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

CONTAINING THE

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

A

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

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

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GLASGOW UNIVERSITY

TO THE

READER.

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

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

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

" Book of *Kinani* and *Harpocration* περὶ φυ-
" σικῶν δυνάμεων was in the *Vatican* at *Rome*.
" But, till all know more certainly and firm-
" ly, that *Harpocration*'s Book περὶ φυσικῶν
" δυνάμεων is ſomewhere extant, and till it
" is tried, whether that Paſſage be in him,
" which is cited by *Tertullian*, it is my judg-
" ment, that the buſineſs muſt hang in ſuſ-
" pence, and the Trial (as Lawyers talk)
" muſt be put off, till another day. For, to
" ſay any thing poſitively about the Inter-
" pretation of this place, and immediately to
" vouch it for Truth, would be no man's act
" who remembers he is a Man: It was wit-
" tily ſaid by a wiſe man of old ἀμαθία τὸ
" πλέον μέρος ὀντων βροτῶν. *Ignorance is in the great-*
" *eſt ſhare of Mortals*, which though we find
" conſentaneous to Truth in other Caſes, yet
" then moſt, when we take upon us to open
" and interpret ſome Places in the Writings
" of the Ancients, that are controverted, and
" not well underſtood. But the Learned
" *Puteans*, while this was in the Preſs, told
" me, they read in a Catalogue, which their
" Father had a moſt compleat one of all the
" Libraries in *Italy*, that *Harpocration*'s Book
" περὶ φυσικῶν δυνάμεων, written Alphabetical-
" ly, was in the Library of Cardinal St. *An-*
" *gelo*, which is now fallen to his Brother
" Cardinal *Farneſius*. Which thing, how far

" it

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

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

of

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

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

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

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

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

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

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

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

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

as

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

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

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

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

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

THE

THE EPISTLE DEDICATORY OF THE *OLD INTERPRETER*, TO THE *Most Prudent Mr.* &c. Ra. Pa. *one of the meaneſt of the Clergy*, Health.

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

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

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

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

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

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

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

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

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

little

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

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

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

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

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

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

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

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

KIRANIDES

KIRANIDES AND HARPOCRATION.

BOOK I.

Letter I. A.

Ἄμπελος λευκὴ *the white Vine.* Ἀετὸς, *the Eagle, a Bird.* Ἀετίτης, *the Eagle-ſtone.* Ἀετὸς, *the Eagle, a Fiſh without Scales.*

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

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

ſeen

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

Putre-

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

℥vj.

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

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

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

And there are two ſorts of it. The firſt is called *the white Vine*, which ſome call Bryony, others Snake-Grape; others *Cœlidonia*, others μίλιλον, others φίλωθρον, others ἀρχαοσωϛικὴ, others *Kethedron.* The Buds, and Leaves, and Claſpers of this are like the Domeſtick Vine,

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

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

more

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

tha

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

LETTER II. Γ.

Βορρσίτης is a Bird which is called Κορώνη, i. e. *a Crow*, a common Animal, and known to all People, living to five hundred years of age. Βήρυλλος is a precious Stone, a *Beril*, which is called πάνζωον, i. e. *All Life*. Βίασας is a *Sea-Lobſter*, ſo called from its likeneſs to Βίσαλα, i. e. red Tiles. *Binthi*, i. e. The Herb *Savine*, known to all People.

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

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

LETTER III. Γ.

Γλυκωσίδη, *the Herb Pæony.* Γλαὺξ, *a ſort of Owl.* Γνάνθιος, *a Stone.* Γλαῦκος, *a Sea-fiſh, known to all men.*

Glykiſide is the Herb *Pæony*; and it is called *Pæony*, from its Inventer *Pæon*; and it has a Fruit like the Gum of an Almond Tree. Some of its Seeds are open, and others cloſe. *Glaux* is a Bird which is aſcribed to *Pallas*; it has a Crown of Feathers upon its Head, and great Eyes like a Night-Raven, living in the Fields. *Gnanthius* is a Stone as hard as a Milſtone, like a Granate. *Glaucus* is a Sea-Fiſh, known to all men. Now there are two ſorts of the Herb, Female and Male. *That a Woman may conceive*: If therefore a Woman do not retain the Man's Seed, and would conceive, let her be girt with the cloſe Seeds of the Divine Herb, tying it in a Linnen Cloth died of ſeven Colours; let it be put about her Twiſt. *That ſhe may not conceive*; But if ſhe have no mind to con-

ceive, let her gird her ſelf with the ope
Seeds, and the Wax of a Mules Ear; as lon
as ſhe pleaſes. *For eaſie Travail*: But if ther
be danger in the Pains of Birth, bruiſe th
open Seed, and make it up with Oyl, an
and anoint the Loyns and Twiſt, and ſh
will bear without pain. *To chaſe away D*
vils and evil Phantaſms: And its Root i
Fume or in Drink, expels Devils and a
Phantaſms, and being worn, it does the ſam
For a Miracle. The Eyes of the Bird *Glaux*
and of the Fiſh *Glaucus*, bruiſe them with
little Sea-water, and put them in a Glaſ
bottle. But it is better to diſſolve the Ga
of them both, and to keep it in a Glaſs-bo
tle. And when you would have the Virtu
of Nature to be admired, Parchments muſt b
written with the foreſaid ſoft *Collyrium*, an
in the day indeed it will not appear; b
when it is dark, that which is written ma
be read. And, if you pleaſe, draw any *An*
mal upon the wall, and when Night com
they that are in the dark ſhall think what th
ſee is either Devils or Gods. *That one m*
ſeem ſtrong, and glorious, and faithful to
men, and that he may ſee true Dreams. An
if any one will engrave upon the Stone *Gna*
thius the Bird *Glaux*, and under its Feet t
Fiſh, and under theſe encloſe the Eyes, an
wear it, abſtaining from Swines Fleſh an

fro

from all uncleanneſs, when it is dark he ſhall appear an elegant Man; therefore thoſe that ſee him, ſhall think him Divine. In the day time alſo whatſoever he ſayes, he ſhall be believed in it. And had in bed it will ſhew true Viſions.

LETTER IV. Δ.

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

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

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

made

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

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

LETTER V. E.

Εὔζωμον, *the Herb Rocket.* *Enlui, aëdon, a Nightingale.* Ἔχῖνος, *a Sea-Urchin.* *Enanthus, a Stone.*

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

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

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

LETTER VI. Z.

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

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

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

LETTER VII. H.

Ἠρύγγιον, *the Herb we call Eryngo.* Ἠλιακὴ, *the Sun-Bird, or* Φοινικόπτερος, i. e *having ſcarlet Wings.* Ἡφαίστος, *ſ. emagines, Vulcane's Stone.* Ἡδονὴ, *the Fiſh Delight, ſome call it Affidion, a kind of Anchovy.*

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

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

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

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

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

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

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

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

LETTER VIII. Θ.

Θύρσος, *Herba Dionyſi, Ivy.* *Thyr, a Bird.* *Thyrſites a Stone.* Θύννος, *a Fiſh.*

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

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

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

LETTER IX. I.

Ἰτέα, i. e. *a Willow, a fruitleſs Tree.* Ἴασπις, *a Jaſper Stone, green.* Ἰκτῖν, *a Kite, a Bird.* Ἰουλὶς, *a Fiſh.*

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

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

LETTER X. K.

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

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

Ἰυγξ ἕλκε τὺ τῆνον ἐμὸν πρὸϊ δῶμα τ᾽ ἄνδρα.
Per te, *Iynx*, meus ille domum vir quæſo trahatur!
Pray Iynx! *fetch my Husband home again!*

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

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

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

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

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

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

LETTER

LETTER XI. Λ.

Λίβανος, *the Frankincenſe tree.* *Lyngurius, a Stone.* *Lynx, a Vultur.* Λάβραξ, *a Fiſh called a Baſs.*

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

Lyngurius

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

LETTER XII. M.

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

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

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

with a Feather of the ſame wings, till it is ſoft and tough like Glew. For the inner *Hæmorrhoids* make Suppoſitories or Clyſters, and for the *Exochades* or outer, make inunctions. And in the Name of GOD uſe this Ligature. In a little Stone engrave the Fiſh *Mormyrus*, and encloſe it in an Iron Box, and put under it a Bud of Mulberry-tree looking upward, and carry it. *It will be good for Hæmorrhoids and the Arſe. For ſpitting of Blood, and Bleeding at the Noſe, and any Diſeaſes above*; A Purge alſo is prepared of the Root of the Mulberry-tree. O Mulberry-tree! a potent Plant, not created for a few things! For thy Juice mixt equally with the Juice of the Root of the Herb *Stratiotes* of *Perſia*, *i. e.* Savory, and in like manner the Juice of Tithymal and Scammony equally, mix them all equally, and boyl thrice as much Honey, to the thickneſs of an Oyntment, and when you have taken it off, put it up in a Glaſs Bottle, and give of it to one faſting and that keeps an exact Diet. But if you give above the bigneſs of a Bean, he that takes it will be ſeized with a Vomiting and Looſneſs, and will not live a day. Give nothiug ſuperfluous in Meat or Drink, but give to every one according to the ſtrength of the Taker.

LET-

LETTER XIII. N.

Νεκυία, *an Herb.* Naucrates, *a Fiſh.* Νῆσσα, *a Bird.* Nemeſites, *a Stone.*

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

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

LETTER XIV. Ξ.

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

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

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

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

LETTER XV. O.

Ὀνοθύρις, *an Herb.* Ὄρτυξ, *a Bird. Orphos, a Fiſh.* Ὄνυχίτης, a Stone known to all.

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

teen

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

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

LETTER XVI. Π.

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

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

the ὀπισκύνιον, *or skin of the Eye-lids, Roughneſs, Watrineſs, Ulcers, Hairineſs,* here are four. About the Corners, *ſcabbineſs, dryneſs, Agethinos, Aduſtion,* ἀιγιλωπία, αἰγίλωψ, *ſerix, fretting, eating away,* here are nine. *About the Ball of the Eye, Pterygium, Albula,* ῥῆξις, μυοκέφαλον, σαφύλωμα, τάραξις, ἀμαλώψ, σταγὼν, *uva viſus,* here are nine. About *the Pupil, or Sight,* there are *nebula or nubes, hebetatio, latitudo pupillæ, effuſio, effectio, defectio, atrophia,* or φθίσις, *glaucedo,* μυδρίασις, *geminæ pupillæ,* ὀπώπιον, *metalopa, myops, obſcuratio,* here are twelve. In *the whole ſubſtance of the Eye,* there are φλεγμονὴ, φίμωσις, κώμωσις, *combuſtio, ſuffuſio, apoſtema, comeſtio, ulcus, circumdolor, pſydrakium,* here are ten. And there are ſeveral ſorts of *Rheums, lene,* λέβρον, *ſubitum, calidum, dulce, frigidum, tepidum, tenue, acre, antiquum & arenoſum, aluminoſum,* here are eleven Rheums, and in all fifty five Diſeaſes. And this is the Preparation of the Confection for all the foreſaid Diſeaſes: Juice of the Herb ℥vj. *Licium Indicum* ℥vj. Myrrh, Saffron, Frankincenſe, *Opium,* each ℥viij. black *Acacia* ℥xij. Rain-water ℥v. Beat them up together, and keep it in a Glaſs Veſſel. But it is better to put in Wine for Water. *This is a moſt precious thing for the Rheum, and for all Diſeaſes of the Eyes, and Dimneſs; for it ſtops every Rheum. Moreover anointing with it in the Bathe, and*

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

LETTER XVII. P.

Ῥάμνος, *a Plant.* Ῥομφέα, *the Bird* νυκτερὶς, *an Owl with long Ears well known to all.* Ῥαφὶς, *a Sea-fiſh, having as it were a Needle in its Mouth.* Ῥινόκερως, *a parti-coloured ſtone, a horned ſtone of the end of the Rhinoceros Noſe. For it is like a Horn.*

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

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

LETTER XVIII. Σ.

Σατύριον, *an Herb.* Στρουθοκάμηλος, *a Bird, Struthiogambarum, an Eſtrich.* Σάλπη, *a Fiſh, a Sea-Cow.* Saphirus, *a Saphire ſtone.*

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

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

i. e.

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

LETTER XIX. T.

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

Engrave therefore in the Stone a Peacock, holding

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

LETTER XX. ϒ.

Ὑπέριχον, is an Herb ſtupendouſly good; ſome call it Dionyſiaca, i. e. Bacchus *and* Jove *their Herb*, *προβατότυλος, it is a Summer Plant.* Yperionis avis *is the Female Eagle, like to the Male Eagle.* *Ὕαινα, a Sea-fiſh not edible.* *Ὑenos, a Stone which is found in Rivers, it is a Stone having a very bloody Colour.*

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

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

LETTER XXI. Φ.

Φρύνιον is an Herb, which is called βαλεάχιον, i. e. *Rana, an evil Plant. The form of it is as apium raninum: And it grows in Waters, being of a burning quality.* Φρύνη *is a Bird, and ſome call it Ictaeris, others a green Bird; it is of the higneſs of a Sparrow.* Φώκη, *a Seal or Sea-Calf,* viz. *an excellent Sea-Animal having hands like a Man, a Face like a Calf or a Cow.* Φρύνος, *ſome call it* βάτραχος, *a Toad-ſtone.*

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

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

GOD,

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

for

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

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

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

LETTER XXII. X.

Χρυσάνθεμον, i. e. *Golden-Flour, is an Herb known to all.* Χρυσόπτερις, *Golden-wing, is a Bird of the bigness of a Quail.* Χρύσοφρυς (*or rather* Χρυσόφρυς) *an edible Sea-fish known to all, a Guilt-head.* Χρυσόλιθος, *a speckled Stone, and as it were Golden.*

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

The

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

LETTER XXIII. Ψ.

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

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

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LETTER XXIV. Ω.

Ὠκιμον, an edible Plant, known to all, Baſil. Ὠκύπτερος, a Bird, Swift-wing, a venerable Animal, common to all, χελιδὼν, a Swallow. Ὦμις a Sea-fiſh, Ibembras, another calls it Kymbros, a ſmall edible Animal, which is called μαινὶς, a Pilchard or Herring. Ὠκυτόκιος, i. e. velociter pariens, quickly bearing, is a Stone leſs than the Eagle-ſtone and ratling. And it is ſmooth to the Touch.

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

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

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

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

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

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

KIRANI.

KIRANI.

Book II.

A.

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

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

B.

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

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

B.

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

They

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

Γ.

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

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

Δ.

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

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

E.

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

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

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

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

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

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

Z.

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

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

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

H.

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

Θ.

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

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

I.

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

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

K.

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

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

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

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

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

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

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

Λ.

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

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

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

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

M.

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

a

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

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

N

N.

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

Ξ.

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

And

And the left makes an equal deſiccation in Women.

O.

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

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

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

Π.

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

Love.

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

P.

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

Σ.

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

is

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

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

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

T.

T.

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

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

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

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

Υ.

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

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

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

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

Φ.

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

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

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

X.

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

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

Ψ.

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

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

Ω.

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

A SUPPLEMENT TO THIS Book in A.

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

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

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

for

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

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

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

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

KIRA-

KIRANI.

Book III.

A.

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

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

have

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

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

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

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

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

to

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

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

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

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

a man

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

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

B.

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

Γ.

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

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

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

Δ.

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

E.

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

Z.

Z.

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

H.

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

Θ.

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

I.

I.

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

K.

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

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

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

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

Κόσσυφος,

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

Λ

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

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

M.

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

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

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

N.

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

XUTHEOS,

Ξ.

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

O.

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

cures

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

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

Π.

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

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

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

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

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

avert

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

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

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

P.

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

Σ.

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

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

T.

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

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

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

Υ.

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

Φ.

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

Φασιανὸς,

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

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

X

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

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

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

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

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

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

Ψ.

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

Ψάρος, *a Starling, is a Bird of a red or variable Colour, known to all, which eats Hemlock,*

as

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

Ω.

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

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

KIRANI.

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Book IV.

A.

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

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

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

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

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

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

B.

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

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

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

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

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

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

G.

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

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

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

GLANEUS *is a River fiſh.* The bones of it burnt, *drive away Devils.* And its Gall anointed, *cures the Speck in the Eyes.* And its Liver eaten, *cures the Falling Sickneſs. And the whole Fiſh is good for the Stomach.*

GLAUCUS, *a large Sea-fiſh.* This boyled with Herbs and Fœnil, and eaten, and the Broth of it drunk, *cauſes much Milk.* And its Gall *blackens the γλαυκοφθαλμία, or greyneſs of Childrens Eyes, and white ſpecks.* Both of its eyes, and likewiſe of an *Orphus*, and of a Tunny, and of the Sea-Star, and the Gall

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

D.

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

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

E.

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

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

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

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

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

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

Z.

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

E.

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

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

TH.

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

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

I.

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

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

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

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

K.

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

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

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

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

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

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

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

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

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

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

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

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

KIRU-

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

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

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

L.

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

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

M

M.

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

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

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

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

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

N.

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

X.

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

O.

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

P.

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

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

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

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

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

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

R.

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

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

S.

S.

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

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

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

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

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

T.

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

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

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

Y.

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

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

PH.

PH.

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

CH.

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

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

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

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

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

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

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

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

PS.

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

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

O.

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

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

XXIV.

Stones.	Herbs.
Αἰτίτης	Ἄμπελος
Βήριλλος.	Βεάδυ
Γναίθιος.	Γλυκυσίδη
Δενδρίτης	Δρακόντιον
Ἐναν∂ος	Εὐζωμον
Ζμάραγδος	Ζμίλαξ
Ἡφαιστόπυρος	Ἡλίγλιον
Θυρσίτης	Θύρσος
Ἰασπὶς	Ἰτέα
Κυ··	ναί··
Λυγγούριος.	Λίβανος
Μηδικὸς	Μορέα
Νεμεσίτης	Νηπενθία
Ξιφίας.	Ξιφιον
Ὀνυχίτης	Ὀνομαλάχη
Πορφύριος.	Πολύγονον
Ῥινόκερως	Ῥάμνος
Σάπφειρος.	Σατύριον
Ταὶτης	Τρίφυλλον
Ὑένος.	Ὑπέρικον
Φρυνος.	Φρύνιον
Χρυσίτης	Χρυσάνθεμον
Ψωρίτης	Ψύλλιον
Ὠκυτόκιος.	Ὠκυμον.

The

XXIV.

Birds.	Fishes.
Ἀε-	τός
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Γλαυξ	Γλαῦκος.
Δρυοκολάπτη	Δεράκων
Ἐυλαλίη	Ἐλὰν Θ.
Ζαῦκος	Ζμύραινα
Ἡλιακή	Ἡδονή
Θῦρ	Θύννος.
Ἰκτίν	Ἰκλίς
δι--	Θ.
Λύγξ	Λάβραξ
Μύγριος	Μόρμυρος
Νῆσσα	Ναυκράτης
Ξίφιος	Ξιφίας
Ὄρτυξ	Ὀρφός
Πορφυρίς	Πορφύρα
Ῥαφίς	Ρομφαῖα
Στρυθοκάμηλος.	Σάλπη
Ταώς	Τρυγών
Ὑπερίονίς	Ὕκης
Φρυνη	Φώκη
Χρυσόπερις	Χρυσόφρυς
Ψάρος	Ψύλλος.
Ὠκύπερος.	Ὦμις.

Αἴξ. ἀρχῖϛ. ἀλώπηξ. ἀσπάλαξ. αὖλιερος. Βύς. βάτραχος. Γαλή. Δορκάς. Ἔλμινθα, ἰχθύς. ἔλαφος. Ζαῦρα. Ἡμίονος. Θύραπος. Ἵππος. Καμηλος. κύων ἕρσαῖος. κὴ πιτάμιος. κερκόδειλος. Λύκος. λαγωὸς. Μῦς. μύρμηξ. Νυκτερὶς. Ξιλονάπης. Ὄνισκος. κὴ ὄνος. Γερβατὸν κὴ κειὸς. Ῥινάκερως. Σύαγερς. σκίγξ. σαλαμάνδρα. Ταῦρος. τράγος. Ὕαινα. Φάκη. φρῦνος. Χαμαιλέων. Ψαμμοδύτης. ᾠλλος. Ὠά.

The

Ἀετός. ἄρπη. ἀλεκτὼρ, ἀηδών. ἀλκυών. αἰθυια. Βῆφος. Γύψ. Δρυοκολάπτης. Ἐρωδιός. Ζῆνα. Ἡλιόδρομος. Θώπος. Ἱέραξ. Κόραξ. κορώνη κίσσα. κόσυφος. Λάρος. λαμπυρίς. Μέροψ μελικός. Νῆσσα. Ξάνθος ἢ ςρυμός. Ὄρνις. ὄρτυξ. Γέλαρχος. περιςερά. πέρδιξ. Ῥάμφος. Σαπινός. σεισοπύγις. Ταών. Τρυγών. Ὑπερίονις. Φήνης. Φασιανός. Φαλακρός. Χελιδών. χακάδελος. χήν. χὴν ἄγελος. Ψιττάκη. Ψάρος. Ὠά.

The

Ἀετός. ἀηδίας. ἀμία. ἄχαρνος. ἀσακός. Βάτος. βύγλωσσος. βδέλλα. βλάνιος. βοῶπις ἡ βόακες. Γῆς ἔντερα. γόγγερος. γλανίς. γλαῦκος. Δελφίν. δρέμικαν. Ἔγχελυς. ἕλοψ. ἐχῖνος. ἐχενηΐς. Ζμύραινα ἡ σμύραινα. Ἥπατος. Θύννος., θρίσσα ἡ τριγλίας. Ἰππουρος. ἱππόκαμπος. ἰουλίς. Κέφαλος. κοράκῖνος. κύων θαλάττιος. κυπρῖνος. κῶμος. κίχλη. καρίς. καρκῖνος. κάμμαρος. κάραβος. κογχυλίαι θαλάσσιος. κήρυξ. κοχλίαι χερσαῖος. Λάβραξ. λαγωός. Μαγὶς. μαρίδες ἡ σμάριδες. μελανοῦρος. μύες. μύακες. Νάρκη. Ξυθός. Ὄνος. Πελορίδες. πλεύμων ἅλιος. πηλαμύς. πέρκη. περαίαι. Ῥαφὶς. ῥινός. Σάλπη. σαῦρος. σηπία. σιλλαγρὶς. σάργος. Τρίγλη. τρυγών. Ὑθερος. Φώκη. Χρύσοφρυς. χελώνη θαλάττια, χερσαῖα, χὴ ἐλώδης. χειλών. χάννος. Ψάρος. ψύλλος θαλάττιος. Ὠὰ ἰχθύων.

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