, and throweth them downe flatte to the ground.

The later Writers report no suche name.

729

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730

Also there is a manner wylde Dre, that Aristotle libro. 8. circa finem calleth bonbonicus, and saith, it is a great Beast, as a great Bull, and is lyke a Bull, and hath haire shadon either side on the necke, as it stareth on the haire of an horse: and his haire is more softer than horse haire, and more shorter, and is haired continually vnto the eyen, and is some deale redde or citrine, and his voyce is lyke to the voyce of a Bull, & his hornes are some deale redde or citrine, and be some deale croked: and in to eyther of his hornes, maye halfe the measure that is called Bos, and hath no teeth above, but is toothlesse above, as a Bull: and his legges be not full hairy; but they be lyke to a speare, and is cloven footed, with two cloes in one foote: and his tayle is short in comparison to his bodye: and he diggeth the earth, and reareth him in digging, as a Bull doth; and hath an harde skinne, and sufferreth well strokes, and his flesh is full sweet; and is therefore hunted and beaten, and flyeth, and reketh when he is hunted, & throweth dirte foure paces from him, & doth so for dread, and hounders that run after him, smell to the dirte: and while the hounds be occupied about such smelling, the beast flyeth and runneth, and passeth farre away.

730

Also libro. 10. Aristotle speaketh of the wilde cowe and sayth, That when hir time of Calving commeth, manye of them come about hir, and make of dirte as it were a wall, and this maner beast hath much dirte, as Aristotle sayth, and Auicen also.

730

¶Of Basiliſco. cap. 16.

The Cockatrice is called Basiliscus in Greeke, and Regulus in Latine, and hath that name Regulus of a litle king, for he is king of serpents, and they are afeard and flye when they see him, for he slayeth them with his smell and with his breathe: and slayeth also all thing that hath lyfe, with breathe and with sight.

In his sight, no fowle, nor birde passeth harmelesse, and though he be farre from the soule, yet it is burnt and devoured by his mouth. But he is overcome of the Wesel: and men bring the Wesell to the Cockatrice denne, wherin he lurketh and is hidde, for the father and maker of all thing, lefte nothing without remedy: and so the Cockatrice flyeth when he seeth the Wesell, and the Wesell pursueth and slayeth him: and the Cockatrice is halfe a foote long, and hath white specks: and the Cockatrice slayeth that that he commeth nigh, as the Scorpion, and that water that he toucheth, maketh the Dropsie, and it is venemous and deadly. And some men call the Cockatrice Sibilus, for with hissing he slayeth, ere he biteth or stingeth. Huc vsque Isidorus. lib. 12. capitulo. 4.

730

Plinius also sayth, libro. 8. capitulo. 22. Among the diuersities and Arthyopes is a well, that many men suppose is the head of Nylus, and there beside is a wilde beast that is called Catoblepas, and hath a lyttle body, and nice in al members, and a great head hanging alway toward the earth, and els it were great noyeng to mankinde: for all that see his eyen, should dye anone, and the same kinde hath the Cockatrice, and the Serpent that is bred in the Province of Syrena, and hath a bodye in length and breadth as the Cockatrice, and a tayle of twelue inches long, and hath a specke in his head as a precious stone, and feareth away all Serpents with hissing, and he pretteth not his bodye with much bowing, but his course of way is forth right, and goeth in meane: he dryeth and burneth leaues and herbes, not onely with touche, but also by hissing and blast, he rotteth and corrupteth all thing aboute him. And he is of so great venime and perilous, that he slayeth and wasteth him ꝑ commeth nigh him by the length of a speare, without tarrieng. And yet the Wesell taketh and ouercommeth him: for it pleaseth God, that no kindly thing should be without peare, for the biting of the Wesell is death to ꝑ Cockatrice: and neuertheless the biting of the Cockatrice is death to the wesell, & ꝑ is sure, except ꝑ wesel eat rew before.

730

And

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And against such venime, as Aristotle sayth and Auicen, first the Weasell eateth the hearb of Rew, though it be bitter, and by vertue of the iuyce of that hearb, he goeth boldly and ouercommeth his enemie. And though the Cockatrice be venemous without remedy, while he is alyue, yet he leaseth all the malyce, when he is burnt to ashes: his ashes are accounted good and profitable in worke-ing of Alkamie, and namely in turning and changing of mettall.

*Additiō. (*The Basilisk or Cockatrice, among creeping wormes is the most pestilent. And among men, the most pestilent minded, are the spoilers of the Clergie with such vnconscionable arerages, that many Ministers haue bene forced to leaue their lyuings, and go a begging. If the tituled clemencie of the Gospell, be become oppression, God will bring shortly all to confusion. There were no such Basilisks in Plinis time: My selfe haue bene so plagued, that I speak by experience, and haue to shewe by prose, &c.)

¶Of Botrace. cap. 17.

BOtrax is called Rubeta also, and is a manner venemous frogge, & dwelleth both in water and in lande, as Plinius saith lib. 18. cap. 32. And it is sayde, that he chaungeth his skinne in age, & eateth alway certaine hearbes, and keepeth and holdeth alway venime, & fighteth against the common spinner, and against the spinner that is called Spalangio, and ouercommeth their venime and biting by benefice of Plantaine, and his venime is accounted most cold, and stonieth, therefore each member that he toucheth, it maketh ielle sæling, as it were froze, and is a venemous beast, & comforteth therefore himselfe, at each touching: and the more he is touched, the more he swelleth, and as manye speckes as he hath vnder the wombe, so many manner wise, his venimme is accompted grieuous.

And he hath eyen, as though they were fire shining, and the worse he is, the more burning is his sight, & though he hath clære eyen, yet he hateth ỳ light of the Sunne, and seeketh darke places, and flyeth to dennes, when the Sunne riseth, and his beames shineth vpon the earth.

This Frogge loueth swæte hearbs, and eateth the rotes of them, but in eating, he infecteth and corrupteth both rotes and hearbes. Therefore ofte in gardens is Rew set, that is venime and enemye to Toades, and to other venemous wormes: for by vertue of Rew, they be chased away, and may not come to other hearbes and rotes that growe therein. The Toade loueth stinking places and dirtie, and hateth places with good smell and odour: and so it is sayd, that he flyeth out of the vineyard, when the vines begin to blome, for he maye not suffer nor sustaine theyr good odour and smell. And libro. tricesimo capitulo. 4. Plinius speaketh of the Toad, and sayth in this manner.

There be right venemous Frogges, that are called Rubetæ, and liue among briers and bushes, and the more great they be, the worse they be. And some be browne, and some are reddish, and some pale, and some yeolow, or citrine. And they meane that these wormes Rubetæ haue double lyuer, that one is most venemous, & that other is remedie, & is giuen in stæd of Triacle against poyson and venime: and for to assay & knowe which is good and which is euill, the liuer is throwen into an Ant hill, then the Antes flye and voyd the venemous parte, and desire and chose that other parte, and shall be taken and kept to the vse of medicine.

And Authours tell wonders of these manner of Frogges as Plinius sayeth, and tell, that in the right side of such a Frogge, is a preuie boane, that coleth some deale sæthing water, if it be throwen therein, & the vessell may not heate afterwarde, but if the bone be first taken out: and Witches vse that boane to loue and hate: and they meane also, that the feauer quartane is healed thereby. And be that worme neuer so venemous, yet by burning he leseth the malyce of venymme, and taketh most

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732

vertue of medicine: and ashes thereof helpe wonderfullye to recouer flesh and skinne that is happelye lost, and to make sadnesse and sinnewes, and to healyng and preseruation of wounds, if the ashes be vsed in due manner. Loke within De Rana, in litera. R.

*Additiō. (*Bufo the Toade, whereof are diuers kindes: some Toads that breed in Italy and about Naples, haue in theyr heads, a stone called a Crapo, of bignes like a big peach, but flat, of colour gray, with a browne spot in the midst, said to be of vertue. In times past, they were much worne, and vsed in ringes, as the forewarning against venime.)

¶Of Bombace. cap. 18.

BOmbax is a worme that breedeth in twigges and branches of Cipresse, of Ashe, of Mulberrie trees, and of Terebintus, as Plin. saith lib. 11. cap. 24. And Isid. saith in this manner, Bombax is a Worme of two twigges and branches: of his weauing is cloathing made, and is called Bombacinum. And is called Bombax, for he is made voyde & cleane while the thred passeth out of him, and in him abideth but aire onely as he sayeth. And this Worme hath wonderfull chaunging: for first he commeth forth as a worme lyke a Mallybag, that gnaweth caule leaues and vine leaues, this worme may not away with colde, and weaueth webs, as spinners doe: and first he maketh him a place or a house to dwell in, and to defend himselfe against the colde winter, and maketh his webbe with his feete, and draweth his small threds, and kembeth them with his feet, and ordayneth them so, & maketh therof a webbe.

*Additiō. (*Bombix, a silke worme, the originall spinner, whereof all sorts of silkes, dressed and died into colours, serue mans vse.)

¶Of Camelo. cap. 19.

CAmells are called Cameli, and haue that name of a nowne of Greeke, as Isidore sayth libro. 12. for when they be charged they bowe and lye downe, and are meeke to them that charge them. For meeke and short is called Came in Greeke.

Or els they haue that name of Camur in Greeke, that is croked, for when they take charge vpon them, they bende and croke the knees. Also Camelles bee beasts that beare charges and burthens, and are milde and softe, and ordayned to beare charge and cariage of men, and bee found in many countryes and landes, and namely in Arabia, and Camells of Arabia be diuers from Camels of other landes, for a Camell of Arabia hath two bounches in the backe, and a Camell of another Lande, hath but one bounche in the backe, as Isidore saith in eodem.

And libro. 8. capitulo. 19. Plinius saieth in this manner: The East feedeth Camells among tame beastes, of which Camells is two manner kindes: For some are of Bactria, and some are of Arabia: the Camell of Arabia hath two bounches on the backe, and the Camell of Bactria hath but one in the backe, on the which he beareth his burthen: and another in the breast, and leaneth thereon. Camells be toothlesse aboue as Oxen are, and chew their cudde, as Oxen and Sheepe, as Isidore sayth libro. 12. and is cloue foted, as it shall be sayde hereafter, and is full swifte, as Plinius sayth, and is therefore good in battayle and warre, and to beare charge and cariage.

And the Camell goeth no more a daye, than he is wont to doe, nor taketh no more burthen than he is wont to beare. And the Camell hateth the Horse by kinde, and suffreth thirst foure dayes, and stirreth the water with his foote when he drinketh, or els the drinke doth him no good. And the Camell liueth fiftie yeare, and some an hundred yeare, and wexeth mad sometime. Camells be gelded that are ordained to battaile & to warre: for they be the stronger, if they be put from the worke of generation. Huc vsque Plinius.

Auicen speketh of the Camel in this maner, the Camel he saith moueth first ỹ

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right foote as the Lyon doth, and onelye the Camell hath a bunch on his backe, & is cloue footed, and hath fells in the clifts as it fareth in a Goose foote, and those clefts be fleshly as ỳ clefts of a Beares foot: and therefore men maketh thẽ shoes, least their fæt be hurt that bee tender beneath. And sometime in the Camelles heart is a bone found, as there is in the heart of an Hart. And the Camell hath foure teates in the two bodders, as ỳ cow hath, and the female Camell boweth her selfe & goeth on her knæs, when shee will be coupled with the male. And her talent and desire is strong and feruent in time of loue, & shẽ eateth then but little, and desireth alway to bee assayled of the male, nigh to the place in which shæ was first assailed. And as Arist. saith, li. 5. it is one properties of Camells to be solitary & alone in mountains in time of loue, & no man may come nigh to them ỳ time, but the heard alone, and the Camells yard is sinewy & full hard. Therefore men make bow strings of such yardes. Item ibidem in eodem, Camells haue certaine times ordeined to the worke of generation: the female nourisheth the colt in the wombe 12. moneths, and they ingender not before they be thræ yære olde, & rest a yære after loying. Also he sayth, libro. 8. that certaine manner of Camells bee gelded, to be the more able to flie: and saith, that such Camells be more swifter then horses, and that is because of large pase and wide, but hæreof lok within de Dromedario. Aristotle sayth, lib. 9. cap. 17. that the Camell doth not the worke of generation with his owne mother. For in a certaine citie a Camell was hæled with a mantell, & her owne sonne leape on her, and by falling of the cloth that she was couered with, hæ knew it was his owne mother, and though hæ did the dæde, hæ leaped downe & slew the man, that him had beguiled. Aristotle setteth this ensample, and other like of a horse of a certaine king.

Also libr. 11. cap. 37. Plinius speaketh of Camelis, and saieth, that among foure foted beasts camells ware bald as men do, & as the Estridge & certeine beasts among foules. Also he saith, that among beasts without hornes, the Camelles bee toothlesse in the ouer iawe, & accord therfore in tæth with beasts ỳ chew the cud, & in disposition of the wombe, but not in horns. And Ari. li. 14. sayth, ỳ a beast that eateth thorny matter, hath not ỳ wombe as the camell, & an hard horned beast hath no tæth in either iaw, & therefore the Camell hath no tæth in either iaw, but onely beneath, though he be horneless. Then it nædeth that the Camels woinbe be of such disposition, and is like to the womb of beastes that be toothlesse in the ouer iawe. And the making of his tæth is like to the making of the tæth of horned beastes. And it followeth there, and for the Camells meate is thorny and hard, it nædeth that his tongue be fleshie for the hardnesse of the palat. Therefore kinde vseth the palat as the earthy part of tæth: and therfore the camell cheweth his cud as horned beasts do, for his womb is like to the wombe of horned beasts, & hæ taketh his meate in his first wombe, & all vndigest, and in the second wombe the meat beginneth to dese, and is better desied in the third womb, and in the fourth wombe is full digestion and compleate, and this diuersitie of wombes is nædful for hardnesse of his meat, for he grindeth and cheweth his meate little with his teeth.

And li. 13. Aristotle sayth, ỳ the camell hath no gall distinguished vpon ỳ liuer, no more then the Elephant hath, for the matter of his liuer is full whole & sound, and his bloud is kindlye sweete: and in such beastes is no gall found, but if it be found in full small veines, and therefore olde men sayde, that Anaxagoras sayth, that Camells be beasts of long lyfe, for they be galleslesse, and beastes with lyttle galls liue longer then beasts with much Gall. And therefore Anaxagoras sayde, that gall is cause of all sharpe sicknesses, when gall is multiplyed vnto the lungs, and shedde to other partes of the bodye. But Aristotle sayth, that this is false, for many beasts in whom no gall is found, haue ryght sharpe sicknesse sometime and euills that slaye them, as it fareth in Camelles that haue the Podagre and phrensie, and by the Podagre their

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734

fæt be ſtrained, and this euil ſtaieth them ſometime, and bee neuertheleſſe without gall, vt dicit ibidem. Huc vſq; Ariſtot. Alſo in Dictis vniuerſalibus Conſtant. ſpeaketh of the Camell, & ſayth, ý the camell is moſt hotteſt beaſt of kind, and is therefore leane by kinde, for the heat draweth of all fatneſſe of the bloud, & therefore the Camell is leane. And Camells milke is more thin then milke of other beaſts, and leſſe vnctuous, and leſſe nouriſhing, and more heating and opening & departing. And milke is nought elſe but bloud, oft ſodde, and therefore Camelles milke is ſalt in ſauour and ſharpe, & tempereth therefore thoſe humours & maketh them thin. And cow milke is contrarye thereto, & is thicke & vnctuous, & nouriſheth much. Loke other properties within de Dromedario.

Of Cameleoperdo, cap. 20.

CAmeleoperdus is called Cameleoperdalis alſo, and is a beaſt of Aethiopia, as Iſidore ſayth, libro. 12. and Plinius libro. 8. cap. 30. And hath the head of a camell, and the necke of a horſe, and legges and fæt of a Bull, and ſpecks of the Perde, and is a beaſt beſprong with white ſpeckes diſtinguiſhed with bright colour and clere, and is called Cameleoperdalis, for he hath the head of a Camell, and ſpeckes of the Perde. And Plinius ſayth, that this beaſt is more worth in ſight then in fiercenеſſe, and is ſo milde & ſoft, that he had almoſt the name of a ſhape. As he ſayth, this beaſt was clene to meat by Moſes lawe, but not to ſacrifice, for he is cloue fæted as a Bul, and cheweth his cudde as a Camell, and therefore it was lawfull to eate thereof, as it is written Deut. 14. &c.

734

*Additiõ. (*The Aethiopians call this Beaſt Nabis, his necke lyke a Horſe, his fæte lyke an Ore, and his head lyke a Camel, ſpotted redde, very loftie before, and low behinde.)

Of Camelion, cap. 21.

CAmelion is a lyttle beaſt with diuerſe coulours, and his bodye chaungeth full ſone to diuerſe coulours, as hee ſayth. Alſo another beaſt there is founde, that taketh alſo chaunging of contrarye coulours, as Iſidore ſayth there. And Auicen meaneth, that Camelion and Stellio the Luſard, is all one: for he ſhineth as a ſtarre, and chaungeth coulours. For it is a fearefull beaſt, with lyttle bloud, and chaungeth therefore coulours. And is foure manner diuers: he hath the face of the ewte, and ſharpe clawes and crooked, and the bodye ſharpe, and an harde ſkinne, as the Crocodile. And libro ſecundo Ariſtotle ſayth, that the Camelion is a beaſt lyke to the Ewte in body, and his ſides bee euenlong to the neather partes of his wombe, as it were a Fiſh: and his ridge boanes bounch vpwarde, as it were a Fiſh: his face is as it were a beaſt compowned of a Swine & of an Ape: and his tayle is full long and ſmall at the end: and his fæte be crooked, as it were a little Ewte: and each of his fæt is departed a twaine, and the compariſon of one fot to another, is as in compariſon of the thombe of a man to the other deale of the hand: and each of thoſe two partes is diuided in fingers: And his clawes be like to the claws of a bird: and all his bodye is rough and ſharpe as the bodye of a Bardan: His eyen bee deepe, great, & round, and conteined with a ſkinne, lyke to the ſkinne of the body, and that ſkinne couereth the eyen. And he turneth and caſteth oft his eien hether and thether. And chaungeth his coulour when his ſkinne is blowen, & his colour is ſomewhat blacke with black ſpeckles therin: and this diuerſitie is in al his bodie, & namely in the eyen, and alſo in the tayle, and is full beaute in mouing and foule of colour in his death, and what is in his body is but of little fleſh, and hath but little bloud, but in the head and in the ende of the taile where he hath little bloud, & alſo in the heart, & in the veines that come therefrom: and alſo hath bloud about the eien, though it be right little. And the braine is nighe the eyen, and if the bodye bee departed in two, it abideth in his working by ſpirite thereof: and a lyttle mouing abideth about the bodye, and is ſplenenеſſe, and dwelleth

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735

in dennes, as an Ewte. Huc vsque Aristotle.

And libro vicesimo octauo. Plinius sayth, that Camelion is a beast like to the Crocodile; and varyeth therefrom onely in crokednesse of the back, and in longnesse of the tayle. And no beast is accounted so fearefull, as the Camelion, & changeth therfore his colour. His most might and strength is against the kinde of Gosshaukes: for hee drayweth them, and they flie to him, and he taketh them wilfully to other beasts to be deuoured. And Democritus sayth, that if his head and his throate be set a fire with Oaken woode, it maketh both raine and thunder: but Plinius scorneth this saieng. But what beast so euer it be, it is accounted among cleane beasts. Super Leui. 11. Isichius saith, that in sicknesse he feyneth himselfe soft and milde though he be cruell. And it is said, that the Camelion liueth onely by aire, and the Mole by earth, and the Yeanring by water, & the Cricket by fire, as these bearses meane.

Quatuor ex puris vitam ducunt elementis.

Camelion, Talpa, maris Halec, & Salamandra.

Terra cibat Talpam, flammæ pascunt Salamandram,

Vnda fit Halecis cibus, aer Cameleonti.

*Additiõ. 735

(*The Chamelion feedeth on Flies, and taketh them with the sodaine slipping forth of his tongue, which is long and rounde, and may not be kept aboue fourteene dayes without putting forth in the aire.)

Of Caprea. cap. 22.

THE wilde Goate is called Caprea, & hath that name of Carpendo, gathering. Thereof Isidore speaketh, libro. 12. and saith, that they be called Capri & Capree, for they gather braunches & twigs: And some men meane that they haue y name, for they climbe vpon hard crags: and some meane, that they haue that name of noyse that they make with their legges: and so wilde Goates be called Caprie, for they see most sharplye. The Grekes call them Dorkos, and they dwell in high mountaines, and see hunters come a farre. And those same be called Ibices, for they clime vpward into high places, as it were Birdes, so high that vneth they be seene with mannes eien, as Isidore sayth, libro. 12. And he sayeth, that those beastes dwell in high Rockes and cragges. And if they perceiue sometime, that they be pursued of men or of wilde beastes, they fall downe headlong out of the high cragges, and saue themselues harmelesse on theyr owne hornes. And be called also Dame or Damule, as Papias sayth: Looke within in letter D, de Damula.

735

Also this beast Caprea, the wild Goate, is most swifte in running, most light in leaping, most sharpe in sight, most sweete in tast, most tender & wholsome to meat, & most busie to gather his own meat: for the Goat knoweth diuersity of hearbs, of trees, of twigs, of braunches, & of spraies, which they eate and feede themselues of by sight, tast, & smell. Also Plin. saith, that the Leopard drinketh milke of the wilde Goat, and voideth sorrow and woe.

Of Capriolo, cap. 23.

CApriolus, as Auicen sayth, is lyke to Hynnulus an Hinde calfe, and this beast chaungeth not his teeth, and when one may perceiue that he hath greate teeth, then it is token of long life, and also of long continuance. And this beast Capriolus hath right fayre and pleasaunt eyen, and also sharpe. Also libro. 8. Aristotle affirmeth & saith, that these beasts Caprioli haue wit when they be wounded, and seeke the hearbe Pulegium cerinum, and eate thereof to drawe out arrowes out of theyr bodyes, if they sticke therein. By busknesse of running & swiftnesse of mouing his flesh is discharged of superfluitie of moisture, and his flesh is so made the more tender, & the better to dese, & the better of sauour and smell. For the heuie sauour thereof is taken away, as Constant. sayth. To get meate, this Capriolus climbeth vp from high places, to more high places, and knoweth by smel betweene wholsome hearbs & vnwholesome. And he cheweth his cud, and is cloue footed, and defendeth himselfe in

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735

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woods and lands from hunters and their houndes, not with his clawes, hornes, and teeth, but onelye with swiftnesse of flight. And so when he is pursued in valleys & in fieldes, hee taketh his course and flyeth into high places and mountaines. In the mountaynes of Inde bee some Caprioli, that eateth hearbes with good smell and sauour, and in theyr feete be certaine hollownesse, in the which certayne humours bee gathered, and breedeth postumes, the which postumes first be riped, and then broken with mouing and with froting, and throwe out of the body with small hairye leaues. And the substaunce that is conteined within the skinne, is best of smelling, and most precious among spicerye, and most profitable and vertuous in medicine; as Dioscorides sayth, and Platearius also, & that we call commonly Moricum.

Of Capra. cap. 24.

THE Goat is called Capra, and hath that name of Carpendo, gathering, as Caprea hath the name of the same, for he gathereth the ouermost ends of branches and of leaues, and eateth them, as Isidore sayth And Plinius li. 8. ca. 1. speaket of the Goat, and saith: That a Goat eyneth many Kids at once, and but selde foure, and goeth with kid fiue moneths, as an Ewe doth. Also Goats ware barren by fatnesse before three yeare, & gender lesse profitably, and in age after foure yeare: and conceiueth in Nouember, and eyneth in March or in Aprill, when trees and braunches spring, and haue not all hornes, but some haue, and in them the growing of knots is token of yeeres. Archelaus meaneth, that the Goats breath at the eares, and not at the nose, and bee seld without feauer, and therefore both in Goates & sheepe is the more feruent and hot working of generation, as he sayth. And we meane not, that Goates see lesse by night then by day, and the Goat hath vnder the chin a beard that is called Armitum, and if a man drawe one out of the flocke by the beard, the other be astonied and beholde. And also the same happeneth when one of them biteth a certaine hearbe. Their biting is most destruction of Oliue, for with lyking they make the Oliue baren, and for this cause they were not offered to the Goddesse Minerua. When the Sunne draweth to glade, Goates eate not in pasture together, but turne away their faces each frō other and lye downe: and in other times those ẏ be turned each frō other eat together in pasture, & tourne the face each to other. Huc vsque Plinius.

And Aristotle lib. 3 sayth, that in manye landes Goates haue milke without conceiuing: but they take Nettles and froat the vdders therwith, and then commeth first out bloud, and then as it were matter, and good milke at the last, not worse then the milk of them that eineth. Also libro. 6. Goates liue ten yeere or a xi. and vse work of gendering vntil their last age. And sometime the Goate hath two kiddes at once, if they haue couenable meat, and namely if the Goate bucke bee well fedde. And if shee conceiue afore the Northen winde, shee eyneth males, & if she conceiue afore the Southern wind, shee eyneth females. And he telleth, that they turne ẏ face Northward, when they shall gender. Also li. 7. there he sayth, that Goats & sheepe eate hearbs, but sheep bite hearbs vnto the root, and be stedfast in pasture: And Goates passe soone from place to place, & take onely the ouermost ends of hearbes and grasse, & conceiue better after that they drinke salte water. And when goats be moued after ẏ vnder time they drinke the more water, and when they eate Salt before that they drinke, then shall much milke drop out of theyr teates.

Also libro. 8. cap. 3. In Goates and sheepe is lyttle wit, insomuch that vnneth they can goe to a fielde to leese, or come againe, but they be lead & brought againe. And if a man take a Goate, and reare him vp sodeinelye, then the other reare them also, and beholde him sadlye. And the vse of Goate & of sheepe is needfull to mankinde, for they feede the hungry with milk and with flesh, and cloath the naked with fell and with Wooll, and amende the lande with vrine and with durt. And nothing is in the Goates body,

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but it is good and profitable to vse of meate or cloathing, or else to needfull vse of medicine. For as Plinius saith, libro. 33. cap. 10. Serpentes bee chased and driuen away with ashes of Goates hornes, and with their Woll burnt. And by remedy of Goates hornes diuerse manner kinde of venim is ouercome, and superfluitie of dead flesh is fretted, and freshe flesh and new is gendered, and passing running humours be staunched, and by helpe of them rotted woundes fretting and gnawing haue remedy, though they be cankered or festered. With new Goats skinnes wounds be holpe and healed. Goats bloud medled with mery and sod, excludeth poyson and venimme, biting of creeping wormes, and smiting of scorpions be saued and healed. The hot lung of a Goat laid to a venimous biting draweth out the venimme, and abateth the ach and sorenesse. His gal putteth away dimnesse of eyen, and fretteth webbes and pearles, and sharpneth their sight, & cleereth the eyen. A Goats liuer roasted, helpeth against Lepra, if it be oft taken in meat: and his dirt helpeth many sicknesses & euills: For as he sayth, Goates durt helpeth them that haue the Podagre, if tallow of the goat buck be medled with ỹ iuyce of Iuie. And Goates vrine heated & dropped luke warme into the eares, healeth eares that ake. He setteth these properties and many other medicinable properties: and so Plinius setteth a thousand remedyes. And hereby may bee shewed a meaning that one sayd in this manner: Each wonder, that it is not sayde, that it healeth the feauers. And hereto Aristotle sayth, that a certaine beast sucketh Goates milke of the vdder and teats, and then the milke is destroyed and wasted, and the Goate wareth blinde thereby. Of the Goate loke more within in littera I. de Hirco.

(*Kidde is commended to be a nourishing meat, & here is to be noted, that of all beastes, the younger from a quarter of a yeare of age, vntill a yere and a halfe, the flesh is most nourishing, onely Pigge and Veale, the one at three weekes, ỹ other at a moneth or fiue weeks olde, before which time not wholsome.)

*Additiõ

Of Cane. cap. 25.

A Hounde is called Canis, and toke that name of Greeke, as Isido. saith. For an hound is called Cenos in Grek, & some men meane that he hath ỹ name Canis, of loude barking, as he saith. Nothing is more busier & wittier than an hound, for he hath more wit then other beasts. And houndes knowe theyr owne names, & loue their maisters, & defende the houses of their maisters, & put themselues wilfully in perill of death for their maisters, & run to take prayes for their maisters, and forsake not the dead bodies of their maisters: and hounds pursue ỹ prote of pray by smell of bloud, & loue company of men, and may not be without men, as Isi. saith. And there it is said, that oft hounds gender with wolues, and of that gendering commeth cruel houndes, which some men call Lacisci. Also oft the Indians teach bitches, and leaue them in wodes by night, because Tygres should line them and gender with them, and of them come most sharpe hounds & swift, and be so strong, that they throw downe cruell beasts, as Lions. Huc vsque Isid. li. 12. cap. secundo.

Libro. 8. cap. 40. Plinius speaketh of the hound, & sayth, that among beastes that dwell with vs, houndes and horses be most gratious. We haue knowen when ỹ hounds fought for their Lords agaynst theues, & were sore wounded, & that they kept away beasts and foules from their maisters bodyes dead. And ỹ an hound compelled the slaier of his master, with barking and biting to knowledge his trespasse & fault. Also we reade that Garamantus the king came out of exiling, and brought with him two hundered houndes, and fought agaynst his enimies with wonderfull hardynesse. Also Iasons hounde of Cilicie would take no meate when his Lorde was slaine, and so he dyed with greate hunger and sorowe.

Also we read ỹ Celius the Senator of Placencia, was defended by an hound ỹ was ouerset of men of armes, and was not wounded till the hound was slayne.

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738

So Sabinus hound forsoke him not neither in prison nor in death, but abode with the dead bodye with dolefull and sorowfull noyse, and howling, & a man gaue the hound meate, and the hounde toke the meat, and he would haue put it in his mouth that was dead, and when the dead bodye was throwne into Tyber, the hounde leaped and swam in the riuer to holde vp the dead body, and ther came much people to se and behold the kindnesse of the true beast. Houndes haue mind of full long wayes, and if they lese their maisters, they goe by far space of lands and Countries to their maisters houses. The cruelnesse of an hound abateth to a make man. In hounds is great wit & businesse in hunting, for by winde and by smelling, and also by water, they pursue and followe beasts that run and flye, and findeth theyr forrows and dens, and warneth thereof by sute and by barking: Of Tygres and hounds commeth so strong houndes, that they ouercome Lyons and Elephauntes: as greate Alexander made a prose by the Hounde that the king of Alania did send to him, first in his presence he ouercame a Lyon, and then an Elephaunt was brought to him, and when the hounde sawe the cruell beast, his haire stode vp in all the bodye, and barked fiercely first, and then rased craftely, and fought so long with the Elephant, that he drewe him downe to the grounde. After the age of a yeare a hounde gendereth, and the Bitche goeth with whelpe in her wombe foure score dayes, and whelpeth blinde Whelpes. And the more plentye they haue of milke, the later take theyr sight.

Also they neuer take theyr sight after the.xxi.day, nor before ý seuenth day: Some saye that when one is whelped alone, the ninth daye he seeth, and when they be twaine, the tenth day, and when they be three, the thirteenth day, and so as they be mo whelped in number, the moe dayes is theyr sight tarryed. And that whelpe is best that hath last his sight, or that that the mother beareth first to the couch. Huc vsque Plinius, libro.8.cap. 41. ther he reckoneth many other things.

Aristotle libro secundo sayeth, that Houndes chaunge no teth, but it bee by chaunce two, and the lesse they bee, the whiter teth they haue & the more sharpe. And thereby men haue knowledge betweene the young hound and the olde, for olde hounds haue black teth and blunt, and young houndes the contrarye. Also there, libro.5. he sayth, the male houndes be rather moued to the worke of generation then females. And grey houndes gender rather then other hounds, as hee saith, li.6. And this female goeth sometime with whelps in the wombe the first part of the yere: that is.40.daies, and her whelps be blinde.12.daies, and then the male commeth not at her, but in the first moneth after her whelping. And some grey Bitches goe with whelpes in theyr wombe.73.daies, and that is nigh the fift part of the yeare, & her whelpes be blind 17.daies: and so the sooner the whelps bee made perfect in the mothers wombe, the sooner they haue their sight, when they be whelped and come into the worlde. And the males are sooner moued to the worke of generation. For when they begin to heaue vp the legge for to pisse, and that is after 6. or 7. moneths, when they ware strong. And greye houndes haue this propertie, ý they may gender more when they be in trauaile, then when they be in rest. And the female may liue ten yeare, and the male liueth shorter time then the female, and that is for the trauaile of the male, and so it fareth not in other. For the male liueth longer then the female, as he saith ther. And other houds, as wardens of houses and of cities, liue longer, for they liue sometime.14.yéres, and sometime 20. as Homerus saith. Also li.8. When hounds be sicke, they eat the rote of a certaine hearbe, and casteth and taketh medicine in that wise. Also lib.8. Plinius sayth, that an hounde that hath filled him of euil meat, eateth an hearbe, and by perbraking and casting he purgeth him.

(*The wonderfull operation of nature among brute beastes, declareth as rare effects in their kind, especially when they sort themselues by contraries. The Maistiue Bitch to the Dogge Moulde,

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739

the Bitch,to the Beare, and such lyke, not many yeeres past (at the place of all good rule) Parrills Garden,was a Bitch, ỹ being lind with a male Beare,brought forth a mixed kinde, betwixt both,of so fierce a stomacke,and withall so strong, that vntill he was cut off from the game by peece meale,he coulde not be made to vnfasten his biting. De olde time there was in the stable of Gereon,a notable dogge called Cerberus,that kept his cattell: also in the Temple of Aesculapius was a dogge,that bewrayed the Theefe which robbed the sayd temple,called Caparus,there are many dogs of ỹ like kind, and in a manner cõmon:the triall whereof is among tyed vp dogs in ware-houses,backe sides,or gardens,that in ỹ day are very quiet,and in the night fierce:and among all the rest,the mungrell curres, which serue to kepe the bottles & bags, with vittell, of ditchers and hedgers,will bee soner killed of a straunger then beaten off from their maisters apparell and victualls.)

Of Canicula. chap.26.

739

THe Bitch is called Canicula, and is called mother of Hounds, and in her the mother is euenlong set in the length of the wombe, and hath manye teates sette in two rowes, eyther afore other,endlong the wombe. Which teates ware greate in time of conception. And the Bitch whelpeth manye whelpes at once,but alwaye blinde: But she loueth them most tenderly, and defendeth them with barking and biting: and if the Whelpes goe out of the couch ofte, the Bitch fetcheth them agayne, and bearcth them in hir mouth betwæn hir teeth, without anye biting or grieuing, and beareth first home the best and the fayrest,for him shee loueth best, and giueth him first sucke,and stretcheth to him the teate,as Aristotle sayth,libro.5. In time of generation and conception seuen daies the Bitch delyuereth her of vncleane matter,and then wareth sicke, and the mother in her appayreth and hath no will to worke in generation, but slyeth and voydeth, but after purgation shee kindeleth the better, and whelpeth the more liuelye. And after the whelping shee calleth out much fleamatik humour and thicke,and therefore then her bodye is cleane,as shee sayth. Also in Bitches, milke is founde many dayes before the whelping, and soner in greye Bitches then in other: and first the milke is thicke,and thinne afterward,and is good and conuenient after whelping,and commonly Bitches liue lyttle time for great trauaile and running about. And when the Bitch desireth for to pisse, she reareth not vp the legge as the male doeth, but bendeth her downewarde behinde,as it were sitting. And the Bitch is lesser in bodye then the male,& more smaller and more feeble in might and strength: and most bent to nourish and bring vppe the whelps,and more soft and mild in heart, excepte it bee when shee nourisheth her whelpes, and is more able to bee taught then the male,and more nimble in bodye for plyauntnesse of members, and more swifte. But for feblenesse of sinewes she dureth lesse in course and in running. Gentleneſse and nobilytie of hounds and of Bitches is knowen by length of face and of the snoute,and by breadth of the breast, and by smalneſse of the wombe and flanke. And a gentle hounde is small about the reines and flanke, and also in the wombe,and is broade before about the breast,and hath long eares and plyaunt,and longlegges and small, and that is needfull,to bee the more swifte in course & in running, & his tayle is more long and crooked then the tailes of other houndes,and hath lesse flesh then a dogge and shorter haire, and more thinne and smoth. For if hee were to roughe and hairie,he shoulde be to hot in course and in running: If hee were to fleshie, hee shoulde be ouerset with flesh and run the worse: And if the taile were long downe betwæne the legges,it should let greatly the course and running. And also by hanging downe of the taile hee is accounted fearefull and not hardye. Also gentle houndes be cruell and fierce in pursuing and in taking of wilde beastes, and bee full milde and softe to men and to tame beastes.

The gray hound. The blud hound. The beagle.

739

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And if it happen sometime that he reseth against straunge men, anone he reseth, and withdrawith the rese. Also gentle houndes when they take an Hart or an Hare, they devoure not anone the beast that they take, but kepe the pray to their Lorde, and holde them content with the bowelles and other vile partes, as bloud & other such, for they portion and part, and though they haue no parte of the praye of one beast: yet for all that they spare not to pursue and take another.

De alijs proprietatibus canum. Chap. 27.

Houndes haue other propertyes that be not full good, for hounds haue continuall Bolisme, that is immederate appetite, and be sometime punished with hunger, that they ware rabbish and mad: for houndes haue sickenesse and euilles, baldenesse, squinacye, and madnesse, as Astotle sayth, libro. 7. And all beastes that be bitten of a mad hound, ware madde, except men alone, that scape sometime by helpe of medicine. And Constan. sayth in Viatico. li. vlti. that an hound is kindly cold and dry, and blacke Cholera hath mastrie in him. And if Cholera be much rotted and corrupt, it maketh the hound madde. And this falleth most in haruest and in springing time. And other hounds flye and dyde the madde hound, as pestilence and venim: and he is alway exiled, as it were an outlawe, and goeth alone wagging and rowling as a dronken beast, and runneth yaning, & his tongue hangeth out, and his mouth driueleth and foameth, and his eyen be ouertourned and reared, & his eares lie backward, and his taile is wrinkled by the legges and thighes: and though his eyen be open, yet he stumbleth and spurneth against all thing, and barketh at his owne shadow. Other houndes dreade him and flie and barke against him. And no hounds come nigh the bread that is wet in the bloud of the wounde of his biting. And those that be bitten of him, dreame in their sleepe dreadfull dreames, and be afearde in sleping, and that commeth of rottennesse of corruption, and be wroth and astonied without cause, and looke and beholde about, though nothing grieueth them: and if this euill increase, then they begin to dreade and haue abhomination of all drinke, and then they dread water, and barke as houndes, and dread so water, that they fall for dreade, and such die, but they be the soner holpen with medicine. Cures and remedyes looke before libro de Morbis, cap. de Veneno. Libro 29. Plinius sayth, that vnder the houndes tongue lyeth a Worme that maketh the hounde madde, and if this worme be taken out of the tongue, then the euill ceaseth. Also he sayth, that the violence and biting of a madde hound is so much, that his vrine grieueth a man if he treadeth thereon, and namely if he haue a Botch or a wound. Also who that throweth his owne vrine vpon the vrine of a mad hound, he shall anone fele sore ach of the neather guts and of the lends.

Also an hound is wrathfull and malicious, so that for to awreak himselfe, he biteth oft the stone that is throwen to him: and biteth the stone with great madnesse, that he breaketh his own teth, and grieueth not the stone, but his owne teth full sore. Also he is guilefull and deceiuable, and so oft he fickleth and fawneth with his tayle on men that passeth by the waye, as though he were a friende, and biteth them sore, if they take no harde backewarde. And the Hounde hateth stones and rods, and is bolde and hardye among them that he knoweth, & busieth to bite and to feare all other, and is not bold when he passeth among straungers. Also he is couetous and gluttonous, and eateth therefore oft carren so gredely, ỹ he perbraketh and casteth it vp, but afterward when he is an hungred, he taketh again that ỹ he cast vp in foule manner. Also the hound is enuious, and therefore Auicen saith, ỹ he gathereth hearbs priuely, by whom he purgeth himselfe with perbraking and casting, and hath enuye, and is right sorye if any man knoweth the vertue of those hearbes: and is also euill apaide, if any straunge houndes and vnknowne come into the place there he dwelleth, and dreadeth least he should fare the worse for the other hounds presence,

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and fighteth with him therefore. Also hee is couetous & scarse, and busie to lay vp & to hide the relefe that he leaueth. And therefore he communeth not, nor giueth flesh and marrow boanes, that hee maye not deuoure to other houndes, but layeth them vp busily and hideth them vntil he hungreth againe. Also he is vncleane and lecherous. And so, li. 6. Aristot. saith, that hounds both male and female vse lechery as long as they be aliue, & giue them to vncleannesse of lechery, ỳ they take no diuersitie betweene mother and sister, and other bitches touching the deede of lecherie: and therefore offering of the price of an hounde or of a Bitch was accounted as vncleane by the law of Moses, as offering of ỳ price of a common woman: for such wretched persons serue in al lechery as hounds doe.

Also an olde hound is oft slowe and heauy. And so libr. 7. Aristotle saith, that houndes in age haue ỳ podagre, & few of them scape that euill, and therefore they slepe in day time vpon dunghills among flyes and other wormes, and be then sore grieued with Flyes, that be about theyr bleared eyen, and about theyr scabbed eien. And though they bite and pearce somtime the houndes eares, yet for slouth he taketh no comfort and strength to chase and driue them away: but vnneth when they flye agaynst his face, hee snatcheth at them with his mouth, and busieth to bite them with his teeth. And at the last the scabbed hound is violentlye drawen out of the dunghill with a reape or with a whippe bounde about his necke, and is drowned in the riuer, or in some other Water, and so hee endeth his wretched lyfe. And his skinne is not taken of, nor his flesshe is not eaten nor buryed, but left finallye to Flies and to other diuerse wormes.

Of Catulis. cap. 28.

Whelpes be called Catuli, and bee the children of hounds. And Catulus is a nowne diminitiue, & so is Catellus also. And by a manner misse vse the young of other beasts are called Catuli, as Isi. sayeth, li. 12. And generally these whelps bee whelped blinde touching perfect doing of sight: for hounds whelps be whelped with sawing teeth though they be full small. And all beasts that haue teeth like a saw and departed, be gluttons, and fight, as the Hound, the Woulfe, the Lion, ỳ Panther, & such other. And all such beasts gender vnperfect broodes, as it is said before hand, in eodem li. de Animalibus in generali. And in all beastes that bringeth forth vnperfect young, the cause is gluttony, for if she should abide vntil ỳ whelps were compleate and perfect, they shoulde slay the mother with strong sucking: and therefore it needeth that kind be hastie & spedfull in such beastes. Loke before in eod. lib. For as Solinus saith, whelpes of houndes were in most worship among men in old time. As Plin. saith, li. 29. ca. 9 sucking whelps were accounted so pure & so good to meat among men in old time, ỳ they offred such whelpes to please their Gods in stede of other beastes. And nothing was accounted better & more profitable against poison & venim. And yet to this day Authors commaund to take such whelpes wholsomely against venimous bitings: for such whelpes opened & layd hot to the biting of Serpents, draw out venim, & abate the age, and maketh ỳ sore members whole with remedies laid therto, as he telleth. And as he sayth, such whelpes the soner they bee whelped, the later they haue their sight, and the nobler milke they be nourished with, the more slower they receiue perfect sight, and yet while they be blinde, they loue their mother, and know her with voice and with odour, and seeketh her and her teates: and if it happen that the mother withholdeth the milke, they bite her teates with the sharpest teeth, and compell the mother to giue more largelye milke. And when they be an hungred they cry and whine, and seeke their dammes teates. Also it is sayd, that they sucke in the same manner of order, as they lay in the Bitch. And the whelpe that is best and strongest the mother taketh first to sucking, and loueth him best, and comforteth him. And meate shall bee with-drawne warilye and wisely from hunting houndes, least they ware too fat by too much meate, for

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742

by to great fatnesse they take slouth, and be the slower to their praye and to running. And though they be melancholyke beasts of qualitie and of complection, yet they bee nimble and swifte by disposition of members, and bee gladde and mery, and play much, and that is because of theyr age. And when they bee weaned from milke, they be able to be taught to hunting, and also to playeng, and to keping of beasts, and to defend them from Wolues. And houndes that be ordeyned to keping of houses shoulde bee closed and bound in a darke place by daye, and so they be the stronger by night, and the more cruell agaynst Theeues, for the office of such houndes is to rest, and to slepe by daye, and to wake by night, and to goe about courtes and closes agaynst Theeues. For the hound is to be blamed, that waketh and barketh and goeth about by daye, and slepeth and hideth himselfe, and barketh not by night. Also that hounde is an euill hound, whether hee bee young or olde, that keepeth and wardeth sheepe, and defendeth them from Wolues by daye in pasture, and strangleth and biteth them by night in the folde.

742

742

Of Castore. cap. 29.

A beauer

Castor is a wonderous beast, & liueth and goeth in land among foure foted beasts, and swimmeth vnder water, and dwelleth with Fish that swimme therin, and hath that name Castor, of Castrando, gelding, as Isidore sayeth, libro 12. for their gendering stones accorde to medicine, and because of the same stones they geld themselues when they be ware of the hunter, & bite off their gendering stones, as hee sayth. Cicero speaketh of him and sayth, that they raunsome themselues with that parte of the bodye, for the which they bee most pursued. And Iuuenal sayth, that they geld themselues and lose theyr stones, for they desire to scape. And the Castor is called Fiber also, and is called a sea hound of Pontus. Huc vsque Isidor. Of Castoris Plinius speaketh, libro. 11. capitulo. 3. In Pontus hee sayth, is a manner kinde of beastes, that dwelleth now in lande and now in water, and maketh houses and dens arayed with wonderfull craft in the bankes of riuers and of waters. For these beastes liue together in flockes, and loue beastes of the same kinde, and commeth together and cutteth rods and sticks with theyr teeth, and byndeth them hoame to theyr dens in a wonderfull wise, for they laye one of them on the grounde vpryght in steed of a sleed or of a dray, with his legs and feete reared vpward, and lay & loade the sticks and wood betweene his legges and thighes, and draweth him home to their dens, and vnlade and discarge him then, and make them dwelling places ryght strong by great subtiltye of craft. In theyr houses bee two chambers or three distinguished, as it were three cellers, & they dwell in the ouer place when the water ariseth, & in the neather when the water is away, and each of them hath a certeine hole properly made in the celler, by the which hole he putteth out his taile in the water, for the taile is of filthy kind, he may not without water be long kept without corruption. And the beast is wonderfull and wonderfully shaped, for his taile onely is fish, and all the other peale of his bodye hath the kinde of a foure foted beast, and is shaped as a little hounde, and his hinder feete bee as it were the feete of an hound, & therwith he goeth principallye in the lande, and his two fore feete be as it were Ewse feet, & therewith he swimmeth principallye in water. His skinne is full precious and hath teeth longer and shorter as a hound, and is not swift of moouing, for his legs be full short. And Castor hath two gendering stones that be greate in comparison to his little bodye, and we call these stones Castorea. And of these stones Plinius speaketh li. 32. ca. 3. and sayth, That the Castor biteth off his gendring stones that we call Castoria, and that least he be taken of hunters. And Sextinus, a most diligent sercher of medicine, denieth this: For he saith, that those gendring stones cleaue so nigh & so fast to the ridge bone, ꝙ they may not take them from the beast, but his life is taken also. Also plat. sayth the same, and Dioscorides also: that that

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beast is not so wary nor so witty, that he could helpe himselfe in ẏ manner. And that is known all day in Castoris that be found in diuers places. And so this that Isidore and Phisiologus tell of their gelding, shall not so be vnderstood of the cōmon Castoris: But of some other beast ẏ be like Castores in gendering stones. And very Castorium & not feined, helpeth against the greatest euill of the bodye, as Plinius saith there, & namely if ẏ stones be of a Castor that is not too young nor too olde. And Castoria these stones be chosen in this manner: For they be double, & hang by one string, and coupled by one sinew, for such may not soone be feined. And many men take ẏ bladder of a beast, and fill it full of Castoris bloud, and put thereto a little of ẏ Castor to haue smel, & a little pepper for to haue sharp sauour: and bindeth the necke of the bladder, for it should seeme a sinew, but it is impossible ẏ two bladders shoulde hang by one neck: and therefore ẏ Castorium is best, ẏ is double, & hangeth by one sinew. And ẏ Castorium is best that is meanly sharp in sauour. For if it be too sharpe, & as it were earthie, then it is feined, & namely if it haue not sinewes medled, as Diosc. saith. And so good Castorium is meanely sharp of sauour & glewie, without strong or salt sauour: for with Sal aromaticum oft Castorium is feined, as Pli. saith ther: The more fresh & new Castorium is, the better it is, & the more vertuous in medicine. And it is a token that it is not feined, when the stones haue certeine skins ẏ cleaue essentially thereto full of vnctuous fatnesse, and may be kept seuen yeares in greate vertue, & shall be put in medicine without the vtter skin, and shal be weighed in due manner: and hath vertue to dissolue and temper, to consume & to wast, and to abate euill humours, and namely to comfort sinewy members: and so Castorium helpeth against many sicknesses & euills, for it accordeth to them ẏ haue the falling euill, and helpeth against colde euills of the head, and doth awaye sodeine palsie of the tongue, and restoreth ẏ speech, if it be onely tempered in moysture vnder the tongue, & helpeth against vniuersall & generall palsie of the body, if it be sod in wine with Rew and with Sage. And oft in meat & in drinke, exciteth, moueth, & comforteth the brain, and maketh to sneese: and therfore the Litargike man, ẏ hath the sleeping euill, is awaked therwith, & prouoketh and causeth sleepe, if the head be anointed therwith, & Oleum Rosaceum, and helpeth against strong venim, & against the venim of scorpions, & of the serpent Cerastes, & of the Serpent Prester, as Plinius saith, lib. 8. cap. 3. Also his vrine helpeth in all the foresaid things, as he saith, and exciteth menstruall bloud, and helpeth conception, and many other doings, & his grease is most effectuall and vertuous in Ointments.

(*The Beuer is a greate deuourer of fish, as is the Otter.) *Addidi.

Of Ceruo, cap. 30.

The Hart is called Ceruus, & hath ẏ name of Cereston in Greeke, ẏ is an horne, as Isi. saith, li. 12. And he sayth there, that harts be enimies to serpents, which when they feele themselues grieued with sicknesse, they draw them with breath of their nosethrills out of theyr dens & the mallice of ẏ venim ouercome, they are repaired with feeding of them. And they taught first the vertue of the hearb Diptannum, for they eat thereof, & cast out arrows & arrow heads, whē they be wounded of hunters: and they wonder of noise of pipes, & haue liking in accord of melodye, & they heare well when they areare vp the eares, & beare downe the eares when they swim & passe riuers & great waters: and then in swimming the stronger swim before, and the feebler lay their heads vpon the loines of the stronger, and swim each after other, and may the better indure with trauaile. Huc vsq; Isid. And Plinius saith the same wordes lib. 8. cap. 34. And there he sayth moreouer, that ẏ hart is a most pleasing beast, and runneth wilfully and flieth to a man when he is ouer set with houndes: and when the hinde shall calue, she shunneth the lesse wayes and pathes, which bee troden with wilde beasts, whether they be common or priuy waies. After the ri-

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sing of the starre Arturus, the hinde conceiueth, and goeth with calfe eight moneths, and calueth sometime two at once. And from the time of conception the females depart and goe awaye from the males, but the males leaue not raging of lecherie, but ware cruell, and digge vp clots and stones with their feet, and then theyr snouts be black vntill they be washed with raine. And before calving the females are purged, & they vse certeine hearbs, by the which ỳ calfe is the better held within the wombe: and she is the easilier deliuered when she calueth: and after the calving ỳ female eateth two manner hearbes, Camum & Siselis, and commeth againe to her calfe: and so when she hath taken of ỳ iuyce of ỳ hearbe, she giueth her calfe sucke, and maketh her calfe vse to run and to make him ready to flie, and leadeth him into an high place, and teacheth him for to leape, and then the male is deliuered of the desire of lechery, and eateth busily: and when hee feeleth himselfe too fat, then hee seeketh dennes and lurking places, for he dreadeth domage & harme by beauinesse of body: and when harts runne and flie, they sometime not their course, but lok anon backward: and when men come nigh to them, they seeke succour again of running & of flight. And they heare the cry of hounds, when their eares be reared vp, and then they flye fast, and perceiue no perill when the eares hang downeward, and be so simple that they wonder of all thing, and bee astonied of new sightes And so if an horse or a Bugle come to themward, they beholde him so earnestly, that they take no heede of a man that commeth to shoote at them: and when they swim ouer the sea in heards, they passe forth in euen order and help each other, and come to the land, not by sight, but by smel. And because the Hart is an horned beast, among beastes the Hart hath this propertie, that hee chaungeth his hornes euerye yeare in springing time, and then hee is armourlesse. He seeketh him by day a priuy place, and hideth him vntill his newe hornes grow againe, & vntill he hath hornes and armour: And when he casteth his ryght horne, for enuie hee hideth it, and is sorrye if anye man haue medicine thereof. The age of Hartes is knowen by aunclers and tines of his hornes, for euerye yeare it increaseth by a tine vntill seauen yeare, and from that time it groweth all alike. And so the age may not be knowen thereby, but the age is knowen onely by the teeth. And the Hart hath few teeth or none, and hath no tines in the neathermost parte of the hornes, but before the forehead stande out the lesse tines. And if they be gelded afore they haue hornes, afterward groweth on them no hornes, and if they be gelded after that the hornes be growen, then they lose neuer theyr hornes. And while hee is hornelesse, hee goeth to meate by night and not by daye: and he putteth his hornes in the heate of the Sun to make them sadde and harde, and froateth them afterwarde againste Trees softly, to assay the strength of them: and doth awaye the itching that he feeleth therein, by hardnesse of the rinde, and when he feeleth his hornes strong, then he goeth openlye to meate and to lese, and sometime hee froateth them against a tree that is compassed with Iuie, or with Weathwinde, and their hornes be snarled and fastened in it, and be sometime so taken. The hart is contrary to Serpentes, insomuch that Serpents flye and voyde the odour and smell of burning of an Hartes horne. His running is good againste all biting of Serpentes, and the Hart liueth ryght long time, passing an hundered yeares, as it was knowen by Hartes that liued in Alexanders time, and that were taken an hundered yeares after his death, on the which Alexander had in his time marked with cheines of golde. The hart feeleth not the euill of the feauers, for hee is succoured with medicine againste the euill. Huc vsque Plinius libro. 8. capitulo. 38.

Aristotle and Auicen meane, that the Hart is a beast without gall, but onelye in the guttes, and hath therefore bitter guts and stinking, and therefore hounds eate not his guttes, but if they bee pasing sore an hungred. Also libro. 2. Aristotle saith, that some men think that the Hartes gall is in the loungs, but that is

false

He meaneth Camamell & Spearwort, the names are barbarous.

also vvild commin.

Called ỳ brovve Antlers.

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false, as Auicen saith, but he hath a maner moisture like to the moysture of the gall. Also he sayth, that the Harts bloud, and Hares bloud coniealeth neuer, but it is alway thin and flæting against kind of all other beasts, and no beast chaungeth hornes, but Ceruus alone. And hære it sæmeth, that he calleth Ceruus both Hart and Bucke. And Harts hornes be sound within, and be therefore heauye, but he changeth them not for heauines, and hath foure great tæth in the one side, and foure in the other, and he grindeth therewith his meate: and two other great tæth, as it were tuskes, and the male hath greater than the female, and bendeth downward, as Auicen saith.

Also libro octauo Aristo. saith, that some men suppose of the Hart, that hæ is among all foure footed beastes, vsing the wood, most ready and wise, and the Hinde calueth nigh a waye, that other beasts spareth for comming of men, and flyeth the light of the Sunne with hir Calfe, and sæketh thicke places & darke, as dens and caues of stones, that haue but one entering: for there they maye fight with other beasts, for as hæ saith, Harts fight each with other with strong fighting, and he that is ouercome, is right obedient to the victor, & they dread most the voyce of a Foxe & of a Hound, and sometime the Hart hideth himselfe, least hunters finde him, and slay him for his fatnesse. And he sayth there, that the Hart is hunted in this manner: a hunter whisteleth and singeth, & the Harte hath liking therein, and another hunter tolleth him inward, and shooteth at him, and slayeth him: and when the Hart is areared, he flyeth to a riuer or to a pond and if he maye swim ouer the water, then he taketh comfort and strength, of the coldnes of the water, and scapeth the hunters. And the Hart roareth, cryeth, & wæpeth when he is taken. Also when the hounds followe him, if he findeth double wayes, he runneth not forthright, but now hether and now thether, and leapeth thwart ouer wayes, and aside halfe, and then he purposeth to take a mightie large pace, and starteth with contrary leapings and startings, that it be the harder for the houndes, to finde and to followe his chase by odour and smel. Also as he saith, ẏ hinde hath great trauayle and payne when she calueth, and that is knowen by bending & crooking of the body, and by ruthfull crieng, and therefore she eateth of the hearbe Dragantea to be delyuered of hir Calfe the more easely: and when she hath calued, she eateth sodayuly Secundina, the bagge that the Calfe is in, in ẏ mother, ere it fall to the ground, and the secundina is accounted venime as he sayeth. Aristotle libro. 8. rehearseth other properties of the Harte, which Plinius rehearseth also. And li. 28. Pli. saith, That when the Hinde fæleth heauinesse, she swalloweth a stone, and is holp by vertue of that stone: and the same stone is sometime found in hir entrayles when she is dead, and it is accounted, that this stone helpeth wonderfully women that goe with childe, and so doth the boane found in hir hart, as he saith: & that bone that is founde in the heart of an Hart, is passing profitable against many euils of the body, and is medled in all noble confections, as Dioscorides saieth, and Constantine also.

Tarragō.

(*The pisell of the Hart dryed into pouder and dronke, is good against the Collicke and stopping of water. Giue the boane of a Harts heart, ground, to a barren woman in drinke, and thou shalt see the glory of God. Gesner sorth of Galen. There is a stone of great valew against poyson, called the Beswar stone, which as Gesner writeth, when the Hart is sicke, and hath eaten manye Serpents for his recouerie, is brought into so great a heate, that he hasteth to water, and there coueretb his body, vnto the very eares & eyes, at which time, distilleth many teares, from the which, the sayd stone is gendred, &c.)

*Additiō.

¶Of Ceraste, cap. 31.

Ceraste is an horned Serpent, as Isidore telleth li. 10. and hath hornes in either side of the head, crooked & wrinkled as the hornes of a Ramme: and he hydeth all his body in grauell and sand,

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and onelye leaueth his hornes vncouered: and foules see them, and think that they be wormes, and lyght vpon them, & intend to fede themselues therewith, and then the false and guylefull serpent, taketh sodainly the fowles ere they bee ware.

Also this Serpent lyeth in awaight, in wayes and in priuie places, and sueth both men and horses, that passe vnwarely by the wayes, and slayeth them with priuie biting. And the Glose super pen. cap. Genes. sayth, as it seemeth, that Cerastes is a manner kinde of Serpent, so malitious and venemous, that if onely his venime toucheth an horses hoofe, it slayeth both horse and man. And therefore wher we haue, Fiat Dan sicut Coluber in via, Cerastes in semita: ꝥ other letter hath, Fiat sicut Coluber in via, & sicut Regulus in loco. Other men meane, that Cerastes is a manner Serpent, most venemous, and most malytious. Loke before in litera A. De Aspide, for there is mention made of Cerastes.

(*Cerastes, a Serpent with a verye lyttle bodie, and hornes crooked lyke a Ramme.)

*Additiō.

¶Of Cornu. cap. 32.

COrnu an horne, as Arist. saith. lib. 3. is of the kind of a bone, and is more softer than a boane, and is more harde than grissells, as houes and clawes of beasts: and all such may be bathed and made softe with fire, as he sayeth there, that the colour of hornes, and of soles of beasts, is after the colour of the haire of the body of the beast. And so if that the skinne be blacke and the haire also, the hornes be blacke, and so of other colour. And hornes are giuen to beastes to defend them with, in stede of armour and weapon, and are therefore set in ꝥ ouermost part of the head, that they may alway be ready to withstand wrongs and enemyes.

And all hornes be voyde and hollow within, except Harts hornes, that be hard and sound within, & haue many tyndes and auntlers: and no beast chaungeth his hornes but the Hart alone, and so it seemeth that Cornus is the name of the Hart, and of the Bucke, and of the Roe bucke: and the Hart changeth his hornes each yeare once, and hideth that one, so that vneth it may be found. Therefore it is sayd 3. Prouer. Go there as ꝥ Hart casteth his horne. Libro. 8. it is sayde, that the hornes be faster ioyned to the skinne than to the boane, and therefore Arist. saith, that some beasts moue the hornes as well as the eares, in ꝥ countrey that is called Aufrage, and Auicen saith the same, and Aristotle sayth so of this lande that is so called, and the same matter is matter of hornes & of houes: for smoake that passeth by vapours, and is resolued by heate of the heart, is matter of houes and of hornes, as Const. saith.

And therefore beasts hauing much aboundaunce of smoke, that is resolued & departed by the right strong and feruent heate of the hearte, and conuayed, and brought out vnto the vttermost partes of the bodye, by vertue of heate: suche beasts haue great hornes and strong, & namelye if this smoakie matter be not to subtill, and tourneth not to haire: or if it be not to thicke and earthy, and tourneth not into teeth and tuskes. And therefore Aristotle saith at best, libro tercio, capitulo de dentibus, that beasts with teeth and tuskes in either iawe, haue no hornes, as it fareth of Elephants and Boores.

Also all foure foted beasts with teeth in either iawe alone, and be cloue foted haue hornes, and chewe their cudde, and haue two wombes, and some haue moe wombes, as it is sayde before hande, and so pluralitie of hornes follow the cleft of the foote. Therefore the Asse of Inde, that is called Asinus Indicus, hath an horne alone, and is foure foted, as Ari. saith and Auicen also. And there is so great affinitie betweene houes, clees, & hornes, that Aristotle commaundeth to annoynt with Dyle and other medicines betweene the hornes, a Cow that hath sore ache in the clees of the feete. Of profit and goodnesse of hornes it is treated before in litera. B. de Boue.

(*In

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*Additiō.

(*In the olde time was made of hoznes (beaten flat) armour foz men, of diuers ſtrange faſhions, ſhields and targets, and the endes of manye weapons armed therewith. Hozne is applyed to many good vſes.)

Of Cunneyes in generall, newly added.

AS foz thoſe ſmall beaſts, bzeeding in warrens, Parkes, oz cloſures among vs, according to the ſoyle where they bzed, ſo are they of goodneſſe in fleſh. The ſkinnes are a good furre, eſpecially the blacke, mixed with white haires, called ſiluer haires. There is bzought fozth of Turkey, Cunnies called Porcello Indico, becauſe their haire is ſhozt as a Pigges haire, and reddiſh: moze lyke the Rats of Indie, than Connyes. Peter Martyr in his deſcription of the new Ilandes, wziteth of thzee ſoztes of Cunnyes, whereof I ſuppoſe ours are the beſt.

¶Of Crocodilo, ca. 33.

Crocodili.

CRocodilus hath that name of yelow colour, as Iſido. ſayth, and is a foure footed beaſt, as Iſidore ſayth, libro. 12. capit. de Piſcibus, and dwelleth both in water and in lande, and is nigh twentye cubites long, & is armed with great teeth and clawes, and his ſkinne is ſo harde, ỹ he regardeth not though he be ſtrongly beaten on the backe with ſtones, and reſteth in water by night, and by day in land, and layeth egges in the lande, that are greater than Gooſe egges, and the male and female keepeth times & houres: and a certaine fiſh hauing a creaſt lyke to a ſawe, renteth his tender womb, and ſlayeth him: and it is ſayd, that among beaſts onely the Crocodile moueth the ouer iawe, all this Iſidore ſayth. And Plinius libro. 8. ca. 16. ſayth, in this maner, The Crocodile is a beaſt, & dwelleth in the riuer Nilus, & among beaſts of the land he is tongueleſſe, and onelye his ouer iawe moueth, and his biting is venimous: his teeth be horrible, & ſtrongly ſhapen as a combe oz a ſaw, and as a Hozes tyke, and no beaſt that commeth of ſo lyttle beginning, wexeth ſo great as the Crocodile, and is a beaſt nouriſhed in great gluttonie, and eateth right much, and ſo when he is full, he lyeth by the brinke oz by the cliffe, and bloweth foz fulneſſe, and then there commeth a little bird, which is called Cuſchillus among them, and is called king of foules among the Italians, and this bird flyeth before his mouth, and ſometime he putteth the bird off, and at the laſt, he openeth his mouth to the birde, and ſuffereth him to enter. And this bird claweth him firſt with clawes ſoftly, and maketh him haue a manner lyking in clawing, and falleth anone aſleepe, and when this bird Cuſchillos knoweth and perceiueth that this Beaſt ſleepeth, anone hee deſcendeth into his wombe, and forthwith ſticketh him as it wer with a dart, and biteth him full grieuouſlye and full ſoze.

The Crocodile is right ſofte and full tender in the wombe, and foz that cauſe he is ſome ouercõe of ſuch fiſhes, which haue ſharpe pzickes and creaſtes growing on their backes on high. And foz this cauſe Plinius ſayth, that this grim and moſt hozrible beaſt followeth & purſueth them that flye, and is dzeadfull to them, and he flieth Serpentes, and hath dimme eyen while he is in water, and ſeeth too ſharply when he is out of water: and he hideth him in winter, namely foure months, and commeth out in Spzinging time, and groweth ſtill, all the time that he is alyue, as it is ſayde. Huc vſque plin. lib. 8. cap. 26. philiologus ſaith, that if the Crocodile findeth a man by the brim of the water oz by the cliffe, he ſlayeth him if he may, and then he weepeth vpon him, and ſwalloweth him at the laſt. And Plinius ſayth, that of his dirte is made an oyntment, and with that Oyntment, women annoynt their owne faces, and ſo olde women & riueled, ſeeme young wenches foz a time: and the Crocodile eateth gladlye good hearbes and graſſe, among whom lurketh a litle ſerpent, that is called Enidres, and is enemy to the Crocodile, & hideth him priuely in the graſſe, and wzappeth

Enhydris a water Snake, or Adder.

himſelfe

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himselfe therein, and so while the Crocodile eateth grasse, he swalloweth this serpent, and this serpent entreth into his wombe, and all to rendeth his guts, and slayeth him, and commeth out harmles. Also Isidore saith the same libro. 12. and sayth, that the same worme lyeth in a wayte on the Crocodile when he slæpeth, and then wrappeth himselfe in fen, and entreth in betwæne his tæth, and commeth into his body. And hæreto Solinus saith, that the Crocodile lyeth in awayte on certaine small birdes, ỹ brædd among the grasse of the riuer Nilus, the which birdes flye into the womb of the Crocodile, for heate of the Sunne, and eateth the wormes of his wombe: and so that fierce beast is cleansed and purified of wormes, and his skin is so harde, that vnneth it may be pearced with a sword, and so dwelleth in lande by day, and in water by night: for the water is hotter by night than by daye, for the water holdeth the Sunne beames, and be moued, and so the water is hotte, and this Beast hath no tongue, stretching outwarde to make voice therewith, but he hath a lyttle tongue within as fish haue for tast of sauour, as Solinus sayeth, and Aristotle, and Auicen also.

748

*Additiõ.

(*The Crocodill, an ill beast bred in Aegypt, lyuing partly in water, and on land, in fashion lyke a Dragon, but with very small eyes, long teth and sharpe: he moueth onely the vpper iawe, and hath great & strong nayles or clawes, his skinne is vnpearceable, scalye and browne coloured: he deuoureth man & beast comming by Nilus. There hath bene sene of them twentie fote long, or after some 22. cubites. Of late yeares, there hath bene brought into England, the cases or skinnes of such Crocodiles to be sene, and much money giuen for the sight thereof, the policy of strangers, laugh at our folly, either that we are too wealthy, or else that we know not how to bestow our money.)

¶Of Colubro. cap. 34.

A Adder is called Coluber, as it wer Colens vmbras, dwelling in shadowes. Or els he hath ỹ name Coluber, for he slydeth and wiggeleth in slipperye draughts and wrinckles, and in slimie passing: for all that slydeth while it is helde, is called Lubricum, as Papias saieth. The Adder Coluber slyeth ỹ Hind, and slayeth the Lyon, as Isidore sayth, & he eateth Kow, and chaungeth his skin, and loueth hollownesse of woode and of trées, and drinketh milke busely: and he hurteth and grieueth with the tæth, and with the tayle, and sheddeth venim, and lyeth in the Sun vnder hedges, and sucketh bitches, eateth flyes, and lycketh pouder. Loke before De Angue. And Plinius lib. 30. ca. 4. saith, that the greace of the water Adder Coluber, helpeth against the biting of the Crocodile. And if a man haue with him the gall of this Adder, the Crocodil shal not grieue him nor noy him: and that most icoperdous and fearfull beast dare not, nor maye doe against him in no manner of wise, dommage nor greefe, which beareth the gall of the sayd Adder.

*Additiõ. 748

(*The Adder is not much vnlike the water Snake, onely the head flatter like a Newte, the skinne more browne, and at the tayle a hard tippe, lyke a spur of a young Cocke, and is verye venemous.)

¶Of Damula. cap. 35.

DAmula and Dama also is a wilde Goate, as Papias saith. And libro. 12. Isid. saith, that the wild Goate is called Damula, and is a fearfull beast, and dare not fight, & so cannot defend him but by flight, and in stæde of armour and wepon, this wilde Goate hath ablenesse & lightnesse to runne and to fly. And Marcianus sayth.

Dente tuetur Aper, defendunt cornua Ceruum.

Imbelles Damæ, quid nisi præda sumus?

The Boze defendeth him with tuskes, and the Hart with hornes, and we wilde Goates fight not, what be we but praye?

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The wilde Goate loueth mountaines & woodes, and eateth medicinall hearbes & grasse, with good smell, and gathereth and biteth crops and stalkes of twigs, and of and of braunches, and when he is wounded, he eateth Dragantea, and taketh so the arrow out of the bodie. The bloude thereof is medicinall, as Plin. sayth libr. 28. for it softneth sinews that be shronk, and doth away ache of the ioynts, and smiteth and putteth out venime. Serpents hate and flye the wilde Goate, & may not suffer the breath of him, as hée saith. This Goate is most sharpe of sight, and swifte of course and of running. Loke before in eodem, De Caprea agresti. Taragon.

¶Of Dromedario, cap. 36.

DRomedarius is an heard and képer of Dromedes, and Dromedus is a manner kind of a Camell, as Isid. sayth lib. 12. And he saith that Dromedus is a maner kinde of Camell, and lesse in stature than a Camell, and is much swifter of course and running: and hath therefore the name Dromedus, of swift running, which is called Dromos in Greéke, and the Dromedus goeth an hundred miles and twentie and more in one daye, and the same beast cheweth his cud, as an Oxe and a Camell, and so Dromedarii be maisters of Dromedis, properly to speake, as Papias saith. But the Glose super Esa. 60. saith, that both Dromedarius and Dromas is accounted a beast lesse than a Camell, and much more swifte. And Madian and Epha be countryes beyond Arabia, and therin be many Dromedaries, and be gelded in youth to be the more able to runne, as Auicen saith, lest they be letted of their running, by desire & liking of females: and are so swifte by reason of long pace and large, for they haue most large pace, as Aristotle saith, and Auicen and Plinius libro 4. and also for great heate: for it is the most hottest beast of kinde complection, and so strong heate consumeth and wasteth in him all vnctuositie and fatnesse, and suffereth him not to bée ouercharged with much flesh and fatnesse. Also for ableneesse of members, for his legges be long and small, and full of sinnewes, and is therefore lyght and able to mouing, and strong to continue course and running, and is a light beast for scarcitie of meate, for it is not a beast of much meate, but is sufficed with lyttle meate, and scarcely eateth heye, and rindes, and loueth well the stoanes of dates, and is content with them at euen after right long iourneyes. As Plinius saith, his bloud is full hot, sharpe, and thin: therefore milke of Dromedaries is full thin, and flæting, more than milk of other beasts, as Constantine sayth, & lesse nourishing, and more heating, and more departing thicke humoures. Loke before De Camelo, that hath nigh the verye same properyes that this Beast hath.

¶Of Dipsade. cap. 37.

DIpsas and Dipsades is the feminine gender, and is a Serpent that is called Situla in Latine, and hath that name Sytula for it that he biteth dyeth for thirst, as Isidore saith libro. 12. And such Adders are subtill and small, and vneth they be séene when men tread on them. The venim of them slayeth or it be felt, so that vneth he féeleth sorcnesse that shall dye, and is a manner kinde of Serpents, as it is sayde before De Aspide, Loke there.

Of Dracone. cap. 38.

THe Dragon is called Draco, and is most greatest of all Serpents, as Isidore saith lib. 12. The Grækes call him Draconta, and ofte he is drawen out of his den, and réeseth vp into the aire, and the aire is moued by him, & also the Sea swelleth against his venime, & he hath a creast with a lyttle mouth, and draweth breath at small pipes and straight, & reareth his tongue, and hath téeth lyke a saw, & hath strength, & not only in téeth, but also in his tayle, and grieueth both with biting & with stinging, & hath not so much venim as other serpents: for to

the

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the ende to slay any thing, to him venime is not needfull: for whom he findeth he slayeth, and the Elephant is not sure from him, for all his greatnesse of body, for he lurketh in the waye, where the Elephant goeth, and bindeth & spanneth his legs, and strangleth and slaieth him. The Dragon breedeth in Inde and in Aethiopia, there as is great burning of continuall heat, as Isidore saith li. 12.

Plin. li. 8. ca. 13. speaketh of the Dragon and saieth, that the Dragon is xx. cubites great, and breedeth among the Aethiopes. Ofte foure or fiue of them, fasten theyr tayles togethers, and reareth vp the heads, & sayle ouer sea, and ouer riuers, to get good meate. Also cap. 12. he sayeth. Betweene Elephants and Dragons is euerlasting fighting, for the Dragon with his tayle bindeth & spanneth the Elephaunt, and the Elephaunt with his sote, and with his nose throweth downe the Dragon, and the Dragon with his tayle, bindeth and spanneth the Elephants legges, and maketh him fall: but the Dragon buyeth it full sore, for while he slayeth the Elephant, the Elephant falleth vppon him, & slayeth him.

Item ca. 14. The Elephant seeing the dragon vpon a tree, busieth him to breake the tree to smite the dragon, and the dragon leapeth vpon the Elephant, and busieth to bite him betweene the nosethrils, and assayleth the Elephants eyen, and maketh him blynde some time, and leapeth vppon him some time behinde, and byteth him, and sucketh his bloude, and at the last, after long fighting, the Elephant wexeth feble for great blindnesse, insomuch, that he falleth vpon the Dragon, and slayeth in his dieng, the Dragon that him slayeth.

The cause why the Dragon desireth his bloud, is coldnes of the Elephants bloud by the which the Dragon desireth to cole himselfe, as Isi. saith super illum locum Leuitic. 14. Attraxerunt ventum sicut Dracones, They drew winde as Dragons.

There Ierome sayth, that the Dragon is a full thyrstie beast, insomuch, that vnneth he may haue water inough to quench his great thirst: and openeth his mouth therefore against the winde, to quench the burning of his thirste in that wise. Therefore when he seth ships sayle in the sea in great winde, he flieth against the saile, to take ther cold wind, and ouerthrowweth the ship somtime for greatnesse of body and by strong reese against the saile, and when the shipmen see the Dragon come nigh, and knowe his comming by water that swelleth against him, they strike the sayle anone, & scape in that wise.

Also Solinus saith, that Aethiopians vse Dragons bloude, against burning heate, and eate the flesh against diuers euills, for they can depart the venimme from his flesh: and he hath venim only in his tongue and in his gall, & therfore they cut off the tongue, and throw away the gall, in which the venime is receiued: and so when the venim is taken away, they vse the other deale of the bodie, both in meate and in medicine. And it seemeth, that Dauid toucheth this, where he sayth: Dedisti eum escam populis Aethiopium, Thou gauest him for meate to the people of Aethiopia.

Also Plin. saith, that for might of the venime, his tongue is alway areared, & somtime he setteth the ayre on fire, by heate of his venime, so that it seemeth that he bloweth and casteth fire out of his mouth: and sometime he bloweth out outragious blastes, and thereby the aire is corrupted and infected, and therof commeth pestilent euilles, and they dwell somtime in the sea, and sometime swim in riuers, and lurke sometime in caues and in dens, & seepe but seldome, but wake nigh alway. And they deuour beasts and fowles, and haue right sharp sight, and se therefore their pray a farre out of mountaines, and fight with biting strokes and stinging, & setteth him most on the eyen and nose of the beast that he fighteth with.

Therefore Plin. saith li. 8. That hee greueth most the Elephant in the eyen and in the mouth, and maketh him ofte blinde, so that sometime the Elephaunt maye not eate, and dyeth therefore in that wise.

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Also of the Dragon Arist. speaketh lib. 7. and sayth, that the Dragons biting, that eateth venemous beastes is perillous, as the Dragons biting that eateth Scorpions, for against his biting vnneth is any remedy or medicine founde. Also lib. 28. Plinius sayth, that all venemous beasts flye and voyd the greace and fatnesse of the dragon: and his greace medled with honnie, cureth and healeth dimnesse of eyen. Also libr. 7. Aristot. saith, those Fishes dye, that are bitten of the Dragon.

*Additiō. (*Of the wonderfull greatnesse of Dragons and how manye sortes hath bene, and of the mischiefes they haue done, read the Chronicle of the Dome.)

¶Of Equo. chap. 39.

Horses are called Equi, & haue that name for they are ioyned and coupled in cartes or in Chariots, euen, and and not odde, and they be also coupled in shape and in course. Also the horse is called Caballus, and hath that name of his hollow fete: for he maketh therewith a caue or a pit in the ground there he goeth, and other beasts haue no suche fete, as Isidore saith lib. 12. And among many men the horse is called Sonipes, for he soundeth with his fete. And horses are ioyfull in fields, and smell Battayles, and be comforted with noyse of trumpets, to battaile and to fighting: & be excited to runne with noyse that they know, and are sorie when they be ouercome, and glad when they haue the masterie, and so feeleth and knoweth their enemies in battaile, so farre forth, that they arise on their enimies with biting and smiting: and also some know their owne Lords, and forgetteth mildnesse, if their Lords be ouercome: & some horse suffereth no man to ride on his backe, but onely his owne Lord: and manye horses weepe when their Lords be dead: and it is sayd that horses weepe for sorrow, right as a man doth, and so ye kind of horse and of man, is medled in Centaures, such beastes. Also ofte men that shall fight, take cuidence and diuine gesse what shall befall by sorrowe, or by the ioye that the Horse maketh. Horses of Persia, or of Cicilia, liue long time, fiftie yeare and more: and horses of Gallia, of Inde, and of Spaine liue lesse time. And hereto Isidore saith, that old men meane, that in gentle horses, noble men take hede of foure things: of shape & of fairnesse, of wilfulnesse and of colour. Of shape, that he be strong and sadde of body, and according to strength & might and height, and length, and breadth, that the side be long, and some deale small, that the loynes be great, and the thighs round and large, and broad breasted, and all the body full sad, and full of brawne, and the fete drye, and hose hollow and sad. Fairnesse is knowen by lytle head, and the skinne cleauing nigh to ye bone, if the eares be little and sharpe, if the eyen be great and the nosethrills large, if he beareth vp the head, if the maane be thicke, and the tayle long, and if the hose be well pight and round. The wilfulnesse is knowen, if he be bold of hart, and swifte of fete, if ye members quake: it is token of strength, and if he be sone areared, and riseth sone from great rest: or els, if he be sone stinted in swifte course and running. The colour is knowen, for the coulour in them, is nowe red, nowe blacke, nowe white, and nowe graye, and now diuers, and now specked. The diuers colour beautifieth much or disfigureth an horse, and is a token to know strength and will of a horse: but to pursue by order, and to make processe orderly, it were long. Huc vsque Isidorus. libro. 12. Libro. 7. capitulo. 43. Plinius speaketh of the Horse, and sayth: That the Horses of Scythia fight for their Lordes, and eschewe to ingender with their owne damme, for in them is a manner knowledge of kinred. And Aristotle speaketh hereof libro. 8. and sayth, that a King of the North hadde a very fayre Mare, that foaled him a very faire horse: and the king would haue had some Colte gotten of the same horse of his owne damme, and couered hir face: when the Mares head was vncouered, anone the horse knew hir, and fled, and fell downe from an high place, and dyed for sorrowe.

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Also in company of Mares, the horse goeth more gladly with the mare colts, than with his damme, and be glad with the noyse of Simphonie and of a trumpet, and starteth and raiseth on his enemies, and bodeth warre and fighting, & waepeth for their friends and Lordes: and these horses are accounted best, in warre & in battaile, that thrust the head deepest into the water when they drink, for he meaneth, that such horses bee not let in running with heauinesse of drine. Also libr. 28. cap. 9. he sayth, that the gall of an horse is accounted among venim, and therefore it was not lawfull for Idolatrous Priestes to touche the horse: his fresh bloud and raw is venemous, as the bloud of a Bull: the Horse foame dronke with Asses milke slayeth venemous wormes. Also Aristotle and Auicen meane, that ỹ horse casteth his teeth, and the elder he is, the whiter are his teeth. Also libro. 5. Aristotle saith, that the male horse lyueth xxv. yere, and gendereth from three yeare to xxv. And the Mare liueth longer, and gendereth to xl. yeare: and when the horse begynneth to gender, then his voyce is greater, and so fareth the Mares also, and they loue the worke of generation more than other beasts, as he sayth libro 5. Also lib. 7. he saith, that sometime horses haue the podagre, and lose the scales of their feete, and then groweth new: and the signe hereof is quaking of the right gendring stone, and horses that be fed in houses, haue an euill that is called Illiaca passio, and the token therof is, that the hinder members crimpleth togethers, and be constrayned, and this horse is tyed from his meate, and if he be let bloud he shall be holpe. And also an horse hath shrinking of sinewes, and the token ther of is, that all the veynes be straight vpon the head and the necke, and it grieueth him for to goe. Also horses gather venimme, and haue another euill in the mouth that is called Forem, and the token of this euil is, that that matter falleth to the rose of the mouthe, and his breath is hot, and this euill is without remedy, except it heale by himselfe. And somtime an horse is mad, and the token thereof is, that his eares bend toward the necke, and this euill hath no medicine. And the horse hath sickenesse in the bladder, and the token thereof is, that he may not pisse, and also he drayeth his loynes and soles. Also an horse is bitten grieuously with a flye that is called Mugelis. The biting of that Flye, grieueth full sore both Horses & Mules: for he maketh to rise theron both blains, and whelkes, and oftentimes horses dye by venime thereof. And the horse knoweth his neighing, that will fight with him, and hath lyking to stand in medes and to swim in water, and to drinke troublous and thicke water, and if the water be clære, the horse stampeth and stirreth it with his foot, to make it thick. Huc vsque Arist. lib. 6.

Asilus, the horse flye. Hirudo, ỹ brent flye or leache.

¶ Of Equa. cap. 40.

THe Mare is called Equa, & that name commeth of the name Equus. And li. 7. Arist. saith, that if a Mare being with foale smelleth the smoke of a candle, she casteth hir foale. Item, Idem Mares go in lese together, and if one of them dye, and leaue hir Colte aliue, another Mare feedeth and nourisheth him, for the kind of Mares loueth beasts of ỹ same kinde. Also libro. 8. cap. 42. Plin. saith, That a Mare foaleth standing, and loueth hir Coltes passing other beastes: and if a Colte leseth his damme, another Mare feedeth and nourisheth him, and loueth him as it were hir owne. Also he sayth that in the forehead of the Colte breedeth a blacke skinne, of the quantitie of a Sedge, and the Mare lyeketh it with hir tongue, and taketh it away, and receiueth neuer the Colt to suck hir teats, except it be first taken away. And Plyn. calleth that skinne Veneficium amoris, for women that be witches, vse that skinne in their charmings, when they will excite a man to loue. Also Aristotle sayth, that the Mare is proude, and hath ioye of hir mane, and is sory when it is shorne: and when hir maane is short, hir lyking of lechery is quenched: as though the vertue of loue, wer in the maane.

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Also lib.8. Arist. saith, that a Birde that is called Ibis, fighteth with the horse, because the horse driueth hir out of hir pasture and lese, for Ibis is feble of sight, and hath a voyce as an horse, & when he flyeth aboue an horse, he stonieth him, and maketh him flye, & slayeth him somtime.

*Additiō. (*That is a Fable, for the birde is but of the bignesse of a Snype, and a very filthy and stinking bird.)

¶Of Poledro. ca. 41.

A Colte is called Poledrus, and Pullus equinus, also: and is a Mares sonne, and hath that name while he sucketh. And li. 7. Arist. saith, that in his forhead when he is foaled, is found Iconemor, that is called also, Amoris veneficium, and the Mare licketh it off with hir tongue, and taketh it away, and hydeth or eateth it: and women Witches haue prouerbes thereof as he saith. Also li. 13. he sayth, that the hinder part of the Colte is more than the former part, and when the Colte wereth, the former part wereth vpward, and therefore in manye horses, the former part is higher than the hinder: and therfore while he is a colte he maye touch his head with his hinder fote, and maye not so when he is of age: and all the while he is a Colte, he loueth his damme with wonderfull great affection, and followeth hir, where euer she goeth, and if it happeneth that he leseth hir, he presently neigheth.

The Colte is not lyttered with strawe, nor curried with an horse combe, nor arayed with trapping, and gaye harnesse, nor smitten with spurs, nor sadled with a saddell, nor tamed with a bridle: but he followeth his dam freely, and cateth grasse, and his fote be not pearced with nayles, but he is suffered to runne hether and thether freely, but at the last he is set to worke and to trauayle, and is helde and tyed, and lead with halters and with raynes, and taken from his damme, and may not sucke his dammes teates, but he is taught in manye manner wise to goe easely and softe, and as Ii. saith li. 18. he is set to cartes, charyots, and chaires, and to trauell and bearing of horsemen in chiualry.

The silly horse colte is foaled to diuers happes of fortune: for Ii. saith in eod. libro, that horses were sometime hallowed in diuers vsage of the Gods: for chariot horse were ordayned and hallowed to the Sunne, for foure chaunges of the Sunne in one yeare. In Springing time, in Summer, in Haruest, and in Winter, the which times chaungeth by vertue of the Sunne. And carte horses were hallowed to ỳ Mone, that is seene in double time by night and by daye. Therefore they that worship ỳ Mone, couple alway two horses, a white and a blacke: and three horses that drew in one carte, they hallowed to the Gods of hel, for fiends drawe to them men in three ages, in childhod, in youth, and in age. And these men coupled togethers horses of diuers colors, and durst not well couple togethers past seauen horses at once, and lykened that number to the seauen starres, by the mouing of the which seauen starres they supposed generally that the world is ruled: or els to the number of seauen dayes, for by the passing about of the seauen Circles, they saye, that this lyfe passeth and endeth: and describeth therefore wonderfully the colours of horses, as Isid. sayth there. For they hallowed red horses to the Fire, or to the Sunne: and white to the Aire: and browne to the earth: and blew to the Water and to the Sea. And they rode red horses in Summer, for then all thing heateth: & white horses in winter, for then all thing whiteth by colde & by frost: and graye in springing time, for then all thing wereth greene: and browne and blacke in Haruest, for then all thing dryeth, & fayleth as it were, of the first fairenesse. And also ther he saith, ỳ they halowed red horses to Mars, that is named God of battayle & of warre, or for the banners of the Romanes wer dressed with redde silke, or for Mars had ioye and lyking in bloud. And they hallowed white horses to the West countrey, or to the fayre weather: and greene to the flowers of the earth: and blewe to the sea and to the water, for water is blewish of coulour: and they hallowed yeolow horses, and horses of diuers colours

Red. White. Browne or baye. Pale or mouse dunne.

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lours and purpured, to the Rain-bowe, that they call Arcum, for the Raine-bow hath many colours: and this curſed being men vſed ſomtime by procuring and inticing of fiends, about the Elements of the world, as Iſidore ſaith. Therefore this world is to be diſpiſed, for manie hath fulfilled the lykeneſſe of Sathanas. Huc vſque Iſidorus libro. 8. And now at the laſt, take hēde of the horſe colte: for the going and pace, hard or ſofte, eaſie or vneaſie, that he vſeth in youth, vnneth he may leaue it in age.

*Additiō. (*The Iriſh Hobbie, and the Genet of Naples, the Courſers of Tartaria, & the Engliſh ſtoned horſes, are the foure principall & beſt kindes of horſes in the world: the Flemiſh Mare for the brēding.)

¶Of Elephante. cap. 42.

THe Elephant is called Elephas, and Elephantus alſo, and hath that name of Elphio in Grēke, that is to ſaye, an hill, and that for great quantitie of his body: but the Indies call him Barro, & therefore his voyce is called Barritus, and his teeth are called Ebur, and his ſnowte and wrote is called Promuſcis, or Proboſcis, for therewith he bringeth his meate to his mouth, as Iſido. ſayth, libro. 12. and ſayeth, that this Beaſt is ſharpe in wrath and in battayle. Vppon theſe beaſts the Medes and Perſes vſed to fight in towers of trē, and threwe & ſhot out darts, as it were out of towers and Caſtles. Theſe beaſts haue wit and minde paſſing other beaſtes, and goe in feare in their manner going, and voyd & flye the Mouſe, and doe the dēde of generation backward: and the female foleth in water or in wood, and leaueth hir foale where ſhe foaleth, becauſe of dragons that be enemies to them, and ſpanneth them and flateth them: ſhe goeth with foale two yeares, and gendereth not but once, & he lyueth thre hundred yeare, as Iſid. ſaith li. 12. And lib. 8. ca. 1. Pli. ſaith, that among beaſts ỳ Elephant is moſt of vertue: ſo ỳ vneth among men is ſo great redines found. For as he telleth, in ỳ new Mone they come together in great companies, and bath and waſh them in a riuer, & come ſo together in the new of ỳ. Mone, & lowte each to other, & turne ſo againe to their owne places, & they make the young go before in the turning againe, & kēpeth them buſſly, & teach them to do in the ſame wiſe: and when they be ſicke, they gather good hearbs, and ere they vſe the hearbs, they heaue vp the head and loke vp towarde heauen, & pray for help of God in a certaine Religion: and they be good of wit, & learne well, & are eaſie to teach, inſomuch ỳ they be taught to know ỳ king, & to worſhip him, and buſieth to do him reuerence, & to bend ỳ knēs in worſhip of him. Alſo ca. 5. it is ſaid, that if Elephants ſee a man comming againſt them that is out of the way in wildernes, for that they wold not afray him, they will draw themſelues ſomewhat out of the way, & then they ſtint, & paſſe little & little before him, and teach him the way, & if a dragon come againſt him, they fight with ỳ dragon, & defend ỳ man, & put them forth to defend the man ſtrongly & mightely, and doe ſo namely when they haue young foales: for they dred ỳ the man ſēketh their foales, & therfore they purpoſe firſt to deliuer them of ỳ man, ỳ they may more ſafely kēd their yoūg, & kēp them ỳ more warely. Alſo li. 8. ca. 6. Alway they goe together, & the eldeſt leadeth ỳ company, & the nert in age helpeth in the doing. When they ſhal paſſe ouer a riuer or a water, they ſend ỳ yoūg before, leſt ỳ ford were let by cōming of ỳ more Elephants, & ſo they might not paſſe conueniently. Alſo among them is a ſtrange ſhamefaſtnes: for if one of thē be ouercome, he ỳ is ouercome, flyeth the voice of ỳ victor, & they doe ỳ dēdes of generation in priuy places, when ỳ male is fiue yeres old, & the females x. yere, & that but in two yeare, as he telleth: & in theſe two yeare, but onely fiue daies, & ſeldome the firſt day, as he ſaith: and be full perillous in time of generation, and namely the wilde Elephants, for they throw downe houſes and ſtables of the Indians, and therefore the Indians hide that ſeaſon their tame female Elephāts.

And Elephants bē beſt in chiualrie

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when they be tame: for they beare towers of tree, and throw down scaffolds, and ouerturne men of armes, and that is wonderful, for they dread not men of armes ranged in battayle, and dread and flye the voyce of the least sounde of a Swine. Also cap. 40. with forhead and snowte he throweth down high palmes, and eateth the fruite thereof. Also betwæne Elephants and Dragons is perpetuall wrath and strife: For that one hath enuie at that other, for great might and strength, and for quantitie of body, and the Dragon loueth to drinke the Elephauntes blonde, to cole his burning heate, for that blond is most colde, as it is sayde before in the same Booke, wher he intreateth of the Dragon. Loke there.

¶De naso Elephantis. Chap. 43.

ARistotle lib. 1. and Auicen meane, that the Elephants nose is long, and strong with bolning, and harde as an horne: and he vseth his nose in stæd of an hand, and thereby he taketh meate & drinke, and putteth it in his mouth, and so the Elephant hath two pappes in the breast, and strong tulkes in the mouth, and his tongue is full lyttle in comparison to his bodye, and is sæne within: & is but seldome sæne without, but when he lycketh his lyppes after meate and drinke, and in him is found but one gut folden and wrapped in manye manner wise: and that gut is in him in stæde of stomacke, and therafter is but one other by the which his dirte passeth out, and hath a great lyuer, foure times so greate as the lyuer of an Ore, and hath a lytle mylte & splene in comparison to his body, and that is as Auicen sayeth, for in him Melancholia that humor passeth in to nourishing. Also li. 7. Arist. saith, that when he is gendred, teth be gendered in him. With his snowte and nose hee wroteth vp trees, and breatheth therewith when he swimmeth, and casteth out water: and that harde snowte Calceus is made of hard grisles. And when the Elephant sitteth, he bendeth his fet: and may not bend foure at once, for heuinesse and waight of the body: but hee leaneth to the right side or to the lefte side, and sleepeth standing, and he bendeth the hinder legs right as a man. Also libro. 5. the male gendereth at the fifthe yeare, and the female at the tenth, and vnto fortie yeares, and resteth after that she hath foaled three yeares, & after that she hath conceiued, she toucheth not the male, and goeth with sole in hir wombe, two yeares: and when the foale is foaled, it is lyke to a Calfe of two or three months olde. Also lib. 6. the Elephaunt hath sickneſſe that commeth of ventositie and of winde, and by that sickneſſe, he may not pisse nor shite. And if he eateth earth he dyeth, but if he be vsed ther to, but somtime he swalloweth stones: and hath also ache in the ioyntes, and there-against helpeth drink of colde water, and grasse and hearbs plunged in bonie, for these two things letteth flure of the womb: and when the ache is so sore, that he may not sleep, his sholders must be balmed with oyle and hot water, and thereby he is holpe: and the same doth Swines flesh rosted, laied and bound to the shoulders that aketh. And if he hath yron in his bodye, Dyle is giuen him to drinke, and the yron is drawen oute by drinking of Dyle: and if he may not drinke Dyle, medicines are sodden in Dyle, and giuen him to eate. Also libro. 8. he saith, that the male is more of body and more bolde and hardie then the female, but the male is tamed by beating, & when he is beaten he is obedient while the hunter sitteth vpon him, and when the hunter lighteth downe, his fore fete bee bound vntill he be tame. And in the same booke in littera F. it followeth, that he is more able to be tamed, & more obedient then all other wilde beastes, and hath more wit, and feeleth colde in winter, and colde winde, and is a beast that vseth much waters and riuers, & dwelleth beside riuers, and wadeth in water vnto the chinne, and swimmeth: but he may not dure long in swimming for heuinesse of the bodye. And Elephauntes bee without Gall, as Aristotle sayeth libro. 14. but they be accidentallye cru-

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ell and fierce, when they bée too sone angred, or if they be wine dronken, to make them sharpe to fight in battaile. Also li. 18. Aristo. saith, that no beast lyueth so long as the Elephant, and that his complection is lyke to the ayre that he dwelleth in: and so it needeth that she goe with foale two yeares, for greatnesse of the foale, that may not be perfectly, and complete shapen in lesse time.

*Additiō. (*The Elephant, of all foure foted beasts, and next vnto man, is most of perseuerance. When the Indians bring them to the warres, they put great packsaddles on their backes, such as in Italy they vse for the great Mules. These they girde with two chaynes of yron in stéde of girts. Vpon these saddles, they place little Turrets or Cages made of woode: euery Turret containeth three men, betweene the Turrets sitteth an Indian on the backe of the beast, and speaketh to him in his language, which the Elephant vnderstandeth and obayeth. Seauen men are placed vpon one Elephant when they goe to warres, and all armed with coates of fence, and targets, bowes, launces, dartes, and slyngs: and to the snowte or trunke of the Elephant is fastened a sharpe sword, of two cubites in length and of a handfull broad, wherewith he fighteth also. The Elephants are of great strength, the females more fierce than the males. The two great téth, are growing forthe of the vpper iawe, in height fourteene and sixteene handfulls high, two yards, and two yards quarter, and sometime seauen foote and fiue inches of height. Lewes Vertomannus 3. lib. of Persia, chap. 6. &c.)

¶De Elephantibus. chap. 44.

OF Elephants Solinus speaketh and sayth, that he kéepeth the course and order of the starres: and Elephants in weting of the Mone goe to Riuers, and when they are besprong with lycour, they salute and welcome the rising of the Sunne with certaine mouings, as they may, and then they tourne againe into woodes and landes. Their youthe is knowen by whitenesse of téthe, of the which téth, that one is alway working, and that other is spared, least he shoulde weare dull with continuall fyling and rubbing: but when they are pursued with hunters, then they smite both togethers, and breake them, that they be no longer pursued, when ỳ téth be appayred and defiled: for they know, that they? téthe, are the cause of they? perill.

They gender seldome, and then they wash themselues ofte in running water, and tourne not againe to the flock, before the washing and bathing. They fight neuer for females, nor knowe not spouse breache: and if they fight in any case, they be full busie to helpe them that are hurte and wounded in the middle among them, and defend them more than themselues. And when they be taken, they are made tame and mild with Barley: and a caue or ditche is made vnder the earth, as it were a pitfall in the Elephants waye, and vnwares he falleth therein, and then one of the hunters commeth to him, and beateth and smiteth him, and pricketh him full sore: and then another hunter commeth and smiteth the first hunter, and doth him away, and defendeth the Elephaunt, and giueth him Barley to eate: and when he hath eaten thrice or foure times, then he loueth him that defended him, and is afterwarde milde and obedient to him.

And if it happeneth, that he swalloweth a Worme that is called Camelion, he taketh and eateth of wilde Olyue Træ, and is so holpe agaynst the venimme. His wombe is softe, and his ridge is harde: and therefore when he fighteth with the Unicorne, he putteth forth the backe against him, least he sticke him with his horne in the softe belye. He hath lyttle hayre, and no brisselles, and large eares, long and thinne, and hanging downewarde. And hée réeseth and smiteth therewith full sore, when he is wrath against the Dragon that hée hateth full sore: and no wonder.

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For the Dragon desireth to drinke his bloud when he may. And the dragon assaileth him neuer, but when the Elephant is full of drinke, that he may take the more plenty of the weary Elephants bloud, when he is full of moisture within. Hucusq; Solin. that setteth many other propertyes, the which Plinius rehearseth before.

Of eodem, cap. 45.

I Haue read ỹ in Phisiologus booke, that the Elephant is a beast that passeth all other foure footed beasts, in quantitie, in wit, and in minde. For among other doings, Elephants lie neuer downe in sleeping: But when they be wearye, they leane to a tree, & so rest somewhat. And men lye in a waite to aspy their resting places priuely, for to cut the tree in the other side: and the Elephaunt commeth, and is not ware of the fraud, & leaneth to the tree & breaketh it with weight of his body, and falleth downe with the breaking, and lyeth there: and when hee seeth he may not help himselfe in falling, he cryeth & roareth in a wonderful manner, & by his noyse and crieng commeth sodenly many young Elephants, & reare vp the olde, little and little, with all their strength and might: and while they reare him with wonderfull affection and loue, they bend themselues with al their might and strength. Elephaunts hate the worke of lechery, but onely to gender of springing. And so it is sayde, that when vertue of loue pricketh the Elephants of Inde, the female goeth before Eastward, and the male followeth her vntill they come to a priuie place, and there the female in some wise getteth Mandragora, and eateth first the fruit therof, and then her male eateth oft the same, and gendereth with her, and shee conceiueth, as it is sayd. But for greatnesse of the foale, the female beareth long time the foale in the wombe, but in time of foaling she feedeth and nourisheth her foale in waters, and in Ilands, for dread of the Dragon, least he should swallow the tender foale, or lead him awaye: and while the dam trauaileth in foaling, the male defendeth her with all his strength and might. Also there it is said, that the Elephantes bones burnt, chase and driue away Serpents and all venimous beasts. Also ther is another thing sayde, that is full wonderfull: for he sayth, that among the Aethiopians in some countries Elephantes be hunted in this wise: There go in the desart two maydens all naked and bare, with open haire of the head, and one of them beareth a vessell, and the other a sword: and these maidens beginne to sing alone, & the beast hath liking when he heareth their song, and commeth to them, and licketh their breasts, and falleth a sleepe anone for liking of the song, and then the one maide sticketh him in the throate or in the side with a sword, & the other taketh his bloud in a vessel, and with that bloud people of the same countrie dye cloth, and doe coulour it therewith.

(*Ivorie comforteth the heart, & helpeth conception. Sylvius sayeth, we must take heede that it be not counterfeit, with the bones of other beasts. Ivorie is cold and dry in the first degree. *Additiõ.

The shauings of Ivorye with pure honnie taketh awaye the spottes in the face. The ponder of Ivory burnt, and dronke with Goats bloud, breaketh the stone in the kidneyes and bledder, without all perill. Gesner in fol. 436.)

¶For the better vnderstanding of Elephantes, in what coast they most abound, I haue forth of Ortelius (set vnto a common view) the Empire of the Abissines, or of Presbiter Iohn, as followeth.

THe Empire of the Abissines or of Presbiter Iohn, whome the inhabitants of Europe doe call Presbiter Iohn, is surnamed of the Moores Atiolabassi, of his owne people, that is of the Abissines, he is tearmed Acegue & Neguz, ỹ is Emperour & king for the proper name (as among vs is giuen by the parents.) They seeme also euen as the manner is, among ỹ Romane Bishops, to alter their proper name in comming to the Empire, This is added.

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for he which in our age entered into the league of friendshippe with the king of Portugale, was called Antoni Tingil, which name when he came to the Empire, he chaunged into Dauid: This Presbiter Iohn, is without doubte to bee reckoned among the greatest Monarchies of our age, as he, whose dominions stretcheth betweene the Tropikes, from the red sea, almost to the Aethiopike Ocean, and to describe somewhat more diligently, the limits of his Empire: on the North side he hath Aegypt to neighbor, which is vnder the Turkes: on ỳ East side it stretcheth out to the red sea, and in parte to the gulfe of Barbary: on the South it is fenced, by nature with the mountains of the Mone, but on ỳ West it is limited with the kingdome of Manegogue, with the kingdome of Nubea, with the riuer of Nilus. By these written limits it seemeth to comprehend, the Aethiop of the auncients, surnamed vnder Aegypt: The Countryes Troglodítica, and Cinamoniphera, and a parte of the innermost Affrica: These regions at this day are distinguished with many diuerse names, as the Table doth shew, all the inhabitauntes call themselues Abissini, they are of a browne colour, and Christians, as it appeareth by the letters of the foresayd Dauid, written to Clement the seauenth, of whose manners, kinde of lyfe, and religion, I haue gathered these fewe lines out of the iourneye booke of Fraunces Aluaretius, imprinted in the Italian tongue.

There is in this Countrye a greate number of Monestaryes of both kindes, and in the Monestaryes of men there entereth no woman, nor liuing creature of the feminine kinde. The Monkes for the most parte, doe fast bread and water fiftye dayes, for among them is greate scarcitie of fish, namelye in the innermost partes of the lande, for although the riuers be full of fish, yet they giue not themselues to fishing: Some of them at that time of theyr fast, doe scarcelye tast bread, but onelye liue by herbes. There are among them, which during the time of theyr fast stande not, but sitting in the water vp to the chin. They say Masse, they goe in procession, with Crosses and Sencers (as the Romish Apostates doe) the Monkes weare long haire, the Prieste not so, none of them weare shoes, not anye of them with shoes, no not the laye men canne goe with shoes into the Church: They keepe Saturne day, & Sol day, holy dayes: all bee circumcised, yea, the very women, they are lykewise baptised, In the name of the Father, of the Sonne, and of the holy Ghost, but not vntill they bee fortie dayes olde, they which liue not so long, dye without Baptisme: All that are baptised, doe receiue at that present the holy Eucarist, hauing much colde water cast vpon their mouths, that the children may the easilyer swallow it downe, and the names which are giuen them are significant: They saye that they were turned to the christian religion by Queene Candace, of whome mention is made in the Acts of the Apostles, assembled together at Hierusalem, all the contents whereof they doe most studeously obserue: The commen people doe commonly keepe two or three Wiues, without breach of lawe, according to the wealth they haue to keepe them, but such the Church men driue out of their temples: it is also lawefull for them to make diuorce. The Gentlemen doe make greate daintie of rawe Cowes flesh, dipped in bloud, as it were in anye broath or Potage.

In all the kingdome of Presbiter Iohn, there is no vse of Copper coyne, but in stead thereof they way pure & vnwrought golde. Moreouer Salt (but this is in vse, not onely in those Countryes, but also almost through out all Affrica,) serueth in the waye of bartering or exchaunge: The same Presbiter Iohn in some places doth pulliche yron in forme of Pellettes. But Pepper is in so great price amonge them, whatsoeuer a man will buy, he may easilye redeeme for it: These Countryes haue well neere all kinde of Beastes and Birdes, as Elephants, Lyons, Tygres, Lynxes, Badgers, Apes, Parrets, and Harts, and this is contrary to the opinion of the auncyents, who denieth that in Affrica bree-

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deth this beast namely the Elephaunt: but for the space of sixe yeeres, in ẏ which Aluaretius made abode in these quarters, he writeth, that he sawe neither Beare, Connie, Godlefinche, nor Cuckoe.

Locustes are a peculyar mischieuous plague in these quarters, whose number sometimes groweth so greate, that they seeme to darken the Skye, spoyling now this, nowe that prouince, in a manner of Enimyes, that they deuoure all theyr corne in haruest, they feede vpon leaues, and barkes of trees, and they so spoyle the fieldes, that oftentimes the inhabitants are compelled to leaue their olde dwelling, and for want of foode, to goe to other places.

There is in this Countrye a Citye called Cassumo, sometimes the seate (as it is specified in the Cronicles, of queene Saba, which they saye was called Maqueda) and they saye moreouer, that shee had a sonne by king Salomon, named Meilech, they are perswaded, that this Citie was after inhabited by Queene Candace, but it is best for the Reader, desirous of these things, to reade Fraunces Alueretius, who hath diligentlye set forth those things which hee obserued in his Embassage. Let him read also a little booke of Damian A-goes touching matters of Aethiopia.

Of Hedo. cap. 46.

A Kidde is called Hedus, and hath that name of Edendo, eating, and is lyttle and fatte, and his flesh is of good sauoure, as Isidore sayeth, libro. 12. his kindlye drynesse is tempered, by moysture of the age, as Isaac sayeth in Dietis. And so the Kidde is better and more according to digestion, and namelye the male, for his flesh nourisheth well, and breedeth good bloud, and hath strong heat by benefice of the age, and therefore Kid flesh for temperatnesse thereof is good and wholesome to them that recouereth out of sicknesse, and is according to mans kinde, and namelye to them that liue delicately in ease and rest.

And his Wooll is more long and rough then is Lambes Wooll, and his flesh is better and more obedient to digestion for temperatenesse thereof in moysture and in heate. And the Kidde hath full sharpe sight and simple looking, and looketh aside and knoweth and seeketh his damme with bleating, as Plinius sayeth, libro. 8. capitulo primo. And it is sayde, that his lycour eaten helpeth and healeth dimnesse of eyen in them that be called Noctilupi.

Also libro. 28. cap. 10. hee sayth, That skinnes of Kiddes healeth venimous bitings, if they bee layde thereto all hotte, and Kidde Wooll burnt, driueth awaye Serpentes with the smell thereof: and the skinnes of Kiddes bee vsed to heale woundes, his bloud helpeth agaynst venimme, and his ruenning helpeth against venimous glew dronke or eaten, and also against bloud of a Bull it helpeth, if it bee dronke. Huc vsque Plinius. And is a mild beast, and noyeth not nor fighteth, he cheweth his cudde, and is cleane, & was ordeined to sacrifice in olde tune, he skippeth and leapeth, and is ful swift, and fat within and fleshie, and tough and leane without, and eateth and gnaweth stalkes, twigges, and braunches, and loueth specially leaues of Iuie and of such shrubs.

(*They are not to bee pastured in Orchards and gardens, nor to be fedde among coppises and frith, for they will spoyle the young springes, and kill the stockes: voyde and barren soyles are best.) *Additiō.

(*To make Pomatum, mixe Goates fat with the soft of fiue apples, stiped in rose or sweet water, and cloues sticked in the apples, put therto Camfiri, and make these in an Ointment, and annoint thy face, it maketh the face faire, smooth, and without spots. Also to cure the stopping of bloud, ẏ commeth out of the stomacke, drinke Goats bloud. Ges. in fol. 317. *Additiō.

Of Eruca. cap. 47.

Caterpiller some time takē for the canker vvorme, which hath also many feete.

ERuca, the Malshrag is a worme with many feet, & breedeth in cole leaues and in vine leaues, and fretteth and gnaweth twigges, branches, fruit, and flowers, and hath that name Eruca of Erodendo, gnawing, for hee gnaweth

leaues

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Called alſo a Palmer.

leaues of trées and of hearbes, as Iſidore ſayth, libro. 12. Thereof Plautus maketh mention and ſayeth, that this euill beaſt and wicked is enimye to the vine leafe, and wrappeth himſelfe in the vine leafe and cleaueth thereto, and flieth not away hether and thether, and as a flie doth that is halfe fedde, and leaueth the leaues, but this Palmwagge abideth vppon twigges and leaues, and waſteth them all with gnawing and biting, and is ſlow in crée-ping. Huc vſque Iſidorus li. 12. Libro. 8. Plinius ſayeth, that the Palmwagge is rough, as it were hairie. For in crops of trées, when hée hath gnawen the branch, and deſtroyed the greines therof, he weaueth certeine webs of his owne guts, as the Spinner doth, & wrappeth himſelfe in thoſe webbes, and kæpeth his ſhrewd Semen all the winter long. And hée layeth certeine egges, of the which commeth other brode of that kinde in ſpringing time when trées bourgen, & by multitude of them, trées be grieued & loſe their fruit, & ſo doth Iuie & tender hearbes. And the Palmwag is a ſoft worme & full of matter, diſtinguiſhed with diuerſe coulours, ſhining as a Starre by night. And hath many coulours and foule ſhaped by day. And is not without ſome peſtilentiall venime, for when he crœpeth vppon an hotte member of a man, hœ ſcaldeth the ſkinne, and maketh whelkes ariſe, and chaungeth his ſhape, as Bombax doeth that maketh ſilke, and this Eruca loueth the ſhape of a flyeng Worme, for hœ taketh thin wings and broade, and flyeth vp hether and thether frely in the aire, & as many coulours as he had firſt in the body, ſo many diuerſities he ſheweth in priuie winges, and ſuch a flieng worme is called Papilio. And Iſidore ſayth, libro 12. Papiliones bée called ſmall Fowles, and bée moſt in fruit, as apples, and brédeth therein Wormes that come of their ſtinking filth, as Iſidore ſayeth. For of Palmwags commeth and brédeth Butterflyes, and of the durt of Butterflyes left vppon leaues brédeth & commeth againe Palmwgges, & doth leſſe harme in gnawing & fretting when he flyeth, then when he crœpeth. And Papias ſayth, that Butterflyes bée ſmall flyeng Flyes, that come by night when lyght is kindeled in Candles, and labour to quench the lyght of the Candles, and ſo they be burnt in the fire of the candles, & ſometime when they labor to deſtroy light of other beaſts, they are puniſhed and hurt in their own bodyes.

The silke vvorme.

Butterflyes.

The Flie called a millers thombe, & gnats, whereof are diuers ſorts

De Faunis & Satiris. ca. 48.

CErteine beaſtes bée called Fauni and Satiri alſo, and be meruaylous beaſts wonderouſlye ſhapen, hauing the lykeneſſe and alſo ſhape of mankinde, but they bée not full perfect of reaſon of mankinde, nor indued perfectly with natural wit. And ſo they be not taught to ſpeake by craft nor by kinde, but they haue beaſtiall wit, & be ſtubburne and cruell with beaſtiall appetite, & ſuch beaſts be full lecherous, inſomuch that they ſlay women in the déede of lecherie, if they take them walking in woods, and be called Satiri, for they may not haue inough of lechery, as Iſid. ſaith, and though ſuch beaſts vſe not reaſon of mankinde, yet they bée like to mankinde in voice and in manye déeds, as Iſi. ſaith, li. 11. de Protentis. And there he ſayth, that Satiri be ſomewhat like men, & haue crooked noſes, & hornes in the forehead, and like to Goats in their féete. Saint Anthony ſaw ſuch a one in the wilderneſſe, as it is ſaid, & he aſked what he was, and he anſwered Anthonie, & ſaid, I am deadly, and one of them that dwelleth in wilderneſſe: and miſbeléeued nations deceiued by diuers errors worſhip ſuch beaſts that bée called Fauni, Satiri, and Incubi. Satyri be called Fauni and Fatui alſo, & ſome thinke, that they be wilde men, as Iſidore ſayeth in eodem cap. and theſe wonderfull beaſts be diuerſe, for ſome of them be called Cenophali, for they haue heads as hounds, and ſéeme by the working beaſts rather then men, and ſome be called Ciclopes, and haue that name, for one of them hath but one eie, and that in the middle of the forehead, and ſome be all headleſſe and noſeleſſe, & their eien be in the ſhoulders, and ſome haue plaine faces without noſethrilles, and the neather lippes of them ſtretch ſo, that they héele therewith their

faces

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faces when they be in the heate of the Sun, & some of them haue closed mouths in their breasts onely one hole, & breath and sucke as it were with pipes and veines, & these be accounted tongueleſſe, and vſe ſignes and becks in ſtead of ſpeaking. Also in Scithia bee some with so great and large eares, that they ſpreade theyr eares and couer all their bodyes with them. And these be called Panchaos, Pan is Greeke, and is to vnderſtande all. And an eare is called Ochi in greeke, and some be in Aethiopia, and goe ſtouping loking to the ground-warde as beasts, and may not reare themſelues vpright, and these be called Arabice, & other be in Aethiopia, and each of them haue onely one ſote so great and large, ỹ they shadow themſelues with the ſote when they lye gaping on ỹ gronnde in ſtrong heat of the Sun, and yet they be so ſwift ỹ they be likned to hounds in ſwiftneſſe of running, & therfore among the Greeks they be called Synodopes. Also some haue the ſoles of theyr feet turned backward behinde the legges, and in each foot 8. toes, and such goe about and ſtare in the deſarts of Libia. Also in Scithia bee beasts with shape of men and feet of horſes, and such wonderfull beasts be called Lamine among many men, as Paſchaſius ſayth ſuper Trenos. Iſidore reckoneth many other such beasts wonderfully shapen, lib. 11. and hee gathereth and taketh all of Plinius libro. 6. & 7. and also of Solinus.

(*Fauni were named of the Poets, Muſicall Gods, and monſtrous beasts, lyke vnto men, and Fanesij, people in the North part of the woꝛld, whoſe eares be so great, that with them they couer all theyr bodies.)

*A libro.

Of Femina. cap. 49.

The female is called Femina, and hath that same name of Femur, that is to vnderſtand, the thighs. For in these parts betweene the thighes is diſtinction and great diuerſitie betweene the male and also the female. And also this name commeth of Fos, that is fire, for the female hath fyrye vertue, whereby she is vehemently moued to loue: In all kinde of beasts, the female is more feruently deſirous of loue then the male, as Iſidore sayth, libro. 6. And Ariſtotle telleth generall propertyes of the same female, libro. 8. and saith, that the females be more feeble then the males, except the Beare & the Leoparde, for their females be more hardy & ſtrong then the males, & females be more light to learne, and to be taught then ỹ males be, & more buſie about their brood & young, and more mild. Loke before more hereof libr. 6. cap. 1. de puella, for there thou ſhalt finde much of this matter. And generally the female is more wrathfull then the male, and fighteth therfore ſome againſt the male. And li. 8. Ariſtotle ſetteth an enſample of Foca, for that beaſt dwelleth and bideth alway in one place, and the male ſtriueth with the female, vntill the one of them flayeth that other, & the female is leſſe ſteadfaſt and leſſe true to her owne male, then otherwiſe. And Ariſtotle ſetteth enſample of Sepia, for when the female is ſmitten, the male helpeth and ſuccoureth her. But when the male is ſmitten, the female chaſeth him. Also libro. 5. Ariſtotle sayeth, that in gendering of brood the female is as it were matter, and the male is forme & ſhape, and of both commeth Semen, and of medling thereof commeth the creature: & therefore I ſay, that male and female bee as it were principall of generation. And the male is a forme and a ſhape, and the female is matter. Therfore it is giuen and graunted to ỹ male to get and gender another, & the female gendereth and conceiueth of another then her ſelfe. Also generally ỹ female is more vnſtedfaſt in kinde, and more changeable then the male, and that commeth of feeble heat and of ſtrong cold humour that is more plenty in the female then in the male, & therefore in women, and also in some foure foted beaſts is menſtrual ſuperfluity, as hee ſaith, but in one kinde of beaſts the female hath that euill, ſo much and ſo oft as the woman. Of these conditions and other of females good & euil, loke before li. 6.

(*Women be weak, yet iracundeus: cold, yet more lecherous: men are more ſtrõg,

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762

no lesse vicious, more hot, nære to phrensie, betwirt both, no greater amitye, and in both wanteth not superfluitie. Vesper in the defence of nature & generatiõ.)

Of Fetante. cap. 50.

IN all kinde of beasts those that gender or go with brood, is called Fetans or Parentes, & so Fetans, fetantis, & pecus, dis, haue one manner meaning, & so it is sayd in holy writ, De post fetantes accipit eum. And so this Fetans hath a proper member, in the which he conceiueth & nourisheth, & beareth the brood ẏ is called Fetus, and bringeth it forth into this world: and to dispose & bring forth ẏ brood, reuolutions & going about of ẏ ouer circles of heauen, influence of stars worketh & helpeth, as Arist. sayth, lib. 18. in fine. Kindly, he sayth, the tearme and time of generation compleat shal be by reuolutions & passing about of stars. Of this proces & matter, looke before libro. 6. cap. de Muliere parente, &c.

Of Fetu. cap. 51.

FRuit, brood, and birth of the wombe of the woman, and of each other female beast is called Fetus, and declined Fetus, tus, tui, and is properlye called Fetus while he is in the wombe, in the which it is sustained and nourished, and brought to perfect shape of lims and to lyfe. And so Isidore sayth, libro. 12. that it is called Fetus, for it is yet nourished and succoured in the wombe and in the bagge, in the which the childe is in in the mother, and commeth out with the childe, when it is borne, and conteyneth him. And is called Secundina, and hath that name as it were the second mother, for that is in the mother, and the childe is therein, and followeth the child when it is borne, and the mother dyeth, if it it happen in anye wise, that this bagge Secundina abideth within, & cõmeth not out with the child. And of Fetus, females that conceiue and vse to beare children and brode, haue the name, and be called Fetose, as it were oft ful of Fetus, going with child, or with brode, as Isid. sayth. Of the same wombe Fetus be diuerse, and namelye in Sexus, that is by diuersitie of male & female, but in those in the which kind goeth out of kinde, as in Hermophroditus, for in such a one is found both Sexus, male and female, but alwaye vnperfect, as Isidore saith, li. 12. Of Fetus and brode, looke before, lib. 16. There is treated de hominibus generatione.

Both kindes in one male & female of anye sexe.

Of Ficario. cap. 52.

IN one signification Ficarius is he that gathereth & selleth figges, and in another signification, Ficarius is taken for a wild man ẏ liueth by figges. And so it is taken in Ier. where it is said in this maner, Dragons shal dwell with nice Ficarijs. There the Glose saith, ẏ it is to bee vnderstood with mad men. And yet in another signification Fatui ficarij be called Fauni & Satiri, that dwell betweene wilde figge trées and other trées, and bee hairy men, & such be called Onocentauri, and other beasts wonderfully shapen, of whom Isaac speaketh, li. 14. And Isidore speaketh of them, li. 9. cap. de Protentis. looke before in the same booke de faunis. And they be called so nice figge gatherers and beastly madde men, for though they be wonderfully shapen, yet they accord in some things in shape with mankind, & in other things with other beasts, & passe out of the shape of mankind. Such beasts be called Fatui Ficarij, as it fareth in Apis, Lamijs, & Sirenis, & Meremaidens, & other such be Ficarij, for they haue liuing by fruit, as the wild men hath, & neuertheles they be fooles, for they lack vse of reson, & therefore the letter of the old booke is allowed, ẏ sayth in this manner, Cum fatuis ficarijs, for Sicarij be certain guilfull theeues, that slew men vnware with short swords, as Aioth that slew Eglon the king, which that was most fatte, with a short sworde that hung in the right side, and such a sworde is called Sica, as it is sayde Iudicum. 3. Such theeues be not now in Babylon that is destroyed, and is no place for men to dwel in, but for beasts wonderfully shapen, as Hierome sayth super Esay. But it might be said, that Ficarij be si-

carij.

762

762

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763

carij, for a figge is called Sica in Greeke, and Ficus in Latine, and hereby the first exposition should abide: but by the meaning and vnderstanding of Latines such men wonderfully shapen be more verely called Ficarij, then Sicarij, as it is said before, where it is spoken and shewed de Faunis & Satiris.

*Additiō. (*A Chapter of small substance.)

De Formica. cap. 53.

THE Ant is called Formica, and hath that name, as it were bearing crums and graines of corne. Here Ouid speaketh and sayth.

Grande opus exiguo formicas ore gerentes.

It is a great worke to see the Antes beare great graines in little mouths. Or else it hath ỹ name Formica, as it were bearing crums or graines of corne that they gather, and biteth of the ends of the graines for they should not grow, sleight and busines of them is much, for they make prouision and gather store against time that commeth: for in Summer they gather store, by the which they may liue in Winter, as Isidore saith, libro. 12. and they gather wheat, & way not of Barly, and when the Wheate is wet, that they gather to a heape: then the Ants doe all the wheat out into the Sun, that it may be dried againe. And it is sayde, that in Aethiopia be Ants of the greatnesse of a bigge Dog, but not in shape as dogges: and diggeth vp golden grauell with their feete, & keepe it that it be not taken away. And pursueth anone to the death them that take it away, as Isidor. sayth, li. 12. cap. 1. de Minimis animalibus. Also Solinus speaketh of Ants and sayth: that Antes bee full lyttle, and bee neuertheles more slie & busie then many great beasts: For they make purueyaunce wisely for themselues, whereby they maye lyue in time to come afterward. And they lyue in company, and make heapes and hills, in whom they inhabit themselues in: and gather graines busily and properly, & put them in their inner closets full warily, that they be not taken away with foules, nor spilt and shed with winde nor with weather, and maketh them priuy wayes euen & straight to the houses that they dwell in, and the more wiser Ants stand in those wates, for the vnwiser should not goe out of the waye, and when they bee ouerset in theyr houses to be taken, then shed they venimous water vppon men: And therefore it is commonly sayd, ỹ bee pisseth. And that water burneth his hand that it toucheth, and breedeth therin itching and smarting: For they haue that water in steed of weapon and armour. Hucusque Solinus, libr. 11. capitulo. 31. Plinius sayeth, that Antes communeth their trauaile each to other, and seeke and gather theyr owne meate: But Bees bee better then Antes, for Bees make good meate and profitable, and gather and doe it together. The Ants gather great burthens, which be more greater then theyr owne bodyes. And so they recouer reward of littlenesse of bodye, in the greatnesse of vertue, and beare theyr charge & burthen with biting. And if it be so great, that he may not beare it in his mouth, then he tourneth him and busieth him to drawe it forth with his hinder feete: They take greate charge of their common profite, and haue therefore season and winde. And they shale the graines, that they do togethers, because they shuld not growe againe & ware greene corne: And gather busily graines that be shed, that they bee not lost: and in entering they breake the greater grains, that they maye the more easilye bring them into their place of purueyaunce. And they worke by night in the full of the Mone, and cease of worke in the chaunge of the Mone. And because they bring and fetch theyr meate out of diuerse places, they haue certaine time giuen to thē to knowledge each to other, and then is most gathering of them and meeting. And among them when they meete, is as it were a manner treating and talking and buste asking and spyeng. And they come againe by wayes that they treade, and chose such wayes ỹ bee among stones. And Antes be small and straight about the wombe, as though they were girde in the middle: and growe and haue Winges at last as it were Flyes, and

they haue stings as ỹ Bee, but very smal vvherewith they sting.

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764

chaunge so and tourne into small Volatiles, flyeng wormes. Also capitulo. 32. it is sayde, that in Indie bee right great Antes with hornes, that keepe golde and precious stones with wonderfull couetousnesse and desire, but the Indians stele them in Summer time, when the Antes bee hidde in hilles for stronge burning heate, but the Antes flye after them busily, which take awaye the golde: and wounde them after, though they flye the Antes riding on swift Camells, in them is so wicked fiercenesse for loue in gold. Aristotle libro. 8. speaketh of Antes, and sayth, That in Antes is wit of smelling right as in Bees. And the Ant hateth all stinking things. And so if a man besmoketh the house of the Ant with brimstone, or with wilde Origanum, or with an Hartes horne burnt, the Antes will forsake & leaue their houses: and though the Antes liue in companye, and bee attendaunt each to other, yet haue they no king, as Aristotle sayth, libro. 1. and Salomon sayth the same, Prouerb. 6. The Ant hath no Duke nor commaunder. There the Glose sayeth, of such a lyttle beast without Prince, and by reasonable leading of kinde, maketh purueyaunce for time that is comming: much more thou that art made to the Image of God, and called for to see his blisse, and art holpen with so great mystery, and hast our Lorde Duke and leader. Therefore thou shouldest here gather fruit, by the which thou mightest liue afterwarde in blisse. Loke the Glose of the wit and businesse of Antes. That Authours praise here before, Aristotle alloweth it, libro. 8. where hee sayth, that the working of Antes is knowen to them that take hede: For Antes goe alway by one waye, and laye downe their meate, and trauayle also by night in the full of the Mone: But Ants haue some properties ỳ be not full good, for they hurt and grieue rotes of trees, by whom they make their neastes: and defile their handes that touch them, and flye vp to the toppes of trées, and gnawe and defile burgenings, flowres, twigges, and braunches thereof. And bite and eate the fruit, and make hoales therein. And noy and grieue men, but they helpe Beares. For Plinius sayth, libro. 8. That when Beares be sicke, they seeke Antes and deuour them, and heale themselues in that wise. But in some cause Ants egges bee medicinable. Loke in the last booke de Ouis.

(*Formica, an Emmet, Ampt, & Pismere, whereof some be red, & other black, and also in some soiles are bigger found, then in low places.) *Additiõ.

De Formicaleone, cap. 54.

FOrmicaleon, that beast hath ỳ name of Formica, and of Leo, for as Isidore sayth, libro. 12. It is a beast with the lykenesse of an Ant, and of a Lyon, and is a little beast, and enimy to Ants: for he cõmeth theeuishly into their place of purueiance, and eateth their corne, and so by wasting of theyr meate he is cause why the simple Antes dye nedes at last: and this Formicaleon is eaten of other beasts, as Antes bee, and may not defend himselfe by his owne strength, & is a maner kinde of Spider. Loke before de Aranea in littera A.

De Fuco. cap. 55.

FVcus, ci, is the name of a Drane, that is more then a common Bee, and lesse then an Hornet, and hath that name Fucus, for he eateth the trauaile of other, as it were Fagus that commeth of Fagin, that is, eate, for hee eateth that ỳ hee trauaileth not for, for he maketh no honny, but he eateth the honnie of other Bees. Hereof speaketh Virgil and sayth. A Drane or Dore.

764

Ignauum fucus pecus a presepibus arcet.

That is, the Drane driueth cowarde beasts, & chaseth them from cribs. So saieth Isi. li. 12. ca. 12. Of these dranes or bees Plinius speaketh li. 11. ca. 12. & saith, that in Bee hiues is the more plenty of hony because of company of such Dranes: and such Dranes be without sting, as it were vnperfect Bees, and be seruauntes to the very Bees: and very Bees commaundeth them to worke, and stingeth, & punisheth without pity the Dranes that be slow in working, and also in breding.

764

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765

For it is certaine ꝑ the more multitude is of such Drones, the more warmes be bred, and when honnie beginneth to bee ripe, they driue thē away from the honie, and punisheth them and chaseth: and bee not seene but in springing time. And such Drones make royal habitations & large, & dissevered to the masters and commanders of Bees, and healeth them, & maketh them seemely passing other, & such dwelling places and cells be all fire cornered. And though the Drones susteine so many trauailes, yet vnneth they be suffered to eate of the hony, but as much as they eate, they eat it by stelth, vt dicit Plin.

De Grife. cap. 56.

GRifes the Gripe, is a beast with wings, & is foure foted, and bredeth in the mountaines Yperboreis, & is lyke to the Lyon in all the parts of the body, & to the Eagle onely in the head & wings, and is strong enimy to the horse: as Hugution saith, he taketh vp the horse and the man armed, as the Glose saith super Deut. 14. And Gripes keepe the mountaines, in the which be Gemmis & precious stones, as Smaragdus and Iaspis, and suffer them not to be taken from thence, as Isi. saith, li. 14. ca. 3. And in some countries in Scithia is plenty of gold and of precious stones: but for great gripes men dare not come thether openly, but seld for fiercenesse of Gripes: There is best Smaragdus & Christall: & the Gripe hath so great clawes & so large, that of them bee made cups that bee set vppon bordes of kings.

765

*Additiō. (*There are common Gripers in England, that deuoure more men by vsury, then al the Gripes in India, the fetchers of golde.)

De Glire. cap. 57.

GLires bee lyttle beastes, as it were great Mice, and haue that name Glires, for saepe make them fat. And Glissere is for to ware, as Isidore sayeth, and bee saepeth all the Winter vnmoueable, and resteth as though he were dead, and quickneth again in Summer time, as he sayth, libro. 8. cap. 57. Plinius speaketh of these Glires, and sayth, that they dwell gladly in woods, and loue their fellowes that they know, and striue & fight against other, & they loue their sires with great mildnesse & pitie, and fed and serue them in their age.

765

*Additiō. (*It is reported by Andrew Theued, that in the Indies are Battes bery great: and by L. Vertomannus, that hee saw Bats bigger then Eagles, fierce and venimous.)

De Grillo. cap. 58.

GRillus is a little beast, as Cirogrillus is, feeble and mightlesse and theeuish, and venimous with prickes and pikes, and is lesser then an Irchin, as the Glose sayeth, super Leuiticum. 40. And hath that name of the sound of his voyce, as Isidore sayeth, libro. 12. This beast goeth backeward, and sweth and diggeth the Earth, and worketh by nyght, and is hunted with an Ampt tyed with an haire, and throwen into his den: and the pouder is first blowen awaye, least the Ampt hide her selfe therein, and so he is drawne to loue of the Ampt, as Isidore sayth.

De Hinnulo. ca. 59.

THE Hart Calfe is called Hinnulus, and hath name Hinnulus, of Innuendo, becking, and nodding, for he is hid by beckes and signes of the Hinde, as Idore sayth, libro. 12. and is a feeble beast and loth to fight, as Damula is, and hee is most sharpe of sight, and swifte of course and of running, and the Hinde hideth him in caues and dens, and in places that bee shadowye, and teacheth him to start and to leape ouer briers, thorns, and bushes, as Plinius sayeth, libro. 8. cap. de Ceruis. Loke before in littera C. His flesh is tender and good to defie, for hee is oft mouing and stirring aboute, as Constantine sayth, & Isaac in Dietis. And if he be gelded ere his hornes grow, his flesh is the better and the more temperate in dryneste and in heat, as he saith, And if he be gelded while he hath horns,

765

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then he chaungeth neuer his Hornes, as Aristotle sayth libro.8.and Plinius. Also the Hart Calfe is contrary to the serpents in a wonderfull wise,for he ẏ is anointed with his sewet or w̃ his bloud, shall not be touched of any Serpent that day,as Plinius sayth,lib.38. And his ruening is chiefe medicine in venims,as he sayth.

De Hirco,cap.60.

THE Goat bucke is called Hircus,& is a lecherous beast,alwaye feruent to the dede of lechery,as Isid.saith libr. 12.And his eyen looke thwart ouer to lechery ward,& hath that name therefore: for Hirci be the corners of the eien,as he sayeth : his kinde is most hot,insomuch that his hot bloud softeneth and carueth the harde Adamant stone , that neyther fire nor yron may ouercome,as it is said there. This Goate bucke is called also Caper,and hath that name of Capio, to take,for hee laboureth to take croppes of trees : And the Goate bucke beginneth to bee moued to gender after one yeare, as Aristotle sayth,li.6.and the male that is first gendered,is more great and more fat then those that bee gendered afterward. Also libro.7.he sayth , that some Goate Bucks haue notable hugenesse in eares , as some Rammes haue in theyr tailes. For some haue in bredth more thẽ the breadth of the hound. And the Goate bucke hath a long beard & a small taile,& long downe to the earth,& many & strong and great hornes, and rough Wooll and hard,with stinking smell,and hath much fatnesse, and namelye within about the reines, and then he dyeth lightly,excepte the fatnesse bee with - drawen. And the more fat he is,the lesse Semen hee hath, and gendereth the lesse,as hee sayth,lib. 8.And then hee doeth the dede of generation but seldome . And therefore wise heardes slayeth them , ere they doe the dede of generation,or else suffer them to bee leane , and maketh them bee leane, and though hee seeme leane without , yet sometime he is full fat within,and it oft happeneth that the Goat bucke is wonderfullye shapen,as Aristotle sayeth,libro.8. for sometime it happened that a Goate Bucke was seene with hornes in the legges, and that was wonderfull to see . And among all flesh of beasts, flesh of Goate Buckes is worst,hardest , and worst to defie,as Isaac sayeth in Dietis , and namely when the Goat buck is right olde.The skinne of the olde Goat bucke is better and more stronger then the young : but the odour and the smell is more,and the flesh is worst,and if hee bee gelded,his fleshe is the more moyst and tender,and lesse harde to defie , and lesse euill to be eaten . Also libro.28.Plinius sayth,that Democritus sayeth, that the Goate Bucke is neuer without the Feauers. And the bloud of a Goat buck,that is fedde with Iuie,breaketh wonderfully the stone both in the bledder and in the reines,as he saith: and his horne burnt, feareth & chaseth away Serpents,& healeth feauers & cankers, & fretteth awaye & cleanseth Polipus, superfluitye of flesh in the nose. The liuer of the Goat bucke helpeth agaynst biting of the madde houndes. His gall cleereth the sight,and fretteth awaye the webbes of the eyen : His vrine meddeled with his gal helpeth leprous men,and doth awaye scales and scabs.

(*Diuerse authors affirme,that the hot bloud of a Goat bucke,dissolueth a flint stone into softnesse.) *Additiõ.

De Hiena,cap.61.

HIena is a cruell beast lyke to the Woulfe in deuouring and gluttony, and reeseth on dead men,and taketh their carcasse out of the earth and deuoureth thẽ. And therfore hath ẏ name Hiena,of Hiando,for desire he reeseth to his praye with open mouth and voyce. It is his kinde to chaunge Sexus, for he is nowe found male and now female,and is therfore an vncleane beast,as Isidore sayth, and commeth to houses by night,and feineth mannes voyce as hee maye,for men should thinke that it is a man. Libro.8. cap.30. Plinius speaketh of this Beast, and sayth,that in Hiena is eyther kinde, for it is sayd,he is one yeere male & another yeere female.And she bringeth forth

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her brode without male, as the common people suppose. And Aristotle denieth that. And hath the necke of the adder Vipera, and the ridge of an Elephaunt, and may not bend but if he beare all the body about. And hearos tel that among stables he seyneth speach of mankinde, and calleth some man by his owne name, & renteth him when he hath him without, and he feineth off the name of some man, for to make hounds run out, that he may take & eat them: And this beast hath endelesse many manners & diuerse colours in the eyen, & full moueable eyen & vnstedfast, and his shadowe maketh houndes leaue barking & be still, if he come nere them: and if this beast Hiena goeth thrice about anye beast, that beast shall stint within his steps. And this beast gendereth with a Lyonesse of Aethiopia, and gendereth on her a beast that is most cruell, & followeth the voice of men & of tame beasts, & hath many rowes of teeth in euery side of the mouth. In Affrica be many Hienas, & manye wilde Asses and Fibres, & many other beasts wonderfully shapen. As Plinius sayth, this beast Hiena breedeth a stone that is called Hiena: and what man that beareth it vnder his tongue, he shal by vertue of that stone deuine and tell what shall befall, as Solynus sayth. Also libr. 28. Plinius sayth, that Hiena hateth the Pantera. And it is sayd, that if both theyr skinnes bee hanged togethers, the haire of the Pantheras skinne shall fall awaye. This beast Hyena flyeth the hunter, and draweth towarde the right side, to occupy the trace of the man that goeth before: and if hee commeth not after, he telleth that he goeth out of his wit, or els the man falleth down of his horse: and if he turne against the Hyena, ỳ beast is sone taken, as Magitians tell. Also as he sayth, this beasts gall is full medicinall, and helpeth most against dimnesse of eien: and also witches vse the heart of this beast and the licour in many witchcrafts, as it is sayd there. And Aristo. li. 7. sayth, that the quantity of Hiena is as the quantity of a Wolfe, & ith his neck is haire, as in the necke of an horse, & hath haire vpon all the length of the ridge, and beguileth and deceiueth men, & rauisheth and stealeth them, and taketh houndes and deuoureth them, as gladly as men, and diggeth burialls and graues, & eateth the flesh of dead bodyes that be in them.

(*Of this Hyena Plinie maketh mention in his 8. booke. chap. 30. A beast lyke a Woulfe, with a mane like an Horse, which comming in the night vnto shepheards houses, will counterfeit mannes voyce, & by harkning learne ones name, and call him forth to the end to deuoure him. Gesner is doubtfull whether there be any such beast, yet hath he set downe, from other Authors.) *Addition.

Of Hiricio. cap. 62. Echino.

The Irchin is called Hiricus, and is a beast couered with pricks, hard and sharpe, and his skinne is cloased about with pikes and prickes, and hee cloaseth himselfe therwith, and defendeth himselfe therewith all about, for anone as he knoweth and feeleth that anye thing commeth after him, he arearth vp the pricks and wrappeth him therein as a clew, as it were within his armour: and is a beast of purueyaunce: For he climbeth vpon a vine or on an apple tree, & shaketh downe grapes and Apples. And when they bee feld, he wallowth on them, & sticketh his pricks in thē, and so beareth meat to his young in that manner wise, as Isi. saith, li. 12. And for roughnesse & sharpnesse of the pricks & pikes, he is called Hirenacius or Hiricius, and hath as Aristotle saith, li. 1. pikes in stēd of haire: and pike heeleth him as the haire of other beasts, and be his weapon and armour: for with them he stingeth & pricketh and hurteth him that taketh or toucheth him. Also li. 3. Aristotle saith, ỳ some Irchins dwell in woods, & some in other places in land, & some in water, & lay many egs that be not eaten. And Irchins haue but lyttle flesh, and this is the propertye of him, hee hath beneath head and mouth, and outpalling of superfluitye aboue, for hee taketh his meate beaneth, and hath therefore an hoale in the other side, and the superfluitye is in the ridge aboue, and the Irchin hath fiue teeth within

When he can get ỳ stone. Hedghog

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768

the mouth, and hath amonge the teeth fleshy parts in steed of the tongue: & his wombe is departed in fiue parts, & therin is much superfluitie. And there is a manner kind of Irchins with a white shell & white pikes, and layeth many egges. Also the Irchin hath feeble hearing, more feeble then other beasts with hard shells, and that goe on soure feete. Also libro. 5. wilde Irchins gender standing, with back turned to backe: For in that part, in ẏ which superfluitie passeth out, there they touch themselues in generation. Also there li. 8. it is said, ẏ often it seemeth, that in Irchins is wit and knowing of cōming of winds, North or South: for he maketh a den in the ground, when he is ware that such windes come. And so sometime was one in Constantinople, ẏ had an Irchin, and knew & warned therby, that windes shoulde come, & of what side, and none of his neighbours wist whereby he had such knowledge & warning. Also li. 12. he sayth, that the Irchin hath also as many wombes as teeth, and in these wombes breedeth fiue egges better then other, and the egges of some bee much and greate, and some be lesse: for some bee better to seething and defieng then other. Also li. 19. Irchins haue a little body and many pikes, that occupye more place then the bodye, and the cause of many great prickes, & the littlenesse of the body is, for feeding of the bodye passeth into nourishing and growing of pikes, because of scarcity of heat, & for the meat is not well defied, & therfore in his bodye breedeth much superfluity, & that superfluity passeth into nourishing & feeding of prickes. Huc vsque Arist.

768

*Addition.

(*Histrix, is the Porcapine, like vnto the Hedghog, but more stronger armed with prickes, and bigger bodyed.)

Of Herinacio. cap. 63.

The common Hedghog

HErinacius is that same Cirogrillus, & is a little beast with prickes, and dwelleth in dens, and is lyke to the Irchin, but he is accounted more then he. Lib. 8. cap. 38. Plinius speaketh of him and sayth, that hee walloweth vppon apples, as the Irchin doeth, which sticke thereon his prickes, and he beareth them into hollownesse of trees. And beside the Apples that he beareth on his backe, alway he beareth one in his mouth: & when he is hunted, he cloaseth him rounde as a ball, for nothing should him touch for his pikes and prickes, and when he trusteth not to scape, then hee casteth from him pissing most venimous, & that pisse grieueth himselfe first, if it cōmeth in any wise on his back, or on his pricks, for by such moisture of that pisse, his back smarteth and grieueth, & also the prickes of his backe fall away. Therfore he knoweth not, ẏ he is thereby the sooner taken, by the which hee casteth for to grieue other: Therefore there is a craft to hunt such a little beast, when his vrine is all spent and wasted, for then his backe is hurt or broken, and his pricks and pikes be loose and fall, and he may not flie, for he knoweth by the smell kindlye, in his vrine is strength of venim hid, & spareth therfore his vrine. For he doth not away nor sheddeth his venim, ere the last neede of taking cōpell him thereto. And though this beast be little, yet when he dreadeth he constraineth himselfe so fast, that vnneth he may be opened and streighted, sauing the skinne. Therefore he is put in hot water, and so he openeth himselfe, as it were sodeinly, when hee feeleth the heate: And he is bounde and hanged vp by the hinder feete, and is so hanged and slayne with hunger, otherwise hee maye not be slaine in good manner, to haue good and profite of his feeble skinne, & though the little body of the beast be not full necessary to vse of mankinde, yet his skin ẏ is so picked is needfull to men, that if there were no pikes and pricks, softnesse of flesh in beasts were idle to mankinde. For with such a beasts skinnes, clothes be cleansed & picked. And it is said, that this beast Herinacius hath this property, that after ẏ he is charged with Grapes or with apples, if any apple or grape fall out of his pikes in any maner wise, then for indignation he throweth away of his backe all the other deale, and oft turneth agayne to the tree to charge him agayne with new charge.

768

768

768

768

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¶Of Iuuenca.cap.64.

IVuenca or Iuuencus, is a young Stære or Bullocke that is able to be yoaked to draw at plough, as Isido. saith: or els it hath that name Iuuencus, for in old time such a young Stære was offered to Iupiter, and not a Bull, as he sayth: and is a lecherous Beast, because of youth, & is therefore ouerset with a strong yoke to make him easie & tame, and is pricked with a pricke, and compelled to follow euen and foreright, the steps and fores of Oxen. Iuuenca, such a young Stære, is ofte able to the coupling and ioyning of Bulles, for in that age such a Stære is ioyned to the Bull to drawe. The young Cowe is made fat in lese and in pasture, to be slayne of a Bucher, for diuers vse of mankinde. Hir flesh is more drye and more sad, than ỳ flesh of sucking calues, for she is lõger without feding of milk, and is more tender, and more hot and moyst than the flesh of an olde Oxe, or of an olde Cow: for yet she is nærer the age of sucking, than those that are of more age, as it is sayd in Dietis.

¶Of Leone. cap.65.

LEon in Græke, is called Leo in Latine, a King in English, and is called Leo, King, for he is king & Prince of all beasts, as Isid. sayth li.12. And some Lions are short with crispe haire and maane, and these Lions fight not: and some Lions haue simple haire of mane, & those Lions haue sharp & fierce harts, & by their forheads and tailes their vertue is knowen in the best, and their feblenesses in ỳ head. And when they be beset with hunters, then they beholde the earth, for to dread the lesse the hunters, and their gins, that do beset them about, & he dredeth noyse & rushing of wheles, but he dreadeth fire much more: & when they slæpe, their eyen be open, and when they go forth or about, they heale & hide their fores and steps, for hunters should not finde them. And it is supposed, that the Lions whelpe, when he is whelped, slæpeth thre dayes and thre nights: & it is sayd that the place of ỳ couch trembleth and shaketh by roring of the Father, that waketh the whelpe that slæpeth. It is the kinde of Lions, not to be wroth with man, but if they be grieued or hurt. Also their mercie is knowen by many and oft ensamples: for they spare them that lye on the ground, and suffer them to passe homeward that be prisoners, and come out of thraldome, and eate not a man, nor slaye him, but in great hunger. Huc vsq; Isid.li.12. Li.8. ca.17. Plin. speaketh of the Lion & saith, that the Lion is in most gentlenesse and nobilite, when his necke and shoulders be healed with haire and maane, and he that is gendered of the Parde, lacketh that nobilite. The Lion knoweth by smell, if the Parde gendreth with the Lionnesse, and reseth against the Lionnesse that breaketh spousehod, & punisheth hir full sore, except she wash hir in a riuer, and then it is not knowen to the Lion. And when the Lionnesse whelpeth, hir wombe is rent with the clawes of hir whelpes, & whelpeth therfore not oft. And Arist. saith as Plin. saith, that the Lionesse whelpeth first fiue whelps, and afterward foure, and so each yeare lesse by one, & wereth barren when she whelpeth one at last: and she whelpeth whelpes cutll shapen & small, in quantitie of a wesell in ỳ beginning. And he saith also, ỳ whelps of vi. monthes maye vneth be whelped, & whelps of 2. mõths, may vneth moue: & the Lion heaueth vp his leg when he pisseth, as an hound doth, & the vrine that he pisseth, stinketh right foule, and when he eateth once inough, afterward he is meatlesse 2. dayes or 3. And if he nedeth to flye when he is ful, he casteth vp his meate into his mouth, and draweth it out with his clawes, to be in that wise the more light to runne and to flye. The Lion liueth most long, and that is knowen by worcking or wasting of his teeth: and then in age he reseth on a man, for his vertue and might faileth to pursue great beasts & wilde: and then he besiegeth Cities, to ransack and to take men: but when the Lyons be taken, then they be hanged, for other Lyons should dread such maner paine. The olde Lyon reseth wodly on men,

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and onely grunteth on women, and reseth seldome on children but in great hũger. By the tayle the boldnesse & heart of the Lyon is knowen, as the Horse is knowen by the eares: for when the Lion is wroth, first he beateth the Earthe with his tayle, and afterwarde, as the wrath increaseth, he smiteth and beateth his owne backe: and out of eache wounde, that the Lyon maketh, with clawe or with teeth, runneth sharp and sower blood, as Isido. saith. Also in perill the Lyon is most gentle and noble, for when he is pursued with houndes and with hunters, the Lyon lurketh not nor hideth himselfe, but sitteth in fieldes where he may be seene, and arayeth himselfe to defence, and runneth out of wood & couert, with swifte running & course, as though he would account vile shame to lurke and to hide himselfe. And he hideth himselfe not for dread that he hath, but he dreadeth himselfe somtime, onely for he would not be dread: and when he pursueth man or beast in lands, then he leapeth when he reseth on him: and so when he pursueth man or beast, he useth to leape, and so doeth he not when he voydeth & flyeth. When he is wounded, he taketh wonderfull heed, & knoweth them that smiteth him first, & reseth on the smiter, though he be in neuer so great a multitude: and if a man shote at him, the Lyon chaseth him, and throweth him downe, and woundeth him not, nor hurteth him. When the Lyon dyeth, he biteth the earth, and teares fall out of his eyen: and when he is sicke, he is healed and holpe with the blouds of an Ape, and he dreadeth greatlye the crowing and the combe of a Cocke: and he is a right kinde beast, and knoweth, and loueth him that doth him good, as it sayde in ensamples, that Plinius setteth there. Huc vsque Plin. li. 8. ca. 12. And li. 2. Arist. speaketh of the Lyon and saith, and Auicen saith also, that ỳ Lion hath a necke as it were vnmoueable, and is full grimme, and hath entrailes & bowells as an hound, and moueth alway first with the right foote, and afterward with the lefte foote, as the Camell doth: and hath lyttle marrow in his bones, & his bones be so hard, that by smiting of them together, fire springeth out thereof. Also li. 6. the Lyon hath many clefts in his foote, and gendereth therefore blinde whelpes, as the Hound doth, & the wolfe also: for he hath sawie teeth, and gendereth therefore vnperfect whelpes, as hee sayth, and Solinus also, that saith, That the Lyon dredeth, when he seeth or heareth a whelpe beaten. His whelpes are borne blinde, as ỳ whelpes of all beasts, that haue the feete departed, be whelped vnperfect because of gluttonie. He hideth himselfe in high mountaines, and espieth from thence his pray, and when he seeth his pray, he roareth full lowde, & at the voyce of him other beasts dred & stint sodainly, and he maketh a circle all about them with his taile, and all the beasts dread to passe out ouer the line of the Circle, and the beasts stand astonyed and afeard, as it were abiding ỳ heest and commaundement of their King. When the Lyon passeth rough places & hard, he clyncheth in his clawes, and draweth them toward the foote, for them he useth in stede of a sword, and hideth them therefore within softe places and fleshie, that they be not hurte, nor made blunt: and he is ashamed to eate alone the pray that he taketh: therefore of his grace of free hart, he leaueth some of his pray, to other beastes that follow him a farre, as he saith: and is so hot of his complection, that he hath alway the feauer quartane, and hath kindly this euill to abate his fiercenesse: and his flesh passeth in heate, and is therefore grieuous to eating, as he saieth, and Plin. libro. 28. And his flesh is good in medicines, in many manner wise, and his greace is contrarie to venimme, so that who so be anoynted therewith, shall not dread that time biting of Serpents, nor creeping wormes. Also his greace medled with Oleo rosaceo, keepeth and saueth ỳ skin of the face from wennes and vices, and keepeth whitenes, and healeth burnings, and swageth swellyng of eyen. His gall medled with water, sharpeneth and cleereth the sight, and helpeth against infecting euills, and against falling euills: his heart taken in meate, destroyeth the

Feauer

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Feaner quartane. Huc vſq; Plin. li.28. cap.8. And the Lion is hunted in this wiſe: one double caue is made one faſt by that other, and in the ſeconde caue is ſet a Whitche, that cloaſeth full ſone, when it is touched: and in the firſt den and caue is a Lambe ſet, and the Lyon leapeth therein when he is an hungred, for to take the Lambe. And when he ſeeth, that he may not breake out of ẏ den, he is aſhamed, that he is beguiled, and would enter into the ſecond den to lurk there, and falleth into it, and it cloaſeth anone, as he is in, and letteth him not paſſe out thereof, but kæpeth him faſt therin vntill he be taken out and bound with chaines till he be tame. This toucheth Ier. ſuper Ezech. cap. 19. ſuper illum locum, Miſerunt eum in Caueam, &c.

*Additiõ. (*The Lion among the Hebrewes, as ſayeth Dauid Kimhi, hath diuers names, according to the degrees of his age. The firſt name is Gur, the ſecond Kephir, the thirde Arieth, in the fourth Labi, in the laſt Laiſch. Gur, ſignifieth the whelp of euery beaſt, yet moſt commonly for excellencies ſake, he is put for the Lions whelpe, as Stymnos is amõg ẏ Greeks. Kephir, a little elder. Arieth, in the ſecond chapter of Naum the Prophet a Lyon. Labi a Lioneſſe, Cephirim young Lyons, and Gur a Lyons whelps, are all contained in one Period. The Lion drinketh ſeldome and lyttle: the Lyon is ſayd of ſome in watching to ſhut his eyes, which ſleeping he openeth: hærvpon the Auncients did paint vpon their Temple gates a Lion, for a badge or ſigne. If one ſit vpon a Lions ſkinne, the Eneroydes will goe from him.)

¶De Leena. cap. 66.

THe Lioneſſe is called Leena, and is a right lecherous beaſt, and loueth alwayes the deede of lecherie, and is therefore more cruell than the Lyon, & namely when ſhe hath whelpes: for ſhe putteth hir ſelfe in perill of death for hir whelpes, and for defence of them, ſhe dreadeth not nor ſpareth the ſhot of hunters. And ſhe whelpeth moe whelps in the firſt whelping, then ſhe doeth afterward, for by ſharpneſſe of the clawes of hir whelpes, hir mother is grieued, & hurt, and ſo from yeare to yeare, ſhe wexeth barren, as Ariſtotle ſaith. And Plinius ſayeth in this wiſe, as Iſidore ſaith lib. 12. Beaſts with ſharp clawes, may not ofte whelpe, for in them ẏ mother is grieued and hurt within by mouing of the whelpes, and therefore the Lioneſſe may not abide whelping, vntill the perfect complithment of hir young, but ſhe delyuereth hir of hir whelpes, & whelpeth ere hir young be perfect and complete, and is compelled thereto by great ache and ſorenelle, and feruent lecherie. The Lyoneſſe meddeleth in lecherie with the Parde, but after the deed of lechery with ẏ Parde, ſhe dreedeth the Lion, for ẏ Lyon knoweth ſuch a fowle medlyng by odor & ſmell, but if the Lyoneſſe be waſhed of the ſpouſe breaking in a riuer ere ſhe come to the Lyon, as Plinius ſaith. When he knoweth that ſhe is guiltie, he puniſheth hir anone, & therefore ſhe flyeth anone, and commeth not to hir make, but if ſhe be firſt waſhed. There is a lyttle beaſt that the Lion and the Lioneſſe dreadeth wonderfully, and that beaſt is called Leonzeuſones, for that beaſt beareth a certain venime which ſlaieth the Lion and the Lioneſſe. Therefore this ſayd beaſt is taken, and afterward burnt, and the fleſh is ſprong with the aſhes, and layd and ſet in meeting of wayes, ſhall ſlay and deſtroy the Lions which eate thereof, as Iſid. ſayth lib. 12. cap. 1. Auicen ſaith, that the Lyon is a beaſt of great glattonie, and coueteth and deſireth much meate, and is a deuourer of meate therefore without chewing, and caſteth vp therefore the meate that he eateth, and eateth it afterwarde, and he eateth right much, ſo that he is heauie by meate, and faſteth afterward by the ſpace of two daies and two nightes, and voydeth not his dirte but once in two daies or in three, and his dirte is drye without moyſture, and ſtinketh right fowle, and ſo doeth his vrine.

And alſo out of his wombe iſſueth &

commeth

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772

commeth an euill smell, when it is cut and opened: and his breath stinketh, & is right infectious and contagious, & infecteth other things, and his biting is deadly and venemous, and namely when he is wode: for the Lyon wexeth wod as the Hound doth, as Arist. sayth & Auicen also. And is cruell and wod when he is wroth, and biteth and grieueth him selfe for indignation, when he is wroth, and gnasheth with his teeth, and namely when he hungreth, and spieth and lyeth in awayte, to take beasts, which passe by the waye. He hideth himselfe in priuie caues, and reseth on beasts vnware, and slayeth them with his teeth & clawes, & breaketh all their members, and eateth them peece meale: & if he see any come against him to take away his pray, then he beclippeth the pray, and grunteth and smiteth the earth with his tayle, and if he commeth nigh him, he lepeth on him, and ouercommeth him, and turneth to the pray. First he drinketh and licketh the bloud of the beast that he slaieth and renteth and haleth the other deale him meale, and deuoureth and swalloweth it.

¶De Leopardo, ca. 67.

772

LEopardus is a beast most cruell, and is gendered of a Perde and of a Lyoneesse, as Isi. saith li. 12. For as Plin. saieth, the Lion gendreth with the Perdus, or the Perde with the Lionnesse, and of such gendering commeth vnkinde Perdes, as of an horse and of a she Asse, or of a Mare and male Asse is gendered a Mule. As Isi. saith, the Leopard is a full reesing beast and head strong, and thirsteth bloud: and the female is more cruell than the male, as Arist. saith, and hath diuers colours, as the Parde hath, and pursueth his pray startling and leaping, and not running: and if he taketh not his praye in the third leape or in the fourth, then he stinteth for indignatiõ, & goeth backward, as though he wer ouer come, and is lyke to a Lyon in bodye, tayle and feete, but in shape of the head, he is lyke to the Parde. And he is lesse in body than the Lyon, and therefore he dreadeth the Lyon, and maketh a caue vnder the earth with double entering, one by which he goeth in, and another, by which he goeth out: and that caue is full wide and large in either entring, & more narrow and straight in the middle, and so when the Lyon commeth, he flyeth and falleth sodainlye into the caue, and the Lyon pursueth him with a great reese, & entereth also into the caue, and thinketh there to haue the maistrie of the Leopard, but for greatnesse of his body, he may not passe freely by the middle of the den, which is full straight: and when the Leopard knoweth that ẏ Lyon is so let and holde in ẏ straight place, he goeth out of the den forward, & commeth againe into the denne in the other side behinde the Lion, and reseth on him behinde with biting and with clawes: and so the Leopard hath ofte in ẏ wise, the maistrie of the Lyon by craftе, and not by strength, & so the lesse beast hath ofte the maistrie of the strong beast, by deceipt and guyle in the denne, and dare not rese on him openly in the fielde, as Homer saith, in libro. De pugnis & Astucijs bestiarum. Lib. 8. Arist. speaketh of a beast that is called Ferculio, and Auicen calleth that beast Leopardus. A beast sayth Ari. that is called Ferculio, eateth somtime venemous things, and seeketh then maus dirte, and eateth it: and therefore Hunters hangeth suche dirte in some vessell, on a tree, and when the Leoparde commeth to that Tree, and leapeth vp to take the dirte, then the hunters slaye him in the meane time while he is thereabout: & the Panther doth the same, & the Perdus also, as it is sayd ther. Also Plinius speaketh of the Leepard and saith, that somtime the Leopard is sicke, and drinketh wilde Goates bloud, and scapeth from the sickenesse in that wise.

772

¶De Lepore, ca. 68.

THe Hare is called Lepus, as it were Leuipes, light foote, for hee runneth swiftly, and is called Lagos in Greeke, for swiftnesse in running. And li. 12. Isidore sayth, that euery swifte beast is fearefull and fighteth not, and hath no

772

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manner kinde of armour nor of wepon, but onely lightnesse of members and of lims, & is fæble of sight as other beasts be, that close not the eye lids in slæping, and is better of hearing than of sight, namely when he reareth vp the eares. His eares be full long and pliant, & that is nædefull for to defend the eyen, that be open, & not defended with couering, nor with heling to kæp them frō gnats and flyes great & small, for against noysfull things, kinde giueth remedy to creatures, as Auicen saieth. And therefore kinde giueth to the Hare lightnesse and pliantnesse of limmes, and swiftnesse of course and of running, to kæp him from houndes & other beasts that pursue him: and kind giueth him long eares, against gnats and flyes, that grieue oft and busily his fæble eyen, as he saith: & kinde giueth much haire vnder his fæte, that the haire of the fæte maye defende the flesh thereof from hurting in running, & for he should by lyghtnesse thereof in no wise let the fæte in running: and therefore Arist. saith li. 3. that the Hares fæte be hairie beneath, & that is seldome sæne in other beasts. His hinder legs be lōger than the former, and that is nædfull to reare the body when he flyeth: & when he rūneth against an hil, he is harder to take, than when he runneth downward toward the valley, & that is for shortnes of the fore legs, for because of lownesse of the fore part of the body, hé falleth some when he runneth downe the hill, and may not continue euenly his course and running, & for he sæth, that he shall fall when he runneth and flyeth downe a hill, he runneth therefore aside and aslont by the hill side, and reareth the former legs as he may, towarde the highnesse of the hills side, and ofte beguileth the hounds that him pursueth, and scapeth in that wise. And li. 8. ca. 55. Plini. speaketh of Hares and sayth, that many kindes be of Hares, for some are more in quantitie, with more great haire and rough, and more swifte of course and of running, than those that be called Cuniculi, and so hære this name Lepus, is the name of Hares and of Conies: for Conies be called Parui Lepores, small Hares & fæble, & they dig the earth with their clawes, and make them bowers & dens vnder the earth, and dwell therein, and bring forth many Rabets & multiply right much. And in some Wodes of Spain, be so many Conies, that somtime they waste and destroy corne in the fielde, by the which they cause hunger in the Countrey and lande: and Rabets are so loued in the Iland Balearicis, ỳ those Rabets be taken and eaten of men of the countrie, though the guts be vnneth cleansed. And it followeth there, ỳ Archelaus the Author saith, that as manye dens as be in the increasing of the Conies, so many yeres they haue of age. In the bodye are so many hoales, as the Conies haue yeres. Therefore it is said that they gender without males, & haue both sexes, male and female: therefore many men suppose, that the Conie gendereth and is gendered without male, as he sayth: and such Conies be so plenteous, and bring forth so much brode, that when they bring forth one Rabet or mee, anone she hath another in hir wombe, and is a profitable beast both to meate and to clothing, and to many maner medicines, for his ruenning helpeth agaynst venime, and stancheth the fire of the wombe, his bloud abateth ache & smarting of eyen, as Plinius sayth, and Dioscorides also: and in no beast with teeth in either iawe, is ruenning found, but in the Hare, as Arist. saith: and the elder the ruenning is, the better it is, as Plinius saith.

Not so.

(*Hare & Conie maketh grose bloud, it dryeth and stoppeth. Conie maketh better, and more pure nourishing, and is soner digested than Hare. It is well proued, that ther is no meat more wholsome, or that more cleane, firmelye, and temperatelye nourisheth, than Rabets.)

*Additiō.

¶ De Lince., cap. 69.

LInx, lincis, is a beast, and hath that name, for he is accounted among the kinde of Wolues, that is a beast like to the wolfe, and his backe is diuersly spekled as the Parde, & his vrine changeth and tourneth into a precious stone, that

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is called Ligurius, & that precious stone is also called Linx, lincis. And this beast Linx hath enuie, & is sorie that it should tourne to the vse of mankinde, and hideth his vrine vnder ground when hée pisseth, but there it is the sooner hard, & turneth into stone, as Plin. saith li. 8. ca. 39. and Isid. 12.

¶De Limace, cap. 70.

Limax is a worme of slyme, and hath that name Limax, for he brædeth slime, or of slime, and is therefore alway foule and vncleane, as Isid. saith lib. 11. And it is a verye slowe worme in mooving, and beareth an harde shell on his backe, and closeth him therein, and is an horned worme, & hath two small horns before the mouth, and when he féeleth any grieuous thing, he draweth the horns anone into his shell, and closeth himselfe in the shell, as it were within an house. And such wormes are gendered principally in corrupt aire and raine: and hée créepeth, though it be with slow pace, & commeth vp to the tops of trées, and biteth and gnaweth the buds and fruite thereof, and where euer he créepeth or slydeth, he leueth after him a glemy froth and strake of vncleannesse.

*Additiō. (*In Italy they vse to eate Snailes, which custome is vsed in England (because as the Phisitions haue made many beléeue) being well cleansed in salt & vineger, they be in Sallets restoratiue: Snakes be as good, for from whence they had the one, is the custome of the other to be eaten.)

De Lupo. cap. 71.

The Woolfe is called Lupus, and hath that name, as Isid. sayth, as it were Leopos, for he hath vertue in the féete, as the Lyon hath, and so what he treadeth with his féete, liueth not: and is a rauenous beast, and desireth and coueteth bloud, and slayeth him that he may finde in woodes of rauine. Husbandmen speake of him and say, that a man léeseth his voyce, if the Woolfe séeth him first: therefore to a man that is sodainly still and leaueth to speake, it is sayd, Lupus est in fabula, the Woolfe is in the tale: and certainly if he know, that he is séene first, he léeseth his boldnesse, hardinesse, & fiercenesse. In all the yeare, Wolues do not the deed of generation but xii. daies, and he may not dure with hunger long time, and deuoureth much after long fasting. In Aethiopia are Wolues with haire and maanes in the necke, and are so speckeled, and haue so manye diuers colours, that they lacke no manner colour, as he telleth. Huc vsque Isid. li. 13. cap. 23. Plin. saith the same, and saith also that Wolues of Affrica be slender & lyttle: and those that are bred in colde countries and landes be lesse of bodies than other, and more sharpe and fierce. Libro secundo. Arist. saith, that in Indie is a Woolfe that hath thrée rowes of téeth aboue, and hath féete like a Lyon, and face as a man, and tayle as a Scorpion, and his voyce is as it wer a mans voyce, and dreadfull, as a trumpe: and the beast is swifte as an Harte, and is right fierce and cruell, and eateth men. Also libr. 6. Aristo. saith, that in time of generation, Wolues are full cruell and fierce, and be worse when they haue whelpes, as the females of hounds. Also lib. 7. Wolues haue sawie téeth, & eate flesh, and not grasse, but when they are sicke, for then they eate some grasse or hearb for medicine: for when the woolfe féeleth himselfe too full, he séeketh a certaine hearbe and eateth it, that he maye cast vp that that he hath eaten. Also li. 8. when they slye, they beare with them their whelpes, and eate Origanum, and chew it when they go out of their dens to whet and sharpe their téeth therwith. Also he saith, that the Woolfe is a full euill beast when he eateth, and resteth much when he hath no hunger: he is full hardie, and loueth well to playe with a childe, if he maye take him, and slayeth him afterward, and eateth him at ẏ last. And Homer saith, that the Wolfe is a full wakefull beast, and flyeth from the sight of the fire. And it is said, that if the Woolfe be stoned, he taketh héed of him that throweth the first stone, and if that stone grieueth him, he will pursue him

the hearb Margerū.

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that hurt him : and if it grieueth him not, and if he may take him that throweth that stone, he doeth him not much harme, but some harme he doth him, as it were in wrath, and leueth him at last: and the elder the Wolues be, the worse they be, and greue men, for they may not hunt beasts because they be olde, and by reason that their range téeth be weked, and they liue long time, and the age of the Wolfe is perceiued in the téeth, for they are constrained in age. And ther he saith, that there is double manner kinde of wolues: for some be as it wer round, and some long, and those be more rough of haire and thicke and more bolde and hardie of hart, & the entrailes of wolues be right féeble, and take sone corruption when they be wounded, & the other deale of the bodie suffereth many strokes, and hath great strengthe in the necke and in the head. Also woundes of their biting are euill, for venimme commeth of them, and these wounds be heled, as the biting of a mad hound, as Aristo. saith. Also lib. 13. he saith, ỹ the wolfes mouth openeth most wide, & hath most strēgth in his mouth, and that Beast is a great glutton and deuoureth much. Also li. 7. Auicen speaketh of the wolfe, and saith: that the wolfe desireth kindlye to eate fish, & eateth the filth that fishers throw out of their nets: and when hé findeth nothing to eate that the Fishers leaue, then he goeth to their nets, and breaketh and renteth them. Phisiologus speaketh of wolues and saith, that their vertue & strength is in the breast, & in the clawes, and in the mouth, and lest in the hinder parts. And the wolfe may not bend his neck backward in no month of the yere but in May alone, when it thundereth: and hath a cruell warinesse, so that hé taketh no pray of meate nigh to ỹ place where he nourisheth his whelpes, but he hunteth in places that be far thence: and when he goeth by night to a Folde for to take his pray, he goeth against the winde, for hounds should not smel him. And if it happeth in any wise, that his foote maketh noyse, treading vppon any thing, then he chaseth that foote with hard biting. His eyen shine by night, as lanternes, and as Solinus saith, he beareth in his taile, a locke of haire that exciteth loue, and doth it away with his téeth, when he dreadeth to be taken. The wolfe dreadeth greatly stones, so that if a man take two stones, and smite them togethers, the wolfe loseth boldnes and hardinesse, & flyeth away, if the noyse of the stones commeth to his hearing. The Wolfe whelpeth blinde whelps, and loueth and nourisheth them full tenderly, and eateth earth when he is sore an hungred and findeth none other praye, and hideth him in grasse, bushes, and shrubs, and in leaues, to rauish and take Goates, that gather leaues and crops of Trées, and deceiueth shépe more with guile and wrenches, than with might & strength, but when he hath the mastery, if he be suffered, he biteth and slayeth all the flocke, and the part that he may not deuoure, he burieth and hideth vnder the earth, and diggeth and taketh vp a part when he is agayne an hungred. He infecteth the wol of the shæpe that he slaieth, and maketh the cloth lowsie that is made of that woll, as Isidore saith. Also Arist. saith, that all the kinde of wolues is contrarie and aduersarie to all the kinde of shæpe: and so I haue read in a booke, that a string made of a Wolues gut, put among harp strings made of the guts of shæpe, destroyeth and corrupteth them: as the Eagles fethers, put among Culuers, pilleth and gnaweth them, if they be there lefte together long in one place, as he saith. Looke before De Aquila.

Proued, and is a rare and vvonderful secret.

De Mulo. cap. 72.

A Mule is called Mulus, and hath that name of Molendo, grinding, for he is vnder the yoke of Bakers, and draweth about millstones, as Isid. saith libro. 15. And the Iewes tell, that Ana Esaus nephew, made first Asses and Mares, for to haue first against kinde, the kinde of mules bred and gendred as he saith: and therefore the Mule followeth the kind of the Mare, and is more than an Asse, & fairer, and swifter: but he is more slow, fouler, and lesse than an Horse, and so

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the mule is a barren beast, and neuertheleſſe a noble beast to trauaile, as Plinius saith lib. 8. ca. 44. And these beasts, the Mare and the Asse desire neuer to gender together, except they be together in youth, and sucke togethers while they be coltes: therefore Heards put and set their coltes to sucke Asses, and Asse colts to sucke Mares, when they will haue such beasts gendered betweene beasts of diuers kinde as he saith. Also he saith: that wine drinking is forbidden ỳ Mule. Of wilde Asses and Mares, are swifte Mules gendred, with hard feete and able to runne, and haue great riuells in the body, and are wilde in heart, and neuertheleſſe gentle: and those that be gendered betweene a wild Asse and a Mare, passe all other. Libro septimo Aristotle speaketh of the Mule and saieth, that the more water that the mule drinketh, the more good his meate doth him. Also li. 14. the Mule hath no gall openlye seene vpon his liuer. Also lib. 21. he saith, for the mule is gendered betweene the Asse and the Mare, he gendereth not, for the kinde of either of them, of the Asse and of the Mare is colde, and so the coldnesse of the sire and of the dam hath masterie in the mule that is gendered, and therefore the mule is barren, and nothing is gendred of his seede, by reason of passing colde that hath mastrie on him. Also, there it is sayd, that it happeth, that bodies of Mules be great and huge, for menstruall superfluitie passeth into nourishing and feeding of the body, and the blond that needeth not to kinde, passeth out with drine, & therefore ỳ male mules smell not to the drin of ỳ female mules, as other beasts do that haue houes: and the other deale of superfluitie passeth into increasing and greatnesse of the body. Therefore the female mule conceiueth but by hap and full selde, and the male Mule for he is the more hot, because of the male kind, gendreth somtime in some countries and lands, and that but by hap, but what he gendereth is straunge and occasion, as he ỳ is gendred betweene an horse and an Asse, and is worthye that such a one be barren, for he is gendered against kind. Hucusq; Arist. li. 16.

Isaac in Dietis saith, that mules flesh is worse to nourishing and defieng than Asses flesh: his dirt stamped and burnt: stauncheth bloud, if it be tempered with vineger, as Dioscorides saith, and the same dirte helpeth against stinging of of Scorpions, as he saith.

(*Musmoue, a kinde of great shæpe very white, the which somtime bred in the North Iles of Scotland, as Hector Boetius affirmeth, of the bignesse of a Bucke, horned round and bending: of forme betweene a Shæpe and a Goate, strong and swifte. Read Gesner in his additions. fol. 10.) *Additiõ.

De Mure. cap. 73.

THe Mouse is called Mus, & is a little beast, as Isido. sayeth, and hath that name of Humus earth: for he breadeth and is gendered of humors of the earth, for earth is called Mus and Humus. Also the the lyuer of this beast wereth in the full of the Mone, lyke as a certaine fish of the sea increaseth then, and waneth againe in the waning of the Mone: and Mice are called Sorices also, for they fret and gnaw things as it were a saw. Huc vsque Isid. lib. 12. And libro septimo Arist. saith, that the mouse drinketh not, and if he drinketh he dyeth: and is a gluttonous beast, and is therefore beguiled with a little meate when he smelleth it, and will taste thereof. His drine stinketh, and his biting is venemous: and his drine is contagious, and also his taile is venemous accounted. Also lib. 8. cap. 38. Plinius speaketh of Mice & saieth, that some Mice are wittie, and gather meate into their dennes, and hide themselues in dennes in winter time, & their palate is perfect in taste, and also their nose in smell. In harueſt the male and female gather corne, and charge eyther other vppon the wombe, and the male draweth the female so charged, by the taile to hir denne, and dischargeth hir, and layeth vp that stuffe in a place in the denne: and then they goe againe to trauaile, and gather eares of corne, & the male layeth himselfe on his owne

backe,

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backe, and his female chargeth him, and taketh his taile in hir mouth, and draweth him so home to the denne, and so they beare their burthens and charge, & chaunge course, & stems, and times. Also he saith, of Mice is diuers maner kinds, for some mice liueth in houses, & some in fields, & some in banks & brims of waters, and some depart the yeare atwaine in slæping, for they slæpe halfe the yere, as Glires doe, which be a certaine maner of Mice, as Plin. saieth. And though Mice be full grieuous & noyfull beasts, yet they are in many things good & profitable in medicines: for as Plin. saith lib. 29. cap. 7. Ashes of Mice, with honye and with oyle dropped into the eares, doth away ache and griefe: and if any worme entreth and commeth into the eare, the chiefe remedie is the gall of Mice tempered wt wine, dropped warme into the eares. Dioscorides sayth, that Mice dust brused with vineger, cleanseth that euill Allopicia, and kæpeth and saueth the head from falling of haire. Also that dust stamped with wine, and taken in drinks, softneth the wombe wonderfully. His new skinne laid all about the hæle, heleth and saueth kybes & wounds therefrom.

*Additiõ. (*Many be the kindes of Mice, as in Gesner is expressed, the field Mouse: the Farie with a long snoute: the slæper, that is of a dun coulour, and will runne on the edge of a sword, and slæpe vpon the poynt.)

De Mustela, cap. 74.

THe Wesell is called Mustela, and is so called, as it were a long mouse, as Isi. saith li. 12. for long is called Telon in Greek, this beast hath a guileful wit, and nourisheth hir kittons in houses, & beareth them from place to place, and chaungeth place and dwelling, for hir neast should not be found. The Wesell pursueth and chaseth Serpents, and hateth and eateth mice. And of Wesels is double manner kinde, one dwelleth in woodes, and is more than other. And the Greeks call it Locidas, and the other goeth about in houses. And their opinion is faile, that meane, that Wesells conceiue at the mouth, & kitneth at the eare, as Isid. saith li. 12. The wesell is enemie to Sparowes, and lyeth in awaite for them and other small birdes, and swalloweth vp their egges: and if the Wesels kittens fall by any hap in chins or in pits, and be hurt or dead, the Wesell heleth them with a certain hearb, & reareth them from death to life, as Pli. saieth, and eateth Rewe, and balmeth hir selfe with iuyce thereof, and reseth then on the Cockatrice, and assaileth and slaieth him without any dred boldly, as pli. saith li. 8. ca. 22. There it is said, that the vertue of wesells is death to the Cockatrice, for God and kinde will, that nothing be without a help: the wesell knoweth sone of the Cockatrice, and goeth into his den, and slaieth him there, and is a beast that slæpeth much, and weyeth fat with slæpe, as the mice doe, that are called Glires, as he saith. Also li. 29. ca. 1. he saith, that ẏ wesell is of double kind, tame & wilde, & either hath gall ẏ helpeth much against Adders: for their presence chose stinketh right foule, & stinking things is contrary to adders & serpents, and we meane, that their flesh helpeth against venim. A wesel burnt to ashes, is helthfully done in medicine, & helpeth against Litargie, ẏ slæping euill, & so if a man fall into Litargy the slæping euill, by venimme of an Adder, the ashes of a wesel tempered with drops of water, dissolueth and destroyeth ẏ strength and might of ẏ slæpe, as he saith: & ther it is said, ẏ pouder helpeth against fevers, for kind ẏ is mother of all, gendreth nothing without great cause, as it is sayd. Li. 8. Arist. saith, ẏ the wesell fighteth against serpents, for either eate mice, & is a swift beast of mouing, & pliant of body, & full slipper & vnstable, & wise in smell, & hath a red & a white wombe, & changeth coulour: for in some countries somtime of ẏ yeare all his skinne is white, except the tayle. His biting is malitious and venemous, and his vrine stinketh as the vrine of the mouse.

*Additiõ. (*The Wesell Ictis and Mustela, a meruailous stinking beast if he be pursued. Furunculus a little theefe, also a Wesell.)

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De Migali. cap.75.

Viuerram in Hebrue Oach.

A Firet is called Migale, & is a little beast, as it were a wesell, and is a glutton & guilefull, and a rauener: for ẅ guile he rauisheth what he will eate afterward, as the Glose saith. sup. Leu. 11. For dred he faineth himselfe mild, when a man commeth nigh him, but he biteth anone & sheddeth veninme, as it is sayd ther. Arist. speketh of this beast Migale & saith, that he hateth horses & mules, & grieueth them, & lieth specially in await on a mare that is with foale, & fighteth against Serpents, and armeth him with rewe, as he saith.

*Additiō. (*The Ferret is a common enemie to Conies, and is vsed of the cuill disposed to rob warrens in the night, with pursnets and hayes.)

De Murilego. ca.76.

A Cat. THe Cat is called Murilegus, & Musio, and also Cattus, & hath that name Murilegus, for he is enemie to mice & to rats, and is commonly called Cattus, & hath that name of rauening, for he rauisheth mice and rats. Of els he hath that name Cattus of Cata, that is to se, for he seth so sharply, that he ouercommeth darknesse of the night by shining of the lyght of his eyen, and the name Cattus commeth of Grek, and is to vnderstand slye and wittie, as Isi. saith li. 12. And is a beast of vncertaine haire & colour: for some Cat is white, some red, some black, some skewed and speckled in the fete, and in the face, and in the eares, and is most like to the Leopard, & hath a great mouth, and sawie teth & sharp, and long tongue & pliant, thin & subtill, & lappeth therwith whē he drinketh, as other beasts do that haue the nether lip shorter than the ouer, for because of vneuennesse of lips, such beasts sucke not in drinking, but lap and lick as Ari. saith & Plin. also: & he is a ful lecherous beast in youth, swift, pliant & merie, & leapeth & reseth on al thing ỳ is before him, & is led by a straw, & plaieth therwith: & is a right heuie beast in age & full sleepy, & lieth slily in waite for mice, & is ware where they be, more by smell than by sight, & hunteth & reseth on them in priuy places: & when he taketh a mouse, he plaieth therwith, & eateth him after the play, & is as it were wilde, & goeth about in time of generation, among cats. In time of kind is hard fighting for females, & one scratcheth & renteth ỳ other grieuously with biting & with clawes, and they make a ruthfull noise & gaskful, when one proffereth to fight with another: & is a cruell beast when he is wilde, and dwelleth in woods, & hunteth then smal wild beasts, as Conies & Hares: and falleth on his owne fete when he falleth out of high places, & vneth is hurt, when he is throwen downe off an high place. His durte doth stink ful foule, & therfore he hideth it vnder earth, & gathereth therupon couering with fete & clawes: & when he hath a faire skin he is as it wer proud therof, & goeth fast about, & when his skin is burnt, then he bideth at home, & is ofte for his faire skin, taken of the skinner and slaine.

Called catervvauling.

*Additiō. (*The propertie of cats is to climbe trées for birds, as also to kill mice: and being nére warrens, forsake the house & become wild, praieng on rabets & birds.

778

De Noctiluca. cap.77.

The Glovvorme. NOctiluca is a litle beast, ẅ fete and with wings, & is therefore somtime accounted amōg Volatiles, & he shineth in darknes as a candle, & namely about ỳ hinder parts, & is soule & dark in full light, & infecteth & smiteth his hand that him toucheth: & though he be vnsene in light, yet he flieth light, & hateth it, & goeth by night, and is contrary to another little one that is called Lucipeta, that riseth gladly on light, as Isid. saith, lib. 12. cap. de minutis volatilibus. &c.

Of Odonta.

IN the yeare of the world. 3640. or vnére therabout, Alexander ỳ great entring India with a great army, amōg diuers strange assalts amōg wild beasts & serpents, a beast of a strange kind appeared greater then an Elephant, armed with thre hornes, in his forehead, & hauing a head of a blacke coulour, like a horse, the Indians tearme ỳ said beast Odonta, & when he had dronke, he beholding the tentes, sodeinelye sette vppon

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the Souldiers, with great vyolence, neither was he driuen backe with the heat of the fire that was before him. At the ouerthrow of the sayd straunge & fierce beast, 36. souldiers were slaine, and 53. fauchenets or swords of that time were quite marred, and with much adoe, at length, the beast being deadly wounded dyed. Lucostenes de Prodigijs in fo. 99 in the Cro. of the Dome. fol. 66. Bat.)

De Onagro. cap. 78.

ONager is a wilde Asse, as Isid. sayth, and such Asses be greate and wilde in Affrica, and vntamed, & goeth about in desart place: and each of them leadeth a company of females, & they haue enuy to the males when they be foaled, & bite off their gendering stones, & the females bée ware thereof, and hide theyr male foales in priuy places. And Plini. sayth, li. 8. Betwéene wilde Asses and tame asses be gendered most swift Asses. And is a frée beast at large, and not tamed, & lecherous: and hunteth oft mountaines and woodes, & though hée be of himselfe a beast that fighteth not nor gréeueth, yet by benefice of running and of lyghtnesse he ouercommeth in desart both the Lyon and the Wolfe: and is a beast that maye well awaye with thirst, and suffereth it long, and abideth vntill he maye drink that is couenable for him. And of him Phisiologus speaketh and saith, that in the 25. daye of March, this beast roareth twelue times in that day, and as oft in the night: and by his roaring the euennesse of the day and night is knowen among the Affrikes, and he saith, that alwaye he roareth as manye times in the daye, as there be houres in the day, and also in the night. And so woode men in mountaines of Affrica, in the which bée many wild Asses by the number of their roarings they account the diuersitye of the day and of the night. This Beast is wise and wittie, and enuious in smelling, and so when he is feruent in loue, & wotteth not where his female is, hée goeth about and styeth vppon an high rocke, and openeth his nosethrilles, and draweth in ayre and winde, and knoweth and perceiueth by the wind and aire where his female is. And oft in mountaines hée fetcheth good hearbes and grasse, and hée loueth them well, and séeketh them with businesse in high mountaines, with trauaile, and roareth for ioy when he findeth therin gréene grasse and hearbes, but when hée knoweth that hée is hunted by men or by beasts, he flieth: and hateth greatly the company of men, and loueth well desart places and wildernesse.

De Onocentauro. cap. 79.

ONocentaurus, as the Glose sayth super Esay. 9. is a beast of a straunge forme, and is gendered betwéene a Bull and an Asse. For an Asse is called Onos in Gréek: and so it is a beast lecherous as an Asse, and stronge necked and nowled as a Bull. But Phisiologus meaneth otherwise, and sayeth, That Onecentaurus is compounded of the shape of a man and of an asse: for he hath shape of a beast from the nauell downwarde. It séemeth that Plinius accordeth héereto libro. 7. cap. 3. where he sayeth, that wise and wittie kinde maketh to vs gameful things and wonderfull, to shew his might. And in the same chapter hée setteth example of many wonderful shapen beasts, which be in Indie, as of Faunis and Satiris and Onocentauris, and of other such, which hee calleth beastes, and feineth somwhat the shape of mans kinde. And other meane, that Centauri were called Horse men of the Countrye of Thesalon, which pricked vp & downe on horses, and therfore some of them séemed that horse and man were one bodye, and so they accounted, that Centauri were then feyned, as he sayth, lib. 11. where he speaketh of beastes wonderfullye shapen: and Centaurus in Gréek, is Homo in Latine, in English, a man, and this name Centaurus is compounded with Onos and Centaurus, and so Onocentaurus hath that name, for the halfe thereof hath the shape of a man, and halfe of an Asse, as Ipocentaurus is a beast wonderfullye shapen, in whome is accounted the kind of man and of an

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horſe,as Iſidore ſaith.

*Additio. (*As auncient men ſpent their time in writing of follyes, to make the common people wonder at that they knewe not themſelues: ſo in the laſt diſcouered Indies,the barbarous people ſeing a far of the Spaniards on horſebacke, hauing neuer ſene ſuch a ſight before, ſuppoſed they had bene monſtrous deuourers,as in very deede they ſo proued,but in another forme , then the ſimple and naked people,at the firſt toke them.)

¶De Orice,cap.80.

Theo. Orix. ORix,as the Gloſe ſaith ſuper Eſay. is an vncleane beaſt, and not accoꝛding to ſacrifice: and the ſeuentie tranſlated and made this tranſlation, Quaſi Beta feminoꝛa : & all ỹ other tranſlated in this wiſe,Sicut Orix illaqueatus, as Orix is ſnarled : and Orix is called Tho in Hebꝛue,and is accounted in the lawe among vncleane beaſtes,and is a beaſt lyke to a water mouſe, oꝛ to certaine mice ỹ are called Glires , & haue ỹ name,foꝛ ſleeping maketh them fat, and they ſleepe all the winter long,and laye egges vnmoueable as they were dead, & quicken againe in Summer, and ſo Orix is a beaſt like to ſuch mice: and it ſeemeth that the letter of Iſa. toucheth the ſame,and accoꝛdeth with Plini. that ſaith in this manner : In Aegypt they call a beaſt Orix,that ſtandeth againſt the ſtarre Canicula and the riſing thereof,the ſeuenth daye before,in the beginning of Summer,and beholdeth on the ſtarre as he would woꝛſhip it, and that he doth when he is awaked after long ſleeping. And this nowne Orix is declyned Orix,cis,after that it is ſaid Sorex, cis,and Onix,cis,and ſuch other . But Iuuenall meneth,that Orix is a certain bird,that is moſt fat, and he blunteth & dulleth the knife with his fatneſſe,as he ſaith lib.3.there he ſaith,that olde Orix blunteth yron,and there by the meaning of this place the Expoſitoꝛs meane, that Orix is like to an hen of Affrica,oꝛ ſuch an hen, and ſo it is ſayde after Briton, Orix,gis. And after the rule of Greciſmus,the nowne that endeth in ix, ſhall giue the Genetiue caſe in cis, oꝛ in gis, as Fex,cis,Lex,gis, except Nox, Nix, Senex,and Suppellex, and therefoꝛe it is ſayd,that Orix is that beaſt , that is accounted in lawe cleane to eating. Deuteronomeum.14.there it is ſayd in this manner : Thou ſhalt eate Orix & Cameleopardalus , but it is accounted vncleane to ſacrifice. And libro.8.capit.3. de Animalibus ſommiſeris, Plinius ſaieth in this manner : Wilde Goates be ſhapen in many manner likeneſſes and ſhapes, foꝛ among them are ſome called Ilices,and be wonderful light,and leape downe of high rockes and cragges, and fall vpon their owne hoꝛnes . They are great and mightie,with the hoꝛne they ꝛ heads be charged : and ſome be Origes, and their haire groweth and ſtretcheth toward the head,againſt the kinde of other beaſts : and ſome be called Dame , and ſome Pigrath,and many other ſuch, and come of mountaines,and from beyond the ſea,and ſo foꝛ to ſpeake, Orix is a wilde Goate, and in this ſignification it is not taken in Eſa.there he ſpeaketh of beaſtes that men do dꝛeame off in euill ſleeps and dꝛeames,foꝛ it accoꝛdeth not to the pꝛopoꝛtion and compariſon : Foꝛ Ariſtotle ſaieth , that euerye wilde Goate is wakefull by kinde, and ſleepeth but little, and is ſone awaked, foꝛ it is a fearefull beaſt : and ſo Orix is taken foꝛ a beaſt in Deuterono. and foꝛ another in likeneſſe in Eſa. as many men meane.

*Additiõ. (*Orix a certaine wilde beaſt in Affrike. The latter writers are in doubt, what this Beaſt ſhould be , ſome ſuppoſe a kinde of wilde Goate, ſome the Vnicoꝛne,ſome the Rinoceros,&c.)

¶De Oue,cap.81.

ASeepe is called Ouis , and is a ſofte Beaſt,and beareth Woll , and is vnarmed in body , and pleaſing in heart : and hath that name Ouis , of Oblacio,offering: foꝛ men in olde time offered ſheepe in ſacrifice,and not Buls, as Iſidore ſaith libro.12.

And ſome of theſe beaſts are called

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Bidentes, as it were with two teeth, for among eight teeth two passe the other. And Nations vsed them most in sacrifice, as Isidore sayeth. Or else they bee called Bidentes, as the age meneth Quasi biennes, as they were of two yeares old: For of that age they were, when they were chosen to sacrifice: but most verily they haue the name of two strouting teeth, with the which they be yaned. And li. 5. Aristotle speaketh of shéepe, and saith, that they conceiue and yane vntil 8. yeare. And li. 7. if shéepe conceiue toward the Northen wind, they conceiue males. And if they conceiue toward ý Southern winde, then they conceiue females. And such as the veines bée vnder the shéepes tongue, of such colour is the lambe when he is yaned. Look before de Agnis & Ariete. And whē old shéep be moued to generation in certeine time ordeined, the shepheards say, that it is a good signe in them: And if young shéep be moued so, they tell ý it betokeneth pestilence among shéep in that yére.

Also libro. 8. Aristotle sayth, that shéepe conceiue in drinking water, and therefore heardes giue them Salte to eate, to make them drinke the more, and to conceiue the more faster, and to kéepe them the more safe and whole without all kind of sickenesse. And also in Haruest they giue to them Cucurbitas, such hearbs, & salt them to make much milke in their teates. And shéepe conceiue with Milles and salt: & if shéepe fast three daies and eate afterward, then they ware some fat. And colde water of the North is good to them in Summer, & warme water of ý South is good to thē in haruest: and meat helpeth them in the end of the daye & of the night: For by farre wayes and long trauaile they ware leane, and heards know which of them maye dure in Winter, for vpon some is found Ise, & vppon some no Ise is founde, and some of them bée séeble and may not shake off the Ise. And shéepes flesh ý is nourished in watry places is euill, as flesh of other foure foted beasts is, that bée nourished in places that be right moyst and watry, and those that haue long tailes maye worse away with winter, then those that haue broade tailes, and those that haue little Woll and crispe, may waste away with Winter. And Woll of shéepe that a Wolfe eateth, is infected, & the cloth that is made thereof is louise. Also libro. 8. he saith, that in shéep is lesse wit and vnderstanding thē in another foure foted beast. And Thunder grieueth them, and if one abide alone, & if it be in the cucutide, it may happen that she shall cast her lambe for dread. Also li. 8. ca. 67. Plinius sayth, that thundering maketh solitary shéep to cast their lambs. The remedy and helpe thereof is, to gather & bring them together into one flocke. Looke before in this same booke, in littera A. where he treateth de Ariete & Agno.

(*Of shéepe, their Woll is a singular benefit in a common wealth, especially the Cotsell woll for fineresse. And in Bartholmes time, the Staple for Woll, was not so well husbanded as it hath bene since. The increase of pasture for shéepe, hath so much decreased the tillage of corne, that vntill it be restored againe, there wil grow a more common wealth: the more shéepe, the dearer the woll, the flesh, and the fell: the moe shéepe the derer corne and graine, beside, Béefe, Butter, Egges, & Cheese: Pastures consumes tillage, the want of tillage breedes beggars, decayes villages, hamlets, & vpland townes. It is better to want Woll then corne, shéepe then men, but excesse & prodigalitie, which cannot away with measure, hath brought this England to great penurie: it is espyed where it wanteth, but not wanting where it is espied, much lesse regarded.)

*Additiō.

Gourdes.

De Panthera. cap. 82.

PAnthera, as Isidore sayth, libro. 12. hath that name because hée is friende to all beastes saue the Dragon, for him hée hateth full sore: Or because he hath ioye and lyking of beastes of his owne kinde, and maketh all that hée taketh of one lykenesse. And Panthera is Greeke, and is to vnderstande, all. And is a Beast painted with small rounde speckles, so that all the skinne

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without ſeemeth full of eyen by diuerſitie of ſpeckles blacke and white, and red, as he ſayeth. And as Iſidore ſaith, this beaſt whelpeth but once, and the cauſe thereof is openly knowen: for when the whelpes ware ſtrong in the dammes wombe, and be ſtrong to come into the world, they bate the damme and rent her wombe with claws, as it were ỹ womb letted their whelping and comming into the worlde: and therefore the damme letteth paſſe and whelpeth them, conſtrayned and compelled by ſore grieuance of the wombe. Therefore Plinius ſayth, that beaſtes with ſharpe clawes maye not oft whelpe, for the whelpes moue within and hurt the damme. Huc vſq; Iſidore, libro. 12. Phiſiologus ſpeaketh of the Panther, and ſayeth, that he hateth the Dragon, and the Dragon flieth him: And when he hath eaten inough at full, he hideth him in his denne, and ſkepeth continuallye nigh three daies, and riſeth after three dayes and crieth, & out of his mouth commeth right good aire & ſauour, and is paſſing meaſure ſweete: and for the ſweetneſſe all beaſts follow him. And only the Dragon is a feard when he heareth his voyce, and flyeth into a den, and may not ſuffer the ſmell thereof, and fatteth in himſelfe, and loſeth his comfort. For he thinketh that his ſmell is verye venime. And libro. 8, cap. 18. Plinius ſpeaketh of the Panthera, and ſayth: that the Panthera and the Tigre bee moſt dreſſed with diuers ſpeckles and diuers coulours: and ſome beaſtes ioye of theyr owne coulours, as Lyons in Siria, that be blacke with white ſpecks, and be like to Panthers. And all foure ſoted beaſts haue liking to beholde the diuerſe coulours of the Panthera and Tygres, but they be a fearde of the horriblenеſſe of theyr heads, and therfore they hide their heads, and toll the beaſtes to them with fayrenеſſe of the other deale of the body, and take them when they come ſo tolled and eate them: and though he be a right cruel beaſt, yet he is not vnkind to them that helpe & ſuccour him in anye wiſe, as Plinius ſetteth an enſample of one, that delyuered and holpe vppe a Panthers whelps, that were fallen into a ditch, and the Panther lead him out of the wilderneſſe with glad aſſemblance, and fawned on him, and thanked him right buſily, as it ſeemed.

De Perdo. cap. 83.

THe Perde is called Perdus, as Iſidore ſayth, & is the moſt ſwift beaſt, with many diuers coulours and rounde ſpeckes, as the Panther, and reeleth to bloud, and dyeth in leaping, and varyeth not from the Panther, but the Panther hath moe white ſpeckes, ſo ſayth Plinius libro. 8. Alſo libro. 5. Ariſtotle ſayth, the Perde when he is ſicke eateth mannes durt, becauſe of medicine. Hunters hang that durt on a tree, and goeth vp to it: & the hunters ſlay him, and is lecherous, & gendereth with the Lyoneſſe: Of that baſtard generation commeth Leopardus. Loke before de Leena. The Perde is cruell when his whelps be ſtolen, as the Gloſe ſaith ſuper Oſe. 13.

De Piloſis. cap. 84.

PIloſi, as the Gloſe meaneth ſuper Eſay. 13. be beaſts wonderfully ſhapen to the lykeneſſe of men, & be called wilde men. And lib. 8. cap. 5. Iſidore ſayth: that Piloſi is called Pauide in Greeke, and Incubi in latine or Inuij, of Incundo, mans going in ſometime with beaſts: and haue that name Incubi, of Incumbendo, doing the deede of generation, and oft they couet women ouer meaſure, and do with them the deede of lecherye, and men call them Demones Galliducij ſuch manner fiends, for oft they doe ſuch vncleanneſſe. And one of them is called Iucubouis, and the Romanes call ſuch an one Faunum Ficarium. Alſo Papias ſayth, that Piloſi be called Panites in Greeke, and Incubi in latine. And their ſhape beginneth with mens likeneſſe, and endeth in the lykeneſſe of beaſtes in the vtter parte. And the Gloſe ſayth ſuper Eſay. 34. the ſame. But another Gloſe ſaith, that Piloſus is an Ape, and is a beaſt wonderfully ſhapen, rough and hairie, ſhapen as a man, in many pointes. Loke hereafter de Simia.

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De Pigargo, cap. 85.

Pygargus The Roe bucke.

PIgargus is a cleane beast to meate, as it is said Deutro. 14. and is an horned beast, as a Goat bucke, & is lesse then an Hart, & greater then a goat bucke: and is like to the beast ẏ is called Hireoceruus, but is much lesse then he. Looke win de Tragelapho. And he cheweth his cud, as the Goat buck, & is cloue footed as an Hart, and is a wilde beast, and of great switnesse, and dwelleth in woods and in desart. And Hugution saith, that Pigargus is a little lowe bird, and that name commeth of Pige, that is lownes. But in Deut. it is taken for a foure footed beast, ẏ is like to the beast that is called Hircoceruus, as the Glose meaneth there. And this name Pigargus hath no aspiratiõ in the first silable, & so it shall not be written with H. but some men write Phigargus, and doe amisse, as it is knowen by bookes that be dilligently corrected.

Hircum siluestrẽ.

De Pigmeis, cap. 86.

PIgmei be little men of a cubite long, and the Greekes call them Pigmeos, and they dwell in mountaines of Inde, and the sea of occean is nigh to them, as Papias sayth. And Austen sayth in this wise, that Pigmei bee vnneth a cuibite long, and bee perfect of age in the thirde yeare, and waxe old in the seauenth yere, & it is said, that they fight with Cranes. Lib. 7. ca. 3. Plinius speaketh of Pigmeis, and sayth, that Pigmei be armed in yron, and ouercome Cranes, and passe not theyr bounds, and dwell in temperate land vnder a merrye parte of heauen, in mountains in the North side. And ẏ fame is, that Cranes pursue them, and Pigmei armed, ride on goat bucks with arowes in springing time, and gather an hoast, & come to the sea & destroye their egs and birds with all their might and strength, and doe such voyages in three moneths, and except they did so, Cranes should increase, and be so many, that Pigmei shuld not withstand them, and they make them houses to dwell in of feathers, and with the pens of Cranes, and of shells of their egges, as he sayth, and saith also, that Aristotle meaneth, that Pigmei lyue in dennes.

The cubits were in those daies at ẏ least two foote.

(*All the later writers affirme this to be true, they are in the vttermost mountaines of Indie.)

*Additiõ.

De Porco, cap. 87.

THE Swine is called Porcus, as it were Spurcus, vile & defiled, as Isid. saith, li. 12. for he froteth and walloweth in durt and in fen, and diueth in slime, and fouleth himselfe therewith, and resteth in a stinking place. Horatius sayth, that a Sowe is friend to fen & to myrye places: and therfore Swine be accounted foule and vncleanly, and we call the bristles of Swine Setas in latine, and Shoomakers call them Bristles, & sow therewith, as he saith: and some swine be tame, & some wild. And among the tame, the males be called Boares & Barowes: and be called Verres in latine: for they haue great might and strength, & the females be called Sowes, & Sues in Latine: for they digge and wrote & seeke meate vnder earth. And the wild male Swine bee called Bores, Apri in latine, as it were fierce, as Isidor. saith, lib. 8. cap. 51. Plinius speaketh of Swine and sayeth, that they be farrowed toothed, and the males gender not passing three yeere, a Swine dieth, if he leeseth an eie: and a swine may liue. 15. yeares, or 20. yeres. And Swine haue many sicknesses, & hold their heads aside: and when they be sicke, they wallowe in fenne and in puddles, and lye more on the right side then on the lefte side, and waxe fat in fortye dayes, and fat sooner if they suffer hunger three daies in the beginning of the feeding. Swine loue each other, and knowe each others voice: and therefore if any crie, they cry all, and labour to helpe each other with all their might. Tame Swine knowe their owne houses and home, and learne to come therto without guide and loadsman, as hee sayth, and grunt in going and in lieng and in sleeping, and namely if they be right fat. And Swine sleepe faster in May then in other times of the yere, and that commeth of fumosity that

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ſloppeth their braine that time: And in Summer though there be great reſolution of humours, there is greate waſting thereof and drieng by paſſing heat of the Summer: and there is no great generation of fumoſitie ỹ is cauſe of ſlæpe: and therefore they ſlæpe not in Summer, as they doe in ſpringing time, as Auicen ſayth. In Harueſt and in Winter humours be ſad and faſtened togethers by coldneſſe of the aire, & compaſſeth them without. And therfore few fumoſities be reſolued in that time for paſſing cold that faſtneth the humours in the body, as hæ ſayth libro ſecundo. Ariſtotle ſayeth of Swine, that Swine chaunge not theyr tæth, & the male hath more tæth then the female. Alſo libro. 3. Ariſtotle ſayth, that the Boare leapeth on a Sow after eight moneths, and the Sowe farroweth after one yeare, and what the Boare gendereth within the firſt yeare, it is full fæble. Alſo the Boare hath no vſage, that if he gendereth firſt with one Sow, then his pigges of the ſecond Sowe be fewer in number, & leſſe of body: when a young Sow farroweth firſt, her pigs ſhall haue but ſmall bodyes: & if the Sow bæ right fat, her milke is the more ſcarce after the farrowing: and pigges that bæ farrowed in Winter be beſt, and they that bæ farrowed in Summer be woꝛſt: and thoſe that be gendered in youth, bæ better then thoſe that be gendered in age. And the Boare when he is fat, may gender in euery time of the day, and of the night, and namely early in the morow tide. And libro. 6. When a Sow farroweth, ſhæ giueth her firſt pigge the firſt teate: and when ſhe deſireth the dæde of lecherie, ſhe ſuffereth not the male to leap vppon her, vntill her eares hang downeward. And Barly is full good meate for Swine, when they ſhall gender, & namely if it be ſodden. Alſo lib. 6. Swine haue thræ manner euills, one is called Brancos, & is a poſtume in the eare and in the iawe, & oft in the fæt, and the fleſh about that place is corrupt, and the corruption paſſeth ſome and ſome into the fleſh that is nigh thereto vntill it come to the lungs, and ſtuffeth then the ſpirit, & the Swine dieth, and this euill increaſeth ſodeinly. And Swine heards, when they know firſt this euil, cutteth off his member, in ỹ which this euill is in: and may not be healed without cutting. And ſwine haue another euill, that is ach and heauineſſe of head, and of this euill the moſt part of Swine die. Another diſeaſe that they haue, is flure of the wombe, & hath vnneth any remedy, for it laieth in thræ daies. And when Swine be great, it doth them good to eate Beryes: and alſo bathing in hot water delighteth them. And they be let bloud in the veine vnder the tongue. Alſo diuers meat fatteth Swine, and ſome meate maketh them to ſwell, & ſome gendereth fleſh, and ſome greace & fatneſſe. And hogs both male and female haue liking to eate akornes: for it tempereth their fleſh, but and Sowes eate much thereof, it maketh them caſt theyr pigges, as it maketh ſhæpe caſt theyr lambs. And many other things Ariſtotle telleth of them. Loke before de Apro, & loke after de Sue.

(*The fleſh of wilde Swine is much better & wholſomer, becauſe of their ſtirring to and fro, then is the fleſh of the tame Swine.) *Additiõ.

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De Pediculo, cap. 88.

A Lowce is called Pediculus, and is a woꝛme of the ſkinne, and hath that name of Pedibus, the fæte, as Iſido. ſayth lib. 12. And grieueth more in the ſkinne with the fæte and with cræping, then bæ doth with biting, and is gendered of right corꝛupt aire & vapoꝛous, that ſweate out betwæne the ſkinne and the fleſhe by poꝛes, as Conſtantine ſayth in Viatico. Oft as he ſayth, lice and nits gender in the head oꝛ in the ſkinne, and come of purgations, which kinde caſteth out, and maketh them faſt betwæne the fleſh and ſkinne vpon that place. And expoſitours ſay, that ſome lice gender of ſanguine humour, and be red and great, and ſome of fleumatike humours, and they be ſofte & white, and ſome of cholarike humours, & be citrine, long, & wiſte, and ſharpe: ſome of melancholike humour, and they bæ couloured as aſhes, and bæ leane and ſlow in mouing. And where great mul-

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titude of Lice is in a bodye that is right full and corrupt, it is oft token of general corruption, as of Morphea, or of Lepra, as hee sayeth. Against the grieuing of lice, oft washing, combing, and medicinall cleansing of the head helpeth. For as Constantine sayeth, quicke Siluer with ashes of willowes, slayeth them, & namely if they be gendred of hot humour, & so doth Lead burnt with oyle and vineger, & if they be gendred of cold humour, then helpeth Staphisagra & Auripigmentum, with oyle and vineger, & so doth sea water, and water of salt Welles. And as there be diuerse kinde of beastes, so in thē be diuerse manner of lice, as it fareth in hogs, his louce is called Vsia, and hath that name because he burneth, for where hee biteth, the place burneth so, y blaines arise there, as Isidore sayth, lib. 12. And the leaner that a louce is, the sharper she biteth and greeueth.

*Additiō.

(*A louce is a loathsome vermin, yet was he king ouer Pharao and Herod, to the great terrour of the enimies of God: there be many that haue the lousie euill, and cannot be cured, which commeth of the flure of the reines and flegma.)

De Pulice. cap. 89.

THE flea is a little worme, and greeueth men most, and is called Pulex, and hath that name of Pulus, pouder, for it is namely fed with pouder, as Isidore sayth, libro. 12. And is a little Worme of wonderfull lightnesse, and scapeth & voydeth perill with leaping, and not with running, and wareth slowe, and sayleth in colde time, & in Summer time it wereth nimble & swift. And though it bee not accounted among beasts that be gendred, and knowen among beastes by medling of male & female, yet he multiplyeth his owne kinde by breeding of Nætes: For they breede certeine nets in themselues, and of that commirion or comming of Nets, many Fleas do come of one Flea. And the Flea is bred white, and chaungeth as it were sodeinelye into blacke coulour, and desireth blood, and biteth and pearceth therefore, and stingeth the flesh that hee sitteth on, and sucketh the thinnest parte of humours that bee betweene the skinne and the flesh, and maketh in that parte of the bodye, in the which he sucketh, a bloudie token, and doth let them that wold sleep with sharpe biting, and spareth not kings, but a little Flea greeueth them, if he touch their flesh. And to Fleaes Wormewood is benim, and so be leaues of the wilde Figge tree, as Constantine sayeth. And Coloquintida, a weede that is lyke to a wilde Nep, helpeth against Fleas, if it be stamped and medled with water, and sprong in the place there as many Fleas be: and so doth Wormewode leaues, for as it is said, they die by smell & sauour of wormwood: and by swiftnesse of leaping, they be the worse to take, & they bite full sore against raine.

(*A slattily kept house breedeth fleas, and lodging nert to stables of horses: also the horse vrine breedeth fleas, his dung falling vpon his taile, breedeth Snakes, his flesh, Waspes.)

*Additiō.

De Rinocerote. ca. 90.

RInoceron in Greeke, is to meaning, an horne in the nose, and Monoceron is an Unicorne, and is a fierce or cruell beast, and hath that name, because he hath in the middle of the forehead an horne of foure foote long, and that horne is so sharpe and so strong, that he throweth downe all or pearceth all that he reeseth on, as Isidore sayeth, libro. 12. And this beast fighteth ofte with the Elephaunt, and woundeth and sticketh him in the wombe, and throweth him downe to the grounde. And the Unicorne is so strong, that he is not taken with might of Hunters. But men that write of the kinde of things, suppose that a maide is sette there as he shall come, and she openeth her lappe, and the Unicorne layeth thereon his head, & leaueth all his fiercenesse, & sleepeth in that wise: and is taken as a beast without weapon, & slaine with darts of hunters. Huc vsque Isidorus, libro. 12.

The Rinocerot is one, and the Vnicorne an other

Gregory super Iob in Moralibus saieth hereto, that Rinocero the Unicorne is a wilde beast by kinde, and maye not

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be tamed in no wise: and if it happen that he be taken in any wise, he may not bee kept in any manner: for he is so vnpatient and so angry, that he dieth anone. Li. 8. ca. 21. Plinius speaketh of the vnicorne and saith, that he hath an horne in ỹ middle of the forehead aboue the nose, and is enimye to the Elephaunts, and froateth and fileth his horne against stones, and sharpeth it, and maketh it ready to fight in that wise. And in the fighting hee assaileth the Elephant on the wombe, for he knoweth that that is the soft place of the Elephants body. His length is as it were the length of an horse: but his legs bee much more shorter, and his coulour is bay. And as he meaneth, libro. 8. cap. 22. There be many kinds of vnicornes, for some bee Rinoceron, and some Monoceron and Egloceron. And as he saith, Monoceron is a wilde beast shapen like to the horse in body, and to the Hart in head, and in the fet to the Elephant, and in the taile to the Boare, and hath heauy lowing, and an horne strouting in the middle of the forehead of two cubites long. And they denie that this beast may be taken aliue. And Egloceron is a manner of Vnicorne, that is called Capricornus in latine, and hath that name of Egla, that is a Goat, & Ceros that is an horne: And is little a beast like to a Kid, with an horne that is full sharpe in the middle of the forehead. Also Plinius saith there, that in Indie be one horned Oxen, with white speckes and bones, and with thick hoofes as horses haue. And in Indie bee some one horned Asses, as Aristotle, Auicen, and Plinius say. And bee called one horned Asses, because they haue one horne in the forehead, betweene the eares, and bee called Asini Indici, Asses of Indie, and the other part of their bodyes be like to the bodyes of wilde Asses, and such an Asse is called Monoceros, and is lesse bolde and fierce then other vnicornes, and hath this name Monoceros, of Monos, that is one, and Ceros, that is an horne. And this nowne Rinoceron is declined, hic Rinoceron, ge. huius Rinocerontis. Also Monoceron is declined, Monoceron, tis. Also we finde Rinoceros, & Monoceros, and is then declined Rinoceros, Rinocerotis, in the Genitiue case, and so of other.

(*The Rhinoceros in Aethiopia, a perpetuall enimie to the Elephant, hee is not so high as the Elephant, armed ouer with shells in steed of haire, so ỹ nothing can easily pearce the same: euen so is the little beast, called of the Affricans Tatton, of Gesner Zibeti, in fo. 20. at the end of his booke of birdes, &c. Which armed case I haue to shew.) *Additiõ.

De Rana. cap. 91.

THE Frogge is called Rana, and hath that name of noise and crieng of his voice, for he cryeth greedely, and maketh much noyse in the marreys where he is bred, as Isidore sayth, libro. 12. cap. tercio, de Piscibus. And some Frogs be water Frogges, and some bee of moores and of marreys, and some bee called Rubete, of whom it is spoken before in littera B. de Buphone: & some be called Calamite, for they dwell among reeds that be called Calami, & other among shrubs and in reedie places, and be but little and greene, & dumbe without voice. And some be called Agredule, and be small Frogs, and dwell both in lande and in water, & haue therefore that name Agredule. And ther is a manner Frog that maketh an hound still and dombe, if he commeth in his mouth: But many men deny this, as Isidore sayeth, libro. 12. And libro quarto, Aristotle saith, that the Frogge hath his owne tongue, & the further part of the tongue ioyneth to his mouth, as though it were bound thereto, as the vtter part of the tongue of a fish, though the hinder part and inner of the tongue bee lose and slacke toward the wosen: and therefore the Frog hath his owne voice, and that voyce is called Coax, and maketh not that voice but onely in water: And properly the male in time of loue, when he crieth for the female. For euery beast that hath voyce crieth in time of loue, and the Frogge multiplyeth his voyce when he doth his neather iawe some deale in the water, and striketh the vpper iawe, for by the strength of stretching of the two iawes, his eyen shineth

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as a Candle, and namelye by night: for he gendereth more by night then by day, and all fish nourisheth and fedeth his brood, except the Frogge, as he saith li.7. When he is first shapen in water, the frogge semeth all head, with a manner string, hanging as it wer a taile, & afterward is spread abroad in the manner of a womb, & then the taile is away, & then groweth fete: and he is shapen & turned into a foure foted beast. Al frogs, except the Toad, and Rubeta, moue more, and passe by leaping more then by going, for the olde Rubeta leapeth but seld. Then the Frogge is watry and moysh, crieng, and slimie, with a great womb, and speckled there vnder, and is venimous, and abhominable therefore to men, and most hated, and both in water & in land he liueth.

De Salamandra, ca. 92.

SAlamandra, as Isidore sayth, libr. 10. cap. 67. is like to the Ewt in shape, & is neuer seene but in great raine, & fayleth in faire wether, and his song is crieng: and he quencheth the fire that he toucheth, as Ise doth, & water froze: and out of his mouth commeth white matter, & if that matter touch a mans body, the haire shall fall, & what it toucheth, is corrupt and infected, and tourneth into foule coulour. Also Salamandra is a manner kind of an Ewt or of a Lisard, and is a pestilent beast, most venimous. For as Plinius sayeth, libro. 29. cap. 4. Salamandra infecteth fruit of Trees, and corrupteth water, so that he that eateth or drinketh thereof, is slayne anone. And if his spittle touch the fot, it infecteth and corrupteth all the mans body, and though he be so venimous, yet some beasts eate him in stead of meate. Of all beasts, onely the Salamandra liueth in fire, as he saith, & quencheth the fire. And a certein kind of Salamandra hath rough skinne and hairy, as the skin of the sea Sele, of the which skinne be sometime girdles made to the vse of kings: The which girdles when they be full olde be throwne into the fire harmeles and without wem purged, and as it were renued: and of that skinne be tongues & bonds made in lampes & in Lanternes, that be neuer corrupt with burning of fire. Loke before in A. de Anguium diuersitate, & there thou shalt finde of this worme.

(*Salamander, a beast in figure like a Lisard, full of spottes: being in fire it quencheth it, and is not burned.) *Additiõ.

De sanguisuga, ca. 93.

A Water leche is called Sanguisuga, and is a water worme, & hath that name for he loueth and sucketh bloud, & lieth in a wait vpon them that drink, and when he falleth to the laws, or cleaueth to any place, he sucketh & drinketh bloud, and when he hath dronke ouermuch, he casteth it out againe, and sucketh newe bloud yet againe, as Isidore sayth, lib. 12. and is a worme with some part browne colour, distinguished with some deale red strakes, & is soft of body euenlong, and plyaunt, and his mouth is thrée cornered, and in his mouth is a pipe, with the which he sucketh bloud: and he sitteth vppon venimous things, and therefore when he shall bée set to a member because of medicine, first he shal be wrapped in nettles and in Salt, & is thereby compelled to cast out of his body, if he haue tasted any venimous thing in warme water. And in hot time he applieth & setteth himselfe some to a member for to sucke. A horse leech.

De Stellione, cap. 94.

THe Lisard is called Stellio, & hath ỳ name of his owne colour, for it is a litle beast painted on the back with shining specks, as it were stars. Ouid speketh of him, & saith, ỳ he hath a name according to his colour, for hée hath diuerse shining specks in the body, & shine as stars, as Isidore sayth, lib. 12. And he saith, that the Lisard is so contrarye to Scorpions, that the Scorpions dread & lese comfort when they see the Lisarde. Li. 8. plin. saith, that the Lisarde liueth most by dew: And though he be a fayre beast, and faire painted, yet he is right

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venimous. For as Plinius sayth, lib. 29. cap. 2. the worst medicine is made of the Lisard: for when he is dead in Wine, he coureth their faces ỹ drinke therof, with vile scabs. Therefore they eschew to put him in medicine, and Ointment, ỹ haue enuie to fairenesse of strumpets. His remedy is, the yolk of an egge, hony & glasse: & the gall of a Lisarde stamped in water, assembleth together wæsels, as it is sayd. And the Lisarde is a manner kind of Ewts, & crœpeth, & is foure foted, & cloue foted, with fingers departed as it wer in manner of an hound, & therwith he crœpeth & climbeth vp to tops of houses, and in the chinnes of Welles there he maketh his dennes, and chaungeth their skins in age, as the Serpent doth, as he sayth, and lurketh in winter in dens and chinnes, and his sight dimmeth, & in springing time hæ commeth out of his den, and fæleth that his sight faileth, and chaungeth his place, and sæketh him a place toward the East, and openeth continually his eien toward the rising of the Sun, vntill the humour in the eye be full dryed, & the mist wasted, that is cause of dumnesse in the eie. And super Prou. cap. 30. the Glose meaneth, that the Lisard is the most swift beast, & is not feathered neither penned, but only by ablenesse and swiftnesse of fet hæ crœpeth & climbeth vpon the top of the house and the wall.

Note

*Additiõ.

(Astellio, is not the Lisard, but like in bodye, and hath spottes in his backe, lyke starres, and is venimous. Lacertus is the Lisard or græne wormе, and not hurtfull.)

De Serpente. cap. 95.

The Serpent hath that name Serpens of Serpere, to crœpe, for he crœpeth with priuy paces and glidings, & goeth not nor steppeth openly, but crœpeth wt priuy puttings forth of scales, as Isido. saith, lib 12. Hære I make no procesſe of this kind, for before in littera A, cap. de Angue, all his properties be declared & shewed at full, but it noyeth not to set bære shortly some of his properties that be knowen. Io. de sancto Egedio speaketh of the Serpent, and sayeth, that hæ dreadeth a naked man, and leapeth on a man that is clothed. Spettle is venim to ỹ serpent, for spettle of a fasting man is venim to him, the Serpent fighteth for his head, for therein is accounted the place of the heart. His flesh is accounted colde, for he is of colde kind, he glydeth on ỹ breſt & on the wombe, & that is said for he goeth not forth right, but crœpeth, & renueth himselfe euerye yere, & liketh moiſtie places, & loueth filthy places and shadowye, and he loketh aside, & not forthright, and stingeth also aside, and the tæth be dented inwarde, & crooked, & so he bendeth when he smiteth. The serpent hideth Lepra, & is eaten for to heale that euill ỹ it be not knowne: and vseth not to turne & wind ỹ tongue, for he moueth it alway, & that by strẽgth of venim. The serpent fasteth & suffreth hunger long time, & stoppeth his eares, because he wil not heare the inchanters conturations. And is hunted with wine, & he bibbeth before he biteth, & slaieth all that he biteth, & is enimy to birdes, for he slaieth them with his blowing: and taketh againe that thing that he called vp, for he taketh againe the venim that hæ casteth.

De Simea. cap. 96.

The Ape is called Simea in Græke, & hath that name of a flat nose. And so we call Apes Simie, for they hæ flat in the nose, and foule and riueled in the face. Or we call them Simeas, and giue them that name for lykenesse of reason. For that he in many things counterfeiteth the dæds of men, but this is false, as Isi. saith, li. 12. And there he sayth, that Apes haue knowledge of elements, & be sory in the full of the Mone, & be merie and glad in the new of the Mone. And when ỹ Ape hath two whelps, she beareth ỹ that she loueth best in hir armes, and that other on her shoulder, & when she is beset, then she must nædes flie, and may not beare both the whelps: then she is compelled to throw away ỹ that she bare in her armes, and is charged with that other that sitteth on her shoulder, &

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is the moze slow to run and to flye, and is therfoze ẏ sooner taken with ẏ hunter. Of Apes be 5. manner kinds, as he saith, of whom some haue tailes: and ther is an Ape with a taile, & that Ape is called Cluna amõg some men: and some be called Cenophe, and be like to an hound in the face, & in the body like to an Ape. Also some be called Spinge, and be rough & hairie, with strouting paps and teats, and forgetteth some wildenesse: and some be Satiri, pleasing in face, and merrye mouings and playengs, and resteth but little. And some bee called Calatrices, & be vnlike to ẏ other, nigh in all manner points, for in the face is a long beard, & haue a broad taile, as Isidore saith. And Plin. saith the same, li. 8. cap. 54. There he saith, ẏ kinde of Apes is next to mans shape, & be diuerse, and distinguished by tailes, & labour wonderfully & busily to do all thing that they see: and so oft they thow themselues with shoes that hunters leaue in certeine places slily, & be so taken the sooner: for while they would fasten the thong of the shoe, & wold put ẏ shoe on their feete, as they see ẏ hunters doe, they bee oft taken with hunters ere they may vnlose the shoes, & be deliuered of them. Also Plinius saith ther, that the kind of Apes loue wel their whelps, for tame Apes that be in an house, sheweth her whelpes that shé whelpeth, to all men that be therein, & haue liking to be stroked, and knoweth them that comforteth and pleaseth him, and maketh them good cheere. Huc vsq; Plinius. But cod. li. cap. 22. he saith, that in Indie bee Apes white in all ẏ body: and those Apes be hunted & taken with Beares of Inde. And li. 2. Auicen saith, that the Ape accordeth in shape with a man, & in haire with a wolfe: & some apes haue euil maners & tatches, & their teeth be as it were hounds teeth, & haue malitious biting, and namely those that haue tailes, and some be rough and all hairie before, except the face, & such haue teeth as a man, & haue other things as a man, and reddish eyen & sharpe, and paps and teats, in the breast, and handes, feete, and fingers, and toes, and may goe and steppe on two feete, for they haue soles in theyr feet as a man hath, & so hath few beasts except a man, and namelye foure footed beasts, as Aristotle saith. And ẏ female Ape is like to a woman in the priuye chose, and the males yarde is like to an hounds yarde, & his entrailes be like to a mans entrailes. Huc vsque Auicenne. And Aristotle saith, ẏ some foure footed beasts commeth to mans kinde, as the Ape. There he rehearseth all ẏ forsaid likenesse. The Ape is a beast wonderfully shapen, but he hath some likenes of mankind, and is learned and taught, and so he is taught to leape and play in diuers manner wise, and is an vntamed beast, and malitious by kinde, and is tamed and chastised by violence w̃ beating, and with cheines, and is refrained with a clogge, so that he may not runne about freely at his owne will, to abate his fiercenesse and outrage. And the Ape eateth all manner of meats & vncleane things, and therefore he seeketh and loketh wormes in mens heads, and throweth them into his mouth, and eateth thẽ. The Lion loueth Apes flesh, for by eating therof he recouereth, as it is said when he is sore sicke, as Isido. and Plinius meaneth. Looke before de Leone in littera L.

A Munky
A Babien
A Marmeset.

De Sirena. cap. 97.

The Mermaidẽ is called Sirena, & hęc Siren, Sirenis, is a sea beast wonderfully shapen, & drawеth shipmen to peril by swetnes of song, & so this noune Sirena commeth of Siren, ẏ is to vnderstand, draught or drawing, as Hugution saith. The Glose saith super Esa. 13. G. that Sirene be Serpentes with creasts. And some men say, that they are fishes of the sea in likenesse of women. Papias sayth, that Sirene be great Dragons flieng with creasts, as some men suppose. And Isidore saith li. 20. where hee treateth of wonders, in this wise, some men feine ẏ ther are three Sirenes somedeale maidens, and some deale Fowles with claws and wings, and one of them singeth with voyce, and another with a Pipe, and the third with an Harpe, and they please to shipmen with likenes of

Sirene, is the swift course of water, ẏ whatsoeuer commeth within ẏ violence of it, is carryed away.

Those are Harpie, & both feyned.

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song, that they drawe them to perill and to shipwracke, but the truth is, that they were strong whores, ỹ drewe men that passed by them, to pouertie & mischiefe. And it is feined, that they brought them to shipwracke. And Isidore lib. 12. saith, that in Arabia be serpents with wings, that be called sirene & run more swiftly then horses, and doe flye, and also it is sayd, that they flye with wings, and theyr venimme is so strong, that death is felt sooner then ach or sore. And Phisiologus speaketh of sirena, and sayth, it is a beast of the sea wonderfully shapen as as maid from the nauell vpward, and a fish from the nauell downeward, and this wonderfull beast is gladde and merie in tempest, and sadde and heauie in fayre weather. With swetnesse of song this beast maketh shipmen to slepe, and when shee seeth that they be a slepe, she goeth into the ship, and rauisheth which she may take with her, and bringeth him into a dyke place, and maketh him first lye by her, and doe the deede of lechery, & if he will not or may not, then she slaieth him and eateth his flesh. Of such wonderfull beasts it is written in the great Alexanders story.

790

*Additiõ.

(*The nature of diuers fishes is to pray vpon man, as the Conger, the Mackrell, and the Crab or Lopster: my selfe in the yeare. 63. salwe the experience, and as for the Mermaide, that is the sea fish, shapes appere after diuerse formes, that some grose head imagine to be lyke a maide, as the Munke fish, the Frier, and Hippotamus, wherein is a kinde of resemblaunce, but farre from proporti-on.)

De scorpione. cap. 98.

A Scorpion, as Isidore sayth, libro. 12. is a lande Worme, with a crooked sting in the tayle, and hath that name Scorpio in Greeke, for it stingeth with the tayle, and sheddeth venimme in the crooked wound. And it is his propertie, that he smiteth neuer nor hurteth neuer the palme of the hand, as he sayth: And this maner scorpion commeth of Scorte that is swart, and of Pogo, is, that is to seine, for before he seineth pleasance. By likenesse of the worme Scorpion a bush of thornes, & of briers, & knotted braunches of roddes be called stinging. Also a signe in heauen is called scorpio. For when the Sunne is in that signe, wex feele first stinging of colde. Therefore Horace sayth.

Maturina parum tunc cautos frigora ledunt.

The morow cold grieueth but litle. Also an arow that is venimed is called scorpio, for when it commeth out of the bow vnto a man, & hitteth him, it sheddeth venim, & for that cause it hath that name Scorpio. And of al these it is said in this vearse following.

Scorpius est signum, vermisque, sagitta, flagellum.

The effect of this vearse is said before. And plin. li. 11. ca. 26. speketh of Scorpions, & saith, that they bring forth small wormes, shapen as egges, & brædeth feruent & right pestelentiall venim, as serpents do. And the venim of Scorpions noieth & greeueth thre dayes full sore, & afterward slaieth with soft death, but it be holpen & succoured the sooner. And ỹ Scorpion smiteth maidens with deaths stroke, when he smiteth & stingeth them, & women also: But he smiteth not men so sone, & grieueth most & noieth in the morow tide, those ỹ they finde in theyr wayes, when they cõe out of their dens, or if it happeneth ỹ they shed venim by any smiting. The Scorpions taile is alway redy to smite & sting, & ceaseth in no momẽt of greuing or noieng, if he haue any occasion or cause: & hee stingeth and smiteth a stont, & sheddeth in the smiting white venim. Apoderus is author, & describeth many maner of greeuous scorpiõs by double colour, some haue stings, & among these scorpions the males bee most grieuous, & namely in time of loue, and these scorpions be smaller and longer then other. And of them all the venim is most greeuous a little after the midst of the daye, in the great and feruent heate of the Sun, and also when they thirst, and haue certeine knots or rinells in the taile, and the mo such they haue, the venim is the worse, and they

790 haue 790

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haue sometime such knots sixe or seuen. Apolodius meaneth, þ in Affrica some Scorpions haue feathers, and those bee full grieuous: and because of winning, Inchanters gathereth venime of diuers lands, and labour for to beare these winged Scorpions into Italy, but they may not liue vnder heuen within the country of Italy. But such Scorpions bee sometime seene in Italy, but they be not grieuous. And in Scithia they smite blacke Swine, so that they die sone, but they bath thē in water afterward. To a man smitten of þ scorpion, ashes of scorpions burnt, dronke in wine, is remedy. Also scorpions drowned in oile, helpeth & succoureth beasts that bee stong with scorpions. The Scorpion hurteth no Beast that hath any bloud, & some Scorpions breed & bring forth a leauen young scorpions. And it is sayd, that the Scorpions eateth them sometime, but one of them that is most slie leapeth on the thigh of the Scorpionesse, and sitteth there safe & sure from the stinging of the taile, and from the biting of the mouth, and this slaieth the hee, and worketh the death of his young, and kinde ordeineth this prouision, for such a pestilentiall kinde should not multiply too much. Huc vsque Plinius. libro. 11. And Aristole lib. 7. sayth, that some Scorpions doe eate some venimous thinges, and haue the worse venime, and so Dragons doe eate Scorpions, and those bee worst. Against stinging of Scorpions bee manys remedyes, as it is sayde before in libro de Venenis, where it is perfectly treated.

*Additiō. (*In Italy are manye Scorpions, they are much lyke a Cricket, but more browner, venimous, & haunteth in clifts of posts, and beds, and be quicke in running.)

De Sue. cap. 99.

A Sow is called Sus, and hath þ name of subigendo, vnder wroting & digging, for she routeth, & diggeth the earth to get her meate & fode, & ouerturneth & wroteth, that she may come with the teth to mores & roots. And Plinius saith li. 8. cap. 51. that the young Sow conceiueth against the euenesse of the day and night in springing time, and farroweth sometime 20. pigs at once, but she may not reare them nor bring them vp, and eateth all sometime, except the first. For she loueth him best that cōmeth out first of her wombe, for he is most kindlye to her. And shee giueth him alwaye the first teat, as Plinius sayth. Solinus and Aristotle li. 6. meane, that the sow is an vncleane beast, & a right greate glutton, and she eateth & deuoureth gluttonously all manner stinking things & vncleane, and coueteth and destroyeth baths, fennes, and puddles, and rolleth hir selfe therin, & waxeth fat. And Aristotle saith lib. 7. she waxeth fat, and namely in rolling. And the seuenth part of her meat turneth into haire and bloud, and into other such. And the Sow waxeth leane after þ she hath farrowed, for the meat that she eateth turneth into milke, by the which her pigs bee nourished and fed, and the Sowe waxeth fierce and cruell, when she hath Pigges, and fighteth and putteth her selfe in peryll for her Pigges against the Woulfe. Looke the other properties of this sayde beast in littera P. before, de Porco, & in this same booke in littera A. de Apro, where they bee more largely treated and spoken of in diuerse things.

De Tauro. cap. 100.

THe Bull is called Taurus, & is neither rother nor gelded, as Isid. saith. And Taurus is a nowne of Greeke, & so is Bos also. And as hee sayeth, libro. 12. Bulles of Indie be red, and swifte, and cruell, & their haire is turned in contrary wise, & such a Bull bendeth his necke at his owne will, and putteth off dartes and shot with hardnesse of the backe, and is fierce, and is not ouercome, and when he is tyed vnder a Figge tree, hee loseth and leaueth all his fiercenesse, and is sodeinelye sober and softe, as Isidore sayth libro. 17. Looke before de Ficu, in littera F. and is a proud beast and headstrong, and his most strength is in the necke, in the hornes, and in the powle.

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Plinius speaketh of the Bull, libro.8. cap.45.and saith,that the gentlenesse of the Bull is knowen by sight,& by sterne face,and ful eares,and in hornes,and in shape disposed to fighting:al his manace standeth in his fore fæt,with the which he diggeth the earth, and throweth it vp among beasts.He vseth specially such casting and throwing of earth, & comforteth him therewith,as he saith. And Aristotle lib.2,saith,that the Bull hath a round liuer, lyke to a mans lyuer: and eateth alone before time of generation & of loue,but then hée commeth into company of kine,as he saith,lib.7. And fighteth then strongly against other.Also in eodem, Bulls be fatted with grasse, hearbes,& corne,which brédeth ventositie, & also they be fatted with Pesen & Beanes,and other such, & if thou doest cut & slit his skin,so that it areare somewhat from his flesh with blowing with a pipe,& giuest him afterwarde to eate, then he fatteth,& is made fat with swæt meats,as with Figs and Grapes, and Reysons.Also lib.septimo,Bulles be in contrary manner & doing to horses: for they couet not to drinke water but it be colde and clære. Also libr.7.it is sayde, that Bulles doe fight for theyr kine, and he that hath ỳ mastry,and is victor, leapeth on the female: and when he is faint and fæble by much doing the dæde of generation,then he ỳ was ouercome, commeth & fighteth with him, & he that hath the mastry leapeth on the female,as it were making ioy of the mastrie. And Bulls vse the worke of generation after one yere,& perchance after 8.months,as kine do.Loke within following in this same booke,de Vacca,in littera V.Bulls before that they bée geloed,be fierce and proude, but when they haue lost theyr gendring stones,they be soft as females and mild,and fight not,and ware in bodye,and fatten, and be made milde and soft with yokes of ploughs.Lok within in littera V,de vitulo castrato.Also lib. 11.in fine it is saide.That Bulles haue stronger sinews & strings, or brawnes, then Oxen:for in the gelding all the mẽbers of the body soften,& therfore in the hart of ỳ Bul oftentimes a bone is foũd: as in the heart of an Hart.Also Plin.li.8. cap.22.saith that some Bulls be wilde, fierce,and sterne,and be more in quãtitie & greatnesse then other Bulls,& more swifter,and those Bulles be red in colour,and blæw in the eies,hauing theyr haire ouerturned,and groweth towards their eyes:& they haue mouable hornes & moueth them one after another in fighting.And haue ridges & backes as hard as flint, so that they may not be wounded.And he hunteth all wild beasts,and may not be taken but in dæpe pits and caues,& be alway fierce when they bée taken,& destroy themselues,& die for indignation.

That is, when hee is hidebound, or cloung.

Then called Oxen

792

De Tragelapho,cap.101.

TRagelaphus is called Hircoceruus also,& hath that name Tragelaphus of Tragos,ỳ is a goat bucke,& Elephos, that is an hart,as Isid.saith,lib.12.And be called Tragelaphi among ỳ Græks: and some be of the kind of an Hart,and haue rough eares as Goat buckes, and rough chins with beards.Aristotle li.2. speaketh of them and sayth, that some wild beasts haue crooked hornes,as Hircoceruus,ỳ is called Tragelaphus also, & hath soles in the fæt: & his body warreth to the quantity of an hart: and this beast beareth dowmeward his face, and hath hornes lyke vnto an Hart Calfe.

(*Tragelaphus, whose name is not common, is like a Goate, but he is not bearded, his hornes are bending more compasse then the Goat,headed as a Ram,both in forehead and ears,white as a sheepe,saning his brest is blackish, bending necke,as the Dære. The learned haue named this beast Tragelaphum,this beast is wholsome to eate,ỳ hide and hornes for sundrye purposes. Gesner,who supposeth it a kind of dare, in folio Appendix. Addition or remnant of collections.20.)

*Additiõ.

De Talpa,cap.102.

A Mole is called Talpa,and is a little beast somewhat like vnto a Mouse. Of this beast Isidore speaketh libr.12.

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792

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and saith, that he is damned in euerlasting blindnesse and darknesse, & is without eyen, and hath a snowte as a swine, and diggeth therewith the earth, and casteth vp that he diggeth and gnaweth, and eateth mores and rootes vnder the earth, and hateth the Sunne, and flyeth lyght, and may not liue aboue the earth, and hath a blacke skinne, hairie, softe & smoth, and most short legges, and broad footed, deuided or parted with toes, as it were an hound. And Arist. speaketh of the Mole in this wise: euery beast that gendereth a beast like to himselfe, hath eyen, except the Mole, that hath no eyen seene without, and who that slitteth the skinne subtilly and warely, shall finde within the fores of eyen hidden: & some men suppose, that that skinne breaketh for anguish & for sorow when he beginneth to dye, and beginneth then to open the eyen in dieng, that were closed lyning. Hereto Plin. saith lib. 10. cap. 49. that the Mole heareth better when he is healed with earth that is a thicke Element and deafe of kinde, and if he heare a man speake, he voydeth and flyeth far awaye.

Additiõ. (*The Mole or Want hath eyes, but they are very small, wherewith he seeth. In the end of Maye he leaueth open his earthing, and will somtime come so far thence, that he is taken or he can recouer the same.)

De Taxo. cap. 103.

Badger or Graye.

THe Brocke is called Taxus and Melus also, and is a beast of the quantitie of a Fore, and his skin is full hairie and rough, and is called also Melota. And the Glose saith vppon that worde, Circuerunt in melotis, &c. Ebre. 12. Of this beast that is called Taxus and Melota also, Plin. lib. 8. cap. 39. saith. In such beasts is wit and slight, and holdeth in the breath and blowing, stretcheth the skinne so holding their brethings, when they be hunted and chased with hunters dogges, and so they finde sleight and maner by such strouting out of the skin to eschew and put off the biting of those hounds that so do pursue and follow to noye them, and also for to slay them: and in like wise put they of the smiting of the hunters: these beasts know when temps shall fal, & maketh thē therfore dens vnder earth, with diuers entrings, & when the Northerne winde bloweth, he stoppeth the North entring with his rough taile, and letteth stande open the South entring, chaunging his boales, as the winde altereth. In the same dens they make prouisions, and gather them store of meate against winter: and somtime if they lacke meate, they take slæpe in stede of meate, as he saith: for they be of those kinde of beasts, that hide themselues in winter, and liue most parte by slæpe, as it is sayd before of the Mouse. And as Phisiologus saith, there is a maner kinde of Brockes, that gather meat with the female against winter, & laieth it vp in his den, and when cold winter commeth, the male dreadeth least store of meate should faile, and refraineth the female, and withdraweth hir meate, and suffereth hir not to eate hir fill, and she faineth peace, as it were following the males will, and commeth in or that other side of the den, & openeth hir iawes, and eateth and deuoureth and waseth the meate that is gathered, vnwitting to the male. Also he saith that these beasts hate the Fore, and fight oft times with him, but when the Fore seeth, that he may not for roughnes & hardnes of the skin grieue him, he faineth him as though he were sicke & ouercome, and flieth away, and while the Brocke goeth out to get his pray, the For commeth into his den, and defileth his chamber with vrin and other vncleannes: & the Brocke is squemous of such foule things, & forsaketh his house that is so defiled, and getteth needfully another dwelling place.

De Tigride. cap. 104.

TIgris is the most swiftest beast in flight, as it were an arrow, for the Persians call an arrow Tigris, & is a beast spotted with diuers specks, & is wonderfull strong and swifte: and the Riuer Tigris hath the name of this beast, for it is the most swiftest of all flondes.

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And in the moze Hircania bꝛæðeth ma-nie beaſts of this kinde. Huc vſq; Iſid. And Hæc Tigris,dis,is the name of the riuer. Loke befoze De fluminibus. And Plinius ſpeaketh of the Tigers & ſayth: that beaſtes of that kinde come out of Hircania, and are beaſtes of dꝛeadfull ſwiftneſſe,and is namely knowen when he is taken,foꝛ the whelpe is all glemie and ſinewie: and the Hunter lieth in awaite and taketh away the whelpes, & flyeth ſone awaye, on the moſt ſwifte hoꝛſe that he may haue: and when the wilde beaſt commeth, and findeth the den voyd,& the whelps away,then he riſeth headlong,and taketh the foꝛe of ſowting of him that beareth the whelpes away,and followeth him by ſmell: and when the hunter heareth the grutching of that beaſt that runneth after him,hæ thꝛoweth downe one of the whelpes, & the Tiger bitch taketh the whelpe in hir mouth, and beareth him into hir den, & layeth him therein, and runneth againe after the hunter:but in the meane time the hunter taketh a ſhip, and hath with him the other whelpes, and ſcapeth in that wiſe: and ſo ſhe is beguiled, and hir fierceneſſe ſtandeth in no ſtæde. Foꝛ as Plinius ſaieth lib.6.cap.19. the male careth not foꝛ the whelpes. And he that will beare away the whelps,leaueth in the way great mirrours,and the damme followeth and findeth the mirrours in the waye,and loketh on them, and ſeeth hir owne ſhaddowe and image therein, and thinketh that ſhe ſeeth hir young therein, and is long occupied thereforze to deliuer hir whelpes out of the glaſſe, and ſo the Hunter hath time and ſpace foꝛ to ſcape: and ſo ſhe is beguiled with hir owne ſhadow, and ſhe followeth no farther after the Hunter to delyuer hir young.

De Tinea,cap.105.

A Moth is called Tinea,& is a woꝛme of clothes, as Iſid.ſaith, & hath that name, foꝛ he holdeth the cloth that hee is in,vntill he be within,and eateth and gnaweth it,and is gendered of coꝛruption of cloth,when the cloath is to long in pꝛeſſe and thicke aire,and is not blowen with winde, neither vnfolded in pure aire. And this woꝛme eateth ẏ vtter part of the cloath, and walketh it ſo ſlily,that it is not knowen ere it be harmed,and though he be a ſenſible beaſt, yet he hideth himſelfe within the cloth, that vnneth he is ſeene. Mothes hate & flye bitter things and bitter ſmells, and come not lightly in the cloth ẏ is ſpꝛung with ſuch things, and thereforze leaues of the Laurel tꝛee,of Ceders and of Cipꝛes,and other ſuch,put among cloathes in hutches,ſaueth clothes and alſo bookes from coꝛruption and eating of mothes, as Conſtantine ſaieth. Alſo a manner ſcab of the head is called Tinea, foꝛ it holdeth and cleaueth faſt to the ſkinne. Thereof loke befoze libr. 5. De capitis infirmitate. That is ẏ ſcurfe or ſcall.

De Teredine,cap.106.

MAny woꝛmes are called Teredines in Gꝛeeke, foꝛ they pearce and eate tꝛees,as Iſi.ſaith li.12. and are gendꝛed of coꝛrupt humours, that abide in tꝛees vnder the rinde and in the ſap and pith, and be gendꝛed namely in tꝛees that are felled oꝛ planted in vndue time,as he ſaieth: and that namely in the full of the Mone,when the moyſture is much in bodies by vertue of the Mone, & is not defied foꝛ ſuperfluitie thereof, noꝛ ruled by kinde,and therefoꝛe ſuch ſuperfluitie muſt nedꝛs turne into woꝛmes and coꝛruption. Loke befoze De effectu Lunæ libr.6. The woꝛme Teredo is a little woꝛme of a tꝛee, and is moſt ſofte in ſubſtaunce, and fretteth, gnaweth, and walketh moſt hard Tꝛees, and maketh thereof ſmaller powder than anye ſyle might make. Loke hereafter De vermiculo.

De Teſtudine,cap.107.

A Snayle is called Teſtudo, and is a woꝛme,and hath that name,foꝛ he is healed in is houſe, as in a chamber, as Iſid.ſaith li.12.And there are foure maner of ſnailes,land ſnailes,& ſea ſtronde

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snailes, & fennie snailes that lye in mareyes, and riuer snailes, and some men suppose though it be not to be beléeued, that the ship goeth slower, if he beareth the right fote of the snaile, as Isi. sayeth lib. 12. De Testudine autem quære supra, in litera L. de Limace.

*Additiõ. (*The Snaile hath no fót at all, but he meaneth the sea Tortuce, because he carieth his shell vpon his backe.)

De Tortuca, cap. 108.

The Tortuse is accounted among snailes, for he is closed betwéen most hard shells, in the which he closeth him when any thing grieueth him: and of Tortuca is double kinde, that one dwelleth in riuers, and that other in lande. And Tortuca of riuers slaieth and is venemous: and the lande Tortuse dwelleth in houses & in woodes, and is cleane and good to eating, but it is horrible and foule in sight, and layeth egges as an Hen, but they be more pale and lesse in quantitie, and is a foure foted Beast, with foure small fæte, as a frogge, with a little head as a serpent, and hath hard shells, and many foule specks. And their flesh that dwelleth in woodes be medicinable, and hath vertue to restore, & helpeth therfore for Tisikes and Etikes, & for them that be consumpt. Arist. lib. 8. speaketh of the sea Tortuse and sayth, that he eateth all thing, and his mouth, is stronger thã any other beasts mouth, for if he take a stone in his mouth, hée breaketh it, and he commeth out of the water to the brinke, & eateth the grasse and hearbes, and when he tourneth againe to the water, he goeth vp & swimmeth, so that his backe is drye with the Sunne, for it is not easie to him to bée dæpe in water. Also lib. 13. a beast that hath scales, feathers, and shells, hath no bladder for scarcitie of drinke, for superfluitie of drinke passeth into the fethers and into other things, except ỳ Tortuse: for his loung is most fleshie and bloudy like to the loung of a Cowe: & the lung of the wilde Tortuse is more than hée should be, for his body is contained in a thicke shell, and is not onely dissolued

It must be a fort stõe The Author mistoke this Tortuse, It is Lupus marinus, commonly called of the fishermẽ, a Cracke stone, for he hath [illegible] rowes of teth, and

therefore but in flesh, and therefore in the Tortuse is a bladder to receiue superfluitie, but the bladder is full lyttle: & in all beasts that haue bloudie lungs, is a bladder, & therefore onely the Tortuse among all beasts with hard shells, hath bladder and raines.

De Vacca, cap. 109.

The Cowe is called Vacca, and hath that name, as it were Boacta, as Isidore saith libro. 12. And is an increasing beast: for Aristotle saieth libro. 6. The Cowe is moued to the dæde of kind after one yeare, and perchaunce after eight months, and the Cowe goeth with calfe nine months, and calueth in the tenthe month. If they range without a Heard, they were wilde, so that Heardes maye not tame them: and the desire of Kine is knowen, by swellyng of the twists, and by their continuall lowing: for Kine lowe when they be a Bulling, and leape on Buls and follow them, & stand with them. Also in eodem he sayth in ỳ end: Men meane, that a Cow goeth ten monethes, & if she calueth before that time, the Calfe liueth not, nor his clæs be not full complete, and commonly she calueth one Calfe, and perchaunce twaine: and the female lyueth commonly xv. yeares, and the males also: and when they bée gelded they be the more strong, and may liue xx. yeare. And the Cowe hath good milke after the caluing, and no milk before, and if they haue any milke it is litle worth, or nothing of value: and when a Cowes milke is first crudded, it is made as it were tough, and that falleth, when it is medled with water: and a yeareling Cow commeth seldome with a Bull: and when the Kine doe often calue and haue many Calues, it is a token as men meane, that in winter shall be much raine: and Kine lyue in companye, and be ofte lost, if they goe out of companye, for then wilde beasts eate them. Also among all beasts, the males haue more stronger and greater boyce, except Kine, that haue more greater boyce than Bulls.

Also he saith, that ỳ Cow hath more

stronger

bowm tus k.. vvith the vvhich he breaketh a sunder that he biteth.

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ſtronger hornes, and more knottie than the male, but they are not ſo great: But and they be heated, they maye be bowed toward each ſide, and when they haue ſore fete, it is medicine therefore to annoynt them betweene the hornes with ople and pitch, and other medicines. Alſo he ſaith, that kine loue to drink cleere water, and drinke vneth or neuer, troubly water & thicke: and haue the Podagre, and die of that euill, and the token thereof is, when they beare downe their eares and eate not, as he ſaith.

The fat Cowe ſhunneth the yoake, that ſhe was vſed to beare laſt, or ſhe was fat: ſhe lyeth in hir owne dirte, & weyeth fat, and the more ſhe is forborne and ſpared of trauaile, the more ſlow ſhe is: and when ſhe is ſtong with a great flie, then ſhe raiſeth vp hir taile in a wonderfull wiſe, & ſtertleth, as ſhe wer mad, about fields and plaines.

The bret, or ſtoute flyes.

(*The Cowe hide is not ſo good for ſhoe ſoale leather, as is the Ore.)

*Additiõ.

De Vacca agreſti, cap. 110.

SOmetime a Cowe is wilde. Of ſuch a Cowe Auicen ſpeaketh and Ariſt. alſo and ſay: that in the lande of Parthia is a Cow, that hath haire in hir necke, as an Horſe, & is of the quantitie of an Hart, therefore many men call that Cow, Equiceruus: and ſuch a cow is without hornes, & dwelleth in mountaines and in woodes, and hath faire eyen and is ſharpe of ſight. And ſomtime ſuch a Cow hath hornes, but they be litle, as the hornes of an Hart calfe, and bend backward, as the horns of a Goat bucke: and in hir heart is a bone found as in the hart of an Hart, and that bone, when the bloud warmeth, tickeling moueth the ſinewes and ſubſtaunce of the heart, and is the cauſe of mouing a beaſt to ioye and to lyking: and ſo by ſuche tickeling areareth ſodainly the head, and leapeth ſwiftly, and ſtartleth about.

Alſo li. 8. Ariſt. ſaith, that beaſts ỹ maye not haue helpe of hornes, haue other maner helpe and ſuccour of kind, and kind giueth witneſſe to Harts and to wilde kine that haue crooked hornes, and may not for greatneſſe defend all the bodye, and therefore kinde giueth another help to the wild Cow that helpeth hir greatly, raſking of dirte, with the which ſhe noyeth hounds that come nigh hir. Alſo other hounds that finde ſuch dirte, occupie them about the ſmell thereof, vntill the beaſt that may not fight, is fled and ſcaped perill. Hereof loke before in litera B. de Boue and Bubalo, ỹ is a wild beaſt.

De Vitulo. cap. 111.

A Calfe is called Vitulus, and hath that name of Virore ætatis, ſpringing of age, as Iſi. ſaith lib. 12. For when he is caued, anone he riſeth by his own vertue, and ſeketh the Cowes vdder, & ſucketh anone, and he is licked with the Cowes tongue, & cleanſed of all manner filth that commeth with him out of hir wombe. And the Calfe when he is caued hath a certaine blacke ſpecke in the forehead, and Witches meane, that that ſpecke or whelke exciteth loue, but the Cowe biteth away this ſpecke out of the Caues forehead, and receiueth him not to hir teates, ere the foreſayd benime be taken off and done away. And Ari. ſaieth the ſame of the Mare, & of hir colte, and Auicen alſo. Loke before in litera E. de Equa. The Calfe loueth his dam, and knoweth hir lowing, and followeth hir, and buſheth with his forhead ỹ vdder that he ſucketh, and getteth ſo the more milke of his dam. And when he is full, and hath wel ſucked, then he is merie and glad, and leapeth and ſtartleth leaping about: and goeth not out of his dams ſores. Alſo lib. 8. Ariſt. ſaith, that Caues be gelded after one yeare, and if they be not gelded, then they ſhall be litle of body: and a Calfe is gelded in this manner. Ye is throwen downe to the ground, and the ſkinne is cut and ſlit, & the gendring ſtones be cut out, and the ſtrings thereof be areared vpwarde, and the ſinewes alſo, & the caruing is bound vntill that the bloud paſſe out: and ſomtime there gendereth a poſtume in that place, and then they burne that one gendring ſtone that is cut off, and put the

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pouder thereof vppon the postume, and so the place is saued. Also in the sea is a beast lyke to the Calfe, and is therefore called the Sea calfe: and this beast calueth on the land, and gendreth as an Hound, and calueth neuer more than twaine, and he feedeth his whelpes with teates, and bringeth them not to the sea vntill the eleuenth day, and then he teacheth them to swim, and they are euill to slaye, except they be hit in the heads, and they lowe as a Calfe, and be therefore called Calues, and becke and make signes to men with voyce & with semblaunce with most discipline. No beast slæpeth faster than these, and with the fins that they vse in the sea, they crœpe on the lande, in stede of fæte, and haue rough skins and hairie as calues haue, and when the skinnes be falne off, they hold the kinde of the Sea, for the haire thereof ariseth when the sea floweth, his right fin hath a milde vertue, for it gendereth slæpe, if it be laid vnder the head. Huc vsq; Plin. li. 8. ca. 7.

A Scale.

They snarle as a dogge, & do not lovve.

(*Very simply did the olde Authors write of the nature of things, the cause was, they lacked varietie of wordes, to expresse their mindes.)

*Additiõ.

De Vrso, cap. 112.

The Beare is called Vrsus, and hath that name, for with his mouth he shapeth his whelpe, and so he is called, Vrsus, as it were Orsus. She whelpeth before hir time, as Isido. saith li. 12. For Auicen saieth, that the Beare bringeth forth a peece of flesh vnperfect and euill shapen, and the dam licketh the lumpe, and shapeth the members with licking: and thereof is written.

Hic formar lingua fœtum, quem protulit vrsa.

The yõg Bear hath al his feet only that hee lyeth round as an hedg hogge for certaine dayes.

The Beare shapeth with hir tongue, the brœde that she brœdeth and bringeth forth. And this vnripe whelping maketh, and then he gendereth the thirtie daye, and thereof commeth hastie whelping and euill shape. The Beares head is feble, and his most strength is in his armes and in the lopnes, and therfore he may stand three daies, as Isi. saith li. 12. cap. de bestijs. Or els this name Vrsus commeth of Vrgendo, to thrust & constraine that thing that he taketh. Lib. 8. cap. 37. Plin. speaketh of Beares, & saith, that their gendring is in the beginning of winter, and gender not as other foure foted beastes doe, but they gender both lieng, and then they depart a sunder each from other, and goe in dens and eyther by themselues, and whelpeth therein the xxx. daye, and the whelpes be not moe, than fiue, and be white and euill shapen, for the whelpe is a piece of flesh little more than a Moule, hauing neither eyen nor haire, and hauing claws some deale bourging, and so this lumpe she licketh, and shapeth a whelpe with licking: and so men shall se no where beastes more seldome gender nor whelp than Beares, and therefore the males hide them and lurke fortie dayes, and the females aray their houses foure months with boughs fruite and braunches, and couereth it, for to kepe out the raine with softe twigs and braunches. The first fortye dayes of these dayes, they slæpe so fast, that they may not be awaked w̃ woũds, and that time they fast mightely: and the greace of a Beare, helpeth against the falling of the haire. And after these dayes she sitteth vp, and lyeth by sucking of hir fæte, and imbraceth the cold whelpes, and holdeth them close to hyr breast, and heateth and comforteth them, and lyeth groueling vpon them, as birds doe. And it is wonder to tell a thing, that Theophrastus saieth, and telleth, that Beares flesh sod that time, vanisheth if it be laide vp, and is no token of meate found in the Almerie, but a little quantitie of humour: and hath that time small droppes of bloud about the heart, and no manner of bloud in the other deale of the body. And in syringing time the males goe forth and be fat, and the cause thereof is vnknowen, namely, for that time they be not fatted with meate neither with slæpe, but onely seauen dayes.

That is not so.

And when she goeth out of hir den, she sæketh an heard, & eateth it to make soft hir womb, that is then hard & boũd, than hir eyen be dimmed, and therfore

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namely they labour to get them honnie combes, for the mouth should not be wounded with stinging of Bées & bléd, and so relæue the heauinesse & sore ache of their eyen: his head is full féeble, that is most strong in the Lyon, and therefore somtime he falleth downe headlong vpon the rockes, and falleth vppon grauell, and dieth sone: and as men saye, the Beares braine is venemous, & therfore when they be slayne, their heads be burnt in open places, for men shuld not taste of the braine, and fall into madnes of Beares. And they fight against Buls, and take them cruelly with the mouth, and hangeth on them by their féete and hornes, and draweth them with waight downe to the ground, and renteth & slaieth them with biting: and no beast hath so great sleight to doe euill déedes, as the Beare. Huc vsque Plin. libr. 8. cap. 37. And Arist. speaketh of the Beare lib. 7. & saith that the Beare eateth all things, for he eateth fruite of trées, when he climeth vpon them, & breaketh Bée hiues, and eateth honie, and Bées grieueth his eyen, and stingeth his tongue, and driueth and chaseth him awaye sometime. And eateth Crabs and Antes for medicine, and eateth flesh for great strength, and fighteth with Hartes & with wilde Swine, and with hounds, & with Buls, and throweth them downe to ỳ ground, and goeth vpright against the Bull, and ofte holdeth the hornes in his fore féete, and ouercommeth him, and is an vnpacient beast and wrathfull, and will be auenged on all those ỳ toucheth him. If another touch him, anone he leaueth the first, and réseth on the seconde, and réseth on the third: and when he is taken, he is made blinde with a bright basin, and bound with chaynes, and compelled to playe, and tamed with beting, and is an vnstedfast beast and vnstable, and vneasie, and goeth therfore all daye about the stake, to the which he is strōgly tied: he lyeketh and sucketh his own féete, and hath liking in the iuyce thereof: he can wonderfullye climbe vppon trées, vnto the highest tops of them. And ofte Bées gather honie in hollowe trées, and the Beare findeth honie by smell, & goeth vp to the place that the honnye is in, and maketh a waye into the Trée with his clawes, and draweth out the honie and eateth it, and commeth ofte by custome vnto such a place, when he is an hungred: and the Hunter taketh héed thereof, and pitcheth full sharpe hookes and stakes about the foote of the trée, and hangeth craftely a right heauie hammer or wedge, before ỳ open way to ỳ hony, then the Beare commeth, and is an hungred, and the logge that hangeth ther on high letteth him, and he putteth awaye the wedge with violence, but after the remouing, the wedge falleth againe and bitteth him on the eare, and he hath indignation thereof, and putteth away the wedge fiercely, and then the wedge falleth and smiteth him harder than it did before: and he striueth so long with the wedge, vntill his féeble head doth fayle, by ofte smiting of the wedge, and then he falleth downe vpon the prickes and stakes, and slayeth himselfe in that wise. Theophrastus telleth of this manner Hunting of Beares, and learned it of the Hunters in the Country of Germanie.

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De Vrsa. cap. 113.

The female Beare is called Vrsa, and is a Beast most cruell, when hir whelpes be stolne, for she is right busie to saue hir whelpes, and therefore she licketh them busilye, and giueth them sucke, and nourisheth them, and putteth hir selfe ofte forth with all hir might, against them that would take away hir whelpes. And she departeth from the male when she hath conceiued, and commeth not in his company, till ỳ whelps be perfectly shapen, as he saith. And shée hideth hir selfe in time of lechery, and is ashamed to be séene in the time of loue: also then the male spareth the female, & commeth not to hir, till she hath whelped, as Ari. Plin. and Auicen meane. Also lib. 73. Beares licketh not drinke: as beasts doe with sawie téeth, and sucketh not, neither swalloweth, as beasts doe that haue continuall téeth, as shéepe and mē: but biteth ỳ water, & swaloweth it.

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De Vulpe. cap.114.

A Fore is called Vulpes,and hath that name,as it were wallowing fœte aside,and goeth neuer forthright, but alway in by wayes, and with fraud, and is a false beast and deceiuable: for when he lacketh meate, he faineth himselfe dead,and then fowles come to him,as Isi.saith lib. 12.The Fore halteth alway,for ỳ right legges be shorter than the lefte legs:his skinne is very hairy,rough,and hot,his taile is great and rough, and when an hound weneth to take him by the taile, he taketh his mouth full of haire,& stoppeth it. The Fore doth fight with the Brocke for dens,& defileth the Brockes den with his urine and with his dirte, and hath so the maistrie ouer him, with fraud and deceipt, and not by strength. The Fore inhabiteth himselfe in holes and dens vnder the earth,and stealeth & deuoureth more tame beasts than wild. Arist.saith li.8.The Hart is friend to a Fore, and fighteth therefore with the Brock and helpeth the Fore.Betwæne the Fore and the Brocke, is kindely wrath:and often the Fore ouercommeth the Brock,more by guile,than by might and strength: and is a right gluttonous beast,and deuoureth much: and he gendereth blinde whelpes,as doth the Lyon and the Wolfe,as Arist.saith libro.16. For as Solinus saith, in all beasts that gender brood incomplete, ỳ cause is gluttonie: for if kinde suffered them to abide vntill they were complete, they should slay the dam with sucking: and therefore kinde maketh them not to be full complete,least they should slay their owne kinde by gluttonie and great desire of meate. The Fore is a stinking beast and corrupt,and doth corrupt ofte the places that they dwell in continually, and maketh them to be barren: his wombe is white; and the necke vnder the throate,and his taile is redde & his backe;his breth stinketh, and his biting is some deale venemous,as Plin.sayeth. And when hounds do pursue him, hee draweth in his taile betwæne his legs, and when he seeth he may not scape,hee pisseth in his taile that is full hairie and rough, and swappeth his taile full of pisse in the hounds faces ỳ pursue him, and the stench of the pisse is full grieuous to the hounds, and therefore the hounds spare him somwhat. The Fore faineth himselfe tame in time of neede: but by night he waiteth his time, and doth shrewd deedes. And though he bee right guilefull and malitious, yet hee is good and profitable in vse of medicine,as Plin.sayth lib.28.cap.8. For his greace and marow helpeth much against shrinking of sinewes,as it is said: his blood is accounted tempering and dissoluing, and departing harde things, and is good therefore to breake the stone in the bladder and in the reynes,as it is supposed. Plinius setteth there other opinions of great men, of properties of Fores, of whom I force not to make mention:but he saith,that if a man haue vpon him a Fore tongue in a ring or in a bracelet, he shal not be blinde,as witches meane.

(*The lyuer of the Fore is sayde to be good to restore the lyuer in man or woman: his smell is a great helpe against the Palsie, therefore he is tyed nere the lodgings of the diseased.) *Additiõ.

De Verme. cap.115.

A Worme is called Vermis, and is a beast that ofte genderеth of flesh and of hearbs: and genderеth oft of Caule, and somtime of corruption of humours, and somtime of medling of male and female,and somtime of egges, as it well appeareth of Scorpiers and of Tortuses and Ewtes,as Isidore saith lib.12. And the Worme is called Vermis, as it were Vertens,turning and winding: for the worme turneth and windeth toward many sides,for the worme neither creepeth nor glideth as serpents do,but the worme drawеth and haleth his body in diuers places of the bodye, with many diuers draughts,as Isidore saith: and wormes come out of their dens in springing time, which is called Ver,as he sayth.

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Caterpillers, Cankers, & Moaths

Mavvel vvormes.

Gut vvormes & bots.

Ease vvormes vsed for baite to take fish.

Of Wormes be many manner diuerse kindes, for some be water wormes, and some bee lande Wormes, and of those, some be in hearbes and in Wortes, as Malshragges: and other such', and some in Trées, as Teredines, tree Wormes, and some in clothes, as Moathes, and some in flesh, as Maggots, that bréede of corrupt and rotted moysture in flesh, and some in beasts within & without, as long wormes in childrens wombes, and those long wormes be called Lumbrici, and those other that be not long be called Ascarides, and Chirones, hounde wormes, and lice and néetes in heads, & all such wormes bréed and gender of corrupt humours in bodyes of beasts within or wout. And there be other wormes of the earth which be long and rounde, soft and smooth, as Anglitwitches, and males doe hunt them vnder earth, and with Anglitwitches fish is taken in waters, when fish hookes be baited with such wormes in stéede of baite.

And Constantine saith, such wormes helpe agaynst the Crampe, and agaynst shrinking of sinewes, and also agaynst biting of Serpents, and against smiting of Scorpions: And among Wormes some be footlesse, as Adders & Serpents, and some haue sixe féete, and some bée full euill and malitious, and enimies to mankinde, as Serpentes, and other venimous wormes: and some wormes be round of body, and hath no sinewes nor bones great nor small, neyther gristles, neither bloud, and all such dieth if they be annointed with Oyle, and do quicken againe in vineger, as Aristotle sayeth. And some wormes gender and be gendered, and some be gendered and gender not, as the Salamandra, and in such Wormes is Sexe of male and female. And in these diuerse manners and in many other Wormes be diuerse, both lesse and more.

De Vermiculo. cap. 116.

VErmiculus is a right little Worme, and this Nowne Vermiculus is a Nowne diminutiue and commeth of this Nowne Vermis, and oft such small wormes be found in trées and in fruite, as it is sayde, Secundo Regum. 24. Dauid was lykened to the tender Trée worme, which is called Teredo, or Terebucca, and is softe in kinde, and yet it pearceth and gnaweth verye hard trées, and nothing is more harder then hée when he toucheth, and there is nothing more softer then he when he is groped, as the Glose sayth there. Then specially land-wormes doe bréede of Earth, of leaues, of fruit, and of trées, and do come out of the earth', when winter is passed away, in springing time. The Worme doth hate & also doth voide salt things, & toucheth not those things which be annointed with some bitter things, & with strong smelling, & doe eat linnen clothes, and the Moath doth eate and gnaw, and is the occasion of destroyeng and wasting of wollen clothes, and destroye that cloth, namely that is made of the Wooll of such shéepe which were bitten with Wolues, for the Wooll of that shéep that is bitten of a Woulfe, gendereth Lice and Moaths, as Aristotle sayth, libro. 8.

(*Lice commeth also of that cloth that is trained in the wooll, with the fatte or greace of an horse or of a swine, & therefore ẏ Northen clothes worne of a sweting bodye, doe bréede lice in. 12. houres. And Plin. li. 10. saith, ẏ the little worme is foule & soft, & round, & his vtter partes be small, & the middle great, and biteth a trée priuely, and wasteth it, and passeth drawing himselfe more with the mouth then with the féet, & is vile, pliant, & soft. In al worms is a kind of touch & of tast, as Pli. saith li. 11. ca. 71. And therfore they hide thēselues when they perceiue noise, & haue knowledge betwéene sauours: and wormes forsake bitter & salt, and loueth and sucketh that thing that is swéet, and so some taketh what them néedeth, with téeth, and some with clawes and snouts, and some pearceth with a sting, & some sucketh, licketh, and swalloweth, and casteth vp and eateth, & no lesse diuersity is in the seruice of the féet, to take, to diuide, and rent, to beare downwarde, and to wey, and he ceaseth not to digge the earth, as Plinius saith. lib. 10. ca. 71.

*Additiō.

De

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De Vipera. cap.117.

Vipera is a manner kinde of serpents that is full venemous. Of this serpent Isid. speaketh lib.12. and saith, that Vipera hath that name, for she bringeth forth brode by strength: for when hir wombe draweth to the time of whelping, the whelpes abideth not conenable time nor kinde passing, but gnaweth and fretteth the sides of their dam, and they come so into this world with strength, & with the death of the brædet. It is said, that the male doeth his mouth into the mouth of the female, and spetteth the semen, and she weneth made in lyking of increase, biteth off the head of ỳ male, & so both male and female are slaine, for the male dieth in gendring, & the female dyeth in whelping. Of this serpent Vipera be made pastes which are called, Trocisci Tiriaci, of the which is made Triacle, that is remedie against venim. Li.8.ca.40. Plin. speaketh of this Adder Vipera and saith, that he hideth himself only in chins and dens of the earth, and other Adders and Serpents hide themselues in hollow stones and trées: and this Adder Vipera sustaineth and may beare hunger long time in a strong winter, and commeth to the den vnder earth, and casteth first away his venime, and doth slæpe there vntill Springing time come againe. And when the pozes of the earth open, then by heate of the Sunne, this Serpent Vipera awaketh and commeth out of his den, and for his sight is appaired by the long abiding vnder the earth, he sæketh the rote of fenell, or the hearbe of it, and washeth his dim eyen with the iuyce thereof, and taketh of the hearb to recouer his sight which he hath lost. And Tyrus is a maner serpent that is called Vipera also. Of him Aristotle speaketh lib. 8. and saith, That Tirus right as the Crocodile, hideth him in winter, and doth afterward off his skin that is betwæne his eyen, and they that know not the doing, wæne that hæ is blinde, and then he doth off the skin of his head all in one day: and his flaieng and passing out of his skin, is as the passing out of a childe of the mothers wombe, and he is by that manner renued, and putteth away, and is so deliuered of his age. Moreouer, in the same boke, in the ende thereof it is found, that it is sayd in this wise: Great Serpents flye this serpent Tirus though he be little, and all his body is rough, and when he biteth anye thing, all that is about the thing, rotteth anone. And one little serpent called Tirus is found in Inde, and his biting is so strong, that against it no medicine can be found. Ambrose in Exameron saith, that among all Serpents, the kinde of Vipera is worst, and when he would gender, he weneth a Lampray that is called Murena, and commeth to the brinke of the water that he thinketh Murena is in, & calleth hir to him with hissing, and exciteth and weneth hir to be clipping, and this Lampray commeth anone: and anone as the Adder Vipera seeth that she is ready, he casteth awaye all his venime, and goeth then and beclippeth the Lampray: and when the dæde is done, then he drinketh and taketh again the venim which he had cast away, and so tourneth againe to his den with his venim. Also lib.39 cap.1. Plin. sayth, that this Adder Vipera swalloweth a certain stone, and some men knoweth that, and openeth slyly the serpent, and taketh out that stone, and vseth it against venim. Also if the Dragon or the Adder, which is called Aspis, biteth a man or a beast, the head of the Adder Vipera healeth him and saueth him if it be layd to the wounde. And againeward, the flesh of the Adder Aspis ofte times heleth and saueth him, that ỳ Adder Vipera stingeth, & draweth out the venim, which the Adder Vipera did shed in the wounds.

Addition.

Addition

The Viper is spoken of in the 28. of the Actes of the Apostles. Of al kind of Serpents most daungerous, as appered by the men in the Ile of Miletum, now called Malta. When they sawe the Viper hang on Paules finger after the shipwracke, they sayde: Surelye this

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man is a murderer, whom (although he haue escaped the daunger of the Sea,) vengeaunce will not suffer to liue. But when they saw him to haue no harme, the Viper shaken off, they altered theyr mindes, and said, he was a God. Also in the thirde of the Euangelist Mathewe, Christ called the Pharisies & Sadducies the generation of Vipers. There are in England, as venemous serpents, called Timiopolæ, Ingrossers and Regraters of Markets, that buye much corne & victuall together, to make a dearth to the great hurt and hinderaunce of the poorer sort, I praye God to send a Paule to lessen some of these, not onelye to burne or hang them, but to banish them for euer, that they poyson no more so fertile a soyle.

FINIS LIBRI XVIII.

¶INCIPIT LIBER DECIMVS NONVS.

DE COLORIBVS.

Coulour.
Odour.
Sauour.
Licour.

DRasmuch, as the properties be expressed of spiritual thigs and bodelye, both of simple and compowned, as is sayd before, now at ỳ last of some accidents that followe the substaunce of bodely things, by the help & grace of our Lord, here we shal treate of, and first of Colour, secondly of Odour, and thirdlye of Sauour, and lastly of Licour.

Colour is called in Latine Color, & hath that name, as Isi. saith in li. 18. for it is made perfect by heate of the fire, or by clernes of ỳ Sun: or els it hath that name Color of Colendo, drying & cleansing, for colours be dried and cleansed to make them full subtil and clere, and also cleane: and colours commeth of kind, or are made by crafte, but hereof loke hereafter De coloribus. Aristotle in li. Meth. saith, that colour is the vttermost part of a clere thing in a bodye that is determined, for the vtter part of a bodely thing, that sight sheweth is the diuersitie of colours, that it taketh by kinde of meuing and mastrie of Elements in a bodye that is compouned: For when a clere thing and bright, medled by actuall ioyning of light, shineth vpon the vtter part of a clere bodye and bright, then colour sheweth and presenteth that vtter part to the sight. And therfore secundo de Anima, Arist. saith, that coulour chaungeth in sight, and giueth therto a likenesse by working of lyght: for light is the perfection of clere things & bright, for it bringeth the kinde of coulour that is medled in a body kindly by mastrie of some elements, to chaunging and dede of perfection of the sight: For though colour be essentially and kindly a medled body, yet hath colour no might to shew himselfe, but by light that shineth actually therupon, and so alway to shew himselfe colour nedeth light, but light to shew it selfe nedeth no colour, as colour nedeth light that shineth in dede, to print thereby the qualytie of the coulour, in the line of the sight. Therefore some men meane, that the reason of thinges seene, is rooted and shapen in lyght, that is, expresseth their beautie by the lyght: for if light lacketh and faulteth, the qualytie of coulour is not seene.

But

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But in dæde colour is in darkneſſe, as the Commentour ſaith De Anima. There he treateth and ſheweth of changing and likeneſſe of colour and of the ſight. And light maketh not the coulour, for the coulour is indæde by maſterie of ſome element in a body that is medled: but light ſhineth without open colour, & in the ſame ſpace and the place that the colour is in, and diſpoſeth the place, and giueth his ſhape, by the which it maye receiue the likeneſſe of colour: and ſo light diſpoſeth likeneſſe in the ſpace, by the which diuerſitie of colour commeth to the eye, where the iudgement is of colour. Therefore in dæde colours abide in darkneſſe, as the Commentour ſayeth openly. Therefore the Author Perſpectiue ſaith li. 1. ca. vltimo. That light nædeth not to ſight of coulours, but in one of two cauſes: for without lyght the ſhape and likeneſſe of coulour ſpreadeth not in the aire, or though it be in darkneſſe ſpredde in the aire, yet it worketh not in the ſight: and ſo light nædeth not to the being of colour, but onely to the ſhewing thereof. And though coulour be not ſœne nor perceiued in darknesſes, yet neuertheleſſe coulour is not idle in darknes, for continually the matter is perfect, which he is within: and though colour be not ſœne nor perceiued in darkneſſe, ye ſhall vnderſtande, that that is not for the default of colour: but the default is in that thing, that ſhould receiue and take it: for diſpoſition lacketh, that nædeth in ſuch receiuing and taking. Then if Authors tell, that in any place coulour is not in dæde without light, it ſhal be vnderſtood and knowen, of the dæde of ſight, and not of being: then light arayeth colours and maketh them firſt ſœne and knowen in theyr own kinde, and maketh them not firſt in being, & this I vnderſtand of light that ſhineth without vpon things: for ỳ vertue of the lyght of heauen commeth vnſœne into the inner parts of things, and gendreth colors by help of foure qualities of elements. When they be gendred & be in kind, then commeth light that we ſee, & maketh them clære & noble, & ſheweth them to the ſight and to the eyes.

As lyght maketh not the colour: ſo the color beeing of himſelf, is nothing vvithout light.

They abide the ſame that they bee, but not diſcerned vvhat they be.

De Materia coloris. cap. 2.

A Cléere thing well termined, is the matter of colour, and that onelye or namely thing that is moyſt: for drye & earthie is not cléere, inſomuch as it is drye: and fierie drought commeth not downe from his ſphere and place of the fire, nor is found hére beneath among vs: for onely forme of fire, is gendered of might of ſome element, of the which a medled body ſhall be made, as it is ſayd in li. de generatione. Then ſuch a cléreneſſe hath thræ materiall diuerſities, for the matter is thin, or thicke, or meane: If it be meane, then there is much more moiſture of water than drines of earth, & paſſing ỳ moiſture of aire failing from ỳ airie moyſture. Or els it is airy much chaunged by the thing that is dry & earthie, yet ſo that it paſſeth groſenes. And if it be thin and ſmall, then it is moyſt & changeth to the matter of aire, or els it is moyſt & airie, & changeth to thickneſſe and drines of earth, ſo that it paſſeth not & goeth not beyond meanneſſe of earth.

De generatione coloris. chap. 3.

Then in the matter of cléere coulour, drineſſe hath the maſterie, or moyſture hath the maſterie, or the matter is meanly drye and moyſt: and if drineſſe hath maſterie in the matter, then ỳ working of heate hath the maſtrie, then is white colour gendered, for heate maketh the matter thin, and ſpredeth and departeth the parts thereof, and maketh them ſubtill, and gendreth cléerneſſe & brightneſſe. And in this wiſe Ariſt. ſpeaketh in li. de Animalibus 19. and ſaith, That white coulour is gendred of ſcarſitie of humour in drie matter by maſtrie of heat that worketh and maketh the matter ſubtill or ſmall, as it fareth in members & in bones burnt, and in other ſuch. And if colde hath maſterie, & worketh in drye matter, then is blacke colour gendered, for cold gathereth & conſtraineth the parts of drye matter and faſteneth them togethers, & maketh them ſad & dimme. And dimneſſe is not onely priuation of

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light,but also of colour: for clærnesse is diuersitie both of light and of colour:for clærenesse, is a certaine condition of things that are sæne,and then the matter is determined dye, that nædeth to the generation of white colour, & right so blacke colour is gendred. When if the matter be moyst, then the heate which hath mastrie gendreth blacke coulour: for heate burneth and also wasteth the moyst partes,and altereth and tourneth the moysture, which passeth out, into blacke smoke,as it fareth in wood,which is græne and moyst: for out of the ends thereof,commeth blacke humour when it is burned. Hærof Aristo. speaketh in libro.Meth.and saith, that in powres of things that burneth, is fæble humour that may not withstand the heate of the fire,nor is sodainly stuffed, but it rather nourisheth and fædeth the fire: and so it is soth, that fire worketh principally in moyst things, & that moyst things is cause of black coulour. By working of heate,it maketh subtil humour,and moisture of water and of aire passe out of the matter,and then thus leaueth earthy matter and thicke, therefore it nædeth that blacke colour be gendered. Quarto li.Metheo. Arist.saith,that subtill kinde of earth and clærnesse of water, & kinde of aire maketh whitenesse in quicke siluer,the contrary hereof gendreth blacknesse in the dye matter that leaueth by working of heate in moist matter. And so lib.19.Arist.saith, that blacknes gendreth in the eye because of multitude of moysture,for heate worketh kindlye in moyst matter,and maketh therein digestion,and fastneth and drieth it, and leneth there blacke at last.

De generatione coloris albi.ca.4.

And if cold hath the mastry in moist matter,then is white colour gendered,as it fareth in snowe,in hoare frost, and in hoarnes of the haire,and of other things,and also in fleumaticke humors: for though colde gathereth moist matter togethers,yet it is not as drinesse gathereth moyst matter togethers, for moyst matter when it is clære, is þ more able to take noble colour. Therefore moyst matter prested, is arayed and made to spreading and separation of parts: and drye matter fareth not so,therfore moist matter is more ready and prest to take clærenesse than drye matter,although it be by wringing and pressing & opening: therfore cold may better ingender white colour in moyst matter, than drie. And so Aristotle is to be vnderstood in libro 19. there he sayth,that white coulour is gendered of aire, in the which is some watrie moysture, & that because of working of colde. But the Commentour sayth,that whitenes is gendred of clære fire,meddeled with a full clære element, and sightie, that is to vnderstande, of clærenes, that Aristotle calleth whitenes, by a passing manner of speach, and in that manner speach it is sayde, That whitenes is gendered in the clowdes, by shining of beames in them, if the clowds be clære & thin,and so the flame of the fire sæmeth white somtime,when the aire is clære & subtill, in the which the burning of the fire shineth: & such whitenes, is not properly whitenes,but it is so called in a passing manner of spæch.But we may amplifie of þ Commentors worde þ saith, þ of fire,because of clære matter,that is proper matter of whitenes, and not because of working thereof,and the word that he sayth,shal be vnderstood of fire,that is the matter of coulour and not of working. And in that wise it is to vnderstande, as the matter,and not the working, nor the making thereof,nor the ende wherefore it is made.

De colore mediorum generatione. cap.5.

Betwæne whitenes and blacknes are many meane degræs following the mastrie of qualyties that be actiue and passiue, working and suffering, as they be more strong or fæble,and that in many degræs: for the more mastrie dyines hath,with the more difficultie it is made subtill,thin and bright,and the harder it is to make it clere,and to take white colour:for a dry thing is sadde and thicke.

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The lesse mastrye dryenesse hath, and the more mastry ẏ heat hath, ẏ better it taketh white colour and the soner. Also the more drinesse there is, and the stronger heat, ẏ more blacke colour is bred. And cõmeth of fatnesse of the parts, & of great dimnesse, and of priuation of clærnesse, & of superfluitie of fatnesse of ẏ clære matter, & so it fareth of moist matter: for the more mastry of moist matter ẏ is proportionall to burning, so that heate hath the mastry, the more smoake there is & dimnesse and blackenesse: and the more the mastry of moisture is, so ẏ the mastry of colde increase proportionallye, so whitenesse increaseth: and if moysture hath great mastrye, and dryenesse and heate lyttle mastrye, then whitenesse shall abate. And if moysture hath some mastry, & heat hath more mastry, then may great blackenesse be gendered. But sometime heat gendreth whitenesse in moist matter, as it fareth in the white of an egge, ẏ is sod: and sometime heat worketh in græne wood & moyst, & leaueth white ashes after all ẏ burning, but ẏ colour is not very whitenesse: For alway there is a token of euill termined matter, as it wer the ouermost of a clære chrystall, & that is knowen, if the ashes be separate & departed, though this clærnesse stretch not into all ẏ body in actual clærnesse & compleat, & so it is not verie whitenesse. And so ẏ whitenesse leaueth therfore fæbleneesse of heat ẏ doth work, so that kinde colde hath mastry within. Also some white egge is sod, and is not touched with fire, but a shell or a vessell is betwæne, for if no vessel be betwæne, then shoulde blacknes be gendered in the matter. Also heat working in moist matter, gendereth first blackenesse, and smoake. Also mastry of moisture gendereth drinesse in matter ẏ it worketh in. And so drines that it gendreth therein, maketh a new chaunging, and gendreth a new coulour in making the dry matter subtill and thin. And heate gathereth together things of one name & one kinde, and maketh therfore thicke and sad, and dimme: yet drie matter hath some propertye, by the which hee may make some matter stretch and spread, though it gather & drawe togethers in the beginning because of mastry, yet after ẏ gathering it maketh the matter ẏ is gendered subtill and thin, if the matter be dry or stable pight, & that is sæne: For sometime dryenesse worketh in moist matter, & putteth or drawyeth out the moisture. But cold is not ordeined to make matter that is subtill and thinne, for colde standeth in dæde of making thicke, as in principall working and dæde, for colde gathereth both thinges of one name and kinde, and also things of diuerse names and kinde.

Of hot and colde, cap. 6.

If heate worketh meanelye with other qualyties in drye matter, then is nædely meane coulour gendered, for heate maketh subtill and thinne to gender whitenesse: and colde doth the contrary, and gathereth the matter, and maketh it fast and thicke to gender blacknesse. Then when they worke both like in euerye place and pointe, is gendered both whitenes and blacknes. Then of them two, nædes must one coulour bee compounded, that is neither white nor blacke, and this coulour hath more of blacke then of white, for drye matter is lesse disposed to white coulour then to blacke, and that for priuation of clærenes, and for kinde dimnes, and is more disposed to thicknes then to thinnes, and more to abide and to bæ thicke then thinne. Also if they worke, namelye together in moyst matter, then they gender coulour ẏ hath more of white then of black, for matter in ẏ which moisture hath mastrye, is more disposed to white colour then blacke, and ẏ because of clærnes: & is more disposed to receiue ẏ working of cold then of heat: For his working in moyst matter putteth out & wasteth ẏ moysture, but cold working therin kæpeth onelye and saueth it in his owne kind, by way of fastning of partes together. And alwaye if ẏ matter bæ meane, ẏ coulour is alway meane: and if ẏ working in heat in such matter hath

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the maſtry, then is gendered a coulour that hath moꝛe of blacke then of white: Foꝛ moiſt matter chaungeth ſoner into blacke, then dꝛy matter into white: as it fareth by moiſt matter and dꝛye, that is departed a ſunder, then heate gendereth ſoner blacke coulour in wet woode and gꝛæne, then whiteneſſe in lime ſtones: and ſo of other ſuch. And if colde woꝛketh by maſtry in meane matter, then the colour muſt be mene compounded moꝛe of white then of blacke: Foꝛ moyſt matter is moꝛe diſpoſed to whiteneſſe then dꝛy to blackneſſe, oꝛ to anye other coulour, foꝛ in moyſture is the matter of clæreneſſe, that is pꝛoper matter of coulour, and not in dꝛye matter, inſomuch as it is dꝛye. And in ſome woꝛking, namely in one wiſe moiſt matter is moꝛe obedient to the qualitie ẏ woꝛketh. Foꝛ it may wel be foꝛ pꝛiuation, if kind faſteneth & hardneth that is in dꝛye matter. And though dꝛye matter be diſpoſed of it ſelfe to be faſt and hard, yet it is not ſo well diſpoſed to be faſtned & hardned, as matter ẏ is moiſt, as it fareth in ſtones, though the matter be faſt and hard, yet they take not anone moꝛe faſtneſſe and hardneſſe of cauſe that woꝛketh in them. We ſæ in many things ẏ colde bꝛædeth ſone white coulour, as in Snowe, and that is not ſo well ſæne in enſample when colde woꝛketh in dꝛy matter, and if he woꝛketh meanly together in meane matter, then muſt the coulour nædleſſe ly be meane, and euen the middle colour betwæne the vttermoſt colours that bæ white and blacke, and if the maſtrie bæ onely in one qualitie, that woꝛketh onely in the matter, then the colour is compounded, and hath moꝛe of the one, and leſſe of the other. And if the qualytyes that woꝛketh, be euen, and the qualyties that ſuffereth alſo, then the coulour hath the aire like much, as it is knowen by the foꝛeſayd meaning. And ſo there bæ two vttermoſt coulours, which be white and black, and fiue meane coulours: & it ſæmeth that the colours may not be diſtinguiſhed in moꝛe diuers kindes, as it is declared by this diffinition, ẏ is made of contrary members without defaulte, and without ſuperfluitie. And alſo Ariſtotle beareth witneſſe, that there be only fiue meane coulours, and the member thereof and ſuffiſaunce may be taken in the foꝛeſayd matter, and alſo by combination of white and blacke in theyꝛ generations of coulours. Foꝛ if white and blacke bæ euen lyke much in the compoſition of a meane colour, then the coulour is euen the middle coulour betwæne white and blacke, and euen lyke farre from the extremityes, as is redde coulour. And betwæne white and redde may not be but two coulours, one nære the redde, and the other nære to the white. Alſo betwæne redde and black be two coulours, one accoꝛding with the redde, and the other with blacke. And ſo no meane coulours maye be betwæne white and blacke. Foꝛ betwæne white and red may be no firme coulour, but a chaungeable, as a Carnation coulour, a fleſh coulour, and a ſhadow to either of theſe, foꝛ euen farneſſe hath alwaye reſpect to the vttermoſt parts: but if there were ſuch a colour, it ſhould haue thꝛæ quarters of white, and one of black. Foꝛ halfe the red coulour is of the one quarter of white, & of one quarter of black. In the ſame wiſe betwæne blacke and red, may none be of euẽ quantitie, foꝛ it muſt haue thꝛæ quarters of black, & one of white, and ſo were the equall onelye by ſomwhat and by ſæming, and not very euen farneſſe.

(*Ye meaneth, that euery ſimple coulour mired, doth in the moꝛe, oꝛ the leſſe, make light oꝛ darken, his pꝛoper ground.)

*Additiõ.

Of coulours in generall, what they be. chap. 7.

ARiſtotle rehearſeth theſe fiue meane coulours by name, & calleth the firſt Yeolow, and the ſecond Citrine, and the third Redde, the fourth Purple, and the fift Græne, ſo that betwæne white and red, the yeolow is towarde the white, and the citrine toward the red, betwæne blacke and redde, purple is toward the red, and the græne towarde the blacke. Theſe names bæ otherwiſe called in Græke, foꝛ Purple is called Kyanos in

The ſhadowes of coulours from the firie action, which who ſo vnderſtandeth not, ſhall be a ſimple painter, and a worſe limner.

Græke,

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Græke, and yelowe is called Karapos, but of names of Græke is no charge, but we take hæd to Latine names. And the cause of the forsayde coulours may be knowen, for yelowe hath more of white then of blacke and redde. And such coulours is in leaues when they fall in Winter or in harueſt. Citrine and Purple compaſſeth the redde coulour, for eyther of them hath more of redde then of white or of blacke, but Citrine is farther from blacke then is Purple, as Ariſtotle meneth, in ſecundo de Sompno & Vigilia, wher he ſpeketh of corrupti-on of theſe coulours, and turning into blacke. And he ſayeth, that Citrine paſſeth by Purple into blacke. And therefore Purple muſt be betwéne redde and blacke, and Citrine betwéne white and blacke, & of all this it followeth, ỹ gréne muſt be ſet toward the black, and ſo the cauſe is knowen of the ordinaunce of theſe fiue meane coulours, as Ariſtotle meaneth.

Of the opinion of them which would haue light, to be of the ſubſtance of coulour, cap. 8.

Coulours are made apparant by light, therfore is light called ỹ mother of colours.

Some men dœme or ſuppoſe, that light is of the ſubſtaunce of colour, and they ſaye, that coulour is in cleane and clœre matter, and clœreneſſe hath theſe diuerſityes, for clœre matter is cleane and pure, and not earthie, or vnpure and earthie. And lyght is diuided in foure manners: for light is clœre, or dimme, lyttle, or much: but I call not lyght great nor much, though it thine in a greate place and much, but vertuall light gathered in a lyttle place, or in a point, is called much lyght, and greate light, as when an hollow mirrour is ſet in the Sun beame, and the light falleth on all the mirrour, and reboundeth into the middle thereof, and gathering and rebounding of ỹ lyght in ỹ mirrour betwixt clœreneſſe of Glaſſe, and bryghtneſſe of the Sunne, a fire is kindeled, and burneth full ſone, or ſpædely. And if clare or dyle matter be put therein, it burneth ſodeinly, & is ſet on fire then, if there be much light and cleane in pure matter and clœre, as Albumaſar ſayeth. And if the light be little & dim in clœre matter, and not full clœre, but ſomedeale and dim, then blackneſſe muſt nœdes bœ gendered, and this expoundeth the word of Ariſtotle, and of Aucrrois, that meaneth, that blackneſſe is priuation of clœrneſſe, and for to ſpeake in this wiſe, hœ followeth, that there be ſeauen coulours that ſtreteh from white, toward blacke. And this is knowne, and thrœ thinges maketh whiteneſſe, bryghtneſſe of light, and plentye thereof, & pureneſſe of clœre matter. And while meane coulour maye abate, then in this wiſe is generation of thrœ coulours, if one abideth alone, the other two abate: and ſo of white commeth 7. colours, & ſtretch from the white toward blacke: alſo from black to white ſtretcheth 7. And by this conſideratiõ coulours be 16, two principall, blacke and white, and 14. meane, for 7. ſtretch from white toward blacke, & 7. from black toward white, & in the ſtretching, the firſt 7. abate in whitnes, & the other 7. abate in blacknes, & méeteth in the middle. In euery meane colour, be as it were endles meane degrées of dœp colour & of lyght, as they be farre from white or blacke or nigh thereto. Then know thou hœreof, that coulour is a propertye or a qualitye lefte in the vttermoſt parte of a clœre body, & commeth of kinde of medling of qualities of elements medled together in a meddeled bodie, the which is by light preſented to the eye and to the ſight. For without meane light, coulour chaungeth not the eye, nor maketh therin likenſſe nor ſhape, but yet colour may be ſœne by it ſelfe, as Ariſtot. ſaith 2. de Anima, for the default is not in the coulour, but the default and vnmight is in the eie, which coulour is not ſœne in dœde without light. Therefore Pithagorici, that helde Pythagoras teaching, called coulour Epiphania, that is ouerſœming, or imagined. For it is the vtter parte of a cleere bodye that is termyned. Or elſe coulour is in the vtter part therof, & is there moſt properly a ſighty bodye, that taketh coulour and hewe,

Of ſeauen coulours.

Of 16. coulours mixt & cõpoũd

and

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and letteth passage there through of lyght, and of sight is here called a clere body termined, Perspicuum terminatum, but some such letteth all passage of sight, so that nothing is sene there through: as boystrousnesse, stones, trees, and mettall, and thicke leather, and other such, and some letteth some deale passage of sight, and not fully all, as Wine and other lycour of diuerse coulour that is sene within and without. But the same kinde of colour in some things is within, that is without, as it fareth in the white of an Egge, and in the broken Glasse that is couloured, as it is sayd in libro de Sensu & Sensato. cap. 7. But many things be of one coulour without, and of another coulour within, as it fareth in blacke Pepper, and in Apple graines. And many thinges dyeth and coloureth things without, and not within, as it fareth in painting. Also redde cloath dyeth the vtter part of water, if it be layed therevnder: And so it is knowen, that coulour is the vttermost parte of sight where clere things be, as it is sayde in libro de Sensu & Sensato. Also as in a clere body, not termined, as in ayre, the presence of lyght maketh white coulour, and his absence maketh blacke coulour and dimme, so that somewhat of lyght shineth therein, so that it be not as lyghtlesse, as it is sayde, libro de Sensu & Sensato. capit. 8. And so in a clere body that is termined is very colour, and in a bodye that is not termined, is not verye colour, but as it were coulour, as it is sayde in the same booke. Also meane coulours be gendered in theyr owne diuersitie, and by diuers proportions. Also if one is in proportion that conteyneth all, and the third parte or all, and the halfe deale, or by other proportions: And if they be by porportion, then they be againe proportionall by steadfastnesse of abiding in the matter, and also by clerenesse of the matter, as it fareth in Consonancijs, as it is sayde there, capitulo octauo. B. Also they be gendered by proportion and consonancie, and accorde of coulour, when the coulours be fayre and lyking. And the more proportionall they be, the more liking they be, as it is sayd there. And other men meane, that meane coulours be gendered by vnder setting and laieng of the vttermost coulours, that be white and blacke, when the more sightlye coulour is laide aboue the lesse sightlye, or the lesse sightly aboue the more sightlye, as it fareth in painting: as the Sunne semeth white whē it is sene by himselfe, and of another coulour when he is sene through a Clowde, as it is sayde there, cap. 8. Also coulours bee not seene by passing out of beames that come out of eyen, but by continuall multiplication of coulour, in the space and place betweene the thing that is seene and the eye, and by spreading thereof to the eyen: For seeing is made by touch, as it is sayde there, capitulo octauo. Also coulours that be lyke farre a sunder, maye seeme meane coulours to them that be farre therefrom, though they bee not meane coulours: For no parte of a thing may be seene vnder the vttermost coulour, as it fareth in cloath of diuers coulours, as it is sayde there, capitulo. 8. D. Also meane coulours be gendered by lykenesse of gendering of meddeled bodyes, meddeled with simple bodyes: that for meddeling of couloues, followeth the meddeling of Elementes by chaunging and tourning into the forme and shape of a meddeled bodye: as a meane bodye is gendered of the vttermost bodyes, so is meane coulour gendred of the vttermost coulours, as it is sayde there capitulo octauo: Also euery meane coulour is gendered by white and blacke, that seemeth more priuation of white then coulour, as darknesse is priuation of lyght, as it sayde, libro. 10. Methe. cap. 3. B. Also it needeth not that vnity of kinde followeth vnity of likenesse of colour, as Albumasar sayth in Differentia. G.

Also furthermore, the deede of coulour is to print lykenesse in the sight by working in deede of light. For by light might of coulour is brought to worke in deede, and to print lykenesse in the eye, that the eye may take that lykenesse and deeme of that thing that is seene. Also meane colour well proportioned pleseth and comforteth the sight: but the vtter-

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moſt coulour fæbleth and grieueth the ſight, as Ariſtotle ſayth. For greate whiteneſſe ofte ſheddeth the ſpirite of ſight, and diſſolueth the eye, and maketh it water: And to great blackneſſe gathering the ſpirite, and making thicke, and rebounding the ſight, maketh it dim, as it fareth in them that bée long cloſed in darke places, that ſée little or right naught, when they be ſodeinely brought into the light.

Also the coulour of that thing that is coloured, ſheweth the complection therof and kind: For whiteneſſe and white colours in bodies that be froze, bée not but in cold ſubſtance, & black colours againeward: For colde maketh moyſt thinges white, and dry blacke, and heate maketh wet things blacke, and drye white, as Ariſtotle and Auicen meane. And therfore whiteneſſe, that is the daughter of colde, is token of maſtry of fleame and of colde, and of moiſting and fléeting humour: and blackneſſe is token of melancholike diſpoſition & of dry humour, that hath maſtry in the body: and is ſomtime token of great burning of humours, and of chaunging & turning to kinde melancholy, as it ſhall be ſayde héereafter. Also by the vtter coulour the inner qualities of things bée knowen. For as Auicen ſaith, colour is qualitie that is made perfect by lyght, for coulour is in might in a darke body, and paſſeth into working & déed by light that commeth therevpon from without, & that is knowne in this wiſe: for, euery medled body hath somewhat of fire and might, and hath of fire somewhat of light, for the fire hath light by kinde, but that lyght is hid in darke parts, and is ſo onely in might, as heate of Brimſtone & of Pepper: and the potenciall heate of them paſſeth not into working & actuall heat in déed: But in vtter qualitie ỳ is like to the inner qualitie. Potentiall lyght that is in a medled bodye and darke, paſſeth not to worke in déede by the comming of outwarde light.

As Snovv & Coles.

Also coulour ſéene within, declareth the might and féebleneſſe of the fire that is hidde in might in a meddeled bodye, and thereby the vertue and working thereof is knowne proporcionally. Diuerſity of coulour exciteth kindlye the ſight of the lokers, to loke and wonder thereon, as Plinius ſayth, libro octauo, and Auicen alſo. And ſo he ſayeth, that euery beaſt, be he neuer ſo fierce, wondereth of the diuerſitie & faireneſſe of coulour in the Panther. Also euery mans face is made moſt beautiful or vnbeautifull with coulour. For ordinate colour & fayre, is complection of faireneſſe, when it anſwereth duely to the making & compoſition of members and limmes, as Auicen ſayth. And Auſten ſaith, that faireneſſe is ſéemly ſhape of body, w̄ pleaſing colour, and againward. For vile coulour and vnſémely is right foule in a bodye. Also colour is token of Accidents and of paſſions of ỳ ſoule, for ſodeine paleneſſe and diſcoulour is a token of drede: for ỳ heat being drawen inward to the parts of the bodye, in the face is ſcarcitie of bloud, & ſo the face is diſcoloured. Also ſodeine redneſſe in the face, is token of ſhame or of wrath. And that is becauſe heate commeth outwarde, and bloude maketh the ſkinne redde without: and buſieth to put off ſhame and wronge. Also coulour terminеth and arayeth the bodye that it is in, for excepte coulour bée in the bodye, the ſubſtance thereof is not knowne to the ſight. Also coulour maketh fayre the matter without, and hideth defaultes that bée there within, and ſo compounded coulour, meane betwéene white and blacke, layed in order by kinde, as Auicen ſayeth, without vppon a bodye, hideth and couereth infirmitie that is in the matter accidentally, eyther by kinde, as Auicen ſayth.

Also coulour accordeth or agréeth to the lyght, as the Daughter to the Mother, and followeth lyghte in déede: For with greate lyght coulour increaſeth, and with lyttle lyght coulour abateth.

Addition.

Lightneſſe or brightneſſe is the cauſe of cléreneſſe, which is a ſeparation from darknes or blacknes, wherof procédeth ỳ original action, eſtabliſhed by Iehoua, in ỳ firſt diuiding of the day and night.

The

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The cause of brightnesse is fire, (an incomprehensible substaunce) yet because it taketh part, with Earth, Water, and flowres, stones, shells, hornes, flyes, mettalls, and whatsoeuer (so miraculously spread,) to expresse such a varietie of colour, as mans reason had bene farre to seeke, had not the onelye benefite of the grace giuen bestowed the same: in the vitall bodyes, by bloud, in flowres, seeds, rootes, and berryes, by ioyce, as by this diuision of foure times three which maketh twelue, appeareth, Fire, ycolowe: Aire, blewe: Water, greene: Earth, blacke. To the first Or, which is golde, Orement, which is Earth: Masticot, which is ashes. 2. Laake, Vermilion, red Lead, 3. purple, Violet, Murry, 4. Smalt, Bise, and Indian, all colours increasing, from blacknesse to brightnesse, is the spirit of fire: the rest that decrease from brightnesse to blacknesse, in the spirit of the earth, wherein also consisteth a miraculous ordinance, teaching earthly Philosophers to discerne the Animall, Vegitall, and Minerall, the lyfe, the flesh, the death, of euery substaunce gendered, simply growing, and multiplied by vapour, as aire, dew, or waters: flesh to death: trees to withering: stones, to wearing, dissoluing, or consuming: To growe from the spirit of death, singular, and plurall, from the Adiective to the Substantiue: Few Philosophers haue studyed howe, being contented by the singular parte, to speake plurall things, but not by the plurall part to speake singular thinges, which is the cause that men be so preuent in earthie matters, that there is little left for spirituall vnderstandings, in studying for colours to please the eye, they forget those coulours that beautifie the soule, which are; for fire, loue: for aire, faith: for water, hope; for earth, charitie: for ioyce, truth: for person, chastitie.

De Colorum mutatione. Cap. 10.

COulours doe chaunge in bodyes for many manner causes, as it doth in fruite, grasse, hearbes, and other things that growe in earth: For first fruite is greene when it groweth, as it fareth in beryes and grapes, then they ware red, & pale, or blacke at last: & this changing of coulour commeth of diuersitie of kinde heate, or of heat of the Sunne, that doth seeth the substaunce of fruite in diuerse manner of wise. For first the working of heat is feeble & soft, & vnsufficient to dissolue & depart ỳ earthie matter to make it spread, & therefore in the fruite without, is greene colour, & vndigest, & earthy, but kinde heat wareth stronger by heat of the Sun, and worketh therefore the more strongly, & so the heat for strength thereof leaueth red coulour in the fruite without, and at the last when the fruite is compleat & ripe, & the lowre humour & earthy defied, then of burning commeth blacke colour in the fruit without. For the heat hath mastry, and dissolueth and doth seeth, & defieth the earthynesse, & taketh as much as needeth, and turneth it into substance of fruit, and casteth the other deale, or putteth & bringeth it to the vtter part of the fruite, and such fumositie cast out, for it is earthy, infecteth and maketh the fruit blacke or ycolow without, as it is said super li. Vegitabilium commento. For such couleur betokeneth of themselues working & kind of cold, & be oft gendered in things that bee full hot, & commeth of the same cause, that is heat, that hath mastry within, and doth put out earthy and watry fumosities, as Alphredus sayth super Aristot. de Vegitabilis & Plantis. Also in beasts is chaunging of couleur, now in the skinne, now in the eyen, now in the eare, and now in the nailes. For coulour of ỳ skin is gendred in two manners, as it is sayde in Ioannico, for it is gendred and commeth sometime of humours inwarde, and sometime of passions of the soule. Also chaunging of coulour in the skin commeth of inner things: sometime by hot humours, and sometime by cold, for it happeneth, that hot humours both compowned and simple, coleth and bee colde, and also colde humours or coled heateth, and according thereunto the colour in the skinne is wont to varie, for when the colde humoures ware hotte,

white

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white colour turneth into citrine or into red. And when hot humours doth cole, then red coulour doth chaunge to white or pale, and so of other it is to be vnderstode. Also chaunging in the skin commeth of passions of the soule. The red wareth pale for anguish or for dreade, for in dreade the heart closeth, and heate that is in the vtter partes draweth inward, & therefore the vtter partes ware pale. Also the pale wareth red for wrath, for in wrath the heart openeth and desireth wreake, & the heat passeth sodeinly from the inner parts to the vtter parts, and so the bloud heateth, and is betwéene the skin and the flesh, and so red colour is sodeinly gendered. Also in men of the nation of Maures, the blacke coulour commeth of the inner parts, & whitish colour in Almains and Dutchmen. For ỳ countrye Mauritania is the most hottest country in Aethiopia, in ỳ which Country for greate heate the bloud is burnt betwéene the skinne and the flesh, and maketh all the members black. And so hée that first dwelled in Aethiopia, was made black. But afterward by continuall heat of the Sunne such blacknes sprang into all his offspring. And of blacke father and blacke mother commeth blacke children. But in that place onely the father and mother be continually burnt with heate of the Sunne, and therefore in temperate countries & lands ỳ be somwhat cold, swart coloured men getteth children temperate in coulour, as Macrobius, Aristotle, & Auicen meane. And contrarywise the Almaynes and Scots, that dwell in colde countries, for in them colde stoppeth the hoales and pores without, and the heate is drawne inward, and therefore the skin is white without. The Cõmentour telleth al this super Ioh. & Aristot. toucheth the same. Also coulour of skinne chaungeth, and namely of the mans skin, by many occasions, somtime for euill complection, as it fareth in melancholike men, & for to great passing heat, as it fareth in cholarike men that be citrine of coulour, and for heat of the Sun & drinesse of aire, as it fareth in wayfaring men & in shipmẽ, & for spreading of corrupt humours betwéen ỳ skin & flesh, as it fareth in Morphea & in Lepra, and for stopping of the liuer, or for distemperate qualitie of the gall, as it fareth in the Iaunders, that is chaunged of kind colour into foule coulour and vnséemly, as Constantine saith. And for continuaunce of solution of the skin, as it fareth of the Vesells, Pocks, wounds, botches, and burning. Also in haire is diuers colour, for by quality of fumositie, that is resolued of the bodye, colour of haire is diuers, for of fleame commeth white haire, of bloud red, & of kind melancholy yeolowe, & of Cholera adusta, black, & of the default of kind heat commeth hoare haire, as it fareth in old men. And when horenesse beginneth in the rot of the haire, then it commeth of much fleme, & when it beginneth in the vtter end, then it is a token that it commeth of default of kind heat. Loke before in Tractatu de Capillis.

Special to kens to knowe the complections.

Of coulour in the eies. ca. 10.

Hereafter take héd of colour in the eyen, for as Iohannicius sayth, coulours of eien be (foure) Black, Whitish, changeable & yeolow. The diuersitie of these cõmeth of clérnesse of the spirit of the sight, or of dimnes therof, or of scarsite of ỳ chrystalline humour, or of dæpnesse therof, or of superfluity of whitish humour, or disturbance therof, or of scacsity, or of superfluitye of humour of the Curtell ỳ is called Vua. For if the humour chrystaline be scarce in quãtitie, or hid within, & the whitish humour that is called Albugines falleth, or is disturbed, or if there be much blacke humour in the skinne and Curtell that is called Vua. If all these or some of them come together, then is blacke colour gendered in the eie. And whitenes cõmeth of contrary cause, but yeolow colour & diuers colour commeth of thinges that maketh white & blacke, but in yeolowe is somewhat more blacke then white, and in diuerse is somewhat more white then black. But hereof take before in Tractatu oculorum. In the nailes coulour is knowen, for the colour thereof shall bee white and clere, as a mirror, when this

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colour changeth into wan or pale colour, then it is a token of diuers passions, as it is said in Tractatu de Vrinibus.

Of coulours perticular. chap.11.

NOw it followeth to speake of perticular colours, and first of white, that is the chiefe fundament and ground of meane colours. Whitenes is a colour gendered of much clere light, and pure matter & clere, as Algasel saith. And so the more pure the clere matter is, & the more clere ẏ light is, the more white the colour is, & the lesse medled with black, then ẏ materiall cause of white colour is clere & pure, without medling of earthy drasts, now dry & now moist. The cause of working & making white coulour is cold or heat, for if drinesse hath the mastry in working therin, thē white colour is gendered, for thinning and subtilling of partes of the matter, and for clering by vertue of might and heat, as it fareth in Lime and in burnt bones. And if the matter be moyst in substance, and colde hath mastrye in working therein, then white colour is gendered, as it fareth in snow & in dew. Therfore white is gendred of aire that is some deale watry, as Aristotle sayth, lib.19. de Animalibus, and that by working of colde, for colde maketh moyst matter white, and drye matter blacke. Also white matter is gendered of chinning and spreading of ayre, as it fareth in skumme: and therfore hot water gendereth white haire, and a hot braine is cause of baldnesse, for white commeth not but of vapourable aire and watry that is in the members. And for white commeth of hot ayre and vapourable, therfore beasts be white vnder the wombe, as Ari. saith, li.19. de Animalibus. White hath vertue to shed the sight, & to shed ẏ visible spirit if it be to white, and maketh the eie watry and to drop, and is the ground of all coulours, & the meane colours bee grounded in no other coulour better then in white. And the more white the ground is, the faster the coulour cleaueth and abideth, that is laied thereuppon, whether it bee white or black: and to whiteneſſe belongeth & appertaineth Candor, Albor, Pallor, Linor, or Flauor. In one meaning Flauum & Luridum is all one, as Aristotle sayth in cap. de Sapore. And he sayth, ẏ Luridum is Flauum, for hee followeth the kinde of white. Phisitions doe assigne many other maner colours about white, as watrie colour, and milkie colour, and Karapos, that is whitish or palish, and be diuers as the matter is diuerse, in which they be rotted, thick or thinne, as it is sayd in libro de Isaac, Theophile, Constantine, Egid. de vrinis. Candor, is passing whiteneſſe, and hath in it selfe much light in forme, and much pureneſſe & clereneſſe in matter, for blasing of brightneſſe, ẏ dresseth matter that is without, that is clere & pure & painteth likeneſſe in the sight, without greuing of the eye, & comforteth the sight to behold theron with a manner liking: such whitenes is called Candor, ẏ is first seene of whitneſſe, by doing of lyght, without corruption of the sight, and is called Candor, for the vttermost whiteneſſe is not seene with eie, for it voideth ẏ dome of sight, for nothing may be seene vnder the vttermost coulour: For the vttermost colours be vnseene by themselues, for clereneſſe thereof, as it is said in li. de Sentu & Sensato. cap. octauo. Then that that is first seene of whiteneſſe is tearmed Candor.

De colore glauco siue flauo. cap.12.

Salowe. SAlowe is gendred of whitenes, drawing some deale toward red, & is gendered, as Aui. meneth, in matter ẏ is some deale temperate in comparison to greene colour. For (as he saith) greene colour in trees chaungeth into yeolow in harueſt time, when in leaues is much matter more moisted then the matter yeolow, & the thicke parts wasted some and some by working of heat, & not all destroyed, though cold hath the mastry. And cold ẏ hath mastry in meane matter, gendreth nedely meane colour: And because colde may better chaunge moysture then drineſſe, it gendereth meane coulour, that hath much of white, as yeolow coulour,

as

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as the Commentour saith super Arist. de plantis, in fine. Therefore he sayth, ẏ some trees be greene in Summer, & pale in winter, as Boxe, for Boxe hath gleaming humour, and much thin moisture in the root, and the leaues therof fall not, but when heat commeth, the humour is drawen outward, and heat worketh and maketh greene colour, & when colde commeth, the humour is smitten inwarde, & leaueth much drinesse of earth, and then the colour is yeolow, & so in comparison to green colour, in ẏ which is more moist matter, he saith, that yeolow hath more temperate matter.

De Pallido colore. cap. 13.

Pale.

PAle coulour is gendered of the same causes, but the cold is lesse strong, and the whitenesse draweth more towarde blacknesse, and is gendred in more thick matter. Then palenes is a mene colour: & beginneth from white, & passeth out of kind toward blacke. Also pale coulour is happely gendred, & commeth of dread of right great businesse, & of great trauaile, and of other causes, by the which bloud is drawen inwarde, and then the bodye is pale & discouloured without, for scarsitie and lacking of bloud, as it fareth in them which doe sleepe too much, and in slumberous men, and in men which do trauell for loue, which burne in great loue, and the heart is therevpon, and the spirits passe out thereof: and for to feede and restore them, kind bringeth in heate of the vtter partes, & so by withdrawing hot bloud, the skin is discoloured without, as he saith.

Palleat omnis amans, hic est color aptus amanti.

This vearse meaneth, that euery louer is pale, and pale coulour is couenable to the louer. For the same cause, they that be pained with hunger, or with great businesse and trauaile, bee pale, for spending and wasting of hotte bloud.

*Additiō.

(*And also that in gilding of Plate, through the force of quick siluer, the vapour whereof cooleth the bloud, & dryeth the body.)

De Rubeo colore. cap. 14.

RED coulour is euen the middle coulour betweene white and blacke euen lyke farre from other, and is in the part of a cleere body by incorporation of cleere firye light and pure to the generation of this colour. Colours do come togethers of cleernesse of matter, & firy light, & according meanes betweene white & black, but firy light dulketh the cleane parts ẏ be medled, & maketh them thin & subtill. The coulour accordeth more in blasing with white then black, & therfore deep red sheddeth the sight, as cleere light doth, & gathereth not the sight as blacke doth. Therefore Drapers ẏ sell cloth hang red cloth before the light, for ẏ rednesse shuld dazell the spirit of sight, and that men that see other clothes of other coulours, shuld know the worse the very colours. Red colour is a general token of mastry of heat in a medled body, though hee bee somtime found without in a bodye that is kindly cold, as it fareth in the red rose that is kindly colde and drie: but for the rose is full of subtill substance, the kind colour that he hath of composition slaieth the mastry of cold, & commeth outward, and findeth the vtter partes subtill and moist to receiue chaunging, & chaungeth them without into red colour, and that doing is namelye lykened to working of fire.

No policy but plaine subtilty.

De Colore croceo. cap. 15.

BEtweene Saffron colour, and Punice and Citrine, is little diuersitie, as by abating of whitenesse, & some deals medling of increasing of blacknesse, and by somewhat of strength of heat, & feeblenes of cold. And the more such a coulour in subtill matter and cleere is radicate, the more it shineth & appeareth, & the more grose and earthy the matter is, the lesse bright it is. And such a colour betokeneth might and temperate heat, and not passing, insomuch ẏ it belongeth to the betokening of colour: but by diuers dispositions of substance, it betokeneth diuerse dispositions of sicknesse or of health, and

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diuers complexions and states of the body, as it is said in li. de Vrinis. For Citrine coulour in thin substance in the vrine of a child of cholarike complection, betokeneth ꝑ he is whole & in good point. In a flematike body or melancholike, it may token diuers sicknesses & euills, as Egidius saith in his bearles, in Tractatu de Vrinis, cap. 13. in this wise.

Est multis tenuis citrina referta figuris.

Flumaticum iuuenem vel quem niger afficit humor.

Condempnat tricham duplici, &c.

And such coulour betokeneth diuerse things and contrary by diuersitie of the substance that it is in.

De Colore croceo, ca. 16.

Saffron colour dieth and colloureth humours and licours more then citrine, and betokeneth passing heate & distemperaunce of blood in the licour by medling of cholera, as it fareth in them that haue the Jaunders, their vrine hath yeolowe spume, & they haue yeolow eyen, & their skinne is foule and citrine. Most hottest birds of complection and cholarike, as birds of pray haue their vtter parts yeolow of colour, as their fet and bills. And that commeth of right much cholarike & hot fumositie which kinde casteth into the vtter parts, and they haue therefore such colour. Loke before de morbis, cap. de Ictericia, there it is treated more largely.

De Colore minio, ca. 17.

Yeolow colour that is called Minius, is called also Coccinus & Vermiculus, and draweth much toward red, & belongeth thereto, & shineth blasing as fire, and hath in himselfe much brightnesse of fire, and much clerenesse of matter, therfore the coulour is right bright and blasing. The matter of this coulour is earthy, & is digged in the cliffes of ꝑ red sea, ꝑ dieth and coulloureth, & maketh red all the sea, that it floweth into, so that the sea of ꝑ ouer Aegipt taketh rednes therof, & is called the red sea. In these veines of ꝑ earth be red precious stones found. This earth is first dried & powred at the best, & then ground smal betwen stones, & tempered with the white of an egge: & by this painters & writers do set & win much good, for therwith they rumne, adorne, araye, and make, begynning and ending of sentences & of verses and capitall letters. And is somtime sharped wt a certaine herab ꝑ is called Coccus, and then ꝑ coulour is bright and blaseth as fire, & hath the name of that herbe, and is called Coccus. And diers of cloath vse this colour much more then writers do. Also in olde time men vsed to sharp this colour with ꝑ blood of a certein worme, as purple is sharped with blood of a shel fish. And for such sharping with the blood of a worme, ꝑ coulour was called Vermiculus in olde time, as Isid. sayth, in Tractatu de coloribus. And is a coulour that cleueth fast and abideth, when he is layde to the matter, so that if a man purpose to shaue or to wash it out of the Parchment, vnneth shall he shaue or wash so fast, but somewhat thereof abideth after all the shauing and washing. Crista galinacea, Yeolovve Rattell.

De Colore Puniceo, cap. 18.

Citrine colour is nert to the redde in the one side, as purple is nert therto in the other side. And citrine hath more of the redde then of the white, or of the black, and is nerer to the white then to the blacke, and the purple againewarde, that is nert to the red, and nerer to the blacke then to the white, as Aristotle saith, Secundo de sompno et Vigilia: There he sayth, that citrine passeth by Purpule into blacke, and Purple is nerer then red to the blacke, and in the sea is citrine shell fish founde, that is small and little, and is cut at the end, and then commeth thereof redde droppes, which be kept, and with these droppes is Purple dyed, and redde coulours maistred, and so blood is gathered in great quantitie, and kept in vessells of Dyers, and done with coulours, and therewith is purple silke dyed, of the which cloath is wouen, & therby is shewed wealth & ioy

of

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of kings, as Gregory saith super Cant. cap. 7.

De Colore viridi. cap. 19.

Grene coulour is gendered and bred by working of heate in meane matter, in the which moisture hath somwhat the mastrie, as it fareth in leaues and in hearbes, and in fruit, & also in grasse, therefore the coulour is gendered, & hath much of blacke, and is not fully blacke of medling of light white, as yelow is, and of much blacke in a moyst bodye without, græne colour is gendered, when the heate which worketh in the matter, may not burne the moysture, neyther seeth it at the full, to turne all and fully into blacke. And so græne coulours, in grasse, hearbes, and fruit, is a signe and token of rawe humour and vndigested, which is knowen, for the græne colour in hearbs and trées turneth into yelow in haruest time. For in leaues & hearbs is much moyst matter and thicke, which is walked some and some by the working of heate: and is not all without heat in the matter borne vp, though that cold hath the mastry. Therefore some trées bée græne in springing time & in Summer, and be pale in haruest, and in Winter. For heate of springing time commeth, and beareth the humours outward, and then the humour taketh heat and is made græne, but when colde commeth, it smiteth the humour inwarde, and there is much dryenesse, and the colour is yelow, as the commentor sayth super li. de Plantis, in fine. Also græne is a meane coulour gendered betwéne red & blacke, & that is knowen by passing of red Cholera into vnkinde melancholy, ý is black, by meane of vnkinde Cholera ý is rusty & grenish, and is found græne: Græne colour is most liking to ý sight, for comming togethers of firy parts & of earth. For brightnes of fire ý is in græne is temperate, & pleaseth ý sight, & dimnes of earth & blacknesse, for it is nigh most black, gathereth meanly the sight, & comforteth ý visible spirit. Therefore no colour is so liking to ý sight as græne colour as it is knowne in the Smaragdus, a stone that most comforteth their eyen ý graue in mettall & in precious stones, as Isidore sayth in Lapidibus pretiosis. Leaues, trées, grasse, & hearbs, and other that grow and spring of the grounde, bée græne by mastry of earthy parts, in the which they be grounded, as in matter, & by firy vertue, as by cause ý worketh & dissolueth earthy matter, and maketh it subtill and thin, and draweth outwarde the fumositie thereof, & dyeth the hearbs with such colour without, and not with blacke or with red, but with græne. For blacke tempereth the shedding blasenesse of red, and clærenesse incorporated in ý black maketh it meane & temperate. The græne is gendered by mastry of earthye parts & firy. And though fruit, hearbes, & grasse be græne, yet græne blossomes or flowres, be seld or neuer found, and that is for subtiltie of ý matter of flowres, in the which if the mastrye partes bée watry & airie, the colour shall be white, & if the watrye and firie partes hath the mastry, ý colour is red, & if watry parts & earthy haue the mastry, the coulour is bliew or bliewish & if firie partes & airie haue euen much mastrye, then might the colour be græne or black, but ý matter of flowres is so thin & subtill, that it taketh no such meddeling, and therefore flowrs be not grén generally nor black. Then græne coulour is meane betwéne red and blacke, and comforteth the eien to loke thereon, and restoreth and comforteth the sight. Therefore Hartes and other wilde beastes loue græne places, not onelye for meate, but for liking of sight: therefore hunters cloth themselues in græne, for the beast loueth kindlye græne coulours, and dreadeth the lesse perills of hunters, when they loke vpon græne, as Gregory saith.

De Colore liuido. cap. 20.

Wanne colour is gendered in watrie and earthy parts, that haue mastry, for such coulour is gendered in thinges that haue colde humour and thicke, as it fareth in Lead and in certaine stones, but Lead is white by kind, though it be wan without, & of lead is white coulour

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made that is called Ceruſa, as the Commentor ſaith. 4. Meth. Wan coulour is token of maſtry of cold, & therefore wan colour in vrine is token of quenching of kind heat & of death of beaſts, as Egidius ſaith, & ſayth, that wan vrine betoketh drad members & humour, & many other euills, & it followeth the euill Paruus enutritheus, & Medius, & the falling euill alſo, Aſhites, Sinochus, breaking of beines, the poſe, euill of ỹ ribs, of lungs, & Miſicke, that quencheth heate becauſe of wan coulours.

De Colore liuido malo. cap. 21.

Mixt.

WAn coulour is euill in men and in beaſts, for it betokeneth maſtrie of cold, which quencheth kindly heat, & beginneth for to ſlay kindly heat: or els it betokeneth ſuperfluitye of melancholye bloud, which defileth all the ſkin without: or els it betokeneth anguiſh & paſſion of the heart, which draweth inwarde the heate of bloud, as it fareth in thoſe perſons, that bee enuious or wrathfull: Or elſe it betokeneth ſore falling or ſmiting, which corrupteth and increaſeth the bloud betweene the ſkinne and the fleſh, as it appeareth by thē ỹ be all to bobbed & beaten, in whom the humour betweene the ſkin and the fleſh is corropt by malice, & corrupteth and infecteth the ſkin, as the Expoſitor ſaith before, ſuper. 1. ca. li. de Iſa. Vulnus liuore, &c. It betoketh failing of ſpirits & of kind heat, and ſcarſitie therof, as it fareth in thoſe perſons, which haue the dropſie & Etike, & in thoſe which doe conſume and waſt, as Egidius ſayth. And betokeneth alſo Gowtes in the ioyntes: For the Gowte is full ſore for tenderneſſe of ſinewes, in the which it is in. For ſpirits & humors doe gather to that place, and be the leſſe hot, and the place is the worſe coloured. It is not expedient and needfull in this worke to rehearſe all the cauſes of wan colour, but only to make mētion of thoſe things that our fore fathers haue treated at full, & moſt largely. And ſeld I remember, that wan coulour betokeneth good: but greene or blacke tourneth into wan by working of kind, & then out of wanneſſe into red or citrine, then it betoketh that kinde hath the maſtrye of the infirmitie and euil, as Egidius meaneth. If it be firſt wan, and afterward red, the kind of the vraine riſeth, & the ſtrength is recouered.

That is blacke & blievv.

De Colore Indica, ca. 22.

Indiæ, a deepe blievv

THE coulour Indicus & Venenus is blieu colour, and paſſeth wan coulour in faireneſſe and brightneſſe, & hath more of water & of aire medled & ioyned with earthy parts, then hath wan coulour, and ſuch is the colour of heauen, for maſtry of aire in a cléere body without, as it fareth in Saphires of ỹ Eaſt lands & in Jacincts: alſo ſuch coulour is in Azure, but héereof loke before in ỹ treatiſe of gemmes & precious ſtones, and of the ſtone Laſurus.

(*The Indiæ, if it bée not too much counterfeit, is the eſpeciall grounde of grénes.) *Additiō.

De nigro colore, ca. 23.

Blacke of 3. ſorts, Sable, Semy, mixt.

BLacke is priuation of white in cléere matter, as bitter is priuation of ſweet in moyſt matter, and ſo it ſéemeth that white is the firſt well of colours, as ſweet is the firſt well of ſauours, as Ariſtotle ſaith in li. de Senſu & Sentato. Blacke coulour is not but priuation of clærnes. Blackneſſe is gendered of ſcarce light, & incorporate in cléere matter that is dim and darkiſh and vnpure: therefore blackneſſe gendereth ỹ ſpirit viſible, & ſmiteth it againe, and grieueth therfore the ſight and maketh it dim, when the blacke is to blacke, as it fareth in them ỹ be long in priſon, which ſée litle or naught when they come out of priſon. Black is ſometime grounded in moiſt ſubſtance & hot, for heat ỹ hath maſtry bloweth a moiſt body, as it fareth in wet wood that burneth ſomtime in dry ſubſtance and cold. For cold hath the maſtry, and blacketh dry ſubſtaunce, and whiteth the moyſt ſubſtaunce, as Aui. ſaith. Alſo ſometime blacke commeth of colde, & that is a token of death, and ſometime of heate, and that is a token of burning. And therfore blacke vrine may be taken of diuers diſ-

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positions and contrary, as Egidius saith: and betokeneth somtime solution of the quartane, and betokeneth health, & betokeneth somtime burning and death, as it fareth in the Feuer Acut. And Egidius saith, that blacke vrine betokeneth euill and solution of the quartane, death and burning: and scarse humour black and fat, and stinking betokeneth death; and some colours accordeth to ẏ worke of painters: and some thereof brædeth in veynes of the earth, as Sinopis Rubrica, Melium, Auripigmentum, and other such, and some be made by crafte.

De sinopi. cap. 24.

Sinape, Laakes.

SInopis is a red coulour, and was first founde in the Ilande Pontus, besides the Citie Sinopis, and hath therfore that name, as Isid. saith lib. 44. Hæreof is thrée manner of kindes, red, lesse red, & meane betwéene them twaine, as hée saith, and is called Rubrica, for it is next to red sanguine, as he sayth, & brædeth in many places, but the best commeth out of Pontus, and is therefore called Pontica.

De sirico pigmento. cap. 25.

A golden colour to paint vvith.

SIricum is pigmentum, and thereof is made the colour that is called Pheniceus, therewith the chiefe and principall letters of bookes be written, & is founde in the cliffes of the red sea in ẏ countrie called Phenicus: and this colour is accounted among famed colours, for it is somtime made of Cinopis and of Sandix, medled and wrought craftely togethers, as Isidore saith.

The gold yeolovv.

De Minio colore. cap. 26.

Vermiliō.

MInium is a redde coulour, and the Grækes found the matter thereof in Ephesim: in Spaine is more suche Pigment than in other landes, as Isidore saieth.

De Cinobrio. cap. 27.

A colour made of Dragons bloud.

CInobrium is called Cinabarin among the Grækes, and hath that name of Draco and Barro, the Dragon, and the Elephant. Auicen sayth, that it is a Dragons bloud, for Dragons windeth and wrappeth their tayles among and about the legs of Elepants, and the grim beasts falleth to the ground, & the Dragons dye and be slaine in that wise, and the bloud that the Dragon blædeth, dyeth and coloureth the earth, and all that is dyed is Pigmentum, and red ponder, as Isidore saith.

(*Cinereus is also an ash colour, after a blacke.)

*Additiō.

De Prassino. cap. 28.

This greene grovveth of the rust of siluer that vvhich cōmeth of brasse is Verdigrek

PRassin in Grækе is gréene, and therof is a colour made gréene as a læke, the best groweth in Libia Cerenence, as Isidore saith. Crisocania is the veyne of prassin, of gréene colour, & hath that name Crisocania, for gold is found therwith, as it is sayde, gréene groweth in Armenia, but better groweth in Macedonia, and is digged and mined among mettall of brasse, and the defending ther of is token of siluer and golde, for the veyne thereof, hath companye of kinde with such mettall.

De Sandaracha. cap. 29.

SAndarach groweth in Topasion, an Ile of the red sea, and is of red coulour, and smelleth as brimstone, and is found among mettall of gold and of siluer, and the better it is, the more redde it is, and smelleth more of brimstone. Though cerusa is toasted in an Ouen, to tourne into Sandarache, the coulour thereof is red, and if it be euen toasted and medled with Rubrica, it tourneth into Sandix.

(*A bright redde coulour vsed of Painters, and found in Mynes of golde and siluer: some call it redde Arsenick, there is another kinde of it, made of Ceruse burned.)

*Additiō.

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De Arcenico, cap. 30.

ARcenicum, is called Auripigmentum, for the colour of golde, and is gathered in Pontus among golden matter, and is most pure, and passeth into golden colour, and those that haue small veynes be most pale, & accounted worst. Hereof loke before In tractatu de vénis, & Auripigmento.

De Occa. cap. 31.

OCca breedeth in the Ilande Topasion, there Sandaracha is founde, and is somtime made of Occa burnt red in new crokes well stopped and luted with new claye, & the more it is burnt in the chimnie, the better it is, as Isid. saith.

De Indaco. cap. 32.

INdacum is found in caues in Inde pight in slime, with foame cleauing to slime, and is faire & airie with wonderfull medlyng of purple and of blewe. Another kinde in office of purple is fléeting foame that workmen doe gather & dryeth it, as Isidore saith.

818 *Additiõ. (*The best India which is a déeple blewe, is the onely ground for grénes, besides his owne exchaunged colours by mixture.)

De Attramento, cap. 33.

Inke. ATtramentum hath that name, for it is blacke: the kinde thereof is nédfull to the common vse of painters: and is accounted among fained colours, and is made of sote in many manner wise, vpon burning coales. Painters meddle glew and water to make it shine the more bright: and some stampe coles of olde wode with glew, and doe thereto: some burne drasts of blacke wine, and doth thereto: and is made in many other wise, as Isidore saith. And with Attrament inke is tempered and mastred and hath many vertues, as it is sayd in Platear. Loke before De Venis terræ, libro. 15.

De Melino. cap. 34.

MElinus is a white coulour, and the matter thereof is founde in the Iland Melos, that is one of the Ciclades, and therefore the colour is called Melinus, as Isid. saith: and for great fatnesse ofte the Painter doth not vse this coulour, as Isidore saith.

De Stibio, cap. 35.

STibium is a fained colour made of Ceruſa, and of other things medled therewith. Women paint their faces therewith.

*Additiõ. (*Couchanella, with gleare cleansed from the corruption, is the onely colour to make an olde sole faire, and a young sole soule.)

De Ceruſa, cap. 36.

CEruſa is gendered and commeth of vapour of strong vineger, effused and shed on thin plates of lead, and laid vpon white Sarments: Ceruse is called also the flourc of lead. In the same wise is Verdigrece made, that is called Calcantum, & some call it Viride Grecum, and commeth of vapor of strong vineger shedde vppon plates of brasse. For vineger corrupteth the brasse without, and tourneth it into russe, and thereof commeth grene coulour, that fretteth dead flesh.

De purpura, cap. 37.

PVrpura hath that name of purenes of light, for the matter thereof is gendered in countries that be nére and beshined with the Sun. This colour is mastered and amended with bloud that droppeth of certaine shell fish, when they be cut or carued, as Isid. saith libro. 19. cap. de Tincturis. There be manye other colours, both simple and compowned, that both Painters and Dyars vse: but these are most noble that be now reckoned, and of them it shall suffice for this time. Of all these Plinius trea-

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teth

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teth libro. 25. cap. 14. vsque ad 33.

¶ The order of colours to limne with, after the accustomed skill of this latter time, not vnprofitable for Painters and stainers. Being newly added.

The nature of ỳ Italian is to be curius. The Frenchmā subtill, & therefore manye times, although the yr vvorks be far vvorse then the Englishmans is, they obteine revvarde vvhen the other goeth vvithout.

The Dutchmā for imagination & oile hath proued singular, his thrift is to be tedious and long, fayning his vvork, ỳ thereby it may seme both chargable and laborius. The English man oftētimes marreth all or maketh nothing.

WHereas of late yeares, two bookes concerning the reuiuing of ỳ Arte of Lymning, hath ben set forth: and as I iudge, more of good will from the Authour, then of approued experience, I doe therefore take vpon me, so farre as I know in mixture of colours to make manifest (yet not the verye skill) of some priuate coulours, because the nature of manye men will make of a small peale a monkes hoode, with such a grace of curiositie, as if there were buried in one craftie pate, ỳ whole knowledge ỳ pertaineth to so faire an exercise, in auncient time the onely exercise of Princes & noble Magistrates, by & with the which, they set forth Mappes, Frontires, Cities, Ilands, and Maine grounds, the order of Battailes, by sea and lande, the fashion of Engins, weapons and fights, to auoyd idleneſſe was their delyght. But the enemie of all Arts and Sciences, enuying so great a knowledge, found pleasure so profitable to hunt after a new affection, that in the meane while Lymning was forgotten, with many mo exercises, now harde to finde: Notwithstanding, whereas Bartholome speaketh somewhat, I haue thought good to adde thervnto, so much as may encourage the well disposed, as my selfe haue proued, and as some haue learned, that by the sayd skill attayned, their actes auouch the same: prouided alwayes, that there can be nothing so plainly set forth, how willing or prompt soeuer the minde be, as one houres teaching, to an whole wekes practising: without both, hardly will be attained any cunning at all.

FIrst of all, there must be a knowledge of those colours which haue bodyes, and of those which haue none, which are earths and sappes.

Secondly, you must haue a perseuerance of the fire grounds, which are called the coulours of ỳ twelue Signes, as thus.

The first and the seauenth, is of colour white: the eleauenth and twelfth, greene: the third and second, yeolow: the fourth and tenth, redde: the fifth and ninth, tawney declyning: the sixth and eyght, blacke declined.

Next followeth varieties, for the effectes, called the coulours of the seauen Planets, and these shewe how to knowe the Compounds from the Simples.

Sable. Saturne. Sable, blacke and darkneſſe, which is shadowes to set off euery proportion.

Vert. Iupiter. Greene of all sorts, mixtures called variables and shadowes.

Gules. Mars. Redde and all his mixtures.

Or. Sol. Golde with all fierie coulours, yeolowes, and their mixtures.

Argent. Venus. Serius, white coulour, and his shadowes.

Sanguine. Mercury. All chaungeable coulours bendileſſe, as greene vppon golde, &c.

Vmber. Luna. All pale mettals and colours, the ground is also siluer.

Colours with bodies.

SAble blacke, of the fume of Linsed Oyle, gathered from the match of a Lampe.

Cole blacke of burnt Iuorie, or Sea cole, also Lampe blacke.

Incke tempered with Indian, is best on parchment.

Greene Byse, wherof you shall haue seldom good, the Potheraries be too cunning.

Verdigrece, this coulour must bee ground with the iuyce of a sower Lemmon, but to haue him verye bright of himselfe, grinde it with fatting spettle, which will alaye his fatneſſe: not a grose and lubberlye spettle, but cleere as the Chrystall, from a sounde and whole bodye.

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Verditer must be grounde with clere water, and so must all other colors first. Vermilan, Red, Red Mercurie, Laake, Rubet called Red bowle and Rosset. Orpiment, Masticot, yeolow Oker, Oker of Rusie, and common Oker. White lead, a white of burnt bones, and Egge lyme, which must be ground as ỳ Verdigrece. Spalt, Umber and Red Lead, Sinaper toppes: all other with bodies, that is as many as are earthie, must be ground, but not all alyke, nor after one fashion.

Colours without bodies.

Which are all sorts of saps, yelow, greene, blew, and red, of Saffron, of Beries, of flowers, and of Tornesalue, Litmouse, and Flurrey, which three colours very few haue skill to keepe theyr first beautie, as also the beautie of Rosset. These three are priuate coulours, which to make holde vpon mettall, is the olde arte of lymning, prouided that the Rosset which is of late vsed in England, is not to be vsed in limming. Also in slatting of colours, and swetening of shadowes, there must be a perseuerance betweene the colours of elements, of mettalls, of earth, of flowers, airie, earthy, fierie and watrie. Also, that no prepared coulours stande long vnoccupied, for too much moysture deads the colours.

A shure ground to lay on gold, either on paper or parchment.

GRinde white bowe with egge lime first in water, and being settled one day mix the same with gum water, not too thicke, so done let the same drie: cut your leafe gold to the proportion for the place: then with your pencill dipped in olde glere soften ouer your ground, and presently lay on the golde, which being drie, you may burnish.

Another ground.

Grinde Bole armoniake with Arsenicke which is a poyson, and therfore it must be taken heede of, and settle it on your parchment, as the ground aforesaid with glere, this is as good. To laye on liquid golde, let white lead and gum water be your ground, and therewith maye you laye your gold as hoye, and imbosse it as you will. If you write therewith, vse none other gum water then Dragagant.

Mettalls.

Golde leaues or leafe Golde, siluer of the same preparing. Shell gold & siluer, or lyquid gold to be layde with the pencill. Auro musicum is for a grounde, Umber is his shadow, or sets well prepared. Chiefkall grownd with Bole armoniake is the strongest grounde for any golde vpon parchment: vse no glew nor iuyce of Garlyke, nor syze in anye wise.

Mixtures.

Blacke and white maketh a russet, white and blew an ashe colour, red and white a Carnation, Laake and Byse a purple. Tornesalue and Laake maketh a deepe scarlet, blew and greene maketh a violet, Vermilion and white Sernis, a flesh coulour. Mixed blacke and white, red and white, blew and white, whereof are three principall variables, & forth of these three, proceed nine mixtures, proper to the Art of Limning.

The manner to keepe your colours faire.

THey must be refined from their drosse if they be foule, by letting them often settle in fayre water, after they be grownd, pouring away the soyle, and refreshing the colour, which being done, put thereto gum water of one moneths refining. All sorts of Byse, if they be not counterfait with sand or glasse, may not be grownd, but blaunched in water vntill the Byse settle lyke a paste close and smoth together, then put to it gum water, none other than of gumme Arabecke.

Also euery seuerall colour, especially Byse, must be first layde thin, and after inriched as the beautie of the counterfaite requireth.

For entermixing of colours, that the swetening of them maye appeare after the lyke, it must be done while the coulours are moist, or before they be too dry.

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821

Inkes to write with.

VErmilion onely grownde with water, & after setteled with gum water: euen so, of Mallicot, yelow: of Floure de luce, grēne: of Litmouse blewe, of brasill, redde. Unto Brasill and Couchanela, you must adde Allome water, well prepared, but not to any of ỹ rest of the coulours, because it quickeneth saps and killeth earths.

I doe hēre omit to make particular colours that serue to common painting, because the difference is great betwixte the well handling of them, wherein is neither Dyle nor lyze. Onely this is sufficient to attaine the skill, if it be well considered, which telleth what must bē had, and how it must be vsed. Exercise must teach the ignorant the varietie of of colours, and thy purse the price, then shal laborious diligence manifest ỹ skil, which once attained makes fayre bōks, and good report, which is the best end of the toyle in this present lyfe.

The end of the Addition.

821

They that dye woll and cloth be called Dyars, as Isid. sayeth: & he that pictureth Images and likenes of things is called a Paynter. A picture is called Pictura, as it were Fictura, feyning. The Image is fayned, and is not swthnesse, and is called Fucata, and hath that name of a certaine fained colour that is layde thereon. And some pictures passe in colour, in quantitie and in shape, very bodyes: and sometime while they busse to augment troth, they bring forth leasings, as he doth that painteth Chimera with three heads, such a fained beast.

The Egyptians found first Paynting: Pans shadow was purtrayed and traced, and drawen with draughts & with lynes, and after paynted with simple colours, and afterwarde with diuers coulours: so that crafte increased and found lyght, and distinguished diuers colours: and labouring the manner of paynting of shadowes of men.

And now Paynters draw first lykenesse and lynes of the Image that shall be painted, and paynteth then with diuers colours, and holdeth the order of the crafte, as Isidore sayth lib. 18. capi. de picturis.

(*But many be painted, as Mamets that on rotten woode is sette gaye coulours: so lykewise vpon manye loathsome bodyes fowle and scabbed, be worn gorgeous cloathing. But if mans eye first saw himselfe before he seeth others, he would be ashamed of that fowlenesse which he reproueth in others.)

¶De Odoribus. cap. 38.

Perfumes

821

After Colours, it followeth to treate of Odours and of Smells. Odour is a smoakie vapour resolued of the substaunce of a thing: and is drawen and passeth by the aire to the braine, & changeth the sence of smelling: For Odour chaungeth the sence of smelling, and printeth the lykenesse therein, as coulour chaungeth the sight, and sownd the hearing, and sauour the taste. For it is proper to the wit of feeling to receiue printing of things that they feele, & to haue lyking therein, and comfort if they bē meane, and to be despised thereby and destroyed if they be the vttermost, as it is sayd in libro de sensu & sensato.

Then Odour is the propertie of a thing that is perceiued and felt by fumositie. To make odour perfect and knowen in the limme of smelling, foure things nēdeth at the least: Heate resoluing and departing, subtill matter obedient to the heat that dissolueth and departeth: and the qualitie of the fumositie that is resolued, printeth his lykenesse in ayre that beareth it forth: and the ayre with the lyghtnesse and qualytie of fumositie commeth sodainly to the sinew of smelling, and presenteth thereto the lykenes of the vapour of the fumositie, that is printed in that ayre: and if it be lyke to the complection, it pleaseth and comforteth the brayne wonderfully, and infecteth and displeaseth it, if it be not according.

821

Therefore

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Therefore smelling things that be proportionate to kinde, helpeth it and comforteth, and for the contrary cause stinking things anoyeth and grieueth it. Also heate that resolueth, maketh odour cold, that constraineth and bindeth, and letteth odour and forbeth it: for cold moueth toward the middle, and suffreth not subtill vapours to passe and spread in the Ayre, and therefore the bounge Hill stinketh not in Winter as in Summer. Also subtill matter and obedient to the heate that resolueth is cause of odour, and the contrary is of thicke matter: For thicke matter withstandeth and letteth shedding and spreading of odour, as it fareth in a stone: for cold is cause of kinde fastnesse and hardnesse thereof, for the stone smelleth not swete nor stinking, as Auicen saith. The third disposition of aire, helpeth most to smell and odour, for if aire be subtill and thin, it receiueth soone the matter of odour, that is fumositie, that passeth forth in vapour: but for it is subtill and thinne, that fumositie may not long time abide therein. The contrary is of thicke aire, that receiueth not so soone such fumosity and vapours, good and euill: but when they be receyued, they maye not so soone passe out of thicke ayre, as they may out of clere aire and thin, as he saith.

(*The cause of infection is, when the subtill aire pearceth and cannot go spedely backe againe, because of a grosser aire which stoppeth.)

The fourth disposition of the lim of smelling worketh principally to deme of odour, for if the sinewe of feeling in the which the smelling is, be euill disposed, or of euill complection or hurte in anye wise, or stopped with corrupt humours, then the sense of smelling is amisse, or all lost. The first is seene in Melancholike men, and in other euill complection that loueth stinking places, and voideth them that smell swete and pleasant. The second is shewed in them that are maimed, that haue the sinewes hurt of smellyng, and smell not therefore. The third is shewed in them that haue superfluitie of flesh growing in the nose, and in leprous men, that haue the nose stopped with euill humours, and smell not well, nor know vneth betweene swete & stinking. Then fumositie that commeth of the substaunce of a thing is the matter of odour, and so by diuersitie of fumositie odours be diuers.

Isaac in Dietis distinguisheth three manner of fumosities. One manner fumositie is still in the ayre, and as it wer without mouing, as fumositie that commeth of a stone, that declareth not the complection of positiue, and by presence of odour: but priuatiue and by absence of odour it sheweth, that a stone hath thicke substaunce and colde.

Another fumositie moueth swiftely in the aire, & that commeth of heate that tempereth the substaunce and resolueth: and if the substance be pure and clere, the odour is full good and swete, as it fareth in Myrre, in Muske, and in Amber: and if the substaunce be vncleane and medled with many filthes, then the odour is euill and horrible to kinde, and this odour is deuided and departed in twaine, heauye and stinking. Heauye odour commeth of heate that is kindly in a thing, that beginneth to appaire and to take corruption, as it fareth in fish that is long kept without salt.

The thirde fumositye is meane, and resolueth and tempereth him by meane, and that of cleane substaunce and pure, or of vncleane or vnpure: If it commeth of cleane substance and pure, then the odour is meanly good, as it fareth in Apples, Violets and Roses: and if it commeth of vncleane substaunce and vnpure, then the odour is some deale stinking, as it fareth of Aloes, Wormwood, and Brimstone.

Also good odour commeth by working, and resolueth the more subtill parts and pure, & ayre beareth the smoke therof to the braine, and stinking odour and heauie commeth by working & heat that dissolueth thicke parts and corruptions, and for this default that commeth of working of heate, all thing with smell & odour is accounted hot among Authors. For many things be colde in substaunce, as it fareth of Vineger, Camphora and Rosa, and that is for pureneste of sub-

*Additiõ.

staunce,

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ſtance thereof, & the more pure the ſubtill parts thereof be reſolued and ſhed in the aire, by working of heate. Swæte odour and ſtinking be the two vttermoſt odors, well ſmelling and ſtinking: and though a certaine odour be founde, euen the middle odour betwæne, & euenly farre from either by it ſelfe, by reſon or by the inwit, it is neuer perceiued indæde by the inwit of ſmellyng. Herof Iſaac ſpeaketh in Dietis, and ſayth, that neuer the wit of Smelling, perceiueth middle odours, as fiſh perceiueth neuer the middle colours, for fiſh haue no lids, and therefore the Spirite viſible is alway ſhed, and is not ſufficiēt to perceiue the middle colours. And the ſame reſon is of odours, as he ſayth, for ỳ noſtrills be alway open, and the ſpirite of Smelling is ſhed, and therefore they are the more fæble, and may the worſe perceiue the middle odours. And heauie ſmell is not euen ỳ middle odour betwæne ſwæt odour and ſtinking, for heauie odour is contained vnder ſtinking odour, and are not diuers, but as the one ſtinketh leſſe & the other more, & be of ỳ ſame kind, as leſſe white and more. Therfore if twain of the vttermoſt odours ſwæte & ſtinking, be medled together in euen proportion, in ſuch a medling, is no meddeled odour euenly farre from either vttermoſt odour that is perceiued by the wit of Smell, for the wit of Smellyng perceiueth firſt ſwæte, and ſhunneth then ſtinking odour: for ſwæte odour is pleaſing to the Smell, and ſtinking odour is grieuous therto. And of the 2. vttermoſt odours is not one euen medled odor betwæne thoſe twaine, that is knowen by the wit of Smellyng: And Iſaac ſaith, that good odour commeth and paſſeth ſwner to the ſpirite of Smelling, than euill odour. It is true: for the ſubſtaunce of good odour, containeth in it ſelfe vertue of kinde heat, which cleanſeth the thicknes thereof, and maketh it ſubtill and lyght, that it may with a blaſt of aire, the ſoner come to the braine. But euill odour may not ſo, for working of kind faileth in the matter thereof, and therefore ſuperfluitie of thickeneſſe abideth therein, congeled and faſtened, and is therefore hard to be diſſolued and departed to paſſe to fumoſitie, and maye not ſo ſone thirle and come to the ſpirite of Smellyng, that lurketh in dæpe places of the braine: and thether maye ſoner come and thirle ſubtill and ſpirituall fumoſitie, than thicke and earthy.

De Effectu odoris, cap. 39.

ABout the effect and doing of odours be many opinions, for men of olde time ſayd, that the ſubſtaunce of things were knowen by odours, as well as by Sauours, & they ſayd, that ſoure things were knowen by odour, & ſharpe things alſo: but they were begayled, for hæ meaneth, that Smellyng hath the ſame doing, as touching and groping. There is no wit of fælyng, without touch or groping ioyned thereto, therefore the Smell perceiueth not pinching and biting, but the wit of touching ỳ is medled in the lym of Smelling, as the eye cloſed fæleth the biting of Collirium, that is a biting oyntment, by touch and not by ſight. And other meaned, that no knowleage of things may be had by Odour: for he ſaith, colde things ſmelleth right well, as Roſes, & ſome hot things ſmell right naught, as Pepper. Ye ſuppoſed, that things might not be knowen by ſmell and odour in no wiſe, but theſe were beguiled: for good odor commeth of whole heat, or of perticular heat, for ſome things be ſimple ſubſtaunce, & ſome compounded, for if a thing is ſimple of ſubſtance and ſmellyng, that ſmel commeth of whole heat, for all ỳ thing is hot, as it fareth in Muſke. And if the thing be compouned and ſmelleth, then the odour commeth of perticular heate, for the heate of ſome parts therein bæ hot and firie, and brædeth redneſſe and odour. Therefore if Roſes be put in hot water, the firie partes be reſolued, and redde coulour is loſt and odour alſo.

But the meaning of other is allowed, that meane, ỳ things be knowen by Odour, but not ſo well as by ſauour, for to the tongue commeth fire braunches, in the which, is much of ſpirituall things.

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And thereby the thing that is taasted, may be perfectly known, but to the lim of smelling one braunch commeth alone, and thereby commeth but little spirite, that may so perfectly know the kinde of a thing. Also for the thing ỳ is smelled commeth not but a certaine subtill fumositie medled with aire, that is drawen therewith to the lim of smelling, and so by that fumositie the spirite knoweth not so well the kinde of things, but all the thing that is tasted within and without is layd to the lim of tasting: therefore a thing is more verelyer knowen, by sauour than by odour. Then consider hereby, that odour is the propertie or qualitie of a thing, the which qualitie is perceiued and known by smelling, as Isaac saith: for of the thing that is smelled by working of heate commeth a certaine fumositie, and is medled with the aire, as it were a certaine spiritual medling, and chaungeth the aire, and printeth his likenesse therein betwæne the nosethrills, in small pæces of flesh, hanging as heads of breasts, as the spirite of fæling, and taketh the print and likenesse of the fumositie, and commeth to the braine, and prelenteth the print and likenesse to the soule. Also odour maketh the body knowen, in the which it is in, and the aire with the which it is meddeled, and printeth his lykenes in the spirit of fæling, and shedeth it selfe abroade in the aire, and pearceth inward, and commeth to the braine by blast or by drawing of aire, and wasteth humors by heat thereof, and stancheth noysfull running, & relæueth the spirites by purenes thereof, and comforteth by vertue the fæblenes of the heart, and chaungeth the ayre into his owne lykenesse, and putteth off stench and rotted things, and maketh it vnknowen, and comforteth the wit of smelling as well in beasts as in men: for fish loueth good odour, and hate those things that stinke, and so doe Bees. Aristotle saith, that Ants flye and voyd odour of brimstone, and only venemous wormes and beasts hateth good odour, & those things that smell well. And so the odour of reuel is noyous to serpents. And Botraces suffereth not the odour of vines when they blow. Botraces bee venemous frogges.

De Fetore. cap. 40.

Stinking is vapour resolued, and commeth of corrupt things, and infecteth the aire, and displeaseth and corrupteth the spirites of smelling: for as good odour fædeth and comforteth the spirite of smellyng, so stenche displeaseth the spirite: for as Isaac saith, fumositie that commeth of a thing of euill complection, is not according to the spirit of fæling; for in a body with euill odour be corrupted humours, for the kinde qualities thereof be out passed: Therefore, such odour is contrary to the complection of mans body. And so horrible odour witnesseth corruption of the substance, and commeth either of vnkinde heate, or of corrupt moysture, for when vnkinde heate maketh the humours boyle, then it is cause of rotting and stench: and the nourishing of them, brædeth in the stomacke corruption, and full euill rottennesse, of the which commeth most euill fumositie that grieueth the head. When onely corrupt moysture is the cause, then is not gendered stench but heauie odor, and for heauie odour, all such hot things is vnwholesome fode: but it grieueth lesse then stinking things and rotted, as Galen saith. And this is seene in fresh fish, and smelleth heauely while kinde heate is therin, and stinketh when kind heate is away, and when fish is sodden, by washing the superfluitie of corrupt moysture, beauye odour is taken awaye by heat: & so by sothing, flesh is amended, not onely in odour, but in sauour. And so then stench witnesseth corruption, and sheweth default of kinde heate, and infecteth the aire, & corrupteth the spirite of fæling, and exciteth spewing & wambling, and brædeth head aches, and distempereth all the complection, and is horrible and displeasing to the wit of fælyng. Therefore fish flyeth and voydeth olde stinking pits and wells, & commeth into fresh and new, as Aristotle sayeth: also stinke is grieuous to Bees, as he sayth.

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And the Fores durt ſtinketh foule, for he commeth into the Brockes den, and defileth it with dirte, and driueth the Brocke out of his denne in that wiſe, as Plinius ſayth, and ouercommeth him ſo with ſtench, which he may not ouercome with might and ſtrength. Also ſtenche infecteth the ſpirites and ſinewes, and chaungeth them out of kinde diſpoſition into vnkinde diſpoſition, as it fareth in Lepros men: their ſtinking breath, both infecteth and corrupteth whole men. Also ſtench ſlayeth the brode of beaſtes in the dams wombe: therefore Ariſto. ſaith, that a Mare ſhall caſt hir colte, if ſhe ſmell the ſnuffe of a Candle. Also, ſtench may be ſo ſtrong, that it may bee cauſe of ſodaine death, for ſome ſerpents ſtinke ſo foule, that they ſlay ſodainlye with ſtench, thoſe that doe ſmell them, as the Cockatrice ſlayeth with the ſight both men and beaſts that he ſeeth, as Auicen ſaith. But ſometime it happeneth, that ſtench helpeth: for ſome ſtinking things be put in medicines, as Aloe, Galbanum, Brimſtone, Aſſa fœtida, and other ſuch, which accord to medicines in many cauſes, for becauſe of lykenes by heauie odour, they draw together rotted humours, that be diſpoſed to ſtinke, and putteth them out of the bodye. By lykenes ſtench is horrible to kinde, therefore in preſence of ſtinking medicine, they gather themſelues wholye thereagainſt, to ouercome their enemie. Also ſtinking medicine is occaſion of out putting of ſtinking things, for when one ſtinking thing is taken, another ſtinking thing is put out therewith. Also ſtench of woll burnt, or felte burnt, or of a Goates horne burnt, is wholſomly done to the noſethrills to awake him ỹ hath the Litargie, the ſleeping euill, as Conſt. ſayth, for the ſpirites hate ſtench, & flieth therefrom into the inner partes of the braine, and by gathering and comming of them, kinde is holp againſt the euil, & defieth therefore the ſoner the matter of the poſtume, that is cauſe of ỹ falſe ſleep, as he ſaieth. And in the ſame wiſe, in cauſes of the mother, when it is areared to high, and preſſeth the ſpirituall members, then be ſtinking things wholſomly done to the noſethrils, & well ſmelling to the neather partes: for kinde flyeth ſtench, and commeth to the Mother, and feeleth good odour beneath, and draweth thetherward, and bringeth ſo with him the Mother downward in due place. And though no good odour be contrary to the other, yet ſome ſtench is contrary to another ſtench, for ſtench of garlike is contrary to the ſtench of a dounge hill. Also where they doe all ſtinke, the ſtenche of one is not felt, for one ſtench ſwalloweth another. Of things with good ſmell and odour loke before in Tract. 17. De herbarum ſpeciebus & plantis.

Badger or Graye.

¶De Sapore. cap. 41.

Sauour is perceiued and knowen by taſte, for as coulour is knowen by ſight, ſo ſauour is knowen by taſte: and is the propertie of a thing, and proffereth it ſelfe to the dome of the ſoule, by the way of taſte, for it is a propertie that is perceiued onely by the taſt. This I tell at the beginning, ỹ Philoſophers deeme otherwiſe of the principles of ſauours, then Phiſitions doe: but of that ſtrife I force not at this time: for wee ſearch onely Diuerſitie, Cauſe & Working of ſauour, as it belongeth to Holy writ to take ſome dark meaning of properties of ſauours, and therefore of the other, we force not at this time.

Diuerſitie Cauſe, & Working

De Saporibus. cap. 42.

When ſauour is properly perceiued by the taſt, and by the preſence therof in the lim of taſt, the wit of taſt is pleaſed or diſpleaſed. And Iſa. ſaith in Dic. of ſauours be eight diuers: ſweet, vnctuous, ſalte, bitter, ſharpe, ſower, leſſe ſower, & yet leſſe ſower, & ſome recken heerwith, weriſh ſauour, and to account in this wiſe, ſauours be nine: but weriſh is vnproperly called ſauour, for it is ſauorles. Fiue hereof pertaine to heate & to hot complection, ſweete, vnctuous, ſalte, bitter, & ſharpe. The other belong to colde, and to colde complection: ſower, & leſſe ſower, and meane ſower and weriſhnes. Two things make ſower complection, &

Of taſting

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substaunce, and substaunce is treble, thick, thin, and meane. Also hot complection & moyst in the second degrée, with thicke substaunce, maketh swéete sauour, and hot complection; and moyst in the end of the second degrée, with subtil substaunce, maketh vnctuous sauour, and is accounted subtill in passing, for it passeth soone into fumositie, and hath thicknesse in déede, and stoppeth therefore, and hath potentiall subtiltie in substaunce, & passeth swiftly therefore. And hot and drye complection in the ende of the second degrée, with meane substaunce, maketh salt Sauour: and hot and drye in the third degrée, with thicke substance maketh bitter: but complection hot and drye in the fourth degrée, with thin substaunce, maketh sharpe Sauour, and so fiue Sauors be grounded in heate. But colde complection and drye in the seconde degrée, with meane substaunce, maketh biting Sauour, such as is in roses, And colde & drye in the second degrée with subtill substaunce, maketh swéete Sauour: and complection colde and moyst in the first degrée, with meane substaunce, maketh werish Sauor, such as is in the white of an egge: and so thrée Sauours be whitish of subtill substaunce, sharpe, vnctuous and Sower: and thrée be of thicke substaunce, Sourish, Bitter & Swéete: & thrée be whitish of meane substance, biting Sauor, Salt and Wearish.

De dulcedine & eius effectu, ca. 43.

Svveete sauour.

SWéete Sauour is gendred and commeth of temperate heate, and of thick substance, & swéetnesse laid to ẏ tongue, openeth moderately, and heateth moderately, and moysteth moderately, and the thicke substaunce entreth moderately & openeth the poores, and abideth in long time. The soule hath liking in temperatenes, and so kinde hath more liking in Swéetnes than in other Sauors. Also nothing is so temperate and so nigh according to the euen complection of mãkinde, as swéetnesse of Sauor, and therfore the complection of mankind, that is nigh to the euen temperatenes, hath lyking in Swéetnes that is like thereto.

De Sapore dulci, ca. 44.

TO make swéete Sauour, foure Elements come together, but not all alyke much, for the fire and ayre passeth the other, and so of fire commeth heat, & of aire commeth moysture The which two, heat & moysture be néedful to all generation of things: for temperate heat working in moysture, heateth and tempereth the moysture and humour, and clenseth the earthy humour, and maketh the substaunce softe: and so the firie and earthie parts increase, & the moyst wexeth thicke, and so thicke substaunce is gendered, in the which swéete Sauor is grounded, and so swéete Sauor without wem of biting and sharpnes, passeth all other Sauours as Isaac sayth. For the kinde thereof is nigh to blood, and gladdeth therefore and cleanseth and moysteth the lim of tast temperately, without trauell of kinde. Swéetnes is sometime cleane and pure, and containeth meanly foure qualyties, as it fareth in Sugar: & is somtime medled with gleimie things and thicke, as it fareth in Dates: and is somtime medled with biting Sauour, as it fareth in Honie. The first Swéetnes is most according to kinde: but it happeneth somtime that it noyeth kind, when kinde taketh more then it may defie, for ofte in ẏ wise Swéetnes is cause of some stopping, for superfluitie of swéet things is gleimed in the poores. Also swéete things softeneth the members, & washeth, dryeth and cleanseth and nourisheth lyttle by kinde, but happelye it softeneth, for moysture maketh matter softe, and heate dissolueth and tempreth, for the matter that was thicke, is now made softe, and draweth out and cleanseth swéete things, and nourisheth lyttle by kinde, for they be thicke in substance and may not for thicknes come into the poores: and also it stoppeth the mouths of the veynes, and faileth appetite full soone: but it happeneth that they nourish much, for they be lyke to the complection of mankinde, and friends thereto, and be therfore taken in great quantity: & for that they be thick in substance,

heate,

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heate woꝛking therein, gendereth much bloud. And ſ wætneſſe medled with glemie matter, nouriſheth much: but it happeneth that it bꝛæ̃deth manye grieuings in the body, as Iſaac ſaieth. Foꝛ ſ wætneſſe bꝛæ̃deth and dꝛaweth ſone to rotting, and bꝛæ̃deth ſ wellyng, and hurlyng and kurling in the wombe, and exciteth ſone and moueth diſcontinual feuer, oꝛ els increaſeth cholaricke ſ welling. Then cleane ſ wætneſſe and pure, and not infected by medlyng of another thing, is among all ſauours, moſt pleaſing to the taſte, and friend to kinde, and moſt lyke therto, and reſtoꝛeth in the body the things that is loſt, and moſt comfoꝛteth fæble vertues and ſpirits, & nouriſheth ſpecially all the members: foꝛ Iſaac ſayeth, that ſ wætneſſe is the pꝛoper ſauour of nouriſhing, if it be ſtedfaſt and abiding in the members, and palleth not ſone out of the members: and nothing noꝛiſheth, that is not medled with ſ wætneſſe, and ſo ſauoures, that be contraꝛie to ſ wætneſſe, be contrary to the complection of mankinde, and noꝛiſheth therefoꝛe little oꝛ right nought. Of medlyng of contrarye ſauoures, commeth a meane ſauour, in the which is ſome ſ wætneſſe hid, and becauſe thereof, that meane ſauour is accoꝛding to kind, and nouriſheth the bodye, as it fareth in dyuers ſauces, and alſo in Pigmentes, in whom be contrarie things: and ſo ſwætneſſe is head and well of all lyking ſauours, as white is head and well of all colours, as it is ſayd in lib. de ſenſu & ſenſato. And thereto is ſayd, that blackneſſe is pꝛiuation of white & cléere matter, as bitterneſſe is pꝛiuation of ſ wætneſſe. Yet ſ wætneſſe is friende to the ſpirituall members, foꝛ it eaſeth them, & doth away all roughneſſe thereof, & cléreth the voyce, and cleanſeth the woſen of ſuperfluitie, and openeth the pipes & woſen of the lunges and of the bꝛeaſt, & putteth away all vncleannеſſe of ẏ woſen and of the thꝛote, and deſtroyeth the Poſe and ſuperfluitie of humoꝛs about the ſpirituall members, and bꝛingeth all the lyms of the ſpirite and of life in due ſtate and diſpoſition, and abateth all the ſ welling of Squinancie, and waſteth ſtuffing moyſture in the members. By occaſion, ſome ſ wæte things bꝛæ̃d many euills in the body, foꝛ they be vnctuous, and bꝛæde ſ wellyng: foꝛ when the ſ wæte reſolution, by heat is moꝛe than is the incoꝛpoꝛation of the moyſture reſolued, oꝛ at the leaſt the waſting, of neceſſitie there muſt be much fumoſitie & vapour gendered, and ſo the place muſt nædes ſtretch by the vapour, and thereof commeth ſ wellyng, ache, and kurlyng: and foꝛ the ſame cauſe, ſ wæte things make fæble appetite, foꝛ becauſe of thicke ſubſtaunce they fill anone the voyde ſtomacke, and ſtop the waies, and alſo they increaſe red Cholera: foꝛ becauſe they be hot, they excite hot humoꝛs, & grieue thereſoꝛe them that haue euils that come of full hot cauſes. Alſo, it bꝛæ̃deth rotting and coꝛruption, foꝛ when paſſing heat diſſolueth much moiſture, and may not all deſie noꝛ waſt it, then muſt nædes remaine coꝛrupt matter. Alſo they ſtop the ſplene, lyuer and raynes, and that is, foꝛ they ſtoppe the ſmall poꝛes of thoſe partes with theyꝛ thicke ſubſtance, oꝛ foꝛ thick parts with their thicke ſubſtaunce deſire moꝛe becauſe of ſwætneſſe, than they may deſie oꝛ waſt: and thereſoꝛe thoſe partes are ſtopped with ſuperfluitie of humoꝛ that is dꝛawen thereto, and is not deſied noꝛ voyded otherwiſe. Alſo foꝛ ẏ ſame cauſe, ſ wæte things bꝛæde the ſtone both in the bladder and reynes: foꝛ when becauſe of ſ wætneſſe thoſe parts dꝛaw to themſelues humours that be lyke, then the moyſt thinne parts paſſe out with vryne, oꝛ be waſted by ſtrength of heate, and ſo, when moꝛe is dꝛawen then is enough to kinde, it behoueth that the ſuperfluitie be either put out by ſtrength of kinde, oꝛ els that the thicke thereof, abide therein, and the thicke is dꝛyed & hardened with heate, and rotteth ſome & ſome in paſſing of time, and turneth at laſt into hardneſſe of ſtone, as Iſaac ſaith openly. And withſtandeth euils of ẏ mother, and ſo hereof followeth, that ſwæte things by kind be good & profitable, but ſome things be and ſeme ſwæt, and yet they grœue and ſlay.

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De Sapore vnctuoso. ca. 45.

Fattie sauour.

VNctuous sauour is gendered & commeth of heate and of moysture in subtill substance, & therefore vnctuositie layed to the tongue, openeth & dissolueth, and subtill substaunce entreth full sone, and for the heat thereof is but little vntemperate, the soule maye take þ swætnes therof, and hath most lyking therin. In the gendering of vnctuous sauour, is more of fire than of other elements, and after fire is most of aire. Then the more working of heat in moyst matter dissolueth the more, and cleanseth & putteth: and so the watrie partes and earthie abate, and firie parts and airie increase, & so thereof commeth vnctuous sauour.

Vnctuous meate abateth appetite, & breadeth wambling, for when it is taken in the stomacke it is resolued and departed into fumositie, and commeth vpward, for it is of airie substaunce, and filleth and stoppeth the mouth of the stomacke, and abateth appetite, and breedeth wambling. Also vnctuous meate fleeteth aboue, for the lightnesse thereof beareth vpwarde, for it is full of fumositie, and letteth also digestion, for it stoppeth the roughnes of the stomacke, & anoynteth with vnctuositie: and so the meate that is taken, palleth out rawe without digestion, for it maye not be sod: such meate with vnctuositie is swæte, smoth, and slidder, and palleth out therefore without digestion. Also such meate nourisheth but little, for it stoppeth sone þ mouths of the veynes, and litle is taken therof, & what is taken thereof, is sone wasted, for his subtil substãce: & kindleth also of heat, for fire nourisheth not, but by meanes of aire; & vnctuous things passe sone into substance of aire: & so vnctuous things that haue more water, pertain lesse to þ matter of aire, as it appeareth by Swines greace, that fædeth lesse & fire, than doth shæps greace or tallow, for the Swines greace hath lesse of aire, & more of water, then shæpes greace. Also vnctuous meate nourisheth feuer heat, and therefore flesh is forbidden in feuer Acu. for dred of fatnes þ is medled therwith, þ fædeth and exciteth þ feuerous heat. It stoppeth also þ splene & the liuer for actual thicknes therof, for such meat is sone drawen because of swætnes therof, and thicknes therof stoppeth sone the pores. Also such meate is cause of head ach, for much fumositie filleth the head, and stretcheth the tender skins of þ braine. Also vnctuous meate easeth the spirituall members, as it fareth of butter, but some vnctuous things grieue þ brest for dines þ is therin, as it fareth of oyle of nuts, for such haue not pure vnctuousnes. All such things lesseth & easeth sores without the body, & softneth hardnes, and ripeth Postumes and botches, and gendreth matter by moysture thereof: for it dissolueth and tempreth more then it wasteth.

De Sapore salso. cap. 46.

SAlt sauour commeth of heat & drines in meane substance, for passing heat & drines openeth many pores & holes: for drines with heat lareth sone & vnbindeth, & constraineth & bindeth wt colde, & therfore much substaunce therof entreth into þ pores, & for þ parts be greatly departed, & much substance entreth & commeth therin: therfore þ soule hath no liking in þ presence of it, but hath displeasing therof. In Salt sauor be 4. elemẽts in certaine proportion, & not euen like much of all, for fire & earth haue þ masstrie but moderately, & of moderate fire commeth moderate heate, & of moderate drines & moderate heat, commeth moderate boyling & sæthing of moysture: and so þ watry places and airy be dissolued, & turned into meane firie parts: and by moderate drines þ substance moderately dryeth, & so therfore liueth hot substaunce by heate. Salt things cleanseth and tempereth and departeth moysture, if they be taken into the body, and biteth þ stomacke: and the guts being so bitten, be moued to put out moysture þ is dissolued. And salt things, cleanseth and softeneth hardnes of flesh: for by heat & drines thereof, they depart the salt superfluitie of moysture, and so they mollifie. Also softe things harden softe substaunce: For with heate and dryneste thereof,

Gnawing

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they consume the superfluous moisture. And so the airy parts be the more fastned. Also they purifie the substaunce of a thing, and so consequentlye conserue it: For salt thinges, insomuch as they bee salt, dissolue and departe. And therefore rotennesse gendered in some case, is wasted and destroyed by heate and dryues of saltnesse. Also saltnesse hath much of earthy matter, as it is sayd in Dietis, & hardneth therefore flesh, and maketh it the lesse disposed to corruption, as it is sayde there; and doth away also scabbes and superfluities that be in the body and in the skinne without, and that wasting the superfluitie of humours, that are betweene the skin & the flesh, and cleanseth so ỳ skin of superfluities: & abateth also the swelling of dropsie, and that for the same cause aboue sayd. And it drieth and wasteth all superfluitie ỳ is gathered in such place: And helpeth ỳ biting of a mad hound, or of other venimous wormes & beasts, and draweth out all the venim: therefore it is good to wash such wounds spedely with Salt water, for it draweth out the mallice & the venim, as he saith. Also Salt flesh is best watered & tempered in Salt water, and the saltnes is not better drawne out of the flesh, then by watring in Salt water. And I thinke, ỳ that is for likenes, by ỳ which Salt water draweth out ỳ Salt of flesh, & what is therein like to it selfe, because of accidentall & kind heat ỳ hath mastry in Salt water. Also salt hardneth in fire, & melteth in water, & is destroied in no wise, & no wonder. For if that fastnesse & hardnesse is made by drynesse, the softnesse & the melting thereof is made by moisture; as it is in ỳ melting of Salt, but greace is made fast and hard by fræsing and by colde, no wonder then though it melt by heat. Hereof loke before in. li. 15. de Venis terre. ca. de Sale.

Fire hardneth salt, & water melteth it Cold freseth tallow, and hardneth it, & fire doth sodeinlye melt it.

De Sapore amaro. ca. 47.

BItter sauour commeth of heat in the third degree, and of drynesse in the second, and thicke substance, & so heat with drinesse maketh great departing, & so the instrument of tast is greeued, & the sauor is bitter, greeuous, and contrary to tast. In the composition of this Sauour, bee foure elements in a certaine proportion. But herein fire & earth haue ỳ mastry, but there is more of fire then of earth: and so of great mastry of heat commeth greate boiling, and so the watrye partes and airye be the more dissolued & made firye and earthy thicke, but for the drynesse hath meane mastry, the substaunce abideth thicke & not made thin. And by working of drynesse and of heat, bitternesse is grounded therein, and all bitter thinges greeueth to the tast more then any other thinges with simple sauour, for it maketh more the parting and dealing, & though bitter things haue lesse heate then sharpe things of sauour, yet it maketh more dissolution and departing in the tongue, and greueth more by pressing & thrusting. Also bitter thinges purgeth Cholera, for they be like therto in complection: or for in Cholera be many pores that take the bitter things, that maketh the Cholera fleeting and thinne and wosing, and bringeth it out in that wise. Also bitter things exciteth appetite, for it putteth out Cholera that is ofte gathered, as a thing that is light about the mouth of the stomacke, & feebleth the appetite. And also thicknes of bitter things helpeth therto, for they hold down the meat in the ground of the stomack, & so the ouer partes bee voide, and asketh meat. Also bitter things vnstoppeth the splene and the liuer, for with heat it openeth the pores, and dissolueth and beareth downe the humours that be dissolued with thicknes, & putteth them out. Also bitter things be cõtrary to worms, and slaieth long wormes in the wombe, and no wonder: for such wormes come of corrupt fleme, and liue also by fleame. And it greueth ỳ spirituall members, & neuertheles both by sharp substance, & by great dryues they bee made smothing & softing. Also bitter thinges saueth the vtter thinges, for if they bee tempered with some licour, they haue those three, that needeth to conseruation and sauing, they wast as much as dissolue, and enter deepe in the thing, and lieth in thicke substance, and hardneth the thing, & ma-

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keth it the lesse passible. Also it helpeth colde Gouts and the palse, dissoluing & wasting the matter, and dryeth colde scabbes, and openeth also the wayes of the bledder and of the reines, and breaketh the stone, and comforteth the mother, and exciteth and bringeth out menstruall superfluitie. And though it greue the taste, yet it is more needfull to many other things then is sweet things.

De Sapore acuto, ca. 48.

SHarpe sauour commeth of heat and of drinesse, that is in the fourth degree in subtill substaunce, and thereof commeth right great opening of pores and departing of parts, & entreth for the substance thereof is subtil, & commeth and heateth the lim of taste with sharpnesse thereof: In this sauour bee foure Elements, but not all alike, for there is more of fire & of earth then of other Elementes, and is therefore sharp & hot because of mastry of fire, and full dry because of earth, of great mastrye of heate commeth greate boyling, and turneth thes parts of earth and of water into firye partes: And the firy parts be sharped, and great drinesse maketh the substance dry, subtill, & thin, & so sharp sauour commeth of great mastry of heat & of drinesse in subtill matter. And thinne things with sharpe sauour biteth, and be full hot and dry, and maketh dissolution & departing, for subtill substaunce commeth into the partes and departeth them a sunder, and therefore there is biting and fretting. Al such things fret and dissolue, for by qualitye and by substance it dissolueth and departeth parts from parts, and entreth deepe within, and it comforteth the vertue of appetite, for it wasteth superfluity in the members: And so when the pores be voide and cleansed, because of the voydance the appetite is the stronger. Also with sharpnesse it pricketh and biteth the sinewes of fæling, and exciteth appetite in that wise. Also such biting things norish but little, for of great heat and dryenesse commeth soner burning then digestion, and therefore it nourisheth lyttle. And be also by their complection contrary to kinde, & be therfore abhominable. And so kinde desireth them not, but putteth them of.

De Sapore acetoso, cap. 49.

SOwre sauour commeth of colde and dryenesse in the second degree in subtill substaunce. And a sowre thing layde to the tongue, strayneth & thirleth by qualities. And so sowre sauour commeth of two contrarie workings. In this sauour be foure Elements in certeine proporti-on, but not all alike much: There is meane coldnesse, and of meane mastrye: Of earth commeth meane drinesse: Cold beareth downe the heate, therefore the heate maketh but little boyling, and resolueth sone, and wasteth the partes of fire and ayre, as the more subtill parts, and dissolueth the parts of earth and of water, and may not wast and consume them at full, for the fire is lyttle. And so thicke parts bee made subtill and not wasted and consumed. And so colde and dryenesse haue the mastry in subtill substaunce, and thereof commeth sowre sauour. Sowre things make good appetite, for because of colde and dryenesse it moueth towarde the middle, and so it beareth downe the meate to the grounde of the stomacke. And so the mouth of the stomacke is voide, and fæleth the voydnesse, and desireth meate. For desire is working compowned of vertue of kinde appetite, and the vertue of fæling. Also sowre things lareth the full wombe, and stoppeth the voide wombe, for if subtyll substance and some findeth much moisture in the stomack, it carueth and cutteth it, and maketh it thinne, and so able to fleete and to passe out of the stomacke. But if the stomacke be voide, it findeth but lyttle moysture. And sowre things dryeth it with dryenesse, and bindeth it with colde. All such things openeth stoppings of the splene, and of the liuer, for it openeth and carueth and departeth humours in the pores, not by qualitie, but by subtill substance. Also such things greeueth the spirituall members, & maketh them stretche with coldnesse, and rougbe with drinesse. And if

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they be put in the body without, they smite againe hot humours, & so it doth in legges swollen, for with holding of menstrual blood or Emorroides, swageth and abateth some, if they be washed in hot vineger. Loke of this matter before in Tractatu de Aceto, li. 17. in the treatise of vines and of wine.

De Sapore Pontico. cap. 50.

SApor Ponticus is sowrish sauour, and is ingendered and commeth of colde & dryneſſe in the third degree in the substaunce that is thicke, and such thinges layd vnto the tongue, constraineth & bindeth, and the substance entreth and fasteneth the parts, and that sauour is called Ponticus. In this sauour that is called Ponticus be foure Elements in greate vneuennesse, for water and earth haue the mastry, and fire and aire be ther vnder of great mastry. Of water commeth strong cold, and of earth commeth great dryneſſe. Therefore there may not bee transmutation and chaunging, for there is default of heate and of humour: And so for colde and dryneſſe haue there the mastrye, the substaunce must nedes bee boystous and thicke, of mastrye of colde and of dryneſſe: this sauour Ponticus hath this property, as Isa. saith: for sourenes w̄ liking sauour is the more liking, & with vnliking sauour the more vnlyking: and the cause is, for if sowrenesse with swete things and vnctuous cōmeth into ỳ pores, it maketh the swetnesse abide there the longer time, & the lyking is the faster therin, & abideth there long time: and so it fareth of vnliking sauour, and therefore it is, ỳ euer the nerer the bone, ỳ sweter is the flesh, for the bones be melancholike colde and dry, and flesh in his kinde is sanguine and swete, and so there is sowrenes & swetnes medled, and that for the more liking. Also therefore Harts flesh is liking, and Kothers also, for sowrenesse of complection of the beast medled with swetnes of the flesh. And the contrary is of wormewode & of Fumiteri, for if bitternes be medled with them, as Aloe & other then they bee, the more bitter they be, & greueth the taste ỳ more, and sowrish things exciteth appetite, and lareth after meat, and the cause is, for they beare downe the meat, as it were a presser or a wrencher, and stoppeth & bindeth before, for they constraine & binde the sinewes, and stop the wayes with thicke substance, & with colde and dryneſſe, & so meat that is taken is held & maye not passe with their thicknesse, and stoppeth the splene and the liuer, and breedeth passions, Colica passio, & Illiaca passio, and stoppeth the guts with their thickneſſe, & letteth out passing of durt and of fumositie, & greueth also the spirituall members, for they make them rough and dry, and staunceth casting & sputing, if they be layd to duely without, and abateth hot swelling, and staunceth bleeding, and smiteth the sinewes, and maketh the teeth on edge.

De Sapore Stiptico. cap. 51.

SApor stipticus is also a sowrish sauour, & commeth of cold and of dryncs in meane substaunce. In this sauour bee 4. elements in a certeine proporcion, but not all like: for water & earth haue mastrye therin, but not so much as in other sowrish sauour that is called Ponticus. Of water commeth cold, & of earth commeth drineſſe, & colde abateth the heate, & therfore the heat maketh but litle boiling, and the substance is some deale resolued, but not wasted, but some deale fastned by dryneſſe, and for dryncs may not all fordie it, nor wast all, ther leueth meane substaunce, and is diuers, and other sauour then Ponticus ỳ commeth of the same causes, though it be more strong in thicke matter. Therefore this sourishnes that is called Ponticus, as Isa. saith, ỳ setteth onely seuen diuers sauors, accounted Stipticus, vnder Ponticus. And he meaneth, that Ponticus is more sowre then Stipticus, and so they be not diuers of diuers kind, but onely that one is more sowre, & the other lesse sowre, and therfore either accordeth with other in working, but the one worketh lesse, and the other more.

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De Sapore insipido, ca. 52.

The ninth sauour is called wearishnesse or vnsauourinesse, and that may be sayde in two wayes, Privative and Positive: Privative is called vnsauourie, if the sauour therof may not bee knowen by the tast of the sauour, as the sauour of water is not knowen by the tast, for great vnlykenesse thereof to the lim of tast, for water is simple in comparison to the tongue, and taketh foure things in his composition: Positive sauour is called vnsauourie, that is not knowen by the wit of tast, passing the first degree toward a stronger sauour, as the white of an Egge, of the which the substaunce is meane, and heat and coldnesse passeth not distemperately the first degree: Such wearish things be Gourds, Citrons, Melones, and other such, that be more vsed in medicine thē in other meat, and nourisheth but little, for they haue no lyking sauour, but their substaunce is fleeting, and abateth thirst with moysture & colde, & quencheth Cholera, and heat, and increaseth Fluma, and breedeth Feauers Cotidiane, & feasureth or exciteth all other fleamatike cold and moyst passions. Wearish sauour commeth of colde and moysture in meane substance. Wherin as in other be foure Elements, but not in euen proportion, for water & aire haue the principal mastry, and earth the secondary mastrye: Then for strong colde and meane dryneſſe, the firy parts and ayry be chaunged into watry parts and earthy, but for mastrye of moisture withstandeth, that the substaunce maye not come to the dryneſſe of earth, ỹ substaunce leaueth meane with mastrye of colde and of moysture, that is because of this sauour, that is by a misse vse called vnsauourie. Of simple sauour and of diuersitie and kinde thereof, this shall suffice for this time. All this is taken of Isaac, of Galen, and of Constantine, authours of medicine. And some sauours be compounded, as colours be meddeled & odours also. And these sauours worke diuersitie by diuers composition, for it worketh one wise in standing thinges, & other wise in fleeting things: other wise in hearbes and trees, and other wise in men & in other beasts. Hereof it is treated before in bookes of kindes & properties of thinges, and of bodies with soule and without soule: but of licours, in the which sauours be grounded, I holde it good to fulfil that that lacketh in the other bookes.

De Liquore. cap. 53.

Licour is fleeting and is gendered by digestion in hearbs, trees, and grasse, & also in bodies of beasts, and is wrong & thrusted out of medled bodyes by violence and also by strength, and not that euery humour is called licour, but onely ỹ humour, ỹ which commeth by craft or els by kinde out of hearbs, out of trees, and out of bodyes of men, and of other beasts. In lykewise as milke and vrine issueth and commeth out of beastes, and wine and Oyle commeth of trees, and honnie commeth of flowres, and Sider of fruit, Ale of Corne, and some worse commeth of woode, Crabs, and of Garnades. And among these licours, some be simple, and some compowned: Compowned be those that be confect & made of diuerse things medled together. And those be simple that liue and abide without anye meddeling, right as they came first out of the substance. But no lycour is so simple as water, for it abideth in purenesse of Element. All other licours and humours be made of the foure Elements, but those that be not meddeled with other be called simple, in the which simple qualities of Elementes haue the mastry by the first composition and making, and be first purged and cleansed of drasts of earth, by kinde or by crafte. And by diuerse meddeling of licours and of qualities of Elements, that haue the mastry, licours haue diuers complections, odours, and sauours. For licours, in the which heate & moysture haue the mastry, be most swete: And these, in the which heat & dryneſſe haue the mastrie, be most swete: in which is heate with dryneſſe, are most sharpe: in the which colde and dryneſſes, be most sowre and

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Balſaminus, Oyle of Balme.

ſowrish: but in the which cold and moiſture haue the maſtry, be werish and vnſauoury, as it fareth of Ptiſane, & other ſuch. And ſome licours by drawing of heat of the Sun, commeth when ỹ rinds be ſlit, as Balſamus and Terebintina, & Lacrimis, that is firſt cleanſed by heat of the Sunne, and faſtned and turned into the ſubſtaunce of Mirre. And ſome licour is preſſed and wrong out of fruit of trées, as wine, oile, and other ſuch: and ſome by great craft and burning in certain moyſture, ỹ cõmeth at endes of certeine woode, while it burneth, as doeth Colophonia, and Paſh, Pitch, and ſome Oyle of the trę Iuniperus, & other ſuch. And ſome commeth of iuyce of hearbes, as Apium & Aloe, and other ſuch that be dried with heat of the Sun or of fire. And ſome commeth of the dewe of heauen, and falleth on floures, and bee faſtned there aboute, and made by crafte of Bées, as honnie. And ſome commeth of veines of the earth, as water of Salte wells, and water Nitrum and Allome, & other ſuch. Theſe differences, properties, and cauſes of licours be ſufficiently treated and ſhewed before, lib. 17. de herbis & Arboribus, & earum Succis. And lib. 16. de Venis terre, & li. 8. de paſsionibus aeris, where it is treated of the kind of Manna and of honnie, that be accounted and gendered of the ayre: neuertheleſſe of honnie ſomewhat ſhall be ſayde, and alſo of Milke and of Whey and of Butter, that be milked of vdders and teates of beaſtes, of the which it is not much ſpoken of before.

De Melle. cap. 54.

HOnnie is called Melle, and hath that name (as Iſidore ſayeth, lib. 20.) of Melliſſe in Greke, as much to ſaye in Engliſh, as Bées. For the Grekes call Melliſſe, Bées, for by wonderfull craft of kinde, Bées arayeth hunnye, that is firſt made of dew of the ayre, & is found in leaues of Rede. Therefore Virgil ſayth.

Protinus aer mellis cœleſtia dona.

The heauen giueth Honnie to the aire. And ſo yet in Inde and in Arabia honnie is founde in boughes and in leaues, hanging as it were Salt, as bee ſayeth. And generallye all honnye is ſwete. But in Sardini, honny is bitter, for therein is full much Wormewode, and Bées lucth thereby. Phiſitions tel, that treate of kind of things, and namely Galen, ỹ honie is vnprofitable meat, and greuous to children and to young men, in the which is much heate, and according to full olde men and cold, with wine and with hot meates. Huc vſque Iſidorus, libro. 20. capitulo. 1.

Alſo honnie is moſt ſwete lycour, by medicinall craft gendred of moſt pure matter, but by heate of the Bées that gendereth the honie, by medling of ſome hot thing with honnie, therein is ſharpneſſe meddeled with ſwetneſſe. The ſwetneſſe of honnie is more hotte and leſſe moyſt then other ſwetneſſe, as Iſaac ſayeth. Then honnie hath much heate and ayre, and leſſe of earth, and of water, and much dryneſſe both of fire and ſharpnes alſo, and leſſe cold humor. Therefore honnie is deemed hot and drye in the end of the ſecond degree: But for the ſubſtance therof is nigh meane & temperate, honny cleanſeth much, & waſheth, and maketh ſubtill and thin, and carueth with heat thereof, and departeth thick humours in the body. And for honny is hot, it is nigh ſharpe, and pricketh therefore the guts, and moueth them to put out draſts and dirt. Alſo ſuch ſwetneſſe is the ſwetnes of hony, with much ſharpneſſe and heat, and ſtoppeth not the waye of the ſplene and of the lyuer ſo much, as doth ſweteneſſe that is cleane & pure, and without medling of other ſauour, as Iſaac ſaith in cap. of foure diuerſities of ſwetneſſe and ſauour. Alſo for honny is euen & temperate, honny is much according and friend to kinde, and likeneth it ſelfe much to the members & ſtancheth with thickneſſe grieuous runnings, and ſtraineth pores & holes that be to wide, and kepeth and fauoreth well temperate kind, & reſteth humours that be ready & diſpoſed to ỹ flure. Neuertheleſſe, yet hony lareth grieuous humors. For honny hath contrary diſpoſitions of matter in the which it worketh, for it hardneth matter that is ſoft, & ſoftneth and departeth matter that is harde.

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As Isaac sayeth, Honnie kæpeth and saueth and clenseth and tempereth bitternesse, and is therefore put in conseruatiues, and clenseth medicines to temper bitternesse of Spicery, as it is sayde in Antido. N. But rawe honnie not well clarified, is right venteous, and bræedeth curling and swelling in the wombe, and turneth sone into euill humours, and stoppeth by his gleaming the liuer and the splene, and kindleth Cholera, & bræedeth the Feauer that is called Diurna, and stretcheth and haleth the body vnder the small ribbes. And græueth them ỳ haue the euills Collica passio, and Illiaca passio. Then as Constantine sayth and Isaac in Dietis, honnie hath diuers working, for some honnie is wholesome and kæpeth and saueth health, and layeth in some disposition, and bræedeth euil humours and venime. And the more red it is, the more hot it is and sharpe, and departeth the more, and thirleth & clenseth. And the more white it is, the lesse hot it is and sharpe, and the more swæt it is, and more pure, and with good smel, the better it is.

834 *Additiõ. (*Plinie, although in his 11. booke of his naturall histoire. Chap. 8. hæ writeth ỳ honnie is gathered of the flowres of all Træs, and Sets or Plants, except Sorrell, and the hearbe called Chenepode, (which some call Gosefote) yet hæ affirmeth that it descendeth from the aire: for in ỳ. 12. chap. of the same booke he writeth thus: This commeth from ỳ ayre at ỳ rising of certeine starres, and especially at ỳ rising of Sirius, and not before the rising of Vergiliæ, which are ỳ seauen starres, called Pliades, in ỳ Spring of ỳ day, for then on ỳ leaues are found a fat dew ỳ tasteth swæte, and is clammie, which after is become corrupt, &c. This is ỳ mill dewe, which Bees take least of, and is gone by ỳ heat of ỳ Sun, or euer the Bees flie abroad. Plinie hærin knew much, but not all thinges, and they are not wise ỳ will leane so much vpon Plinie, as if there were no better knowledge found sithence his time.

Of the Elementall ayre procedeth the originall of honnie, and is gathered by ỳ Bees from flowres and hearbes, & from the Trunke of ỳ Bees is distilled ỳ moist and thin licour (and not vomited) ỳ clãmie substance gathered vpon ỳ smallest legges, and so brought to ỳ hiue, & there wrought by such arte, as passeth eueryc dreaming skill to surmise.)

Of Hunnie.

Addition

HAnny is of great quantitie in north regions, as Plinie writeth in ỳ. 11. booke of naturall Histoyes, & 13. chap. as in some places of Germanie, honnye is found in such quantitye, ỳ there haue bene sæne honnie combes of eight foote long, and blacke in the hollowe part, &c. Honnie as well in meate as in drinke, is of incomperable efficacie, for it not onely cleanseth, altereth, and nourisheth, but also it long time preserueth ỳ vncorurpted, which is put into it, insomuch as Plinie sayth: Such is the nature of Honnie, ỳ it suffereth not the bodyes to putrifie. And he affirmeth, ỳ he did sæ an Hippocentaure (which is a beast, halfe man, and halfe horse) brought in honnye to Claudius ỳ Emperour, out of Aegipt to Rome: and he telleth also of one Pollio Romulus, who was aboue a hundred yeares olde, of whom Augustus ỳ Emperour demaunded, by what meanes hæ liued so long, and retained still ỳ vigour or liuelynesse of body and minde, Pollio annswered, ỳ hæ did it inwarde with Mead, (which is drink made with honie & water) & outward wt Oyle. Democritus was also of ỳ same opinion, a great Philosopher, and being 100. yeares olde, & 9. prolonged his lyfe certaine dayes wt the cuapouration of honie. Arestoxeneus writeth of this excellent matter, most wonderfully wrought, and gathered by the little Bæ, as well of ỳ pure dew of heauen, as of the most subtil humour of swæte and vertuous hearbes, and flowres, be made licours commodious to mankinde, as Mead, Matheglyn, and Drimell. Mead, is made of parte of honnie, and foure times so much of pure water, and boiled vntill no skimme doe remaine, is much commended of Galen, drinke in Summer for preseruing of health. It cleanseth the brest and lungs.

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Matheglin, which is most vsed in Wales, by reason of hot hearbs boyled with hony, is hotter then Mead, and more comforteth a cold stomacke, if it be perfectly made, and neyther too new, nor too stale. Drimell, is where the one parte of Vineger is put, double so much of honnye, foure times so much of water, and that being boyled to a third part, and cleane skimmed, is good to cleanse the stomacke of fleame, or matter vndigested, so that it be not red cholar, &c. Sir Tho. Eliot. chap. 22. fo. 35. in his booke, The Castle of Health.

De Fauo. cap. 55.

THE honnie combe is called Fauus, and hath that name of Fouendo, nourishing and succouring, for honnye medled with ware is called Fauus, For in Cells made of Ware by a wonderfull craft or skill Bées gather honnye, and kæpe and succour the lycour therewith. And so the honnie combe is called Fauus, as it were Fouus or Fouens, nourishing, comforting, and succouring; for ỳ honnie combe comforteth and succoureth ỳ honie therwithin. Or elle it hath this name Fauus, of Fauor, for it is full fauourable and lyking to the tast, and to eate. Therefore Isidore sayeth, that Fauus commeth of this word of Græke Fagin: for honnie is more eaten then dronke, Fagin in Græke, is to vnderstand, Eate. But some men doe call Fauus, honny wrong out of ỳ ware, & purged at best, in the which the tast findeth much swætnesse. A certaine beast is called Melota, and hath that name for it loueth and desireth honnye: and so this name Melus and Melota also, commeth of this name, Mel, honnie, as Huguicion sayth. Also the Beare loueth honnie most of anye thing: And he breaketh trées, and climbeth on trees for loue of honnie combes, and not without peryll, as Aristotle sayth, libro. 18. For sometime among honnie bées in the hiue, bræedeth certeine small Wormes, as it were Spiders, and doe spin and weaue and make webbes, and haue the mastry of all the Hiue, and therefore the honnye rotteth and is corrupte. Also theyr honnye is good when it is taken out of new ware, for honnie that long abideth in olde ware, wareth reede, and the corruption of honnie is lyke to the corruption of wine in flakets, & shall therefore be taken in time. And honnye is good when it is lyke golde, as he sayth. Also bée sayth, that Bées doe sit on the hiue and sucke the superfluitie that is in the honnie combes. And if they did not so, the honnye should bée corrupt, that is in the combes, and Spiders should be gendered. They sit on the combes, and doe kæpe busily that those Spiders haue no mastry, and eate them if they find them, and should els all die.

De Mulso. cap. 56.

MVlsum is drinke made of Water or of Wine, and honnye meddeled together: And the Grækes call that drinke Mellicratum, as Idromel, that is made of the iuyce of Maces, and of honnye meddeled: And Rodomell, that is made of the iuyce of Roses, and hony medled.

De Medone. cap. 57.

METh is called Medo or Medus, as it were Melus, and is drinke made of honnie and of water well sodden after the best manner. And bræedeth swelling and curling in the wombe, and hard gnawing, if it be rawe, and the hony not well pured, and forasmuch as it commeth sone into fumositye, it commeth vp to the head, and græueth it with diuerse euills. And if it be well sod and stale, it is liking to the tast, and clæreth the voyce, and cleanseth the wosen and the throate, and the pipes of the lungs, and gladdeth and comforteth the heart, and nourisheth and fatneth the bodye, but to them that haue sore lyuers and splenes, and the stone, it is lesse according, for it stretcheth and stoppeth the wayes, and it is ordered with Mirtus or Ruscum, and with other hearbes of good smell & odour, to bée more whol-

Mirtus, knee holme, or Butchers broome.

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some and the better smelling, and to indure and last the longer.

De Clareto. cap. 58.

Claret is made of wine and of honnie and swéte spicerie: For good spicerye is grounde to small pouder, and put in a linnen bag that is faire and cleane, with honie or with Sugar, and the best wine is put vppon the spicery, as who maketh lye. And the Wine shall be oft put theron, vntill the vertue of the Spicerye bée incorporate into the Wine, and be clarified. And so Claret draweth of Wine might and sharpnesse, and holdeth of the Spicery good smell and odour, and borroweth of the honnye swétnesse and sauour.

*Additiõ. (*The olde kinde of Ipocrasse.)

De Pigmento. cap. 59.

Pigmentum, as Hugution sayth, hath that name as it were Pilis mentum, quod sez in pila est contusum, that is, beaten in a morter, of the which Spicery by Pigmentarie craft, is made lyking drinke and Electuaryes, and so they that sell and grinde Spicerye, and make confections thereof be called Pigmentarij.

836

*Additiõ. (*A blauncher of drugges, whereof are made speciall tastes of pouder, perfumes and Wines.)

De Oximel. cap. 60.

Looke in the chapter of honie for these like cõpounds

Oximell is called sowre honny, for the matter thereof is confect of honnye and of vineger: For first vineger is sodde with necessarye hearbs and laxing rots: and then the Vineger is strained and cleansed, & then is put thereto pure hony & clene clarified at best. And is sod again on easie fire & soft, vntill it be thicke: & is pured with the white of an egge tempered with vineger, & put to the Oximell, when it a little sod, for the egge draweth to it selfe al the filth of hony, & maketh it fléet aboue: then the Pigmentaries or the Lech skummeth away the filth warily with a feather, & then the Oximel is put in a cleane bore. And Oximel is giuen wt hot water to defieng & softning of harde matter, & to open pores, & to temper stopping. In medicine might lightly béede peril, but it were prepared to bring out the matter sone, & if digestion be before taking of Oximell. To such doinges by right, such crafte of water and of Sugar with diuers spicery is made a strop. Now fretting and laxatiue, now roseus & stopping, now compouned, and now simple.

De Cera. cap. 61.

Ware is the drasks or dregs of hony, & within the substance therof Bées gather the licours of hony medled with the drasks of ware, as Aristotle saith, li. 8. Therefore who that will kéep hony in his pureneſſe, shal depart it by time from the substaunce of Ware. And ware hath this propertye, that among all drasses of licours, it fléeteth aboue, and sinketh not to the bottome when it is hot, but commeth vpward & fléeteth aboue, and that maketh the parts of fire & of ayre, that hath the mastry therein. And so Ware molten in water beareth down ẏ water & fléeteth aboue, for therin is much lightneſſe of ayre, and moueth vpwarde because therof, and the more new ware is, ẏ better it smelleth, & is the more pure & ẏ better to work, & the more able to take impression & printing of diuerse figures & shapes: and both figures printed and letters written therein dureth & lasteth the longer time, and such Ware is called Virgins ware. Also Ware is good and nédfull to many doinges, for it is good in medicines and in diuers ointmentes and confections: For it heateth & resolueth, tempereth, openeth, ripeth, & drawеth and wasteth vapours: And is also good to fédyng of light, and therefore ware serueth on temples & on Alters of Gods, and on tables of Lordes: and certeine doings and vsages be called Ceremonie, & haue ẏ name of Cera, ware, or of Cereis, waxe tapers, for in ẏ Ceremonies of ẏ temples, waxe tapers were offered, & yet be, as Hugution saith. And so they ẏ serue in churches of ware candles be called Ceroferarij, as they ẏ ser-

Garblers, or petye cunners vvhich counterfe it phisicke.

It was in times past before mamets and Idolls.

836

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Sextines of Saint Iubbers light.

ueth in halls of kings and of Bishoppes be called Primicerij, as he sayth. Also letters be sealed with wax closed & patent: And priuitie is hidde vnder Wax, & priuiledges be confirmed with Wax. Tables be filled and dressed with wax, simple or coloured, and therein be letters & diuers figures or shapes written or planed by the office of pointils. And for diuers vse linnen clothes be waxed: And wax kepeth & saueth bookes frō raine & frō water, for wax is some deale vnctuous, & sucketh in moisture, & suffereth it not to perish, & fall by the heales of seared cloth. Wax melteth and sayleth in heat, & hardeneth in colde, & cleaueth not to wet things and rough. And therefore seales be wet, for ỳ wax shuld not cleue to the letters and printes thereof.

De Cereo, cap. 62.

A Waxe taper is called Cereus, & hath that name of Cera, Wax, for it is made of wax, as Isid. sayth, li. 20. Where of speaketh one, and saith in this maner. Hic cera nocturnos prestabo cereus ignis.

Subducta luce altera sum tibi lux, &c.

As he saith, the meaning followeth, for vse of Tapers serueth to see by that light other things that be in darknesse. For in the Taper be three things, the matter, & vse, & disposition and shape, and the matter is treble, as Isi. saith, the wax, wike, & fire. The wike is made of hempe thrid, & the ground and fundament of the Taper, & the wax compasseth the wike, and findeth & nourisheth the fire ỳ is lyght, & is end and complement of either. For it worketh in the wax & in the wike, and turneth them into his owne likenes: and things of diuers kinde haue with themselues wonderfull & most conuenable vnitye: The shape & disposition thereof is round & long, & great at the end. The vse thereof is to stand on a Chandeler, and to be holde and borne before Lords.

(*A Chandeler was long spires of wood wheron ỳ taper stood, whereof some were made of brasse, hanging on cheins in the hals of magistrates, & some with sockets for lesse Tapers.)

*Additiō.

De Lacte, cap. 63.

Milke is white licour & swet, gendered of blood by working of heate in teats & paps of beasts. Or as Ari. saith li. 18. Milke is blood sod & defied, and not corrupt: For when the childe maye not for greatnesse be fed by the nauell, then kinde ordaineth him milke of menstruall blood, that commeth of the paps and teates, and is there digested and sod: and taketh white colour of the whitenesse of the kernels of ỳ teats and paps, as Constantine saith, libro. 19. For milke and menstrual blood be all one kind: therfore kind maketh milk to fed the child without ỳ wombe. Therfore shall not milke be before birth time, nor much therafter, but it happē against kind. For in ỳ time digestion of milke is compleat in beasts, ỳ haue one time ordeined to bring forth their brode. But in women is diuersity, therfore milke must nedes be good after 6. moneths. And milke is swet when it is well digested, and that is nedfull for meat of beasts ỳ is swet, for all beasts meat is not but swet & well digested, as he saith, li. 18. Also li. 6. Ari. saith, that no beast ỳ laieth egges, hath milk, nor teats and paps, & in euery milke is a thin part & watry: and a thick part is called chese, & the more thick milk is, the worse chese is therin. And milke of beasts ỳ be toothlesse aboue, renneth, and milke of beasts with teth in either iawe, renneth not, nor fallow of such beastes: And milke of such beasts is swete and thin, as Camells milke, and Mares milke, and Asses milke. Also he saith there, ỳ in some countries the people abide not conception of Goats, but frote their teats & vdders with nettles, & then first commeth out blood, & after as it were matter, and at last commeth good milke, not much worse then the milke is when they haue yened. No milke is in the teats of men generally, though it seemeth ỳ it happeneth otherwise: some hearbs haue white humors, as Titimallus, & some trees also. The fig tree hath humour white as milke, as Ari. saith ther. Milke of beasts renneth, & among all beasts, the Bitch

The Sow Thistle, & ỳ Spurge, vvhereof are seuen sundry kinds, hauing a milky iuyce & biting.

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838

hath thickeſt milke, except hares & ſowes, & is moſt thicke in farrowing time, and wareth thin afterward, as Ari. ſaith, li. 6. in fine. The Cowe hath no milke before caluing, and hath good milke after. But when it is firſt congealed, it is as it were a ſtone, and that happeneth when it is medled with water, as he ſaith. Alſo li. 9. he ſaith, that when a child is norriſhed with hot milke, his teeth ſpringeth the ſoner: and after cleanſing, womans milke multiplieth and increaſeth: Some women have milke onely in the head of the teate, & ſome in other places of the teate. And when the milke hath not good digeſtion, then it congealeth, and the breaſts haroneth, for all the breaſts bee right ſoft. And if any haire cõmeth therin, there falleth a great ſickneſſe ỹ is called Phloſa, and the ach ceaſeth not ere ỹ haire commeth with ỹ milke, or rotteth, & commeth out in that wiſe. And whyle the milke commeth & renneth, menſtruall bloud is not generallye found. And ſome melch woman blædeth menſtruall bloud, when her bloud is right moiſt, & much when childzen ſucketh, and be fed with much thicke bloud that haue the cramp. If the nurſe haue much multitude of milke, oft it noyeth and græueth. And a black woman hath much better milke, and more nouriſhing then a white woman. And Iſaac in Dietis rehearſeth ſuch properties of milk, and many other, and ſayth in this wiſe.

Growing of haire in ỹ nipples of the breſt.

838

838

838

838

Milke is generally diuided in three manners, for ſome milke is ſweet & new milked, & other is ſowre & olde milked, or meane betweene both. The ſweet is moſt ſauoury, & friend to bloud, & nigh thereto, and tourneth ſone into bloud, and is therefore good nouriſhing of bloud. And is compowned of three ſubſtaunces, that be diuerſe in vertue & in working. One maketh thin and cleanſeth, the ſecond is thicke and ſtoppeth, the thirde maketh ſoft and thinne. Farthermore the ſubſtaunce of whey is watrye, and maketh thinne the Cheeſe, the Cheeſe is cold and thicke and ſtoppeth, therefore creame is vertuous and ſoft: And ſo milke with watry ſubſtance thereof is ſharp, & tempereth and ſofteneth thicke humours, & waſheth and biteth the wombe and the guts, and lareth and putteth out, and thirleth ỹ veines. And openeth the ſtoppings of the liuer and of the ſpleene, and namely of the milke of Camells. And ſuch milk helpeth them ỹ haue the dropſie, as he ſaith. And there it followeth alſo: Good milke and temperate in his three ſubſtances, cleanſeth the members with his watrynes, and withſtandeth venim, & moiſteth ỹ mẽbers as butter, & beareth meat wỹ his cheeſe from the mouth of the ſtomack to ỹ ground thereof. Alſo milke is commended, for it nouriſheth well the body, & turneth into likeneſſe of bloud, if it be taken temperatly & in due time after cleanſing of ỹ body: and if it be taken into a body ỹ is not cleanſed, or in vndue time, is tourned into euill humours that it findeth, and increaſeth them, and is reſolued and turned into hot fumoſitye, and is ſo cauſe of head ach, and if it find matter of feauer, he kindleth the feuers heat, if it finde the kinde heate feeble, then it ſowreth ſone, & is ſowre in that ſtomacke, for when there is much humour and little heate, then is breede ſowreneſſe or rotting of fleme: therefore milke ſhal not be oft taken, but the body be temperate, and the ſtomacke void: for if the body be cleane of rotted humors & Cholera, & the milke is well digeſted, it nouriſheth well the body, & maketh good bloud, & much fleſh. And moyſtneth the body without, & maketh the ſkin fayre and tender, as he ſaith. Alſo hee ſayth, it accordeth to them ỹ drinke milke to bee faſting, and eate the milke hot and new milked, and they ſhould not eate ere the milk be defied. Alſo it needeth to beware of too great trauaile & moouing, vntil the milke come downe into the place of digeſtion, & be defied. For of vnordinate mouing and trauell, commeth too much heate ſodeinelye gendered. And by ſuch heat the vnctuoſitye is reſolued and turned into euill fumoſitie and græuous, & the thicke part leaueth vndigeſted, and breedeth many manner corruption, as he ſaith. And choſen milke (as he ſaith) ſhall haue foure qualities, colour, odour, ſmel, and ſauour. The colour muſt be white & clere, without any yeolow, red, or wan.

Good

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839

Good odour without heauy smel: The licour meane betweene thicke and thin. And a drop thereof put on the naile, abideth continual, and droppeth not away. And such a drop is shapen broad beneath & sharpe aboue. The sauour is good, if it be not medled with bitternesse nor with saltnesse. And among these diuersities of milke, womans milk is accounted kindly most temperate, for all milk followeth kindly the complection and kinde of the beast ỳ it commeth of. And for the complection of mankinde is most temperate and more nourishing: therefore it easeth most smarting in the corners of the eien. And all that is said before of goodnesse of milke is found in the same discourse.

De Lacte Cameli. cap. 64

CAmells milke, by hot complection of the beast, is more hot then other milk, and more thin & lesse fattie or creamy, & lesse nourishing and is tempering, and openeth stoppings, & helpeth them therefore that haue the dropsie, that commeth of stopping. The Camell is most hot of kind, therefore heat by walking of bloud, draweth out the vnctuositie: for milke is not else but bloud oft sod: And Camells bloud is salt and sharpe, and therefore it departeth humours, and maketh thicke humours thin. Lege de Camelo, in Tractatu de Animalibus.

839

De Lacte vaccino. cap. 65.

COwes milke is contrary to Camells milke, for the Cow hath not so much heate to drawe the fatnesse out of the bloud, & therfore hir milk is ful vnctuous & most nourishing. For cow milk nourisheth more then shæpes milke, though shæps milke be more hot then cow milk. And the cause is (as he sayth) for though the Cowe milke be not so hot as shæps milke, a lyttle fatnesse sufficeth to Cowe milke, and that fatnesse abideth in the milke, and passeth in the substaunce of Chæse, and the milke nourisheth therefore the more, for fat substaunce nourisheth more then the substaunce of the Chæse, for it is more hot & more moist, & nære to the heat of bloud, & turneth sooner into bloud. And as men of olde time tell, things ỳ turneth soonest into bloud, nourisheth soonest, as it is sayd ther. But yet fat milke nourisheth better then fatnesse ỳ is more hot, for milke hath thin watry moisture, that softneth & entereth into the inner parts of the body, but fatnesse by it selfe fleeteth aboue for ỳ ayre that is therin, & maketh running, & hardneth by thicknesse of his substantiall moisture, and therfore cowes milke perceth & thirleth by watrinesse thereof, and commeth into the inner parts, & maketh kind heat by saltnesse thereof, & greeueth not much kind by scarsitie of chese, but helpeth and sustaineth, as he saith. Milke is vsed in one manner of nourishing, for then it is vsed with his thræ substances together. And otherwise to cleansing & to abate heat, for the whey is separated frō the creme, & otherwise to moist, and then ỳ fatnesse of Butter is vsed. And the vse of milke is taken by thinnesse, thicknes, & meane betweene, as he saith ther. Milk is knowen in substance & in working: in substance, for ỳ milke is best ỳ is next to the complection of mankind, as womans milk, and ỳ nearer it is milked, the better it is, & the more effectual against venim, & against the euills of the bledder and of the reines, and against greeuaunce of the lungs, if aire cōmeth not therto, or changeth ỳ vertue thereof, after it is milked. Then milk in working is known, when the creme & the Butter is parted therfrō & the Chese also. Then ỳ whey is more watrye & sharpe, as it fareth in Camells milke, that is lesse nourishing, and helpeth them neuertheles ỳ haue the dropsie, and that by watry heat and thin licour, Cowe milke is most thickest milke, and lesse thinne and watrye then other, and lesse sharpe, and more Buttery, and nourisheth well therefore, and best agreeing to the stomacke, and comforteth and coleth the heate of the lyuer and of the stomacke, and maketh the bodye fat and huge, and healeth frettings of the guts and of the mother, and is the better and most wholsome, if the most deale of watrinesse be consumpt & wasted by stones of the riuers that be heate firy hot, and

839

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then quenched therein.

*Additiō. (*The new milke vnscummed of his creame, is wholsomest.)

De Lacte Caprino. ca. 66

AMong the foresayd differences, Goats milke holdeth meane: For after womans milke it is accounted most temperate in three substances, therfore it helpeth much against wounds & euils of the lungs, & of the bladder & reines, if it bee taken with Sugar. And whey departed from the chæse & from ỳ Butter, is most dryeng & cleansing and abating Cholera: and much Goats milke dronk by it selfe, runneth & curdeth soone in the stomacke: & therfore because it shuld not grieue the stomacke, it is tempered with a litle honie & salt, & then it curdeth neuer, but vncurdeth if it begin to curd in ỳ stomack. And for Goats liue by dry meat and by ends & crops of boughs & of braunches, their milk is the lesse watry, & more biting, & according to the stomacke: For of diuers pasture commeth diuers milke, for beasts that liue by fresh grasse & tender, haue watry milke & thin, that grieueth the stomacke. And those ỳ eat laxatiue hearbs, haue biting milke, and pricketh sinewes, and noyeth and lareth.

De Lacte Ouino, cap. 67.

SHæpes milke is more hot and drye then Cowe milke, with lesse Butter, and more Chæse, and nourisheth therefore the lesse. And is not so according to the body as Cow milk, & that is known by heauie odour and sméll. For as Gal. sayth, Shæpes milke hath more heauye smell then Cowe milke, and is therefore fleamatike, and nourisheth more then Goats milke, and lesse then Cow milke doth, and is also lesse temperate then is Goats milke.

De Lacte Asinino. cap. 68.

ASses milke is temperate and nourishing, and refresheth, but it lareth the wombe, and softneth and moisteth members that be hardned by dryenesse & with heat, and helpeth the breast, and abateth the cough and straightnesse of the brest, and helpeth the wounds of the bladder and of the reines.

De Lacte Caballino, ca. 69.

MAres milke is much like to Camells milke in thinnesse, in sharpnesse, and in colour, and helpeth in Postumes of the mother, and exciteth menstrual flure, if the cause of the menstrual bloud be hot and dry. This milke hath that property, that none other milk hath, as Isaac affirmeth.

De Lacte Porcino. cap. 70.

SWines milke (as Isaac sayeth) is thin and watry, for by coldnesse thereof it abideth vnsod and vndigested, and helpeth therefore little or naught, if it be taken for medicine. And if it be taken for meat & sodde with iuyce of Barly, it breedeth and gendereth good nourishing and moist, as he saith.

*Additiō. (*In the former yéres of olde age, for want of better knowledge, manye vsed to féede of the flesh of vncleane beasts, and vsed their milke, which better practise since, haue omitted.)

Qualiter se habet lac tempore partus. cap. 71.

MIlke of beasts that be nigh ỳ birth, is thinne and watrye, for humours be gathered in beasts in time of birth, for the mouth of the mother is closed, & the milke is medled with watry humours, & is therfore greeuous ỳ time, & cause of spuing & bolking, & softneth roughnesse, & slippereth ỳ roughnesse of ỳ stomacke, & lareth the wombe, & is hard to dese & sowrish, & runneth & curdeth in the stomacke, & breedeth full euill sicknesses & diseases, & smiteth the braine with fumositie ỳ commeth therof, & is cause of head ach and of stench of the téeth and of the breath, & so if milke be to much corrupt, or to much taken thereof, or if it be taken otherwise, or in other seasons thē it should, it breedeth many sore sicknesses &

euills:

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841

euills: and nourisheth euill humours, and slydreth & corrupteth good humors, and helpeth and rotteth the stone in the bladder and reynes, and kindleth & lighteneth vnkind heate & feuerous. Also it infecteth the teeth and the gums, & breedeth full euill pimples and whelkes and scabs in children, and exciteth stopping of the liuer and of the splene, and of the reynes, and grieueth the stomack, and putteth out meate, by slippernesse, ere it be defied, and laxeth so the womb. Corrupt milke breedeth these humours, and manye other euilles: but of good milke and euill, this sufficeth at this time.

*Additiō. (*Milke, is compact of three substances, Creame, whereof is made Butter, Wheye, and Cruddes. The most excellent milke, is of a woman, Cowes milk next, and Goats milke. Whosoeuer hath any appetite to eate or drinke milke, to the intent that it shall not arise in his stomacke, let him put into a vessell, a few leaues of Mints, Sugar, or pure honie, and thereto poure the new milke, & so drinke it warme from the Cowe. Sir Tho. Eliot. fol. 33. in his Booke called, The Castle of health. cap. 20.)

841

De Sero. cap. 72.

Wheye is the watry parte of milke, departed from the other parte by running and curding, for running ioyneth togethers the partes of cheese and of butter, and departeth therefrom ẏ whey that is thin and watry. The effects and doings thereof is rehearsed before, and hath also vertue to cleanse and to wash away rottings and matter, for it washeth the guts, and clenseth their wounds of matter, and purgeth the breast, and quencheth thirst, and abateth the sharpnesse of red Cholera, and doeth awaye wet scabbes and drye, and vnstoppeth the Liuer and the splene. Looke before In primo secundum Isaac, there it is spoken of.

De Butiro. cap. 73.

841

Butter is called Butirum, & hath that name of Imbuendo, moysting & bauming, as Hugution saith, for by the fatnesse thereof and moysture, butter moysteth those bodies which he toucheth, for butter is the flower of milke, and is full hot and moyst, with mastry of aire, and therefore it is right fat: for Butter is kindly hot and moyst, gleyming and fat, and nigh according to the complection of mankinde as Isaac saith, and so Butter ofte eaten moysteth the stomack, and laxeth the wombe, and namely if it be fresh and new. Therefore men in old time, lykned butter to oyle medled with fatnesse: and sayd, that who ẏ wold take it, it would helpe him to spet, & cleanse the breast and lungs, and namely if ther be a postume therin, for it ripeth & tempereth and cleanseth the superfluities of the breast, and namely if it be eaten wͤ Sugar or with honie: but then it ripeth the lesse, and helpeth the more to recouering, as he sayth. And he saith ther, that Butter is contrarye to venimme, and maketh the members moyste: and washing thereof softneth the roughnesse of the eyen, and purgeth and cleanseth the eyen, and ripeth and breaketh the postumes, and helpeth wonderfully the wounds of the lunges, and in lykewise the throate and of the breast, and abateth fretting of the guts and of the reynes, and softeneth and slaketh sinnewes that be astonied or shronke, or destroyed with the Crampe, as he saith. And Auicen sayth, that butter taken into the body, is a singular helpe against venime, if he that is poysoned, melteth butter in hot milke, and drinketh thereof a great quantitie: for the fastnes ther stoppeth ẏ waies, so ẏ the venime thereof may not sodainly come to the heart. Also Butter draweth all the venimme to it selfe, and maketh it cleaue togethers, and bringeth it out of the body, by perbraking and spewing, as he sayeth.

841

Butter is made in this wise, ẏ creame is gathered in a cleane vessel, & is long beaten with an instrument of tree, that is made therefore, the which instrument

In a Charne.

841

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842

In some shires. they beat ȳ creame in a payle with the flat of the hand, and so bring it to butter.

is round and broad, with an hole therein: and the creame is beaten and stirred therewith, and by that stirring, kinde heate is excited and comforted in ȳ substaunce of milke, and therby all the fatnesse is gathered togethers, and fleeteth aboue, and the whey that is thin & watry, with chæsie part sinketh downe to the ground, as it were giuing the ouer place to the butter, as to the more noble part and worthye, and then the Butter that fleeteth aboue, and is gathered and kept in a cleane vessell, for diuers vses, and needfull: and the more fresh and new the butter is, the better it is: the more sauery it is, the more lyking it is to the taste. Fresh butter is fleeting and softe, but kinde heate hath more masterie ouer the moyst partes, and wasteth them litle and litle, and maketh the butter some deale harde, and butter feedeth well, and nourisheth well, and maketh potage fattie and sauourie, and is therfore ofte put therein in steede of greace and of oyle, and is some deale salted, that it may the better be kept, and that his potentiall moysture may be tempered with the drinesse of the salte. For it is more lyking to the taste when it is meanly salt. And when butter is olde, the sauour thereof appaireth, and the Odour also, and turneth into heauie sauor and smell, and is grieuous to the taste, and is not then worthy to make sat and sauourye, but it is good to diuers medicines and oyntments: for often it happeneth, that thing which accordeth not to the throate, accordeth to some medicines.

842

*Additiõ.

(*Butter is also nourishing, and profiteth to them, which haue humours superfluous in the breast, or lungs, & lacketh riping and cleansing of them, specially if it be eaten with sugar and honie. If it be well salted, it heateth and cleanseth the more.)

De Caseo. cap. 74.

Chéese is called Caseus, and hath that name, as Ilidore sayth, of Carendo, lacking or being without, for Chéese is wrong and pressed in a chéese fat vntill the whey be pressed out, and departed from the watrie substaunce of milke. And so chéese is called Caseus, as it were Carens, lacking: for sometime chéese is drye and not hauing lycour & moysture as he sayeth. But Hugution saieth, that this nowne Caseus commeth of Cadendo, falling: for it falleth and passeth awaye sone, and slydeth out betwéen the fingers of the Deye wife, and chéese is the drasses of milke, for as Isaac sayth, the chéesie substaunce of milke is colde & thicke, and hard to defie, and right euill of digestion, and also passeth slowly out of the stomacke, and it accordeth and belongeth more to stopping than to laxing, and is heauie to ȳ stomacke and to the lyuer, to the reynes and also to ȳ splene, and namely if the thicke places be disposed to be stopped. Farthermore chéese brædeth and gendreth a stone in ȳ reins, and so for because of these thrée euill accidents, Constantine sayeth, that Chéese vniuersally and most commonly is euil, but softe is least grieuous, therefore Isa. maketh distinctiõ of chéese, & saith ȳ some is fresh & new, & some is olde, & some is meane betwéene the twaine. New chéese is fresh, and ingendereth not euill humours, & hath yet therefore some swætnesse and moysture of the milke, and is therefore the more easie to defie, & nourisheth the better, and laxeth the more the wombe, and namely if it be not salt, for saltnesse taketh away both sourenes and swætnesse: for tw salt chéese dryeth tw sone, and grieueth the stomacke. And saltlesse cheese is most nourishing, and moysteth the bodye, and breedeth much flesh, but it grieueth the stomacke, and turneth sone into fumositie, if the stomacke be hot: and tourneth into sourenesse, if the stomacke be colde. When if it be meanly salt, it is the better to defie, and grieueth lesse the stomacke, & sowreth sone without salt, and kindleth the bloud.

842

842

De Caseo veteri. cap. 75.

Olde chéese is sharp and drye, & thick to nourishing, and hard to passe out of the stomacke, for if the moysture of

842

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the milke be away, sharpnesse and dryenesse of the renning hath mastry therein, and so it is not but thicke and fast: and therefore the superfluitie of the body is not made subtill therewith, as it is with other things that are subtill in working, and so grieueth the bodye in two manner wise: for corruption therof, and thicknesse of working, maketh the superfluitie thicke, and corrupteth & grieueth the stomacke, for by the sharpnesse of the renning it is contrary to all other things, that helpe in other maner, and tourneth them into worse nourishing, for if it doth finde thicke humors in the body, it gendereth and breedeth the stone in the bladder & in the reynes: for it vniteth humours hot and thicke, and maketh them full hard. Therefore old chæse is to be eschewed and forsaken, for it helpeth not, nor feedeth, nor is obedient to digestion, neither gendereth nor breedeth good bloud, nor moysteth ỳ body, nor exciteth vrine: but it fordryeth and bindeth moysture, that it doth finde. Also the olde chæse is harde and dry, with many holes and powres, because of drinesse, and breaketh sone, and hath neither fatnesse nor moysture, but grieueth the body: but chæse sad and rosted, is not so euill, as chæse with manye eyen and hoales, for soundnesse of substaunce is token of fatnesse and of moysture: & chæse with to many eyen and holes, is ill, both new & olde. But Dio. saith, milkie chæse moysteth ỳ womb, & old bindeth & namely if it be sod, or if it be take out of water and roasted, and namely if it be before meate taken, for it stoppeth with thickenesse the way of the stomack, and suffereth not the meate to passe into the guts: and chæse eaten after meat thrusteth downwarde the meate, as it were a presser, and shoueth it to ỳ place of out passage. Meane chæse eaten after meate, thrusteth downward the meate: as it were betweene new and old, nourisheth much, for good sauour and thicknesse therof, for it hardeneth swiftelye by kinde heate, and the more masterye kinde heate in it hath, the more strongly it hardneth, and cleaueth the faster to the members. Huc vsq; hæc in dictis. Dioſc. and Arist. li. 3. F. meane, ỳ when much chæse is in milke, it is the more meate. And Dioſc. sayth, that chæse is contrary to venime, for it stoppeth the wayes of the veynes with thicknesse, & moysture, and suffereth not the malyce of the venime to come to the heart: and fresh chæse layd hot thereto, draweth out the venimous biting, and in token hereof, if chæse be layd to the biting of a mad dog, or of a serpent, all the whiteneſse of the chæse tourneth into wan colour: and chæse helpeth also against the venemous postume that is called Antrax, & against other venemous postumes, if it be eatē, or layed to without: and accordeth to medicine in many causes, as he saith.

(*Antrax is also a swelling, which riseth like a byle, & is called of some, an Alder, very aking, hot, and corrupt.)

*Additiō.

De Coagulo. cap. 76.

RENning milke is made thick in the mawes of certaine beasts, & by vertue therof, milke of other beasts renneth and curdeth, and the Butter and Chæse gathereth togethers, and the Whey is departed therefrom. And li. 3. F. Aristo. sayth, that the more thicke milke is, the more chæse is therein, and renneth the sooner. But milke of a beast ỳ is toothlesse aboue, renneth: and milke of a beast with teeth in either iawe, renneth not, nor his greace. Also he sayth there, that milke renneth by renning & milke of figges: when the milke of figges is gathered in woll, and the woll then is wiped with a little milke, and that milk is put in other milke, and so all ỳ milke renneth. Also ther, renning is not found but in wombes of beasts that sucketh & cheweth their cuddes: In them which haue teeth aboue and beneath is no renning found, but in the Hare and in the Connie. The elder that the Rennings is, the better it is, and helpeth against the flure of the wombe, and namely the renning of the Connie and of the Hart, as Arist. sayth. Also lib. 16. he sayth, that milke renneth by renning, for renning is milke in the which is a speciall heat, and helpeth therfore and sustaineth the

A fresh cheese.

And al other causes that thickneth

Of Renet.

milke,

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844

milke, as the ſemen of the male ſuſtaineth the menſtruall bloud of the female in the mother, for the kinde of milke, & of all bloud is all one, as he ſayth there, cap. de Caſeo. Iſaac ſpeaketh of renning and ſayth, that he which renneth by vertue of his ſharpneſſe, and of heate & drineſſe, which hath maſtrie therein, & waſteth the moyſture thereof: and though that renning be in all chæſe, yet ẏ ſauor thereof is leſſe felt in new chæſe & græne, and that is for much wet and moiſture. And renning is found in the mawe of a ſucking beaſt, which doth chew his cud, and is medled with ſalte, and afterward dryed and hardned in ſmoke hanging ouer the fire, and a little thereof is tempered with a little milke, made luke warme, & medled with the other milke, and ſo doth renne, and curdeth together, all that may be renned: and ſo in the ſubſtaunce of renning, is ſuch a vertue hidden, as is hidden in the Semen of the male, as Ariſtotle, Auicen, Iſaac, and other doe meane. And in ſhewing, and treating of the properties of licors, this that is ſayde, ſhall ſuffice at this time.

*Additiõ. (*Chæſe by the whole ſentence of al Writers, letteth digeſtion, and is enemy vnto the ſtomacke, alſo it ingendreth ill humours, and breedeth the ſtone. The chæſe which doth leaſt harme, is ſofte chæſe, reaſonably ſalted, which ſome men doe ſuppoſe, nouriſheth much. S. Thomas Eliot.)

Of the vertues of diuers things, as humour and licour. Chap. 77.

IN humoures, licoures, and other things be certaine vertues, of whom ſome we ſhall ſet heere ſhortly: for by diuers complections and vertues, ẏ haue maſtry in diuers things, diuers manner of working is found, as the vertue of opening, of ripping, of cleanſing, and of other doing. The vertue of opening worketh by heate, and dryeth in ſubtill ſubſtaunce, as it fareth of Onions, or of iuyce of Lekes, of Allomme, and other ſuch confections thereof, openeth the mouths of the veynes, and exciteth the Emorroides, as Con. ſayth. The vertue of ſpreading, worketh by heate and moyſture, for heat thirleth and commeth into the ſubſtaunce of a thing, and diſſolueth moyſture that is obedient thereto, and maketh open and ſpred, as it fareth of Hockes, and of Elderne rindes, and other ſuch that may ſtretch and ſpread, if they be ſod in oyle, as he ſaith. The vertue of ſtopping, worketh by colde and moyſture, with ſofte ſubſtaunce and ſad, as it fareth of Dragantes, of the white of an egge, and of Pſillium, for theſe fil the pores, with cleauing and faſt ſubſtance, and ſtraineth and bindeth with colde. The vertue that maketh thick, worketh by colde and moyſture, as it fareth by Mandragora, that maketh ẏ ſkin thick, if it be layd thereon, as he ſayth: for by colde it bindeth the more thin partes of the moyſtures, and ſo the moyſture commeth to the middle, and maketh ẏ ſubſtance more faſt, and ſo the more thick, and worketh by heate and by moyſture: for heat waſteth the thin parts, and then be the earthy parts the more thicke. The vertues that maketh harde, worketh by colde and drines, for euery qualitie draweth toward the middle, and maketh all the ſubſtaunce the more harde, and worketh ſomtime by colde and moiſture, and bindeth the moyſt partes by cold, as it fareth in froſt and ice, & ſometime by heate and drineſſe, and faſteneth the earthy parts, and maketh them hard in that manner wiſe, as it fareth in fen or ſofte earth, and in burnt tyle. The vertue of opening worketh by heat and drineſſe with thicke ſubſtaunce: for heat reareth & moueth the more ſubtill parts outward, and the thicke parts and dryes commeth to the middle, and ſo all ẏ ſubſtaunce is made vneuen, and that ſame vneuenneſſe is cauſe of roughneſſe. Alſo colde maketh roughneſſe in moyſt water, binding and drawing the vtter partes to the middle, and letteth the thin parts to ſpread themſelues outward, and therefore the other partes, in the which colde hath the domination and maſterie, be both rough and ſharpe without, and by diuerſitie of matter, which receiueth

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impression and working of heate and of colde, be diuers conditions and properties, and medling of things gendred kindly, either happely, as it is knowen, and as Auicen and Constantine both mean, and as it is openly sayd before in ỳ tretise of the qualities of Elements, and the vertue of softnesse norisheth by heat and by moysture also: and that by heat that spreadeth the moyst parts, and departeth and deuideth parts from other, as Dialtea doth, which Dialtea is moist, and somewhat hot, and openeth meanly by the heate thereof, and maketh the humours softe and fleting by passing moisture of it, and maketh softe in ỳ wise, other things that be softened by heate that hath mastry ouer the watry part & earthy, and turneth them into earthye parts, as it fareth of the earthy vapours and watry, that be drawen vp in ỳ aire, and turned into softe drops of raine, and now of deaw, now of hayle, and now of snow, as the Commentor saith super 4. Metheor. Also it is knowen, that vertue of heate softneth hard things, so that the parts cleaueth scarcely together in great working of heate, as it fareth in ware & in other things that melteth, for vertue of fire hath mastris ouer ỳ parts of water and ayre that be therein. The vertue of riping and the vertue of digestion worketh by vertue of heate and by moysture, and the vertue of withholding by colde and by drinesse: and the vertue Expulsiua, of out putting, by cold and moysture, the vertue of appetite worketh principallye by heate and by drynesse, and the vertue of drawing, worketh by heate and drinesse, as it fareth in Diptamo, Serapino, and Stercore columbino, and other such. The vertue laxatiue worketh by the same vertues, but it worketh more strongly, and so some things that draw lare also and be feruent, as Scamonia, &c. And worketh by colde, and thrusteth downward, & maketh slipper by moysture, as it fareth by Prunes, Solone, and Thamarides, &c.

The vertue of riping worketh by heate and drinesse, and so doth the vertue of drawing, as it fareth in Cantharidibus, and in Flammula, and in other such, that be full hotte, and gendereth full sone in the flesh, whelkes and blaynes.

Of other such vertues it is shewed before, in libro quarto, De proprietatibus Elementarium qualitatum, libro septimo In Tractatu, De Remedijs Morborum.

De Putredine. cap. 78.

ROttennesse is corruption of substanciall moysture, and commeth of scarsitie of kinde heat by abundance of other heate, for vnkinde heate in working of moist matter, that is not ruled by kind, maketh it rot, as it is sayde, super libro Metheororum. For all that is earthye & cold rotteth later then the thing that is hot, as Aristotle sayeth. Also the thing ỳ is hardned by colde, rotteth slowly, as it fareth in Ile & in ỳ Christall stone, & that is feruent and hot, rotteth slowlye, as Aristotle sayth, for the heat that maketh it feruent is more strong, then the heate of the ayre, or heat that commeth in the other side, & suffreth not therefore it selfe to bee ouercome nor chaunging made against the thing that is feruent. And all that moueth rotteth more slowly then that thing that moueth not, as Arist. meaneth: For of mouing commeth heate that saueth & kepeth kinde heate. Also all that runneth rotteth more slowly then ỳ that runneth not, as hee sayth. For accidentall heate that commeth of ayre, that conteyneth it, is more febler then the kind heat, that is of mouing or of running, & suffereth not it selfe sone to rot. Also a mightye body rotteth lesse and more slowly then a lyttle bodye, as hee sayth, for if the bodye be hot, therein is more kinde heate to withstande the cause of rotting. Also if the body be colde, kinde coldnesse thereof withstandeth better the accidentall heate that is cause of rotting in a greate bodye then in a lyttle body, as it fareth in the sea, as Aristotle sayth. For Sea water when it is departed rotteth sone, and it rotteth neuer, whiles it is whole & not diuided.

Dyastole, is not much differing, vvhich is an invvard rising of ỳ heart, and arteres, &c.

In Doues dounge.

Venemus flyes.

845

And

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And in lyke wise it fareth of other waters: for water departed from a great riuer rotteth anone, and therfore worms bræd therein by rotting. The cause is, for kinde heate maketh departing therein, and departeth the thin from the thick, and the earthy parts from the partes of water and of aire, that is departed from the thicke, the same heate gendereth wormes and other beasts, & ẏ is it that Aristo. saith, for kinde heate departing, maketh them abide departed, and tourneth them into kinde of beasts, and that by rotting, by might of strong heate that is therein, as the Commentour saieth. Stinking things be grieuous to the tast, and abhominable to the stomacke, and maketh wambling, and be heauy of odour, and of euill sauour, and of fowle colour, and defileth the hands that them toucheth, and be contrary to ẏ complection of mankinde, and brædeth sodaynlye corruption in whole men: but they bæ meate and nourishing to Serpents, and to wormes. And things that be disposed to rot, they rot ẏ sooner if they touch a thing that is rotted, and corrupt and rotted members corrupteth whole members. And though they take no spirites, they depriue and take away the spirits of members that be nigh thereto: and a member that beginneth to rot, may not be healed, but he be cleansed at full of rotting and of matter, & so rotted members be not profitable, but they cut off or burnt, or throwen awaye. There be other vertues, by the which kinde worketh, as the vertue of nourishing in hearbs, and grasse, trees, and beasts, and the vertue of gendering in menne, and in other beasts, both two footed and foure footed, and the vertue of gendring of egges in some creeping beasts, and also in birdes and foules. But of the vertues of gendering and nourishing, and of other vertues, that serueth them, it is treated at full before in li. 4. De generatione hominis, and in li. 18. De generatione Animalium in generali, therfore of them we leaue to speake at this time. The vertue of gendring of egges, is in round beasts and in long and plyaunt, as Serpents, Spiders and Scorpions, and in other such: and in Fish, as in Crabbes, and Lopsters, and in other endlesse many: and in fowles & birds, and in other two footed beasts. Libro. 5. Aristotle sayeth, That no two footed beastes, gendereth not beasts, but man alone.

A good note in ẏ alteration of nature.

(*Bæing two footed, by a wonderful conception, not Egges, but ẏ same shape and forme of the male and female: except those people, which are called Celinetide, which doe trauaile with egges, and hatch forth children. Read Lucosthenes, de prodigijs.)

*Additiō.

¶Of Egges and their properties. cap. 79.

Then first in the foresayd beasts, the Semen is shed in small parcelles or drops that be small, softe, & moyst, and whitish, and be fastned, and tourned and chaunged into little bodyes, and are called Oua, Egges in English, for because that they be moyst, and full of humour within, as Isido. saith libr. 12. G. Some moyst thing hath moyst humour within, and some without, as he saith. Some men meane, that this Nowne Ouum, commeth of a nowne of Græke, for they call an Egge Oluan, and put therto this letter L.

Some Egges be conceiued in anye winde, but they be barren, except they be conceiued of treading or by working of the male, and thirled with seminall spirit, as he saith. And some men meane, that egges haue such a vertue, that a tree that is anoynted with them, shall not burne, nor cloth that is anoynted with them, as he sayth, and if they bæ medled with lyme, they glew the parts together of broken glasse Then Egges are fist gendered, and take then a shape, and lyue by heate of the Mother, as Isidore sayth lib. 3. And 5. Aristotle saieth, That foules, and fish, and serpents laye egges, but the egges be full diuerse in goodnesse and malice, in quantity, substaunce and qualitie in figure and in shape.

Foules and birdes laye egges generally in the ende of springing time, and

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847

Alcedo, a little bird that layeth egges on the ſea ſandes: vvhen ſhe layeth, be the ſea neuer ſo troblous, it becõmeth ſodainlye calme, vntil ẏ yoũg be hatched. Of color purple mixt with vvhite, hir neck long & ſmall: hir byll green, lõg & ſlẽder. Bigger than a ſparrovv.

in the beginning of Summer, as Ariſtotle ſayth, libro 5. except a Sea foule that is called Alceon, for that Fowle layeth egges in the beginning of Winter, and ſitteth on brood fourtẽne dayes ere the birds be complete, and vii. dayes before the beginning of winter, and vii. dayes therafter, as Simonides ſaith. And Iſidore libro 12. ſpeaketh of this fowle, and ſaith, that in the cleft of a ponde of Occean, Alceon in Winter maketh hir neaſt, and layeth egges in ſeauen dayes, and ſitteth on brode, and while ſhe ſitteth ſeauen dayes, the ſeate is eaſie and ſofte and the weather ſtill, ſeauen dayes the ſea is eaſie and milde: for kind helpeth in that wiſe to bring forth fowles of kinde. And Pliny, Baſill, & Ambroſe in Exameron, meaneth the ſame. But other foules lay egges twice or ofter in a yeare, as Swallowes, but the firſt egs be corrupt becauſe of the winter, and the latter be complete: and as Ariſto. ſaith there, tame foules laye egges all in ſummer, as Culuers and Hens, and namely if they be well fed, and in an hot place. Alſo Ariſtotle ſaith libro 6. that ſome fowles laye egges all the yeare, except two moneths, July and December, as hens, ſome of them lay twice euery day, and that that layeth much dyeth ſone: and ſometime the Culuer layeth tenne times a yere, and layeth but few at one breding. And ſome lay many egges, as the Hen: and ſome fowles with croked clawes laye fewe egges, and ſome lays in the neaſts, and ſome in hollow trees, & ſome in holes and dens of the earth, & ſome in fields, and ſome in roches and rockes, and ſome in grauell or in ſande as the Eſtridge, that ſitteth not on brood in neaſts made of boughs of trees, and ſome in ſtones, and ſome in crags, and ſome in marreys, and among rede, as water foules. Ariſtotle ſaith lib. 6. that egges of foules bredeth hard without: and ſome be of 2. colors, citrine within, and white without. And egges of riuer foules be diuers, and other then egs be of foules that be fed in drye land: For citrine therein is more than double to citrine of egs of foules that be fed nigh the brinkes and brims of waters.

Alſo egges be diuers in colour: for Culuers egges be white as hen egges. And egges of marreys foules be yeolow, and ſome be as they were paynted, as a Sperhaukes egge: and egges be diuerſly ſhapen, for ſome be ſharpe, and ſome are broad, and the broad doth come out firſt, and then the ſharpe. Of the long egges with ſharpe endes doth come males, and ſo of egges with roundneſſe in ſtede of ſharpneſſe, commeth females. And in hot countries and lands egges be layde in dounge in heate of the Sunne, and of them commeth Chickens and birds, as in Aegipt, and in certaine places in hot feathers, as in a certaine Citie, a good drinker laid egges vnder his pillow, and ſayd, that he continued drinking, vntill the time that Chickens were taken out of the egges. Alſo ſomtime egges be put in hot veſſells, and chickens are hatchte therein, as he ſayth there, but the ſemen of the male is receiued in the Mother, & medled with the ſemen of the female. Firſt, the egges ſeemeth white, and afterward red as bloud, and then yeolow, and then by working of kinde, the yeolow abideth in the middle, and the white is thereabout, and commeth out when it is complete, and turneth then out of the ſoft into hardnes: for in ẏ out going it is faſtned & made perfectly hard, for egs be yeolow while they are in the womb, and wrapped in a little ſkinne that is white, and be hard when they be complete and ſhapen, and that hardnes is the ſhell. In faſtnelle of an egge, ẏ ſhel hath the ſame office, that the bag that ẏ child is conceiued in, hath in the body of the childe, but for great heate he hath maſſery in the body of the foule: the ſhell then hath ſuch a bag and that is nedefull for ſauing of the ſofte matter and moyſt that is therewithin. And manye foules lay winde egges, as Hens & Geeſe as Ari. ſaith ther li. 2. and that commeth of ſuperfluitie of ſeminall humors, that are paſſing in the body of a female: and winde egs be little & vnſauerie, & more moyſt than other, & without hard ſhell, & chaunge not though it be layed vnder a Hen, but the yolke & the white abideth and chaungeth not, & ſuch egs be founde

847

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848

in Hens, and in Geese, in Pohens, and in Culuers. The chicken in the egge is soner complete and shapen in Summer than in Winter. In summer, hens egs openeth in 18. dayes, and in Winter in 25. dayes: and if it thundereth as ẏ hen doth sit on brod, the egges be corrupt, & so they be, if they be ofte handeled with folkes hands. Also olde hens laye in the beginning of springing time, and young hens egges be smaller, and lesse then other olde hens egges: and the Hens egge is full sharpe the xi. daye after the treading: and some foules in treading, kepe not seres of male and female, but the female treadeth the female, and the male treadeth the male, as Partridges & Culuers, and of such treading commeth stinking odour, and the egges become barren, as winde egs, and no chickens shall come of them nor birdes, as Aristotle sayth. And in the hens egge after three dayes of sitting on brod, be tokens seene of the Chicken, and then commeth vp the yeolow, toward the small ende to the place in the which the egge beginneth to cleave, & there is seene, as it wer a drop of blond in the white of the egge, and is the beginning and matter of the heart, as it is sayd before in the treatise de generatione pulli, loke there. Also of an egge with two yolkes commeth 2. chickens, & these yolkes be departed atwain by a lyttle web, as Aristotle saith ther. And foules that eate flesh laye but once a yeare, except the swallow, that layeth egges twice a yeare; and the Eagle laieth three egges, and throweth away the the third out of the neast. Huc vsq; Ar. li. 6. A. and sitteth on brod vpon ẏ egs, thirtie dayes. Lib. 17. he saith, that foules lay egs with hard shels, but if there fall occasion of sickenesse. Also foules ẏ gender much, lay oft winde egges, & so doth not foules wt̃ croked claws, nor foules wt̃ god flight; for in foules wt̃ many egs, is much superfluitie, & the superfluitie of foules with croked clawes, passeth into claws, feathers, and wings, and therefore their owne bodies be some deale hard, sharp, and leane, and layeth therefore not many egges, nor treadeth much: and for fatnesse and heate of the wombe, the

848

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Isaac in Dietis speaketh of egs, and saith, that egges of birds that be whole and temperate, be good meate and noble: and egges of fat birds nourish more, & be more sauoury, and also egges of them that are troden of ỳ male, for they haue more heate than those that be gendered without treading of male, and also Egs of small hens, for in them is much heat. Generally the kinde of egges is temperate and meane, and right according to the complection of mankinde, but the white is more colde than the yolke, and worse to defie, and namely if the egges be of old foules, or not troden of males. The yolke is temperate and softe, according with heate, and is therefore ỳ better to defie, and comforteth the members and abideth long therein. The nourishing of egges is diuers, for the Egges of some foules be temperate, as egges of the Partridge and of the henne, and are good to digest, but they passe some out of the members, and be therefore better to ruling of good helth, than to comfort the members: and egges of great birdes be hard to digest, and not full good nourishing, as egges of Dikriches, of Gæse, and Pohennes, that be euill nourishing, and hard to defie, and heauie of smell, and namely if the beasts be olde, or not troden with males: but when they be digested, they abide long in ỳ members, & are therfore better to comfort the members, then to ruling of good health. Egs of small birdes be most light, and of old birds most heauie, and of meane most temperate, for therin is more temperate heate and lesse moysture, and be therefore good to rule good health, and also to comfort the members: and the more newer egges be, the better they be, and the more older they bé the lesse worth they bé, and vary and are diuers by crafte in foure manner wise: for they be rosted or sod, or burnt in imbers or in hot ashes, or they be fryed.

The rosted be more thicke and worse to digest, then those that be sod: for ỳ fire wasteth their substanciall moysture and maketh them dryer: and ỳ rosted & burnt vnder hot ashes, be worse than the roasted vnhealed and bare of coles, for heat of fire in ashes compasseth them, & suffereth not ỳ superfluitie of fumositie passe out thereof: and those that are roasted aboue the coles, sweate out the fumositie, and be made pure, and cleane, and thick: but those that be sod in water are better than those that be rosted, for moisture of the water is contrary to the hot fire that worketh to fordryue ỳ moysture thereof, and be therefore the lesse drieng and colyng kinde heate. And those that be sod whole in the shells be worse, for the shells without be hard, & holde there in the superfluitie of fumositie, that it may not passe out in vapour, and therefore they bréd ventositie and swelling, and heauinesse of the stomacke & of all the wombe: and heate of water commeth temperatly into egges ỳ be broken and sod in water, & tempereth the thicknesse and the fatnes of them, and taketh from them euill smel and odor, and they be therefore better than other, but onely the yolke is more drieng and fastening: and the hard yolke is drieng, and hard to passe out of the stomacke, & thirleth slowly the veynes, and comforteth much when it is digested, and grieueth the stomacke and the guts, if it be vndigested, and menge and rere yolkes some deale fastened, be lesse drieng, and better to defie, and commeth sone into the veines, and moysteth the brest, and comforteth the members but little, and are meane betwéne softe and harde in their working and passions. And fryed egges be worse than other, for if they bide in the stomacke, they turne sone into fumositie and corruption, and corrupteth all the meate that they finde therein, and brédeth heauines in the stomack, & worse disliking than other egs, namely if they be fryed in yolkes, and some be meane betwéne rosted egs, and egs broken & sod in water. Huc vsq; Isa. Also egs be good, not only to meat, but they be nédfull in many manner medicines: for they moisten & ease & smoth ỳ brest & the throte, & comfort ỳ members, & restore & help ỳ vertue of generatiõ, & helpeth burning & scalding, for of yolkes of egs rosted, is made ỳ best oyle, for burning & scalding. Also yolks of egges help

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the venemous Postume, that is called Antrax, for a raw yolk of an egge medled with salt, healeth that postume, as Constl. saith. The white of an egge swageth and abateth heate and swelling, & staunceth running moysture, and helpeth in the hot goute and podagre, and be most greuous, when they be rotted and corrupt, and corrupteth the humoures, and breedeth with them wamblyng and perbraking, and be lightlye cause of death.

*Additiõ. (*Egges of Phesants, Hens, & Partriches, be of all other meates most agreable vnto nature, specialy if they be new laid. If they be rere, they do cleanse the throte and breast: if they be hard, they be slow in digestion, but being once digested, they doe nourish much: meane betweene rere and hard, they digest conueniently, and nourish quickly. Egges well potched are better then roasted. Egges fried are ill to digest, and corrupt other meates in the stomack. Egges supped warme before any other meate, they doe heale the griefe of the bladder and reynes (made with grauell) also sorenes of the chekes and throate, and spetting of bloud: and they be good against Catars, or stilling out of the head into the stomacke. Sir. T. Eliot.)

De ouis Aspidum. cap. 80.

THe egges of Adders that are called Aspides, be lyttle and round, verye yeolow, slymie, and stinking within, and most venemous, and clustered togethers with certaine sinewes and strings. The venime thereof is most slayeng, & thereagainst is no remedie found, as Plinius sayth. And as he saith, it happeneth somtime, that a venemous Frogge that is called Rubeta, findeth the egge of such an Adder, and sitteth on brood thereon, and of such breeding commeth a worme that slayeth with blast and with sight, as doth the Cockatrice. The worm that sitteth so on brood, and bringeth it forth, feeleth first all ỹ venim of his matter & venime: for when it is first hatcht, hee beholdeth and seeth him that bringeth him forth, and slayeth him in that wise, as he sayeth. It seemeth that Isay. 69. toucheth this matter and properlie, where he sayth, that who that eateth egges of such an Adder shall dye, and what is confect and nourished therewith, shall turne into such an Adder. Ther ỹ Close saith, that of the egges of Aspidis commeth a Cockatrice, and of the venemous Iewes shall come Antichrist: And of the wicked Papist the Diuell.

De ouis Arancæ. cap. 81.

SPiders egges are manye, and they be small and wan, with small speckes and departed asunder, and be venemous, softe and gleymie, and if it happeneth by any cause, ỹ they be lost, ỹ spider seeketh them again, & bereth them in hir mouth to hir web. And of an egge, commeth endles & many spiders, and so lyttle and small, that vneth they be seene, and yet anone as they come out of the egge that they were in, they begin to weaue subtilly, that it is wonder that so lyttle a Beast hath so much wit and vertue of kinde, Loke before, de Aranea li. 18.

De ouis Aquilæ. cap. 82.

THe Eagles egges and the Gosshauks egges be few, for they passe but seldome three egges, and ofte the Eagle throweth the third out of the neast, for she sitteth not gladly on brode, as Aristotle saith libro 5. And putteth in hir neast a precious stone with hir egges: and Witches deeme or suppose, that that stone helpeth against the thunder, and meaneth that the Eagle putteth ỹ stone in hir neast with hir egges to saue them from the thunder, as Plinius sayth.

De ouis Ancerinis. ca. 83.

GEese egges be great and hard to defie, and are harder to hatch, and later complete then be Hens egges.

De ouis Anatinis. cap. 84.

DUckes egges are more than Hennes egges: but they be not sauourie, nor nourish so well as Hens egges.

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De ouis Alaude.cap.85.

LArkes egs be little and small & speckled,and are laid vnder a clot,and be ofte there eaten with wormes and wesells.

De ouis Bubonis.cap.86.

OWles egges be small and speckeled, with brotill shells, and be wearish; with much white & lesse yolke. Choughs hunteth by daye,& eateth Owles egges, and the Owle eateth ỳ Choughs egges by night, and fighteth therefore alwaye either with other,because of their egges, as Aristotle saith li.8.

De ouis Corui. cap.87.

RAuens egges be many as Ari. saith, and onely the female sitteth ther on brod : and the male bringeth meate all the mean time , and therewith alwaye some of the egges,for they be so many: and the Rauen layeth egges and sitteth on brode in the middle heate of ỳ summer,against the kinde of other foules & birds. And so Petronius saith, the Rauen laieth egges when the fruit is ripe.

De ouis Cigni.cap.88.

SWans egges be many, great, and seuen long,with hard shells , & not with right good sauour and be heauie of smell,and more hard to defie than Geese egges.

De ouis Cocadrilli.cap.89.

COckadrils egges be more then Geese eggs, and the male & female sitteth there on brode by certaine times, now the male,and now the female,as Plin. saith,li.18.And these egs be venemous, and as it were matter within , and are grieuous both to smell and to taste, and poyson and venim to eate.

Cocatrix, is a kinde of serpent ỳ plaieth ỳ whoore with men on whom is hatched Meretrix.

De ouis Columbæ,cap.90.

CVluers egges be lesse then hens egs, white and round,and somdeale euen long,sauory and hot,and wel norishing. The Culuer laieth two egges, & of the one commeth a male,& of the other a female,& the male sitteth on brod on them by night,and the female by day,as Ari. saith li.6.And the Culuer layeth ofte in a yeare, for she layeth ten times in one yeare,and namely in hot countries and lands,as in Egipt.Loke before li.12.

Doues egges.

De ouis Colubri,cap.91.

ADders egges be round and full many,pale and wanne,softe and full of matter,venemous and slaieng.

De ouis Draconis.cap.92.

DRagons egges be greatest,and more longer than Crocodills Egges or Estridges Egges , as Plinius sayth. The Dragon hath Egs within and not without, for the egges be hateht within the mother, therefore the Dragon hath not so many Egges as other Serpentes haue,but Dragons egges be more blouby and great,& full of matter venimous and slaieng.

De Ouis Herodij.cap.93.

THe Gerfaulcons egges be smal with diuers colors,and euenlong, as the Goshawkes egges or sperhawkes egges, and they be few,for all foules with crowked clawes be of strong flight, and of scarse moisture and of superfluitie, and therefore they be of few egges,as Arist. sayth,li.17.

De Ouis Formicarum.cap.94.

ANtes egges be full little and small, whitish and rounde , and taketh increasing without the bodie in a hot place, and mouldie,vntil they be full and compleate,and if in any wise they be remoued or shed,the Antes gather them, and beareth them againe to their neasts:and they haue good smel,and be medicinable, as Plinius sayth, therefore Beares eateth Ants egges , and healeth and saueth themselues,as Plinius saith.

De Ouis Gruis. cap.95.

CRanes egges be meanely greate, pale, hard,& vnsauourie,heauie of smel,with vnkind sauour,& they be hard to defie.

De Ouis Griphis.cap.96.

GRiffons egges be greater and harder then Egles egs,& more heuy of smel, and of sauour, & more hot & dry in qualitie,and lesse in number & tale, for shee

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852

layeth neuer paſſing twaine, & is of hard ſitting on brod, as Ari. ſayth.

De ouis Gallinarum, cap. 97.

HEns egges be more temperate then other egges, and more according to the nouriſhing of mankinde, as it is ſaid before hand: but winde egges be vnſauorie and not full good meate to nouriſhing. Herof ſpoke before in this ſame booke, and alſo li. 12.

De ouis Hirundinum, ca. 98.

SWallowes egges be many, for as Ari. ſaith, ſmall foules lay many egges, & no fowle that eateth fleſh, layeth twice in one yere, except the Swalow, which laieth twice and bredeth twice ſome yere, and ſometime the firſt egs be corrupt by winter, and the latter egs be complete, & bringeth forth birds, as Ari. ſaith. li. 6.

De ouis Cancrorum, ca. 99.

CRabs be firſt gendred betwen ỳ ſhel and the wombe within, betweene the Tayle and the back, then they come out and be gathred vnder the taile, and ther they ſwell and were round, and wereth vntill they be complete, and be loſt, but they be beſprong with ſemen of ỳ male.

*Additiõ. (*The round ſpawne of the Creſiſh, and of the Prawne, groweth as doth the Crab and Lobſter.)

De ouis Locuſtarum, ca. 100.

FLyes egges be gathered within, & be many, and right ſmall, & when they be ſhed vpon hearbs, twigs & braunches in corrupt aire, hot and moyſt, of them commeth endleſſe many flyes.

De ouis Lacertarum, ca. 101.

EWtes egs be like to ſerpents egges: but they be leſſe in quantitie, & more gleymie. And be venemous, but they be leſſe venemous then ſerpents egges, as Plinius ſayeth.

De ouis Milui, cap. 102.

KItes egges be few and ſmal, & yelow and ſpeckled, and more earthy & dry then egges of other wilde foules, ful vnſauorie, and worſe of ſmell and of odor.

De ouis Merguli, cap. 103.

LOtes egges be ſmall & many, hot, & ſpeckled, and ſomwhat white, & much like to wilde Duckes egges.

De ouis Niſi, cap. 104.

SPerhaukes egges be ſmall, and alſo ſpeckled, and hot and drie, & ſomtime the Sperhauke layeth winde egs, when ſhe is to fat.

De ouis Coturnicis, cap. 105.

CUrlewes egs be like to rauens egs, and they be accounted right good againſt the falling euill, as Plin. ſaith.

De ouis Onocrocali, ca. 106.

MOrethumbles egs be like to Geeſe egges, but they be leſſe & more vnſauorie, and worſer of ſmelling, & white, and more harder to be defied.

The gulls egs cormorant, or Allens egges.

De ouis Pauonis, cap. 107.

PHens egges be great, with harde ſhells, & the Hen ſitteth 30. dayes on brod vpon hir egges, & hatcheth them: and ſhe laieth 12. egges or leſſe, & hideth hir egs from the male, for he breaketh them, if he may finde them, as Ariſtot. ſaith.

De ouis Percidis, cap. 108.

PArtrich egs be lyke to Culuers egs, in temperatneſſe, complection, and in greatneſſe: and Partriges ſteale each others egs, but this fraud hath no fruit: for when the birds be hatcht, & hereth ỳ voice of hir owne hen, then they forſake hir, that ſate on brod vpon ỳ egges, and commeth to the ſame hen, that layed the egges, as Iſid. ſaith.

De ouis Paſſeris, cap. 109.

SParowes egs be full litle & ſmall, and the Sparowes layeth & bredeth twice in one yere, & namely if ỳ firſt egs be corrupted or loſt by ſome chance. They be moſt hot & maketh the reynes ariſe, and exciteth the ſeruice of Venus, & ſo doth the braine of Sparowes, as Conſt. ſaith.

De ouis Quiſquile, cap. 110.

QUailes egges be little & round, and leſſe than Partriches Egges, and

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be moze then Larkes Egges. And the Quaile is a litle bird, and is called Quiſquila, and hath that name of the voyce, & is a fleſhly bird with many feathers, and is leſſe of flight then a Larke, & lyeth vnder a clot as the Larke doth, & oft the wæſell deſtroieth her egges, & ſhe laieth in diuers places, the male ſitteth on ſome of the egs, & the female vpon ſome, & recketh but little of the birdes, when they be hatcht.

De Ouis Riuatricis. ca. 111.

RIuatrix is a certaine venimous Serpent, that infecteth water, and her egges be lyke to the egges of an Adder, that is called Coluber, and they be leſſe & moze ſpeckled, and bæ woꝛſe and moze venimous. The ſerpent Riuatrix ſitteth on her egges nigh waters and welles, and infecteth them, and coꝛrupteth with full wicked venim. Of this Serpent Lucan ſpeaketh and ſaith, that Riuatrix defileth waters. Loke moze hæreof, lib. 17.

De Ouis Strutonis. ca. 112.

EStridge egs bæ greateſt, round, and full white, with harde ſhelles and weariſh ſauour & heauy ſmell, when the time commeth that ſhe ſhall lay egs, ſhæ heaueth her eien to the cluſter of the. 7. ſtarres: Foꝛ ſhæ laieth not but in the riſing of that conſtellation: And ſo when that ſtarre is ſæne, about the moneth of July, ſhe maketh a pit in the ſande, and layeth egges therein, and couereth them with Sand, and leaueth them there, and foꝛgetteth anone in what place ſhe layed them, & commeth no moze there: But the heat of the Sun in ꝑ ſand heateth them, and bꝛingeth foꝛth birds of thoſe egges, and when the ſhell is bꝛoken, the Birde commeth out: the mother knoweth him, & fædeth and nouriſheth him, which ſhe foꝛſoke while that he was in the egge. Eſtridges egs be hanged in churches foꝛ the rareneſſe. Foꝛ that they be ſo greate and ſeldome ſæne.

(*Of late vſed to be ſet in ſiluer, and curiouſly guilt and wꝛought, cups made to dꝛinke out of.)

*Additiõ.

De Ouis Turturis. ca. 113.

TUrtles egges be lyke to Culuers Egges, but they be ſome deale leſſe, & the Turtle laieth two egs in ſpꝛinging time, & layeth no moze that yeare, but if the firſt egges be coꝛrupt, as Ariſt. ſayth li. 17. and laieth and bꝛoodeth on ſticks, as the Culuer doth, and may laye and bꝛœde vntill the fiftœnth yœre, as Ariſtotle ſaith exꝛeſſy.

De Ouis Vpupe. cap. 114.

LApwings egs be like to Partridges egs, but they be leſſe, and moze harde and moze foule to the ſight, and moze vnſauourie to the taſt, with woꝛſe odour to the ſmell. And ꝑ Lapwing layeth and ſitteth on bꝛood on dort ſheren, and vncleane things, and he telleth, that theſe egges be good foꝛ Witches and euill doers, and helpeth to their euill dœdes, as Plinius ſayth, li. 30.

De Ouis Vulturis. cap. 115.

VUltures egges be greate as Eagles egges and few, foꝛ it is harde foꝛ her to ſit on bꝛood on her owne egges: Theſe egges be bꝛowne and ſpeckled, with hard ſhells, and euill ſmell, and heauy ſauour, and ſometime ſhe caſteth out ſome of her egs, as the Eagle thꝛoweth away ſome of her egges, foꝛ ſhe may not eaſily fœde her birdes, as Iſidore ſayth. Of Egges, and of the manner of egges, and of their qualities and diuerſitie, this ſhall ſuffice foꝛ this time.

¶Of the number of waights and meaſures, and firſt of equall paiſe and ſound. cap. 116.

TO the foꝛeſaid pꝛopertyes of things, it ſeemeth mœ good at laſt to ſet ſom what few & light, of the pꝛoperties & diuerſities of numbers, of meaſures, of weights, & of ſoũds. Foꝛ as Iſi. ſaith, li. 3. The reſon of nũbers is not woꝛthy to be deſpiſed, foꝛ in many places of holy writ it ſhineth how much maſtry and ſeereſſe

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is in reason of numbers, for it is not sayde in idelnesse, thou hast made all in number, weight, & measure. Sap. 11. For the number of fire that is perfect, and made of his owne partes, betokeneth the perfectnesse of the world. And so it is to vnderstand of other numbers. And nothing we may know and learne without perseueraunce or skill of numbers, for thereby we knowe houres and times, when we dispute of the course of moneths. While we knowe the space of yeares that commeth about by number, be taught that we be not harmed in accounts. Take away (as he sayth) number and tale, and all things be lost. Doe away compot and accountes, and all is full of lewdnesse and vncunning. And no diuersitie is betweene other beastes and men, that knoweth not the reason of calculing and of accounts, as Isidore sayth there. Also in the beginning of Arethmetike it is said, that it is neuer knowen, what is a Triangle, without the number of three, nor a Quadrangle, without ỳ number of foure: And so it is knowen that nothing is knowen by the Science Mathematica, without number, as hee sayth there. Also (as he sayeth there) a number is a multitude gathered by oft taking of one, for one is the rote and mother of numbers, and one is not manye, one commeth not of another number, but one is the beginning and well of all numbers, and thereof all numbers come and spring. For one is the rote of multitude, and of multiplication, and is most simple and worthy, and most vertuous of all, which hee conteined thereunder, as Aristotle sayth, and Auicen li. 1. cap. 2. For one is more and rot and well of multitude. One conteineth all vnder it selfe, and al things be therin, as in the taker, as he sayth, Cap. 34. For the property of one is to take multitude and to giue thereto being, and to bee in all partes thereof, and conteineth Simpliciter, as it is said, libro. 4. cap. 2. And forasmuch as one is ỳ well of al things, the more a thing nigheth to one and vnitie, the more it nigheth to veritie and truth, as he he sayth, cap. 2. For one is, as it were the forme, and two the matter. And therefore the nearer the one is to the other, the more he passeth from doublenesse, and nigheth to simplenesse: And the more he nigheth one, the soner doth multiply the number. For being is not before one, as it is said, lib. 2. cap. 9. And one is not diuers but by the matter, for he sustaineth and withholdeth al things, as it is sayd, li. 5. cap. 31. One and vnitie is so praised among wise men, ỳ many meane, that one and vnitie is the soule in number, that commeth of one & of vnitie, and meane, that one is the beginning of all things, that is continuall and discreet, as Auicen sayth, lib. 3. ca. 1. Also one is praised, for hee commeth of none other, and all other numbers come thereof, & be brought thereto, as to their proper head and well of them, as hee sayth. Also for simplenesse one is not diuided nor departed, as he saith, capit. 3. Most truelye one is that that is not departed in deede nor in vnderstanding, & such one is beginning and well of number, as he sayth. Also he sayth there, that in one is no multitude, and that is to vnderstande, of the first vnite and simple, to the which all things be reduct, bee they neuer so diuerse, for one is saide in manye manner of wise, as it shall bee knowen hereafter. Also for perfectnesse, for al perticular things, which is perfect each in himselfe, be perfect when they be reduct into one. For all wholenesse and perfectnesse belongeth to one and vnity, as it is sayd. 1. de Cœlo & Mundo. cap. 2. Also for singular dignitie, for one by it selfe hath a singular being, as it is sayd in libro Methe. cap. 5. And therfore Alg. sayth super. 3. Meth. cap. 15. That the cause of one and of vnitie is one essentially and first noble & passing worthy. One or vnitie is taken in manye wise, as Alg. sayth. Some one is simple, and some one is by somewhat that belongeth thereto. One simplye is one, that may not be departed in deede, though he may be departed atwaine, as a tree and a member, in the which the parts be fast togethers, and bee not departed atwaine. One by somewhat that belongeth thereto is sayd in many manner wise, as in one gender, as man, and

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The cart maketh a vvay by dravving, and the ship by sailing.

Dre, and Hoꝛse. One in speciall kinde, as Sortes and Plato: One in accident and qualitie, as Snowe and Ceruſa, and other white things. One in likeneſſe of doing, as the Carter and the ſhip men: One in ſubiect, as ſweete and white bee in one ſubſtance and body. In principio Phi, cap. 5. Ariſtotle ſayeth, that ſome one is one in accident oꝛ ſubiect, as when two accidents be in one ſubſtaunce and ſubiect, as coulour and ſauour. And one by it ſelfe is ſayd in many wiſe, as one in continuance, that ioyneth togethers, and endeth at the middle. And one in ſpeciall kinde and ſhape, as Sortes and Plato. In mankinde one in generall kinde, as man. And Ore in general kind of beaſts, and one is diffinition. And one that may not be departed, as a pointe: and one in number, as ſingular, and one in ſimplicitie, as being, & one in al wholneſſe and perfection, as is a circle. And one in matter, as all bodyly things. Barnard diſtinguiſheth nine manner wiſe of one and of vnitie ad Eugen. Foꝛ vnitie is naturall and gratious, & is conſtituted vppon eyther. Vnitie naturall differeth foure maner wiſe. One is a vnity by aſſembling of diuers & diſtinct things, as many ſtones maketh one heape. And ſome vnitye is bnyding and coupling of diuers parts, of the which is one made, as members be in one bodye. Some bee ioyned of male and fenſale in gendering of childꝛen, and ſo wife and huſband bee one, when man and woman bee twaine in one fleſh. And ſome by ioyning of diuerſe kindes in one perſon of gendering & birth, and in this vnitie the body and ſoule be one man: So the gratious vnity hath foure diuerſities. The firſt is mightie, by the which vertue man is ſtable in himſelfe: and not departed in his owne ſoule. The ſecond is aſſenting, when by charity many haue one ſoule & one bodie in our Lord. The third is liking, when ỹ ſoule is all accoꝛding to God almightie, and foꝛſaketh not God, but pleaſeth him with all his might and power, & is one ſpirite with him. The 4. doth make vs digne & woꝛthy, foꝛ therby Gods ſon taketh our earthly kinde, to the vnity of the ſecond perſon in trinitie, by that vnitie God and man is one: The vnity that paſſeth other vnities, as the vnity of the trinitie in thꝛee perſons and one God, & this vnitie muſt be ſole & ſingular without pere, ſo that therin may be ſtinting, ſtate, quiet, and reſt of all vnities. Hꝛereby it is knowen, that holyneſſe & perfection belongeth to one & to vnitie, as Ar. ſayth. 5. Phi. And what is not whole & perfect, is not vniuerſally called one, as he ſaith. Thoſe that haue one matter, be one in number: and thoſe that bee one in matter, be one in number. And thoſe that be in one foꝛme in generall kinde, hath one generall name in kinde, as a man is Animall, an Hoꝛſe is Animall, and of other beaſts. But one and vnitie that is the well of numbers, is not one in matter but in number, as Ariſtotle ſayeth, and is moſt ſimple, and hath the firſt doing, and all other thereby. In all kinds one is head & wel, that is perticular therein, as white in colours, and in Neumatibus ſoundes, as it is ſaide, Meth. 10. cap. 3. And theꝛefoꝛe the one vnitie of number, of the which commeth, and to the which are reſolued all numbers, is the figure and likeneſſe of ỹ vnitie of our Loꝛd God. Foꝛ as it is ſaid. 4. Meth. ca. 3. the firſt in generall kinde of ſubſtance & vndiuiſible is the firſt maner euerlaſting, that is God, cleane of all matter, which is not onely the firſt beginning as Motor, but as the foꝛme and end, and laſt act, and in him is no might medled that may be chaunged. And ſo of him ỹ is one God in ſubſtance commeth all creatures effectually, as by enſample, as all numbers commeth of one vnity, as of ỹ head & well, & to him all be referred, as to the chiefe ende, as all numbers be dealed by ỹ firſt vnity, ỹ beginning and end of all things maye be one, that is God, that is bleſſed foꝛ euermoꝛe. Amen.

De Dualitate, cap. 117.

IF one be put to one, then commeth twaine, & that number is after one firſt pꝛincipall, & well of numbers. And holdeth the ſecondarye place, as Iſidore ſayeth. And this number is called

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Pinarius, and is called Infamis among some men, for by the number of twaine we be departed from one. And so this number is token of division and departing. But Aust. in 6. Musice saith, that if this number be to blame, for he passeth first from one, then he is praising, for he commeth of one, and nigheth or is first before the number of three.

De Ternario, cap. 118.

THe number of three is called Ternarius, and is gendered of one put to twaine, and is most holy among numbers, for therein is found the lykenesse of the holy Trinitie. For as the first vnitie of the first principall representeth one, so Ternarius presenteth the Trinitie of persons in God. For by generation the Sonne commeth of the Father, and by procession the holye Ghost commeth of the Father and of the sonne. Also Aristotle taught to worship the glorious and most high God in the number of three, as it is said in li. de Cælo & Mundo, cap. 2. For euery creature cryeth and preacheth the holy trinitie, that is three persons, and one God, that made all creatures, in number, weight, & measure, as it is sayd Sap. 11.

De numero Quaternario, ca. 119.

ONe put to three maketh foure, and the number of foure is called Quaternarius, and hath ỹ name of Quadrate, figure & square, as Isid. saith. Quadrate shape and square is most steadfast and stable, and betokeneth therefore most the stablenesse of all holy Church, and stedfastnesse of a christen soule in vertuous science and lore, that he knoweth with all Saints, what is length and breadth, higneſſe and deepnesse, &c.

De numero Quinario, cap. 120.

OF one put to foure maketh the second odde number, that is the number of fiue, & is called Quinarius, which among odde numbers in Binario diffant from Ternario in the second, and oft betokeneth those that put somwhat to the science and lore of the faith of the Trinitie. And neuertheles though they be taught by the faith and by the lawe, yet they be held with the fiue nice maidens, and the fiue poke of Oren going amisse, for they be yet tangled with the voluptuousnesse and liking of the fleshlye wits.

De Senario, cap. 121.

ONe put to fiue maketh the number of sixe, the which is called Senarius, & is the first perfect number, of the euen partes thereof taken all together, they make the same number & summe, that is not found in a number beneath ten, but in the number of sixe, nor in the number aboue ten beneath eight and twentie. Therfore cap. 18. Boetius sayth, that the number of sixe is a number that followeth vertue, for he passeth not in superfluitie, ner faileth in lack of default, but holdeth the meane betweene euen parts, and hath no superfluitie nor default: For in the number of sixe, halfe deale is three, and the thirde twaine, and the first is one, and sixe times one maketh sixe, and twice three maketh sixe, and thrice twaine maketh the same number: And therefore in holye writ this number betokeneth perfection of grace and of vertue.

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De Septenario, cap. 122.

ONe put to sixe maketh seauen, & this number is called Septenarius, and is the third among odde numbers: And betokeneth increasing of seauen manner graces that alway increaseth and profiteth in them, that holde the sayth of the most holy Trinitie.

De Octonario, cap. 123.

ONe put to seuen maketh the number of eight, that is called Octonarius. And commeth of two euen partes, or of two numbers of foure: Or of two vneuen parts, or of two euen partes and odde, of fiue and of three, and betokeneth the passing ioy and blisse in heauen, that

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they shall haue that haue here the seauen manner gifts of grace. Their euennesse of minde shall answere to the good deedes, and vneuennesse of ioy and perticular comfort, to the euennesse of torments and woe. For ioye of Martires shall passe the ioye of confessours, so that they be lyke in other things. And the ioy of virginnes the ioye of wedded folke, as one starre passeth in clærenesse. 1. Cor. 15. And for euen and vneuen deeds that here be done, and for vneuen ioyes it is said, that diuerse mansions & dwellings be in the fathers house of heauen. Ioh. 15.

De Nonnario, cap. 124.

ONE added or put to eight maketh the number of nine, & is called Nonarius, & is compowned of thrice three, & is next to ten, & is but one betweene thē, & betokeneth the blisse of the three Ierarchies of Angells, of the which each hath accord and likenesse of the holy trinitie, and be nærer to God then be other creatures.

De Denario. cap. 125.

THE number of ten passeth nine by one, & is ende, bound, and meare of all simple numbers, and first of all the compowned: And is worthy to present our Lord Christ God, that is Alpha & Omega, beginning & ending, & not onely beginning and ending of al simple creatures, but the ioy and blisse of Angells & of men. Also the number of ten is the first meare of numbers, & no number passeth ten, but ten be put therto. And ten times ten maketh a perfect number, that is an hundred, & passeth from the left side to ỹ right, as Bede saith. Herof it followeth ỹ some number is Digitus, & some Articolaris, and some Cōpositus: each simple number beneath ten, is Digitus, & ten is the first Articulus, & the nert is twenty, & then thirtie, fortie, & so forth. Compositus is compowned of Digitus, & of Articulus, as eleuen, twelue, & thirténe, & so forth vnto twentie, that is the second Articulus, & so forth, thirtie, and fortye, vntill an hundred, and ten hundred maketh a thousand, and therein is the dignitie of the number of ten knowen and noted. For without oft taking of tenne cōmeth not a thousand. Number taketh greatnesse & quantities, & many diuisions be of numbers, for some number is euen & some odde: the euen number may be departed euen in two, and two, foure, fire, and eight: Some number is odde, that maye not be departed into euen parts, for the one is more & the other is lesse, as in three, fiue, & seauen, and other such. As Isidore saith, the euen number is diuided in this wise: Some is Par, & some is Impar: That number is Par, ỹ is departed in euen nūbers, alway vnto one, that is vndiuisible: In this wise the halfe part of foure & sixtie, is two and thirty, & the halfe thereof is sixténe, and halfe thereof is eight: and halfe therof is foure: and halfe thereof is two, and the halfe of that is one, and is indiuisible, & singular. Impar is the number ỹ maye bee diuided euen in twaine. But either halfe doth remaine odde, as fire, tenne, foureteene, eighténe, two & twenty, thirtie, fiftie, vntill as such numbers bee diuided, euen in two commeth a number, ỹ may not be diuided euen in two. Impar is the number that maye be dealed or diuided euen a sunder, and eyther halfe thereof also may be dealed euen a sunder, but such euen dealing commeth not fully to one, as it fareth of foure & twentie: The halfe thereof is twelue, another halfe thereof is fire, & the other halfe thereof is three, which may not be diuided euen a sunder, & so ỹ euen diuiding commeth not fully to one. Impar is an odde number, which cōmeth of multiplication of odde numbers, as fiue and twentie, and nine and fortie, which bee odde numbers, and compowned of euen numbers & odde, and commeth of multiplication of the numbers that be odde, as seuen times seuen amounteth to the nūber of nine & fortie, and fiue times fiue maketh 25. Also some euen number is superfluous, and some Diminutus. Superfluous is the number, ỹ hath partes, that make a greater number then it selfe, as it fareth of ỹ number of twelue,

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that hath fiue partes, the twelfth parte is one, fixe is twaine, the fourth is three, the third foure, and halfe parte is fixe. And one, two, three, foure, and fixe, maketh fixteene, that palleth by foure, and so of such number.

De Numero diminuto, cap. 126.

THE partes of a number Diminutiue being accounted, maketh a leſſe number then it ſelfe, as it fareth of the number of ten, ỹ hath three partes, the tenth part is one, the fifth is twaine, and the halfe is fiue: And one, two, and fiue, maketh eight, that is much leſſe then tenne. And the number of eight is ſuch a number, and ſo be many other that commeth not fully of their owen parts, as the number of fixe hath three parts: the firſt part thereof is one, the third is two, the halfe is three, and two, one, and three, maketh euen fixe: Theſe nũbers be perfect, fixe, eight, and twentie beneath an hundred, foure ſcore and fixteene beneath a thouſand, and fixe ſcore, and eight & twentye beneath ten thouſand: and theſe perfect numbers end alway in fixe or in eight, and that alway the one endeth in fixe, & the other in eight, as Boetius ſayeth. Thou ſhalt ſeld finde perfect numbers, and they are ſone accounted, for they bee ſcarce & compounded in a ful ſtedfaſt order. And ſuperfluous numbers & diminutiue be vnordinatly diſpoſed and compowned of no certeine end of numbers. Vncuen nũbers be diuided in this wiſe. Some be ſimple, and ſome compowned, and ſome be meane. The ſimple haue no euen part, but onely one other vnitie, as ỹ number of three hath only the third part, and fiue onely the fifth, and ſeuen onely the ſeauenth. Such a number hath but only one part. But heere he ſpeaketh of ỹ euen meſuring part, which is ſo often taken, ỹ it maketh euen the ſame nũber. Compowned numbers be not onely by one, but they be alſo compowned of other numbers, & commeth of multiplication of other numbers: Nine, fiftеene, one and twenty, and fiue & twentie, for we ſay, thrice three, & ſeauen times three, and thrice fiue, and fiue times fiue. The meane numbers ſæmeth ſome deale both ſimple and compowned in ſome wiſe, as nine, & fiue, & twenty. For in compariſon to ſome number of nine, is the firſt vncõpowned, for therin is no cõmon number, but onely one, & is the ſecond and compowned in compariſon to fiftеene: For in nine & in fiftеene is another common nũber then one, as the number of three, for thrice three maketh full nine, and thrice fiue maketh full fiftеene.

De ſecunda diuiſione totius Numeri, cap. 127.

AND numbers be departed and dealed in another manner wiſe: for euery each number is taken by himſelfe, & with compariſõ, as one, two, three, foure, fiue, ſixe, and ſuch other. A number is taken with compariſon in this manner wiſe: the number of foure is double to the number of two, and conteineth oft two, and ſixe is double to three, and eight to foure, and ten to fiue: and three is treble to one, & ſixe to two, & nine to three. And ỹ like great numbers be thoſe that conteine like many, as two to two, and three to three, & ten to ten, an hundred to an hundred. Vncuen numbers be ỹ more and the leſſe, as three and two, and foure & three. And generally the more and the leſſe in compariſon be vneuen either to other, & the more number conteineth the leſſe, and ſomewhat more: as foure conteineth three, and ſomewhat ouer. For in foure is one & three, and ſo of other. The leſſe number is conteined in the more, & is taken in compariſon therto, with ſome part of it, as three to foure, & is conteined in foure with two parts therof. A number ỹ is called Multiplex conteineth the leſſe number twice or thrice, or foure times, as two conteineth twice one, and is double thereto, & three is treble to one, & foure is quatreble to one, & ſo of other. The number Submultiplex is oft conteined in ỹ more number, as one is twice conteined in two, and thrice in three, and foure times in foure, fiue times in fiue, and ſo of other. The Superticularis number conteineth in compariſon all ỹ leſſe number, & ſomewhat ouer, as three

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containeth two, and one more that is the halfe part of two. Also foure containeth thrée, and one ouer, that is the third part of thrée, and fiue containeth foure & one ouer, that is the fourth part of foure, & so of other. The number that is called subsuperparciens, conteineth the lesse number, & two parts, thrée, foure, or mo parts of the lesse number, as fiue contayneth thrée, & two parts ouer, that be two: and seuen containeth foure, & thrée partes ouer thrice one, & nine containeth fiue, & his other partes, foure times one. The number subsuperparciens is conteined in the more number with some partes thereof, two, or thrée, or moe, as thrée is conteined in fiue, and two parts therof, & fiue is conteined in nine with foure parts therof, and so of other. subsuperparticularis number is conteined in the more number with the halfe part, or the third part, or the fourth, or the fifth, as two to thrée, thrée to foure, foure to fiue, & so of other. The number Multiplex Subsuperparticularis conteineth ẏ lesse number oft, & some part thereof, as fiue conteineth twice two, ẏ maketh foure, and one part therof, as nine conteineth twice foure and one ouer. The number Multiplex superparticularis conteineth oft the lesse, and some parts therof. Also fouretéene conteineth twice sixe, & some parts thereof, as eight conteineth twice thrée, & some parts therof, & sixtéene conteineth twice seuen, & some part of it: & two & twentie conteineth twice nine & some thrée parts. The number submultiplex Superparciens is oft conteined in the more number, with some partes thereof, as thrée is twice conteined in eight, with two parts thereof, and foure is twice conteined in eleuen, and thrée parts therof, as Isidore sayth.

De tertia diuisione totius Numeri, cap. 128.

Numbers bée diuided in the thirde manner, in this wise. Some discréet and some conteined. A discreet number is conteined in discréete vnities, as three, foure, fiue, sixe, & so of other. A nũber cõteining is he, which ioyned with vnities is conteyned, as three is vnderstoode in greatnesse & in quantitie, and this number is diuided in Lineall, Superficiall, & in Solide. The number Lineal beginneth at one, & is written lineally vnto endlesse. And so Alpha is written for designation of lines. For among Greekes this letter betokeneth one. The number superficial is writtẽ not only in length, but also in breadth, and is conteyned in length and in breadth. A three cornered number, and foure cornered, & fiue cornered, and round, and other such, be alway written and conteined in length and in bredth: Therfore heere be figures set for ensample: For the cornered nũber is ordeined in this wise, △ and the Quadrant in this wise. □ And fiue cornered in this wise, ⬠ The circle number is made thus, O The number Sphericus and Circularis commeth of a number that is multiplyed by it selfe, and oft by the number that commeth therof, and turneth into it selfe in a circle wise, and maketh a spere all rounde, as fiue times fiue times. For this circle multiplied by it self all about, maketh a spere al round: for fiue times fiue and twentie maketh generally an hundred & fiue and twentie. The number solidus, (*solidus, it was among ẏ Romanes diuersly taken, sometime for a coine of Brasse conteyning 12. smal peeces. A shilling, somtime it was taken for Dragma in siluer, as Pri. Esdræ. 8. & secundi eiusdem. 7. solidus aureus, in the time of Alexander, was two drams of gold. After in ẏ time of Iustinian. 6. of them made an ounce, they being of the weight of our old noble:) is conteined in length & bredth and deepnesse to them that be simple, proposed simple to kinde, and many manner diuisions & numbers to be vnderstood & knowen, as I finde in the words of Isid. for his words I follow at full. Heereof it followeth, & is openly knowne heereby, ẏ vnder diuersitie of numbers be diuerslye hid diuers vnderstandings and meanings of holy writ, the which is inspired by the holy Ghost. Therefore, as Boetius sayth, libro quinto, capitu. primo.

*Additiõ.

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men shall most take hede of the science of numbers. For the lore of Arethmetik passeth all other to helpe to knowe all thinges of kinde, of the which Philosophie must treate: For without number is not a letter ioyned to a letter, nor silable to silable in right order, neither Subiectum knowne from the Predicatum, nor the conclusion in Silogismus is distinguished from the premises, nor the first meane and lesse, nor of the third and fourth. Therefore (as Boetius sayeth) the science of numbers passeth all other sciences. For without thee is no Triangle, nor Quadrangle without foure, and so of other. And so it fareth in Musicke, for accords Musick hath names of numbers, as Boetius sayeth. As it fareth in Diatesseron, in Diapente, and in Diapason, and in other Consonants and accords of Musicke, ỳ haue no name without number ỳ commeth before. And the course of starres is not knowen, and rising nor passing, nor diuersitie of time ruled, but by helpe of number. Also all ỳ is made is shaped by reason of numbers, as he sayeth. Also the ensample in the wit and thought of the maker, was reason of number: And by certaine number thrice three orders of Angells be distinguished. By three & seauen, vertues & might of all reasonable things & of spirituall wits be distinguished. And the Elsmentes be fastened by vertue and science of numbers. And so for to speak, all thing bieth coniunction of numbers both spirituall and corporall, both of heauen & earth. And numbers haue composition among themselues, as Boetius sayeth. For in ỳ substance of numbers is found euen and odde, that maketh all number by certaine might of God, for they be diuers & contrary, and commeth neuertheless of one gendering and well, that is one, and be ioyned in one composition without meane, and in lykenesse of proportion. And so it appeareth well that euery number is odde or euen. The euen number may be dealed euen a twaine, and leaueth not one, but the odde number is it which may not be dealed euen a two, without one odde. Or else by Pithagoras lore, the euen number may be dealed vnder the same dimension, and in least and in most. In least diuision & most greatest number, as if thou dealest an hundred in fiftie, & fiftie is ỳ most part, and fiftie is the least diuision, for it is diuided but once, and there maye bee no lesse diuision then in two parts. For the more an euen number is diuided in many parts, so much the greatnesse is diminished. As it fareth of a tree ỳ is hewen in many parts: but the number of diuisions is alway more. And the cause is (as he saith) for a great quantitie may be diminished, diuided infinitly. But a number increaseth & wareth endlesse. Therefore ỳ diuision of an euē number is most in continuall quantity, & lesse in number & discrēt quantitie. The odde number is kindly diuided in two partes, more and lesse. The euen number is sometime dealed in two euen parts, and sometime in vneuen more & lesse. And when the number is dealed euen in two, if the one part bee odde, the other is odde also, and if the one part be euen, the other is euen, as when eight be dealed in foure and foure, & twelue in fire & fire, and so of other. And if one of euen diuision bee odde, the other is odde also, as when vi. is dealed in three & three, and ten in fiue and fiue, & fouretœne in seauen & seuen. And so in euen diuision is not euenneſſe meddeled with oddenesse, nor oddenesse with euenneſſe, but onely in the number of two, that is prince of euenneſſe, and taketh not euen diuision. For it is compowned of twice one, and of the first euenneſſe of two. And if ỳ euē number be dealed in two parts, more and lesse, if the one part be euen, the other is euen, and if ten bee dealed in eight and two, or in fire and foure. Also if fire be diuided in foure and two, and eight in fire and two, and so of other. But if the one part be odde, nœds the other is odde. And if ten be dealed in seauen and three, and eight in three and fiue, & so of other. And it maye neuer be that one part of such a diuision is odde, and the other euen, nor one euen and the other odde.

And alway where the odde number is diuided in two parts, more & lesse, ỳ one parte is euen, and the other odde, as if

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thou dealeſt euen in three and foure, the one parte is euen, and the other is odde, & that is generally found in all odde nũbers. And one is mother of pluralitie, and cauſe of euen & odde, for if thou put one to an odde number, nãds thou makeſt an euen number: And if thou takeſt one out of an euen number, anon thou makeſt an odde number. Alſo of all numbers ſet in kinde diſpoſition about one, and ioyned togethers, one is the middle: As if thou ſayeſt, one, two, three, one put to one maketh two in the middle betweene one and three. Alſo if thou ſayeſt, two, three, foure, one put to twaine maketh three, the middle betweene three and foure. Alſo if thou ſaieſt, three, foure, fiue, one put to three maketh foure, the middle betweẽ three and fiue. And of other paſſing vpward of partes, and ſpeciall kindes of euen number and odde, it is treated before. To make proceſſe of all the genderinges and proportions, accorde and diuerſitie of theſe numbers, it were right long: Therfore of properties of numbers it ſufficeth for this time. Onely we ſhall wit, ỹ in numbers it is hard to finde the middle, as Iſid. ſaith. For it is moſt certeine, ỹ numbers be endleſſe many, for tel thou neuer ſo long, til thou think to make an end, yet one put to the number maketh the number more, and odde or euen. The reaſon & property of ỹ middle nũber thou mighteſt know in this wiſe: Firſt put togethers the leſſe number and the more, & depart euen in twaine, and thou ſhalt finde the middle in this wiſe: Take fiue for the leſſe, & twelue for the more, & put them together, and fiue & twelue maketh eightene. Deale them euen in two that is nine, and ſo it is generall in Arethmetike, that by as many as the middle palleth the leaſt, by ſo many ỹ moſt palleth the middle. Nine palleth fiue by three, and twelue palleth nine by three, as Iſidore ſayth, libro. 2. Hereof exception is ſet before.

Of meaſures and weights. Chap. 127

Often meaſures & weights haue place in holy writ. The reaſon and properties therof ſpringeth of the ſkill of Geometry, for as Iſi. ſaith, li. 2. Geometrie is a ſcience of meaſuring & meating, & conteineth in it ſelfe lines & length, ſhape & figures, & ſpace in length & breath & fairneſſe, & diſtance, greatneſſe & hugeneſſe, & figures, diuiſions, & numbers, as it fareth in circles, triangles, & quadrangles, & in fiue cornered figures, & in other endleſſe many, of whom it perteineth not to this treatiſe to make diffinitions of all, but to touch ſõwhat because of ỹ ſimple, of whõ Iſi. maketh mention & ſaith in this wiſe. Of Geometry is foure maner diuiſions, plaine, & greatneſſe of number, & greatnes of reaſon, and ſolidate figures, plaine figures be conteined in length & in breath: and bee fiue in number, as Plato meaneth. Greatneſſe of nũber may be dealed by numbers ỹ bee knowen in Arethmetike, the meaſure of Irrationale, greatnes & hugeneſſe is not knowen. And ſolidate figures be conteined in length, breadth, & deepneſſe, & ſuch a figure is called Cubus, & is all alike long, broad, and deepe: of plaine figures is many ſpecial ſhapes, as he ſayth. The firſt is the circle in plaine fot, & is alſo called Circumducta, and in the middle thereof is a point, in whõ al the lines ỹ come from the roundneſſe therof meet together: & in Geometry that point is called Centrum, and the circle is in plaine fot thus. ⊙ The Quadrangle is in plaine, & lieth within foure ſtraight lines in this wiſe. □ Diategramon is a plaine figure in this wiſe. Ortogonium that is recti angulum, is a plaine figure in this wiſe. ◹ Hiſopleros is a plaine figure and ſtraight, ordeined vnder the Solide in this wiſe. The ſphere is a figure ſhapen al round, & is pere to Solitude in al parts in this wiſe. ● The Cubus is properly the Solide alike long, broade and deepe in this wiſe. ▩ Chilindros is a ſquare figure, with halfe a circle about in this wiſe. ▯ Conon is a figure broad in the end, and ſharpe at the other, in this wiſe. ▷ Piramis is a figure ſhapen in this wiſe, △ wide beneath and ſtraight aboue. This ſcience vſeth firſt the point that hath no parte: For among all that be meaſured, it is leaſt in quantitye, and moſt in

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nyght: for it is beginning of all lines, and therefrom all lines beginneth & stretcheth and endeth thereat. Secondly, this Science lieth the line that is straight length without breedth, & stretcheth from point to point. For hee beginneth at a point, and endeth at a point. Superficies, is breadth and length. Spissitudo hath thicknesse, breedth, length, & deepnesse. And eacy body hath these three dimensions, length, breedth, & thicknesse: And by these three al corpulent substance hath mesure, number, and weight. And by art of telling and numbers thou maist finde the middle in Geometry. For the least & the most multiplied maketh as much as the mene maketh multiplied, as 6, & twelue multiplyed, maketh two and seuenty, as Isidore sayth, lib. Secundo. The circle is a line drawne all round about frō a certaine point to the same point. And each part of that line is like far from the middle point. And the circle is a most simple figure, and most taketh, and is most cleane without corners & hollow within. And the roundnesse therof is most far from the middle point, and is most perfect among all figures, and conteyneth in it selfe, and is contained of it selfe, and of none that is without it selfe, as it fareth of the circle of heauen, ỳ compasseth all, and is not compassed, and conteineth all, and is conteined of none that is without, as Isid. sayth, as within ten is each number, so within the circle is closed all maner shape of figure, in this wise. ⊕ And worthy to speake of the perfection & reasons circulare, circles wonderfullye, by a certeine maner kind emulation, following all things. For heauen is rounde in shape, & the Planets moue all round about, and so doe all the starres, & so we see that the course of yeares, of moneths, and of diuers times beginneth and endeth, and alway passeth rounde aboute: So the Elements suffereth each other, and worketh each in other. And those that seeme disturbed by corruption, commeth yet agayne by generation: So continuall ebbing and flowing of the Sea commeth and goeth, and falleth and cōmeth yet againe: So hearbes & grasse, trees, and seede, and fruit, commeth each of other, and turneth into themselues againe. So the spirits of heauen commeth of God by creation and making, & moueth to God ward by loue and affection: They come of God by working, & turn to God by deedes of thinking. So Aristotle lykeneth the reasonable soule to a circle because of perfection therof, and of disposition to receiue. Of all the figure of the same length, the circle is the most, therfore all the whole world hath round shape, and is made thereto, because the soule should take it by vnderstanding & inwit. God is creatour and maker of all, and is designed in a circle. For as Trimegistius sayth, one gendereth one, and bendeth his loue into him. For the Father gencrated, and hath without beginning ingendered the sonne, and inspireth the holy Ghost by the sonne, and the holy Ghost is the knot and loue of eyther, of the Father and Sonne. For the father vnderstandeth him perfitly wout beginning, and loueth vnderstanding perfectlye himselfe, which loue stretcheth to none other passing himselfe, but to himselfe that vnderstandeth, and is vnderstood, to the Father & sonne, of the which proceedeth that loue, and bendeth in himselfe in a circle wise: And so the same is God and Essencia the father vnderstanding, and vnderstanding gendereth the sonne, and the sonne gendered of the Father and vnderstood, and the loue by the sonne commeth of the father, & bendeth & reboundeth to either, and is the holye Ghost. And so it may be knowne ỳ perfection is in the persons of God, & that the pluralitie of them passeth not ỳ number of the trinitie. Therfore the Philosopher ỳ was called Secūdus, answered, whē he was apposed what is God, he saide: God is intellectuall circle, of ỳ which ỳ middle point is euery where, & the roundnes no where, and so the reason of the circle shineth in euery creature.

De Triangulo, cap. 128.

A Triangle is a figure with the corners that bee euen as much as two euen corners. What is an euē corner, it is determined in another place: the soule

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of lyfe ꝑ hath thꝛée vertues in it ſelfe, of gendering, of nouriſhing, and of waxing, is likened to ꝑ Triangle, ꝑ is the firſt of figures of Geometrie. For ꝑ ſoule of life is the firſt of all ſoules, & hath in it ſelfe thꝛée maner vertues. Among cornered figures, the triangle is the firſt: for hée is Solidus, long, & bꝛoad. Therefore each figure with corners, as the Quadrangle, & ꝑ fiue cornered figure, conteineth as many Triangles, as there be lines dꝛawen frõ corner to corner, as it fareth in ꝑ quadrangle, ꝑ conteineth two Triangles, if one line be dꝛawen from one corner to the contrary corner in this wiſe ⊠. And conteineth 4. triangles: if another line be dꝛawen from another corner to ꝑ contrary corner in this wiſe ⊠. And ſo in all other figures, for he conteineth as many triangles, as they haue corners, as the quadrangle conteyneth foure Triangles, if two lines be dꝛawne, & ſtretcheth from two corners to the contrary corners. And by lines dꝛawen, ꝑ fiue cornered figure conteineth fiue triangles, and the firſt cornered figure fire, & the ſeuen cornered figure ſeuen, & ſo of other. as Boetius ſaith. li. 2. Arſmetrice. cap. 6. But the triangle may not be ſo dealed in other figures thẽ Triangles in this wiſe, this figure is ſo printed ◻ of bꝛeadth, ꝑ other figures be reſolued & deled in triangles: and for this figure is bound to no principles, nor taketh thereof figures beginning of bꝛeadth: therfore this figure is dealed in it ſelfe, as he ſayth there. And none other figure may be thought, that hath not beginning and principall of the Triangle: For the Triangle is the beginning and Element of other figures and ſhapes, & that is knowen in numbers. For the number of foure is compowned of thꝛée, ꝑ is a triangle in numbers, & of one, that maketh foure put to thꝛée: For one hath this dignitie, that he conteineth in it ſelfe all the vertue of numbers, ꝑ come thereof not in dæde but in might & vertue, as Boetius ſayth, libro. ii. cap. 14. And ſo the number of fiue is compowned of foure and one in ſtéd of a Triangle: And ſo it may be ſhewed of all other Numeral figures. For alway each number is increſed of a triangle figure, as Boetius determineth ther in termes openly, & ſetteth enſãples in figures of foure, of fiue, of ſire, & of ſeuen, & of many other. Alſo ꝑ triangle figure hath another ſingular ꝓperty: for of each other figure ſome ſide may be the chiefe ſide of a triangle: and ſo vpon each other figure may be reared a triangle: for each other figure Piramidale, ꝑ hath in it ſelfe ꝑ ſhape of a triangle, cõtaineth in it ſelfe as many triangles, as ꝑ chiefe ſide containeth corners. As if a quadrangle is ſet for the chiefe ground & ſide, there may ariſe a figure Piramidales, ꝑ conteineth in it ſelfe as many triangles, as the quadrangle hath corners in it ſelf in this wiſe. Alſo if ꝑ chiefe ſide of Baſis be fiue cornered, the Triangle Piramis, ꝑ ſtyeth, may preſent fiue triangles vpon that Baſis, as it fareth in a Piramidale figure, ꝑ may be Baſis of the figure Piramis, as he ſaith. And in the Piramidale triangle, 3. manner triangles may be found, as ꝑ corners therof be thꝛée, in this wiſe. And ſo the diſpoſition of God ſæmeth wonderfull in all things, and namely in numbers & in figures: Of other figures, both of numbers & of Geometry, it is requiſite now to ceaſe for difficultye & diuerſitie of endleſſe many figures, though ꝑ conſideration of al be full profitable to ꝑ lore of diuinity, as in the quadrangle, that is much ſolide and ſtedfaſt among figures & numbers, and is ſquare, and preſenteth the lore of the Goſpell, that hath ſtedfaſtneſſe in ꝑ foure parts of the wꝛlde, as Beda ſayeth ſuper Geneſis. A corner is called in Angulus, as touching of two lines ꝑ toucheth either other, and is the common ſubiect of many figures. For all the forſaid figures be determined vnder diuerſitie of angles. And of diuers touching of lines cõmeth diuers angles. For ſome angle is called Rectus angulus, & ſõe Obliquus or Reflexus, & ſome Acutus, and ſome Obtuſus. And moſt vertue is in the Angle, that is called Rectus, for therein all the vertue is ſtrengthned, ꝑ is in the lynes that come from the Baſis to the angle: and ꝑ vertue is ſtrengthned by concourſe and mæting and touching of lines, as it fareth in the eie that conteyneth all thing vnder an angle: For the highneſſe

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864

that commeth from the thing, ỳ is sene straight to the eye maketh Pirame: of the which the point is in the blacke of the eye, and the broad side in the thing that is sene: and those beames be angled in the middle of the black of the eie, and by the angle of that Pirame, the sight is shapen, as the Auctors of Perspective sayth. Loke before li. 3. de natura Visus. hb. 5. de materio oculorum. The parties contrarye set and diuided among themselues, come togethers in angles, and be ioyned there.

Of the kinde of angles and of figures little is here said, because of ensample, that we may know that the reason therof is needfull to know diuers pointies of holy writ, that be diuersly lepped in likenesse of numbers and of figures: For as the circle betokeneth the soule Rationall, so the triangle betokeneth the soule of seling. For as the Quadrangle conteineth two triangles, if a line be drawn from ỳ one angle thereof to the contrary angle, so the soule of seling conteyneth in it selfe two triangles of might and of vertue. For ỳ soule of seling hath three vertues of the soule of life, and there ouer the vertue of conceiuing, and concupiscible and irascible. For the soule of seling is soule of life, and not agein ward. And so of other figures be diuers pryue reasons, & spiritually taken, and spiritual things with corporal be accorded. Under these figures be comprehended reasons of measures and of weights.

Of measures of bodies. ca. 131.

Measure, as Isid. sayth, li. 16. cap. pe. is some thing in his manner mete, or his during by time. And measure is of body, or of time, or of space & of place. The mesure of body is as of mē, of trēs, and of other bodily things in length and in breath: For each body hath his owne dimension & measure, & that properly is called measure, by whome fruit & corne & licour, and other things moist and drie be meten, as Modius, Vrna, Amphora, and Sextarius. And the least measure is Coclearium, and is halfe a Dragme, and weigheth nine Huoles, & such three ma-

keth a Concula. For Concula conteineth a Dragme & an halfe. And the weight Ciatus conteineth 10. Dragmes, & fue put thereto maketh Cirtalus. Acetabulus is the fourth part of Emina, and conteineth 12. Dragmes. Cotula is Emina, & conteineth. 6. Ciatus, & is called therfore Cotula, & hath that name of the Greke word Cote, that is to say, eating or dealing, and Emina is a part of Sextarius dealed euen in twaine, & is called Cotula. And Emina weigheth a pound, and such two maketh Sextarius, & is the measure of two pound, and is called Libbris euer. And 4. times is Cemx in Greke, & fue such maketh Quinarius, ỳ is called Cemer. Also put thereto the first, and it maketh Congius, for Congius conteineth 6. Sextaries, and therof Sextarius hath that name. Congius hath ỳ name of congregando, gathering, or of Crescendo, Wexing. And so it meaneth, ỳ it ỳ is giuen for some benefit is called Congiarium. And euery Emperour to win fauour of the people, put somewhat to the measure for to be held the more large of gifts. And Congiarium is specially a measure of seling things, & the Romains ordeined the name thereof.

Metreta is a measure of seling things, & hath that name of this Greke name, Metior, & is a common name of al measures, that conteine seling things. The measure Modius hath that name, for it is perfect of his manner, & is the measure of 44. li. that maketh 22. Sextaris, and is therfore figure and token of perfect workes of fre dayes. God did make 22. workes within fre dayes, for in the first day God made seuen manner things, matter & forme, light or fire, the ouer heauens, water, earth, and aire: And the second day he made only the firmament. And the third day he made foure things, ỳ seas, seds, hearbs, & trees. The fourth daye he made three things, the Sunne, Mone, and Starres. And ỳ fifth day three, fish, creping beasts of water, and foules. The first day he made foure, tame beastes, wilde beastes, and creping Wormes of the lande, and man. And so. 22. manner things were made in fre dayes. And 22. Generations were

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865

from Adam to Iacob, of whose sede came all the people of Israel. And there be 22. bokes of the olde Testament vnto Hester, and 22. letters of A.B.C. by whom all the lore of Gods law is writen. Then by these ensamples, the measure Modius containeth 22. Sextarius, by Moses lore: and Modius hath that name of Modus, for it is a moderate mesure, as Isid. saith.

Satum is a manner measure vsed in the Prouince of Palestina, and containeth one Modius and an halfe, and the name thereof is taken of Hebrue: for amõg them satum is called taking or rering: for he that meateth, shall take and reare vp the same measure. But sometime Satum is taken for Modius, measure of 12. Sextarius, as Isid. saith.

*Additiõ.

(*Satum, Genus mensuræ Palestinæ, an Hebrue measure, containing of wine 33. pound. 4. ounces, of Dyle 30. pound, of honie 50. pound. It is of our measure standerd, two gallons and a quart. Bëing a measure of dyue things, it is our pecke, and the fourth parte of a pecke.)

Batus is a measure that holdeth 50. Sextarius, & Batus is in fleting things, as Chorus and Ephi in dyue things.

865 *Additiõ.

(*Batus, a measure containing 72. Sextarios, which after the Romane Sextarius riseth to 13. gallons & a pottle of our measure. Some affirme it to be but 36. pintes of Paris, which is the same measure that Amphora is. Batus is also, a kinde of fish.)

Amhpora hath that name of Ansis, an handle, by the which he is heaued hether and thether: and holdeth of wheat or wine, three Modius of Italy.

Cadus is an Amphora, that holdeth thrice Vrna. Vrna is a measure, y some call Quarterium, and properly to speak, Vrna is ordained to do therin ashes of dead bodies. Thereof the Poet Lucan saith, He is healed with the skie, y hath not Vrna.

Artabo is a measure among the Aegyptians, and holdeth 72. Sextaris, & hath that name, of 72. languages of Nations that occupied the world.

Gomor is a measure of 40. Modius, as Hi. saith. Or it is a mesure of 4. Modius, as the Glose saith sup. Exo. ca. 16.

*Additiõ. 865

(Gomer, After, Budey & Glarian y r. part of Ephi: & Ephi is the same mesure that Amphora is 9. gallons: so y Gomer, is a gallon and almost a pint. After Gregorius Agricola, it holdeth. 7. sextarios and one fifth part.)

Chorus is a measure of 30. Modius, and hath y name of coaccruation, heaps: for 30. Modius in one heape, semeth a little hill, and is the charge of a Camel. Huc vsq; Isid. li. 16. Also there are many other maner measures, of whom the names be set in holy writ, & not without great cause of preue and mysticall meaning: for euery vessell in which things be kept that be meaten, is contained vnder the name of measure, as it is shewed in diuers ensamples.

Acetabulum was a vessell, in which wine that shuld be offered to God, was assayed and proued, whether it were sower or corrupt, and was called Acetabulum: and the vessell in the which was sower wine and corrupt was called Acetabulum, as Isid. saith lib. 10.

Ampulla is a little measure of licor, and hath that name, as it were Ampla bulla, a large bull, and is like in roundnesse to a boll that commeth of y fome of water by entring of winde, & be reared, and blowen, and be full subtill.

865

Alabastrum is a vessell for oyntment, & hath that name of the kind of y stone that it is made of, & saueth without corruption by his propertie longest, all ointment that is put therein, as it is sayd in Trac. de lapidibus.

Archa is a vessell and mesure, onely in the which things be put and kept out of sight, y they be not sene of all men. Of this name commeth this word Archanum priuitie, that is warely kept vnknowen to multitude of men.

Amphora is a certaine measure, & hath y name of Ansis, a handle, as it is said before. Batus is a mesure of fleting thigs, ordained by y law. Bachia is a mesure, ordained generaly to y vse of wine. Calix is a certain portion & measure of drink, & hath y name of Calo, y is a tree, for such vessells were first made of tree & of wickers, as paniers and baskets.

865

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Cathinum is an earthen vessell ordayned for meate and for drinke, and is better sayd in the neuter gender, than in the Masculine, as Salinum, a saler, as Isidore saith.

Cacabus a caudron, is a vessell of the kitchin, ordained for diuers vses, and to seeth flesh in, and also the same vessell is called Vascotula.

Cadus is a barrell, and containeth three Modius, as it is sayd there.

Calathus is a basket made of splintes to beare fish therein.

Cribrum is a siue, round with many holes, and hath that name, as it were Curriferum, bering things that runneth, for wheate and other corne runneth therin, for in a siue corne is clensed of stones and of small chaffe.

Cista is a little hutch, & of that name commeth the diminutiue Cistella, & hath the names of rindes or splints, of canes or of willowes, of whome it is wouen and wrought.

Cophinus is a vessell wouen of rods to beare dirt therin, as it is sayd in Psa. Manus eius in Cophino seruierunt.

Celata be vessells of golde or of siluer marked with euident signes, within or without, and haue that name of Celum, that is an instrument of yron that is commonly called Cilicon, as Isidore sayeth.

Cimba be vessells for drinke, & are euenlong and narrow in the endes, and broad in the middle, as it were a boate.

Coclear a spoone, is a little instrument of the measure of the mouth, and proportionate thereto: and therewith the hande serueth the mouth of diuers meates, and namely of fleeting meates. Therefore Martialis saith.

Sum cocleis habilis, & nec minus vtilis ouis.

Nunquid scis potius, cur cocleare dicor.

Discus is a Dish broad and rounde, and hath that name of Do and Esca, & is the same that Scutello is. And Discus is sayd, as it were Dans Escas, giuing meate, and men sitting at meate, be called Discumbentes, and haue that name of Discus.

Dolium a Tunne, is an hollow vessell, and hath that name of Dolando, hewing or thwitting, for it is made of many bordes and Tunne staues, craftely bound togethers.

Emicadium is another vessell, and containeth halfe a Cadus.

Enoforum is a vessell, and holdeth wine, for Eno is wine, therfore it is said. Vertitur Enofori fundus sententia nobis, as Isidore saith.

Emisis is a certayne drinke, or a vessell that is dronke at one draught, as Isidore saith.

Fiola hath the name of Glasse, for glasse is called Filin in Greeke, and is a lyttle vessell with a brod bottome, and a small necke, and therein wine is knowen, namely by colour.

Philacterium is a lyttle vessell of glasse or of christall in which holy Relykes be kept. Also the parchment, in which the Iewes wrote the Law for to be helde holy, is called Philacterium, as it is said: Dilatant enim Philacteria sua.

Fiscus is a common sacke or a bag in which the Escheker and rent gatherers put the common debte and Custome that is payed to Kings, as it is said, Quod non accepit Christus, capit Fiscus.

Fiscella is a little euen long scribbe or a panier woue with small roddes of willow or of wickers, & glewed or pitched, as was the vessell, that Moses was in, when he was put in the riuer.

Gauata is a great beauie boll, holow and deepe, and is called Gauata, as it were Cauata hollow: there G. is set for C. as Isidore sayth.

Gazofilatium is an hutch, in the which is put what is offered in the temple, to helpe and succour of needie men, & hath that name, as it were Archa gazarum, the Coser of riches, and keeping thereof, for keeping is Filax in Greeke, as Isid. saith, and so Gazofilatium was a hutch or a house keeping the common offring, as Eusac keepeth the common offering of Kings, and corban of Priests.

Idria is a water vessell, for water is called Idor in Greeke.

Cani-

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Canistrum is a basket, or a traile made of white rushes or of reode, & serueth to put in fruite.

Carculum is a like vessell, crafelye made and wouen of white rods.

Lampas is a glassen vessell, thin, and brittle, smoth and clere, open and round aboue, narrow and straight beneath, and euen long, and serueth to norish fire and lyght, and hath the name of Lambo to licke, for it semeth it licketh the oyle, & so each vessell that giueth aboue forth light, may be called Lampas, as Huguction sayth. Looke before lib. 15. de metallis. cap. de Vitro.

Lanterna hath that name, for light is closed therein, and is made of glasse, or of horne, or of some other clere thing, & light is closed therin, for the wind shuld not blowe out the light: and it giueth light all about, and is often borne about with lyght therein, as Isid. sayth.

Lucerna hath the name of Lucino, & so the first sillable Lu, is short: thereof Persius saith.

Disposite pinguem nebulam euomuere lucernæ.

If Lucerna had the name of Lux, the verse were false, as Isid. saith. And the candle of the lanterne is called Licnus, and Lucinus, as he saith.

Also Lagena is a wine vessell, & hath that name of the Greke word Lagenis, as Isidor. saith. And commonly we call Lagena a litle barrell or a costrell, and the diminutiue therof is Lagungula, and by the kind of Lagena or of a barell, the sauor of the wine changeth, and the best Lagenes or barrells be made of the tree that is called Thamaristus, therof ỳ wine taketh sauor and vertue to dissolue stopping of the splene, as Const. saith.

Lauatorium or Labrum, is a vessel of lead or of brasse, that receiueth water by a conduit & pipes, for washing of hands, and is called Labrum, not onely for it is made for washing, but hath this name Labrum of Labium the lip, for ofte the brim thereof is broad and bending as a lip: and such vessells be called Luceres, 3. Reg. cap. 6. in the which priests wash the sacrifice of the temple.

Lenticula is a little oyle vessell of brasse or of siluer, and hath that name of Linendo, oynting, for in such a vessell, the oyle was kept, to anoynt Kings and Priests, as Isid. sayth.

Lebis is a vessell of brasse, to sethe flesh in, and taketh blacknesse of oft burning and vncleannes, and needeth therefore oft scouring and wiping. Euil mettall of leads and caudernes, infecteth oft meate that is long kept therein.

Loculus is a purse in which money is put, as it were in a priuie place, and is called also Marsupium, as Isi. sayeth.

Marsupium is a bag to put monie in, and that name commeth of ỳ Greke word, Marsippa.

Mulgarium is a milk vessel, as Isid. saith.

Mola is a great boll deepe & round, & was so called, for all rounds things are called Mola among the Grekes.

Nola is a lytle bell, and hath that name of a citie of Campania that is called Nola, where such a bell was first founded, and is little, and soundeth, & is called Tintinnabulum, as the bell that is often hanged about the necks of hounds, and fete of foules and birds, as Huguction saith.

A crock is called Olla, for water boyleth therin, when fire is thervnder, and vapor passeth vpward, and the boll that riseth on ỳ water, & dureth by substance of the winde and aire is called Bulla.

Paropsis is a square vessel with foure sides alike. Patena is made of Dispersis and Patentibus lancis oris, as Isi. saith.

Patera is a manner vyoll, and hath that name, for we drinke out therof, for the breadths be euen and a twaine, as Isid. saith.

Poculum hath that name of Potando, drinking: and euerye vessell ỳ men vseth to drinke of, is called Poculum.

Patella is a pan, as it were an open crocke, for a pans mouth, is more open than a crocke, for the mouth is as broad as the bottome, and is a vessell of brasse or lead needfull to diuers vses.

A bacen is called Pelus, and hath that name of Pellis, the skinne, for in it is ofte washed the skinne of fote and hand.

A bore is called Pixus, and hath that

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name of Buxus, Boxe træ, for of it ofte boxes be made: for the træ that we call Buxus, Græks call Pixis, and a boxe is made now of mettall and now of træ, & serueth to many diuers vses, and namely to kep and saue, and to beare letters, electuaries, licours, powders, and oyntments.

Quisquiliarium is a vessell or anye thing, in which coddes, huskes, or small chaffe is put and saued.

Sartago, the frieng pan, hath ỳ name of noyse that is therein, when oyle burneth therein, and is a manner pan, in the which things be fryed with chæse, with butter, or with oyle.

Siphon is vessell that hath ỳ name, for blowing he casteth out water: for when houses be a fire, men of the East lands runneth with vessells full of water, and quencheth and clenseth the same, and throweth vpward the water, as Isi. saith.

Rapatorium is a vessell, in ỳ which Rapes be kept or sodden, as he saith.

Ciphus is a cup or a vessell of træ, of siluer, of golde, or of glasse, of the which we drinke or wash our handes.

A bucket is called Citula, for it accordeth to those that be a thirst to drink therof, or for it thrusteth water, for now it receiueth water, and now sheddeth, for while one bucket is emptied, another is filled.

Cithrasia is a bagge or purse, in the which wayfaring men carrie breed, and other things that they nede in the way.

A basket is called Sporta, so called, because therein is bread borne and other things, which nedeth to houshold: Or hath ỳ name, for it is ofte made of rods of a shrub, that is called spartus.

Scortella is an oyle vessell, and hath that name, for it is made of leather.

Scutella is the diminutiue of Scutū, a shield: for it is lyke to a lyttle round shield, as Isidore saith.

Scrinium is a lyttle hutch couered with leather and with nayles, in which money is kept and other preuy things. Salinum is a saler, as Isidore saith.

And euery vessell with thræ feete is called Trisilis, as Isid. sayth: for a vessell with foure fete, is miscalled Trisilis.

A censour is called Thuribulum, & is a vessell of brasse, of siluer, or of gold, and is double, close beneath and open aboue, with manye hoales, by the which the smoke of the incense passeth out, and vpward into the aire, and serueth for to cense therewith, the two parts of it are cheyned together.

The fanne is called Ventilabrum, & is an instrument to fan with, and hath this propertie, that the light thing & vyle passeth out, and the heauie and cleane abideth therein.

A bottle is called Vter, & is by craft made of leather, and hath therefore this name Vter, of Vterus, the wombe, as Isidore sayth.

Vrna is Amphora, of which it is said before in this same boke.

Vrceolus is a diminutiue of Vrna, & serueth now for wine & now for water, but properly it is a vessell that serueth to put water in, with the which water wine is alayed at the table and feasts of Lords, & thereof Orion hath that name, for he giueth water to ỳ hands of Gods in spousailes of Philologia, as fables doe faine, as it said in Mac. and in Marc.

Of many other maner measures is mention made in holy writ for diuers misticall meaning, but for ensample these be set here. There be also other measures of space and of place, of the which Isido. speaketh on this wise ensuing.

¶Of measures for diuiding of Countreyes and places. Cap. 132.

MEasure he sayeth, is all thing which hath ende in waight, capacitie in length, in bredth, in highnes, in deepnes, and also in minde, and so our forefathers mesured all the world, and deuided Parties into Prouinces, and Prouinces into Regions, and Regions into Places, and Places into Territories, and Territories into Fieldes, and Fieldes into Centurias, and Centurias into Dayes earings, and Daies earings vnto Climata, and Climata into Actus, and Actus into Perches, and Perches, into Paces,

Cubites,

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Cubites, and fete, spans, & hand breads, vnces, and inches, and so by their wit & sleight, they lefte nothing vnmeasured, from the most to the least. An inche is the least part of measures of fields, and Vncia containeth three inches in measure, and the hand breadth foure inches, and the fote sixteene. And the pace containeth fiue fote, and the Perch eleauen pace and ten fete. The Perch is called Pertica, and hath that name of Portando, bearing, for all the sayde small measures be in the body, as the span, foot, and pace, and onely the Perche is borne, & is ten fote long, as Ezechiels cane made & measured mystically the temple: hereof is mention made Ezec. 40. C. D.

Actus is a measure of foure fete in breadth, and fiue score fete in length.

The Clima is a square space, and is sixtie fote long in euerie side. Actus quadrate euery way, finisheth with 120. foot, and so two Actus make Iugerum, and hath that name because of ioyning. Iugerum is 240. fote in length, and fiue score fete in breadth. There be many other manner measures, of the which we doe not speake at this time.

But it is to vnderstand, ỳ the Stadiall field containeth fiue score pace and fiue, that is 625. fote. And eight such maketh a mile, ỳ containeth 20000. whole fote, as Isi. saith there.

Centuria is a field of two hundered Iugeres, and had that name of an hundered Iugeres, and was so called in olde time, and was afterward doubled, & holdeth alway the first name, as Isid. saith, lib. 15. cap. vlt. de mensuris.

Measure of wayes haue diuers names among men of diuers tongues: for the Latines call Miliria, the Grekes Stadia, and the Frenchmen Leucas, the Aegyptians signes, and the Persians, Perasangas. And no wonder, for euery space is contained with his owne bonds and measures, as he saith.

*Additiõ. (*Stadium, a mesure of ground, wher of were three sorts: One of Italy, containing 625. fete, that is 125. paces. The second Olympicum, of 600. fete, that is 120. paces. The third Pithicum containing 1000. fete, that is two hundred paces: whereof happely maye rise the difference betweene Plinie and Diodorus Siculus, in describing Sicily. Of these Stadia, eight doe make an Italian mile, containing a thousand paces, euery pace being fiue fote. We maye call it 8. furlongs.)

For the mile containeth a thousand paces, that is fiue thousand fote: the Leuca containeth a thousand paces and fiue hundred.

The Stadium is the eight part of a mile, and containeth fire score paces and fiue. He telleth that Hercules ordained that name Stadium for such a space, for he ran so farre at one breath, and stinted then, and so gaue that name Stadium as Isid. saith.

A way is a space, in the which carriage may goe, and hath that name Via, of Vehiculum, a thing which beareth, for therein commeth and meeteth cariages, and containeth the breadth of two Actus, for going and comming, and meeting of carriage.

And euery way is common or priuate: The common way is in common ground, and is common to the people, & leadeth to the Sea, and to other diuers townes: and this way is called Strata, as it were troden with the fete of the Communaltie. Lucanus speaketh thereof and sayth.

Strataque iam vulgi pedibus derrita viarum.

Strata is a way troden with fete of the people.

This way without obstacle is clean and sad, paued and couched with harde stones euen and peaceable, common to all manner of people, and free without stopping, impediment or grieuing, as he sayeth.

The Priuate waye, belongeth to some nigh Towne, and is short & nigh, and ofte growen with grasse, for seldome going, and is beset with trees, on either side.

Agger is an heape of stones, or a token in the high waye. And histories call such a way, Knights waye. Thereof it is sayd.

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Qualis ſepe vie deprenſus in Aggere ſerpens.

Iter, iteneris, is a way, by the which a man may goe whether warde that hee will: and Iter is another than Itiner, for Iter is eaſie to paſſe, and Itiner is long and hard to paſſe.

Semita is the middle of the way, and hath that name of Semis, halfe: and Semita is the path of men, and Gallis is the path of beaſts, wilde and tame: and Callis is the pathe of beaſtes betweene mountaines, and is ſtreight and harde troden with beaſts, & hath therefore that name of Callo.

Tramites are by paths in fields, and hath that name, for they lead to ý euen way.

Diuerſum is a bending of wayes, and leadeth to diuers places: And Diuerticulum is a bending beſides the waye.

Biuium is a beginning of 2. wayes, of the which one lyeth on ý right hand, and the other on the lefte hand, & is ofte a perillous place and ſuſpitious: for in ſuch places ofte theeues lye in a wayte, & the Cominaltie be oft robbed in ſuch places: and is a doubtfull place, for men doubt often, which of thoſe wayes they ſhall take. Therfore in times paſt, croſſes were ſet in ſuch wayes, that the men paſſing thereby, might know, which of thoſe wayes they ſhould take.

Compita is a place where manye wayes meete, as three or foure, and is a perillous place and doubtfull, as Biuium is.

Ambitus is a ſpace betweene place & houſe of neighbours, of two fote broad and an halfe, ordained for a waye about neighbours places, and hath that name of Ambiendo i. Circumeundo, going about.

Orbita is the forrowe of a whéle, that maketh a déepe furrow in the winding, and trendlyng about.

Actus is a place wher beaſts are oft driuen, and is ſlipper and fickle.

Veſtigium is the foote that is leſte in the ground, after going and trendling, and hath that name of Inueſtigare. Beaſts leaue in their owne fotes, ſome token, by the which they be ofte taken of hounds and of other wilde beaſts. The Lyon knoweth that, and doth away therefore his fotes, that they be not knowen of them that ſo followeth him.

Of properties and diuerſitie of meaſure, this is ſufficient for this time. And what is ſayd before, is taken forth of Iſid. li. 15. cap. vltimo.

Of Weights. cap. 133.

IT is néedfull to know the manner of weights, as the manner of meaſures, as Iſidore ſayth, for the might of kinde giueth to all bodely things their owne weight, and weight ruleth all. Therefore waight hath the name Pondus of Ponendo, ſetting, for weight ſetteth all things in their owne place, for weight is not els, but receiuing a thing toward his own place. Two things maketh weight, lightneſſe and heauineſſe, & ſo lightnes in ſubtill matter maketh vpward, and reſteth not ere it come to his owne place: therefore fire moueth vpward, and reſteth not, ere it come to his owne place and ſphere. The contrary is of heauineſſe, for heauines that hath the maſtrie in corpulent and earthy matter, moueth downward, and reſteth not ere it finde the middle, to the which it moueth towarde the middle by his owne weight, and ſo all thin matter and ſubtill, hath double cauſe of lightneſſe, for the parts of ſuch matter is ſhire and ſubtill, and moueth toward the middle toward the roundneſſe, and reſteth not ere it come therto. Alſo for ſhirenes of parts in ſuch are many parts, in which be many pores, and perſue of fire commeth therein, and diſſolueth and waſteth the earthy parts, and maketh ſo all the body light, and beareth it vpward: & ſo heate is chiefe cauſe of lightneſſe, as cold that moueth from the roundneſſe toward the middle, is cauſe of oning and faſtneſſe of parts, and ſo cauſe of heauineſſe: and ſo the more ſad a body is, the more heauye it is, and the more ſhire and thin, the more light it is found. And though both light and heauy is called weight, becauſe of the inclination of either toward his

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owne place, that is ordained thereto by kind, yet by the common speking, weight and heauinesse is all one: for things that moue downward be called weighty, for their heauinesse, and things that moue vpward, are called light things: and so light and weight be diuided as contraries. Therefore li. 15. Isidor. sayth, that a weight is called Pensum, hanging: for it hangeth in the ballaunce, when it is commonly weyed, and in this wise for to speake commonly, the thing in ỳ which a thing is wayed, is called a weight: and somtime the thing that is weyed, & somtime massie things & heuy, by the which the heuines is assaied, is called a weight.

Also instruments in the which things be weighed, haue diuers names: For Trutina is of double weyght, and Lanx is euẽ hanging for to wey gret weights, as hundreds, and talents, & small balances, for to weye small things and lyttle money.

The ballance is called Statera, & hath that name of Stando, standing, for hée standeth euen weyed by a thing ỳ beareth it vp in the middle.

Lances be the thin brasen bolles, of the which in the one is the weight, and the thing that is weighed is in the other, and the weight is rightfull, when both ỳ bols hang euẽ with their weights and alyke high.

The tongue that followeth the more heauie boll, is called Momentum statere, and the hangles by the which ỳ ballance hangeth, and the heuinesse of bols be assayed, is called Filum as he saith: & euery weight hath a certaine maner, and proper name, as Isi. saith.

The leaste parte of weight is called Calculus, and the fourth parte of weight Obolus, and waieth two greins of Tilles, and is called Calculus, for it is so little, that it maye not be troden and grieued.

Siliqua is the twentith part of Solide, and hath that name of a fruite of a træ.

Obolus weyeth thrée Huoles, and was somtime of brasse, shapen as an arrow, & hath ỳ name therof, for an arrow is called Obulus in Græke, as he saith.

Scrupulus weyeth fiue Huoles, & is called Dragma in Græk, and this name Scrupus is a diminitiue of Scrupulus, that is a little stone.

Dragma is the eight part of Vncia, and weyeth thrée pence of siluer.

Scrupulus, that is the eightẽnth Huolus, is called Denarius, and is accounted for ten pence, as he sayth.

(*Drachma the 8. part of an ounce, a dramme: also a coyne signed with a Bullocke, counterpesing an old sterling groate, of eight to the ounce. Drachma auri. 12 siluer drams that is, an ounce & halfe of siluer) *Additiõ.

Solide hath that name, for it semeth that he lacketh nothing: and therefore men in old time called a thing that was whole and vnbroken, Solidum & Totũ. Also a shilling containeth 12. pence.

Numisma is a penie, and is called so, and is marked with the print of ỳ name of a Prince: for first Numisma was a penie of siluer, as Isid. saith.

Solidus is called Sextula, & hath that name for it weyeth 16. ounces: ỳ common people calleth the third deale therof Trimisis, for such thrée maketh solide, and two sextules maketh Dulca, & thrée maketh Stater, as Isid. saith.

Stater is halfe an ounce, and wayeth thrée golden solide, & is called Stater, for it standeth in the Solide, & is called also Semiuncia, for it hath ỳ half of an oũce, & is called Semisis also, for it weyeth Semisis, as it is Semasis, half Asis, as he saith: also Asis is ỳ left among weights, as one is least among numbers, as the Glose saith there, Nonne duo, &c.

(*Stater a certaine coyne, in value foure drams, or foure groats, 8. to an ounce: of these were ỳ old siluer Romans coynes. *Additiõ.

Fiue Quadrans weyeth the fourthe deale of an ounce, & is called Quadrans in Hebrue.

(*Quadrans the fourth part of As, that is thrée ounces, also the fourth part of any number, or measure. In coyne it is a brasen pece called Triunx, in value the tenth part of Sestertius. The accord in reckoning where the receipt and allowance be equall, Quadrans vini Celsus. 6. ounces of Wine, after Budey. After *Additiõ.

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Positions, foure ounces and a halfe.)

Ciclis in Latin, is called Sicca in Hebrue, and weyeth an ounce among them, and among the Grækes, right as among Latines.

Ciclus is the fourth part of an ounce and halfe a Stater, and weyeth two Dragmes. In holy Writ ciclus is an ounce, and the first parte of an ounce among Nations.

Vncia hath that name, for it oneth and bindeth all number of weights, and weyeth eight Drams, that is 24. Scruples, that is taken for lawfull weight: for by the number of Scruples thereof, the number of the houres of the daye & night be accounted, for twelue ounces maketh Libra, and is therfore accounted a perfect weight, for therein be as many ounces, as months in the yeare.

*Additiõ. (*Siclus. Iosephus: called also Tetradrachmen, and Stater argenteus. It is as well a coyne as a wayght, being halfe an ounce in peyse, and in value about 4. groates, when eight went to an ounce: Some write that it is but two Drachmes.)

872 *Additiõ. (*Scilicum, a weight of two drams the fourth part of an ounce: also a measure of grounde 20. fote broad, and 30. fote long, that is a plat containing 600. fote.)

Libra is said, as it were Libera, for it containeth in it selfe, all the foresaide weights, as Isi. saith. A pound weight.

Bilibris, weyeth two Libras, and is double Libra.

Coma weyeth an hundred drams, & is a name of Græke.

*Additiõ. (*In Latine Coma signifieth a bush of haire, the boughs & leaues of trees.)

Talentum is accounted the greatest weyght among the Grækes: for nothing is lesse than Calculus or Asis: For as One is in numbers, so Calculus is in weights, and no weight is more than Talentum. But this weight is diuers among Nations: for among ỳ Romans Talentum weyeth three score pound and twelue, as Plinius saith: and two Talents weyeth two hundred pound, foure score and fortie.

The Talent is treble, lesse, meane, & most. The lesse is of fiftie pound: the meane of seauentie pound, and twentie: and the most of seauen score pounde: and that was Talentum of Seyntwary.

Centenarium is the name of a number, for it containeth an hundred pound: and for the number of an hundred is perfect: ỳ Romanes ordayned a weight of that name. Huc vsque Isidor. libro 15. cap. 3. De Ponderibus & Mensuris.

*Additiõ. (*Talentum are of two sortes: Talentum Acticum maius, containyng 80. Minas, euery Mina valewed one hundred Drachmas or Denarios, and euery Drachma being a groat sterling, when eight groates went to an ounce, and by that rate doth rise to one hundred thirtie three pounds and odde money. Talentum Acticum minus, which is most spoken of in Authors, containeth sixtye Minas, euery as before is written, being in valew an hundred Denarios, and in that rate amounteth to an hundred pounds. But he may seme as Tonstall writeth 120. pounds, after 5. groates to an ounce: for the fineneste or bacenesse of English money, maketh Talentum more or lesse, as Talẽtũ Hebraicũ sãctuarij containing an 100. Minas Hebraicas, wherof euery one was 60. sicli, and euery siclus 4. Denarij of sterling groats of 8. to an ounce, which rate amounteth to 400. pounds. Talentum Hebraicum minus, was halfe so much.)

De Musica. cap. 134.

AS Arte of numbers and measures, serueth to Diuinitie, so doth the Art of melodie: for Musicke by the which concord & melodie is knowen in sound and in song, it is needfull to know ỳ secret meaning of holy writ, for it is said, that the world is compounded & made in a certaine proportion of harmonie, as Isi. saith li. 3. And it is said, that heauen goeth about, with consonance and accord of melodie: for musicke moueth affections, and exciteth the wits of diuers dispositions. Also in battaile the noyse of the trumpet comforteth warriours: and the more strong and couragious that the sounding is, the more strong & bold men be to fight: and comforteth shipmen to suffer all the diseases and trauayles.

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And comfort of voyce, pleseth and comforteth the heart and inwits in all disease and trauaile of workes and wearinesse. And musicke abateth masteric of euill spirites in mankinde: as we read of Dauid, that deliuered saule of an vncleane spirite by crafte of melody. And musick exciteth and comforteth beasts & serpents, foules and Dolphins to take hæde thereto: and so veynes and sinewes of the body and pulse thereof, and all the lims of the body be socied together, by vertue of harmony, as Isi. saith.

Harmony

Of Musicke be thræ parts, Armonica, Rithmica, and Metrica. Armonica, diuideth the great and small in sounds, & high and low, & proportional chaunging of voice & sound. And Armonia is swæt accord of song, and commeth of due proportion in diuers voyces or blasts, touching and smiting sounds: for as Isido. saith, Sound commeth of voyce, as of mouth and iawes: or of blast, as of trumpes and pipes: or of touching and smiting of cymbale and harpe, and other such, & soundeth with smiting & strokes. Voyce commeth to one accord, as Hugution saieth, for in all melodie nædeth many voyces or sounds, and that according: for whereas is but one voyce only, it pleaseth not the eares, as the voyce and sound of the Cuckoe: and if manie discord, the voyce pleaseth not, for of such discord commeth not song, but howling, iarring, or yelling: but in many voyces according in one, is proportion of harmony, and melody, or swæt Simphonia. And so Isid. saith, that Simphonia is a temperate modulation and according in sounds high and low, and by this harmony, high voyce accordeth: so that if one discordeth the hearing. And such according of voice is called Euphonie, that is swætnesse of voyce, and is called also Melodia, & hath that name of swætenesse and of Mel, that is honie: and the contrary is Diophonia, foule voyce and discording.

Simphonia, is a consentin tune, called harmony.

To make melody of harmony, nædeth Diacesma, Diesis, Tonus, Iperludius, Podorius, Arsis, Thesis, and Swæte & temperate sound. Diacesma is a conuenable space of two voyces, or of mo according. Diesis is the space of doing of melody, and chaunging out of one sound into another. Tonus is the sharpnesse of voyce, and is difference and quantitie of harmonie, and standeth in accent and Tenor of voyce: and Musitions make thereof fiftæne parts. Iperludius is the last thereof and most sharpest. And Podorius is most heauy of all, as Isi. saith. Arsis is rearing of voyce, and is the begiming of song. Thesis is setting, and is the ende, as Isid. saith: and so Song is the bending of the voyce, for some passeth straight as he saith, & is before song. And euery voyce is sounde, and not againward, for sound is the obiect of hering: for all that is perceiued by hearing, is called sound, as breking of trees, smiting together of stones, hurling and rushing of waues and of winde, chittering of birds, lowing of beasts, voyce & groning of men, and touching of organs. And a voyce is properly the sounde that commeth out of the mouth of a beast: and sound commeth of aire smit against an hard body, and the smiting is soner sæne than the sound is heard, & the lightening is soner sæne, than thunder is heard. A voyce is most thin aire, smitte with the wrest of the tongue: and some voyce signifieth and betokeneth by kind, as chirping of birds, and groning of sick men: and some betokeneth at will, as the voyce of a man that is ordained and shaped by heast of reason to tell out certaine words. The voyce beareth forthe the worde, and the worde that is in the thought may not come out but by help of voyce ỹ bringeth it out: & so first ỹ inwit gendereth a word in the thought, and putteth it afterwarde out at the mouth by the voyce, & so ỹ word that is gendered & conteined by inwit, commeth out by the voice, as it were by an Instrument, and is knowen. The voice that is disposed to song and to melodie, hath these properties, as Isidore sayth. Voices he sayth be small, subtill, thicke, clære, sharpe, and shrill. In subtill voyce the spirite is not strong, as in children and in women, and in other that haue not great sinewes, strong and thicke. For of smal strings commeth smal voice

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and subtill. The voyces be fat & thicke, when much spirite commeth out as the voyce of a man. The voyce is clere that soundeth well, and ringeth without any hollownesse: sharpe voyces be full high: shrill voices be loud, and draweth a long and filleth sone all the place, as ỹ noyse of trumpets. The harde voyce, hoarce, grim and grisly, is when the sound therof is vyolent, as the sound of thunder, & of an anuelde beaten with sledges: the rough voyce is hoarce and sparpled by small and diuers breathing: the blinde voyce stinteth sone, and is stuffed, & dureth not long, as the sound of an earthen vessell. The voyce Vinolenta is soft and plyant: that name Vinolenta, commeth of Vino, that is a lytle bell softly bent. The perfect voyce is high, swete, and strong, and clere: high to bee well heard, clere to fill the eares, swete to please and not to feare the hearing, and to comfort the heart to take harde therto: if ought herof faileth, the voyce is not perfect, as Isi. saith. The first harmonie is of organs, that commeth of blast, when certain instruments be cunningly made and duely blowen, and giueth by quantitie of the blast, and diuers qualyties, aptly diuers sounds, as it fareth of organs, trumpets and pipes, & other such that giueth diuers sounds, and noyse.

Organum is a generall name of all instruments of musicke, and is neuertheles specially appropriate to the instrument that is made of many pipes, and blowen with bellowes, and vsed onelye in Churches, in Psalmes, Sequences, and Hymnes.

*Additiõ. (*Or is for his loudnesse, nereste agreeing to the voyce of man.)

De Tuba. cap. 135.

The Turens found first the trumpet: Virgil speaketh of them and saith.

Tirrenusq; tubæ mugire per æthera clangor.

The voyce of the trumpet of Turene loweth in the aire. Men in olde time vsed trumpets in battaile, to feare and to affray their enemies, and to comforte their owne knights and fighting men, & to comfort horses of warre to fight, and to reise and smite in the battaile: & betokeneth worship with victory in ỹ fighting, & to call them againe that flye: & vsed also trumpets in feasts, to call the people together: and for businesse in praising, and for crieng of wealth of ioy the Hebrewes wer commanded to blow trumpets in battaile in the beginning of the new Mone, and to cry and warn the comming of the Iubile the yeare of grace, with noyse of trumpets, & to crye ioy & rest to all men, as Isi. saith. li. 18. A trumpet is properly an instrument ordeined for men that fight in battaile, to crye and to warne of the signes of battaile: and where the cryers voyce may not be heard for noyse, the noyse of the trumpet should be heard & knowen. And Tuba hath that name as it were Tona, that is holow within, and ful smoth for to take the more breath: & is round without and straight at the trumpeters mouth, and broad and large at the other end, and the trumpeter with his hande, putteth it to his mouth, and the trumpet is ruled vpward and downward, & held forth right, and is diuers of noyse, as Isi. sayth: for it is somtime blowen to prepare battayles, and somtime for that battaile should ioine together, & somtime for the chase, and to take men into the hoast.

De Buccina. cap. 136.

Buccina hath that name, as it were, Vocina parua, and is a trumpet of horne, of tree, or of braste, & was blowen against enimies in old time: for as Isi. saith, li. 18. The wild Panims wer somtime gathered to all manner doing with the blowing of such a manner trumpet: & so Buccina was properly a toke of wild men. Propertius speaketh herof, & saith.

Buccina cogebat priscos, ad Arma Quirites:

Buccina made the old Quirites aray themselues, namelye in armour. The voyce of such a trumpet, is called Buccinum, as he sayth. And the Hebrewes vsed Trumpes of horne, namely in Kalendis, in remẽbrance of the deliuerance of Isaac, what time an horned Wether was offred, and made oblation of in his stede, as the Glose saith super Gen.

De Tibia. cap. 137.

Tibia

Consider by this yeare of grace, which was vsed in ỹ time of superstitiõ, that those ever the popes frendes, which brought him most mony, besides, the charges that was spent in going ther. The onset: the alarum: the retrait. Some vsed the greate wilke shell in steed of a trumpet, some hornes of beasts, & some the thighe bones of a man, as do the Indians. In ciuill discords, the Flute, the Fieste, and the Cornet, made vvinding like the Rammes horne. Iosu. 6. Iud. 7. 2. Reg. 6. 3. Reg. 1.

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TIbia is a pipe, & hath that name, for it was first made of legs of Hartes, young & old, as men suppose, & the noise of pipes was called Tibicen. Or els as Hugution saith, this name Tibia commeth of Tibin, ý is a rush or a rede, for of certaine redes, such an instrument was made in old time: & thereof is said hic Tibicē, nis, he ý plaieth on such pipes And was somtime an instrument of sorow & lamentation, which men did vse in office & sepultures of dead men, as the Glose saith super Mat. 9. Cum audisset tibicines, that is the singers of dole and of lamentation.

A shalme or flute.

De Calamo. cap. 138.

CAlamus hath ý name of this worde Calando, sounding, & is the generall name of pipes. A pipe is called Fistula, for voyce commeth thereof: for voice is called Fos in Greeke, & sond, is Stolia in Greeke, & so the pipe is called Fistula, as it wer sending out voyce or sound. Hunters vse this instrument, for Harts loue the noyse thereof: But while the Hart taketh heed & liking in the piping of an hunter, another hunter which he hath no knowledge of, commeth & shooteth at the Hart, and slaieth him. Piping beguyleth birds & foules, therefore it is said,

Fistula dulce canit, volucrem dum decipit Auceps.

The pipe singeth sweetly, while the fowler beguyleth the birde. And sheepe loue piping, therefore shepheards vse pipes, when they walk with their sheep. Therefore one which was called Pan, was called God of Heards, for he ioyned diuers reedes, and arayed them to song fitly and craftely. Virgil speaketh therof, and saith.

Pan primos calamos cera coniungere plures
Instituit, Pan curat oues, ouiumq; magistros.

Pan, ordained first to ioyne with wax manye Pipes in one, Pan hath cure of sheepe and of shepheards. And the same instrument of pipes is called Pandorium, for Pan was finder thereof, as Isid. saith. And with pipes, watching men pleaseth such men, as rest in beds, & maketh them sleepe the sooner & more sweetly, by melodie of pipes.

The common bleting musicke, is ý Drone, Hobuis, and Cuckoll.

(*Pan called the God of shepheards: he is thought to be Demogorgons son, and is thus described: in his forehead he hath hornes like the Sun beames, a long beard, his face red, like ý clare aire, in his brest the starre Nebris, the neather part of his body rough, his fete like a Goate, & alway is imagined to laugh. He was worshipped especially in Arcadia. When there grew betwixt Phœbus & Pan a contētion, whether of them two should be iudged the best Musicion. Midas preferring the bagpipe, not respecting better skill, was giuen for his reward, a paire of Asses eares)

*Additiō.

De Sambuca. ca 139.

SAmbuca is an Elder tre brittle, & the boughs therof be hollow & voyd and smoth, and of these same boughs be pipes made, and also some manner Symphonie, as Isido. saith.

De Symphonia. ca. 140.

THe Simphonye is an instrument of Musicke, and is made of an hollowe tre closed in leather on either side, and minstralls beateth it with stickes, and by accord of high and low, thereof commeth full sweete notes, as Isi. saith: neuertheles ý accord of all sounds be called Simphonia in like wise, as ý accord of diuers voyces is called Chorus, as the Glose saith sup. Luc. 15.

De Armonia. cap. 141.

ARrmonia Rithmica, is a sounding melody, and commeth of smiting of strings, & of tinkling or ringing of mettall, & diuers instruments serue to this maner harmonie, as Taber & Timbrel, Harpe and Psalterie, and Nakyres, and also Sistrum.

De Timpano. cap. 142.

TImpanum is layde straight to ý tre in the one side: and is halfe a Taber, or halfe a Simphonie, & shapen as a siue, and beaten with a sticke, right as a Taber, as Isido. saith, and maketh the better melodie if there be a pipe therewith.

De cithera. cap. 143.

THe Harpe is called Cithera, and was first found of Apollo, as the Greeke

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name. And the harpe is like to a mans breſt, for likwiſe, as the voyce commeth of the breſt, ſo the notes come of ỹ harp, & hath therefore that name Cithara, for the breaſt is called Cithara, in Dorica lingua, & afterward ſome & ſome came forth many maner inſtrumẽts therof, & had ỹ name Cithara, as ỹ harp & pſalterie, & other ſuch & ſome be foure cornered, and ſome three cornered: the ſtrings be many, and ſpeciall manner thereof is diuers. Men in olde time called ỹ harpe Fidicula, and alſo Fidicen, for ỹ ſtrings thereof accord, as well as ſome men accordeth in faith. And the harpe had ſeauen ſtrings, and ſo Virgil ſaith.

Septem ſunt ſoni, ſeptem diſcrimina vocum.

There be vii. ſoundes, and vii. differences of voyces: and are therefore called Diſcrimina, for one ſtring next to another, maketh like ſound: and ſtrings be ſeauen, either for they fill all the note, or for becauſe heauen ſoundeth in vii. mouings. A ſtring is called Corda, and hath that name of corde, the heart: for as the pulſe of the heart, is in the breſt, ſo the pulſe of the ſtrings is in the harpe. Mercurius founde out firſt ſuche ſtrings: for he ſtrained firſt ſtrings, & made them to ſound, as Iſid. ſaith. The more dry the ſtrings be, & the more ſtrained, the more they ſound: & the wrest is called Plectrum.

De Pſalterio. ca. 144.

The Pſalterie is called Pſalterium, & hath that name of pſallendo, ſinging: for the conſonant anſwereth to the note therof in ſinging. The harp is like to the Pſalterie in ſound, but this is the diuerſitie & diſcord betwéne ỹ harpe and the pſaltery, in ỹ pſaltery is an holow tré, and of that ſame tré the ſound commeth vpward: and the ſtrings be ſmit downward, and ſoundeth vpward: and in the harpe, the hollowneſſe of the tré is beneath. The Hebrewes calleth the Pſalterie Decacordes, an inſtrument hauing ten ſtrings, by number of the ten Commaundements. Strings for the Pſaltery be beſt made of laton, or els thoſe are good that be made of ſiluer.

De Lira. cap. 145.

Lira hath that name for diuerſitye of ſoundes: for Lira giueth diuers ſoũds, as Iſid. ſaith. And ſome people ſuppoſe, that Mercurius firſt found out this inſtrument Lyra in this wiſe. The riuer Nilus was flowen & ariſen, & afterward was availed and withdrawen againe into his proper chanell, and lefte in the field many diuers beaſts, & alſo a ſnayle, and when the ſnaile was rotted, the ſinnewes lefte and were ſtrained in the ſnailes houſe, and Mercurius ſmote the ſinewes, and of them came a ſound: and Mercurius made a Lira to ỹ likeneſſe of the Snailes houſe, & gaue ỹ ſame Lyra to one ỹ was named Orpheus, which was moſt buſſe about ſuch things. And ſo it was ſayd, ỹ by ỹ ſame craft not only wilde beaſts drew to ſong & melody, but moreouer ſtones & alſo woodes. As fables do mean, this foreſaid inſtrument Lyra is ſet among ſtars, for loue of ſtudy, and praiſing of ſong, as Iſi. ſaith. An harpe

De Cymbalis. ca. 146.

Cimbales be inſtruments of muſick, & be ſmit together, & ſoũdeth & ringeth.

(*Compaſſed like a hoope, on the vpper compaſſe vnder a certain holownes, hangeth halfe bells, fiue or ſeauen.) *Additiõ.

De Syſtro. cap. 147.

Siſtrum is an inſtrument of muſicke, & hath the name of a Ladye that firſt brought it vp. For it is proued that Iſis Quéene of Egypt, was the firſt finder of Syſtrum, and Iuuenal ſpeaketh thereof, and ſaith.

Iſis & irato feriat mea lumina ſiſtro

And women vſe this inſtrument, for a woman was the firſt finder thereof. Therfore among the Amazons, the hoaſt of women is called to battaile with the inſtrument syſtrum.

(An inſtrument like a horne, vſed in battaile in ſtéd of a trumpet. Alſo a braſen Timbrell.) *Additiõ.

De Tintinabulo. cap. 148.

Tintinabulum is a bell or a Campanole, and hath the name of Tiniendo tinckeling or ringing. Looke before De vaſis, in lytera V. A bell hath this propertie, that while he profiteth to other in ſounding, he is waſted ofte by ſmiting. Theſe inſtruments and many other ſer-

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ueth to musicke, which science treateth of voyce and of sounds: and knoweth neuertheles disposition of kindly things & proportion of numbers, as Boetius sayeth, & setteth ensample of the number of 12. in comparison to. 6. & to other numbers ẏ be betwéene, & saith in this wise: Héere we finde all ẏ accords of musicke, for. 8. to. 6. & 9. to 12. make the proportion, & make together the consonancy Diatesseron. But. 6. to. 9. & 8. to 12. make ẏ proportion Sesquialtera, and make together the consonancie Diapente. And. 12. to 6. make double proportion, & singeth the accord Diapason. Then 8. to. 9. in cōparison be meane, & make Epogdonus, which is called Tonus in melody of Musick, and is a common measure of all the sounds. And so it is to vnderstand, ẏ betwéene Diatesseron & Diapente, Tonus is diuersitie of accordes, as betwéene the proportions, sesquitertia & Sesquialtera, onely Epogdolis is diuersitie. Huc vsq; Boetius, in secundo Arsmetrice, ca. vlt. G. And in the Prologue of the first booke Boetius sayth, ẏ the rather is there vertue of nūbers, thereby it may be proued, that those thinges which doe stande by themselues, be rather in kind, then those things which be in comparison to some other things. And the melody of Musick is taken & called by names of the numbers: Diatesseron, Diapente, and Diapason, haue names of ẏ numbers, which precedeth and goeth before in the beginning of those sayde names. And the proportion of their sounds is found and had in those same numbers, and is not found nor had in any other numbers. For ye shall vnderstand that the sound and the accorde in Diapason, of proportion is of the same double number, and the melody of Diatesserō doth come of Epitrite collatione, that is, Sesquitertia proportio. And hée calleth the accorde Diapente. Hemiolia is ioyned in number Epogdonus, they be numbers that bée aboue. 8. & is called Tonus in Musicke, as he sayeth. Sesquitertia proportio in Arsmetrike, is called Diatesseron in Musick, & Hemiolia, ẏ is, Sesquialtera proportio in Arsmetrike, is Diapente in Musick, & Diapente & Diapason is consonante, the more voyce conteineth the lesse, and the halfe deale thereof. The number Sesquitertius conteineth the lesse number & the third part thereof, and if he conteyneth all the fourth parte, then he is Sesquiquartus. And Sesquiquintus conteineth the lesse, and the fifth part in this wise. Foure conteineth thrée, and the third part, that is one. And eight conteineth fixe, and the third part, that is two. And twelue conteineth nine, & the third parte, that is thrée, and so eighteene to twelue, and twentie to sixteene, and so of other alway thou shalt finde.

Diatesserō of foure. Diapente of fiue. Diapason, a concord in musick. Diaphonia, a discord.

Hemiolus, a proportion in Arithmetik [illegible]

Numerus sesquialter, cap. 149.

SEsquialter is, when ẏ greater number compared to the lesse, conteineth the whole number, the halfe, & the halfe part therof, as 3. conteineth. 2. and the halfe part of two, that is one: so 9. conteineth 6. and the halfe of 6. that is 3. and so. 12. to. 8. and. 15. to. 10. and so of other. These words be in themselues déep and secret, and verye darke to vnderstanding. But to them that bée wise and cunning in Arethmetike and in Musicke, they bée more cléere and lyght, and be darke and all vnknowen to them which be vncunning, and haue no vsage in Arethmetike, Geometrye, and Musicke. Therefore he that will knowe the foresayde wordes and proportions of numbers, of voyce, and soundes, shall not despise to aske counsell, & to desire to haue knowledge by those which be wiser, and that haue more cunning in Arethmetike, in Geometrye, and in Musicke. And libro secundo Isidore sayth, that there is so great vertue in figures and accordes of Musicke, that the selfe man standeth not perfect there without: For perfect Musicke comprehendeh all things. And so then reuolue and consider hereof in thy minde, that Musicke and harmonye ioyneth and accordeth diuerse thinges that seeme contrary, and maketh the high sound to accord with the low, & the low with the high, and accordeth contrarye wills and desires, and refrayneth and abateth intentions and thoughts, and amendeth and comforteth féeble wits of feeling. And crieth namely and warneth vs of the vnity of the exempler of God in

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contrary workings: and diuerſly manifeſteth & ſheweth, ỳ earthly things may be ioyned in accord to heauenly things: & cauſeth & maketh glad & ioyfull harts more glad and ioyfull, and ſorry harts & heauy, more ſorrie and diſquiet. For as Auſten ſayth, ỳ by a priuie & ſecret likeneſſe of propertie of the ſoule & of harmony, melody comforteth it ſelfe to ỳ affections & deſires of the ſoule. And therfore Authors meane, ỳ Inſtruments of Muſicke make the glad more glad, & the ſory more ſory. Looke other properties of harmony before in the ſame booke, wher as other words of Iſidore bee rehearſed and ſpoken of.

Addition.

Addition

COncerning the ſtraunge opinions in the world of Muſicke, and the three folde conceits of variable minds, I haue thought good (ſo farre as the eternall licenſe ſhall permit or ſuffer) ſomewhat to ſpeake thereof: The occaſion is, ỳ wheras many cannot away at all with Muſick, as if it were ſome odious ſkill ranged from hell, rather ſtirred vp by Diuells, then reuealed by Angels: ſome are indifferent, and can abide it better in the chamber of Venus, then in the temple of Minerua, and ſome do ſo far dote in muſicke, without the which they think ther is no religion, that betweene theſe vnindifferent iudgmentes, I am in doubt to ſpeak, or ſo to frame a ſpeech that might qualifie ſo foule a diſcord, concluding ỳ if Muſick be the ordinance of God, as al other gifts of nature are, then how commeth it to paſſe, that .7. artes, tearmed liberall, are allowed, wherof Muſick hath ben account of ỳ number one, except the late 8. art of Adulation, being placed in Muſicks rome, be allowed for ỳ ſeuenth, which if Curioſitie, being made iudge, haue recorded ỳ ſame in ſelf-wils booke. I leaue to theſe three their owne, & yet proceed with theſe opinions, that maye ſtande with diſcreation, concerning the ſame.

In the firſt booke of Cronicles, called in Latine Verba Dierum, or after the Greekes Paralipomenon, which the Hebrues cal Dibre Haiamim, hiſtorical, ca. 15. when the Prophet Dauid had prepared a houſe for the Arke of the Lord, he called all Iſrael together to Ieruſalem, to fetch the Arke of ỳ Lord vnto his place, which hee had ordeined for it, &c. And Dauid ſpake to the chiefe heads of ỳ Leuites, ỳ they ſhould appoint certein of their brethren, to ſing with inſtruments of Muſicke, Pſalteries, Harps, & Cymbales, ỳ they might make a ſound, and to ſing on high with ioyfulnes, &c. And Dauid & the elders of Iſrael, & the Captains ouer thouſands, went to fetch the Arke of the appointment of the Lord, out of ỳ houſe of Obed Edom with gladneſſe. The Arke is brought forth of the houſe of Abinadab, ỳ was in Gibeon, which was a high place of ỳ citie of Baale, vnto the citie of Dauid, called Zion, lieng on the North ſide of Ieruſalem. Samuel. 2. booke. cap. 6. Cro. 1. boo. ca. 15. 2. Cro. cap. 5. ver. 13. Theſe inſtruments & other ceremonies which they obſerued, were inſtructions of their infancie, which continued to ỳ comming of Chriſt: (ỳ note of the later Church) if then there ſhould haue ben a finall end of Muſicke, why is it not abſolutely forbidde, or if it be tollerable why is not the abuſe taken away (& not Muſicke it ſelfe) becauſe of abuſe, if Muſicke be but a ſound, no more is the voice, it is better to heare good & godly Muſicke, then ribaude and filthye talke, or a chriſtian Pſalme then a lucked ſonet Seing ỳ Muſicke hath ſo behaued her ſelfe, ỳ ſhee is not allowed by the old Teſtament as many affirme, becauſe, as they ſaye, ſhe had her continuance but vntil ỳ comming of Chriſt: yet from the time of Samuel, vntill the time of Jeſus Chriſt, it largely appeareth ſhe was in eſtimation, & although the ſuperſtitious pagans & Idolatrous Gentiles, hauing the ſame inſtruments ỳ the godly had (with the which they committed their abhominations) this notwithſtanding was no defiling nor diſabling of ỳ Muſicke which ỳ Prophet Dauid vſed, the Prophet Eſay, cap. 22. commended. Daniel. 3. 1. Mac. cap. 9. Apo. 18. haue expreſſed. Let vs ſee farther cõcerning muſicke, what the newe Teſtament either liketh or alloweth: Wherefore be ye not vnwiſe, but vnderſtand what the wil of

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the Lord is. And be not dronke with wine, wherin is excesse: but be filled with the spirite, speaking vnto your selues in Psalmes & Hymnes, & spirituall songs, singing and making melodie to the Lord in your hearts, &c. Eph. 5. verse. 17. 18. 19. Giue thanks alwayes for all things vnto God, euen the Father, in the name of our Lord Iesus Christ. Submitting your selues one to another, in the feare of God. Collosians. 3. verse. 16. Let the word of Christ dwell in you plenteously in all wisedome, teaching and admonishing your selues in Psalmes and Hymnes, and spirituall songs. Singing with grace in your hearts to the Lord. Iames. 5. verse. 13. Is anye among you afflicted (or grœued in minde) let him pray: is any merrie: let him sing. Wherby the godly are allowed to sing, whose instruments are their bodyes, and whose stoppes or strings are good intents. Vnto the bodyes belong ỹ foure Elements, the foure complections, and the fiue senses, if any of these abound or diminishe, the concord of the boydes is altered. Also the minde is tourned to discorde, no lesse by a crabbed imagination: But what canne we saye for Instrumentes, that our former discourse maye appeare vnformc, that is to saye, as well the instrument as the voice, and both together. 1. Epistle. Corinth. cap. 14. verse. 7. 8. Moreouer, thinges without lyfe which giue a sounde, whether it bœ a Pipe or an Harpe, except they make a distinction in the soundes, howe shall it bœ knowen what is piped or harped. And if the Trumpet giue an vncertaine sounde, who shall prepare himselfe to battayle. In the Reuealation, S. Iohn sayth. Chap. 14. verse. 2. And I heard the voyce of Harpers, harping with theyr Harpes. And they sung as it were a newe song before the Throne, &c. Seeing then that the holye Scriptures in the newe Testament condempne not Musicke, (but onelye the abusers thereof,) what reason, or what authoritye is there left why Musicke shoulde not bee vsed with song in anye place conuement, if so bœ it bee not hurtfull, in the iudges presence, Chappell, or Oratorye, in Cathedrall Churches some where, or what offence, elsewhere. It maye bœ that some will aunswere vnto me, and saye, that Musicke in those places is Poperye. But I demaunde agayne, where was the knowledge of Poperye when Dauid prayed the Lorde with it, when the Apostle Paule knewe of it, and when Saint Iohn from heauen hearde it. If it bee so (that Musick, as it hath ben in very deede too much abused) in these our later times, shall it therefore for that abuse be vtterly banished and put aside, which wyll stand with as good a reason, as when a man hath stolen a horse, the Lawe shall hang his soule: yet who is so ignorant, the fact being committed, but that both bodye and soule is present. Nowe followeth the opinion of Saint Augustine, of Cornelius Agrippa, of Peter Martir, and of Lodowicke Lloide, Gentleman.

Firste Saint Augustine in his ninth Booke of Confessions, as Peter Martyr noteth in the fifth Chapter vppon the Booke of Iudges, folio. 103. testifieth, that it happened in ỹ time of Ambrose (Bishippe of Millome, aboute the yeare of Christ. 377.) For when that holye man together with the people, watched euen in the Church, least hœ should haue bene betrayed vnto the Arrians, hœ brought in singing to auoyde tediousnesse, and to driue awaye the time: It seemeth that by meanes of sharpe persecutions, the godlye were scattered abroade, so that they hadde no leasure, scarcelye to prayе, much lesse to sing, the tyrannye of theyr persecutors was so monstrous, from the time of Nero the sonne of Domitius, being about. 66. yeare after Christ, vntyll the time of Constantine the greate, which was about ỹ yere of Christ. 333. the sayde godlye Emperour Constantine gaue greate and large giftes, and yeerelye reuenewes to the maintenance of ỹ Cleargy and Preachers of the Gospell. Whereupon the Bishoppes of Rome fathereth theyr foundation and head of Constantine, (a good pollycye to claime antiquitie, if that verytye

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which is eternitie, could not discerne the truth) thus, what with strange opinions, and what with persecutions, the space of 241. yeares, or nere there abouts, musick was laide a side, & although that S. Augustine repented him, and that he was sorrie, because he had sometime fallen, by giuing more attentiue hed vnto ỹ measures & cords of musicke, then the words which were vnder them spoken, which thing hereby he proueth to be sinne, because measure and singing wer brought in for the words sake, and not words for Musicke. All this condempneth no musicke, but the abuse, for in allowing the Church of Alexandria, wherein was a little singing, &c. for this cause I say, hee consented ỹ Musicke should bee retained in the Church, but yet in such manner, ỹ he sayd, that he was ready to change his sentence, if a better reason could be assigned, & he added, that those doe sin deadly, as they were wont to speak, which giue greater hede to musicke, then vnto the word of God. It semeth to me, ỹ there is none so senceleſſe, that wil be, or haue bene, in such sort rauished with ỹ onely melodie of the instrument, that they haue so excepted of the same, forgetting their principall vertue of ỹ true worshipping of God: those that haue bene such, are in the same dampnation, that the common Drunkards, Adulterers, Idolaters, false speakers, blurers, with all those and such wicked, that thinking to drinke, minde not on God, so according to the desire the soule is poisoned, and the gifts of God abused.

But why Musicke semeth so to rap men in a manner wholye, the reason is plaine, for there are certeine pleasures, which onely fill the outward sences, and there are others also which perteine only to the mind or reason. But musicke is a delectation so put in the middest, that both by the sweetnesse of the sounds, it moueth the sences, & by the artificialnesse of the number & proportions, it delighteth reason it selfe. And it happeneth then chiefly when such words are added vnto it, whose sence is both excellent and learned, &c. Peter Martir in that discourse, whether singing may be receiued in the Church, sayth. In the East parts the holy assemblies euen from the beginning vsed singing. Read in his Commentarie folio. 103. Cornelius Agrippa in his 1ſt booke of the vanitie of Sciences. cap. 63. setteth forth the abuse of Musicke & the discord (from ỹ which some supposed the rest condempned) verie curiously vnder tearmes or parts of Musicke, as Enharmonica, Chromatica, Diatonica, and others, with a nomination of names, as among the Lacedemonians, the stirring to armes, and Cretensians, which repetition of words seeme a great collection, & little matter, as the fable of the Musition, that by the onely vertue of the Dorian tune, the chastitie of Clitemnestra, wife vnto king Agamemnon was preserued, from the assault of Egistus, who to be reuenged slew the Musition. Horace disliked the common fiddelers and stage pipers, calling them wanderers, & Cornelius tearmeth them the seruaunts of Bawdery, but wheras he sayth (which no graue man, modest, honest, & valiant, euer professed,) herin he shewed his idle conceyt: and forgot that which was done and vsed in holy writ, altogether flourishing among the Poets, giuing an open contempt of that the Poets secretly scorned, declaring onely the abuse, as when he sayth, that the Aegyptians did forbid their young men to learne Musicke, I suppose it was, when Musicke was so common, as it is now in England in euery Alehouse and bawdy corner, but not the principall Musicke. Anaxilas sayth, Musicke is euen lyke Affrike, it yerely bringeth forth some straunge beast. Athanasius for the vanitie thereof, did forbid it in the Churches, thus he concludeth with the abuse, and not the thing it selfe.

Lo. Lioide, Pilgrimage of Princes, folio. 113. setteth forth properly Musicke, and sayth, by a Methodical gathering together of authorities, that there is great controuersie for the antiquitie of Musicke, beginning with Orpheus, Amphion, and Dionisius of Greece, Polibius sayth, that Musicke was found first in Archadia, Tubal among the Hebrues, and Apollo finding a confused Chaos,

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setteth downe learners of Musicke, to be Socrates, Aelianus, Agesilaus, Architas, & the mightie Hercules, &c. And though some contemne Musick with Diogenes, and say, that it were more profitable to mend manners, then to learne musicke: what is manners, but a concord of honest intentes, which onelye is adorned with nothing but vertue. Alexander the great loued Musicke, so did the tyraunt Nero. Hereby may be perceiued concord and discord, Musicke is not the cause of disorder, but disordered mindes abuseth Musicke. Dircenus Captaine ouer the Spartanes, is sayd first to inuent the trũpet, and taught the Lacedemonians to sound against the Messena, in the field, therwithall to terrifie the courage of his enimies: for as Musicke is dolefull and pleasant, full of harmonie and melodie: so is Musicke terrible, and fearefull of life and courage, for we read in the old age, both autenticall and prophane, that they vsed Instrumentes of sound of sundrye sortes, as among the Molesios, pipes: among ỹ Cretensians instrumentes with strings, a kinde of Gittornes: among the Parthians ringing of Bells: among the Aethiopians lowd songes: among the Assirians, a kinde of skipping: among the Cimbrians little drums made of leather stretched about a whope, broad, and narrow, hauing a kind of hollownesse, in the which they put dry Beanes and Pease, to make ỹ instrument rattle, with many other vnaccustomed manners. But the absurdest thing of all, which passeth the abuse of Musicke, is, that as the Gentiles and Pagans called vpon Priapus, Pan, Ceres, Iuno, Hercules, Ianus, Bellephoron, Dagon, Rempham, Astaroth, & such like, to be their supporters at armes in the field: so at this day, those which wold be loth to be called otherwise then christians, are not ashamed to call Saint George, to borrowe, for the English, Saint Denis for Fraunce, S. Andrew for scotlande, Saint Iames for spaine, and so forth in the Christian kingdomes, they call as fast vppon their Saintes, as the Pagan Gentiles called on their learned Gods, when in verye deede this foule abuse ought to be reformed, which is a discord worse in ỹ mind then is the dombe instrument, that can sound none otherwise then the Musition either can, or will. To conclude, let all be done to the edifieng one of another, and both in the Lorde, and as for those that cannot alwaye with Musicke in the best parte, I leaue them to the atonement maker, which is blessed for euer.

¶ A conclusion of this worke by the first translator heereof out of Latine into English. cap. 149.

THis that we haue shortlye placed heere of accidents of kindly things, as of Colours, Sauours, & Odours, of Weights, Licours, & Measures, of Voice & of Sound, it may be sufficient for this time. For as I suppose, to the dull and to the small or simple, that be like to mẽ in Christ. Those things of properties of kindly things that be fully conceiued in minde, & treated in, 19 parcells or bookes, shall suffice to finde some reason of the likenesse of things, for which holy writ vseth so ready likenesse & figures of kind, naturall things, & of the properties therof. I make protestation in the end of this worke, as I did in the beginning: That in all that is in diuers matters conteined in this worke, right little or naught haue I set of mine owne, but I haue followed veritie and truth, and also followed the wordes, meaning, and sences, and comments of holy Saintes, and of Philosophers, that the simple that may not for endlesse many bookes seeke and finde all the properties of thinges, of the which holy writ maketh mention and minde, may heere finde somewhat that he desireth, and that I haue taken is simple and rude: but I thinke them good and profitable to me that am rude in olde English tearmes, and to other such as I am. Therefore I counsayle the simple, that they dispise not nor scorne this simple and rude worke, when that they haue perfect vnderstanding and knowledge of this, and plainly at the ful, then to vnder-

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ſtand and to haue knowledge of greater, higher, and more ſubtill things. I counſell, that they leaue not to ſeeke & ſearch ỳ learning & doctrine of greater authors and Doctors: and that I doe, & leaue on their owne aduiſement and wit, if they will correct and amend that that is vnſufficiently ſaid, and then expediently to adde and put more therto, that they ſo in like manner as God giueth them grace and ſcience. That which is by me rude and ſimple begun, may be by their wits and great wiſdomes made compleat and perfect, to his magnifieng, laud, honour, praiſing, worſhip, and bliſſe, that is Alpha and Omega, beginning and ending of all good. That is the high God, gloriouſly liuing & reigning euermore without end. Amen.

Barthelmew Glantuyle deſcended of the noble familye of the Earles of Suffolke, he was a Franciſcan Frier, and wrote this worke in Edward the thirds time, about the yeare of our Lord. 1366. In the yeare. 1397. 37. yeares after, was this ſayd worke tranſlated into Engliſh, and ſo remained by written Coppie, vntill Anno Domini. 1471. at which time printing began firſt in England, the. 37. yeare of the raigne of king Henrie the 6. ſithence which time this learned and profitable worke was printed by Thomas Barthelet, the. 27. yeare of the reigne of king Henrie the. 8. which was the yeare of our Lord God. 1535. And laſt of all augmented & enlarged, as appeareth, for the commoditie of the learned & well diſpoſed Chriſtian, by me Stephan Batman, profeſſour in Diuinitie, and printed by Thomas Eaſt, Anno. 1582. the. 24 yeare of the reigne of our moſt happye and proſperous Souereigne, Quæne Elizabeth, whom God fortifie in the numbers of his mercies for euer.

FINIS.

¶Imprinted at London by Thomas Eaſt.

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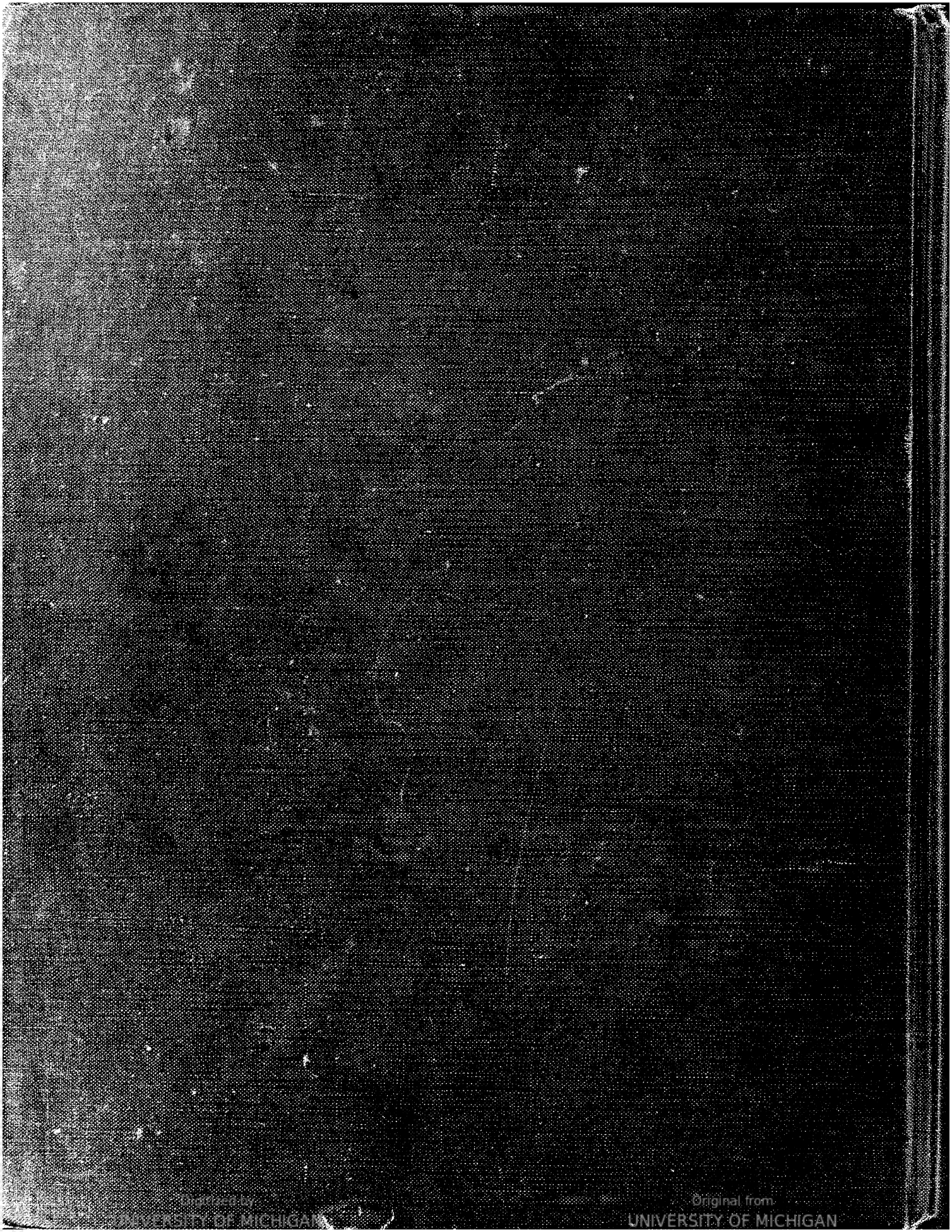
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