

THE SECRETS

of Albertus Magnus.

[Two or
More books]

*Of the vertues of Hearbs, Stones,
and certaine Beasts.*

Whereunto is newly added, a
*short Discourse of the seuen
Planets governing the Nati-
vities of Children.*

Also a Booke of the same Author, of
the marvellous things of the world,
and of certaine things caused
of certaine Beasts.



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THE SECRETS of Albertus Magnus.

The first booke, of the ver-
tues of Hearbes.



Ristotle, the Prince of Phi-
losophers saith in many
places, that every Science
is of the kinde of good
things : But not with-
standing, the operation sometime is good,
and sometime euill : but as Science is
changed vnto a good, or vnto an euill end,
to the which it worketh. Of the which
saying, two things are concluded : The
first is, That the Science of Magicke is
not euill, for by the knowledge of it, euill
may be eschewed, and good by meanes
therof, may be followed.

Of the vertues

The second thing is also concluded, for so much as the effect is praised and so highly esteemed for the end, and also the end of Science is dispraised, when it is not ordained to good, or to vertue. It followeth then, that every science or faculty, or operation, is sometime good, and sometime euill.

Therefore, because science of Magicke is a good knowledge (and it is presupposed) and is somewhat euill in beholding of causes and naturall things, as I haue considered and perceiued in very many ancient authours: yea, and I Albert my selfe haue found out the truth in many things, and I suppose or imagine the truth to be in some part of the booke of Chirander, and also the booke of Alchorac.

First therefore, I will shew and declare the natures & vertues of certaine hearbs. Secondly, the operation and estimation of certaine stons, and their vertues. And thirdly, of certaine beastes, and the vertues also of them.

The

of Hearbes.

The names of the hearbs.

Elitritropia.	Partgold.
Vrtica.	Pettel.
Virga pastoris.	Wilde Tasyt.
Celidonia.	Celentine.
Prouinca.	Pertwinke.
Mepeta.	Calamint.
Lingua Canis.	Wounds tongue.
Iusquiamus.	Benbane.
Lilium.	Lillie.
Vficus querci.	Mistletoe.
Gentaurea.	Centorie.
Salua.	Sage.
Verbena.	Herbin.
Melysophylos.	Smallage.
Rosa.	Rose.
Serpentina.	Snakes grasse.

All these soynamed hearbs shalt thou
 finde in their severall places, with their
 wonderfull operations and workings, but
 yet if thou dost not obserue the times and
 seasons, wherein they should be ministred
 and put in practise.

Of the vertues

The first hearb is called with the men of Chaldia, Elos, with the Grækes, Patuchiol, with the Latins, Citropium, with the English men, Parigold: whose interpretation is of Elion, that is the Sunne, and Tropos, that is alteration, or change, because it is turned according to the Sunne. The vertue of this hearb is marvellous: so if it be gathered, the Sun being in the signe Leo in August, and warped in the leafe of a Lawrell, or Bay tree, and a wolves tooth added thereto: no man shall bee able to haue one word to speake against the bearer thereof, but words of peace: if any thing be stolne, if the bearer of the things before named, lay them vnder his head in the night, he shall see the thiefe, and all his conditions: moreover, if the foresaid hearb be put in any Church, where women be, which haue broken matrimony on their part: they shall neuer bee able to goe forth of the Church, except it be put away. And this last point hath been proued, & is very true.

The second hearb is called of the men of Chaldia, Koibza, of the Grækes,
Ali

of Hearbs.

Oleribus; of the Latines, or Frenchmen, **Artica**; of the Englishmen, a **Bettle**. He that holdeth this hearb in his hand, with an hearb called **Hilfoile**, or **parowe**, or **noseblede**, is sure from all feare, and fantasie, and vision. And if it be put with the iuice of **Houllake**, and the bearers hand be annointed with it, and the residue put in water, if he enter in the water where fishes be, they will gather together to his handes, adding thereto ad **pisce**lam. And if his hand be drawne forth, they will leape againe to their owne places, where they were befoze.

The third hearb is named of the **Chaldies**, **Lozambo**; of the **Greekes**, **Slalamo**; of the **Latins**, **Uerga pastoris**; of the **Englishmen**, **wild Teasel**. Take this hearb, and temper it with the iuice of **Handrake**, and giue it to a bitch, or to any other beaſt, and it shall be great with a young one in the owne kinde, and shall bring forth the birth in the owne kinde, of the which young one, if the game toth be taken & dipped in the meat, or drinke, enery one that shall drinke thereof, shall be-

Of the vertues

begin anon battaile, & when thou would put it away give to him the iuice of Melancorian, and peace shall be anon among them as before.

The fourth hearb, is named Aquilaris, of the Chalvies: because it springeth in the time in which the Eagles build their nestes. It is named of the Greekes, *Maitas*; of the Latins, *Celidonia*; and of Englishmen, *Celandine*. This hearb springeth in the time, which the Swallows, and also the Eagles make their nestes. If any man shall haue this hearb, with the heart of a Pole he shall overcome all his enemies, and all matters in suit, and shall put away all debate.

And if the before named hearb, be put vpon the head of a sicke man, if he should die, he shall sing anon with a loude voice: if not, he shall weepe.

The fift hearb, is named of the Chaldis, *Ierisi*; of the Greekes, *Uozar*; of the Latines, *Prunella* or *Prunisa*; of Englishmen, *Perwinke*. When it is beaten into powder, with moynes of the earth

of Hearbs.

earth wrapped about it, & with an hearb called *Semperuina*, in English *Houſecke*, it induceth loue betwene man and wiſe, if it be bleſed in their meates. And if it ſhall be put to the mouth of the beaſt called the *Wugill*, and he ſhall bzeake anon in the miſt. And this was proued of late time.

If the ſaid confection be put in the fire it ſhall be turned anon vnto blue colour.

The ſirt hearb, is named of the *Chaldies*, *Wleith*; of the *Graekes*, *Ketus*; of the *Latins*, *ſepita*; of *Engliſhmen*, *Calamint*, otherwiſe *Peniroiall*. Take this hearb, and mire it with the ſtone found in the neſt of the bird called a *Lapwing*, or *black Plouer*, and rubbe the belly of any beaſt, and it ſhal be with birth, and haue a young one, very blacke in the ſtone kind. And if it be put to their noſtrilles, they ſhall fall to the ground anon as dead, but a little ſpace after they ſhall be healed. Alſo if the afozeſaid confection be put in a beſſel of *Bees*, the *Bees* wil neuer ſlie away, but they ſhall gather together there. And if the bees be drowned & like as they were dead, if they be put in the afozeſaid confection

Of the vertues

fection, they shall recover thier life after a little time, as by the space of one houre, soz it is ppozitioned to the quality lost. And soz a sure pzoofe, if dzoawned eyes be put in warme ashes, they will recover their life after a little space.

The seventh hearbe is named of the Chaldies, Algeil; of the Grecks, Dzum; of the Latins, Lingua raris; of Englishmen, Hounds tongue. Put thou this hearb with the heart of a yong frog, & her matrice, and put them where thou wilt, and after a little time, all the dogges of the whole towne shall be gathered together. And if thou shalt haue the afoze named hearb, vnder thy sozmoff toe, all the dogs shall kepe silence, and haue no power also to barke. If thou put the afozesaid thing in the necke of any dogge (so that he may not touch it with his mouth) he shall bee turned alway round about like a turning whele, vntill he fall vnto the ground as dead, & this hath bene pzoued in our time.

The eight hearb is named of the Chaldies, Spanfesa; of the Grecks, Mentoan;

of Hearbs.

lin; of the Latins, *Zusquianus*; of the Englishmen, *Penbane*. Take thou this hearb, & mire it *Cum regalis Hermodatalis*, put them in the meat of a mad dogge, & he will die anon. And if thou put the iuice of it with the foresaid things in a silver cup, it shall be broken very small. Also if thou shalt mire the aforesaid thing with any the blood of a young Hare, and kepe it in the skin of a Hare, all the Hares will be gathered there vntill it be remoued.

The ninth hearbe is named of the Chaldies, *Ange*; of the Greeks, *Amala*; of the Latins, *Lilium*; of the Englishmen, a *Lilly*. If thou wilt gather this hearb (the Sun being in the signe of the Lion) & mire it with the iuice of the *Laurel* or *Bay tree*, and afterward thou put that iuice vnder the dung of cattell a certaine time, it shall be turned vnto worms, of the which, if powder be made, and put about the necke of any man, or in his clothes, he shall neuer sleepe, nor be able to sleepe vntill it be away. Many moze things may be done with the vertue and iuice of this aforesaid hearb.

And

Of the vertues

And if thou put the aforesaid thing vnder the dung of cattel, and annoint any man with the wormes breeding thereof, he shall be brought anon vnto a Pheny. And if the aforesaid thing be put in any vessell where there is Cowes milke, and be covered with the skinne of any Cow of one colour, all the kine shall lose their milke.

The tenth hearb, is called of the Chaldies, Luperar; of the Grekes, Asifina; of the Latins, *Uiscus querici*; of Englishmen, Bisseltoe. And it groweth in trees, being holed through. This hearbe with a certaine other hearb, which is named Martegon, that is Spilphion, or *Laserpitium*, as it is written in the Almaines language, it openeth all lockes. And if the aforesaid things being put together, be put in the mouth of any man; that any thing, if it should happen, it is set on his heart, if not, it leapeth backe from his heart. If the aforesaid thing be hanged by to a tree, with the wing of a Swallow, there the birds shall gather together within the space of five miles. And this last was proued in my time.

The

of Hearbes.

The eleventh hearb, is named of the Chaldies, *Siphilon*; of the Grekes, *Ogelon*; of the Latines, *Centaures*; of Englishmen, *Centoze*: which saith, that this hearb hath a marvellous vertue, for if it be ioyned with the blood of a female Lapwing, or blacke Plover, and put with oyle in a lampe, all they that compasse it about, shall beleue themselves to be witches: so that one shall beleue of another, that is dead is in heauen, & his seate in the earth. And if the foresaid thing be put in the fire when the Starres shine, it shall appeare that the Starres run one against another, & fight. And if the aforesaid plaister be put to the nostrils of any man, he shall flie away sharply, through seate that hee shall haue, and this hath bene proued.

The twelfth hearb, is named of the Chaldies, *Colozio*, or *Colozicon*; of the Grekes, *Calamo*; of the Latines, commonly *Salvia*; of the Englishmen, *Sage*. This hearb being purified vnder dung of cattel, in a glasse vessel, bringeth forth a certaine woyme, or bird, hauing a tale after the fashion of a bird, called a blacke
Wack

Of the vertues

Mackoz Dufel, with whose blood if any man be touched on the bzeft, he shall lose his sence oz feeling the space of xv. daies & moze. And if the afozesaid Serpent be burned, and the ashes of it be put in fire, anon there shall be a rainebow, with a horrible thunder.

And if the afozesaid ashes be put in a lampe, and kindled, it shall appeare that all the house is full of Serpents, and this hath bene proued of men of late time.

Many moze worthy things may be experimented and put in practise, but yet I counsell thee to go sozward, and by much reading thou shalt gather much knowledge. So aduising thee to go sozward, in the perusing these few secrets.

The

of Hearbs.

The thirtiēth hearb, is named of the Chaldies, Diphauas; of the Greakes, Piliozion; of the Latins, Urbena; of the Englishmen, Veruin. This hearb (as Witches say) gathered, the sun being in the signe of the Ram, and put with graine or corne of Diony of one yēre old, healeth them that are sicke of the falling sicknes. And if it be put in a fat ground, a ter viii. wēkes, woymes shall be engendred: which if they shall touch any man, he shall dye anon. If the aforesaid thing be put in a Dove or Coluer hous, all the Doves or Caluers shall there gather together. And if the powder of them be put in the Sun, it maketh the Sun sēme blue. If the powder be put in a place where men dwell, or lye betwēne two lovers, anon there is made strife betwēne them.

The fourtēth hearb is named of the Chaldies, Celayos; of the Greakes, Casini; of the Latines, Melisopholos; of Englishmen, Smallage. Of the which hearb Gaster Floridus maketh mention. This hearb being gathered grēne, & taken with the iuice of the Cypresse trē, of

Of the vertues

one yere put in greuell, maketh the greuell to appeare full of woymes, and maketh the bearer to be gentle and gracious, and to banquish his aduersaries. And if the aforesaid hearbe be bounden to an Trees necke, he shall follow thee whether soeuer thou wilt goe.

The fiftéenth hearbe, is named of the Chaldies, Clerisa; of the Grækes, Alaphinus; of the Latines, Rosa; of Englishmen, a Rose. And it is an hearb, whose flowre is very well knowne. Take the graine or cozne of it, and the cozne of mustard seede, and the foot of a Weasel: hang all these in a tree, and it will neuer beare fruit after. And if the aforesaid thing be put about a net fishes will gather together there. And if Sagaris shall be dead and put in the aforesaid commixtion halfe a day, it shall recouer the life, although it be not forthwith gotten. And if the aforesaid powder be put in a lampe, and after be kindled, all men shall appeare blacks as the deuill. Also if the aforesaid powder be mixt with oyle of the Olive tree, and quicke bymstone, or the house annointed with

of Hearbes.

with it, when the Sunne shineth, it will
seeme all in a flame.

The sixteenth hearbe, is called of the
Chaldies, Cartulin; of the Græks,
Metaphyllon; of the Latines, Serpenti-
na; in English, Snakesgrasse. This
hearbe is well enough knowne with vs:
This hearbe put in the ground, with the
leafe called thye leaved grasse engendzeth
red and græne Serpents, of which if pow-
der be made, and put in a burning lampe,
therè shall appeare aboundance of Ser-
pents. And if it be put vnder the head of
any man, from thencefozth he shall not
dreame of himselfe.

The manner of working all these afoze
named things, that the effect may be good
in their planets is, in their houres, and
daies, and great regard had to the obser-
uation of their due times.

Of the vertues

There be seuen hearbs that haue great vertue, after the minde of Alexander the Emperour, and these haue their vertues of the influence of the planets. And therefore euery one of them taketh their vertue from the higher naturall powers.

The first, is the hearb of the planet Saturnus, which is called Affodillus. Affodilly, the iuice of it is good against the paine of the reines, and legs: let all them that suffer paine of the bladder eat it, the root of it being a little boyled. Likewise, if men possessed with euill spirits, or mad men beare it in a cleane naphin, they be deliuered from their disease: and it suffereth not a deuill in the house. If children that breed their teeth beare it about them, they shall breed them without paine: It is good that a man beare with him a roote of it in the night, for he shall not feare, nor yet be hurt of other.

The second is the hearb of the Sunne, which is called Poligonia, or Cozali-gala. This hearbe taketh name of the Sunne: for it engendzeth greatly, and so
this

of Herbs.

this herb worketh many waies.

Others calleth this herbe Alchone, which is the house of the Sunne : This herbe healeth the passions and griefes of the heart and stomacke : He that toucheth this herbe, hath a vertue of his signe or Planet. If any man drinke the iuice of it, it maketh him to doe often the act of generation : And if any man beare the roote thereof, it helpeth the griefe of the eyes : and if hee beare it with him besoze he haue any griefe, there shall come to him no griefe of his eyes : It helpeth them also that be vexed with the phrensie, if they beare it with them in their breast.

It helpeth them also that are diseased with an impostume in the lungs, and maketh them to haue a good breath, and it availeth much to the stir of melancholious blood.

The third, is the herbe of the Stone, which is called Chynostates. The iuice of it purgeth the paine of the stomacke and breast plates : the vertue of it declareth that it is the herb of the Stone. The floure of this herbe purgeth great

Of the vertues

Opaines and healeth them, because this hearbe encreaseth and decreaseth as doth the Paine. It is good against the sickness of the eyes, and maketh a sharpe sight. It is good against the blood of the eyes. If thou put the roote of it bzaied vpon the eye, it will make the eye marvellous cleare, because the light of the eyes Propinquatum milion, is of the substance of the Paine. It is also good to them that haue any euill stomack, or which cannot digest their meate, by drinkeing the iuice thereof: Pozeoner, it is good to them that haue the swine pox.

The fourth hearbe is called Arnoglossa, plantaine. The roote of this hearbe is marvellous good against the paine of the head, because the signe of the Ramme is supposed to be the house of the planet Mars, which is the head of the whole world. It is good also against euill customs of a mans stones, & rottennesse or filthy biles, because his house is the signe Scorpio, and because a part of it holdeth Sparma, that is, the seede which commeth against the stones: whereof all lining things be engendred and formed.

of Hearbes.

Also the iuice of it is good to them that be sicke of the perillous Flire, with excoziation or rayling of the bowels, continuall toyments, and some blood issuing forth, and moze it purgeth them that doe take and dvinke thereof, from the sicknesses of the Flire of blood, or Emorrhods, and of the disease of the Stomacke.

The fift, is of the hearbe of the planet Mercurius, which is named Pentaphillon, in English, Cinquesoile or the five leaved hearbe, of other Pentatactillus, of others sepe declinans, of certaine, Capsolo. The roote of this hearbe bzaied and made in a plaister, healeth wounds and hardnesse.

Dozeouer, if putteth away quickly the disease called the swines pox. if the iuice of it be drunken with water. It also healeth the passions or griefes of the breast, if the iuice of it be drunken. It also putteth away the toothache. And if the iuice of it be holden in the mouth, it healeth the grieve of the mouth: and if a man bears it with him, it will be to him a helpe.

Of the vertues

helpe. Moreover, if any man will aske any thing of a King or Prince, it giueth abundance of Eloquence if he haue it with him, & he shall obtaine the thing he desireth. It is also good to haue the iuice of it, for the griefe of the stone, and the sicknesse which letteth a man that he cannot pisse.

The first is the hearb of the planet Jupiter, and it is named Archaron, of certaine Iacquinus, Herbane. The root of it put vpon botches healeth them, and keepeth the place from inflammation of blood. If any man shall beare it befoze the griefe come vpon him, he shall neuer haue botch.

The root of it also is profitable against the gout in the ferte, when it is brated and put vpon the place that suffereth the paine or griefe. And it worketh by vertue of those signes which haue feet, and looke vpon the ferte: & if the iuice of it be drunkent with hony, or with wine and hony sodden together, it is profitable against the griefe of the liuer, and all the passions thereof, because Jupiter ruleth the liuer.

Likewise, it is profitable to them that would doe often the act of generation, and

of Hearbes.

to them that desire to be loved of women, if they beare it with them, for it maketh the bearers pleasant and delectable.

The seventh, is the hearb of the planet Venus, and is called *Pistierion*, of some *Hierobotane*, id est, *herbo columbaria* & *urbena* *Aethien*.

The roote of this hearbe put upon the necke, healeth the swine pox, apostumes behinde the eares, & botches of the necke, and such as cannot keepe their water.

It healeth cuts also, and swelling of the euill, or fundament, proceeding of an inflammation which groweth in the fundament, and the Emorrhoids. If the iuice of it be drunke with hony and water sodden, it dissolueth those things which are about the lunges and lights. It is also of great strength in venereal pastimes. If any man put it in his house or vineyard, or in the ground, he shall haue great store of increase: Moreover, the roote of it is good for all those which will plant vineyards or trees. If infants beare this hearbe, they shall be very apt to learne, and loue learning, and they shall be glad and ioyous.

Pet

Of the vertues

Yet this is to be marked, that these hearbs
be gathered from the thre and twentieth
day of the Mon. vntill the thirith day, be-
ginning the signe Mercurius, by the space
of a whole houre, and in gathering make
mention of the passion or grieke, and the
name of the thing, for the which thou
dost gather it, and the selfe hearbe: not-
withstanding, lay the hearb vpon wheat,
or Barley, and vse it afterward vnto thy
vss.

THE



The second Booke, of the *vertues of certaine stones.*



Now because I have spoken
before of the vertues of cer-
taine herbes: now in this pre-
sent Chapter, I will speake
of certaine stones, and of their effects and
maruellous operations.

Magnes, the
Loade stone.
Ophtualmus.
Feripendamus.
Topazion.
Memphitis, la-
pis iuxta mem-
phim vrberem in
Egypto.
A baston.
Agathes.
Elmundus.
Berillus.
Corallus.

Elotropia.
Calcedonius.
Baggates.
Onix.
Sylonites.
Medoria.
Adamis, diamod.
A lectoria.
Amaristus.
Celonites.
Cristallus.
Epistrites.
Celidonius.
Bena.

The vertue

Istmos Chrysolitus Nichomay Radianus Vnces Smaragdus Gallasia Draconites Tepristites Orithes Samus	Tabrices Gerattides Quirini Luperius Lazuli Iris Galerites Echites Hiacinthus And Saphirus
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If thou wilt know whether thy wife be
chast or no.

TAke the stone which is called **Dag-
nes**, in English the load-stone, it is
of a sad blue colour, & is found in the sea
of Inde, and sometime in the parts of Al-
maine, in the prouince which is called east
France. Lay this stone vnder the head of
a wife, and if she be chast, she will em-
brace her husband, if she be not chast, she
will fall anon forth of the bed. Moreover,
if this stone be but bzied and scattered
vpon coales, in foure corners of the house,
they that be a slepe, shall see the house,
and leave all.

of Stones.

If thou wilt be made inuisible.

TAke the Stone which is called *Ophthalmins*, and wrap it in the leafe of the *Laurell* or *Bay tree*, and it is called, *Labis obtelmicus*, whose colour is not named, for it is of many colours, and it is of such vertue, that it blindeth the sights of them that stand about. *Constantinus* carrying this in his hand, was made inuisible therewith.

If thou wilt prouoke sorrow, feare, terrible fantasies, and debate.

TAke the stone which is called *Onyx*, whose colour is blacke, and that kind is best that is full of blacke veines. It commeth from *Inde* vnto *Araby*: and if it be hanged vpon the necke or finger, it soon stirreth by sorrow and heavinesse in a man, and also terrours and debate, and this hath been proued by men of late time.

If thou wilt burne any mans hands
without fire.

Take

The vertue

TAke the Stone which is called Fetipendamus, which is of yellow colour, and if it be hanged vpon the necke of any man it healeth Arcticum: also if this Stone be griped straitly, it will burne the hand, and therefore it must be touched lightly and gently.

If thou wilt kindle the minde of any man to ioy, and make his wit sharpe.

TAke the Stone which is called Sylonites, it groweth in the bosome of a Snail of Inde, called Coxuses, and there is of diuers kindes of it, as white, red, and purple colour. Other say, that it is greene, and found in the parts of Persia. And as old Philosophers say, if it be tasted, it giueth knowledge of certain things to come. If it be put vnderneath the tongue, specially in the first Moone, it hath a vertue onel for an houre. Therefore being in the tenth Moone, hath this vertue in the first or tenth houre: but there is mouing in the order, because, when it is vnder the tongue, if our thought be of
any

of Stones.

any businesse, whether it ought to be or no: if it ought to be, it is fixed stedfastly to the heart, so that it may not be plucked away: if not, the heart leapeth back from it. Also Philosophers haue said, that it healeth *Ptificos*, and weake men.

If thou wilt that seething water come forth anon after thou hast put in thy hand.

TAke the stone which is called *Topazion*, of the *Ile Topasys*, or because it sheweth a similitude like gold: & there be two kindes of it: one is utterly like gold, and this is more precious. The other kinde is of the colour of saffron, of brighter colour than gold is, and this is more profitable. It hath bene proued in our time, that if it be put into seething water, it maketh it to runne over: but if thou put thy hand in it, the water is quickly drawne out: and this there was one of our brethren that did it at Paris. It is good also against *Emothoicam* & *Stimaticam*, or lunatike passion or griefe.

If

The vertue

If thou wilt plucke off the skin of thine, or another mans hand.

TAke the stone which is called *Pe-
soza*, of the region *Media*, in the
which the people dwelling are called *Me-
dy*. And there be two kinds thereof, blacke
& greene. It is said of old *Phylosophers*, &
also of *Phylosophers* of later times, that if
the black be broken, & resolved in hot wa-
ter, if any man wash his hands therein,
the skin of his hands shall be plucked off
anon. *Phylosophers* say also, that it is good
against the gout, and blindnes of the eyes,
and it nourisheth hurt and weake eyes.

If thou wilt that a man suffer no paine, nor
be tormented.

TAke the stone which is called *Mem-
phitis*, of the Citie *Memphis*. It is a
stone of such vertue, as *Aaron* and *Her-
mes* say: If it be drunken & mixed wth wa-
ter, & given to him to drinke, which should
happen to be burned, or suffer any tor-
ments, that drinke inouceth so greate
vna-

of Stones.

vnablenesse to feele, that he that suffereth,
feeleth neyther paine noꝝ toꝝmenting.

If thou wilt make a fire continually vnable
to be quenched or put out.

TAke the stone which is called Aba-
ston, and it is of the colour of iron, and
there is found very much of it in Arabia.
If that stone be kindled oꝝ inflamed, it
may neuer be put out, oꝝ quenched, be-
cause it hath the nature of the first feathers
of the Salamander, by reason of moisty
fatnesse which nourisheth the fire kindled
in it.

If thou wilt ouercome thine
enemies.

TAke the stone which is called Ada-
mis in English speeche a Diamond. It
is of a shining colour, and very hard, inso-
much that it cannot be broken but by the
blood of a Goat, and it groweth in Arabia,
oꝝ in Cypres. And if it be bound to the
left side it is good against enemies, mad-
nesse, wilde beasts, venomous beasts, and
cruel men, and against chiding and braw-
ling,

The vertue

ling, and against venim, and inuasion of
fantasies, and some call it **Diamas**.

If thou wilt eschew perils & terrible things,
and haue a strong heart.

TAke the stone which is called **Agathes**, and it is black, and hath white
veines. There is another of the same
kinde, like to white colour. And the third
groweth in a certaine Ile, hauing blacke
veines, and that maketh to overcome pe-
rils and giueth strength to the heart, ma-
keth a man mighty, pleasant, delectable,
and helpeth against aduersaries.

If thou desire to obtaine any thing
from any man.

TAke the stone which is called **Alecto-
ria**, and it is a stone of a Cocke, and
it is white as the Christall, & it is draine
out of the Cocks gisard or maiv, after that
hes hath bene gelded moze than foure
yeres, and it is of the greatnes of a beane.
It maketh the belly ple sant and stead-
fast, and put vnder the tongue, it quen-
sheth

of Stones.

chety thirst. And this last hath bene pro-
ued in our time, & I perceiued it quickly.

If thou wilt ouercome beasts, and interpret
or expound all dreames, and prophe-
sie of things to come.

TAke the stone which is called **Es-**
mandus, or **Asmundus**, it is of diuers
colours. it putteth away poyson, and ma-
keth a man to ouercome his aduersaries,
and the gift of prophesying, and the inter-
pretation of all dreames, and maketh a
man to vnderstand darke questions, hard
to be vnderstood or assailed.

If thou wilt haue good vnderstanding of
things that may be felt, and that thou
may not be made drunke.

TAke the stone which is called **Ama-**
ristus, it is of purple colour, and the
best is found in **Inde**, & it is good against
drunkenesse and giueth good vnderstan-
ding in things that may be vnderstood.

If thou wilt ouercome thy enemies
and sic debate.

The vertue

TAke the stone which is called **Berillus**, it is of pale colour, and may be seen through as water, beare it about with thee, and thou shalt overcome all debate, and shalt driue away thy enemies, and maketh thy enemy make. It causeth a man to be well mannered, as Aaron saith, it giueth also good vnderstanding.

If thou wilt fore-iudge, or coniecture of things to come.

TAke the stone which is called **Celonites**, it is purple and diuers other colours, and it is found in the head of the Snaille. If any man will beare this stone vnder his tongue, he shall fore-iudge and tell of things to come. But notwithstanding it hath no vertue but shining.

*Prima cum fuerit, accusa, & crescens mo-
noytes in Vltima descendente.*

So meaneth Aaron, in the booke of vertues of hearbs and stones.

If thou wilt pacifie tempests, and go ouer fouds.

TAke the stone which is called **Cozall**, some be red, and some white. And if

of Stones.

it hath bene proued that it steeleth a-
non blood that putteth away the fo-
lishnesse of him that beareth it, and gi-
ueth wisdom. And this hath bene pro-
ued of certaine men in our time : and
it is good against tempests and perils of
floubs.

If thou wilt kindle fire.

TAke the Chryfall stone, and put it
nigh vnder the circle of the Sun, that
is to say, against the Sun, and put it nigh
any thing that may be burned, and incon-
tinently the heat of the Sun shining, will
set it a fire: and if it be ruzunk with hony,
it increaseth milke.

If thou wilt that the Sunne appeare
of bloody colour.

TAke the stone which is called Clitro-
pia. It is greene like to the pretious
stone called the Emerald : and it is
sprinkled with bloody drops. The Necro-
mancers call it, Gemma Babilonica, the
pretious stone of Babylon, by the proper
name.

The vertue

But if it be annointed with the iuice of an hearbe of the same name, and be put in a vessell full of water. it maketh the Sunne to seeme of bloody colour: as if the Eclipse were saine. The cause of this is, for it maketh all the water to bubble vp vnto a little cloud. which maketh the aire thicke, hindereth the Sunne that she cannot bee saine but as it were red in a thicke colour, a little after. the cloud goth away, by dropping downe like deaw, as it were drops of raine. This also bozne about a man, maketh a man of good fame, to hole and of long life. It is said of old Philosophers, that a man annointed with an hearbe of this name, as we haue said before: excelleth with vertue, & Clitropia is found many times in Cypres in Inde.

If thou wilt make water cold that seetheth on the fire.

TAke the stone which is called Epibzetes, which put in water against the eie of the Sun, putteth forth fiery beames of the Sun: and it is said of old and new Philosophers, if it be put in seething water

of Stones.

ter, the bubbling by oꝛ seething will sone
cease. and a little after, it will wax cold,
and it is a shyning and ruddie stone.

If thou wilt eschew illusions and fantasies,
and ouercome all causes or matters.

TAke the stone which is called Calce-
donius, and it is of pale brown colour
and somewhat darke : if this be pierced
and hanged about the necke, with the
stone which is called Sinerip: it is good
against all fantasticall illusions, and it
maketh one to ouercome al causes oꝛ mat-
ters in iuice, & keepeth the body against
thy aduersaries.

If thou wilt be pleasant.

TAke the stone which is called Celido-
nius, of which there is some that is
blacke, and some somewhat red, and it is
drawne out of the bellies of swallowes. If
that which is somewhat red be wrapped in
a linnen cloth, oꝛ in a calues hide, & boꝛne
vnder the left arme hole, it is good against
madnesse, and old sicknes and diseases,
and the sleeping oꝛ forgetfull maladies,

The vertue

and Contra epidimiam, which is a scabbe that runneth through the whole body.

Euax saith, that this stone maketh a man eloquent, acceptable and pleasant. The blacke stone is good against wilde beasts, and wꝛath, and bringeth the businesse began to an end. And if it be wꝛapped in the leaues of Teledon, it is said that it maketh the sight dull : and they should be drawne out in the month of August, and two stones are found oftentimes in one Swallow.

If thou wilt be victorions against thy aduerfaries.

TAke the stone which is called Bag-gates, and it is of diuers colours. The ancient Phylosophers say, that it hath bene proued in the Prince Alcides, which how long he did beare it, he had alwaies victorie : & it is a stone of diuers colours, like the skin of a kid.

If thou wilt know any thing to come.

TAke the stone which is called Bena, which is like a beasts tooth, and put it

of Stones.

it vnder thy tongue. And as Aaron and the old Phylsophers saith, as long as thou dost hold it, thou mayest coniecture and tell of things to come, and thou shalt not erre in any wise soz iudging.

If thou wilt that thy garment cannot be burned.

TAke the stone which is called **Histos**, which as **Isidorus** saith, is like to saffron, and it is found in a part of Spaine. This stone bloweth like a paire of Bellowes, by reason of the windinesse of it. It is found nigh the **Cades** of **Hercules**, that is, two Iles, by the further parts of Spaine beyond **Granade**, and if this stone be set in a garment, it cannot be burned in any wise, but shineth like fire. And some men affirme, that the white **Carbuncle** stone, is of this kinde.

If thou wilt haue fauour and honour.

TAke the stone which is called **Tabris**, & it is like to the **Christall** stone. The ancient Phylsophers, as **Euax** and **Aaron** say of it, that it gineth eloquence, fauour,

The vertue
fauour and honour, and it is said moze-
ouer, that it healeth euery dzoopie.

If thou wilt driue away fantasies and
foolishnesse.

TAke the stone which is called Chry-
solltus, and it is of the same vertue
with Attemicus, as Aaron and Euax say,
in the booke of the natures of hearbs and
stones: This stone set in gold, and bezne,
driueth away foolishnesse, and expelleth
fantasies. It is affirmed to giue wise-
dome, and it is good against feare.

If thou wilt iudge the opinions and
thoughts of others.

TAke the stone which is called Carati-
des, it is of blacke colour: Let one
hold it in his mouth, and it maketh him
that beareth it, merry and in fauour, and
well esteemed with all men.

If thou wilt haue victory and amity.

TAke the stone which is called Nicho-
may, & it is the same that is called A-
labasser,

of Stones.

labaster, & it is of a kinde of Marble, and it is white and shining, & ointments are made thereof to the burying of the dead.

If thou wilt that a man sleeping, tell thee what he hath done.

TAke the stone which is called Onirum. This stone is found in the nest of a Lapwing or blacke Plover.

If thou wilt obtaine any thing of a man.

TAke the stone which is called Radianus, & it is blacke, shining through, which when the head of a Cocke is giuen to Emmets or Wismires to eat, it is found a long time after in the head of the Cocke. And the same stone is also called, Tonatides.

If thou wilt make that neither dogs, nor hunters may hurt any beast which they hunt.

Put before them the stone which is called Lupertus, and it will run sone to the stone.

This

The vertue

This Stone is found in Lybia, and all beasts run to it as to their defender. It letteth that neither dogs noz hunters may hurt them.

If thou wilt burne any mans hand without fire.

TAke the stone which is called Vnces, which we called befoze Principe-napti, which is fire, and it is as fire. If any man straine hard this stone, it burneth sone his hand, like as if it were burned with a materiall fire, which is a maruelous thing.

If thou wilt cure melancholy, or a feuer quartaine in any man.

TAke the stone which is called Lapis Lazuli. It is like to the colour of the heauen: & there is within it little bodies of gold: and it is sure & poned, that it cureth melancholy, and the feuer quartaine.

If thou wilt make any mans wit sharpe and quicke, and augment his riches, and also prophetic things to come.

Take

of Stones.

TAke the stone which is called Sma-
ragdus, in English an Emerauld:
it is very cleare, shining thzough & plaine,
but that of yellow colour is better. It is
taken out of the nests of Grypes oz Gris-
sons, it doth both comfort and saue: and
being bozne, it maketh a man to vnder-
stand well, and giueth to him a good me-
mozy, augmēteth the riches of him that
beareth it, and if any man shall hold it vnder
his tongue, he shall prophesie anon.

If thou wilt make a rainebow to appeare.

TAke the stone which is called Iris,
and it is white like to Chryfall, soure
square oz hauing hoznes. If this stone be
put in the beames of the Sun, by turning
back, it maketh a rainebow sone to ap-
peare in the wall.

If thou wilt make a stone which may
neuer be made hot.

TAke the stone which is called Galla-
sia, it hath the figure of the haile, and
the colour and hardnesse of the Diamond.
If this stone be put in a very great fire. it
will

The vertue

will neuer be hot. And the cause is, for it hath the holes so straight together, that the heat may not enter into the body of the stone. Also Aaron and Euax say, that this stone bozne, mittigateth wꝛath, Letcherie, and other hot passions.

If thou wilt know whether thy wife lyeth with any oꝓher married man.

TAke the stone called Galeritic, which is the same that is called Catabres, and it is found in Lybia and Britannia, the most noble Isle of the world, wherein is contained both Countries, England & Scotland. It is of double colour blacke, and of the colour of saffron, and it is found gray coloured, turning to palenesse. It healeth the dropsie and it bindeth belies that are loose. And as Auicenna saith, that if the stone be broken and washed, or be giuen to a woman to be washed, if she be not a virgin, she will shed her water: if she be a virgin, then the contrary.

If thou wilt ouercome thine
enemies.

Take

OF STONES.

TAke the stone which is called **Dzaco-**
nites, from the **Dzagon**s head. And
if the stone be dzawne out from him alive,
it is good against all poysons, and he that
beareth it in his left arme, shall ouercome
all his enemies.

If thou wilt engender loue be-
tweene any two.

TAke the stone which is called **Echi-**
tes & it is called of some **Aquileus**, be-
cause the **Eagles** put these in their nests.
It is of purple colour, and it is found nigh
the bankes of the **Ocean** sea, & sometime
in **Persia**, and it containeth alwaies ano-
ther stone in it, which soundeth in it, when
it is named. It is said of ancient **Phylo-**
sophers, that this stone hanged vpon the
left shoulder, gathereth loue betweene
the husband and the wite. It is profitable
to women great with childe, it letteth vn-
timely birth, it mittigateth the perill of
making afraid, and it is said to be good to
them that haue the falling sickness. And
as the men of **Chaldea** say & affirme, that
if there bee any poyson in thy meate,

The vertue

if the aforesaid Stone be put in, it letteth that meat may be swallowed downe: and if it be taken out, the meat is sone swallowed downe, and I did see that this last was examined sensible of one of our brethren.

If thou wilt make a man sure.

Take the Stone which is called Lepidolites. It is found in the Sea, it is shining and ruddy: and it is said in the Booke of Alchorath, that if it be bozne before the heart, it maketh a man sure, and refraineth and mittigateth all seditions and discords. It is said also, that it mittigateth the flies with long hinder legs, which burneth cozne with touching of it, and denoureteth the residue, foules, clouds, haile, and such as haue power of the fruits of the earth. And it hath bene proued of Phylosophers of late time, and of certaine of our brethren, that it being put against the beame of the Sun, putteth forth fierie beames. Also if this Stone be put in seething water, the seething will sone cease and the water will be cold a little after.

If

of Stones.

If thou wilt that strangers
walke sure.

Take the Stone which is called Hyacinthus, in English, a Jacinct, it is of many colours. The græne is best, and it hath red veines, and it should be set in silver, and it is said in certaine lectures, that there is two kinds of it, of the water, and of the Sapphire. The Jacinct of the water is yellow white. The Jacinct of the Saphiers, is very shining yellow, hauing no watrishnesse, and this is better, and it is written of this, in lectures of Philosophers, that it being bozne on the finger or necke, maketh strangers sure and acceptable to their guests. And it prouoketh sleepe for the coldnesse of it, and the Jacinct of Sapphire hath properly this.

If thou wilt bee saued from diuers chances
and pestilent bits.

Take the stone which is called Onyx, of which there be three kinds.

D

ONS

The vertue

one blacke, another greene, and the third, of the which one part is rough, & the other plaine, and the colour of it is like the colour of a plate of yron, but the greene hath white spots. This stone bozne, preserveth from divers chances, and perils of death.

If thou wilt make peace.

TAke the stone which is called a Sapphire, which commeth from the East into Indie, and that of yellow colour is the best, which is not very bright, it maketh peace and concord, also it makes the minde pure and denott to God: farther, it strengtheneth the mind in good things, and keepeth a man from too much inward heate.

If thou wilt cure a virgin.

TAke the stone which is called Satus from the Isle Sauna. It doth make firme or consolidate the mind of the bearer of it: and being bound to the hand of a woman travelling with childe, it hindereth the birth, and keepeth it still in the wombe.

of Stones.

wombe. Therefore in any such occasion it is forbidden, that a woman in that state should not touch this stone.

Thou shalt finde many other like things, in the booke of Pines, of Aaron and Euax.

The manner of doing these things, consisteth in this, that the bearer of any of these things, be a cleane person, but especially in his body.

ISidorus seemeth to say, that **Licania** bath in the head, a stone of most noble vertue, and is of white colour, which bjaied, giuen to them that haue the strangulion to drinke, it loseth presently the vaine and shortly healeth: it putteth away the feuer quartaine. Also it taketh away a white spot or pearle in the eye. Also if a woman with child beare it on her, she loseth not her birth: moreover, the flesh of them sodden and eaten, is good to them that haue an exulceration or soze in the lungs, with a consumption of all the body, and spitting of blood. Also the powder of the beastes, with rinde, or barke of trees, with some graines of pepper, is profitable against the Hemroids and growing out of flesh about the buttocks. Likewise they being raw, bjaied with rindes or barkes of trees, beake ripe impostumes.



The third Booke of Al-
bertus Magnus, of the
vertues of certaine beasts.



Asomuch as it hath béene
spoken in the booke befoze, of
certaine effects, caused by the
vertus of certaine Stones,
and of their marvellous ver-
tue or opperation: now we will speake in
this Chapter of certaine Beasts.

Aquila.
Casso.
Bubo
Hircus.
Camelus.
Lepus.
Expetiolus
Leo.
Foca.
Anguilla:

An Eagle.

A schytcke owle.

A goat Bucke.

A Camell.

A Hare.

A Lyon.

A Bozpus.

An Cele.

The vertue

{ Mustela.	} { A Weasel. (plover.)
{ Vpupa.	} { A lapwing or blacke
{ Pellicanus.	} { A Pellican.
{ Cornus.	} { A Crow.
{ Miluus.	} { A Kite or Gleyd.
{ Turrur.	} { A Turtle.
{ Talpa.	} { A Moll. (owfel.
{ Merula.	} { A blacke Hacke or

A Quilla, the Eagle, is a bird well enough knowne of the men of Chaldea it is called Gorar, and of the Graeces, Kimbicus. Aaron and Euax say, that it hath a maruellous naturall vertue. For if the braine of it be turned into powder, and be mixed with the iuice of Hemlocke, they that eate of it, shall take themselves by the haire, and shall not leaue their hold, so long as they beare that they haue receiued. The cause of this effect is, for that the braine is very cold, insomuch that it engendyeth a fantasticall vertue, shutting the powers by smoke.

Calso is a beast that is knowne very well: it is called Kapa among the Chaldies, and of the Graeces Dygale.

Aaron

of Beasts.

Aaron saith of this: If the feet of it be bozrn of any man, he shall neuer be vexed, but he shall desire alwayes to go forth. Also he that beareth the feet of it, shall alwayes overcome, and shall be feared of his enemies. And he saith that his right eye wrapped in a wolues skin, maketh a man pleasant, acceptable, and gentle. If meate be made of the aforesaide things, or pot: be giuen to any man in meate, the giuer shall be greatly loued of him that receiveth it. This last was proued in our time.

Bubo, a Shrike Owle, is a bird well enough knowne, which is called Pagis of the Chaldies, and Bisopus of the Grekes. There be maruellous vertues of this soule, for if the heart & right foot of it, be put vpon a man sleeping, he shall say anon to thee whatsoever thou shalt aske of him. And this hath been proued a late time of our brethren. And if any man put this vnder his arme hole, no dogge will barke at him, but keepe silence. And if these things aforesaide, ioyned together with a wing if it be hanged vp to a tree, birds will gather together to that tree.

The vertue

Hircus, the Goate bucke is a beast well enough knowne, it is called of the Chaldies, Erbichi; of the Greakes, Passai. If the blood of it be taken warme with vineger, and the iuice of Fenill, and sodden together with a glasse, it maketh the glasse soft as dough, and it may be cast against a wall, and not broked: and if the aforesaid confection be put in a besell, and the face of any man be annointed with it, maruellous and horrible things shall appeare, and it shall seeme to him that he must dye: and if the aforesaid thing be put in the fire, and there be any man that hath the falling sicknesse, by putting so the loades stons, he falleth anon to the ground as dead, and if the water of Celes be given to him to drinke, he shall be cured anon.

Camelus, the Camel is a beast known well enough: it is called of the Chaldies, Ciboi; of the Greakes, Iphim. If the blood of it be put into the skin of the beast called Stelligo, and then set on any mans head, which is like a Lizard, hauing on his backe

of Beasts.

backe spots like starres, it shall seeme that he is a Giant, and that his head is in heauen. And it is said in the booke of Alchozath, of Mercury, that if a lanterne appointed with the blood of it, lightened, it shall seeme that men standing about, haue Camells heads, so that there be no outward light of another canel.

Lepus, the Hare is a beast wel enough knowne, of the Chaldies, it is called Heterellium; and of the Grækes, Quollosa: the vertue of it is helued to be maruellous, so; Eurax and Aaron say, that the feet of it ioyned with a stone, or with the head of a blacke Wolf, moueth a man to hardinesse, so that he feares not death.

And if it be bound to his left arme, he may go whether he will, and he shall returne safe without perill. And if it be giuen to a dogge to eat, with the heart of a Wolf, from thenceforth shall he not cry out, although he should be killed.

Experius, is a beast well enough knowne, if the cloue of it be burned and consolidated, and be giuen in meate
to

The vertue

fo any horse, he will not eate fo; the space of threē dayes : and if the aforesaid thing be put with a little Turpentine, it shall be cleare : and secondly, it shall bē made as a cloud in blood, and if it be cast into a little water a while, an horrible thunder shall be made.

LCo, a Lyon, is a beast well enough knowne, he is called of the Chaldies, Balamus; of the Grækes, Beruth. If thongs of leather be made of the skin of him, & a man gird himselfe withall, he need not feare his enemies : & if any man will eate of the flesh of him, & drinke his water fo; threē dayes, he shall be cured from the seauer quartaine : and if any part of his eyes be put vnder a mans arme hole and bozne, all beasts shall fly away, bowing downe their heads to their bellies.

Foca, a Porpus is a fish well knowne; of the Chaldies, it is called Daulanbur, of the Grecians Laboz, this fish is of diuers natures. If the tongue of it be taken & be put with a little of the heart of it in water, fo; a surette, fishes will gather there

of Beasts.

there together. And if thou wilt breare it vnder thy stone hole, no man shall be able to haue victory against thee, thou shalt haue a gentle and pleasant iudge.

Aguilla, an Cole, it is a fish sufficiently knowne. The vertues of it are maruellous, as Euax & Aaron say, for if it dye for fault of water, the heart remaining whole, & strong vinegar to be taken & it be mixed with the blood of the soule, called in Latine Vulture, which some call in English, a Gripe, & some a Raven, & it be put vnder dung in any place, they shall all how many soeuer they be, recover their life, as they had before. And if the woyme of this Cole be drawne out, & put in the aforesaid confection the space of one month, the woyme shall be changed into a very blacke Cole, of which, if a man eate he shall die.

Mustella, the Weasell is a beast sufficiently knowne. If the heart of this beast be eaten yet quaking it maketh a man to know things to come, and if any Dogge eate of the heart with the eyes and tongue of it he shall soone lose his voice.

Wpu-

The vertue

V Bupa, the Laptwing or blacke Plover, is a bird sufficiently knowne, of the Chaldies it is called Bozidicta; of the Grækes Ison: The eyes of it bozne, make a man grosse or great: and if the eyes of it be bozne befoze a mans brest, all his enemies shall be pacified: and if thou shalt haue the head of it in thy purse, thou shalt not be deceiued of any merchant. This hath bene proued of our brythren.

Pellicanus, the Pellican is a bird well knowne: it is called of the Chaldies, Moltri; and of the Græks, Iphalari. The vertue of it is maruellous. If yong birds be killed & their heart be not broken, and if a part of her blood be taken and be put warme in the mouth of the yong birds, they will receiue some againe life as befoze. If it be hanged vp to the necke of any bird, it shall flye alwayes, vntill it fall dead. And the right foot of it vnder an hot thing, after thre moneths shall be engendred quicke, and shall moue it selfe of the humour and heate, which the bird hath. And Hermes in the booke of Alchorath, and Plinius both witnesseth this.

Cornus,

Corvus, called of some a Raven, and of others a Crowe: the vertue of this soule is marvellous, as Euax and Aaron rehearse. If her egges be sodden, and be put againe into the nest, the Raven goeth some to the red sea, in a certaine Isle where Adonius or Adonius is buried, and she bringeth a Stone wherewith she toucheth her egges, and the egges be as raw as they were befoze: it is a marvellous thing to stir vp sodden egges. If this stone be put in a ring, and the leafe of the Lawzell tree vnder it, and if a man be bound in chaines, or a doze shut, be touched therewith, he that is bound shall be loosed, and the doze shall be opened: and if this stone be put in a mans mouth, it giueth him vnderstanding of all birds. The stone is of India, because it is found in India, as some men say, and some say in the red sea. It is of diuers colours, and maketh a man to forget all wrath, as we haue said aboue in the same stone.

Myluus, a Kytte or Gleyde, is a bird common amongst vs, of the Chal-
dians

The vertue

dies, it is called *Biscus*; of the *Grækes*, *Melos*. If the head of it be taken, & bozne before a mans brest, it giveth to him love and favour of all men and women.

If it be hanged to the necke of an *Hen*, she will never cease to run, untill it be put away: and if a *Cocks* combe be annointed with the blood of it, he will crow from thenceforth. There is a certaine Stone found in the knees of this bird, if it be looked craftily, which if it be put in the meat of two enemies, they shall be made friends and they shall be made very great one with the other.

Turtur, a *Turtle* is a bird wel enough knowne, it is called *Merlon* of the *Chaldies*; of the *Grækes*, *Pilar*. If the heart of this foule be bozne in a wolues skinne, he that beareth it, shall never have an appetite to commit lechery from thenceforth. If the heart of it be burned, and put above the egges of any foule, there can never young birds be engendred of them from thenceforth: and if the féte of this foule be hanged to a tree, it shall not beare from thenceforth.

And

of Beasts.

And if an hairy place, and an horse annoyned with the blood of it, and with water wherein that a Mole was sodden, the blacke haire will fall of.

TAlpa, a Mole is a beast well enough knowne. The vertue of this beast is maruellous, as it is rehearsed of Philosophers. If the foot of it be wrapped in the leafe of a Laurel tree, & be put in the mouth of an horse, he will fly for feare: and if it be put in the nest of any foule, there shall neuer come forth yong birds of those egges: & if thou wilt drive away moles, put it in a pot, and quicke bymstone kindled, all other Moles shall come together there: and the water of that decoction maketh a blacke horse white.

MErula, a blacke Duck or Dwsel, is a foule well enough knowne, & the vertue of it is marvellous. For if the feathers of the right wing of it be hanged by in the midst of an house, with a red leafe, which was neuer occupied, no man shall be able to sleepe in that house, vntill it be put away. Moreover, if the heart of it be

The vertue

be put vnder the head of a man sleeping, if you aske him any thing, he shall tell all he hath done with a his boyce.

The manner of doing these aforesaid things, that the effect may be good and profitable is, that it be done vnder the favourable planet, as Jupiter and Venus, and this is in their dayes and houres. If any man therefore will doe these things truly, without doubt he shall finde truth, and very great effect and vertue, in the aforesaid things as I haue proued and seene oftentimes together, with our brethren in our time. Therefore let a man consider here, which shall finde plenty of those aforesaid things, that he possesseth a Lordship of vertues. For if they be done in their contraries, as a good effect in a malicious signe, his vertue and effect should be hindered by his contrarie, & thereby good and true things grow to be despised. We see by dayly experience, very many people are deceiued in true things, which if they had knowne, and kept the qualities of signes, or the right measure of times and seasons, they should haue gained their wil
and

of Beasts.

and effect, in the aforesaid things.

Ifidorus saith to say, that the ashes of a great Frog, tied to a womans girdle, restraineth greatly the coming of a womans naturall purgation.

And in probation. if it be bound about a hennes necke, no blood shall come out of her, or of any other beast.

Also if it be tempered with water, and if the head or any other place be annointed therewith, there shall no moze grow there.

If any man beare a dogs heart on his left side, all dogs shall hold their peace and not barke at him.

If any man will binde the right eye of a Wolfe on his right side, neither men nor dogs may hurt him.

Here endeth the secrets of Albertus Magnus of Colone, of the natures and vertues of certaine Herbs, Stones, and Beasts.

The order



And that all things that hath been said before, and also that be said after, may be applied moze easily, to the effects of their desire which haue no knowledge in the starres. First thou shalt note, that an houre is taken two wayes, that is, equall and vnequall. The equall houre is the houre of the diall or clocke, which is alwaies equall. The vnequall houre is considered, after that the daies be longer or shorter. For the Astrologians consider alwaies the time in the which the Sunne standeth vpon his halfe sphere, and they call it the day, or the mid of the day, and by the contrary the night. They diuided that time which they cal the day, in twelue equall parts, which bee the houres of the same day, and whatsoeuer is said of the day, thou must vnderstand contrariwise of the night. And that thou mayest vnderstand more clearely, let vs put the case: the Sun commeth out from his halfe sphere, at eight of the diall: we haue vnto the go-
ing

of Planets.

ing downe of the Sun seuentene houres
of the diall, which wee may multiply by
threescore, as there be threescore minuts of
euery houre of the diall, and we shall haue
nine hundred and threescore minuts,
which we may diuide by twelue, as there
be twelue houres of the day, applying to
euery houre his portion, and count foure-
score minuts in an houre. Therefore eue-
ry houre of a day shall haue fourescore mi-
nuts, which shall containe one houre, and
one third of an houre of the diall. And in al
that time the dominion of the Planet of
that houre shall be considered, as the table
here following shall make moze manifest.
Euery houre of his night shall haue but
soxtie minuts which thou shalt vnder-
stand likewise of others, according to the
rising of y Sun vpon the ground, because
that houre which is the middest betwene
night, & day, which is called the dawning
of the day, is not called the day, but the day
is properly to be vnderstood, when as the
Sun may be seene.

Therefore thou willing to consider and
know the domination and rule of euery
Planet, then here may you see how in eue-

The order

re hours, every Planet hath his dominion: thou shalt consider the houres themselves as I haue befoze said, and so thou maist come to the end of thy purpose. Also the beginning of the day is considered from one of the clocke of the day, going befoze after noone. So diuide the Sunday into two equall parts, and each is twelue houres, so that the first houre of Monday, begetteth after twelue on Sunday, and one is the beginning of Monday.

Wherefoze thou art to consider, that Sunday hath his signe vnder the Sun.

Monday hath his signe vnder the Moone.

Tuesday hath his signe vnder Mars.

Wednesday hath his signe vnder Mercurius.

Thursday hath his signe vnder Iupiter.

Friday his signe vnder Venus.

Saterday his signe vnder Saturne.

It is to bee noted that every true act must be done vnder his Planet. And the best is, that it be done in the proper day of the planet, and in his owne proper houre, as for example.

And Saturne, life, building, doctrine, mutation.

Under

of Planets.

Under Jupiter, honour, things desired,
riches, apparrell.

Under Mars, warre, prison, matrimony,
enmity.

Under the Sunne, hope, lucre, fortune,
haire.

Under Venus, friend or friendship, way,
louer, stranger.

Under Mercury, losse, debt, feare.

Under the Moone, policy, dreames, mer-
chandise, theft.

Of the houres of the day and night.

And first the houres of Sunday, the
first houre the Sun, the second Ve-
nus, the third Mercurius, the fourth the
Moone, the fifth Saturnus, the sixt Jupiter,
the seventh Mars, the eighth the Sun, the
ninth Venus, the tenth Mercurius, the
xi. the Moone, the twelfth Saturnus.

But in the first houre of the night, Jupi-
ter, the second Mars, the third the Sun,
the fourth Venus, the fifth Mercurius, the
vi. the Moone, the vii. Saturnus, the viii.
Jupiter, the ninth Mars, the tenth the
Sun, the xi. Venus, the xii. Mercurius.

The order

In the first houre of Monday the Moone, the second Saturne, the third Jupiter, the fourth Mars, the fifth Sol, the sixth Venus, the seventh Mercurius, the eighth Luna, the ninth Saturnus, the tenth Jupiter, the eleventh Mars, the twelfth Sol.

But in the first houre of Monday night Venus, the second Mercurius, the third Luna, the fourth Saturne, the fifth Jupiter, the sixth Mars, the seventh the Sunne, the eight Venus, the ninth Mercury, the tenth Luna, the eleventh Saturne, the twelfth Jupiter.

In the first houre of Tuesday Mars, in the second Sol, the third Venus, the fourth Mercurie, the fifth Luna, the sixth Saturne, the seventh Jupiter, the eighth Mars, the ninth Sol, the tenth Venus, the eleventh Mercury, the twelfth Luna.

But on Tuesday at night in the first houre Saturne, the second Jupiter, the third Mars, the fourth Sol, the fifth Venus, the sixth Mercury, the seventh Luna, the eighth Saturne, the ninth Jupiter, the tenth Mars, the eleventh Sol, the twelfth Venus.

Of the Wednesday, in the first houre
Mer.

of Planets.

Mercury, at the second Luna, at the third Saturne, at the fourth Jupiter, at the fifth Mars, at the sixt Sol, at the seventh Venus, at the eight Mercury, at the ninth Luna, at the tenth Saturne, at the eleventh Jupiter, at the twelfth Mars.

But on Wednesday night at one of the clocke Sol, at two Venus at three Mercury, at four Luna, at five Saturne, at six Jupiter, at seven Mars, at eight Sol, at nine Venus, at ten Mercury, at eleven Luna, at twelve Saturne.

On Thursday at one of the clocke Jupiter, at two Mars, at three Sol, at four Venus, at five Mercury, at six Luna, at seven Saturne, at eight Jupiter, at nine Mars, at ten Sol, at eleven Venus, at twelve Mercury.

But on Thursday night at one of the clocke the Moone, at two Saturne, at three Jupiter, at four Mars, at five Sol, at six Venus, at seven Mercury, at eight the moone, at nine Saturne, at ten Jupiter, at eleven Mars, at twelve Sol.

On

The order

On Friday at one of the clocke Venus, at two Mercurius, at thre Luna, at foure Saturnus, at five Jupiter, at six Mars, at seven Sol, at eight Venus, at nine Mercurius, at ten Luna, at eleuen Saturnus, at twelue Jupiter.

But on Friday night at one of the clocke Mars, at two Sol, at thre Venus, at foure Mercurius, at five Luna, at six Saturnus, at seven Jupiter, at eight Mars, at nine Sol, at ten Venus, at eleuen, Mercurius, at twelue Luna.

On Saturday at one of the clocke Saturnus, at two Jupiter, at thre Mars, at foure Sol, at five Venus, at six Mercurius, at seven Luna, at eight Saturnus, at nine Jupiter, at ten Mars, at eleuen, Sol, at twelue Venus.

But on Saturday night at one of the clocke Mercurius, at two the Moone, at thre Sa'urnus, at foure Jupiter, at five Mars, at vi. Sol, at vii Venus, at eight Mercurius, at nine the Moone, at ten Saturne, at eleuen Jupiter, at twelue Mars.

And note that Jupiter and Venus bee good, Saturnus and Mars euill, but the Sun and the Moone in a mean, and Mercury is good with good, & euill with euill.

A short discourse of the
nature and qualities of the
seuen Planets : and
first of Saturnus.



Saturnus is the highest Planet, whose nature is cold and dry, whose complexion melancholy, an enemy to mankinde, masculine, of the day euill disposed, and counted the greater misfortune. He is of slow motion, so; he performeth his course but in thirtie yeres. He governeth in a mans body the right eare, the milt, the bladder. He hath dominion over the Psticke, Cathar, Palsie, Dropsie, Quartaine ague, Consumption, Gout, Leprosie, Hoopew, Canker, Flux, and greeses of the Spléne. He is a friend to the retentive faculty, and he hath two houses, as Capricornus, and Aquarius. If he be Lord of the nativity, he maketh the children of proud heart, lofty in honours, sad,

The order

sad, keeping anger, bright in counsell, disagreeing with their wines, malicious. Of stature leane, pale, slender, and hard favoured, thicke lippes, wide nostrils, & cold of nature. This Planet giueth denomination to Saturday, because hee ruleth the first houre of the day.



Jupiter is next beneath Saturnus, whose nature is warme & moyst, whose complexion sanguine, a friend to nature and to mankinde,

masculine, of the day, and called the greater fortune: he is mœtely slow of motion, performing his circuite, but in twelue years. He governeth in a mans body, the Liuer the Lungs, the Ribbes, Nidriffe, Cristles, Blood, and seede. He hath dominion over the Kings euill, Plurisse, infection of the Lungs, Apoplexie proceeding of blood, Crampe, great head ache, heart burning, and other diseases rising of blood. He helpeth the digestiue and nutritiue faculties, and he hath likewise two houses, Sagitarius, and Pisces. If hee

of Planets.

be Lord of the natiuitie, he maketh the children bozne, to be of notable courage, trusty, atchieuing great exploits, merry, glorious, honest, of stature faire, and louely coloured, gentle eyes, thicke haire, stately in going, very louing both to wife and children. He giueth name to Thursday, because he ruleth the first houre of that day.



Mars followeth Jupiter, whose nature is immoderate hot & dry, whose complexion is chollerike, masculine of the night, euil disposed, and termed the lesser misfortune. He is indifferent quick of motion, performing his course in two yeeres. He governeth in a mans body, the left eare, the Gall, the Reines, and Cobbies. He hath influence in the Tertian feuer, Pestilence, and continuall Ague, King-worme, Megrin, rottenesse, untimely deliuerance, breaking of veines, and all diseases caused by chollet, and hath two mansions: Aries, and Scorpius. If he be Lord of the natiuitie, he maketh the children

The order

childzen bozne rough, wilde, fierce, innin-
cible, bold, contentious, obscure, easie to be
deceiued. Of stature indifferent leane,
hard faced, red headed, small eyed, deligh-
ting to burne and destroy, subiect to brea-
king their lims and violent reath, or else
to fall downe from an high place. This
planet giueth denomination to Tuesday,
because he ruleth the first houre of that
D. 12.



Sol. or the Sunne ensu-
eth next Mars, whose na-
ture is hot and dry mode-
rately, the life and light
of all the other Planets,
masculine, of the day,
good fortune by aspect, but euill fortune by
corporeal coniunction. He is quicke of mo-
tion, finishing his course in thre hundred
forty five daies, and almost six houres. He
gouerneth in mans body, the Brain, the
Marrow, Sinewes, the right eye of a
man, and the left eye of a woman. Hee
hath rule of all hurts in the mouth, in di-
stillations of the eyes, and in all hot and
dry diseases which proceed not of cholles,
and

of Planets.

and hee hath but ouely one mansion: to wit. Leo. If he be Lord of the nativity he maketh the children bozne, trusty, lofty, wise, tall, curteous, religious, and obedient vnto their parents. Of person corpulent, their haire enclined to yellow, tall, large limmed, doing all things with a grace: and if this Planet be well placed, he causeth long life. This Planet giveth denomination to Sunday, because he ruleth the first houre of that day.



Venus runneth after Sol, whose nature is cold and moist temperately, whose complexion flegmaticke, feminine. of the night, and is called the lesser fortune: but of inclination well disposed to mankind. She is of a swift progression, accomplishing her resolution in one yere. She governeth in mans body, the Loines, Kidneys, Buttocks, Belly, Flanke, and Matrice. She beareth rule ouer all cold maladies, and moist in the liuer, heart, & stomache, and specially women about their pini-
ties:

The order

ties: and she hath two mansions, Taurus, and Libra. If she be Lady of the nativity, she maketh the childe bozne, pleasant, merry, giuen to pleasures, louely, lecherous, iust, inuolable keepers of faith and friendlinesse. Of stature tall, comely, white and faire, hauing wanton and amiable eyes, gentle lokes, thicke and soft haire sometime curled, dancers, and delighted in musicke. This gentle Planet giueth denomination to Friday, because she ruleth the first houre in that day.



Mercurius immediately followeth Venus, whose nature in all respects is common and conuertible; masculine with masculine, semi-

nine with feminine, hot with hot, cold, moist with moist, dry with dry, good fortune with good fortune; best with a good aspect or coniunction. He is of swift motion, going his course in a yere. He gouerneth in mans body, the tongue, memory, cogitations, hands, and thigbes. He hath dominion ouer the phrensy, madness, melan-

of Planets.

lancholy, falling sickness, Cough, rheume,
and the abundance of distilling spittle, and
generally all things are subiect vnto him:
and he hath two mansions, Gemini, and
Virgo. If he be Lord of the nativity, he
maketh the childeen skoute, wise, and apt
to learne, modest, secret, and eloquent. Of
person small, leane, pale of visage, smooth
haired, faire eyed, hard and tony handed.
This Planet giueth name to Wednesday,
because he ruleth the first houre in
that day.



Luna, or the
Moone com-
meth last and
lowest of all
the Planets,
whose nature

is cold and moist, feminine, and of the
night, contrayer of the vertue of all other
Planets, comming next from her to vs.
She is of a very passing swift motion, fi-
nishing her course in twenty seven daies,
seven houres, and forty foure minutes.
Shes governeth in a mans bodie, the
braine, the left eye of a man, and the right
eye

The order

eye of a woman, the priuy parts of a woman, the stomacke both in man and woman, the belly, and generall all the left parts of the body. She ruleth the Pulse, and wything of the body, displacing of members, obstruction of sinewes, with infirmities proceeding of cold moisture, and she hath but one house onely, to wit, Cancer. If she be soueraigne of the nativity, she maketh the children borne, honest, honourable, inconstant, louing wet & moist places, and giuen to see strange countreis. Of stature tall, white, and effeminate. She giueth name to Monday, because she ruleth the first houre in that day.

Here

Here beginneth the booke of
the meruailes of the world, set forth
by Albertus Magnus.



After it was knowne of
Philosophers, that all
kinds of things moue &
incline to themselves, be-
cause an active and rati-
onable vertue is in them,
which they guide, & moue aswell to them-
selues as to others, as fire moueth to
fire, &c.

Also Auicenna saith, when a thing stan-
deth long in salt, it is salt, and if any thing
stand in a sinking place, it is made sink-
ing: and if any thing standeth with a
bold man, it is made bold; if it stand with
a fearefull man, it is made fearefull.

And if a beast companieth with men, it
is made tractable & familiar: and general-
ly it is verified of them by reason, and di-
uers experience, that every nature mou-
ueth to his kinde, and their verifying is
knowne in the first qualities, and likewise
in the second, and the same chanceth in
the third. And there is nothing in all dis-
positions and qualitie, which moueth to it
selfe

Of the maruels

selfe, according to his whole power. And this was the wote, and the second beginning of the workes of secrets, and turne thou not away the eyes of thy minde. After that this was grafted in the minds of the Philo'sophers, then they found the disposition of naturall things. For they knew surely that great cold is grafted in some, in other some great boldnes, in some great wrath, in some great feare, in some barrennesse is engendzed, in some feruentnesse of loue is engendzed, in some is one vertue or other engendzed, either after their owne kind: as boldnes and victorie is naturall to a Lyon, or secundum in diuiduum, as boldnes in a harlot, not by a mans kinde, but per indiuiduum, there came of this great maruels & secrets able to be wrought. And they that vnderstood not the maruellousnes, & how that might be, did dispise and cast away all things in which the labour & wite of Philosophers was, whose intent & labour was their owne praise in their posterity, that they might by their writing, make things called false be holden in great estimation. It is not hidden to the people, that euery like bel-
peth

peth and strengtheth his like, and leueth, moueth, & embraceth it. And Physitians haue said, and verified that for their part, and said, that the liuer helpeth to the liuer and euery member helpeth his like. And the turners of one mettall into another called Alchemists, know that by manifest truth, how like nature secretly entreth, & reioycth of his like. And euery science hath now verified that in his like. And note this diligently, for great maruellous woorkes shall be seene vpon this.

Now it is verified and put in all mens minds, that euery naturall kinde, and that euery particular or generall nature hath naturall amitie and enmity to some other. And euery kinde hath some horrible enemy, and destroying thing to bee feared. Likewise some thing reioysing exceedingly, making glad, and agreeing by nature. As the sheepe doth feare the wolfe, and it knoweth not onely him alive, but also dead, not onely by sight but also by taste: and the Hare feareth the dogge, and the Mouse the Cat, and all foure-footed beasts feare the Lyon, & all flying birds flye the Eagle, & all beasts feare man, and

this is grafted to euery one by nature. And some haue this, *Secundum indiuidum*, and at a certaine time.

And it is the certifying of all Phylsophers, that they which hate others in their life, hate their parents, and altogether, after they dye. For a skinne of a shep is consumed of the skinne of the wolfe, & a Limbzell, Taber, or Drumslade, made of the skinne of a wolfe, causeth that which is made of a sheps skinne not to be heard, and it is so in all others. And note thou this for a great secret.

And it is manifest to all men, that a man is the end of all naturall things, and that all naturall things are by him, and hee ouercommeth all things. And naturall things haue naturall obedience grafted in them to man, and that man is full of maruellousnesse, so that in him are all conditions, that is, distemperance in hot and cold, temperate in euery thing that it will, and in him be the vertues of all things, and all secret actes worketh in mans body it selfe, and euery marvellous thing commeth forth of him, but a man hath not all these things at one time but

of the world.

but in diuers times, and in Diuersis indiuiduis, and in him is found the effect of all things.

Thou shalt note how much reason may see and comprehend, and how much thou may proue by the experience, and so vnderstand that which is against man.

There is no man but doth know that euery thing is full of maruellous operations, and thou knowest not which is greatest operation, till thou hast proued it. But euery man dispiseth the thing whereof he knoweth nothing, and that hath done no pleasure to him. And euery thing hath of hot and cold, that is proper to him, and fire is not moze maruellous then water, but they are diuers and after an other manner: and pepper is not moze maruellous then henbane, but after an other fashion. And he that belieueth that maruellousnesse of things, cometh from hot and cold, cannot but say that there is a thing to bee maruelled in euery thing, seeing that euery thing hath both of hot and cold that is conuenient to it. And hee that belieueth that the maruellousnesse of things be in stars,

Of the maruels

of which all things take their maruellous and his properties, may know that euery thing hath his proper figure celestiaall agreeing to them, of which also cometh maruellousnesse in working. For euery thing which beginneth, beginneth vnder a determinate ascendent and celestiaall influence, and getteth a proper effect, or vertue of suffering or working a maruellous thing. And he that belieueth the maruellousnesse of things that come by amitie & enmitie, as buying and selling cannot be denied so for to come: and thus vniuersall euery thing is full of maruellous things, after euery way of searching the natures of them. And after that the Philosophers knew this, they began to proue and say, what is in things?

Plato saith in Libro tegimenti, that hee that is not expert in Logicke, of which the vnderstanding is made ready, listid by, nimble, or light and speedy: and he that is cunning in naturall science, in which are declared maruellous things, both hot and cold, and in which the properties of euery thing in it selfe be shewed. And which is not cunning in the science of Astrology,
and

of the world.

and in the sights and figures of the stars, of which every one of them which be high, hath a vertue & property, cannot understand nor verifie all things, which Philosophers haue written, nor can certifye all things which shall appeare to mans senses, and he shall go with heavinesse of minde, for in those things is marvellousnesse of all things, which are seene.

A pure Astrologian believeth, that all marvellousnesse of things, and that the roote of experience, and of all things which bee apparant when they be put together, were from a celestiall figure which every thing getteth in the houre of his killing, or generation. And he hath verified it in every thing that hee hath proued, hee findeth that the concurrence of things, is according to the course of the starres. And victoꝝ, ioy & heavinesse, dependeth thereof, and is iudged by it. And therefore hee commanded all things to be done in certaine dayes, in certaine houres, in certaine coniunctions, and separations, in certaine ascensions, and their wit could not attaine to all the knowledge of Philosophers.

Of the maruels

A great part of **Phylosophers** and **Phisitions**, haue belaued that all maruellousnesse of experience & maruels, came from naturall things, when they bee brought to light, by hot and cold, drye and moisk, and they shewed these foure qualities, and put them to bee the roots of all maruellous things, and the mirtion of them is required to euery maruellous thing, they verified that in their wo^rkes: and when they found experiences of **Phis**losophers, they might not verifie those things by hot and cold but rather by his contrary. It causeth them to maruell continually, and to be so^ry and to deny that often times, although they see it.

Therefore **Plato** said for a good cause, that he which is not very cunning in **Logicke**, and wise in the vertues of naturall things, likewise the aspectes of the **starres**, shall not see the causes of maruellous things, no^r know them, no^r participate of the treasure of the **Phylosophers**.

Therefore I know that euery thing hath that which is his owne of heate and cold, of which it maketh another thing effecti-

of the world.

effectuall by accident, directly and indirectly, and it hath all his vertues of the starres, and the figure of his generation, which it worketh in mortallity construction, and graing with other.

And notwithstanding euery thing hath his owne naturall vertues, by which euery thing is a beginning of a marueilous effect. Wherefore seeing that nature moueth to his owne like it may be immagined of the maruellousnesse of effects, to worke euery thing that thou wilt, and thou shalt verifie it to all things, which thou shalt heare, both of Physicke and all other naturall Sciences, after a diuers way of thy thought and wit. And I shall shew thee manifestly, that thou mayest helpe thy selfe, and prepare thee to receiue those things, which I will tell to thee, gathered and collected of Philosophers & diuers ancient authoys. Wherefore haue thou this thing in thy minde, that an hot thing, as much as it is by it selfe helpeth in cold passions, and it is an experience in them, and agreeth not to hot things, but by accident or indirectly: and againe, that which falleth out or comes by accident, may

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may deceiue thee in the first qualities, for oftentimes a hot thing healeth hot sickness, that is, by accident or indirectly.

Therefore, if thou wilt haue experience: First it becommeth thee to know of those things, whether they be hot or cold. And after that note, what is the disposition and naturall properties of it, whether it is boldnesse or fearefulnesse, or honesty, or barrennes; for what nature every thing hath, he is like to such in those things in which hee is associate. As the Lyon is a beast vnfearefull, & hath a naturall boldnesse, chiefly in his forehead & heart. And therefore he that taketh in his fellowshipp the eye or heart of a Lyon, or the skinne which is betwene his two eyes, goeth boldly and not fearefull, & bringeth fearefulnesse to all beasts. And generally there is in a Lyon vertue to giue boldnesse and magnanimity. Likewise in a harlot boldnes is exterminate. And thertore Phylosophers say, if any man put on a common harlots smocke, or looke in the glasse, or haue it with him, in which she beholdeth her selfe, he groweth bold and vnfearefull. Likewise there is great boldnes in a cock,
in

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insomuch that Philosophers say, that the Lyon is astonied when he seeth him. And therefore they say, if any man beate any thing of his, he goeth boldly.

And generally every beast, which hath boldnes or terminate by nature or chance, Si ex eo construeretur huiusmodi, it then giueth to it boldnesse. Likewise if it bee a barren beast by nature, or by some accident followed to it, that it moueth some to barrennesse. And therefore Philosophers haue written, that the Mule for as much as he is utterly barren of his proprietie: and whosoever it be, maketh men & women barren, when some part of him is sociate to women. And likewise doth he that is bozne before the naturall time, and a gelded man, because barrennesse is grafted in all these, and they are like to a man in this, which doth associate to himselfe these inward things. Likewise the which, will moue loue, loke what beast loueth most greatly, and specially in that hour, in which it is most stirred vp in loue, because there is then greater strength in it in mouing to loue, they take a part of the
beast,

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beast, in which carnall appetite is stronger, as are the heart, the stou s, and the mother or matrice.

And because the Swallow loueth greatly, as Phylosophers saith, therefore they chase her, grea'ly to stirre by loue.

Likewise the Doue and the Sparowc, are holden to be of this kinde, especially when they are delighted in loue or carnall appetite, for then they prouoke and bring in loue without resistance.

Likewise when they will make a man to be a babler, or of much speech, they put nigh to him a part of a dogges tongue or heart: but when they will make a man eloquent or delectable, they associate to him a Nightingale, and to speake vniuersally: whatsoeuer vertue or naturall propertie, they see in any naturall thing after an excellence, they thought to make like to moue or incline any thing disposed to that same: for they know surely that it might more helpe then hurt, in so much as it hath grafted in it, of their nature. And all vertue moueth to such as it is, according to the power of it. And so must thou vnderstand it to bee in maruealous things, of
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which thou shalt heare. And this is said to introduce thy minde.

The authoz Libri tegimenti saith, that there be certaine things manifest to the senses, in which we know no reason. And certaine be manifest by reason, in which we percetue *Nullum sensum nec sensationem.* And in the first kinde of things we must belæue no man, but experiance and reason is to be proued by experiance not to be denied. And in the second kinde of things, feeling is not to be looked for, because it may not be felt. Wherefoze certaine things must be belæued onely by experiance, without reason, soz they be hid from men.

Certaine are to be belæued onely by reason, & because they lacke senses, soz although we know not a manifest reason wherefoze the load stone draweth to it iron, notwithstanding experiance doth manifest it so, that no man can deny it. And like as this is maruellous, which is onely experiance doth certifie, so should a man suppose in other things. And hee should not deny any marvellous thing although he hath no reason, but that he rather

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ther ought to proue by experience, for the cause of maruellous things are hid, and of so diuers causes going before, that mans vnderstanding after Plato, may not apprehend them.

Therefore the load stone draweth iron to it, and a certaine other stone draweth glasse. So maruellous things are declared of Philosophers to bee in things by experience, which no man ought to denie. And that is not proued after the fashion of Philosophers which found that: for the Philosophers saith, that the Palme is a tree, and it hath the male and the female, therefore when the female is nigh the male, thou see'st that the female doth bowe downe to the male, and the leafe and the branches of it are made so soft, that they bowe downe to the male.

Therefore when they see that, they bind ropes from the male to the female. *Reddit ergo erecta, super se ipsam quasi adepta sit Masculo per continuationem fumis Virtutem masculi.* Notwithstanding many of the ancient authoꝝ, haue shewed marvellous things, receiued now of common people, and taken so, a truth.

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Therefore I shall shew to thee certaine things, that thou maist stablish thy minde vpon them, and to know it for a certaine truth, which reason cannot stablish by seeing, because of y^e aforesaid helpe in them. And therefore it is, that the sonne of Messias, said in the booke of the beasts. If a woman great with childe, put on the apparell of a man and a man put it on after her, before he wash it, if he haue the feuer quartaine, it wil depart from him.

And it is said in the booke of beasts, that the Leopard flyeth the priuy members of a man: and in another place it is said, Si carneum, if an old man be buried in a Doves or Culuers house, or be put where Doves or Culuers inhabit or rest, there they are multiplied vntill it be full of them.

And in the booke De ciriaca of Gallen, it is said, that the Serpent which is called Regulus in Latine, a Cockatrice in English, is somewhat white, vpon whose head there bee thre haires, and when any man seeth them, he dieth sore. And when any man or any other living thing heareth his whistling, he dieth. And every beast that eateth of it being dead, dieth also.

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also. And Aristotle saith, where there is summer six months, and winter other six, there is a flood wherein Adders are found whose property is, that they neuer see themselves but they die, but when they be dead they hurt not. And Aristotle put craftily in the minde of Alexander, that hee should take a great glasse and go towards them therewith, and when they did behold themselves in the glasse they died. This saying of Aristotle was not beleued of some men.

For Auicenna said against Aristotle, if any man did see it, he died: wherefore there is no truth in his speech. And they said, if any man would take the milke of a woman, giuing sucke to her owne daughter, of two yere old, and let it be put in a glassen vessell, or hanged by in a Dove or culuer house where they goe in and out, Doves will abide & be multiplied there: untill they bee innumerable. And said, when the mouth of a dead man is put by on him which complaineth of his belly, his belly is healed.

And Alexander saith, when any thing is taken out of the navell of an infant, which
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commeth forth of it being cut, and be put vnder the stone of a ring of silver or gold, then the passion or grieffe of the colike commeth not in any wise to him that beareth it.

And Galen saith, when the leanes of Sorrell be eaten, they lose the belly. And when the seede of it is drunken, it loseth the belly.

And it is said, that the roote of Sorrell hanged vpon him, that hath the swine por, it helpeth him.

And Philosophers say, when thou wilt that a beast returne to his lodging, annoint his forehead with Bepe Squilla, and it will returne.

And Aristotle saith in the booke of beasts: If any man put wrought ware vpon the hornes of a Cowes calfe, it will goe with him wheresoener he will without labour. And if any man annoint the hornes of a hie with ware and oyle, or pitch, the paine of their feete goeth away.

And if any shall annoint the tongues of Oxen with any tallow, they neither taste nor eat meat, but they shall die for hunger, except it be wiped away with salt & vinegar.

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And if any man annoint the nether parts of a Cocke with oile, he neither will nor may tread an Ven.

If thou desire that a Cocke grow not, annoint his head and soze head with oile.

It is said in the booke of Archigenis Quando cum illa, of the haire hanged vpon him that suffereth the collicke, it profiteth him.

And Aristotle saith, the Hemrods goeth away from him, which sitteth vpon the skin of a Lyon.

And if the dung of an Hare bee broken vnto powder, & cast abroad vpon a place of Emots, or Wismires, then the Wismires leane the place.

Philosophers say, if the head of a Goate bee hanged vpon him which suffereth swine por, he is healed by it. If thou wilt that a woman bee not viciate nor desire men, take the priuy member of a wolfe, & the haire which doe grow on the chékes or eye-browes of him, & the haire which be vnder his beard, and burne it all, and giue it to her in a drinke when she knoweth not, and she shall desire no other man. And they say, when a woman desireth
not

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not her husband, then let her husband take a little of the tallow of a bucke. Goate, ameane betwæne lit:le and great, let him annoint his priuy member with it, and do the act of generation, she shal loue him and shall not do the act of generation afterwards with any.

And they say, that when the snaille is poysoned, it eateth the hearb called organy, and is healed, and therefore they know that the hearb called organy, hath lyen vnder poison. Also it is said, when the Weasel is poysoned of a Serpent, it eateth rew, and they know by this, that the rew is contrary to the venome of Serpents.

And a Mouse put vnder the pricking of Scorpions, delivereth a man, because she is contrary, and feareth not him.

And Philosophers haue inuented, that if any woman is barren, when there is put to her a thing that maketh a woman barren, she can in no wise be fruitfull.

And it is said, that when a sponge is cast in wine mixed with water. and after ozatone sozth and strained and wynged, the water commeth sozth of it, and the wine remaineth.

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Taberences saith, if a stone be hanged
vpon a sponge, on the necke of a childe,
which cougheth with a vehement or great
cough, his cough is mitigated & restrai-
ned And being put on the head of an Asse,
or into his fundament, Scarabeus, that is
a flye with a blacke shell, that breedeth in
coldhardes, and is blacke, called a beetell,
cureth him, and he turneth, vntill it bee
drawne from him.

It is said also, that if any stone bee
bounden to the tale of an Asse, he will not
bray nor roze.

If the haire of an Asse bee taken,
which are nigh his priuy members, and
be giuen to any man broken in with any
kinde of wine in a drinke, he beginneth
anon to fact. Likewike, if any man take
the egges of Pismires and bzeake them,
and cast them into water, and giue them
to any man in a drinke, hee ceaseth not
anone to fact, they doe it likewise with
wine.

And it is said, if thou make a Ring of
a rod of a fresh Pyrre tre, and put it on
thy ring finger, it mittigateth or extin-
geth the impostume vnder the arme holes.

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In the booke of Aristotle, it is said, that the roote of white henbane. when it is hanged vpon a man suffering the colike, it is profitable to him. And when salt-peter is put in a vessell, and vinegar vpon it, it will boyle or seeth mightily without any fire.

It is said also in the booke of Hermes, when leake seede is cast vpon vinegar, the eagernes or soluzenes of it, goeth away.

Belbinus saith, when thou takest the white of an egge and all ome, & annointest a cloth with it, and wasthest it off with water of the sea: being dry, it letteth the fire to burne.

Another saith, when red Arsenicum, and allome, taken and broken, and confected, or made with the iuice of the hearb called honsleake, & the gaule of a Bull, and a man annointeth his hands with it, and after taketh hot iron, it burneth not them. Likewise, if there be taken (Or imagine, & allome Jamenti,) and strong vinegar, and great mallowes or holy-hocke, if thou bray them well together, & annoint thy hands therewith, fire hurteth not them.

When thou wilt that they which bee

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In a pällace, seeme without heads: take
smart bymstone, with oyle, and put it in
a lampe and make light with it. and put
it in the middelt of men, and thou shalt see
a maruellous thing.

And Belbinus saith againe, he that shall
put an hearb called Purlselan vpon his
bed, shall not see dzeames noz visions vt-
terly.

And Aristotle saith, that Hares when
they smell the smoake of a lampe put out,
they bying forth their birth, before it bee
perfect, and likewise this chanceth to cer-
taine women with childe.

Aristotle saith, that if any man causeth
by his wit, a Camell to do the act of gene-
ration with his owne mother, if he per-
ceiue it before, he will pursue the man vn-
till he kill him, and if he cause by his wit,
an hoise to leape on his mother, and hee
knowe it before, he will kill himselfe, and
him that prouoked him to that.

And Philosophers say, if thou dzowne
Flies in the water, they seeme dead, and
if they be burped in ashes, they rise vp a-
gaine. And when thou dzowne st Amber,
it dyeth, & let vineger be dzopped dzowne
like

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like dewe vpon it, it is quickned. And when thou buriest the flie called a beetle, among wales, it dyeth, if thou bury it in dung, it quickneth.

And Philosophers say, that when the feathers of Eagles be put with y^e feathers of other fowles, they burne and mortifie them, soz as he overcommeth in his life all birds, & rule ouer them, so the feathers of Eagles are deadly to all feathers.

And Philosophers say, if the skinne of a sheepe be put in any place with the skinne of Adib, it gnaweth and consumeth it. And he that putteth on him cloth of the wolle of a sheepe which hath eaten Adib, itching ceaseth not from him vntill he put it off.

And if thou perfume an house oz place with the lunges oz lights of an Ass, thou cleanse it from euery Serpent and Scorpion. And of this Philosophers know that it is good against poyson.

Tabariences saith, if the tongue of the Lapping oz blacke Plouer be hanged vpon a wall, Obliuione in reddt eum in memoriam & alienationes.

And it is said in the booke of Cleopatra. If a woman haue not any delectation

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with her husband take the marrow of a wolfe, of his left foote, and beare it, and she will loue no man but him.

And it is said, when the left hippe or haunch of a male Estrich is taken & boyled or scethed with oyle, and after the beginning or ground of haire are annointed with it, they grow neuer againe.

Architas saith, if the heart of a Serpent be taken, when he liueth, and hanged vpon a man, being sicke of the feuer quartaine, it plucketh it vtterly away. And the Adders skin, when it is straight bound vpon the ankle of a woman, it hasteth the birth, but after the birth, it must be removed away anon.

The teeth of Serpents when thou pluckest them forth by the rootes, as long as the Serpent liueth, if they be hanged vpon a man sicke of the feuer quartaine, they take away the feuer quartaine from him, and if the Serpent be hanged vpon a tooth aking, it profiteth. And if a Serpent mate with a woman with childe, she bringeth forth her childe befoze it be perfect. If it mate with her when she trauaileth of childe, it hasteth her birth.

And

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And they say, if thou wilt take the eye
tooth of a beast called **Crocodilus** in **La-**
tine, in **English** a **Crocodile**, out of the up-
permost place of the left side of his mouth,
and hang it on a man being sicke of the
feuer, it healeth him, and the feuer will
not returne againe to him. And they haue
said, that the **Lyon** is affraid of a white
Cocke : and againe that hee feareth the
fire : and hee that is annointed with the
tallow of the reines of the **Lyon**, feareth
not to go among beasts, and all beasts are
affraid of the **Lyon**. And he that annoin-
ted his body with **Hares** dung, wolues be
affraid of him.

Ex si tiritur at senicum citrinum, and beé
mixed with milke, if a **Flie** fall vpon it, it
dyeth not.

If thou wilt take the right foot of a
snaille, and hang it vpon the right foot of a
diseased man with the gout, it profiteth :
likewise if thou hang vpon the left foot of a
snaille to the left foot diseased with the
gout. And so the hand is profitable to the
hand, and the finger, to the finger.

And if a fire bee kindled befoze a man
that is bursten, of grane wood of fig trees,
his

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his stones will make a noyse oꝝ bowning.

And it is said in the booke of Hermes, when both the eyes of a Beare be bound in a linnen cloth, vpon Sinistrum adiutorium, they put away the feuer quartaine: and it is said, if the wolfe see a man, and the man see not him, the man is astonied and feareth, and is hoarse. And theretore if any man beareth the eye of a wolfe, it helpeth to victoꝝ, to boldnes, vanquishing, and feare of aduersaries.

And it is said, if a King be made of the white hoſes of an Aſſe, and he that hath the falling sicknesse putteth it on, he suffereth no longer the falling sicknesse.

And it is further said, when thou wilt that Flies come not nigh thy house, then put Conditim & oppium, in white lime, & after make thy house white with it, then the Flies shall in no wise enter.

When thou wilt that thy wife oꝝ wench, shew thee all she hath done: take the heart of a Dove, & the head of a frogge, and dꝝy them both, and braye them into powder, & lay them on the brest of her sleeping, and shee will shew to thee all that she

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She hath done, but when she shall awake,
wipe it away from her breast, that it be not
lifted up.

And they say, if any man put a Dia-
mond vnder the head of a woman sleep-
ing, she manifesteth, if she be an adul-
terer: for if it be so, she leapeth backe out
of the bed affraid, and if not, she embra-
ceth her husband with great ioue.

And they say, that an Asses skin, when
it is hanged vpon children, it letteth them
to be affraid.

Architas saith, if the ware of the left
eare of a dogge be taken and hanged vpon
men sicke of the feuers that come by course
or fittes, it is very profitable, and special-
ly to the feuer quartaine.

And Philosophers say, that some kinde
or singular, which neuer had sicknesse, is
profitable to enery sicknesse, and he that
had neuer paine, helpeth and healeth a
man from it.

And when the horse is perfumed with
the left hofe of a Mule, flies remain not in
it. If thou wilt know when a woman tel-
leth thee a lie: take the tongue of a Cope,
conuay it cunningly into the bosom of her.

And

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And if the heart, eye, or bryaine, of a Laptwing or blacke Plouer, be hanged by, on a mans necke, it is profitable against forgetfulnesse, and sharpneth mans vnderstanding.

If a woman may not conceiue, take an Harts hoznes, turned into powder, and let it be mixed with a Cowes gall, let a woman keepe it about her, and let her doe the act of generation, and shee shall conceiue anon.

✓ A grosse and stiffe haire of a Mares taile, put vpon a doze suffereth not zanzals to enter.

The toth of a Fole or Colte of one yere old put in the necke of a childe, maketh his teeth to bryed without paine.

✓ The toth of a Mare put vpon the head of a man being mad, deliuereth him anon from his furie.

If a woman may not conceiue, let a Mares milke be given her not knowne, let her doe the act of generation in that houre, and she shall conceiue anon.

The hofe of an hoise perfumed in a house, driueth away mice: the same chanreth also by the hofe of a Oxle.

What

of the world.

That the hot water come forth of a caldron. Take oz blanch that cald terra francisca, with pitch cast it in water, and it shall come forth all. That fire may come forth of water, take the shell of an egge, & put it in quicke bymstone and lime, & shut the hole, and put it into water, and it will kinole.

And it is said, if the hearb Camphire, be put vpon water, it is kindled and burneth in the water.

That thou may take birds with thy hands, take any cozne very well steeped in the dzegs of any wine, and in the iuice of hemlocke, and cast it to the birds, euery bird that tasteth of it, is made dzunken, and loseth her strength.

And they say if any man bee annoiated with the milke of an Ape, all the Flyes in the house will gather to him.

To wryte letters oz bills, which be not read but in the night. Take the gall of a snaille, oz the milke of a Sow, and put it to the fire, oz with water of a worme shining late.

If ye mingle together many whites of Henne egges, a month after they are made

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made glasse, and hard stone, and of this being after this fashion, is made a Sophisticall pzeious stone, called Topacions, if it be coniointed befoze with saffron or red earth.

Likewise, if the some which is found about the stones of a Hart, or Horse, or Ase, being weary, be mixed with wine, & the wine be giuen to any man to drinke, he shall abhoze wine for a month.

And if any man shall haue many Celes in a wine vessell, and they be suffered to dye in it, if any man drinke of it, he shall abhoze wine for a yere, and by chance euermoze.

And it is said, if a rope be taken, with which a heese is or hath bene hanged by with, and a little chaffe, which a whirlewinde lifted by in the ayze, and let them be put in a pot, and set among other pots, that pot shall breake all the other pots.

Also take thou a little of the aforesaid rope, and put it on thy instrument, with which the bread is put in the Oven, when he that should put it in the Oven, should put it in, he shall not be able to put it in, but it shall leape out againe immediately.

That

of the world.

That men may seeme without
heades.

TAke an Adders skin, and Suri pig-
mentum, and Breake pitch of Ken-
penticum, and the ware of new Bees, and
the fat or grease of an Ass, and bzeake
them all, and put them in a dull seething
pot full of water, and make it to seeth at a
slow fire, and after let it ware cold, and
make a Taper, and euery man that shall
see light of it, shall seeme headlesse.

That men may seeme to haue the vi-
sage or countenance of a dog.

TAke the fat out of the eare of a togg,
and annoint with it, a little new silke, put
it in a new lampe or greene glasse, and put
the lampe among men, and they shall see
the visage of a dog.

That men may seeme to haue
three heads.

TAke the haire of a dead Ass, & make
a rope, and dry it, and take the marrow of
the principall bone of his right shoulder, &
mire it with virgins ware, and annoint
the roze, and put it vpon the thzesholdes

of

Of the maruels

of the house, they that come into the house shall seeme to haue thre heads, and they that bee in the house, shall seeme Asses to to them that enter in.

If thou wilt haue a mans head seeme an Asses head.

Take vp the couering of an Ass, and annoint the man on his head.

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

Take quicksilver, and the powder of Calamite, and put it in a bottle of glasse well stopped, put it within a hot thing: For seing quicksilver is hot, it moueth it selfe, and maketh it to leape or dance.

If thou wilt see that which other men cannot.

Take the gall of a male Cat, and the fat of an Hen all white, and mire them together, and annoint thy eyes, and thou shalt see it that that others cannot see.

If thou wilt vnderstand the voyces of birds.

Associate with the two fellows, in the xxiii. day of October, and goe into a certaine wood with dogges, as to hunt, and carry home with thee that beast which thou

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thou shalt finde first, and prepare it with
the heart of a For, and thou shalt under-
stand anon the voyce of birds or beasts.
And if thou wilt also that any other like-
wise understand, kisse him, and he shall
understand.

If thou wilt loose bonds.

Go into the wood, and loke where the
Wite hath her nest with her birds, and
when thou shalt be there, clime by the tree,
and binde about the hole of it wheresoe-
uer thou wilt. For when she seeth thee, she
goeth to a certaine hearbe which she will
put to the binding, and it is broken anon,
and that hearb falleth to the ground, up-
on the cloth, which thou should haue put
vnder the tree. and be thou present, and
take it.

In the nest of the Laptwing or blacke
Blouer: there is a certaine stone, which is
of diuers colours, beare it with thee, and
thou shalt be inuisible.

That a man may be alwaies as a
gelded man.

Take of the worme, which shineth in
summer, and giue it him to drinke.

¶

That

Of the maruels

That a woman may confesse what she
hath done.

Take a water frog quicke, take away
her tongue, and put it againe into the wa-
ter, and put the tongae vnto a part of the
heart of the woman sleeping. which when
she is asked, she shall say the truth.

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

Put vnder his head the skin of an Ape.
If thou wilt take a Mole.

Put in his hole, an onion, or a laeke, or
oyle, and she will come sone forth with-
out strength.

A Serpent goeth not nich garlicke, and
a dogge tasteth not any thing dipped with
garlicke, although he be hungry

A perfume whereby euery man shall
seeme to other that be in the house, in the
forme of Elephants or great horses.

Take a spice which is called Albacen-
gi, any way it, mire it with a little fat of a
Dolphin fish, and make thereof graines,
as be of Romeciton. After perfume some
of them vpon a fire of cowes dung, which
is milked. And let not a place be in the
house

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house, from which smoke may come forth,
but let the fat and the milke be vnder the
earth within, all which be in the lodging,
shall seme as they were great men, in the
shape of hozes and Elephants, and it is a
very maruellous thing.

Another perfume, which when thou
makest, thou seest outwardly greene men,
and men of many shapes, and infinite mar-
uels which are not discerned for their mul-
titudes.

Take **Timar**, that is vermilion, and
the stone **Lazulus**, and peneroiall of the
mountaines and beat it all to powder, and
Asst it, mixe it with the fat of a **Dolphin**
fish, hozse, or **Elephant**, and make graines
or cornes after the fashion of **Rice**, and dry
them in a shadow, perfume in it when
thou wilt, and it shall be done, that is said.

A perfume to see in our sleepe, what is
good, or what ill.

Take the blood of an **Ase** congealed,
and the fat **Lupicerni**, and a swete in-
cense or gum called **Stozar**, and also **Sto-**
zar, of some called **Stirar**, gather it by

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altogether by equall weights, & let them be mired, and graines or coynes be made thereof, & let the house be perfumed with them, that thou shalt see him in thy sleepe, that shall shew to thee all things.

The manner of making a match or candle or candle-weeke, which being kindled, thou shalt see men in what shape thou wilt.

Take the eyes of a schzieke, **D**wle, the eyes of a fish, which is called Affures, and the eyes of a fish, which is called Libinitis, and the gall of wolues, bzeake them with thy hands, and mire them altogether, and put them in a vessell of glasse, then when thou wilt worke it, take the fat of any beast thou wilt, that this may be made in the shape of it, melt it, and mire it perfectly with that medicine, and anoint the match candle-weeke, or whatsoever thou wilt with it. After kinde it in the middelt of the house, and the men shall seeme in the shape of that beast, whose fat thou didst take.

Another match or candle-weeke, that men may appeare in the shape of Angels.

Take the eyes of a fish, and the eyes of **R**ilee, that is, of a bzeaker of bones, and
bzeake

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breake them with thy hands, and make them soft, & put them in a vessell of glasse bottles. After put some oyle in them, and lighten it in a greene lampe, and put it befoze men, which be in the house, they shall see themselves in the shape of Angels by the light of the fire.

Another match or weeke of a candle, making men appeare with blacke faces.

Take a blacke lampe, and poure in it oyle of the Elder or Alder tree, or quicke-silver, a part of the blood of them that be in letting blood, and in that blood, oyle of the Elder or Alder tree (some say of the Burr tree) or quick-silver.

A maruellous Lampe, in which appeareth a thing of terrible qualitie, hauing in the hand a rod, and feareth a man.

Take a greene Frog, and strike off the head of it upon a greene cloth, make it wet with the oyle of Bur tree, or Elder tree, & put it in the weeke, and lighten it in the greene lampe, then shalt thou perceiue a blacke man standing, betwene whose hands there shall bee a lampe and a marvellous thing.

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Another wieke which being kindled, and water put thereon, waxeth strong, and if oyle, it goeth out.

Take lime which water hath not touched, and put it with a waight equall to it of ware, and the halfe of it of the oyle of balme, and *Sapta citrina*, with equall to it of bymstone, and make a wieke of it, and drop downe like deaw upon the water, & it shall be kindled, and drop downe oyle upon it, and it shall be put out.

Another wieke, which being kindled, all things seeme white as siluer.

Take a Lizard, and cut away the taile of it, and take that which commeth out, for it is like quicke-siluer. After take a wieke, and make it wet with oyle, and put it in a new lampe and kinde it, and the house shall seeme bright and white, or gilded with siluer.

A maruellous operation of a Lampe, which if any man shall hold, he neuer ceaseth farting, till he let go his hold.

Take the blood of a snail, drye it vp in a linnen cloth, make of it a wieke, giue it to any man thou wilt, and say light this, he shall not cease to fart, vntill he let it depart, and it is a maruellous thing.

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A wieke which being lighted, women cease not to dance and play, as they were mad for ioy.

Take the blood of an Hare, and the blood of a certaine foule which is called Solon, and is like a Turtle Dove, and of the blood of the Turtle male, equall to the halfe of it. Then put it in a wieke, and lighten it in the middest of the house, in which are Singers and Wenches, and maruellous things shall be proued.

If thou wilt make that Lice may appeare running in a mans bed, that he cannot rest,
Cast into his bed the waight and quantity of an ounce or else halfe an ounce of Alcakengi. & if thou shalt take Pilos asturis, thereof shall be made a wieke, which when it is lightned, euery sicke man seeth other by the vehemency of the sicknesse, and minishing or extenuation.

When thou wilt seeme all inflamed, from the head to thy feet, and yet not hurt.

Take white great mallowes, or Hollybockes, mixe them with the whites of Egges, and annoint thy body with it, and let

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let it be vntill it be dyled bp, and after annoint the with allom, and after ward cast on it small brimstone beaten vnto powder, for the fire is enflamed on it, and hurteth not, & if thou make it vpon the palme of thy hand, thou shalt be able to hold the fire without hurt.

If thou wilt cast any thing in the fire, and it shall not burne.

Take one part of fish glets, and as much allom, let it be perfectly mixed, and let vinegar be poured vpon it, let what thing soeuer thou wilt be confected with it, and cast it in the fire, then annoint it with this ointment, and it shall not be burned.

If thou wilt make a contrary, that is, any Image or other thing, and when it is put in water it is kindled, and take it out, and it is quenched.

Take lime not quenched, and mixe it perfectly, with a little ware, and the oile of Sesanum, and Papta, that is, white earth and Brimstone, and make of it an image, when thou shalt put it in water, the fire shall be kindled.

If thou wilt make, that when thou openest thy hands vpon a lampe, the light of it is

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is put out : and when thou closest them vpon it, it kindleth.

Take a spice, which is called Spuma, after buy it, and then make it with water of Campfire, and annoint thy hands with it, after open them in the mouth of the lampe, the light of it shall be put out, and close them, and it shall be kindled againe.

If thou wilt see a thing drowned, or see deepe into the water in the night, and that it shall seeme as perfect as in the day, and read bookes in a darke night,

Annoint thy face with the blood of the Keremouse or Bat, and thou shalt do as I say. If thou wilt make any thing white, perfume it with bymstone.

If thou wilt kill some a Serpent : take as much as thou wilt of an hearbe called Rotunda Aristologia, smertwort. or meke-galingale, and buy it twel, also take a frog of the wood or field, and bzeake it twel, and mixe it with Aristologie, and put thereto some ynke, and write within paper or in any other thing which thou louest better, and cast it to the Serpents.

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

Take lime dissolved with hot water of Beanes, & a little of great mallows or holly-hocke, and mixe it well with it, after anoint the palme of thy hand with it, & let it be dried: put in it fire, & it shall not hurt.

Philosophers say, that such lime burnes not in the fire. Dozeouer, fish, glesw saueth from fire, Also vnpleasant allom, and the blood of the beast called a Salamander, & the smoake of an Ouen or Caldron. Therfoze when an ointment is made of al these or of certaine of them the fire hurteth not. The white of an egge & great mallows, or holly-hocks, haue vertue touching this.

A wieke which beeing lighted in the house, thou shalt see greene things flying as Sparrowes and other birds.

Take a new cloth, & put in it the bryaines of a bird, and the feathers of her taile, and lap them in, making thereof a wieke, and it in a new greene lampe, kindle it in the house with the oyle Olive, and the things which are thereabouts, will appeare very greene,

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græne, and sowles will sãme to flie of
græne and black colour.

If thou wilt make a candle to bee shaken,
and yet mayst walke when it is lighted.

Get the skin of a Wolfe, and also of a
Dogge, and make of them both a wieke,
and kinde it with oyle Olive, and it will
sone be mowed.

When thou wilt lighten a lanterne, of
which he that beholdeth it shall be affraid.

Get white linnen cloth, and make
thereof a wieke, and put in the hollownes
of it, the slough of a Serpent, and grosse
salt, and fill it with oyle Olive, and give
it to whom thou wilt, but as sone as hee
lighteth it, he shal tremble & be soze affraid.

A maruellous experience, which makes
men goe into the fire without hurt, or to
beare fire or red hot iron in their hands,
without hurt.

Take the iuice of Bismalua, and the
white of an egge, and the seed of an hearbe
called *William*, or *Pulicarias* herbs, and
bruse it into powder, and make thereof a
confection, and thereto put the iuice
of

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of Radish, with the white of the egge.

Annoint thou thy body or hand with this confection, and let it be set to dry, and after annoint it againe, after that, thou may suffer boldly the fire without any hurt. But if thou wilt that the thing annointed seeme to burne, scatter vpon it quick bymstone well beaten into powder, and it shall seeme to be burned, when the bymstone shall be kindled, and it shall not hurt him. If thou shalt blow the hearbe called Colophonia, Greeke pitch beaten very small, vpon the flame of a candle which a man holdeth in his hand, it augmenteth maruellously the fire, and listeth vp the flame vnto the house rose. That thou may beare fire vnhurt, let lime bee disolued with hot water of beanes, & put thereto a litle red earth of Spina, after put a litle great mallowes or holy hocke, with which conioyned or mixed together, annoint the palme of thy hand, and let it dry vp, & so maist thou beare any fire vnhurt.

If thou wilt make burning water
in this manner.

Take blacke, thicke, mighty, and old
wine,

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wine, and in one quart of it thou shalt temper a little quicklime and brimstone, beaten into powder very small, and lees of good wine and common salt, white and grosse, after thou shalt put it in a ground well clayed, and De superposito alembico, thou shalt distill burning water, which thou shalt keepe in a glasse.

Thou mayst make a great fire in this manner.

Take quicklime, lees of wine, *Sarceillum picolam*, sodden salt, oile of stone, and common oile, make them seeth well, and if any thing bee put in it, it is kindled, whether it be tree or iron, and is not put out by pisse vineger, or sand.

If thou wilt that every thing cease to be marvelled. Looke the sufficient causes of doing, and also of suffering, for if thou looke both, thou shalt not marvel, for thou shalt see that there is so great aptnesse in one sufficiency of another, that it maketh thee not to marvel, for when thou seest that cold water kindled the fire, and putteth it not out, if thou should behold the doing cause, thou wouldst marvel what were the efficient cause: convenient to
this

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this thing, but when thou lokest to the matter of that effect, that is because it is lime and bymstone, which are very inflammable, so that every little thing flameth them, thou seest that nothing is to be maruelled.

Likewise it is a maruell that a thing is burned by fire, when one of the causes is beholdd onely. But when the nature of the sufferer, or weaknesse of the doer, is looked on, there is no maruell.

If thou wilt make a Carbuncle stone, or a thing shining in the night.

Take very many of the little beasts shining by night, and put them beaten small in a bottle of glasse, and close it, and bury it in hot hoxses dung, and let it tarry xv. daies. afterward thou shalt distill water of them per alembicum, which thou shalt put in a vessell of chrystall or glasse. It giveth so great clearnesse, that every man may read and wyte in a darke place where it is. Some men make this water of the gall of a Snake, the gall of the Weasell, or the gall of the Ferret, and of a water dogge, then burie them in dung, and distill water out of them.

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of the world.

Make flying fire after this manner.

Take one pound of Wzinstone, two pound of the coales of Willow or withie, six pound of stony salt, these three things must be brased very small on a Marble stone: afterward thou mayst put some at thy pleasure in a coat of paper, flying or causing thunder.

A coat to fly, should be long, small, and full of that best powder, but a coat to make thunder, should be short, grosse, and halfe full.

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