

THE BOKE

of secretes of Albertus Magnus, of
the vertues of herbes, stones,
and certayne beastes.

Also, a boke of the same author,
of the maruaylous thinges of
the worlde: and of certayne
effectes, caused of cer-
tayne beastes.

Roberti Nicolij om Londonensis libe



Syth it is manifestly knowen, that this booke of Albertus Magnus, is in the Italyon, Spanysh, French, and Duché tounge, it was thought, if it werc translated into the English tounge, it woulde be receaued with lyke good wyll, and frendeshyp, as it is in those parts. Wherfoze vse thou this boke, to mitigate, and alacreate, thy heavy and troublesome mynde, as thou hast ben wont to do, with the boke commonly called the booke of Fortune: for beleue me, whatsoeuer is promysed in ether of them both, this, or that, is alouely to that ende.

The firste boke of the vertues of
certaine herbes.



Aristotell the Prince of philoso- phers, sayeth in many places, that euery science is of the kinde of good thinges. But notwithstandinge, the operation some- time is good, sometime euill: as the science is chaunged to a good, or to an euill ende, to whiche it worketh. Of the whiche sayinge, two thinges be concluded: the one, and the first is, that the science of magike is not euil, for by the knowledge of it, euill may be eschued, and good folowed. The second thinge is also concluded, for- asmuche as the effecte is praysed for the ende, and also the ende of science is dispraised, whan it is not ordeined

Of the vertues

to good, or to vertue. It foloweth then, that euery science, or operation, is sometime good, sometyme euill. Therfore, because the science of Magike, is as a good knowledge (as it is presupposed) and is somewhat euill in beholdinge of causes, and naturall thinges, as I haue considered, and perceaued in aunciente authors: yea, and I my selfe, Alberte, haue found the truth in many thynges, and I suppose the truth to be in some part of the booke of Chirander, and of the booke of Alchorat.

First therefore, I wyll declare of certayne hearbes. Secondlye, of certayne stones. And thyrde, of certayne beastes, & the vertues of them.

Elitropia	Marygolde.
Vrtica	Nettell.
Virga pastoris	Wyde tasyll
Celidonia	Celendyne.

of herbes.

Provincia	Perwynke. (royal)
Mepeta	Calamint or penis
Lingua canis	Hondes tounge.
Iusquianus	Henbane
Lilium	Lylpe.
Viscus querci	Missetoe.
Centaurea	Centorpe.
Saluia	Sauge.
Verbena	Meruin.
Melysophylos	Smallage.
Rosa	Rose.
Serpentina,	Snakes grasse.

The first herbe is called wth the men of Chaldea, Elios, wth the grekes Matuchiol, wth the Latynes, Elitropium, wth English men, Marygolde, whose interpretation, is of Elios, that is, the Sonne, and Tropos, that is, alteration, or change, because it is turned accordinge to the Sonne. The vertue of this herbe is maruelous: for if it be gathered, the

Al. l. l. some

Of the vertues

Some beynge in the signe Leo, in August, and be wrapped in the leafe of a Laurell, or baye tree, and a wolues tothe be added thereto, no man shalbe able to haue a worde to speak agaynst the bearer thereof, but wordes of peace. And if anye thynge be stolen, if the bearer of the thinges before named, laye them vnder his heade, in the nyghte, he shall see the thefe, and all his conditions. And moreover, yf the foresaide herbe be put in any church, where women be, whiche haue broken Matrimony on their parte, they shal neuer be able to goe forth of the Church, except it be put awaye. And this last poynt hath ben proued, and is very true.

The seconde herbe is called of the men of Chaldea Roybra, of the grekes Olibribus, of the Latynes, or frenchmen Vnica, of Englyshe
men

of herbes.

men, a nettell. He that holdeth this herbe in his hande, with an herbe called Mylfoyle, or yarowe, or noseblede, is sure from all feare, and fantasye, or viston. And if it be put with the iuyce of houselyke, and the bearers hande be anoynted with it, and y residue be put in water, if he entre in the water where fyshes be, they will gather together to his handes, and also ad piscellum. And if hys hand be drawen forth, they wil leape agayne to their owne places, where they were before.

The thyrde herbe is named of the Chaldeis Lorumborot, of the grekes Allamor, of the Latynes Virga pastoris, of Englyshe menne, Myldetaspill. Take this herbe, and temper it with the iuyce of Mandragane, and gyue it to a wyche, or to another Beaste, and it shall be greate

A.iii.

with

Of the vertues

with a yonge one in the owne kinde, and shal bringe forth the birth in the owne kinde, of the which yonge one, yf the game tothe be taken, and de-
ped in meat, or drinke, every one that shall drinke therof, shall begin anone battayle, and whan thou woulde put it away, geue to him the iuyce of Ma-
lerian, and peace shall be anone a-
monge them, as before.

The fourth herbe, is named Aquil-
laris, of Chaldeis: bycause it sprin-
geth in the time, in which the Egles
buyld their nestes: It is named of
Grekes Vatis, of Latines celidonia
and of Englysh men Celendyne.

This herbe spryngeth in the tyme in
the whiche the swallows, and also
the Egles make their nestes. If a-
ny man shall haue this herbe, with
the harte of a melle, he shall ouer-
come al his enemies, and al matters
in

of herbes,

in suit, & shall put awaye all debate.
And if y before named herbe, be put
vpon the heade of a sycke man, if he
shulde dye, he shall synge anone with
an loude voice, if not, he shall wepe.

The fyfte herbe is named of the
chaldeis, iterisi, of y grekes, Vorax,
of y latynes Prouētalis, or Prouinsa,
of Englyshe men perwouke, whan it
is beaten vnto powder with wormes
of the earth wrapped aboute it, and
with an herbe called semperuina in
Englyshe houslyke, it induceth love
betwene man and wife, if it be vsed
in ther meats. And if it shall be put to
the mouthe of the beaste, called the
Bugill, he shall breake anone in the
myddes. And this was proued of
late tyme.

If the sayde confection be put in the
fire, it shall be turned anone, vnto blue
coloure.

The

Of the vertues

The sixte herbe is named of y chaldeis
Deis Bieith, of the greekes Reris, of
the latynes Nepera, of Englysh men
Calampnt, other wisse penyroyall.
Take this herbe and mixe it with y
stone founde in the neste of the byrde
called a lapwoyng, or blacke plouer,
and rubbe the bealy of any beast, and
it shalbe with byrth, and it shal haue
a yonge one very blacke in the owne
kynde. And if it be put to ther nose=
thyrlles, thei shal fall to the grounde
anone as deade, but a little space af=
ter thei shalbe healed. Also yf y fore=
sayd confection be put in a vessell of
bees, the bees wyl neuer flee away
but they shal gather together there,
And if the bees be drowned and lyke
as they were dead, if thei be put in y
aforesayde confection, thei shal reco=
uer ther lyfe after a little tyme, as by
 y space of one houre, for it is propor=
cyoned

of herbes,

tioned to the qualitte losse. And for
a sure profe, if drowned flyes be put
in warme ashes, they wyl recover
their lyfe after a little space.

The seuenth herbe, is named of
 y chaldeis Algeil, of y greekes Orum,
of y Latyns Lingua Canis, of Eng=
lish men, hondes tounge, put thou
this herbe, with the hart of a younge
frogge and her matrice, and put the
where thou wylt, and after a littell
tyme, all the dogges of the whole
towne shalbe gathered together: And
if thou shalt haue the afores named
herbe vnder thy foremost toe, al y dog=
ges shal kepe sllence, & shal not haue
power to bark. And if thou shalt
put the aforesaid thinge, in the necke
of any dogge, so y he may not touche
it with his mouth, he shalbe turned
alwayes roade about like a turning
whele, until he fall vnto the grounde
as

as deade, and this hath bene proued in our tyme.

The eight herbe is named of the chaldeis Mansesa, of y greeces Venrosin, of the latynes Iusquianus, of english men henbane. Take thou this herbe, and myre it cum realgalis, and hermodatilis, and put them in the meat of a madde dogge, & he wil dye anone. And if thou shalt put the iuyce of it with the afore said thinges in a syluer cuppe, it shalbe broken very small. And if thou shalt mire the afore said thinge, with the bloude of a younge hare, and kepe it in y skyne of a hare, all the hares wilbe gathered ther, until it be remoned.

The nynthe herbe, is named of y chaldeis Ango, of y greeces Amala, of the latynes Lilium, of Englyshe men a lily. If thou wilt gather this herbe, the sonne being in the signe of the

of the lyon, and wilt myre it with the iuyce of the Laurell, or baye tree, and afterwarde thou shalt put that iuyce vnder the dunge of cattell, a certayn tyme, it shalbe turned vnto wormes, of the which, if poulder be made, and be put about the necke of any man, or in his clothes, he shal neuer sleape, nor shal not be able to sleape, until it be put away. And if thou shalt put the afore said thyng vnder the dunge of cattell, and wilt anoynte any man with the wormes breedinge thereof, he shalbe brought anone vnto a fener. And if the afore saide thinge be put in any vessell, where ther is cowes mylk, & be couered w the skynne of any cowe of one colour, all y kye shallose ther mylke.

The tenth herbe is called of chaldeis Luperax, of y greeces Asifena, of the latynes Viscus querci, of Eng-
lish

like men, mysell toe. And it groweth in trees, being holed through. This herbe, wth a certayn other herbe whiche is named Marregon, that is sylphion or laserpitū, as it is w^{ri}tten in the almaynes language, it openeth al lockes. And if y^e aforesaid thinges, being put together, be put in the mouth of anye man, if he thinke of any thinge, if it shulde happen, it is set on his harte, if not, it lepeth backe from his harte. If y^e aforesaid thing be hanged by to a tree with y^e wynges of a swallowe, then the byrdes shal be gathered together within y^e space of fyve myles. And this last was proved in mytyme.

The eleventh herbe is named of the chaldeis isiphilon, of the greekes Orgelon, of the latynes centaurea of Englyshe men, centory, w^hiches sayth that this herbe hath a merualous vertue

vertue, for if it be ioyned with the bloud of a female lapwying, or black plouer, and be put wth oyle in a lampe, al thei that compasse it about, shal be leue them selves to be w^hiches, so that one shal beleue of an other, that his head is in heauen, and his fete in the earth. And if the aforesaid thinge be put in the fyre, whan the sterres shal be it shal appeare, y^e the sterres runne one against an other, and fight. And if the aforesaide plaister be put to the nolethrylles of any man, he shal flee awaye tharpelye, through feare that he shal haue, & this hath ben proved. The twelth herbe is named of the Chaldeis, Colorio, or Coloricon, of the greekes Clamor, of the Latynes commonly Salvia, of Englyshe men, Sauge. This herbe beinge putrified vnder dunge of catel, in a glasse vessel, bringeth forth a certain w^hiche

Of the vertues

of byrd, hauyng a taylor after the fashion of y byrd, called a blacke mark or obosyll, with whose bloude, if any man be touched in the breast, he shall lose his sence, or felyng, the space of xv. dayes and moze. And if the aforesaid serpent be burned, and the ashes of it put in the fyre, anone shall there be a rayne bowe, with an horrible thunder. And if the aforesaid ashes be put in a lampe, and be kindled, it shall appear that all the house is full of serpentes, and this hath bene proved of men of late tyme.

¶ The xiii. herbe is named of y chaldeis olphanas, of y greekes Hilionon, of the latines Verbena, of English men veruy. This herbe (as witches say) gathered, the sonne beyng in the sygne of the ram, & put with grayne or corne of pponie of one yere olde, yealeth the y be sycke of the falling syknes,

of herbes

syknes. And if it be put in a fatte ground, after viij. wekes, wormes shall be engendred, whiche if they shall touche any man, he shall dye anone. And if the aforesaid thinge be put in a douehouse, or a culuer house, all the doves or culuers shall be gathered together there. And if the powder of them be put in the sonne, it shall appear that the sonne is blue. If the powder be put in a place wher men dwell or lye betwene two louers, anon there is made stryfe or malice betwene them.

¶ The xiiii. herbe, is named of the chaldeis celayos, of the greekes casiod of the latynes Melisopholos, of English men Smalage: of the whiche herbe Macer Floridus maketh mention. This herbe gathered grene, and tassen with the iuyce of y cipresse tree of one yere, put in gruell, maketh the

D.

gruell

Of the vertues

gruell to appere full of wormes, and maketh the beare to be gentle and gracious, and to vanquish his aduersaries. And if the afore said her be bounden to an ores necke, he wil followe the whether soeuer thou wilt goe.

The .xv. herbe is named of þe chaldeis glerisa, of the greekes isaphinus, of the latynes Rosa, of English me, a rose. And it is an herbe, whose floure is very wel knownen. Take the grain or cozne of it, and the cozne of musterde seede, and the fote of a wesell, hange vp these in a tree, & it wil not beare fruite after. And if the afore sayd thinge be put about a nette, fysses wil gather together there. And if Magaris, shalbe deade and be put in þe afore sayd commixtion halfe a daye, it shal recouer the lyfe, although it be not forth with yet gotten.

And

of herbes

And if the afore said powder, be put in a lampe, and after be kyndled, al men shal appere blacke as the deuyll. And if the afore sayde powder, be myxed with oyle of the olyue tree, & with quycke bymstone, and þe house anoynted with it, the sonne chynnyng, it shal appere all inflamed.

The .xvi. herbe is called of the chaldeis: Cactullin, of the greekes: Penta phyllon, of the latynes: Serpentina, in english, snakes grasse. This herbe is well ynough knownen to vs. This herbe put in the grounde, with the leafe of the thre leafed grasse, engendreth reade and grene serpentes, of which if powder be made, and put in a burnyng lampe, there shal appere aboundaunce of serpentes. And if it be put vnder the heade of any man, from thense forth, he shal not dreame of him selfe.

¶

¶

Of the vertues

The maner of workinge all these
afozenamed thinges, that the effecte
maye be good in their planetes
is, in their houres, and
dayes.

There be. viij. herbes, that haue
great vertues, after the mynde
of Alexander the emperour, and they
had these 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 herbe of the pla-
net Saturnus, whiche is called Afo-
dillus, Afodilly, the iuce of it is good
agaynst the payne of the reynes, and
legges: let them that suffer payne of
the bladder, cate it, the roote of it be-
inge a litle boyled. And yf men pos-
sessed with euyl spirites, or madde
men beare it, in a cleane naphrone,
they

of herbes.

they be deliuered from their disease.
And it suffereth not a deuyll in the
house. And yf chyldren that breede
their teeth, beare it about them, they
shall breede them without payne.
And it is good, that a manne beare
with him a roote of it in the night,
for he shall not feare, nor be hurte of
other.

The seconde, is the herbe of the
Sonne, whiche is called Poligonia,
or corai giola. This herbe taketh
the name of the Sonne: for it engen-
deth greatly, and so this herbe wor-
keth manye wayes. Other hath cal-
led this herbe, Alchone, whiche is,
the house of the Sonne. This herbe
healeth the passions, and greif of the
harte, and the Stomacke. He that
toucheth this herbe, hath a vertue of
his sygne, or planette. If anye man
B. iij. Drink

Of the vertues

Drinke the iuyce of it, it maketh him to do often, the acte of generation. And if any man beate the roote of it, it healeth the griefe of the eyes. And if he beate it with him befoze he haue any griefe, there shal come to him no greife of his eyes. It helpeth also the that be vexed with the phrenesy, if they beate it with theym, in their brest.

It helpeth also them that are diseased with an impostume in þe lunges, and maketh them to haue a good breath, and it auaileth also to þe tpyre of melancholyous bloude.

¶ The thurd, is þe herbe of the mone, whiche is called chynostares. The iuyce of it purgeth the peynes of the stomake, and brest plates, the vertue of it, declareth that it is the herbe of the moone. The floure of this herbe pur-

of herbes.

purgeth great splenes, and healeth the, bycause this herbe increaseth and decreaseth as the moone. It is good agaynst the syckenes of the eyes, and maketh a sharp sight. And it is good agaynst the bloude of the eyes. If thou put the roote of it brayed vpon thy eye, it wil make thy eye meruallous clere, by cause the light of the eyes Propinquatum mystion, is of the substance of the moone. It is also good to them that haue an euill stomake, or whiche can not digest their meat, by drinkyng the iuyce of it, mozeouer it is good to them that haue the swyne pockes.

¶ The fourth herbe, is called Arno-glossa, plantayne. The roote of this herbe is meruapleous good agaynst the payne of the heade, bycause the signe of the Ramme, is supposed to be the house of the Planette

Mars

Of the vertues

Mars, whiche is the heade of þ̄ which worlde, It is good also agaynst eyt customes of mans stones, and rotten and fylthy byles, bycause his house is the signe Scorpio, because a part of it holdeth Sparma, that is, þ̄ sede, which cometh agaynst the stones, wherof al lyuyng things be ingendred, and fourmed. Also the iuyce of it is good to them that be sycke of the perplous flyre, with excozation or rayfynge of the bowels, continuall tourmentes, & some bloude yfuyng forth. And it purgeth them that drynke it, from the sykenesses of the flyre of bloude, or emoraudes, and of the disease of the stomake.

¶ The fyft, is the herbe of þ̄ planete Mercurius, whiche is named, Pentaphillon, in Englysh, cinquefoyle: or þ̄ b. leued herbe, of others Pentadactylus, of others sepe declinans, of certayne

of herbes.

Rayne calipedolo. The roote of this herbe, brayed and made in a plaster, healeth woundes & hardenes. Moreover, it putteth away quykely the swyne pockes, if þ̄ iuyce of it be dronken with water. It healeth also the passions or griefes of the brest, if the ioyce of it be drunken. It putteth away also the tothe ache. And if the iuyce of it be holden in the mouth, it healeth al the grefes of the mouth. And if any man beare it with hym, it gyueth warke and helpe. Moreover if any man wyll aske any thinge of a kinge or prynce, it gyueth abouñdāce of eloquence, if he haue it with him, and he shal optayne it that he shal desire. It is also good to haue the iuyce of it, for the grieve of the stone, and þ̄ sycknes whiche letteth a man that he can not pyffe.

The

The vi. is the herbe of the planet Jupiter, and it is named Acharon, of certayn iulquianus, Herbane. The roote of it, put vpon botches, healeth them, and kepeth the place frome an inflammation of bloude. If any man shal beare it before the grete come vpon him, he shal neuer haue a botche.

The roote of it also is profitable agaynst the goute in the fete, when it is brayed, and put vpon the place that suffereth the payne or grieffe, And it worketh by vertue of those signes which haue fete, and loke vpon the fete. And if the iuyce of it be Dronken with hony, or with wyne and hony sodden together, it is profitable agaynst the griefes of the lyuer, and all his passions, because Jupiter holdeth the lyuer.

Like:

Lykelwyke, it is profitable to them that woulde doo often the acte of generation, and to them that desyre to be loued of women, it is good that they beare it with them, for it maketh the beaers pleasaunt, and delectable.

The vii. is the herbe of the planet Venus, and is called pisterion, of some Hierobotane, id est, Herbo columbaria et verbena, beruen.

The roote of this herbe put vpon the necke, healeth the swyne pockes, apostumes behynde the eares, and botches of the neck, and such as can not kepe their water.

It healeth also cuttes, and swellinge of the euell, or fundament, procedynge of an inflammation, whiche groweth in the fundamente, and the Emeraudes. If the iuyce of

Of the vertues

of it be dronken with honny, & water
fodden, it Dissolueth those things whi-
che are in the lunges or lightes. And
it maketh a good breath, for it saueth
and kepeth the lunges and the lych-
tes. It is also of great strenght in be-
neryall pastymes, that is, the acte of
generation. If any man put it in his
house or byneyarde, or in the groude,
he shall haue abundantly reuenues,
or yerely profytes, mozeouer the rote
of it is good to all them whiche will
plante byne yardes or trees.

And infantes bearynge it, shall be ver-
ry apte to learne, & louynge leynng,
and thei shall be glade and toyous. It
is also profitable, being put in pur-
gations, and it putteth abacke deuyls.
Yet this is to be marked, y these
herbes be gathered fro y. xiii. day of
the mone butyll the xxx. day, begyn-
nyng y gathering of the from y sygne
mercurius,

of Stones

Mercurius, by the space of a whole
houre, and in gatherynge, make men-
tion of the passion or grieffe, and the
name of the thinge, for the whiche
thou doeste gather it, and the selfe
herbe, notwithstanding, lay the herbe
vpon wheate, or barleye, and vse it
afterwarde to thy nede.

Here begynneth the seconde booke
of the vertues of certayn stones.

Bycause I haue spoken now be-
foze of y vertues of certayn her-
bes, now in this present chapter, I
will speake of certayne stones, their
effectes, and maruelous operations.

Magnes, the lode stone.

Ophihalmus	Onyx.
Ecripendamus	Sylonites
Topazion	Medoria
Memphitis, lapis iuxta memphim ve- bem in egypto.	

Of the Vertues

of Stones

Abaston	Adamas, Dialkōn
Agathes	Alectoria
Esmundus	Amaristus
Berillus	Celonites
corallus	cristallus
Elotropia	Epistrites
calcedonius	celidonium
Bagates	Bena
Istmos	Tabrices
chrysolitus	Geratides
Nichomai	Quirim
Radianus	Luperius
Vnces	Lazuli
Smaragdus	Iris
Gallasia	Galerites
Draconites	Echites
Tepristites	Hyacinthus
orithes	Saphyrus
Sannus	

If thou wilt knowe whether thy wife is chaste, or no.

Take the stone whiche is called Magnes, in englyshe, the lode stone, it is of sadde blue coloure, and it is founde in the sea of Inde, sometime in partes of Almanie, in þ province which is called East Fraunce. Laye this stone vnder the heade of a wife, and if she be chaste, she will embrace her husbaude, if she be not chaste, she will fall anone forth of the bedde.

More ouer, if this stone be put, brayed, and scattered vpon coles, in foure corners of the house, they that be sleapinge, shall flee the house, and leaue all.

If thou wilt be made intuisible.

Take the stone whiche is called ophthalmus, and wrappe it in the leafe of the Laurell, or Bay tree, and it is called Lapis obtelmicus,

whose

Of the vertues

whose colour is not named, for it is of many colozes, and it is of such a vertue, that it blyndeth the sightes of them that stande about. Constantius carrying this in hys hand, was made invisible by it.

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

Take þ stone which is called Onyx, which is of black colour. And þ kind is beste which is full of whyte baynes. And it cometh from Inde, vnto Araby, and if it be hanged vpon the necke, or synger, it styreth vp a none sorowe or heynesse in a man, and terroures, and also debate, and this hath ben proued by men of late tyme.

If thou wilt burne anye mannes handes without fyre,

Take the stone, which is called
Ferd

of stones

Perpendamus, which is of yelowe colour, which if it be hanged vpon the necke of any man, it healeth Arzicam, and also if this stone be greped straytly, it burneth the hande anon, and therefore it must be touched lightly, and gently.

If thou wilt kyndle the mynde of anye man to iayes, and make his wytte sharpe.

Take the stone which is called Sylonites, and it groweth in the bo-
some of a snayle of Inde, called Cor-
cuses, and there is of diuers kindes
of it, of white, redde, and purple co-
lour. Other saye, that it is grene, and
founde in the partes of Persia. And
also olde Philosophers saye, if it be
tasted, it geueth knowlege of certain
thinges to come. If it be put vnder
the tounge, specially in þ first mone,
it hath a vertue onely for an houre.

¶

¶ There

Of the vertues

Therefore beyng in the .x. moone, it hath this vertue in the first, or tenth houre. But there is mouinge of the order, because, when it is vnder the tunge, if our thought be of any busines, whether it ought to be, or no, if it ought to be, it is fixed stedfastlye to the harte, so that it may not be plucked awaye, if not, the harte leapeth a backe from it. Also Philosophers haue sayd, that it healeth puficos, and weake men.

If thou wilt that seethyng water come furth anone, after thou hast put in thy hande.

Take the stone whiche is called Topazion, fro the yle Topasis, or because it sheweth a similitude of gold. And there be two kyndes of it: one is vtterlye lyke golde, and this is more precious. The other kynde, is of the coloure of saffron, of bryghter coloure

of stones

coloure than golde is, and this is more profitable. It hath ben proued in oure tyme, that if it be put in seethyng water, it maketh it to runne ouer, but if thou put thy hande in it, the water is drawen oure anone, and one of oure brythen dyd this at paryse. It is good also agaynst Emothoicam & stimaticam, or lunatike passion or grieffe.

If thou wilt plucke of the skynne of thyne, or an other mannes hande.

Take the stone whiche is called Medora, of the region Media, in the whiche the people dwellinge, are called Medi. And there be two kyndes of it, blacke and grene. It is sayde of olde Philosophers, and also of Philosophers, beyng in this tyme, if the blacke be broken, and resolved
C.ii. in

Of the vertues

in hote water, if any man washe his handes in that water, the spynne of his handes shalbe plucked of anon. Philosophers saye also, that it is good against the goute, and blyndnes of the eyes, & it nourisheth hurte and weake eyes.

Cf thou wilt that a man suffer no payne, nor be tourmented.

Take the stone whiche is called Memphitis, of the cite which is called Memphis, & it is a stone of suche vertue, as Aaron, and Hermes saye: if it be broken, and mixed with water, and geuen to him to drinke, whiche shoulde be burned, or suffer anye tourmentes, that drinke induceth so greatnableness to fele, that he that suffereth, feeleth neyther payne, nor tourmentynge.

Cf thou wilt make a fire continually vnable to be quashed or put out.

Take

of stones?

Take the stone whiche is called Abaston, and it is of the colour of yron, and there is found very much of it in Arabia. If that stone be kindled or inflamed, it maye neuer be put out, or quenched, because it hath the nature of the firsse feathers of the Salamandre, by reason of noytye fatnesse, whiche nourishe y the fyre kyndled in it.

Cf thou wylte overcome thy enemies.

Take the stone whiche is called Adamas, in englyshe speache, a Diamonde, and it is of chynnyge colour, and very harde, in so muche that it can not be broken, but by the bloude of a yote, and it groweth in Arabia, or in Cypres. And if it be bounden to the left side, it is good against enemies, madnes, wylde bestes, venemouse bestes, and cruell men, and

Of the vertues

agaynste chydynge and brabolynges,
and agaynste benynges, and waast-
on of fantasies, and some call it
Diamas,

If thou wylt eschewe all perilles,
and all terrible thynges, and
have a stronge harte.

Take the stone whiche is called
Agathes, and it is blacke, and hath
whyte baynes. There is another of
the same kynd, lyke to whyte colour,
And the thyrd groweth in a certayne
yle, hauyng blacke baynes, and that
maketh to overcome perilles, and
gyue strength to the harte, and ma-
keth a man myghtye, pleasaunte, de-
lectable, and helpeth agaynst aduer-
sities.

If thou desire to optayne anye
thyng from any man.

Take the stone whiche is called
Alectoria, and it is a stone of a cock,
and

of stones.

And it is white as the Christall, and
it is drawen out of the cockes gyfar,
oz mawe, after that he hath ben gel-
ded moze than foure yeares, and it is
of the greatnes of a beane. It ma-
keth the bealye pleasaunte, and sted-
faste, and putte vnder the tounge, it
quencheth thyrste. And this last hath
ben proued in oure tyme, and I per-
ceyued it quyckely.

If thou wylte overcome beastes,
and interprete, oz expounde al
dreames, and prophe-
cie of thynges
to come.

Take the stone, whiche is called
esmundus, oz Asmadus, it is of dy-
uers coloures, it putteth oute all
poyson, and maketh a manne to
overcome his aduersaries, and
geueth Prophecyenge, and the
inter-

Of the vertues

Interpretation of all dreames, and maketh a man to vnderstande darke questions, harde to be vnderstande, or assoyled.

¶ If thou wylte haue good vnderstandynge of thynges that maye be felte, and that thou maye not be made Drunken.

¶ Take the stone whiche is called Amarisus, and it is of purple colour and the best is founde in Jude, and it is good agaynst drunkennes, and geueth good vnderstanding in thynges that maye be vnderstande.

¶ If thou wylte overcome thy enemyes, and flee debate.

¶ Take the stone whiche is called Berillus, it is of pale colour, and may be sene throughe as water, beare it aboute with thee, and thou shalt overcome all debate, and shalt dreyue awaye thy enemyes, and it maketh thy

of stones,

thy enemye meke. It causeth a man to be well mannered, as Aaron sayeth, it geueth also good vnderstandynge.

¶ If thou wylte foreiudge, or coniecture of thynges to come.

¶ Take the stone whiche is called Celonites, it is of purple, and diuerse other colours, and it is founde in the heade of the snayle. If any man wylt beare this stone vnder his tynge, he shall foreiudge, and prophecy of thynges to come. But notwithstanding, it hath no vertue, but thynnyng, Prima cum fuerit accensa, et crescens monoytes in ultima descendente, so meaneth Aaron, in the booke of vertues of herbes, and stones.

¶ If thou wylte pacifie tempestes, and go over fluddes.

¶ Take the stone whiche is called corallus

Of the vertues

Corallus, Corall, and some be redde and some white. And it hath ben proued þ̄ it stemmeth anon bloude, and putteth away the folishenes of him that beareth it, and gyueth wysdome. And this hath ben proued of certayn men in our tyme. And it is good agaynst tempestes, and perilles of fluddes.

If thou wilt kende fyre,

Take the Cristall stone, and put it nygh vnder the circkle of the sonne, that is to say, agaynst the sonne, and put it nygh any thinge that may be burned, and Incontynentlye, the heat of þ̄ sonne thynnyng, will set it a fyre, And if it be dronke with hony, it encreseth milke.

If thou wylt that the sonne appere of bloudye colour,

Take the stone whiche is called eluropia, It is grene lyke to the
precious

of stones,

precious stone called the Emeraude, And it is sprynkled w̄ bloudy drop- pes. The necromancers call it Gem- ma Babylonica, the precious stone of Babylon, by þ̄ propre name. But if it be anoynted with the iuyce of an her- be of the same name, and be put in a vessell full of water, it maketh the sonne to seme of bloudy colour, as if the eclipse were sene. The cause of this is, for it maketh all the water to buble vp, vnto a little cloude, whiche making the ayre thicke, letteth þ̄ sonne to be sene, but as it were red, in a thicke colour, a little after, þ̄ cloude goethe away, by droppinge downe like dewe, as it were by dropes of rayne. This also bozne aboue, maketh a man of good fame, hole, and of longe lyfe.

It is sayd of old philosophers, that a
man

Of the vertues

Man anoynted with an herbe of this name, as we haue saide before, excelleth with vertue, and eliotopia, is found oftentimes in Cypres & Jude.

¶ If thou wilt make seethynge water to be colde, whiche standeth vpon the fire.

¶ Take the stone, whiche is called epistretes, whiche, put in water agaynst the eye of the Sonne, putteth forth fyerye beames of the Sonne. And it is saide of olde, and new physolosophers, if it be put in seethynge water, the bubyng vpon, or seethynge, wyll sone cease, and a lytle after, it wyll waxe cold, and it is a thynnyng, and cuddy stone.

¶ If thou wilt eschewe illusions, and fantasies, and overcome all causes, or matters.

¶ Take the stone whiche is called calcedonius and it is pale, browne of colour

of stones.

colour, and somewhat darke, if this be perced, and hanged about y necke, with y stone whiche is called Sinerip, it is good agaynst al fantastical illusions, and it maketh to overcome all causes, or matters in sulte, & kepeth thy body agaynst thy aduersaries.

¶ If thou wilt be acceptable, and pleasaunte.

¶ Take the stone whiche is called celidonium, and of it there is some blacke, and some somewhat redde, and it is drawen out of the bealye of swallows. If that whiche is somewhat redde, be wrapped in a linnen cloth, or in a calues skinne, and bozne vnder y left arme hole, it is good agaynst madnesse, and olde sickneses, and diseases, and the cleaping, or forgetful sicknes, & contra epidimiam, which is, a scabbe that runneth thorough the hole bodye.

¶ Uas

Euar saith, that this stone maketh a man eloquent, acceptable, and pleasant. The blacke stone is good agaynst wyld beasts, and wrathe, & byngeth the busynes begonne to an ende. And if it be wrapped in the leaues of Celydon, it is said that it maketh the sight dull. And thei shulde be drawn out in the moneth of August, and two stones are founde oftentimes in one swallowe.

If thou wilt be victorious agaynst thy aduersaries,

Take the stone whiche is called Bagares, and it is of diuerse colours. The auncient philosophers say, that it hath ben proued in the prince Alcides, whiche how longe he did beare it, he had alwayes victory, and it is a stone of diuerse colours, lyke the skynne of a kyd.

If

If thou wilt knowe befoze any thyng to come.

Take the stone whiche is called Bena, whiche is like a beastes tothe, and put it vnder thy tounge. And as Aaron and the olde philosophers sayth, how longe thou wilt holde it so alwayes coniecturyng, thou shalt prophecy thinges to come, and thou shalt not erre in any wise for iudging.

If thou wylt that thy garment be vnable to be burned,

Take the stone whiche is called histmos, whiche, as Isidorus saith, is like to saffron. And is founde in a parte of Spayne. This stone bloweth lyke a payer of beloues, by reason of the wyndinesse in it, it is founde nigh the Gades of Hercules, that is, ii. yles, by y further partes of Spaine beyond Barnade, & if this stone be set in a garment, it can be burned in no wyse, but it thyneth lyke fyre.

And some men say, that the white carbunkle stone, is of this kynde.

If thou wilt haue fauoure, and honour.

Take the stone whiche is called Tabrices and it is like to the Chrysal stone. The aunciēt philosophers as Euar, and Aaron, saye of it, that it gyueth eloquence, fauoure, and honour, and it is sayde mozeouer, that it healeth every dropsy.

If thou wilt dryue away fantasies and folishenes.

Take the stone whiche is called Chrysolitus, and it is of the same vertue with Artemicus, as Aaron and Euar say, in the booke of the natures of herbes, and stones: this stone set in golde, and borne, dryueth away folishenes, and expelleth fantasies. It is affirmed to gyue wildome, and it is good agaynst feare.

If

If thou wilt iudge the opinions and thoughtes of others.

Take the stone whiche is called Geratides, and it is of blacke colour, let one holde it in his mouthe, it maketh him that beareth it mery and in fauoure, & well esteemed with al men.

If þu wilt haue victoꝝy & amitie. Take the stone whiche is called Nischomai, and it is the same that is called alabaster, and it is of a kynde of marble, and it is white, and Chynynge. And oymens ar made of it to the burieuge of the deade.

If thou wilt that a man sleapinge tell to the what he hath done.

Take the stone whiche is called Quirim, this stone is fouude in the nest of þ lapwynke oz blacke plouer.

If thou wold optayne any thinge of any man.

Take the stone whiche is called
D Radianus

Of the vertues

Radianus, and it is blacke, thynnyng through whiche, when the heade of a cocke is geuen to Emotes, or pysmeres, to eat, it is founde a longe tyme after, in the heade of the cocke. And the same stone is also called Tonatides,

Cf thou wolde make, that nether dogges, nor hunters may hurte anye beast, whiche they hunte.

Cut before them, the stone whiche is called Luperius, and it wyl runne soue to the stone. This stone is found in Lybia, and all beastes runne to it, as to there defender. It letteth, that nether dogges, nor hunters, maye hurte them.

Cf thou wylte burne any mannes hande without fyre.

Cake y^e stone which is called vnces which we called before principē apii, whiche

of Stones,

whiche is fyre, and it is as fyre. If any man strayne harde this stone, it burneth soone his hande, like as it wate burned with a materiall fyre, whiche is a meruailous thinge.

Cf thou wilt cure melancoly, or a feuer quartaine, in any man.

Cake the stone whiche is called Lapis lazuli. It is like to the colour of the heauen, and ther is with in it, little bodyes of golde. And it is sure and proued, that it cureth melancoly, and the feuer quartayne.

Cf thou wolde make any mans witte sharpe and quicke, and augmente his ryches, and also prophecye thynges to come,

Cake y^e stone whiche is called Smaragdus, in inglyshe speache, an Emeraude. And it is very clere, thynnyng through, and playn, but it that is yelow is better.

Of the vertues

It is taken out of the nestes of grypes or gryffons, it doth both confort and saue, and beyng bozne, it maketh a man to vnderstande well, and gyueth to him a good memory, augmenteth the riches of him that beareth it, and if any man shall hoide it vnder his tunge, he shall prophecye anone.

If thou wilt make a rayne bowe to appeare,

Take the stone whiche is called iris, and it is white lyke the Cristal, four square or hauynge hoznes. If this stone be pute in the beame of the soune, by tournynge backe it maketh a rayne bowe soone to appere in the walle.

If thou wilt make a stone whiche may neuer be made hote.

Take the stone whiche is called Gallasia, it hath the figure of hayle,
and

of Stones

and the colour and hardnesse of the dyamonde. If this stone be put in a very great fyre, it wil neuer be hote. And the cause is, for it hath the holes so strait together, that the heate may not enter in the body of the stone. Also Aaron and Euax say, that this stoe bozne, mitigateth, wrath, lechery and other hote passions.

If thou wylte knowe whether thy wife lieth with any other married man, or no.

Take the stone called Galeritis, whiche is the same that is called Catubres, and it is founde in Lybia and Britannia, the most noble yle of the worlde, wherin is conteyned both countreis, England and scotlande. It is of double colour, blacke and of the colour of saffron, & it is founde gray coloured, turnynge to palenesse. It healeth the dropesey, and it byndeth the
the

Of the vertues

bealyes that haue a laske. And Auiscenna saith, that if this stone be broken, and washed, or be gyuen to a woman to be washed, if she be not a virgyn, she wil pyffe soone, if she be a virgin, she wil not pyffe.

If thou wilt ouercome thy enemies,

Take the stone whiche is called Draconites, from the Dragons head, and if the stone be drawen out from hym alpyue, it is good agaynst all poysons, and he that beareth it in his lette arme, shall ouercome al his enemies.

If thou wilt ingender loue betwene any two,

Take the stone which is called Echites, and it is called of some Aquileus, bycause the egles put these in ther nestes. It is of purple colour, and

of Stones

and it is founde nygh the bankes of the Ocean sea, and sometyme in Persia, and it conteyneth alwayes, an o-
ther stone in it, whiche soundeth in it, when it is named. It is sayd of aunciente philosophers, that this stone hanged vp, in the lette shoul-
der getteth loue between the husband and his wyfe, It is profitable to women great with childe, it letteth butymely byrthe, it mitigateth the peryll of makynge a feard, and it is sayd to be good to them that hath the fallynge sycknes. And as the me of Chalnea say, if poyson be in thy meate, if the aforesaid stone be put in, it letteth that that meat, may be swallowed downe. And if it be taken out, the meat is soone swallowed downe and I did see that this last was examined sensibly of one of our brethren.

Of the vertues

If thou wilt make a man sure,
Take the stone whiche is called
Tepristites. It is founde in the sea,
it is shynynge and ruddy. And it is
sayd in the booke of Alchorah, that if
it be borne before the harte, it ma-
keth a man sure, and refrayneth and
mitigateth all seditions, and discor-
des, It is sayde also, that it mitiga-
teth the flies, with longe hynder leg-
ges, which bourneth corne, with tou-
chinge of it, and deuoureth the resi-
dewe, foules, cloudes, haile, and such
as haue power of the frutes of the
earthe. And it hath bene proued of
philosophers of late tyme, and of
certayne of our brethren, that it be-
ing put agaynst the beame of y^e sonne
putteth furth fyery beames. Also if
this stone be put in seething water,
the seething wil soone cease, and the
water wil be colde a little after.

¶

of Stones

If thou wilt that straungers
walke sure and safe.

Take the stone whiche is called
Hyacinthus, in Englyshe a Jacinct,
it is of many coloures, The greene is
best, and it hath redde veynes, and
shulde be set in syluer, and it is said
in certayn lectures, that ther is two
kyndes of it, of the water, and of the
saphyre. The Jacincte of the water,
is yelowe, white. The Jacinct of the
saphyre, is very shynynge yelowe, ha-
uinge no watryshenesse, and this is
better, and it is writtyn of this, in
lectures of philosophers, that it be-
yng borne on the fynger, or necke, ma-
keth straungers sure, and acceptable,
to ther ghestes. And it prouoketh
sleape, for the coldenesse of it, and
the Jacincte of saphyre hath propre-
ly this.

¶

Of the vertues

If thou wilt be saued from diuerse chaunces and pestilent byttes.

Take the stone whiche is called Orithes, of whiche there be. iiii. kyndes, one blacke, an other grene, and the thirde, of the whiche, on parte is rough, and the other playne, and the colour of it is like the colour of plate of yron, but the grene hath white spottes. This stone bozne, preserueth from diuerse chaunces, and pestilles of death.

If thou wylte make peace.

Take the stone, whiche is called a Sapphire, whiche cometh from the East, vnto Jude, and it that is of yelow colour, is beste, whiche is not verye brighte, it maketh the peace and con corde, it maketh the mynde pure, and deuote toward God, it strengtheneth the mynde in
good

of Stones

good thinges, and maketh a man to cole from inwarde heate.

If thou wylt cure a byrgyn.

Take the stone whiche is called Saunus, from the yle Sauna. It doth make firme, or consolidate the mynde of the bearer of it. And beyng bound to the hande of a woman, trauallyng with chylde, it letteth the byrth, and kepeth it in her bealpe. Therefore, it is forbydden in suche a busynes, that this stone touche a woman.

Thou shalt fynde many other like thinges, in the booke of Mines of Aaron, and Quar.

The maner of doynge these thinges, consisteth in this, that the bearer for a good effecte, be cleane from all pollution, or defylunge of the bodye.

Explicit.

Of the vertues

I Sidorius semeth to say, that Licania hath in the heade, a stone of moost noble vertue, and is of whyte colour, which brayed, geuen to them that haue the strangulion, to drinke, it looseth perfectlye the bryne, and shortly healeth, it putteth awaye the feuer quartayne. Also it taketh away a whyte spot or perle in the eye. Also if a woman with childe, beare it on her, she shall not lose her byrth. Also the fleshe of them sodden, and eaten, is good to them that haue an exulceration, or sooze in the lunges, with a consumption of all the bodye, and spittinge of bloude.

Also the poulder of the beastes, with the rynde, or barke of trees, with some greynes of pepper, is profitable against the Emerodes, and growng out of fleshe aboute the buttocks. Likewise they beyng rawe, brayed

of Beastes

brayed with ryndes, or barkes of trees, breake rype impostumes.

The thirde booke of Albertus Magnus, of the vertues of certayne beastes,

Foasmuch as it hath ben spoken in the booke before, of certayne effectes, caused by the vertue of certayne stones, and of their maruelous vertue, or operation: nowe we wyll speake in this Chapter, of certayne effectes, caused of certayne beastes.

Aquila

An Eagle

Casso

Bubo

A thicke oule

Hircus

A gote bucke

camelus

A camell

Lepus

An Hare

experiolus

Of the vertues

Leo	A Lyon
Foca	A Purpays
Anguilla	An eele
Mustela	A Wefell (plouer)
Vpupa	A lapwing, or black
pellicanus	A Pellycane,
Cornus	A Crowe
Miluus	A Kyte, or gleyde,
Turtur	A turtell
Talpa	A Moll (owfell)
Merula	A blacke macke, or

Aquila, the Eagle, is a byrde knowne ynough: of men of Chaldea, it is called Vorax, and of the grekes, Rim bicus. Aaron, and Euare saye, that it hath a maruelous nature or vertue. For if the braine of it, be turned into poulder, and be mixed with the iuyce of the hemlocke, they that eate of it, shall take them selues by the heare, and they shall not leaue the holde,
as

of Beastes

as longe as they bear, that they haue receaved. The cause of this effect is, for that brayne is verye colde, in so muche that it engendzeth a fantasti- call vertue, shutting the powers by smoke.

Casso, is a beaste knowne well ynough, it is called Rapa, of the Chal- deis, and of the Grekes Orgalo. Aaron sayth of this. If the feete of it be bozne of any man, he shall neuer be vexed, but he shall desire alwayes to go forth. Also he that beareth the fete of it, shall alwayes ouercome, and shall be feared of his ennemies. And he sayde, that his ryghte eye, wrapped in a wolues skynne, maketh a man pleasaunte, acceptable, and gentle. And if meate be made of the aforesayde thinges, or poulder given to any man in meat, the gener
shall be

shalbe greatly loued of hym that receaueth it. This last was proued in our tyme.

Bubo, a Chycke oule, is a byrde well ynough knowen, whiche is called magis of the Chaldeis, and Hysopus of the greekes. Ther be meruailous vertues of this foule, for if the harte, and right fote of it, be put vpon a man sleapinge, he shal say anon to the what soeuer thou shalt aske of him. And this hath ben proued a late tyme of our brethren. And yf any man put this vnder his arme hole, no dogge wil barke at him, but kepe silence. And if these thinges aforesaid, ioyned to gether, with a wyng of it, be hanged vpon a tree, byrdes wil gather to gether to that tree.

Hircus, the gote hucke, is a beast well ynough knowne, it is called of the Chaldeis Erbichi, of the greekes Massai

If

If the bloude of of it be take warme with vinager, and the Iuyce of fenyl and sodden together with a glasse, it maketh the glasse soft as dowe, and it may be caste agaynst a walle and not be broken. And if the aforesayd confectiō be put in a vessell, and the faice of any man be anoynted with it, meruailous and horrible thynges shal appeire, and it shal seme to him that he must dye. And if the aforesaid thinge be put in the fyre, and ther be ther any man that hath the falling sycknes, by puttinge to the lode stone he falleth anon to the grounde as dead, and if the water of eeles be gyuen to him to drynke, he shalbe cured anon.

Camelus, the Camell, is a beast knowen well ynough. It is called of the Chaldeis Ciboi, of the greekes Iphim, If the bloude of it be put in

C.

to

þ skyn of þ beast called Stellio, & then set on any mans head which is lyke a lysarde, hauyng on his backe spottes lyke sterres, it shall seme that he is a giant, and that his head is in heauen. And this is said in the booke of Alchorath, of Mercury. And if a lanterne anoynted with the bloude of it, be lyghtened, it shall seme that all men standinge about haue Camelles heades, so that ther be no outwarde light of an other candell.

¶ Lepus, the hare, is a beast well ynoughe knowne, of the Chaldeis it is called Veterellū, and of the greekes Onollosa, the vertue of it is thewed to be meruailous, for Euar and Aaron said that the fete of it ioyned with a stone or with the head of a blacke owlell moueth a man to hardines, so that he feare not death.

And

And if it be boundē to his lefte arme he may go whether he will, and he shall retorne safe woth out peryll. And if it be gyuen to a dogge to eate, with the heart of a wesell, fro thens forth he shall not crye out although he shulde be killed.

¶ Experiolus, is a beast well ynough knowne, if the cloue of it be burned and consolidated, and be gyuen in meat to any horse, he wil not eate for the space of thys dayes. And if the aforesayd thinge be put with a littel turpentine it shall be clere, and serōdly it shall be maide as a cloude, and bloude, and if it be casten a little in water, an horrible thunder shall be made.

¶ Leo, a lyon, is a beaste well ynough knowne, of the Chaldeis called Balamus, of the greekes Beruch,

C, ii

¶

þ skyn of þ beast called Stellio, & then set on any mans head which is lyke a lysarde, hauyng on his backe spottes lyke sterres, it shall seme that he is a giant, and that his head is in heauen. And this is said in the boke of Alchorath, of Mercury. And if a lanterne anoynted with the bloude of it, be lyghtened, it shall seme that all men standinge about haue Camelles heades, so that ther be no outwarde light of an other candell.

¶ Lepus, the hare, is a beast well ynough knowne, of the Chaldeis it is called Veterellū, and of the greekes Onollofa, the vertue of it is thewed to be meruailous, for Euar and Alaron said that the fete of it ioyned with a stone or with the head of a blacke owlell moueth a man to hardines, so that he feare not death.

And

And if it be boundē to his lefte arme he may go whether he will, and he shall retorne safe with out peryll. And if it be gyuen to a dogge to eat, with the heart of a wesell, fro thens forth he shall not crye out although he shulde be killed.

¶ Experiolus, is a beast well ynough knowne, if the clove of it be burned and consolidated, and be gyuen in meat to any horse, he wil not eat for the space of thre dayes. And if the aforesayd thinge be put with a littel turpentine it shall be clere, and secondly it shall be maide as a cloude, and bloude, and if it be casten a little in water, an horrible thunder shall be made.

¶ Leo, a lyon, is a beaste well ynough knowne, of the Chaldeis called Balamus, of the greekes Beruch,

E, ii

¶

If thonges of lether be made of the skynne of hym, and a mā girded with them, he shal not feare his enemies. And if any man wil eate of the fleshe of hym, and wil drynke of his water for thre dayes, he shal be cured from the feuer quartayne. And if any parte of his eyes be put vnder a mans arme hole and bozne, all beastes shal fle away, bowing downe ther heade vnto ther lowe bealpes.

Foca, purpays, is a fythe well ynough knowen, of the chaldeis it is called Daulaubur, of the grecians labor, this fythe is of diuerse nature. If the tunge of it be takē, and be put with a little of the harte of it in water, for a suerty fythes wil gather ther together. And if thou wylt beare it vnder thy arme hole, no man shal be able to haue victory against the, thou shalt haue a gentle & pleasant iudge.

Auguilla,

of stones.

Auguilla, an eele, it is a fythe sufficiently knowen, The vertues of it are meruailous, as Euar and Aaron saye, for if it dye for faulte of water, the harte remanynghole, and stronge vineger to taken, and it be mixed to the bloude of the foule called in latyne cultur, whiche some call in Englyshe a grype, and some a rauyn, and be put vnder dunge in any place, ther shal all how many so euer ther be, recover ther lyfe, as ther had before. And If the worzme of this eele be drawen out, and be put in the aforesayd confection the space of one moneth, the worzme shalbe chaunged in to a very blacke eele, of whiche if any man shal eate, he shal dye.

Mustela, the wefell, is a beast sufficiently knowen, If the harte of this beast be eaten yet quakyng, it maketh a mā to knowe thynges to come

E.iii.

and

Of the vertues

come, and if any dogge eate of the harte with the eyes and tunge of it, he shal soone lose his voice.

Cypupa, the laphwynke or blacke plover, is a byrd, sufficiently knowen, of the Chaldeis it is called Boridicta, of the greekes Ison, the eyes of it bozne, make a man grosse or great. And if the eyes of it be bozne before a mans breast, all his enemies shalbe pacified. And if thou shalt haue the head of it in thy purse, thou canst not be deceaued, of any merchant. This hath ben proued this day of our brethren.

Pellicianus, the pellicane, is a byrd sufficiently knowen, it is called of the Chaldeis Volri, and of the greekes Iphalari, The vertue of it is meruailous, If her yonge byrdes be killed and theyr harte not broken, and if a parte of her bloud be taken and be put warme in the mouth, of y yonge byrdes

of stones

birdes, they will receaue soone againe lyfe, as before. If it be hanged vp to the necke of anye byrds, it shal flye alwayes, vntyl it fal dead. And y right fote of it vnder an horre thunge, after thre monethes shalbe engendred quicke, and shal moue it selfe of the humoure and heate whiche the birde hath. And Hermes in the booke of alchorath, and Piinius, doth witnesse this.

Corvus, called of some a rauen, and of others a crowe, the vertue of this foule is meruailous, as Euar and Aaron reherse. If her egges be sodden, and be put agayn in the neste the rauen goeth soone to the redde sea in a certayne yle wher Alodricus or Alodrius, is buried, and she bringeth a stone wher with she toucheth her egges, and the egges be soone rawe as they ware before. It is a marueous

Of the vertues

mercurialous thinge to stire vp sodden egges. If this stone be put in a rynge and the leafe of the laurell tree put vnder it, and a man being bounden in chaynes, or a doze shutte, be touched therewith, he that is bounden shal soone be loosed, and y^e dooze shalbe opened. And if this stone be put in a mans mouth, it gyueth to hym vnderstandinge of al birdes. The stone is of Jude, bycause it is founde in Jude, after certayn wyse men, and sometyme in the rede sea. It is of diuerse colours, and it maketh a man to forgete al wrath, as we haue said aboue in the same stone

¶ Miluus, a kyte or glede is a birde sufficiently knowen, of the Chaldeis it is called Bylicus, of the greekes Melos, If the head of it be taken, and bozne before a mans breast, it giueth to him loue and fauoure, of all men,
and

of stones.

and women, If it be hanged to the necke of an henne, she wil neuer cease to runne, vntyl it be put away. And if a cockes combe be anoynted with the bloude of it, he wil not crowe frothens forth. Ther is a certayne stone founde in the knees of this byrde, if it be loked craftely, whiche if it be put in the meat of two enemies, they shalbe made frenes, and there shalbe made verie good peace amonge them.

¶ Turtur, a turtell, is a byrde wel ynough knowen, it is called Mulon, of the Chaldeis, of the Grekes Pilax. If the hart of this foule, be bozne in a wolues skynne, he that beareth it, shall neuer haue an appetite to comytte Lechery, from thenseforth.

If the harte of it be burned, and be put aboue the egges of anye foule, there can neuer yonge byrdes be engendred.

Of the vertues

gendred of them from thenceforth. And if the fete of this foule be hanged to a tree, it shall not beare fruite from thenceforth. And if an hearye place, and an hozse be anointed with the bloude of it, and with water wher in a molle was sodden, the blacke heares will fall of.

¶ Talpa, a molle, is a beaste well ynough knowen. The vertue of this beast is meruailous, as it is rehearsed of Philosophers. If the fote of it be wrapped in the leafe of a Laurell tree, and be put in the mouth of an hozse, he wyll flee for feare. And if it be put in the neste of anye foule, there shall neuer come forth yonge byrdes of these egges. And if thou wylte dryue awaye molles, putte it in a potte, and quycke byrnstone kyndled, all the other molles shall come together there. And the water
of

of stoncs,

that decoction, maketh a blacke hozse whyte.

¶ Merula, a blacke macke oz owfell, is a foule well ynough knowen, and the vertue of it is meruailous. For if the fethers of the righte wyng of it be hanged vp in the myddes of an house, with an redde leafe, whiche was neuer occupied, no man shall be able to slepe in that house, vntyll it be put awaye. And if the harte of it be put vnder the heade of a man slepyng, and he be inquired, he wyll saye all that he hath doone, with an hie voyce.

¶ The maner of doynge all these beforesayde thinges, that the effecte maye be good and profitable, is that it be doone vnder a fauourable planet, as Jupiter and Venus, and this is in their dayes and houres. If any man therfore, will do these thinges truly, with

Of the vertues

without doubt he shall fynde truth, and very great effecte, or vertue, in the before sayde thinges, as I haue proued, and sene oftentimes together, with our brethren in oure tyme, Therefore let him consider here, whiche shall fynde plentie of the before sayde thinges, that he possesseth a lordship, and vertues. For if they be done in their contraryes, as a good effecte in a maliciousse sygne, his vertue and effecte, shoulde be letted for his contrarye, and so good and true thynges shoulde be dispised. We see very many to be deceiued, in sure and true thynges, whiche if they hadde knowen, and kepte the qualities of signes or times, they shoulde haue obteyned their wyll and effecte, in the aforesayde thynges,

Asidorus semeth to saye, that the
althes

of stones.

althes of a greate frogge, bozne at a womans gyrdle, restrayneth greatly the comynge of a womans naturall purgation.

And in a probation, yf it be bounden to an hennes necke, there shall come forth no bloude of her, or of an other beaste,

Also if it be tempered with water and the head or an other place be anoynted with it, heare wil no moze growe ther.

If any man beare a dogges harte on his lefte syde, all the dogges shall holde ther peace and not barke at hym.

If any man wil bynde the right eye of an wolfe on his ryght sleue, neither men nor dogges may hurte hym.

The

There are ended some secretes of
Albertus Magnus of Colone, vpon
natures, vertues, and effectes
of certayne herbes, stones
and beastes, and here fo-
loweth in what houre
euery planet hath his
Dominion.

And that all thinges whiche hath
ben sayd befoze, and also shalbe sayd
after, may be applied moze easely to
the effectes of their desire, which haue
not cunnynge of the sterres. fyrste
thou shalt note, that an houre is take
two wayes, that is, equall, and vne-
quall. The equall houre, is the houre
of the dyall, or clock, which is alway
equall. The vnequall houre is consi-
dered, after that the dayes be longer
or shorter. For the Astrologiens con-
sider alwayes the tyme, in the which
the sonne standeth vpon his halfe
sphere, and they call it the day, or the
bowe

of stones.
or arth
bowe of the daye, and by the contra-
rye the nyght. They diuide that tyme
whiche they call the day, in. xii. equal
partes, whiche be the houres of the
same daye, and what soeuer is sayde
of the daye, thou muste vnderstande
contrary wyse of the nyght. And that
thou maist vnderstande moze clerely,
let vs put the case, that the sonne co-
meth out from his halfe sphere, at
viij. of the dyall, we haue vnto the go-
ynge doune of the sonne. xvij. houres
of the dyall, whiche we maye multy-
plye by. lx. as there be. lx. minutes of
enery houre, of the dyall, and we shal
haue nyne hundzeth, and thzee scooze
minutes, whiche we maye deuyde by
xii. as ther be. xii. houres of the daye,
applying to euery hour his portion, &
we haue. lxxx min. in an houre. Ther-
foze euery hour of a daye shal haue
lxxx, min, which shal conteyne .i. houre
and

Of the vertues

acte must be done vnder his planete,
And it is better if it be done in the
propze day of that planete, and in his
owne propze houre, as for an exam-
ple

vnder saturnus lyfe, buyldinge, doc-
tryne, mutation.

vnder iupiter, honour, thinge desired,
riches, apparel.

vnder mars, warre, prison, matrimo-
ny enemy,

vnder the sonne, hope, lucre, fortune,
heyre.

vnder Venus, frende, oz felowship,
way, louer, straunger,

vnder Mercury losse, dette, feare.

vnder the moone, palaife, dreame,
merchaundise, thefte,

Of the houres of the dayes and nyghtes.

And fyrst of the houres of sonday,
in his first houre the sonne, in the
seconde

of Beastes,

seconde venus, in the thirde Mercur-
rius, in the fourth the moone, in the
fyfte Saturnus, in the .vi. iupiter, in
the .vii. mars, in the .viii. the sonne, in
the .ix. venus, in the .x. Mercurius, in
the .xi. the moone, in the .xii. Satur-
nus.

But in the first houre of the nyght
iupiter, in the seconde mars, in the
thirde the sonne, in the fourth venus,
in the fyfte Mercurius, in the .vi. the
moone, in the .vii. Saturnus, in the
viii. Jupiter, in the ix mars, in the .x.
the sonne in the .xi. Venus, in the .xii.
Mercurius.

In the first houre of monday the
moone, in the seconde Saturnus, in
the thirde Jupiter, in the fourth
Mars, in the fyfte the sonne, in the
vi. Venus, in the .vii. Mercurius, in
the .viii. the moone, in the .ix. Satur-
nus, in .x. Jupiter, in the .xi. mars,
in the .xii. the sonne.

But

Of the vertues

¶ But in the first houre of Mondayes night Venus, in the seconde Mercurius, in the thirde the moone, in the fourth Saturnus, in the fiste Jupiter, in the. vi. Mars, in the. vii. the Sonne, in the. viii. Venus, in the. ix. Mercurius, in the. x. the moone, in the. xi. Saturnus, in the. xii. Jupiter.

¶ In the first houre of Tuesdaye, Mars, in the seconde the Sonne, in the thyrde Venus, in the fourth Mercurius, in the fiste the Moone, in the vi. Saturnus, in the. vii. Jupiter, in the. viii. Mars, in the. ix. the Sonne, in the. x. Venus, in the. xi. Mercurius in the. xii. the Moone.

¶ But of Tuesdayes nyghte, in the fyrste houre Saturnus, in the secod Jupiter, in the thyrde Mars, in the fourth the Sonne, in the fyfte, Venus, in the. vi. Mercurius, in the. vii. the Moone, in the. viii. Saturnus, in the

of Beastes,

the. ix. Jupiter, in the. x. Mars, in the xi, the Sonne, in the. xii. Venus.

¶ Of the wednesdaye, in his fyrste houre Mercurius, in the seconde the Moone, in the thirde Saturnus, in the fourth, Jupiter, in the. v. Mars, in the. vi. the Sonne, in the. vii. Venus, in the. viii. Mercurius, in the. ix. the Moone, in the. x. Saturnus, in the xi. Jupiter, in the. xii. Mars.

¶ But on Wednesdaye at nyghte, in the first houre the Sonne, in the seconde Venus, in the. iii. Mercurius, in the fourth, the moone, in the fyfte Saturnus, in the. vi. Jupiter, in the vii. Mars, in the. viii. the moone, in the ix. Venus, in the. x. Mercurius, in the. xi. Moone, in the. xii. Saturnus

¶ On Thursdaye in the firste houre Jupiter, in the seconde Mars, in the iii, the sonne, in the. iiii. Venus, in the v. Mercurius, in the. vi. the Moone,

Of the marueiles

In the. vii. saturnus, in the. viii. Jupiter, in the. ix. Mars, in the. x. y. sonne, in the. xi. Venus, in the. xii. Mercurius.

¶ But on thurseday night in the first houre the moone in the seconde Saturnus, in the. iii. Jupiter, in y fourth Mars, in the fyft the sonne, in the. vi Venus, in the. vii. Mercurius, in the. viii. the moone, in the. ix. Saturnus, in y. x. Jupiter, in the. xi. Mars, in the. xii. the sonne.

¶ On friday at one of the clocke Venus, at. ii. Mercurius, at. iii. y moone, at. iiii. Saturnus, at. v. Jupiter, at. vi. mars at. vii. the sonne. at. viii. Venus, at. ix. Mercurius, at. x. the moone, at xi. Saturnus, at. xii. Jupiter.

¶ But on fridays nyght at one of the clocke Mars, at. ii. the sonne, at. iii. Venus, at iiii. Mercurius, at. v. the moone at. vi. Saturnus, at. vii.

Ju

of Beastes,

Jupiter, at. viii. Mars, at. ix. the sonne, at. x. Venus, at. xi. Mercurius, at. xii. the moone.

¶ On saturday at one of the clocke saturnus, at. ii. Jupiter, at. iii. Mars, at. iiii. the sonne, at. v. Venus, at. vi. Mercurius, at. vii. Luna, at viii. Saturnus, at. ix. Jupiter, at. x. Mars, at. xi. the sonne, at xii. Venus.

¶ But on Saturdayes night at one of the clocke Mercurius, at. ii. the moone, at. iii. Saturnus, at. iiii. iupiter, at. v. Mars. And. vi the sonne, at. vii. Venus, at. viii. Mercurius at. ix. the moone, at. x. Saturnus, at. xi Jupiter, at. xii. Mars.

¶ And note that iupiter and Venus be good, Saturnus and Mars evil, but the sonne and the moone in a meane, and Mercurius is good with good, and euyl with euyl.

Here

Of the marueiles

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



After it was knowne of
Philosophers, that all
kinds of thinges, moue
and inclyne to them selfe
because an actiue and ra-
tionable vertue is in them, whiche
they guyde, and moue aswel to them
selues, as to others, as fire moueth
to fire, and water to water.

Also Auicenna sayd, when a thing
standeth longe in salte, it is salte, and
if anye thinge stande in a stykinge
place, it is made stinking. And if any
thyng standeth with a bolde man, it
is made bolde, if it stand with a fear-
full man, it is made fearefull. And if
a beaste companieth with men, it is
made tractable, and familiar. And
gene-

of the vvorlde

generally, it is berefyed of them by
reasons, and dyuerse experiences,
that euerye nature moueth to his
kynde, and their berefyenge is kno-
wen in the firste qualities, and lyke-
wyse in the seconde, and the same
chaunceth in the thyrde. And there is
nothyng in all dispositions, whiche
moueth to it selfe, accoꝝdyng to his
whole power. And this was pꝛote,
and the seconde begynnynge of the
worke of secretes, and tourne thou
not away the eyes of thy mynde.

After that this was graffed in the
minde of the philosophers, and they
founde the disposition of naturall
thinges. For they knewe surely, that
greate colde is graffed in some, in
some greate boldenes, in some greate
woꝝath, in some greate feare, in some
barraynes is engendꝛed, in some
feruentnes of loue is engendꝛed,
in

Of the maruailles

in some is some other vertue ingendred, eyther after the whole kynde, as boldenes and victoꝝ is natural to a lyon, or secundum indiuiduum, as boldenes is in a harlote, not by mans kynde, but per indiuiduū there came of this, great merueyles and secretes able to be wrought. And they that vnderstode not that maruailousnes, and howe that myght be, dyd dyspyse and caste awaye all thinges, in whiche the laboure and wite of philosophers was, whose intent and labour was there obone prayse in there posteritye that they myght by there wrytinge, make thinges, called false, in greate estimacion.

It is not secrete and hide to the people, that euerye lyke helpeth and strengtheth his lyke, and loueth, moueth and embraceth it. And phisicians haue nowe sayde, and verified that

of the vvorlde

that, for there parte, and haue sayde that the leuer helpeth to the lyuer, and euery member helpeth his lyke. And the tourners of one metall into another called Alchimites knowe by manifest truth, how like nature secretly entereth, and reioycech of his lyke, And euery science hath nowe verified that in his like. And note thou this diligently, for greate meruailous workes shalbe seene vpon this.

Now it is verified and put in all mens myndes, that euerye natural kynde, and that euerye partyeular or general nature, hath natural amitye and enemye to some other. And euerye kynde hath some horrible enemy, and destroyenge thinge to be feared, lykewyse some thinge reioysing, exceedinglye, makinge glad, and agreinge by nature. As the shepe dothe feare the wolfe, and it knoweth not onelye

Of the maruailes

onely him alyue, but also dead, not onely by sight, but also by taste, and the hare feareth the dogge, and the mouse the catte, and all foure foted beastes feare the Lion, and al flyeng birdes flye the Egle, and al beastes feare man, and this is grafted to eue-ry one by nature. And some haue this Secundum totam speciem, and at al tymes, but some onely Secundum indiuiduum, and at a certayne tyme. And it is the certifieng of al philosophers, that thei whiche hate other in ther lyfe, hate ther partes and all together after thei dye. For a skynne of a shepe is consumed of the skynne of the wolfe. And a tymbrell, tabour, oz drumslade, made of the skynne of a wolfe causeth which is made of a shepes skynne, not to be hearde, and so is it in all others. And note thou this for a great secreete.

And

of the vuorkie

And it is maniffeste to al men, that a man is the ende of naturall thinges, and that all naturall thinges are by him, and he ouercometh all thinges. And naturall thinges haue naturall obedience grafted in them to man, and that man is full of all mercifulousnes, so that in hym are all conditions, that is, mystemperaunce in heate and colde, temperate in eue-ry thinge that it will, and in hym be the vertues of all thynges, and all secreete artes worketh in mans body it selfe, and euey meruaillous thinge comethe forth of him, but a man hath not al these things at one tyme, but in diuers tymes and in Diuersis indiuiduis, and in him is founde the effecte of all things. Thou shalt note how muche reason may see and comprehend, and how muche thou may proue by the experience, and so vnderstande that which is agaynst man.

Of the maruailes

There is no man but dothe knowe that euery thinge is ful of maruailous operations, and thou knoweste not which is of greatest operation, tyl thou hast proued it. But euerye man despiseth the thing whereof he knoweth nothing, and that hath don no pleasure to him. And euery thing hath of hote and colde, that is proper to him, and fyre is not more meruailous than water, but they are diuerse and after an other maner, and pepper is not more meruailous than henbane, but after an other fascion. And he that beleueth that meruailousnes of thinges cometh fro hote and cold, can not but saye that ther is a thinge to be meruailed in euery thing, seing that euery thinge hath of heate and colde that is conuenient to it. And he that beleueth that meruelousnes of thinges be in sterres, (of whiche all
things

of the vuorlde

thinges take there meruailous and hidde properties, maye knowe that euery thinge hath his proper fygure celestial agreinge to them, of whyche also cometh meruailousnes in woꝝ kyng. For euery thyng whyche begynneth, begynneth vnder a determinat ascendent & celestial influence, & getteth a proper effecte, or vertue of suffering, or working a meruailous thinge. And he that beleueth that the meruailousnes of thinges cometh be amptye, and enemitye, as byeng and sellyng cannot be denyed so for to come: & thus vniuersally euery thig is ful of meruailous thinges, after euery waye of serchinge the natures of them. And after that the philosophers knew this, they begā to proue and saye what is in thinges.

Plato saith in Libro regimēti that he that is not a experte in logike,
of

Of the maruailes

logike, of which the vnderstandinge
is made redye, lyfted vp, nymble oz
light and spedy: and he that is cun-
nyng in naturall science, in whiche
are declared meruailous thinges,
both hote and colde, and in whiche
the properties of euery thinge in it
selfe be shewed. And which is not cun-
nyng in the science of astrology, and
in the sightes and figures of sterres,
of which euery one of them whiche
be high, hath a vertue and propertie,
can not vnderstande nor verify all
thinges whiche philosophers haue
written, nor can certify all thinges
whiche shall appere to mans senses,
and he shal go with heynesse of
mynd, for in those thinges is merue-
lousnes of al thinges which are sene.
¶ A pure astrologien beleueth, that
all meruailousnes of thinges, and
that the root of experience, and of all
thinges

of the vuorlde

thinges whiche be apparant whan
they be put to gether, ware from a ce-
lestial figure, whiche euery thinge
getteth in the hour of his kyllyng oz
generation. And he hath verified it,
in euerye thinge that he hath proued
he fyndeth that the concourse of thin-
ges, is accordyng to the course of
the sterres. And victoꝝye, Joye and
heynnes, dependeth therof, and is
iudged by it. And therefore he com-
maunded all thinges to be done in
certayne dayes, in certayne houres,
in certayne coniunctiōs, and sepe-
rations, in certayne ascētiōs, and ther
witte coulde not attayne to all the
knowledge of philosophers.

¶ A greate parte of philosophers,
and physicions, hath beleued that al
meruelousnes of experience & mar-
ueyles, came fro natural thiges, whā
they be brought to light by hote and
colde

Of the maruailes

colde drye and, moyste, and they shew
wed these foure qualites, and put
them to be the notes of all inue-
lous thinges, and the mixtion of the
is required to every meruailous thi-
ge, they verifed that in there wor-
kes, And whan they founde manye
experiences of philosophers, they
myght not verifye those thinges by
hote and colde but rather by his con-
trary. It chaunceth the to meruaile
continuallye, and to be soory & to deny
that often tymes, although they se it.
¶ Therefore Plato sayde for a good
cause, that he whyche is not very con-
nyng in logike, and wyse in the ver-
tues of natural thinges, likewise the
aspectes of the sterres, shal not se the cau-
ses of meruailous thinges nor knowe
them, nor partycipate of the treasure
of philosophers.

¶ Therefore I knowe that every thing
hath

of the vuorlde

hath that whych is his owne of heat
and colde, of which it maketh an o-
ther thinge effectual by accident, dy-
rectly and indirectly, and it hath all
his vertues of the sterres, and the fy-
gure of his generation, which it wor-
keth in mortalitye construction, and
agreinge with other. And not with-
standyng every thing hath his owne
natural vertues, by whiche everye
thinge is a begynnyng of a meruat-
lous effecte. Therefore seinge that
every nature moueth to his owne
lyke, it maye be imagined of the mer-
uailousnes of effectes, to worke eve-
ry thinge that thou wylt, and thou
shalt verifye it to al thinges whyche
thou shalt heare, both of phisike, and
all other natural sciences, after a dy-
uerse waye of thy thought and wytte
And I shal shewe the manifestlye,
that the mayst helpe thy selfe & prepare
the

Of the mannailes

the to receave those thinges whiche
I wil tell to the gathered and collec-
ted of philosophers and diuerse aunci-
ent authozs. Therfore haue thou this
thinge in thy mynde, that an hote
thinge, as muche as it is by it selfe,
helpeth in colde passions, and is an
experience in them, and agreeth not
to hote thinges, but by accidente, or
indirectly, that whiche is by accident,
may deceave thee in the first quali-
ties, for oftentimes a hote thinge
healeth hot syckeneses, that is, by ac-
cident or indirectly.

Therfore if thou wilt haue expe-
rience. fyrst it becometh the to know
of thinges, whether they be hote or
colde, and note all that. And after
thou knoweste that, note what is
the disposition and naturall proper-
ties of it, whether is it boldenes or
fearfulnesse, or honesty, or barraynes,
for

of the vuorlde.

for what nature every thinge hath,
he is like to sushe in these thinges in
whiche he is associate. As the Lion
is a beast vnfearful, and hath a na-
turall boldenesse, cheifly in his fore-
heade and harte. And therfor he that
taketh in his felowship the eye or
harte of a Lion, or the skynne whiche
is betwene his two eyes, goeth bolde
and not feareful, and bringeth feare-
fulnes to all beastes. And generally
ther is in a Lyon vertue to gyue bol-
denes and magnanimitie. Lyke wise
in a harlotte boldenes is exterimi-
nate. And therfore philosophers say,
if any man put on a comon harlottes
smocke, or loke in the glasse or hare
it with him, in whiche she beholdeth
her selfe, he goeth bolde and vn-
feare full. Likewise ther is great bol-
denesse in a cocke, in so moche that
philosophers say, that the Lion is
astonyed,

Of the maruailes

astonyed, whan he seeth hym. And therefore they saye, yf any man beare any thinge of his, he goeth boldelye. And generally euery beaste whiche hath boldenesse extermine by nature or by chaunce, Si ex eo construe retur huiusmodi, it gyueth to it boldenes. Lykewyse yf it be a barrayne beast, by nature or by some accident folowed to it, that it moueth some to barraines. And therfor philosophers haue writen, that the mule, for as muche as he is vtterly barrayne of his propertye, and whosoeuer it be, maketh men and women barrayne, whan some parte of him is sociate to women. And lykewyse doth he that was borne afore the natural tyme, and a gelded mā, bycause barraynes is graffed ī al these, & they are lyke to a mā ī this, which doth associate to him selfe these inward thiges. Lykewyse they whych wil moue loue, loke what

of the vuorlde.

what beast loueth most greatlye, and specially in that houre in which it is most stirred by in loue, bycause there is than greater strenght in it, in mouinge to loue, they take a parte of that beaste, in whych carnal appetite is stronger, as are the harte, the stones, and the mother or matrice.

¶ And bycause the swallowe loueth greatly, as philosphers sayth, therefore they chose her greatly to stire by loue. ¶ Lykewyse yf doue & yf sparow are holden to be of this kynū, specially whan they are deylted in loue, or carnal appetite, for thā they proucke & bring in loue without resistance.

¶ Lykewyse whan they wyl make a man to be a babblar, or of much speache, they put nygh to hym a part of a dogges tung or harte, but whē they wyl make a man eloquent or delitable, they associate to hi a nightingale: & to speak vniuersaly, what soeuer

Of the maruailes

vertue or naturall propertie, thei see in any naturall thing after an exceſſe; thei thoughte to make like to moue or incline any thing diſpoſed to that ſame: for thei knowe ſurely, that it myght more helpe than hurte, in ſo muche as it hath graſſed in it, of the nature. And al vertue moueth to ſuche as it is, according to þ power of it. And ſo muſt thou vnderſtande it to be in meruailous thinges of which thou ſhalt heare. And this is ſaid to introduce thy mynde.

¶ The aucther libri regimenti, ſaith that ther be certayn thinges mani- feſt to the ſences, in whiche we know no reaſon. And certayne be many- felde by reaſon, in whiche we perceyue *Nullum ſenſum nec ſenſationem,* And in the firſt kynde of thinges we muſt beleue no man, but experi- ence, and reaſon is to be proued
by

of the vworlde

by experience, and experience not to be denyed. And in the ſecond kynd of thinges felung is not to be loked for, bycauſe it may not be felt. Therefore certayne thinges muſt be beleued by onely experience, without reaſon, for thei be hidde from men.

Certayne are to be beleued by one- ly reaſon, bycauſe thei lacke ſences, for althoughe we knowe not a mani- feſt reaſon wherefore the lode ſtone draweth to it yron, not withſtanding experience doth manifefſt it ſo, that no man may denye it. And like as this is meruailous, whiche onely ex- perience doth certify, ſo ſhuld a man ſuppoſe in other thinges. And he ſhulde not denye any meruailous thyng although he hath no reaſon, but he ought to proue by experience. for the cauſe of meruailous thin- ges are hidde, and of ſo diuerſe cau-
ſes

Of the maruailes

ses going befoze, that mans vndersta-
dinge after plato, maye not apprehen-
de them. Therfoze the lode stone dra-
weth yron to it, and a certayne other
stone draweth glasse. So meruailous
thinges are declared of philosophers
to be in thinges by experience, whiche
no man ought to denye. And that is
not proued after the fashion of phi-
losophers, whiche founde that, for
the philosopher saith, that the palme
is a tree, and it hath the male and the
female, therfoze whan the female is
nygh the male, thou seest that the fe-
male, bowe downe to the male, and
the leafe & braunches of it are made
softe, and bowe downe to the male.

¶ Therfoze whan they see that, they
bynde ropes fro the male to the fe-
male, *Reddit ergo erecta, Super se-
ipfam quasi adepta sit Masculo per
cōtinuationē fumis Virtutē masculi,*
not

of the vuorlde

Not withstanding many of the aun-
ciente auctours, hath shewed mer-
uailouse thinges, receyued now of
the common people, and taken for a
truthe. Therfoze I shal shewe to the
certayne thinges, that thou maist sta-
blishe thy mynde vpon them, and to
knowe it for a certayne truthe whi-
che reason can not stablisch by feting,
bycause the forsayde helpe in them.
And therfoze it is, that the sonne of
messias sayde in the boke of the bea-
stes. If a woman great with childe,
put on the apparell of a man, and a
man put it on after, befoze he washe
it, if he haue the feuer quartayne,
it wil departe from him,

¶ And it is sayde in the boke of bea-
stes, that the lybarde fleeth the pry-
ue membres of a man, and in an o-
ther place it is said *si Carneum* yf an
olde man be buried in a doue oz cul-
uer house, oz be put wher doues oz
culuer

Of the maruailes

culuers inhabyte oz reste, there they are multiplied, vntil it be ful of them.

¶ And in the booke De cyriaca of galene it is sayde that the serpent whiche is called regulus in Laten, a cekratrice in english, is some what white vpon whose heade there be thre heares, and whan anye man seeth them he dieth sone. And whan anye man oz anye other lyuing thinge heareth his whistelynge, he dyeth. And euery beaste that eateth of it beinge deade, dieth also. And aristotel sayde, where there is sommer vi. Monethes and lykewyse wynter, there is a floud in the whiche adders are founde, whose property is, that they neuer se them selues but they dye, but whan they be dead, they hurt not. And aristotle put craftly in y^e mynd of Alexander, that he shulde take a greate glasse, and walke

of the vuorld

walke with it towarde them, & whan they dyd beholde them selues in the glasse, they dyed. This sayng of Aristotel was not beleued of some men. For Auicenna sayde agaynst Aristotle, yf anye man dyd see it, he dyed, wherfoze there is no trithe in his speache. And they sayde, yf anye man woulde take of the mylke of a woman, gyuinge souke to her owne daughter of two yere olde, and let it be put in a glasen vessel, oz hanged vp in a doue oz culuer house where they goe in and forth, doues wil abyde & be multiplied there, vntyl they be innumerable. And they sayd, whan the mouthe of a deade man is put vpon him whiche complayneth of his bealye, his bealye is healed.

¶ And Alexander sayd, whā any thig is taken out of y^e nauyl of an infant, whiche

Of the Maruailes

whiche cometh forth, if it be cut, and be put vnder the stone, of a rygne of syluer or golde, than the passion or greife of the colike cometh not in any wise to hym that beareth it.

¶ And Galen saith, whan the leaues of Sorell be eaten, they louse the bealy. And whan the sede of it is dronken, it lewseth the bealy, And it is saide, that the roote of Sorell hangged vpon him that hath the swyne pokes, it helpeth hym.

¶ And philosophers say, whan thou wilt that a beast retorne to his lodgyng, anoynt his forehead with sepe squilla and it wil retorne.

¶ And Aristotel said in the boke of the beastes, If any man put wrought wax vpon the hornes of a cowes calfe, it wil goo with hym whersoer he wil without labour. And if a ny man anoynte y^e horne of kye with waxe

of the vuorld:

waxe and oile, or pitche, the payne of their fete goeth away.

¶ And if any shall anoynte the tunges of oxen with any talowe, they neyther taste nor eate meate, but they shall dye for huugre, except it be wyped away with salte and veneger,

¶ And if any man anoynte the neyther partes of a cocke with oyle, he neither will, nor maye treade an henne.

¶ And if thou desire that a cocke crowe not, anoynte his head and fore heade with oyle.

¶ It is said in the boke of Archigenis quando camilla, of the hare is hangged vpon him that suffereth the colike, it profiteth hym.

¶ And Aristotellayd the emeraudes goeth away from him, whiche sitteth vpon the skynne of a lyon.

And if the dunge of an hare be broken

ken vnto poulder and caste abzode
 vpon a place of emoies or pismeres,
 than the pismeres leaue there place.
 ¶ Philosophers sayde, yf the heade
 of a gote be hanged vpon him which
 suffereth swyne pockes, he is healed
 by it. If thou wilt that a woman be
 not viciate nor desire men, take the
 priue member of a wolf, and the hea-
 res whiche do growe on the chekes
 or eye bright of him, and the heares
 whiche be vnder his berde, and burn
 it all, and geue it to her in a dzynecke
 when she knoweth not, and she shal
 desyre no other man. And they sayd,
 when a woman desyret not her hus-
 bande, then let her husbände take a
 little of the talowe of a bucke gote,
 meane betwene little and great, and
 let him anoynte his priue member
 with it, and do the acte of generation
 she shal loue hym and shal not do the
 acte

acte of generation afterwarde wyth
 anye;

¶ And they sayd that when the snayl
 is poysoned, it eateth the herbe cal-
 led organny, and is healed, and ther-
 fore they knowe that the herbe cal-
 led organny, hath lye vnder poyson.
 Also it is sayd when the wofel is poy-
 soned of a serpent it eateth rewe, and
 they knowe by this, that rewe is con-
 trarye to the venyme of serpentes.

¶ And a mouse put vnder the pic-
 kyng of scorpions, deliuereth a mā
 bycause she is contrarye and feareth
 not hym.

¶ And philosophers haue invented,
 that yf anye womā is barrayne, whā
 there is put to her a thinge that ma-
 keth a woman barayne, the woman
 is not barayne but fruteful, and con-
 trary wyse.

H. i.

And

Of the maruailes,

And it is sayde that when, a sponge is caste in wyne mixed wyth water and after drawen forth and strayned and wynged, the water cometh forth of it, and the wyne remaineth, yf it be not mixed, nothinge cometh forth.

¶ Taberencis sayd, yf a stone be hangged vpon a sponge, on the necke of a childe whyche cougheth with a vehement or greate cough, his cough is mitigated and restrained. And whan it is put on the heade of an asse, or in to his fundement, scarabeus, that is, a flye with a blacke shelle, that breatheth in cowe thardes and is blacke, called a bytel, cutteth hym, and he turneth vntyl it be drawen from him

¶ It is sayde also, that yf anye stone be bounden to the taylle of an asse, he wyl not braye nor rore.

¶

of the vuorld,

¶ If the heares of an asse be taken, whyche are nyghe his priuie membre and be gyuen to any man, broken in with any kynde of wyne in a dryncke, he begynneth anon to fart. Likewise yf any man taketh the egges of pylmeres and breaketh them, and casteth them into water, and geue them to any man in a dryncke, he ceaseth not anon to farte, they do lykewyse wyth wyne.

¶ And it is sayde, yf thou wilt make a ryuge of a rodde of a frethe myrte tree, and put it on thy ryuge synger, it mitigateth, or extincteth the impostume vnder the arme holes.

¶ In the booke of Aristorel it is sayd that the roote of whyte henbane, whan it is hangged vpon a man sufferinge the colyke, it is profytable to hym. And whā, salte Peter is put in a vessel, and vineger vpon it,

it

Of the maruailes,

it wil boyle oz seeth mightely without fyre.

¶ It is said also in the booke of hermes, whan leeke seede is casten vpon vineger, the eigrenes oz sowrenesse of it goeth away.

¶ Belbinus, sayde, whan thou takest the white of an egge, and alume and anoyntest a clothe with it, and walshest it of with water of the sea: being drye, it letteth the fyre to burne.

¶ An other saide, whan redde Arsenicum, and alume are taken, and broken, and confected, oz made with the iuyce of the herbe called houslyke, and the galle of a bull, and a man anoynteth his handes with it, and after taketh hote iron, it burneth not them. Likewise if ther be taken Ex magne, and alume iamenti, and stronge vineger, and great malces

oz

of the vuorlde

oz holy hocke, if thou braye them well together and anoynte thy handes ther with, fyre hurteth not them.

¶ Whan thou wilt that thei whiche be in a palaice, seme without heades, take smert brynstone, with oyle, and put it in a lampe and make light with it, and put it in the mydes of men, and thou shalt see a meruailous thinge.

¶ And Belbinus said agayne, he that shall put an herbe called purselan vpon his bedde, shall not see dreame, nor vision vtterly,

¶ And Aristotell saith, that Mars whan thei smell the smoke of a lampe put out, the bringe forth their brythe, before it be perfite, and lyke wyse this chaunceth to certayne women with child.

¶ Aristotell said, that if any man causeth by his wytte a Camel to deathe

the

Of the marueiles

acte of generation with his owne mother, yf he perceyue it befoze, he wyl pursue the man vntyl he kille hym, and yf he cause by his witte an horse to leape his owne mother, and he knowe it befoze, he wil kyl hym selfe and hym that prouoked hym to that.

¶ And philosophers saith, yf thou drowne flyes in the water, the seme deade, and yf they be buried in asches they rylse vp agayne. And whan thou drounest Alcomboz, it dyeth, and let vi neger be dropped downe lyke dewe vpon it, it is quyckened, And whan thou buryest the flye called a bytel amonge roses, it dyeth, yf thou burye it in dunge, it quyckeneth.

¶ And philosophers sayde that whā the fethers of egles be put with the fethers of othet foules, they burne & mortyfy them, for as he ouercometh
in

of the vuorlde

in his lyfe all byzdes and hath rule ouer them, so the fethers of egles are deadely to al fethers.

¶ And philosophers say, yf y skynne of a shepe be put in any place with y skynne of Aldib, It gnaweth and consumeth it. And he that putteth on hi clothe of the wolle of a shepe whyche hath eaten Aldib, itchyng ceaseth not from hym, vntyl he put it of.

¶ And yf thou parfume an house or place with the lunges or lyghtes of an asse, thou clengest it from euery serpent and scorpion. And of this philosophers knowe that it is good agaynst poyson.

¶ Tabariences saith yf the tung of the lapwng or blacke plouer be hangged vpon a walle obliuionem reddie eum memorem et alienationes.

¶ And it is sayde in the boke of Cleopatra. If a womā haue no delectati on with

Of the marueiles

with her husbände, take the mar-
rowe of a wolfe, of his lefte fote, and
beate it, and she will loue no man
but hym. And it is said whan the left
hippe or haunche of a male ostriche,
is taken and boyled, or sethed with
oyle, and after the begynnynge of
grounde of heares are anoynted
with it, thei growe neuer agayne.

¶ Architas, said if the harte of a ser-
pent be taken, whan he liueth, and be
hanged vpon a man being sycke of
the feuer quartayne, it plucketh it bit-
terly away. And the adders skynne
whan it is strait bounded vpon the
ankle of a woman, it haysteth the
byrthe, but after the byrth, it must be
remoued away anone.

¶ The tethe of all serpentes, whan
thou pluckest them furthe by the
rootes, as longe as the serpent ly-
ueth, if thei be hanged vpon a man
sicke

of the vvorlde

of the feuer quartayn, thei take away
the feuer quartayne from hym, and
if the serpent be hanged vpon a tothe
akynge, it profiteth. And if a serpent
meete with a woman with childe, she
bringeth furthe her childe befoze it be
perfecte. And if it meete with her
whan she trauaileth of childe, it hast-
eth her byrthe.

¶ And thei say, if thou wilt take the
eye tothe of the beast called Crocodi-
lus in latyne, in englishe a Crocodile
out of the oppermoze palase of the
lefte side of his mouth, and hange it
on a man beyng sicke of the feuers, it
healeth hym, and the feuers wil not
returme agayn to hym. And thei haue
said, that the lyon is afrayde of a
whyte coeke, And agayne that he
feareth the fyre. And he that is anoynt-
ed with the talow of the reynes of
the

Of the marualles

the falowe of the reynes of the Lyon feareth not to goo amonge beastes, and all beastes are afrayed of the Lyon. And he þ anoynteth his body wth hares dunge, wolfes be afrayd of him

¶ Et si teritur arsenicum citrinū, and be myxed with mylke if a flye fall vpon it, it dieth not

¶ If thou wilt take the right fote of a snayll, and hange it vpon the right fote of a diseased man with the goutte, it profiteth it: lykewyse if thou hange vpon the lefte fote of a snail to thy lefte fote diseased with the goutte. And so the hande of it is profitable to the hand and the fynger to the fynger. And if a fyre be kended before a mā that is brosten of grene woode of sygge trees, his stones will make a noyse oz bounsyng.

¶ And it is said in the booke of hermes, whan both the eyes of þ bere be

in

of the vvorlde

boūden in linnen cloth, vpon Sinistrū a diutorium they put away the feuer quartayne And it is sayde if the wolfe see a man and the man see not him the nam is astonyed and feareth, and is hoozse. And therfore if any man beareth the eye of a wolfe, it helpeth to victory, to boldenes, vanquythinge and feare of his aduersary.

¶ And it is said, if a ryng be made of the white howfes of an asse, and he þ hath the fallynge sickenes putterh it on, suffreth not þ fallyng syckenes

¶ And they sayd, whan thou wylt that flyes come not nigh thy house, thā put Condicim et oppium, in white lyme, and after make thy house white wth it, thā flyes thal in no wise enter.

¶ Whan thou wylt that thy wife oz wench thewe to the all that she hath doue, take the harte of a doue

and

Of the maruailes

heade of a frogge, and dry them both and braye them vnto powder, and laye them vpon the breast of her slep-
pinge, and she shall shewe to the all that she hath done, but whan she shall wake, wipe it awaye from her breast, that it be not lyfted vp.

¶ And they saye, yf anye man put a diamonde vnder the heade of a woman sleapinge, she manifesteth, yf she be an aduoutre, for yf it be so, she leapeth backe oute of the bed afrayd, and yf not, she embraceth her husband wyth greate loue.

¶ And they saye, that an asse skynne whan it is hanged vpon chyldren, it letteth them to be afrayde.

¶ Architas sayth, yf the ware of the lefte eare of a dogge be taken, and be hanged vpon men sycke in the fevers that come by course or fytes,

of the vuorlde

tes, it is verye profytable, and speciallye to the feuer quartayne.

¶ And philosophers saye, that some kynde or syngulare, whyche neuer had syckenesse, is profytable to euery sickenes, and he that had neuer payn helpeth and healeth a man from it.

¶ And whan the house is perfumed wyth the leste house of a mule, flyes remayne not in it.

¶ And yf the harte, eye, or brayne of a lapwynge or black plouer, be hanged vpon a mans necke, it is profytable agaynste forgetfulness, and charpeth mans vnderstandynge.

¶ If a woman maye not conceyue, take an hartes horne turned into powder, and let it be mixed with a colles gal, let a woman kepe it about her, and let her do the acte of generation, and she shall conceaue anon.

Of the maruailes

A grosse and styffe hear of a mares tayll put vpon a dooze suffereth not zauzalas, to enter.

The tothe of a sole oz colte of one yere old, put in y^e necke of a child, maketh his tethe to breede with oute peyne.

The tothe of a mare put vpon the head of a man being madde, deliuereth him anon from his furpe

If a woman may not conceyue, let a mares mylke be geuen to her, not knowinge, let her do the acte of generation in that houre, and she shal conceyue anon.

The houe of an horse perfumed in a house, dryueth away myse. The same chaunceth also by the houe of a mule.

That all the hote water come furthe of a caldron Take oz blache, that is, terra francisca with pitche, caste it

of the vuorlde

it in water, & it shal come forth all
That fyre may come forth of water, take the shell of an egge, and put in it quycke brymstone and lyne, and hit the hole, and put it in to water & it wil kende.

And it is said, if the herbe camphe re, be put vpon water, it is kended and burneth in the water

That thou may take byrdes with thy handes, take any corne very well steped in the dregges of wyne and in the iuyce of hemlocke, and caste it to the byrdes, every birde that tasteth of it, is made dronken, and loseth her strength.

And they say, if any man be annoynted with the mylke of an asse, all the flyese of the house wil gather to hym.

To wryte letters oz bylles whiche be not

not reade but in the nyght, take the gal of a snayle oz mylke of a fowe, and put it to the fyre, oz wyth water of a worine thynnyng late.

¶ If ye myngel together many whytes of hennes egges, a moneth after, they are made glasse, and harde as a stone, and of this being after this fassion is mayde a sophisticall precious stone called Topasius, yf it be conioyned before, wyth saffron oz red earthe.

¶ Lyketwoyle yf the fowe whiche is founde aboute the stones of a harte, oz horse, oz asse, being wery, be mixed with wyne, and that wyne be geuen to any man to dryncke, he shal abhor wyne for a Moneth.

¶ And yf any man shal haue many eles in a wyne vessel, and they be suffered to dye in it, yf any man dryncke of it, he shal abhorre wyne for a yere,
and

and by chaunce evermore.

¶ And it is sayde, yf a rope be taken with whyche a thefe is oz hath ben hanged vp with, and a lytle chaffe, whiche a whyzle wynde lyfted vp in the ayre, and let them be put in a potte, and set amonge other pottes, that potte shal breake all the other pottes.

¶ Also take thou a lyttle of the afoze sayde rope, and put it on the instrument with whyche the bread is put in the ouen, whan he that shulde put it in the ouen shulde put it in, he shal not be able to put it in, but it shal leape out.

¶ That mē may seme without there heades.

¶ Take an adders skynne and auri pigmentum, and greke pitche of reu ponticum, and the waxe of new bees and the fat oz greace of an asse, and

Of the maruailes

and breake them all and put them in
a dul seething potte ful of water, and
make it to sethe at a slowe fyre, and
after let it waxe colde, and make a ta-
per, and euery man that shal se lyyht
of it, shal seme headlesse.

¶ That men may seme to haue the
visage oz countenaunce of a dogge.

Take the fatte out of the eare of a
dogge, anoynte with it a lytle newe
sylk, put it in a newe lampe of grene
glatte, and put the lamp among men
and they shal se the visage of a dogge

¶ That men maye seme to haue thre
heades.

¶ Take of the heare of a deade asse,
and make a rope, and dnye it, & take
the mary of the pꝛincipal bone of his
right shouldeꝛ, and mixe it with vir-
gins ware, and anoynte the corde,
and put it vpon the thꝛasholdes of
the house, they that come into the
house

of the vuorlde

house shal seme to haue thre heades,
and they that be in y^e house shal seme
asses to them that enter in.

¶ If thou wilt that a mans heade
seme an asse heade.

¶ Take vp of the couering of an asse
and anoynte the man on his head.

¶ If thou wilt that a chicken, oz o-
ther thinge leape in the dyche.

¶ Take quycke syluer and the poul-
der of calamice, and put it in a bottel
of glasse wel spotted, and put it with
in a hote thinge. For seinge quycke
syluer is hote, it moueth it selfe, and
maketh it to leape oz daunse.

¶ If thou wilt see that other men
cannot.

¶ Take of the galle of a male catte,
and the fatte of an henne all white,
and mixe them together, and anoynt
thy eyes, and thou shalt see it that
others

Of the maruailes
others can not see.

If thou wilt vnderstande the voices of birdes:

Associate with the two felowes in the .xxviii. daye of october, and go in to a certayne woode with dogges as to hunte, and cary home with the that beast whiche thou shalt fynde first, and prepare it with the harte of a fore, and thou shalt vnderstande anon the voice of birdes or beastes. And if thou wilt that any other lyke wise vnderstande, kysse hym, and he shall vnderstande

If thou wilt louse bondes

Go in to the woode, and loke wher the pye hath her nest with her birdes and whan thou shalt be ther, clynne vp the tree, and bynde about the hole of it wher soeuer thou wilt. For whan she seeth the, she goeth for a certayne herbe, whiche she wil put to the byndinge,

of the vuorlde.

Dinge, and it is broken anon, and that herbe falleth to the grounde vpon the clothe whiche thou shulde haue put vnder the tree, And be thou present and take it

In the neste of the Iapoyngge or blacke plouer ther is a certayne itee, whiche is of diuerse colours, beare it with the, and thou shalt be inuisible.

That a man may be alwayes as a gelded man,

Take of the worne whiche synneth in somer, and gyue it to him to drynke.

That a man may confesse what he hath done.

Take a water frogge quicke, and take away her tunge, and put it agayne in to the water, and put that tunge vpon a parte of the harte

Item. of

Of the maruailes

of the woman sleapinge, whyche whan she is asked, she shal saye the truthe.

¶ If thou wilt put any man in feare in his sleape.

¶ Put vnder his head the skynne of an ape.

¶ If thou wilt take a molle, put in his hole an onyone, or a leke or oyle, and she wil come loone fourthe without strength.

¶ A serpent goeth not nygh garlike, and a dogge tasteth not any thinge deeped with garlike, although he be hungrye.

¶ A perfumynge by whiche euerye man shal seme to other that be in the house, i the foame of elephantes and greate hozes.

¶ Take a spice whiche is called, Alchacengi, and braye it, mire it with a little latte of a dolphyn fysh, and
make

• of the vuorlde

make therof graynes, as be of pome citron. After perfume some of them vpon a fyze of cowes dunge, whyche is milkeu. And let not a place be in the house, from whyche smoke maye come forth, but the yate, & let mylke be vnder the earthe with in, al which be in the lodgene, shal seme as they ware greate men in the shape of hozes and elephantes, and it is a vey meruailous thinge.

¶ An other perfuming, which whan thou makest, thou seest outwardely grene men and men of many shapes and infinite meruailes, whiche are not discerned for there multitude.

¶ Take timar, that is, vermilion and the stone lazulus and peneroyal of the mountaynes, and beate it all to poulder and sytte it, mire it with the fatte of a dolphin, hozse or elephant,
make

Of the maruailes

make graynes oz cornes after the fashion of ryle, and dye them in a Chardew, perfume in it whan thou wilt, and it shalbe done, that is said.

A perfumynge to see in our sleape what thinge is to come of good and euyl.

Take the bloude of an asse congeled, and the fatte Lupi Cerini, and a swete incense oz gumme called storax and also storax, and also styrax, gather it all together by equall weightes, and let them be mixed, and graynes oz cornes be made therof, and let the house be perfumed with them than thou shalt see him in thy sleape, that shal shewe to the all thynges.

A maner of makinge a matche of a candell, oz candell weke, whiche whan thou shalt kandle, thou shalt see men in what shape soener thou wilt.

Take

of the vworlde

Take the eyes of an thriche oule, the eyes of a fythe whiche is called Affures, and the eyes of a fythe whiche is called Libinitis, and the galle of wolfes, breake them with thy handes and mire them together, and put them in a vessell of glasse, than whan thou wilt warke it, take the fatte of any beast thou wilt, that this maybe made in the shape of it, melte it, and mire it perfectly with that medecyne, and anoynte the matche oz candell weke whatsoeuer thou wilt with it. After kandle it in the myddes of the house, and the men shall seme in the shape of that beast, whose fatte thou did take

An other matche of a candell oz a candell weke, that men may appere in the shape of angelles.

Take

Of the maruailes

Take the eyes of a fythe and the eyes of filoe, that is, of a breaker of bones, and breake them with thy handes, and make them softe, and put them in a vessell of glasse. vii. dayes. After put some oyle in them, and lighten it in a grene lampe, and put it before men whiche be in the house, they shal see them selves in the shape of aungelles by the lyght of the fyre.

An other matche or weke of a candell, makinge men to appeare with black faces,

Take a blacke lampe, and poure in it oyle of the elder or alder tree, or quycke syluer, and poure in that oyle or quycke syluer a parte of the bloud of them that be in letting bloude, and put in that bloude oyle of the elder or alder tree (some saith of the butre tree) or quycke syluer.

A

of the vuorlde

A meruailous lampe in whiche appereth a thynge of terrible quantitie, hauynge in the hande a rodde and and afrayeth a man.

Take a grene froge, and strike of the head of it vpon a grene clothe, make it wette with the oyle of buttree or elder tree and put in the weke and lighten it in the grene lampe, than shalt thou see a blacke mā standing, betwene whose handes ther shalbe a lampe and a meruailous thynge.

An other weke whiche whan it is kendled, and water is poured on it, wateth stronge, and whan the oyle is put in, it is put out.

Take lyme whiche water hath not touched and put it with an weight, equal to it of voyce and the halfe of it of the oyle of baulm & Napta Citrina with equal to it of byrnstoe, & make a weke of it, & drop downe like dewe vpon

Of the maruailes

Upon the water and it shall be kended, and droppe downe oyle vpon it and it shall be put out.

¶ An other weke whyche whan it is kended, al thinges seme white and of siluer.

¶ Take a lizerde and cut awaye the tayle of it, and take that whiche cometh out, for it is lyke quycke siluer. After take a weke and make it wette with oyle, and put it in a newe lamp & kende it, and the house shall seme bryght and white or gilted w siluer.

¶ A meruailous operation of a lampe, whyche yf anye man shall holde, he ceaseth not to farte vntyl he shall leaue it.

¶ Take the bloude of a snayl, drye it vp in a linnen clothe, and make of it a weke, and lyghten it in a lampe, geue it to any man thou wilt, & saye lighten this, he shall not cease to farte vntyl

of the vuorld:

vntyl he let it depart, & it is a meruailous thinge.

¶ A weke whiche whan it is lyghtened, women cease not to daunse and be glad, and to playe as they were made for greate ioye.

¶ Take the bloude of an hare, & the bloude of a certayne foule whyche is called solon, and is lyke a turtel doue and of the bloude of the turtel male, equale to the halfe of it, Than put in it a weke, and lighten it in the myddes of the house, in whyche are synners and wenches, & a meruailous thinge shall be proued.

¶ If thou wilt make that lyce maye appere runnyng abrode in a mans bedde that he maye not sleape, than caste in his bedde the weight of one or halfe vnce of alcakengi, & yf thou shalt take pilos asturis, therof shall be made a weke, which whan it is lightened, every

Of the Maruailes

euery sicke man seeth other by the vehemency of the sicknesse and miny-
shinge oz extenuation.

Whan thou wilt that thou seme all
inflamed oz set on fyze from thy head
vnto thy fete and not be hurte.

Take white great malowes oz hos-
ly hocke, mixe them with the white
of egges, after anoynte thy body with
it, and let it be vntil it be dried vp, and
after anoynte the with alume, and af-
ter warde caste on it small bymstone
beaten vnto powder, for the fyze is
inflamed on it, and hurteth not, and
if thou make vpon the palme of thy
hande, thou shalt be able to holde the
fyze without hurte

If thou wilt that a thinge be cast-
en in the fire and not burne.

Take one parte of glewe of fische &
an equall quantitie to it of alume, let
it

of the vuorld:

It be ysttely mixed, & let vineger be
poured vpo it, let whatsoeuer thing þ
wilt be confected with it, caste it in the
tyze, anoynte it with this anoynte-
ment, it shall not be burned.

If thou wilt make a contrary, that
is, any image oz other thyng, and
whan it is put in the water, it is ken-
led, and if thou shalt drawe it out, it
shalbe put out oz quenched.

Take lyme not quenched, & mixe
it per. itely with a li. fle ware and the
oile of Sefanum, and nayta, that is,
white earthe and bymstone, & make
of it an unage, whan thou shalt put it
in water, the tyze shall be kened.

If thou wilt make that whā thou
openest thy handes vpon a lampe the
light of it is put out, and whan thou
closest them vpon it, it kened, and it
ceaseth not to doe that.

Take

Of the Maruailes

Take a spice whiche is called spuma after bray it, and after make it wyth water of camphere, and anoynte thy handes with it, after open them in the mouth of the lampe, the lyght of it shalbe put out, and close them, and it shalbe kendled agayne.

If thou wilt see a thinge drowned or se depe in the water in the nyght, and that it shal not be more hydde to the than in the day, and read bokes in a darke nyght.

Anoynte thy face with the bloud of the rermouse or backe, and it shalbe done that I saye. If thou wilt make any thing white, perfume it with bri stone.

If thou wilt kyl soone a serpent, take as muche as thou wilt of an herbe called Rotunda Aristologia, smetwozte, or meke galyngale, and braye it wel, and take a frogge of the
woode

of the vuorld,

woode or felde, and breake it well, and mixe it with aristologia, and put with it some ynke, and wyte with it in paper or in any other thinge which thou louest better, and cast it to ser-
pentes.

If thou wilt beare fyre i thy hand, that it may not hurte the.

Take lime dissolved with hote wa-
ter of beanes and a litle magrencu-
les and a lyttle of great malobies or
holy hocke, and mixe it wel with it,
after anoynte the palme of thy hand
with it, and let it be dzyed, put in it
fyre, and it shal not hurt.

Philosophers say that suche lyme
burneth not in the fyre, And glewe
of fythe saueth from fyre, and vuplea
saunt alume and the bloud of y beas
called salamandra, and the smoke of
an ouen or caldron. Therefore whan
an anoyntement is mayd of all these

Of the maruailes,

oz of certayne of them, the fyre hurteth not. The white of an egge, and great malowes oz holy hocke, haue vertue in this matter.

CA weke whiche whan it is lyghtened in the house, thou shalt see grene thinges flyeng as sparowes, and othet birdes.

Take a newe clothe and put in it the braynes of a birde, and the fethers of her tayle, and lappe them in, & make a weke of them, and put it in a newe grene lampe, kende it in the house with the oyle of the olyue, and the thinges whiche shall be in the house, shall be made very grene, and it shall seme that grene and blacke foules doe flye.

If thou wilt make a candel oz weke to be shaken, and walke whan it is lightened,

Take the skynne of a wolfe, and þ skynne

of the vuorlde

skynne of a dogge, and make of them both a weke and kende it with the oyle of olyue, & it shall be moued sone. **W**han thou wilt lyghte a lanterne for which he shall feare greatlye that seethe it.

Take newe white lynnynne clothe, and make of it a weke, and put in the hollownesse of it, a skynne of a serpente and grosse salte, and fyl it with oyle olyue, and gyue it to anye man that thou wilt, as soone as he shall kende it, he shall tremble and feare greatlye.

A meruailous experience whiche maketh men to go into the fyre without hurte, oz to beare fyre oz redde hotte yrou in ther hande with oute hurte.

Take the iuyce of bismalua and þ white of an egge, and the seede of an herbe called psillium also pulicaris herba

Of the marueiles

herba and breake vnto poulder, and make a confection, & mixe the iuyce of radyshe with the white of the egge. Anoynte thy body or hande with this confection, and let it be dried, and after anoynt it agayne, after y^e, y^e maye suffer boldely y^e fyze without hurte. But yf y^e wilt that y^e thinge anoynted seme to burne, scatter vpon it quycke bymstone wel beaten into poulder, and it shal seme to be burned, whā y^e bymstone shalbe kendled and it shal not hurt him. If thou shalt blow the herbe called colophonia greke pitche beaten very smal vpon the flame of the candel which a mā holdeth in his hande, it augmenteth miraculoulye the fyze, and lifted vp the flame vnto the house roufe. That thou may beare fyze vnhurte, let lyme be dissolved with hote water of beanes, and put thereto a little of redde earth of mil i-

ua,

of the vvorlde

ua after put to a little great malolos or holy hocke with which conioyned or mixed to gether, anoynte y^e palme of thy hand, & let it drye vp, & so may thou beare any fyze vnhurte.

¶ Thou maist make burnynge water after this fashon.

¶ Take blacke, thicke, myghty and olde wyne, and in one quarte of it thou shalt temper a litle quycke lyme and bymstone beaten into poulder very small, and lees of good wyne and common salte, white and grosse, after thou shalt put it in a Gourde well clayed and Desuper posito alem bico, thou shalt destil burnynge water which thou shuld kepe in a glasse.

¶ Thou mayst make a greke fyze after this fashon

¶ Take quycke bymstone, lees of wyne, sarcellam Picolam, lodden salte, oyle of stone, and common oyle

Of the maruailes

mon oyle, make them seeth well, and if any thinge be put in it, it is kended together it be tree or yron, and is not put out but by pisse, vineger or sande.

Cf thou wilt that euery thinge esse to be meruailed, Loke the sufficient causes of doinge, and also of sufferinge, for if thou loke both, thou shalt not meruaile, for thou shalt see that ther is so great aptenes in one sufficiencie of another, that it maketh the not to meruaile, for whan thou seest that colde water kendleth the fyre and putteth it not out, if thou shulde beholde the doing cause, thou wolde meruaile alwayes what war the efficient cause convenient to this thinge, but whan thou lokest to the matter of that effecte, that is, bycause it is lyme and bymston whiche are very inflammable, so þ a verye lytle thinge flameh them, thou seest that ther is

of the vuorlde

ther is nothing to be meruailed.

Likewise it is a meruaile that a thinge is burned by fire, whan one of the causes is beholden onely: But whan the nature of the sufferer, or weakenes of the doer is looked on, ther is no meruaile.

Cf thou wilt make a carbunkle stone or a thinge shynyng in the nyght

Take very many of the little beastes shynyng by nyght, and put them beaten smal in a bottell of glasse, and close it, and bury it in hote horses dunge, and let it rary xv dayes, afterwarde thou shalt distyll water of the Per alembicum, whiche thou shalt put in a vessel of chystall, or glasse. It groweth so great clerenesse, that euery man maye reade and write, in a darke place, wher it is. Some men maketh this water of the gall of a snail, the gall of the weasel, of the

Of the maruailes

the gall of the foret, and of a water
dogge, thei bury them in Dunge, and
distill water out of them

Take flyeng fyze after this maner

Take one pounde of bymstō, two
pounde of coles of willowe or wythy
vi. poundes of stony salte, these thye
thinges must be brayed very small,
in a marble stone, afterwarde thou
mast put sōe at thy pleasure in a cote
of paper, flyeng or makige thunder.

A Cote to flye shulde be lōge, smal
and full of that best poulder, but a
cote to make thūder shulde be shorte,
grosse and halfe full.

An ende of the secretes of nature,
set forth by Albertus Magnus,
in latyn, newly translated in
to Englyshe

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lyam Seres.

