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THE  
M I R R O R  
O F  
S T O N E S:  
I N W H I C H

The Nature, Generation, Properties, Virtues and various Species of more than 200 different Jewels, precious and rare Stones, are distinctly described.

Also certain and infallible Rules to know the Good from the Bad, how to prove their Genuineness, and to distinguish the Real from Counterfeits.

Extracted from the Works of *Aristotle*, *Pliny*, *Isidorus*, *Dionysius Alexandrinus*, *Albertus Magnus*, &c.

By *Camillus Leonardus*, M. D.

A Treatise of infinite Use, not only to Jewellers, Lapidaries, and Merchants who trade in them, but to the Nobility and Gentry, who purchase them either for Curiosity, Use, or Ornament.

Dedicated by the Author to CÆSAR BORGIA.

Now first Translated into *English*.

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L O N D O N:

Printed for *J. Freeman* in *Fleet-street*, 1750.

THE  
MIRACLES  
OF  
ST. JOHN  
THE BAPTIST

The first of these miracles is the raising of the dead. This is a power which is not given to any other prophet or saint. It is a power which is reserved for the Son of God. It is a power which is a sign of the Kingdom of God. It is a power which is a sign of the life to come.

The second of these miracles is the healing of the lame. This is a power which is not given to any other prophet or saint. It is a power which is reserved for the Son of God. It is a power which is a sign of the Kingdom of God. It is a power which is a sign of the life to come.

The third of these miracles is the healing of the blind. This is a power which is not given to any other prophet or saint. It is a power which is reserved for the Son of God. It is a power which is a sign of the Kingdom of God. It is a power which is a sign of the life to come.

The fourth of these miracles is the healing of the deaf. This is a power which is not given to any other prophet or saint. It is a power which is reserved for the Son of God. It is a power which is a sign of the Kingdom of God. It is a power which is a sign of the life to come.

The fifth of these miracles is the healing of the dumb. This is a power which is not given to any other prophet or saint. It is a power which is reserved for the Son of God. It is a power which is a sign of the Kingdom of God. It is a power which is a sign of the life to come.

THE  
MIRACLES  
OF  
ST. JOHN  
THE BAPTIST



*Camillus Leonardus,*  
Physician, of *Pisaro,*

T O T H E

Most Illustrious and most Glorious Prince,

*Cæsar Borgia,*

Of *France,* Duke of *Romandiola,*

Wishes Health and Prosperity.

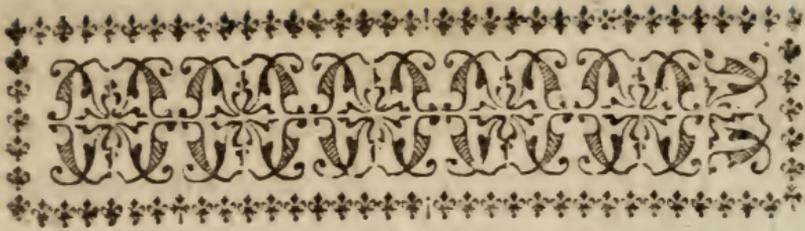
**A**Ltho' we are well assured that your Highness, in this tempestuous Season, is burden'd with the many and weighty Affairs of the Wars: Yet as you are wont, from your innate Goodness, Prudence, and Love of Letters and honest Arts, with which you are so eminently adorned, not only readily to hear, but heartily embrace learned Men, and those who apply themselves

to virtuous Pursuits, we made no Scruple to send you this little Book ; with this View, that you may refresh your Mind, wearied with perpetual Sollicitudes and Labours, with the Novelty of a Work, which, we presume, will not be wholly unprofitable, and will yield some Pleasure in the Perusal. But how little we are at Leisure, most renowned Prince, your whole City of *Pisaro* can testify : For being devoted to the Practice of Physick and Speculation, we very willingly apply our whole Care, Thoughts, Studies and Labours, Day and Night, to the Health of its Citizens. Being therefore thus encumber'd with these and other Employments both publick and private, you may easily judge how seldom we are at Liberty. Nevertheless, if, in the mean Time, any Cessation from Business happens, we very chearfully employ such an Interval in Literary Studies ; and as we are obliged by the common Ties of our Office, so it has been our constant Practice, according to our Ability, to promote the Benefit and Utility of Mankind. Being govern'd by these Motives, we have composed this little Treatise of the Nature of such Stones

as contribute to the Health or Usefulness of Men, tho' at the Expence of late Hours, much Labour, and diligent Enquiries; and tho' the Materials of it were dispersed thro' the Volumes of various Authors. We have, however, with the utmost Care, Labour and Attention, collected such Things as have been handled in the Writings of the most famous Men, into this small Tract, which we have entitled **THE MIRROR OF STONES**: In which, as in a Looking-glass, we may behold their Nature, Powers and Sculptures, and attain to the Knowledge of many Things. But we, who are bound both by Faith and Duty to your Highness, in whom our Hope is placed, who art as well the Father as the Prince of your Country, to your Name we have inscribed this Book; and this the rather, as you are studious, and not only devote yourself with all your Might to Arms and the Military, but also to the Liberal Arts. Now if you should happen, at a vacant Hour, to cast your Eye over it, and should find any Thing injudiciously express'd, and not approved by your discerning Judgment, be pleas'd to ascribe

it to the Poorness of our Wit, and grant us your Pardon ; for we are not all alike capable of all Things ; but where you shall find any Thing worth your Reading, that you will attribute it to those most worthy Doctors from whose Writings we have extracted it ; in Regard to whose high Authority and respectable Dignity, you will not disdain to give our little Book a Place, and number it among the, I had almost said, innumerable Volumes of your most excellent Library, that when you look upon it, your Love for CAMILLUS, the Author of it, may be the more ardent. Small, indeed, most glorious and magnanimous Prince, will this Present be in Return for those invaluable Favours you have confer'd upon us. But, according to your usual Clemency and Benignity, you will consider, not so much this Trifle of a Book, and the Contents of its Sheets, as the Mind and Good-will of the Author. Farewel, and may you long be happy.

*Pisaro*, the Ides of  
*September*, in the  
 Year of Salva-  
 tion, MCCCCCII.



The TRANSLATOR'S

# P R E F A C E.

*I*F the Value of a Book was to be rated by the Scarcity of it, I am apt to think, that there is not a Librarian in Europe can shew one, of equal Bulk, that has a better Title to the Choice of the Curious, than this MIRROR OF STONES. For tho' the Number of its Pages are but 244, in a small Octavo, and printed in a large Letter, yet there is wrote on the Cover of that which by a peculiar Favour I am possessed of, This is a scarce Book, and has been valued at 100 Pistoles. A certain Nobleman, who is pleas'd to honour me with his Friendship,

sought for it in vain in the most noted Libraries in England; but being determined to have it if there was one in Europe, sent a Gentleman to France, where he was to make the best Enquiry he was able among the Booksellers, and to search every Library where there was any Probability of its being lodged; and if his Enquiries should prove unsuccessful there, he was to proceed to Italy, and so on to other Countries till he should find it. After a long and expensive Search, he at last was so happy as to light upon two of them, which he purchas'd, tho' at an exorbitant Price, and brought them to his Noble Master, who was so pleased with the Purchase, that he not only paid him generously for his Time and Expences, but, over and above, as a Gratuity and Reward for his Diligence, presented him with a Bank Note for 30l.

Thus much for the Scarcity of the Book; it will in the next Place be proper to give some Account of the Subject of it, which is

STONES;

STONES; that is, all Manner of precious Stones that have been ever valued for their Beauty, Colour, Oddity, Curiosity, Use or Virtues, each of which the Author has so exactly described, and so justly assigned to its peculiar Stone, that it is almost impossible, for a Man of any tolerable Skill, to mistake the proper Name of a Stone at first Sight, or not to know its Properties and Value.

But tho' what I have said, in regard to the Use and Excellence of this little Treatise, is incontestibly the Truth; yet I must give the Reader a Caution in the Perusal of it, which is this: That the Author living in an Age when Superstition universally prevail'd, and when the Study of Astrology, Palmestry, Charms, Spells, Sigils, &c. was greatly in Vogue, but which, in our Days, is entirely out of Use, at least is laid aside by the Learned: I say, the Author, falling in with the Maxims of the Age wherein he lived, has assigned such Virtues to particular Stones as will  
not

not be allowed by the Moderns; as that such or such a Stone shall give the Possessor of it, Courage, procure him Victory over his Enemies, make him successful in Love, in Litigations at Law, and other Undertakings, with other Fancies of the same Kind, which have been long since exploded. He, however, gives us this Caution, that in his Description of the Virtues and Properties of Stones, he has inserted nothing but what he has collected from the Writings of the most learned Men that have treated of the Subject; so that he exhibits nothing, or but very little, as his own Opinion, nay, sometimes he banters and ridicules the extravagant Fancies of those whose Sentiments he quotes: So that when the English Reader meets with these odd Whimsies, he is to look on them in their proper Light, and to give a due Attention to the more weighty and important Design, and Use of the Book.

The Author divides his Treatise into three Books. In the First, he discourses  
philoso-

*philosophically on the Matter and Principles of Stones, shews how and where they are generated, from whence they derive their various Beauties, Colours and Virtues, and gives such exact Rules for the Knowledge of the True from the False and Counterfeit, as must be extremely useful to such as deal in this precious Commodity.*

*In the Second Book, he gives an alphabetical Description of all the various Stones that have been ever taken Notice of by the Learned and Curious, to the Number of two Hundred and upwards, and so minutely specifies their several Properties and Attributes, that nothing is omitted that may contribute to the perfect Knowledge of any Stone that comes to Hand.*

*The Third Book we have wholly omitted, for the Reasons following. The Author there treats of the Sculpture on Stones engraved by the Antients; but says, there are few who understand the Import of these Seals and Impressions on Stones, unless they*  
at

at the same Time are skill'd in the Astronomical, Magical and Necromantic Sciences. He then gives an Account of those Sculptors among the Antients who were most famous in this Art; that the Israelites, while in the Wilderness, were the First who distinguished themselves by these Kinds of Works, and that the antient Romans were the greatest Artists in this Way; and after he has given a List of the most famous Sculptors among the Antients, and of those who flourish'd in his own Time, he proceeds to shew the particular Virtue of an engraved Stone, how it receives that Virtue, and how it communicates it, according to the Nature and Difference of the Image or Figure impress'd on it; gives Reasons why Stones engraven have more Virtue in them than those that are not so; in what Manner Stones imbibe the Influence of the Planets and Constellations; why a Stone engraven with any of the Twelve Signs of the Zodiac, is supposed to take its Virtue from that Sign, and what its peculiar Virtue is. He likewise  
gives

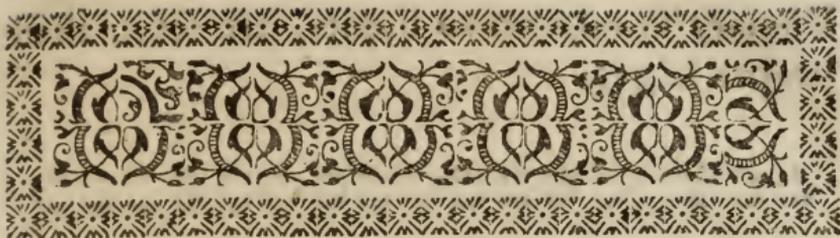
gives us many Particulars of the same Nature, from the Works of Salomon, a famous Magician, and from the Writings of Hermes, a noted Astrologer. But as nothing of this Kind suits the Taste of the more enlighten'd Moderns, we judged it wholly impertinent to trouble our Readers with Speculations not agreeable to right Reason, nor indeed consistent with our Religion. However, if the Curious, for their Amusement, are desirous of knowing the Sentiments of the Antients in these Matters, upon the Intimation of their Desire, we will give them a Translation of this our Author's Third Book, in a small Volume by itself.

As to the Author, CAMILLUS LEONARDUS, I can give no other Account of him than what is to be gather'd out of this little Piece; namely, that he was a Physician of some Eminence in the antient City of Pisaro in Italy, and that he was high in the Esteem of CÆSAR BORGIA, to whom he dedicates this Treatise: That he  
was

*was a learned Man, and well acquainted with Authors, may easily be discern'd by his Manner of treating the Subject he has here taken in Hand. But I shall detain the Reader no longer from a more agreeable Amusement.*



T H E



T H E  
P R O E M I U M.

**A**Ltho' many learned Men, both an-  
 tient and modern, have wrote upon  
 Stones, yet none of them have given  
 us a complete Treatise on the Subject. My  
 Purpose therefore, in this little Book, is to  
 treat minutely of Stones. For in Stones there  
 are many Things to be consider'd with re-  
 spect to their Essence. As first, the Matter;  
 also, their Virtues, then the Images impress'd  
 on them. Therefore this Book, which is en-  
 titled the MIRROR OF STONES, will be divi-  
 ded into three Books. Also, the Name of  
 it, the MIRROR, is given it for a like Rea-  
 son, *viz.* that as a *Mirror*, or Looking-  
 glass, truly represents the Images of Things  
 set before it; so in this Book, all those Things  
 which

which can reasonably be made the Subject of Enquiry in relation to Stones, are set in their proper Light.



## The First Book.

### CH A P. I.

*Of the Matter of Mixts, but principally of Stones.*

**A**LL the Philosophers, most Illustrious and Mighty *Cæsar*, are perfectly clear in this, that all Things produced by Nature, which exist under the Orb of the Moon, are compounded of the Four Elements, and that according to their Specifick Qualities, they, more or less, partake of and derive their Virtues from these four Elements. This in particular is the Sentiment of that consummate Philosopher *Aristotle*, who, in his *third Book of Heaven and the World*, has these precise Words, “ The Elements are the first Bodies, “ from which other Bodies are made.” Also, in his second Book *of Generation and Corruption*, “ It is necessary that mixed Bodies should “ consist of all the Elements, and not of one only.”

only." This is likewise the Opinion of that most illustrious Prince of Physicians, *Avicen*, where he says: "The Elements are Bodies, and  
 " the first Parts of the Human Body, and of  
 " other Things which cannot be divided into  
 " Bodies of divers Forms, from whose Com-  
 " mixture are produc'd divers Species of Ge-  
 " neration." From these and many other Authorities, which at present must be omitted, it may be concluded, that the Elements are the Things which concur in and give Being to the Mixed or Composite: But in what Manner they concur in giving Being to the Mixed, would be a too long, and useless Enquiry; since it has been often handled by Physicians, and especially by the *Conciliator*, in his 16th Difference. And when the two Elements, namely, Earth and Water, seem to have a greater Corporeity or Density than the other two Elements; then we say, that the Mixed abound more with these than with the rest. But as Minerals are of two Sorts, some fluxible or liquifiable, and others not; we say, that the fluxible or liquifiable abound more with the Aqueous, as Metals; agreeable to the Opinion of *Aristotle* in his fourth Book of *Meteors*. But Stones are not fluxible, altho' they abound with Water, because of the Commixture of their dry Terrene; and there-

fore dismissing the first Fluxibles, such as Gold, Silver, and the like, our Discourse shall be only on Stones: And for our principal Foundation we shall adduce the Authority of the great Prince of Philosophers, who, in his Book of *Minerals*, says: “The Principles therefore of Stones are either of a clayey and unctuous Substance; or of a Substance in which Water is most prevalent:” By clayey Substance we are to understand the Earth. Neither shall we depart from the Authority of that consummate Philosopher *Albertus Magnus* in his Book of *Minerals*, who holds, that Stones are of a double Kind, and saith, that some abound with an Aqueous, mix’d with a Terrene Dry, as Chrystal, Beril, and the like; and others with a dry Aqueous, but more of the Terrene, as Marble, Jasper, and the like. But those which abound most with the Aqueous and the Terrene Dry, are properly called Gems, from the *Greek* Word, *gemma*, which in *Latin*, signifies to shine; for all such Stones are glittering. Some, as I before observed, abound with a dry Terrene, do not liquify, and also sink in Water. For if they were freed from that dry Terrene, they would swim in Water, and melt like Ice. For there is no Stone but will, by Reason of its Earthiness,

ness, sink in Water, so it be not porous or full of Air. But Stones which abound mostly with the Terrene, are thick and dark; neither are these free from Water, according to *Aristotle* in his Book of Minerals above cited; who expressly says: "Pure Earth  
 " doth not become a Stone, because it makes  
 " no Continuation, but a Brittleness; the  
 " prevalent Driness in it permits it not to con-  
 " glutinate; and so by the Aqueous mixed  
 " with the Terrene, Stones are made." By the Aqueous he understands an unctuous or viscous Humidity, proportioned with a Terrene assisted with a drying Heat. And according to the Proportion or Disposition of such Humidity with the dry Terrene, divers and various Stones are produced. For it often happens that this Humidity is not so much or so subtil as that it can flow to all the Parts of the Earth itself; from which Deficiency it proceeds, that that Part of the Earth is not turned into a Stone. And this is the Reason, that in Quarries of Stones there is found between the Stones a very thick Earth, which occasions a Discontinuation of the Stones. For if there was a sufficient and proportionate Humidity, the whole Stone would be continuous; as in many Places we see Mountains of one Stone. And it often happens that

such Humidity is disproportioned by the Fluxibility, altho' in Quantity it be sufficient; and therefore it resides more in one Part than in another, and when it is there condens'd by the Heat, it produces a Sort of Knottiness in the Stones. And hence it is that Knots appear in Stones, as there are some in your Highness's Mountains; which Knots, by Reason of their great Humidity, can hardly be cut or broken, as it is in other Stones which abound with the Aqueous. Here then we shall put an End to this Chapter, and conclude, that the Matter of Stones is the very Elements; and as we have said, in some the Aqueous with the dry Terrene most abounds, and in others the Terrene with an Aqueous Humidity, yet not so as wholly to discharge those Stones from other Elements; as we shall explain in the sixth Chapter, when we come to treat of the Colour of Stones.





## C H A P. II.

*Of the effective or generative Cause of  
Stones.*

**T**HE effective or generative Cause of Stones is by many diversly assign'd. But, omitting vain Opinions, let us proceed to the true Cause. We will affirm then, with the greatest Philosophers, that the effective or generative Cause of Stones, is a certain Mineral Virtue, which not only exists in Stones, but in Metals, and also in Things of a middle Nature between both: But as we want a proper Name for this Virtue, the Philosophers themselves have invented one, that is, *the Mineral Virtue*; for what we cannot explain by proper Names should be illustrated by something similar. Not that Examples can exactly shew in what Manner this Mineral Virtue exists in Stones, says *Aristotle*; for we do not give an Example that the Thing is so, but that Learners may understand; and so by an Example which we shall bring from the Animal Seed, it will appear, in what Manner the Mineral Virtue, which we say is

effective or generative, operates in Stones. Thus we say, that the Seed of an Animal, is a superfluous Nutriment descending to the Spermatick Vessels, and proceeding from those Vessels. The effective or generative Virtue is infused into the Seed itself, by the Assistance of which, the Spermatick Matter is render'd prolific, as it is held in Physicks. Which Virtue however does not act by the Mode of Essente, but by the Mode of Inherence. Thus we say, the Artificer is in the Thing which is made by his Art. In like Manner we say, that in apt Matter, in the Production of a Stone, there is the forming or efficient Virtue in the producing of a Stone of this or that Species, according to the Disposition or Exigence of the Matter, and of the Place and Influx, where such prepared Matter is found. Which Virtue is indeed called by some, *the Celestial Virtue*. And this is the Meaning of *Plato*, where he says, that the Celestial Virtues are infused according to the Goodness of the Matter. In Physicks also it is shewn, that every Virtue forming and affecting something in any Species, has its proper Instrument, by Means of which it effects or produces its Operation. Hence we shall follow the Opinion of *Aristotle*, in his Book of Minerals, and assert, that the proper effective

tive or generative Virtue of Stones, existing in the Matter of Stones, and is called Mineral, is constituted of two Instruments; which Instruments are diversified according to the Diversity of the Nature or Species of Stones. Of which Instruments, the one is hot, digestive, and extractive or drying of the Humid, inducing the Form of the Stone by the Help of terrestrial Coagulation, which is caused by the unctuous Humid; and this Heat is directed by the forming or Mineral Virtue of the Stones, which *Aristotle* calls the hot and drying Cause. And there is no Doubt, that if such Heat should not be regular, but should exceed the Nature of the Stone, it would crumble to Dust; and if it should be too small, it would not digest well, and so could not bring that Matter into the best and perfect Form of a Stone. The other Instrument is a frigid Constrictive in the Matter of the humid Aqueous, which humid Aqueous is spread out by the dry Terrestrial; and this is the frigid Constrictive of the Humid, which Humidity, by the Intervention of such Constriction, is pressed out, nor does more remain in the Matter than is required for its Continuation, and this *Aristotle* calls the drying and congealing Virtue of the Earth. And this is the Reason that Stones

can by no Means be dissolved by a hot Driness, as Metals are melted. For in Metals such Humidity is not wholly press'd out, by Means of which, the Matter of the fluxible Metal remains. Therefore we say, that the hot, digestive and extractive Part of the Humid, and the frigid constrictive Part of the Humid, diffused by the dry Terrestrial, are the proper Instruments of the formative or Mineral Virtue of Stones. And this is what *Aristotle* says in his Book of *Minerals*, that Stones are made two Ways, either by Congelation or Conglutination; as has been before mentioned.



### C H A P. III.

#### *Of the substantial Form of Stones.*

**O**F the substantial Form of Stones we shall not say much in this Chapter, as it will be more properly reserved for the Beginning of the second Book; where we shall shew in what Manner Virtues are in Stones, since the substantial Form is that which gives to Stones their Specifick Quality, and from which very Virtue we may say they flow;

flow; and therefore at present we shall only deliver a philosophic Opinion. We say then, that the substantial Form of a Stone is the Specifick Essence of that Stone; which Essence comes from the Commixture of Elements, with a certain Proportion which leads to a determinate Species and to no other; by the Intervention of which, as we shall shew in the second Book, Virtues are in Stones. Nor does such Form proceed entirely from the Matter, nor is it placed wholly without the Matter: But it is something Divine above the complectionate Matter into which it is infused, and below the celestial Virtues by which it is given. This then we assert, that substantial Form is the simple Essence of the Stone itself, by Means of which the Virtues of Stones are made to appear, which Virtues are varied not only in the different Species of Stones, but also in one Species, either by Reason of the Place of their Generation, or of the Purity or Impurity of the Matter; as it happens in living Creatures.





## C H A P. IV.

*Of the Place of the Generation of Stones.*

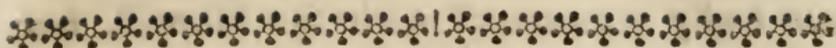
**S**ince Place must necessarily concur in the Generation of all Things, and without which nothing can be generated or exist; we shall therefore now discourse of the Place of the Generation of Stones. Places not only distinguish the Diversity of Species, but very often cause a Variety in one and the same Species; as may be collected from the Discourse of *Hermes*, who says, that Stones of the same Species, are varied in Power, as also in their Matter, by the Diversity of Places; meaning nothing more by the Climate, than the different Direction or Obliquity of the Rays of the Stars, which have Influence on inferior Things. We may assert then, that no determinate Place is appropriated to the Generation of Stones; since in almost every Part of the Earth, Stones divers and various are generated. Neither is there a proper Place assigned for it in a particular Element; for sometimes we see them generated in the Earth, sometimes in the Water, and some-  
times

times in divers Places, as *Salomon* affirms in his Book of *precious Stones*; where he says, that there are divers Kinds of Stones and generated in divers Places; for some are found in the Sea, others in different Parts of the Earth, others in Rivers, others in the Nests of Birds, some in the Intrails of Animals, some in the Heads of others, others in the Reins of Dragons, Serpents, Beasts and Reptiles. And not only in such Places are Stones generated, but, as Philosophers hold, even in the Air; but especially that consummate Philosopher, and my most worthy Master, *Gaetano* of *Fiena*, in his Comment of Meteors, in the End of the second Treatise of the third Book; where he says, Stones may be generated in the Air, when an Exhalation has gross terrene Parts mixed with a gross and viscous Humidity; and its more subtil Parts being resolved, and the Terrestrial condensed by the Heat, it becomes a Stone, which by its Gravity descends to the Earth. In our Times, a huge Stone fell from the Clouds in *Lombardy*. *Pliny* also in his first Book, Chap. 60. writes, that *Anaxagoras* foretold that a Stone would fall from the Sun, which accordingly fell in a Part of *Thrace* by the River *Egos*, of the Bigness of a Cart, and of an adust or burnt Colour. Nor do I wonder at this, since *Aristotle*

*Astotle* affirms in his Book of Minerals, that a Piece of Iron of considerable Magnitude fell out of the Air. But since in Physicks it has been determin'd, that the Stars, by their Quantity, Light, Motion and Situation govern the inferior World, according as every Matter is generative or corruptible; and as this Virtue of the Stars is strong throughout the World; wheresoever therefore an apt Matter is found, there will be the Place for the Generation of a Stone; so that the proper and determinate Place for the Generation of a Stone is not to be assigned. It is necessary however, that the Virtue of the Place in the Generation of a Stone should be distinguished into three Virtues. Of which the first is, the Virtue of the Mover moving the Orb; the second is the Virtue of the Orb moved, which Virtue is to be considered many Ways in respect to the Orb itself, as in the Planets and all the Constellations. The third is the Elementary Virtue, which is hot, frigid, humid and dry, or a Mixture of all these. The first Virtue is as Form directing and forming every Thing that is generated, which Virtue, for Instance, is brought upon these sensible inferior Things, as the Virtue of an Art upon the Matter of Workmanship. The second is brought in as the Operation of an Instrument  
which

which is moved and directed by the Hand of the Workman, in order to perfect the Work begun. And this is that which *Aristotle* says, that the Work of Nature is the Work of the *Understanding*. Hence we say, that in whatever Place the unctuous Earth is mixed by the Vapour reflected into itself, or where the Strength of the Earth shall seize the Nature of the Water, and draw and strongly incline it to a Driness, there undoubtedly is the Place of the Generation of Stones. We may therefore conclude and assert, that the Place proper and fittest for the Generation of Stones, is an Earth having a dense Surface with a moderate Humidity, thro' which Density the Vapour cannot exhale. But the Earth that is thin, sandy and muddy, is of a contrary Temper; and tho' Stones may be generated in such Places, yet they are imperfect. Very often also there is in Water the greatest Virtue in producing Stones; not that Water is the best adapted for it; but when it runs thro' mineral Places, it assumes the Nature of those Mines; as we see the Waters of Baths acquire Heat. And when it is poured upon the Earth, or any Thing is put into it, it seems to turn to a Stone, as *Albertus Magnus* relates, and as evidently appears in the Places of the Baths where all Things seem as if they were petrified,

fied, and are continually augmented. This is likewise the Sense of *Aristotle*, in his Book of *Minerals*, that Water becomes Earth, when the Qualities of the Earth overcome the Water, and on the contrary, of Water is made Earth. But we need not fetch Examples so far: Does not this manifestly appear, Great *Cæsar*, near your own City, in the *Capriolian* Fountain, where by the Course of its Water, which has a Mineral in it, all the Canals are so petrified, and so incumber'd, that the Water wants a Current? *Aristotle* also, in his said Book of *Minerals*, affirms, that the Strength of the Mineral Virtue is sometimes so great, that it turns Water into Stone, and every Thing contained in it; from whence it sometimes happens, that in many Stones there are distinctly seen Parts of aquatic Animals, and other Things turned into Stone. Much might be said on this Head, since Things have been found sometimes in the Earth, sometimes in the Water, that have been petrified. *Albertus* gives an Account of a Tree found on the Shore of the *Lucan* Sea, with a Nest and Birds petrified.



## C H A P. V.

*Of the Accidents of Stones, and first of their bad or good Composition.*

**A**S in the former Chapters we have treated of those Things which contribute to the Generation of Stones, such as the Matter, the Efficient, the substantial Form, and the Place of Generation itself; now, to finish those Things which contribute to the Existence of Stones, it is Time to enquire about their Accidents; for even Accidents help to the Knowledge of the Subject in which they are placed, as *Aristotle* holds in his first Book *of the Soul*. But since those Accidents in Stones are many, our Discourse, for the present, shall be only of their good or bad Commixture, which in Stones happens many Ways. For a bad Commixture, or that which makes a Stone bad, sometimes happens by Reason of the Humid, sometimes by the Abundance of the Terrene, sometimes from the Indisposition of the hot or cold Agent, and sometimes from the Unfitness of the Place, which gives a Diversity to Stones.

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For if the Earth should be dry, it would be but badly commixed with the Humid, nor would be in a sufficient Quantity, and the Place wherein was such Matter for the producing such Stones, would be porous; then the Heat, necessary for the Being of the Stone, introduc'd by the effective Virtue, would evaporate, and so could not well digest the Parts of the Earth, and be mixed with the Humid; whereby such a Stone would become sandy and gravelly, so that it might be easily filed, and reduc'd to Gravel. But if such a Place should not be porous, and should retain a temperate Heat with a sufficient Humidity, then a Stone produc'd of such an Earth would become hard, not liable to be broke into Sands, tho' it should appear gravelly, as is manifest in the Porphyry Flint and others; for in those Stones there are seen as it were little Sands, and are varied and diversified in Bigness and Colour, according to the Diversity of the Driness of the Earth and of the acting Heat. And so such Heat exceeding the Humid, would burn the Parts of that Earth; in which Case the Stones would be discontinuous, and appear like little Stones. But if in such a dry Earth the viscous Humidity were imbibed, and consequently not fluxible, altho' it should have a regular

Heat

Heat from the mineral Virtue, and should be in a fit Place for the Generation of a Stone, it would not become united and continuous; but would be divided into little Stones of different Quantities and Colours, according to the Diversity of the Matter concurring to the Effence of those Stones. But if such Humidity should be in Part fluxible and govern'd by a regular Heat, and in a proper Place, and be partly viscous, a Stone would be formed of divers Colours and Parts with a Continuity, as tho' such Stones were joined with a Glew, as is seen in many Places; at *Venice*, in the Church of the Protector of that City, at *Rome* in many Places, and in the Door of your Highness's Study, and in cut Pillars in many Places, in which appear Colours so various and divers, and such a wonderful Variety of Things, as hereafter shall be declared. But the best Commixture of Stones is made by Opposition in the Things aforesaid; namely, that the Matter be not very dry, that the Humid be proportionate and fluid to every Part of the Earth, and that the Heat be proportion'd and regulated by the mineral or effective Virtue of the Stone itself, and that it be in a congruous and fitting Place, in Solidity and Rarity; all which being thus disposed render Stones

uniform, even, and of the best Composition, and very often shining, according to the Commixture or Proportion of Earth and Water. But the opposite Causes, from the Things aforesaid, make an Opposite. But that the Stone should be very perfect, there is required a proportionate Heat, since that is the principal Agent, and by Means whereof a Diversity is produc'd in Stones, and especially in those in whose principal Matter the Terrene is predominant. But in Stones which abound with the Aqueous, as its principal Matter, there are not so many Diversities, since they have for their effective Virtue a frigid and dry Terrene. For the Parts of such, by Reason of their Aquosity, are well intermixed together, as the Fluxibles are distributed to every Part; and therefore such Stones obtain a good Degree of Perspicuity and Hardness.





## C H A P. VI.

*Of the Perspicuity and Opacity of Stones,  
and of their Colour.*

**P**erspicuity, or Opacity, occasion many Differences in Stones, since by Means of these, they may appear in the Colours themselves, as, according to the Philosopher, is held of the Sense and Things sensible; when he says, that Colour is the Extremity of the Perspicuous in a terminate Body. As also by the Commentator *Avenroes*, who holds, that Colour arises from the Commixture of a lucid Body with a dark. Therefore before we ascertain some Differences about the Accidents in the Colour of Stones, it is necessary to declare in what Manner Perspicuity or Opacity happens in Stones, and what one and the other really is. We assert then, that Perspicuity is the material Existence of a Stone with a Transparency, or a kind of Brightness; and Opacity is accompanied with an Obscurity and Density. From whence it follows, that that Stone is perspicuous in whose Matter the more Causes of the Perspicuous concur, as Fire, Air, and Water; and, by Opposite, we say that

is opaque, in whose Matter the opaque is most prevalent, as is Earth. And when these Things are said to terminate the Sight, which happens only from the Colour, it is necessary to give them the Names of some Colour, as we have before said, which should be the terminative Colour of the Perspicuous and Opaque, and so, the Perspicuous and Opaque are in the highest Manner contrasted; and to them we attribute the Extremes of Colours. For White is given to the Perspicuous, and Black to the Opaque. Therefore we say, the White is caused by the Mixture of clear Fire with the Element which is very transparent, that is, the Air. The Black is produc'd out of a turbid Fire mixed with the Element of the least Transparency, namely, the Earth. But as these two Colours, the White and Black, are put for the Extremes, it is necessary that they should partake of the intermediate Colours; and according to such Participation, great or less, arise divers Colours which are of a triple Kind, namely, Red, Green and Yellow. And so all Stones, exceeding the Extremes above-mention'd, are reduced to one of these, and are contained in them as the Species under its Genus. But that we may attain to a perfect Knowledge of these Colours, it is necessary to shew how  
those

those mediate Colours are caused in Stones ; and we shall begin with the Red. The Red Colour, we say, happens in perspicuous Stones, when a lighted Fumosity and a tender Fire is infused in a perspicuous Light ; and all such Stones are said to be glowing ; of which Kind are all the Species of Carbuncles, as the *Balafius*, *Ruby*, *Facinib*, &c. which all agree in Redness, but differ according as they partake more or less of the Fire of Fumosity and also of Perspicuity. In the same Manner we may speak of the Yellow perspicuous Colour, whose various Species are produced, according to its subtil and perspicuous Earthiness, alter'd and burnt by the Heat. But the Green is caused by the perspicuous Aquosity with the burnt Terrestrial, which is diversified in Stones, as it is either aqueous or terrene, as in the two mediate Colours above mention'd ; from which Diversity the Green is varied, and various green Colours are produc'd in Stones. Colours also may be varied in the same Stone, as in the *Pantber* and *Achates*, and many others ; which Diversity proceeds solely from the Diversity of the Substance, or Matter which concurs to its Existence. Thus, as *Salomon* in the fore-cited Place, says, Colours are diversified in Stones, because there is no

Colour to be found in Heaven, Air, Earth, Sea, Rivers, Herbs and Trees, which is not to be found in Stones. Many Things may be said of Colours, which for the Sake of Brevity, and that I may not tire the Reader, must be omitted; since what has been said of particular Colours, may lead us to the Knowledge of others. In such as are not perspicuous, the Whiteness is caused by the subtil Terrene mixed with the Aqueous. Blackness is occasion'd by a smoaky and adust Terrene, and in what Manner the Extremes of the Opaque, or not perspicuous Stones, seem to abound with much Earth, so also all the mediate Colours of those Opaque Stones, as the Red, Yellow and Green, seem to abound with much of the Terrene, as they participate the Nature of Extremes; which Terrene is compounded with the Igneous, Airy, and Aqueous in the Production of middle Colours, as we have said of the Perspicuous, that they abound with the Aqueous. But so it is that opaque Stones incline more or less to the perspicuous, as the Aqueous concurs more or less in their Composition, since these are the Things which give it Perspicuity. Likewise the Colours of those opaque Bodies are varied in one and the same Substance or Essence of the Stone  
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according to the Diversity of the Parts composing that Stone, and also according to the Power of the acting Heat, as we have said in the preceding Chapter.



## C H A P. VII.

### *Of the Hardness or Softness of Stones.*

**H**ARDNESS or Softness in Stones proceeds from two Causes; one of which depends on the Matter of the Stone itself, the other on the effective or mineral Virtues of those Stones; as we have already said in the Chapter treating of the good or bad Mixture of Stones. As to the Matter, we say it must be well mixed, and it becomes so by the Aqueous; and therefore those Stones which have the Aqueous predominant in their Composition, are the hardest and most perspicuous. Of this Sort are all those Gems which resist the File, except the *Topaz*, as we shall shew hereafter. But of those Stones which in their Essence abound most with the Terrene, some are hard and some not; yet are they not of that Hardness as the Aqueous, for the Reason before given. Those

also are hard which abound with the Aqueous with a moderate Terrene; from which Humidity altho' they may be opaque, yet they have a lucid and a Sort of perspicuous Superficies; such are the serpentine Porphyry, and the like, and which can hardly be cut asunder with Iron, and scarcely with Steel. But those which abound with the Terrene without a moderate Humid, are tender. They likewise become tender and hard, as the effective Virtue prevails: For when that Virtue is not proportion'd to the Matter in drying the superfluous Humidity, they are not render'd hard, since Hardness proceeds from a temperate Driness, as all Physicians hold. And therefore, as we have and do affirm, the *Topaz* is not hard, as its effective Virtue is deficient in Driness, nor can enough absorb the Humidity, of which a great deal of superfluous remains in it, and by Means of which it is hinder'd from becoming hard. What has been said of the *Topaz* may be affirm'd of all other Stones, which for their effective Virtue, have their Heat and Driness diminished. We might enlarge on this Head, but shall here end it, by asserting, that Hardness proceeds from a temperate Dryness, which ought to be regulated by the effective Virtue, together with a good

Dispo-

Disposition of the Matter and Place, as we observ'd in the Fifth Chapter. From which Things being oppos'd, many Accidents happen in Stones; for some resist the Fire, others are consumed by it; some are split by the Frost, and reduc'd to Ashes; some harden'd by the Air, others destroyed by it. The like and other different Accidents happen to Stones, both from the Water and the Sun, and from extrinsic Alterants, the Causes of which it would be useles here to enarrate, and may be easily comprehended from what has been before and shall hereafter be said, especially by such as are of a clear Understanding; since all these Things consist in a fantastical and imaginary Virtue.



## C H A P. VIII.

*Of the Gravity and Lightness, Density and Porosity of Stones.*

**G**Ravity or Lightness are Accidents proceeding from two Causes in Stones. One of which is derived from a bad Composition; an Accident which those Stones  
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are chiefly liable to whose Substance is terrene, and is occasion'd by a bad Mixture of the Parts of the Earth reciprocally with the Water. For when those aqueous Parts are dried up by the effective Virtue, or those which were not well mixed with the Earth are dissolved, there remain Porosities in those Stones, from whence they become light. This Accident may likewise befall Stones, from a Concurrence of too great a Quantity of Air or Fire in the Substance of the Stone; and this Lightness accruing in this Manner, is less frequent in opaque than in perspicuous Stones; but only the first Gravity in the opaque, proceeds from the aforesaid contrary Causes. However, there is never naturally such a Lightness in Stones, but from their own Terrestreity they will sink in Water, which indeed is the Property of a Stone. And altho' some Sorts of Wood are heavier than Stones, yet do they not sink in Water as Stones do, the Reason of which is, that the material Substance of the Wood has not so much of the dry Terrene. In like Manner we may affirm, that Density or Porosity proceeds from the same Causes as do Lightness or Gravity. But altho' many other Accidents may happen, yet these shall suffice for the present; since from what has  
been

been already said, and is yet to be declared, we may be able to assign a Cause for all the Accidents that may happen in them; and especially may those who are skill'd in Physick know them, since these Things depend on that Art.



## C H A P. IX.

*How to know whether Jewels are natural or artificial.*

**S**INCE these Times abound with Counterfeits in every Thing, but especially in the Jewelling Art in regard to their Value; and as there are few, unless such as have been long practis'd in them, can judge of them, especially when they are cemented together; and that we may not be deceived by these, nor leave any Thing untouch'd relating to the Subject, we shall close the First Book with a few Things upon this Head. We say then, that these deceitful Artists in Stones have many Ways of Imposition. As first, when they make Stones of a less Value, and of a particular Species, appear of another Species

Species and consequently of a higher Price; as the *Balafius* of the *Amethist*, which they perforate, and fill the Hole with a Tincture, or bind it with a Ring, or more subtilly, when they work up the Leaves of the *Balafius*, either with *Citron Sapphire* or *Beril*, into the Form of Diamonds, and by adding a Tincture to bind them, sell them for true Diamond. Or, very often they fabricate the upper Superficies of the *Granate*, and the lower of *Chrystal*, which they cement with a certain Glew or Tincture; so that when they are set in Rings they appear like *Rubies*. And many other Deceptions may be effected out of divers and various Stones, which are all known to the Skilful. Therefore, when there is a Suspicion, the Jewels are to be taken out of the Rings, and by what we have farther to say in the Second Book, we may easily judge of them. A Deception may happen in another Manner; as when they make the Form and Colour of a true Stone from one that is not true. And this Deception is made from many Things, and chiefly from smelted Glass, or of a certain Stone, with which our Glass-makers whiten their Vessels, by adding divers permanent Colours to the Fire, as the Potters know; and

and as I have often seen *Emeralds*, far from bad ones, at least for Use, made out of these Stones. These counterfeit Stones may be known many Ways, as first by the File, to which all false Stones give Way, and all natural ones are Proof against, except the *Emerald* and the Western *Topaz*, as we shall shew in the Second Book; and therefore these Falsifiers chuse to work upon these which give way to the File, because they cannot be prov'd by it. The second Way to prove them is by the Aspect; for such as are natural, the more they are look'd at, the more the Eye is delighted with them; and when they are held up to the Light of the Candle, they shine and look fulgent. Whereas the Non-naturals, or artificial, the more they are beheld, the more the Sight is wearied and displeas'd, and their Splendor seems continually decaying, especially when they are oppos'd to the Light of a Candle. They are also known by their Weight when they are out of the Rings; for those which are natural are ponderous, except the *Emerald*, but the Artificial are light. There is one Proof yet remaining, which is infallible, and is prefeable to all the rest; namely, that the Artificial do not resist the Fire, but are liqui-

liquified in it, and lose their Colour and Form when they are dissolved by the Fierceness of the Fire; and it is impossible but that in some Parts of them, some Points like small Bubbles must be seen in their Substance, produc'd by the igneous Heat, and will discover the Disproportion in their Composition, and their Difference from Nature in true Stones. Such false Stones may likewise be compounded of other Things than of Glass, namely, of many Minerals; as of Salt, Copperas, Metals, and other Things, and as I have seen, and is allowed by many learned Men, especially by Brother *Bonaventure* in the Second Book of his Dictionary of Words, that the Knowledge of Stones, and their Species, is acquired by great Experience, and from continual Uses, as they well know who employ themselves in this Kind of Exercise. And here we shall conclude this first Book.





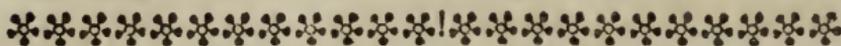
## B O O K II.

## C H A P. I.

*The Proem.*

**H**AVING, most Illustrious Prince, finished the First Part of my Work, wherein I have, in general treated of the Generation of Stones, and their Accidents ; I shall now, in this second Book, speak particularly of the Stones themselves. The first Argument shall be, whether there be Virtue in Stones, and in what Manner they communicate their Virtues to us ; by alledging the Opinions of the Antients, with the true Judgment of Philosophers. I shall likewise give the Names of those learned Men from whose Works I have compiled this Tract, that the Reader may be satisfied that what I have wrote, is taken from them. I shall give the Names of all Stones, in the Order of the Alphabet, together with their Colours,

Colours, the Places where they are found and their Virtues where any are ascribed to them by the Learned.



## C H A P. II.

*Whether there be Virtues in Stones, with the various Opinions concerning the same.*

**T**Here is no small nor useless Contention among the most celebrated Doctors concerning the Virtues of Stones. Some of them say there is no Virtue in Stones, which we think is false, and therefore shall dismiss them as wholly deviating from the Truth. There are others who say, there is only an Elementary Virtue in Stones, such as Heat, Cold, Hardness, Passibility, and the like, which are inherent to their Composition, and proceed from the elementary Essence; but deny all other Virtues arising from the Specific Form or Substantial Essence of the Stone; such as to dispel Poisons, obtain Victory, and the like. And this is their trifling Way of Reasoning: Those Things, say they, which are of a nobler Kind, ought  
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to have in them the nobler Virtues. But as Things animate are more noble than those which are inanimate; therefore the more noble Virtues might be expected in the Animate, rather than in the Inanimate; but as the Animate want those Virtues, therefore so do Stones which are inanimate. They have likewise, other persuasive Reasons, which for Brevity's sake we omit. In the first Place, Experience itself is against these Gentlemen; for with our own Eyes we may see a Virtue in Stones. Don't we see the Magnet attract Iron? the Sapphire cure Carbuncles, and the like in many others? A Man who should deny these Things could not be thought in his Senses, since they are known to us as first Principles. But farther, I will argue with these Disputants from a known Topick, thus: That which all Men proclaim for Truth, cannot be wholly groundless; but as it has been always allow'd, as well by some of the Antients as by all the Moderns, that there are Virtues in Stones, therefore we ought to give Credit to those learned Doctors who affirm it. The Authority of *Salomon* is of great Weight in this Matter, who says, That the Virtues of Stones are divers; some procure the Favour of Great Men; others are a Defence against Fire;

others render Persons amiable; others give Wisdom; some make Persons invisible; some repel Lightning; some extinguish Poison; some preserve and increase Treasure; others influence Husbands to love their Wives; some quell Tempests at Sea; others cure Diseases; some preserve the Head and Eyes. And, to conclude all, whatever can be thought of as beneficial to Mankind, may be confirmed to them by the Virtue of Stones: Yet this is to be noted, that in Stones there is sometimes one Virtue, sometimes two, sometimes three, and sometimes many; and that these Virtues are not caused by the Beauty of the Stone, since some of them are most unsightly, and yet have a great Virtue; and sometimes the most beautiful have none at all; and therefore we may safely conclude, with the most famous Doctors, that there are Virtues in Stones, as well as in other Things; but how this is effected is variously controverted. It was one Opinion of the *Pythagoreans*, that there were Virtues in all Things, communicated to them by the Soul, and that Stones and all inferior Things were animated; and said, that Souls could enter into and depart from any Matter by the animal Operations, as the Human Understanding extends itself to Things intelligible.

and

and the Imagination to Things imaginable. Thus, say they, it is in Stones; the Souls of Stones extended themselves from the Place of the Stone's Residence, to Man, and so impress'd its Virtue on the Substance of Man; and thus they held that Virtue was in Stones, and that it operated by the Mediation of the Soul; just as Fascination is wrought by the Eye in the same Way. They said, that the Soul of Man, or of any other Animal, enter'd another Man or Animal by the Sight, and hinder'd the Operation of that Animal; which Fascination, must not be suppos'd to proceed solely from the Sight, since Vision is effected by taking in, not by sending out. Of this Opinion *Virgil* seems to be in his *Bucolics*, where he says,

*Nescio quis teneros oculus mihi fascinat agnos.*

Such Kind of Fascination is not peculiar to Men, but is likewise seen in Brutes, as both *Solinus* and *Pliny* affirm; nay, I myself have observ'd, that when the Wolves in *Italy* face a Man, his Voice becomes hoarse, nor can they raise their Cry to so high a Tone, altho' before they had no Defect in their vocal Instrument. Nor does this happen merely from the Sight, as before

hinted, but from another Cause, namely, from the Soul of the Fascinator. *Democritus* follows this, who says, that all Things are full of the Gods; also *Orpheus*, who says, the Gods and divine Virtues are diffused thro' all Things, and that nothing else was God but that which forms Things, and is diffused through all Things, and so imagin'd that the Gods were Souls, and attributed Virtue to Things by the Mediation of the Soul; which is false and absurd, according to all Philosophers. But to pass by these groundless Opinions, let us come to the Truth. But first we shall return an Answer to those contradicting Gentlemen above-mention'd. To omit those who deny there is any Virtue in Stones, which is absurd, and a Contradiction to all Philosophers, let us answer those who affirm, that there is only the Virtue of the Elements in Stones, when they say, that the more noble Virtues ought to exist in Things which are more noble, &c. I grant that this is true, and say, that in Things animate there are nobler Virtues than in Stones. Nobody in his Senses doubts that in Man there are nobler Virtues than in Stones. But as to Brutes, thus much may be said. There are many Brutes in which we may discover the Change of Time or Air,

as is held by many learned Men who have written of the Variation of the Air; particularly by that worthy Knight, Sir *Nicholas Patavinus*, the greatest Astronomer of our Times, who asserts, that there are many Animals which foretel the Change of the Weather by their singing or assembling together. Do not Cocks, by their Crowing, distinguish the Hours of the Night? Which Animals not only demonstrate a Virtue to be in superior Things, but also have the greatest in Things inferior, since from the Effects produc'd in them, we may infer there is the greatest Virtue in Men, as we may learn from the Books of Physicians; all which Things I apprehend are much more noble than the Virtues of Stones. From which we shall conclude, that their Argument is groundless, and of no Force or Efficacy. To the third Disputants, I shall only answer, that the Virtue of Stones does not proceed from the Soul, nor wholly from the Elements; but, as we shall hereafter explain the Matter, from the very Species or substantial Form of the Stone itself, as we shall evidently make appear from Opinions of Philosophers.



## C H A P. III.

*How, and from whence Stones have their Virtues.*

**T**O return from this long Digression ; let us now come to the Matter in Hand. It is certain there are Virtues in Stones, but from whence they derive such Kind of Virtue remains yet to be shewn. There are some who hold, that the special Virtues, as well as the complexional, in Stones, are from the Elements which compose them ; and thus they reason. Whatever is compounded of any Thing, has the Virtue of the Thing compounding ; as a Stream partakes of the Nature of the Fountain from whence it runs ; but it is known that Stones are compounded of the Elements, as we have already declared ; therefore whatever there is in Stones proceeds only from the Elements, and not from any other Virtue. *Plato*, as likewise his Followers, who hold Ideas, say, that all composite Bodies, of whatever Species they are, have their Idea which infuses Virtue into them ; and by how much such mixed or

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composite Bodies partake of the purer Substance of the Elements, by so much does their Idea, by the Mediation of the pure Matter where it is infused, induce a greater Perfection. Now, as precious Stones are of this Sort, therefore their Idea produces a greater Virtue in them, than in other composite Bodies not so pure; and so they attribute special Virtues to them by Means of the interfering Idea. *Hermes*, and other Astronomers, whose Contemplations are more exalted, say, that the Virtues of all inferior Things, proceed from the Stars and the Figures in the Heavens. And according to which, as the Mixture is compounded of the purer or grosser Elements, so the Virtues of the Stars, and the Figures of the Heavens, communicate a greater or less Virtue. And as precious Stones have the Purity of the Elements, and, as it were, a Celestial Composition or Mixture, as in the *Saphire*, *Balassius*, and others, so those Stones have a greater Virtue than the rest of the Composites, which retain not so much of the purer Elements. Hence *Hermes*, concerning the Cause of the Virtue of Stones, saith, We know for certain, that the Virtues of all inferior Bodies descend from the Superior; for the Superior by their Substance, Light,

Situation and Motion, and also by their Figure, infuse all those noble Virtues which we find in Stones. It is plain therefore from what has been already said, as well as from the Opinion of *Ptolomy*, that the Virtues of Stones are derived from the Stars, the Planets, and the Constellations, thro' the assisting Purity of their own Complexion. Other Opinions might be alledged, but as they are frivolous, we shall not mention them; nor offer any more Arguments to confute those above-mention'd. However none of those Opinions come nearer to the Truth than that of *Hermes*, and the rest of the Astronomers, who constantly assert, that inferior Bodies are govern'd by superior Influences; which is likewise the Judgment of all Philosophers.



#### C H A P. IV.

*Of the true Opinion of the Virtue of Stones.*

**B**UT tho' the Opinions before alledg'd may have some Appearance of Truth, yet are they not Philosophical; for the  
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Philosopher holds, that Virtues proceed only from the Form and Substance of the Thing; which is affirm'd by *Aristotle* in his first Book of *Physicks*, where he says, That Matter with Form is the Cause of all Things, in the Subject, just as Matter or Substance is the Cause of all Accidents. *Albertus Magnus*, who was a most consummate Philosopher, and a strict Observer of Nature, is of Opinion, that the Virtue of Stones comes from the very Species and substantial Form of the Stone itself. For in a mixed Body there are some Things, such as Hardness, Gravity, and the like, whose Cause is the Virtues of the Elements, and there are some Things whose Virtues derive their Cause from the Species itself. For Example: That the Magnet has Hardness, an iron Colour, and the like, proceeds from the Virtue of Mixtibles or the Elements; but its attracting Iron proceeds from the Species of the *Magnet* itself; which Species shews us an Aggregate of Form and Matter; according to the *Commentator*, in his first Book of *Metaphysicks*, where he declares, that Species is not barely Form, but the whole Aggregate of Form and Matter, which gives the individual Essence to this Matter. For the Essence of all Things hath, according to its proper Species,

Species, its Operation and peculiar Virtue, according to the Species in which it is form'd, and perfected in a natural Being. And all complexionate Bodies are the Instruments of their own Form; for the Form ceasing, the Complexion is corrupted or destroyed; so that Form is contain'd in the Matter as its divine and most excellent Part. For Form is something divine, below the Celestial Virtues from whence it is deriv'd, yet above the complexionate Matter into which it is infused. So that Form is one simple Effence, only operative of one Thing, whatsoever it be, peculiar to its Species; for one Thing can affect only one Thing, since One is only productive of One. We may likewise consider Form in another Light, as a Celestial Virtue, which is multiplied in inferior Things from the Images and Circles of Heaven, which distribute Twelve Signs with their Stars over the Horizon of the Thing in which it is infused; and so the Form is manifold according to the elemental Virtues in which it is wrought, and those natural Powers which contribute to its simple Effence. Thus Form is productive of many Effects, tho' perhaps it may have only one proper Operation; and hence it is, that almost all Things are not determin'd to

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one Virtue only by its known Operations. But only that Form which specifies the Matter is more powerful than other Forms; altho' very often the proper Form, from the Indisposition of the Matter, can be but little shewn or operate. Hence *Hermes* says, concerning Stones, that Stones of the same Species are varied in Power from the Confusion of the Matter, also from the Place of their Generation, thro' the Directness or Obliquity of the Beams corresponding to those Places; so that very often it gives no peculiar Effect to its Species. Wherefore, to consider it philosophically, and with the Authority of *Albertus Magnus*, we will venture to affirm, That the Virtues of Stones proceed from the Species, by the Mediation of the substantial Form of the Stone itself, produc'd in a proper Place, and of a proportionate Matter, adapted to the Effence of such a Stone. This was likewise the Opinion of *Plato*, who says, that Nature has endowed some Things with Properties; for every Thing has, in some manner, that from its Species, which makes it act that which is proper to it in its own Species.



## C H A P. V.

*The Names of all those Learned Men,  
whose Works have furnish'd us with  
the Materials of the following Treatise.*

**A**S I am now to treat of particular Stones, that I may not seem to advance any Thing on my own Authority, I shall give a List of all those learned Men, whose Works have assisted me on this Occasion. But as I have found some Disagreement between them, I shall only adopt such Opinions, in which most of them are agreed. Let Nobody therefore wonder, if he should sometimes find me differing from the Sentiments of some particular Doctor; rather let him examine those whom I name, before he passes too severe a Censure upon me; for he will find, that what I shall advance is approved by the Majority of them. And since I have undertook to be a faithful Transcriber of the Sentiments of all those learned Men who have wrote upon this Subject, I will here give their Names:

*viz.*

*viz. Dioscorides ; Aristotle ; Hermes ; Evax ; Scapio ; Avicenna ; John Mesue ; Salomon ; Physiologos ; Pliny ; Solenus ; Lapidaritus ; Heliamandus ; Isidorus ; Arnaldus ; Juba ; Dionysius Alexandrinus ; Albertus Magnus ; Vincentius the Historian ; Thetel Rabanus ; Bartholomew of the Roman Rock ; Bishop Marbodius ; Ortulanus ; the Book of the Pandects ; Cornucopiæ ; Kirandus ; and the Book of the Nature of Things.* For, as I said before, whoever well understands all the Writings of the Learned, will know, that I have not departed from those Sentiments wherein the most of them are agreed, but have stuck closely to them ; for I have taken all of them for my Guide in this little Treatise.



## C H A P. VI.

### *Of Particular Stones, in an Alphabetical Order.*

**T**HUS far, most Noble Prince, our Discourse has been carried on in generals ; we are now come to the Point which we had chiefly in View, that is, to speak particularly of the Names and Virtues  
of

of Stones ; which shall be the Business of this whole Chapter according to the Order of the Alphabet. In the first Place we shall give the proper Names of the Stones, and add others if they have any, and from whence they have them. We shall likewise describe the Colour of Stones, and their Species, if they have more than one, and in what Species the better Sort are contain'd ; to which will be added the Place of their Generation or Finding. Lastly, as a Thing of much more Value, and more desired by all, we shall describe their Virtues ; that so we may acknowledge that all Things which have been produc'd by the Supreme Artificer, were design'd for the Health or Welfare of Mankind : To whom we ought to render infinite Thanks, that he is not only careful for the Welfare of the Soul, but likewise for the Health of the Body.

## A

*Adamant*, or the Diamond, is a most precious Stone, of the Colour of polish'd Iron, and as it were Christalline. Its Quantity is never found larger than the Bigness of a Filberd. It will give way to no Sort of Matter,

Matter, neither to Fire nor Iron, but despises all ; it had its Name from the *Greek* Interpretation, which is, *an unconquer'd Virtue*. Some hold, it can be mollified only by the warm Blood of a Goat ; which is fabulous, since I have seen many broke with the Blow of a Hammer. Neither is there any Thing so hard, but it will suffer by the *Adamant*. Strange it is, if the Report be true, that it is such an Enemy to the *Magnet*, that if it be bound to it, it will not attract Iron. Of this there are Six Species more particularly noted by the Learned, and named from the Places in which they are found ; *viz.* The *Indian*, *Arabick*, *Syrian*, *Macedonian*, *Ethiopic*, and the *Cyprian* ; and of each in their Order. The *Indian* is small as to its Quantity, but excels in its Virtue, and this is that which resists the Hammer ; it is ponderous, and of the Colour of a clear Chrystal. The *Arabick* is like to this, but paler, and less in Quantity. The *Syrian* and *Macedonian* has the Colour of shining Iron. The *Ethiopic* is the darkeft of all. The *Cyprian* is of a Golden Hue, but baser and softer than all the rest. The Virtue of all these Species is to repel Poison, tho' ever so deadly ; is a Defence against the Arts of Sorcery ; disperses vain Fears ; enables to quell all Quarrels  
and

and Contentions ; is a Help to Lunaticks, and such as are possess'd with the Devil ; being bound to the left Arm, it gives Victory over Enemies ; it tames wild Beasts ; it helps those who are troubled with Phantasms, and the Night-mare ; and makes him that wears it bold and daring in his Transactions. The *Indian Adamant*, and likewise the *Arabick*, has the Property of the *Magnet*, to direct the Needle touch'd by it to the Arctick Pole, and from hence some call it the Adamantine Loadstone.

*Achates* is a Stone of divers Colours, which are varied according to the Place of its Generation ; of which there are many Species, but the most famous are these Seven, which, as Jewellers affirm, are not only varied in Colour, but even in their Virtue. *Sicily* gave the first *Achates*, which was found in the River *Acheus*. For which Reason the *Sicilian* is placed in the first Rank, then the *Cretian*, *Indian*, *Egyptian*, *Persian*, *Arabian*, and *Cyprian*. The *Sicilian* is black, intersected with a white Vein. *Crete* produces an *Achates* like a Filberd, with Gold Veins or Drops. The *Indian* is varied with many Colours and Veins, by the Interfection of which are often formed divers Figures ; such as Wild Beasts, Flowers, Woods, and Birds,

or

or shews the natural Effigies of Kings, as in that *Achates* of King *Pyrrhus*; and I have seen an *Achates* in which appeared Seven Trees standing on a Plain; and these are univerfally esteemed the most excellent. The *Egyptian* wants Redness and Whiteness, and is intersected with various Veins. The *Persian* being heated, smells like Myrrh, as some say. *Dionysius, of the Site of the World*, affirms, that the *Persian Achates* are in the Form of a Cylinder, which being carried by the Course of the Waters from the Tops of the Mountains, are drove along the River *Coaspis*, and are found among the Sands. The *Arabian* and *Cyprian* are variegated with divers Colours, tending to a grassy Transparency. The Virtues of the *Achates* differ according to the Diversities of their Species; but all of them agree in this, to make Men solicitous. But the proper Virtue of the *Sicilian* is, to subdue the Poison of Vipers and Scorpions, if it be bound on the Puncture, or being bruised, drank in a Glass of Wine. The *Indian* is an Enemy to all venomous Things. It refreshes the Sight by looking on it. Being held in the Mouth it quenches Thirst. It gives Victory to him that wears it; turns away Storms; and puts a Stop to Lightnings. The *Cretan* sharpens

the Sight ; extinguishes Thirst and Poisons ; renders the Wearer of it gracious and eloquent ; and preserves and confirms Strength. It seems superfluous to particularize the Virtues of them all, since they coincide one with another ; and therefore, for Brevity's Sake, we shall omit them.

*Ametbist*, is reckon'd among the purple and transparent Stones, mixed with a violet Colour, emitting rosy Sparkles. Of which there are five Species, but all of them bordering on the Purple, mingled with various Colours. The *Indian* exceeds the others in Colour, Beauty and Price, having a Purple mixed with a rosy and midling Violet. But those which are entirely Purple are not so valuable as the Grape Violet, and the watery Violet are baser than the rest. They are denominated from the Places where they are found. The *Indian* stands in the first Rank. The *Arabian*, *Armenian*, *Galatian*, *Tarsian* and *Cyprian*, follow in their Order ; tho' the two last are reckon'd baser than all the rest, and of no Estimation, nor are they taken any Notice of by the Learned. All of them are fit for Engraving. Their Virtue is to drive away Drunkenness ; for being bound on the Navel, they restrain the Vapour of the Wine, and so dissolve the  
Ebriety ;

Ebriety; they repress evil Thoughts, and give a good Understanding; they make a Man vigilant and expert in Business; the Barren they render fruitful by drinking a Lotion of it; they expel Poison; they preserve Military Men, and give them Victory over their Enemies; and prepare an easy Capture of wild Beasts and Birds.

*Alectoria*, is a Stone of a cristalline Colour, a little darkish, somewhat resembling limpid Water; and sometimes it has Veins of the Colour of Flesh. Some call it *Gallinaceus*, from the Place of its Generation, the Intestines of Capons, which were castrated when they were three Years old, and had lived seven; before which Time it ought not to be taken out; for the older it is, so much the better. When the Stone is become perfect in the Capon, he don't drink. However, 'tis never found bigger than a large Bean. The Virtue of this Stone is, to render him who carries it invisible; being held in the Mouth, it allays Thirst, and therefore is proper for Wrestlers; makes a Woman agreeable to her Husband; bestows Honours, and preserves those already acquired; it frees such as are bewitched; it renders a Man eloquent, constant, agreeable

and amiable ; it helps to regain a lost Kingdom, and acquire a foreign one.

*Androdamas*, is an exceeding hard and heavy Stone like the *Adamant*, having the Brightness of polish'd Silver. Its Figure is distinguished into Squares or Dies, and is found among the Sands of the Red Sea. It's suppos'd that it deriv'd its Name from its Virtue ; which is to restrain Anger and the violent Emotions of the Mind, also to mitigate Luxury and lessen the Gravity of the Body.

*Astroites*, *Astrion*, *Asterias*, or *Asterites*, is a white Stone approaching to Chrystal. It contains a Light like a Star included in it, moving from the Part where it receives the Light ; when may be seen in it a Form like a Blazing Star, or burning Flame. It has its Name from *Astrum*, that is, a Star, and not an Image. *Thrace* and *Carmenia* produce them, which being touch'd by the Solar Beams appear White.

*Alabandina*, is a Stone reddish and blue, as the *Cardius* ; and is so exactly imitated, that, in Colour, the one can scarcely be distinguish'd from the other. It took its Name from a Part of *Asia* so called, where it was first found. Its Property is to promote a Flux  
of

of Blood. Being drank, it expels and drives out all the Virulence of Poison. I find various Opinions concerning the Colour of this Stone.

*Agapis*, is a Yellow Stone, of the Colour of a Lion's Skin. It is so called from *Agape*, which signifies Love or Charity, because it imports the same Thing, and Men love it for its Virtue. Being bound to the Wound, it has a wonderful Virtue, in curing the Stings of Scorpions and the Bites of Vipers. For being dipp'd in Water, and rubb'd over the Wound, it immediately takes away or mitigates the Pain.

*Andromantes*, is a Stone of a black Colour, weighty and hard. It's said to attract Silver and Brass, as the Loadstone does Iron. Being rubbed and put in Water, it emits a bloody Colour like the *Emathites*.

*Antracites*, or *Antrachas*, is a sparkling Stone of a fiery Colour. It is girdled with a white Vein, cannot bear the Fire, if smear'd with Oil it loses its Colour, and if dipp'd in Water, it sparkles the more. *Albertus Magnus* takes it for a *Carbuncle*; but others say it is not one, tho' it partakes of its Colour and Virtue. Its Virtue is to drive away pestilential Air, and render the Bearer of it safe. It is good in Impostumes and therefore called

by that Name; in like Manner as we before spoke of the *Agapis*.

*Amandinus*, is a Stone of a various Colour; its Virtue is extoll'd for its Efficacy in expelling Poison; it makes the Wearer of it victorious, and instructs the Interpreter of Dreams and Enigmas to solve any Questions propounded to him about them.

*Abeston* or *Abestus*, is a Stone of an Iron Colour, produc'd in *Arcadia* and *Arabia*. It is called *Abeston*, from its being inextinguishable; for, being set on Fire, it retains a perpetual Flame. The *Pagans* made Use of it for Lights in their Temples, because it preserv'd a most strong and unquenchable Flame, not to be extinguisht by Showers or Storms. It is of a woolly Texture, and many call it the *Salamander's* Feather. Its Fire is nourished by an inseparable unctuous Humid flowing from its Substance; therefore being once kindled it preserves a constant Light without feeding it with any Moisture.

*Asius*, is a white Stone and light as the Pumice, and when lick'd with the Tongue, has a Salt Taste, being squeez'd in the Hands, it is easily reduc'd to Dust. It is brought from *Alexandria*; and altho' in Appearance it is not very promising, yet in  
its

its Virtue is very powerful. For it cures the Pthifical, being mixed with the Juice of Rofes, in the Manner of an Electuary. It is faid to cure the King's Evil, Fiftulas, the Gout, and many other Diforders; as we find in the Books of Phyficians.

*Amianton*, is a Stone of a lucid Colour and thready, like feather'd Alumn, but more tenacious. Many call it live Flax, for it is only to be wrought upon by being put into the Fire; it emits Threads as from Flax, which proceeds from its infeparable Vifcofity, which fuffers nothing from the Fire, and is spun like Flax. The Antients, when they had a Mind to preferve the Afhes of the Dead, made Sacks of the *Amianton*, and putting the dead Bodies into them, burned them, without hurting the Sack; this they did to prevent any extraneous Matter from mingling with the Afhes of the Deceased. They fay its Virtue is prevalent againft the Incantations and Sorceries of Magicians.

*Augusteum*, is a Stone of a black Colour, of the Species of Marbles. It has Spots wavingly dispos'd, in Refemblance of Serpents. It was found in *Egypt* in the Time of *Tiberius Augustus*, and from him took its Name.

*Alabaster*, or *Alabaftrites*, is a white Stone, circled with white and citron-colour'd Veins.

It is of the Marble-kind, and is the best for Vessels to hold Unguents, which are preserv'd in them without spoiling. The best Sort is found about *Thebes* and *Damascus*, and that which is whiter than the rest in *India* and *Carmenia*; the basest, without Whiteness, in *Cappadocia*. That also is the best which has the Colour of Honey, with but little Transparency. *Dioscorides*, and many other Doctors, account it good in Physicks. He who carries it will prove victorious in Suits at Law.

*Alabandicus*, is a black Stone bordering on the purple, and takes its Name from the Place where it was first found. It may be dissolved by Fire, and poured out like Metal. It is useful to Glass-makers, to clarify and whiten their Glass. It is found in many Places of *Italy*, and is called *Mangadesus* by the Glass-makers.

*Aspilaten*, is a Stone in *Arabia*, of a black Colour, generated in the Nests of *Arabian* Birds, where it is often found. It cures the Splenetick, being bound to the Spleen with the Dung of a Camel.

*Abistos*, is a Stone of a black Colour, streaked with ruddy and snowy Veins; being heated in the Fire for eight Days, it retains the Heat in itself. It is heavy and  
pon-

ponderous, more than the Quantity of it seems to shew.

*Asinius*, or *Asininus*, a Stone so called from the Afs, because it is taken out of the Woodland or wild Afs. It is whitish, and tending to the Citron, with a round oblongish Figure, of the Bigness of a midling Nut. It is not hard, and has some Crevices which do not penetrate very deep. When broken, it has the Similitude of yellowish lucid Smalt. This Stone is of two Sorts, the Maxillary and Cephalick. The Cephalick being placed on the Head, gives Ease to the Pain of it. The Maxillary cures the Epilepsy, because it is found in the Jaw. It makes the Bearer of it unwearied, so that he shall never faint in Battle; but rather, when his Enemies are tired, he, with recruited Strength, shall smite them with redoubled Fury. Taken with Wine, it drives away Quartan Agues. It is wonderfully efficacious in destroying the Worms in Children. If it be taken in Wine, it corrects the Poison of the Water which has been drank wherein it stood. It is said to assist pregnant Women, and to bring forth the dead Fœtus from the Womb.

*Arabica*, or *Arabus*, is a Stone of the Colour of Ivory, and takes its Name from *Arabia*, where it is found. It is said to be  
good

good in nervous Disorders. It is likewise found in *Egypt*. It has the Smell and Colour of Myrrh, and is used as a Scent. Being burnt, it is a good Dentifrice.

*Amiatus*, or *Amiantus*, is a Stone of the Colour of Alumn; it is not to be destroyed by Fire. It is said to have Power against magic Arts; and also is extremely useful in Medicine.

*Antiphates*, is a Stone of a shining Black. If it be boil'd in Wine or Milk, it has the Taste of Myrrh; and is a Defence against Witchcraft.

*Amites*, is a Stone of the Colour of Alumn or Nitre, but harder than either. It is generated in *Egypt* or *Arabia*. The *Ethiopic* is green; when dissolved in Water, it takes a milky Colour.

*Armenus*, according to *Avicen*, is a Stone of an azure Colour; tho' others say it is between a dark Green and a black, and easily broken; is light in the handling, wants Asperity, and has an admirable Property in curing Melancholy.

*Aquilinus*, a Lymphatic, is found in a certain Fish, and is beneficial to the Life of Man. For being hung about the Neck, or otherwise carried, it drives off and takes away the Miseries of a Quartan Ague.

*Anancitbidus*,

*Anancitbidus*, is a Necromantic Stone; whose Virtue is to call up evil Spirits and Ghosts.

*Agirites*, is a Stone of the Colour of Silver, with Gold Spots.

*Antianeus*, is the same as the *Chrisocola*.

*Aquileus*, is the same as *Etbices*.

*Androa*, is the same as *Andromadanta*.

## B

*Balafius*, is of a purple or rosy Colour, flames and glitters, and by some is called the *Placidus*, or *Pleasant*. Some think it is the *Carbuncle* diminish'd in its Colour and Virtue; just as the Virtue of the Female differs from that of the Male. It is often found that the external Part of one and the same Stone appears a *Balafius*, and the internal a *Carbuncle*, from whence comes the Saying, that the *Balafius* is the *Carbuncle's* House. The Virtue of the *Balafius* is to overcome and repress vain Thoughts and Luxury; to reconcile Quarrels among Friends, and befriends the human Body with a good Habit of Health. Being bruised and drank with Water, it relieves Infirmities in the Eyes, and gives Help in Disorders of the Liver; and, what is still  
more

more surprizing, if you touch the four Corners of a House, Garden, or Vineyard, with the *Balafus*, it will preserve them from Lightning, Tempest and Worms.

*Beryl*, is a Stone of an Olive Colour, or like Sea Water. They say there are nine Species of them, but all of a pale Green. It takes its Name from the Country or Nation where it was found; it has a clear sexagonal Form. *India* produces white *Beryls*, like Sea-water intersected with the Sun-Beams; and such are seldom found elsewhere. Curious Antiquity had most in Esteem those that were like the Olive, or the Water of the Sea. But the Moderns value those that are of an obscure chrystal Colour, and such by some are called *Catel*. There is another Species which is paler, and called the false *Beryl*, which shines with a Golden or Sky Colour; these are from *Babylon*; to which indeed the paler *Chryso-pilon* approaches nearest. To these succeed the *Hyacinthizontes*, like *Emeralds*; and lastly, the *Heroides*. Then the *Cervini*, or tawney Colour, and the dark Olive, and the *ChrySTALLINE* like Chrystal. But the *Indian* are the most precious of all, as they have a fine Transparency, and when they are mov'd the Water seems to move in them; which is  
also

also the Opinion of *Albertus*, tho' he differs from others. But if these are roll'd up into the Form of a Ball, and are laid under the Beams of the Sun, they reflect Fire like Concave Mirrors. It has various Virtues. It renders the Bearer of it chearful; preserves and increases Conjugal Love; being hung to the Neck, it drives away idle Dreams; it cures the Distempers of the Throat and Jaws, and all Disorders proceeding from the Humidity of the Head, and is a Preservative against them; being taken mixed with an equal Quantity of Silver, it cures the Leprosy. The Water in which it has been put, is good for the Eyes; and if drank, it dispels Heaviness, and cures the Indispositions of the Liver. It helps pregnant Women in preventing abortive Births, and other Incommodities to which they are liable.

*Borax*, *Nosa*, *Crapondinus*, are synonymous Names of the same Stone, which is extracted from a Toad; of which there are two Species, the white which is the best, and rarely found; the other, is black or dun, with a cerulean Glow, having in the Middle the Similitude of an Eye, and must be taken out while the dead Toad is yet panting, and these are better than those that are extracted from it after a long Continuance in the Ground.

They

They have a wonderful Efficacy in Poisons. For whoever has taken Poison, let him swallow this ; which being down, rolls about the Bowels, and drives out every poisonous Quality that is lodg'd in the Intestines ; and then passes thro' the Fundament and is preserv'd. It is an excellent Remedy for the Bites of Reptiles, and takes away Fevers. If it be made into a Lotion and taken, it is a great Help in Disorders of the Stomach and Reins ; and some say, it has the same Effect if carried about one.

*Bezoar*, is a red, dusty, light, and brittle Stone ; by some it is described as of a Citron Colour. All agree that it obtains the first Place in Remedies against Poisons. For a Dram of it taken, entirely expels the Poison whatever it be. And hence, for its Excellence, every Thing that frees the Body from any Ailment, is called the *Bezoar* of that Ailment. And thus its Name is become general, as is held by the *Conciliator* concerning Poisons, and by many other learned Men.

*Bolus Armenus*, is a Vein of Earth found in *Armenia*, and altho' it is not a Stone, yet for its noble Virtue, is numbred among Stones. The Colour of it is reddish inclining to a Citron with a green Dusk. Its Complexion

plexion is cold and dry. It is an excellent Remedy in Pestilential Fevers and Fluxes of the Belly. It helps Emoptoics, the Splenetick, and such as are disorder'd in the Stomach. It is very much adulterated, and there is scarce any true and genuine to be had, nor did I ever see any good.

*Beloculus*, is a white Stone, having a black Pupil. For its Beauty the *Syrians* put it in the Ornaments of the Sacrifices to the God *Belus*. It is said to render the Bearer of it invisible in a Field-Battle.

*Basanites*, or *Basaltem*, is a Stone of an iron Colour, is found in *Egypt* and *Ethiopia*; and when bruised in Water emits a Saffron Colour.

*Bronia*, has the Likeness of the Head of a Shell; its Virtue is, to resist Lightnings.

*Balanites*, is a Stone of two Species; the one is green, the other has the Colour of Brass, with a flaming Vein running thro' the Middle of it.

## C

*Carbuncle*, and by some called *Antbrax*, brandishes its fiery Rays, of a Violet Colour, on every Side; and in the Dark appears like

like a fiery Coal. It is esteemed the first among burning Gems, both for Colour, Beauty, and Price. There are Twelve Species of it. The nobler Sort are found in *Libia* among the *Troglodites*. It is not hurt by Fire, nor does it take the Colour of another Gem that is put to it, tho' other Gems receive from it. It is also Male and Female; in the Males, the Stars appear burning within them; but the Females throw out their Brightness; and some say that those of *India*, are more valuable than the rest. Altho' we have said that there are twelve Species of the fiery Sort, yet we shall take Notice only of five of the most remarkable of them. The *Carbuncle* obtains the first Place, the *Ruby* follows; the *Balafius* is likewise reckon'd of this Species; the *Rubith* is the same as the *Spinella*, and has the fourth Place; and the *Granate* is number'd among the last. The virtual Power of the *Carbuncle* is to drive away poisonous and infectious Air, to repress Luxury, to give and preserve the Health of the Body. It takes away vain Thoughts, reconciles Differences among Friends, and makes a mighty Increase of Prosperity.

*Calcedonius*, or *Calcedon*, as some call it, is of a pale Colour, but the Saphirine is the best;

best ; the Learned reckon three Species of special Note, tho' some say there are more ; for at this Time, *Germany* produces such a Diversity of Species, that it would be in vain to enumerate them. The Saphirine obtains the first Place ; the pale dusky, bordering on the white, follows ; the last is a dead red, not transparent. Very often these Species are mixed, and the different Colours are found in one and the same Stone ; but *Ethiopia* produces the most perfect of all. Are there not likewise found on the Shore of the *Adriatic* Sea, near your City, the *Calcedonian* pale white, and also the hardest dun ? Being hung about the Neck, they drive away fantastical Illusions occasion'd by Melancholy. If a Person carries about him one of them perforated, with the Hairs of an Afs run thro', he will be successful in Civil Causes and Contentions. It preserves the Strength of the Body. The black or Saphirine prevent Hoarseness and clear the Voice. All the Species of it bridle Lust ; and is a Preservative from Tempests and sinister Events.

*Chelidonium*, is a Stone found in the Stomach of a young Swallow ; and is of two Species. That which is red, if carried in a clean Linen Cloth, is of Service to mad People

and Lunaticks, and eradicates periodical Disorders. It renders those who wear it eloquent and acceptable. Being bruised to Pieces in Water, and made into a Pellet, it cures the Distempers of the Eyes. But the black conducts Affairs undertaken to a happy Issue. It quells Anger, and makes the Bearer of it agreeable and pleasant; and appeases the Wrath of Masters. Being tied about the Neck in a yellow Linen Cloth, it drives away Fevers; and puts a Stop to and brings down all noxious Humours. It has been experienced, that if it be hung about the Neck, it cures the Epilepsy, or Falling-Sickness, and the Jaundice. Some say, it should be wrapt in the Skin of a Calf, or a flung Hart, and bound to the left Arm. Such Stones ought to be extracted while the young Brood stand in their Nest; and if taken in the Month of *August*, they will be the more perfect, provided the young Birds do not touch the Earth, nor their Dams be present when they are extracted.

*Coral* grows in the Sea like a Tree, but without Leaves, in Magnitude not exceeding two Feet. Of this there are two Species, the Red and White; tho' *Avicen* holds there is a third Species, which is Black. I once saw the White and Red join'd on one Stem.

The

The White indeed are often perforated, and are good for nothing; but those which are perfectly white, and the reddest, are the best. Their Virtues, but chiefly of the Red, is to stop every Flux of Blood. Being carried about one, or wherever it be in a House or Ship, it drives away Ghosts, Hobgoblins, Illusions, Dreams, Lightnings, Winds and Tempests. *Metbrodorus* calls it the *Gorgon*; which he interprets of its resisting Whirlwinds and Lightnings, and that it protects from every Incurſion of wild Beasts. It gives Relief in Pains of the Stomach and Heart. Being hung down upon the Stomach, or taken internally, it helps the Weakness thereof. It is good for an Impoſtume in the Spleen or Intestines. It makes sound the wasted Gums; cleanses putrid Sores, and represses any hurtful Medicine. The Shavings or Scrapings of it, drank with Wine, are good against the Gravel. Being broke to pieces and strewn, or hung up among Fruit-bearing Trees; or dispersed with Seed in a Field, it gives Fertility, and keeps off Hail and blighting Winds. I have had it from a creditable Person, and have often experienced it myself, that it will prevent Infants, just born, from falling into an Epilepsy. Let there be put in the Mouth of the Child, before it has tasted

any Thing, half a Scruple of the Powder of Red Coral, and let it be swallowed; for it is a wonderful Preserver. Many of its Virtues I omit for the Sake of Brevity.

*Cornelian*, is a Stone of a reddish or ruddy Colour, and such are Orientals; they which are found in the River *Rhine*, are perfectly red, having as it were the Colour of Vermillion. Some border upon a clear Citron; some are like the Washing of Flesh. It restrains menstruous Fluxes, and stops the Hemorrhoids. It cures the Bloody Flux; and being worn about the Neck, or on the Finger, it asswages Strife and Anger.

*Crystal*, is a Stone like Ice, both in Colour and Transparency, with a pretty good Hardness. Some imagine it is Snow turn'd to Ice, and been hardening for thirty Years, and turn'd to a Rock by Age. Others say, it acquires its Lapidity from Earthiness and not from Coldness. Some, on the contrary, affirm, that these, like other Stones, are generated with much Water; for this Reason, That the Crystal is never found in the Meridional Parts where there is no Snow. They are the more confirm'd in this Opinion, when they see it in the Northern *Alps* where the Snow and Ice are perpetual; where the Sun, in the hottest Season, darts his most fervent  
Rays

Rays but very obliquely from the Elevation of the Pole; and there abounds the greatest Quantity of Crystal. It is generated likewise in *Asia* and *Cyprus*; but the most excellent are produc'd on the Tops of the *Alps*, in *Ethiopia*, and in an Island of the Red Sea, called *Meron*, situated on the Frontier of *Arabia*. *Scythia* likewise abounds with Crystal, us'd for the making of Cups. A Ball made out of Crystal, and expos'd to the Sun, inflames any combustible Matter that is put under it, but not before the Ball is heated. This is easily accounted for by Philosophers, but is not the Subject of our present Enquiry. Crystal being hung about those that are asleep, keeps off bad Dreams; dissolves Spells; being held in the Mouth, it assuages Thirst; and when bruised with Honey, fills the Breasts with Milk. But the principal Use of Crystal is for making of Cups, rather than any Thing else it is good for.

*Crisoprassus*, or *Crisopressus*, is a Stone of a green Colour, like the Juice of Cypress, with golden Drops appearing in it; from whence it takes its Name. For *Crisos*, in *Greek*, signifies Gold, and this Stone is composed of a gold and green Colour *India* and *Ethiopia* produce it. Its principal Virtue

is to cherish the Sight. It gives Affiduity in good Works; it banishes Covetousness; makes the Heart glad, and removes Uneasinesses from it.

*Crisoletus*, *Crisolimus*, or *Crisolensis*, is a transparent Stone, sparkling with Gold and Fire. But it's properly called *Chrisoletus*, taking its Name from the *Greek*; *Crisos*, in the *Latin*, signifying Gold, and *oletus* whole; hence *Crisoletus*, or wholly Gold. The *Ethiopic* are the best. The *Indian* and *Arabic* are not quite so lucid and transparent, having in them a dusky Cloud; and likewise border upon the Citron. The *Ethiopic*, in a Morning, seem as if they were on Fire, but in the Day they appear like Gold. A *Crisolette* bound round with Gold, and carried in the left Hand, drives away Night-hags, and disperses Fears and melancholy Illusions. It is particularly efficacious in rendering ineffectual the Inclinations and Enchantments of those detestable Creatures call'd Witches. It being bor'd thro', and the Hairs of an Ass pass'd thro' it, its Virtue is the greater in driving away evil Spirits. If held in the Hand, it extinguishes a feverish Heat.

*Crisolitus*, of this Stone there is one Kind, of a gold Colour, with some burning Sparks. But there is another, which indeed is the most

most generally esteem'd, which is azure and green, like the Water of the Sea in its greatest Greenness. Being placed under the Rays of the Sun, it represents a Golden Star. It is found in *Ethiopia*. Being set in Gold it prevails against nocturnal Terrors. It gives Wisdom and Honour, and turns away Folly. Being bruised and drank, it helps the Asthmatic.

*Celonites*, or *Celontes*, is, as some will have it, of three Kinds. It is extracted from a large Tortoise, and has a Shell of a Pearl Colour. This Sort is spotted and purple, and its Property is to resist Fire. The Virtue of it deserves particular Regard; for whoever shall at a proper Time, having first wash'd his Mouth, carry it under his Tongue, will presently feel in himself a kind of divine Inspiration to foretel future Events. Such Times are these: The whole Day of the first of the New Moon; and for the fifteen Days following during the Lunar Ascension, every Day from Sun-rising till Six o'Clock. But in the Decrease, it pours forth the Effect of its Virtue all the Time before Day. The other two Stones are Cephalic and Hepatic, whose Virtues are not trivial. The Cephalic, is so called from the Place where it is found, *i. e.* the Head, and is good for the Head-ach,

and resists Lightnings. The Hepatic is likewise so call'd from the Place where it is found, *i. e.* the Liver. Being bruised and drank with Water just before the Coming on of a Quartan Ague, it wonderfully prevents it. These Stones are likewise called *Drome*. Being carried with a Root of Piony, it makes those who carry them Masters of their Desires.

*Cogolites*, or *Cegolites*, is, by Physicians, reckon'd a *Jewish* Stone, from its being frequently found in that Country, and like the Nut of an Olive; but in the Inside it has the Colour of Alumn or Silver. It is not grateful to the Sight, but is useful in Medicine. Being bruised and dissolv'd in Water, and taken inwardly, it dissolves Stones in the Kidneys, and clears the Bladder from Gravel; and being drank with a proper Quantity of Water, removes the Strangury.

*Ceraunius*, or *Cerraolus*, is a Stone of a pyramidal Form. There are two Kinds of them, the one is christalline tinged with Saffron, the other of the Colour of the *Pyrites*. They are said to fall from the Clouds, and in a Place near where has been a Stroke of Thunder. The *German* is the Prime, the *Spanish* is the Second, which flashes like a Flame of Fire. *Socatus* tells us of another Species, which is black. *Evax*  
con-

contradicts these, when he says they are of divers Colours; but the hardest has a great Virtue. For it preserves the Bearer of it from Drowning, and from being hurt by a Whirlwind or Lightning; it gives sweet and pleasant Dreams.

*Corvina*, is a Stone found in the Head of the Fish *Cabot*, and are always two. The Colour of it is a darkish white, with an oblong crooked Figure in one part, and in the other concave, with a little rising in the Middle. It is extracted while the Fish is yet panting, in the Increase of the Moon, and in the Month of *May*. Being carried in such a Manner as it may touch the Flesh, it cures the Gripes; and being bruised and taken, it has the same Effect.

*Cimedia*, is taken out of the Brain of a Fish of the same Name; there are two found in the Head, and a third near the third Joint of the Backbone, towards the Tail; it is round, and of the Length of seven Fingers. Its broad Head being put before the Light, the Spine appears within. Magicians say, that their Virtue is to foretel the Calms and Storms of the Sea and Air. If taken in Drink they excite Luxury in the Day.

*Calchophanus*, is black; and being carried in the Mouth, preserves the Windpipe from Hoarseness, and makes the Voice sonorous.

*Caldaicus*, or *Callayca*, is of a green Pale and dull, not limpid, nor pleasant to the Sight, but is a Stone that looks well in Gold; and in the cold Rocks in *Media* and *Germany*, it shoots out itself like an Eye.

*Crisocollus*, is a Stone of the Likeness of Gold. The Province of *Media* produces it, where the Pismires throw up the Gold. It has the Virtue of the Magnet, and increases Gold.

*Crisoprasius*, is a Stone which shines in the dark, of an ebbing and confused Colour, like rotten Oak put in an obscure Place; but in the Light, it is faint, of the Colour of pale Gold, without any Brightness.

*Chemites*, is a Stone that has the Resemblance of Ivory; not heavy, and in Hardness like Marble. It is said to preserve the Bodies of the Dead a long Time from being hurt by the Worms, and from Putrefaction.

*Crisonterinus*, borders upon a gold Colour, and is brittle. Tho' it be an unpolish'd Stone, yet it has no contemptible Virtue. Being hung about the Neck, it cures the Pthifical, and, after the same Manner, it  
removes

removes the Pain which Children feel in breeding Teeth.

*Cysteolithos*, has a Mixture of Whiteness with the Citron, and is found in a Sea Sponge; and tho' it be somewhat unsightly, it helps those troubled with the Stone, if drank in strong Wine, and if hung about the Necks of Children, it takes away the Cough.

*Catochites*, by some is taken, tho' falsely, for the *Sagda*. According to *Solinus*, it is to be found in *Corfica*; it separates any glutinous Thing that sticks to the Hands of him that touches it; and then fastens itself to the Body like Glue. It makes a Man victorious in Contests, and by taking one Scruple of it, it is powerful against magic Arts.

*Corvia*, or *Corvina*, is a Stone of a reddish Colour, and accounted artificial. On the Calends of *April*, boil the Eggs taken out of a Crow's Nest, till they are hard; and being cold, let them be placed in the Nest as they were before. When the Crow knows this, she flies a long Way to find this Stone; and having found it, returns to the Nest; and the Eggs being touch'd with it, they become fresh and prolifick. The Stone must immediately be snatch'd out of the Nest.

Its

Its Virtue is to increase Riches, to bestow Honours, and to foretel many future Events.

*Cambnites*, is a Stone of a crystal Colour somewhat obscure. He who carries it, will please Men, and be affable and amiable to all. If bound to the left Arm, it cures the Dropsical. I believe indeed it is the same as the *Kebrates*.

*Cepocapites*, or *Cepites*, is a white Stone, having Knots with Veins of white Marble. A Group of Images of divers Things is figur'd in it, as in the *Achates*.

*Calorites*, is of a green Colour, like Juice press'd from the Herb. Magicians report, that it is taken out of the Belly of the Bird *Silla*. If bound with Iron, it is powerful in magic Arts.

*Cepionidus*, is a Stone of many Colours, and transparent, reflecting the Similitude of the Beholder, sometimes in the Manner of a Jasper, then as a Crystal, and sometimes as a Diamond.

*Corintheus*, is of the Marble Kind, and of a citron Colour, diversify'd into other Colours. It takes its Name from *Corinth*, where there is found great Plenty of it. It is fit for Buildings, and Pillars, Thresholds, Beams, and many other Things have, for a long Course of Time, been made of it.

*Cyanica*, or *Cyaneus*, is an azure Stone, glittering with purple Beams, varied with golden Stars, and sometimes appears with little shining Points intermixed of divers Colours. It is found in *Scythia*, and is Male and Female. The Male is neater and purer than the Female, and is beautified with the Intermixture of small golden Dust.

*Caristeus*, is of a green Colour, taking its Name from its Aspect, because it is grateful to the Sight, which it comforts with its Greenness.

*Calaminaris*, is a Stone, yellow, tender; not lucid, nor transparent. If it be drenched nine Times in Vinegar, and finely pulveriz'd with the Blood of a Fowl, it makes a fine Eye-Salve.

*Crisopassus*, according to *Solinus*, is a Species of *Beryl*, having a gold Colour mixed with purple.

*Coaspis*, is of a green Colour, with the Brightness of Gold; and took its Name from a River of the *Persians*, where it was found.

*Cimilianitus*, is of the Colour of Marble, having in the Middle a golden Pupil, or of a Saffron Colour, and is found in the Channel of the River *Euphrates*.

*Crisolansis* is the same as *Crisoletus*.

*Crisites*, is a Stone of the Colour of an Oyster,

Oyster, and is found in *Egypt*.

*Crisopilon*, is a Species of *Beryl*, as hath been before shewn under that Head.

*Crisoberillus*; see before under the Head of *Beryl*.

*Coranus*, is white, of the Marble Kind, and harder than Parian.

*Crisopis*, is a Stone that looks like Gold.

*Carcina*, is a Stone of the Colour of a Crab.

*Crapondinus*, is the same as *Borax*.

*Celicolus*, is the same as *Beloculus*.

*Chrysopteron*, is a Species of the *Topaz*, and like *Crisoprassius*.

## D

*Demonius* is a Stone mixed with a double Colour like the Rainbow, from which it took its Name, for that is called the Demoniacal Bow. It is said to be a powerful Relief against Agues, expels Poison, and renders the Bearer of it safe from, and a Conqueror over his Enemies.

*Dionysia*, is black, with red Spots scatter'd over it. Some say, it has a brown or iron Colour, sprinkled over with snow Spots. It is found in the East; and if it be dissolved in Water, it gets the Smell of Wine; and  
with

with its Odor disperses Drunkenness, and overcomes, and causes the Odor of the Wine to evaporate.

*Diacodas*, or *Diacodus*, is like *Beryl* in Colour, with a Paleness. It disturbs Devils beyond all others, as in some Measure may be made appear. For if it be thrown in Water, with the Words of its Charm sung, it shews various Images of Devils, and gives Answers to those that question it. Being held in the Mouth; a Man may call any Devil out of Hell, and receive Satisfaction to such Questions as he may ask. It abhors the Bodies of the Dead; for if you should touch the Body of a dead Person with it, you will soon deprive it of its Virtue.

*Draconites*, or *Dentrites*, or *Draconius*, or *Obsianus*, and is also called the *Evening Kimmidius*, is a Stone lucid and transparent, of a cristalline Colour. *Albertus Magnus* says, it is of a black Colour, and that its Figure is pyramidal, and not lucid. Some say, it shines like a Looking-glass, with a Blackness; which many seek after, but never find. It is brought from the East, where there are great Dragons; for it is taken out of the Head of Dragons, cut off while the Beast is yet panting. It loses its Virtue if it remains in the Head any Time after the  
Death

Death of the Dragon. Some bold Fellows, in those Eastern Parts, search out the Dens of the Dragons, and in these they strew Grass, mixed with soporiferous Medicaments ; which the Dragons, when they return to their Dens, eat and are thrown into a Sleep ; and in that Condition they cut off their Heads, and extract the Stone. It has a rare Virtue in subduing all Sorts of Poison, especially that of Serpents. It also renders the Possessor of it bold and invincible ; for which Reason, the Kings of the East boast they have such a Stone.

*Drosolitus*, is a Stone of a various Colour, and derives its Name from itself ; for if it be put near the Fire, it emits a Kind of Sweat.

*Doriatides*, is a Stone found in the Head of a Cat, suddenly cut off, and given to the Pismires to eat ; and the Colour of it is black and shining. Some will have it to be extracted from the Head of a Cock ; as hereafter, under the Head *Radain*. Its Virtue is to perfect all our Wishes, and obtain all our Desires.

*Doctus*, is a green Stone, somewhat clear ; and I am apt to think is the *Crisfolitus*, as before mentioned.

## E.

*Elitropia*, or *Elitropus*, is a green Gem, and, as some fancy, like an Emerald, sprinkled with bloody Spots. But Necromancers call it the *Babylonian Gem*; and is found in *Africa* and *Ethiopia*. The Cause of its Name is taken from its Effect. This is the readiest Way of knowing it. If it be put into Water in a Bason, which has been first rubbed over with the Juice of the Herb of its own Name, and set under the Rays of the Sun, the Water will appear red, and the Sun bloody, as if it suffered an Eclipse. At length the Water will bubble up, and run over the Bason, as if it had been work'd up by Fire. Being placed out of the Water, it receives the Sun in the Manner of a Mirror. So that by inspecting the *Elitropia*, we may see the Solar Eclipses. It is likewise found in *Cyprus*; but the nobler Sort, as *Solinus* testifies, is in *Lybia*. Magicians report, that if it be consecrated with a certain Verse, and inscribed with certain Characters, it will enable the Owner of it to foretel future Things; and if it be rubb'd over with the Juice of the Herb of its own Name, it deceives the Sight, in such a Manner, as that

it renders the Bearer of it invisible. The Virtue of it is, to procure Safety and long Life to the Possessor of it; and likewise stops any Flux of Blood. Poisons also submit to it.

*Ematbitis*, or *Ematbites*, is a reddish Stone, obscure and hard, having the Brightness of Iron, with Veins of Blood, and stains the Hands of him that touches it with a bloody Colour. It claims its Name from its Virtue. For *Emeth* signifies Blood, and *Titel* stopping; for its principal Virtue is to stop Bleeding. There are five Species of it, and called after the Names of the Countries where they are found. The *Arabic* and *African* are preferable to all the rest. The *Phrygian* and *Ethiopic* are of meaner Account, although *Socatus* may be of a contrary Opinion. The *German* is the basest of all. Its Virtue is Stiptic, if it be washed according to medicinal Art. But *Galen* holds, that it is warming and extenuating, which must not be understood of that which is washed. It is a most excellent Remedy for the Emoptoics, such as are troubled with the Bloody Flux, and the Menses, if it be ground in a Mortar with a proper Liquor till it acquires a bloody Colour. If to what has been before-mention'd be added, the white of an Egg, or Honey, or the Juice of a red Apple, it heals the sharp

sharp Humour of the Eyes and Darknes of the Sight. Being drank with Wine, it helps those that are wounded with the Stings of Serpents. The Dust of it likewise cures fungous Flesh. If mixed with Honey, it is useful for those that are troubled with bad Eyes. It is also said to dissolve the Stone in the Bladder; and if put over hot Water, it grows warm, and throws out a Heat. The *Phrygian* is burnt, to make it the more efficacious for the Purposes aforesaid.

*Ethices*, or *Endes*, by some called *Aquileus*, is a Stone of a Scarlet Colour. It is called *Aquileus*, because sometimes the Eagles on the Shore of the *Persian* Ocean, put it in their Nests among their Eggs. It is likewise called *Prægnus*, because it contains a little Stone within it, as if it were pregnant, and is heard to rattle; and, as I said, some describe it of a Scarlet Colour; others indeed say it is more like Flesh, plain, lucid, and of a moderate Bigness. Some say it has an oblong Figure, inclining to Roundness. This Variety of Opinions in Authors arises from the Variety of Places where it is found. Its Virtue is admirable. For some say, if it be held out to one that has poison'd Meat in his Hand, he will not be able to swallow it; the Stone being removed, he may take

it. Some say, it must be put into the Meat. Being tied to the left Arm of a pregnant Woman, it prevents Abortion. And if in the Hour of Birth, it be bound to the Thigh, it removes Dangers, and accelerates the Birth. It helps those who are troubled with the Epilepsy. It drives away poisonous Creatures; and therefore Eagles lay it in their Nests, that their Eggs and Young may be preserved untouch'd by venomous Animals. It makes the Bearer of it amiable, sober, and rich, and preserves him from adverse Casualties.

*Enydros*, or *Eryndros*, is a Stone of a christal Colour; and has its Name from the Greek Word, *Hydros*, which signifies Water, and is perpetually distilling Drops: The Cause of which is not unknown to Philosophers; for as it is of an exceeding cold Nature, it does, with its Frigidity, convert the Air, which continually touches it, into Water. It is good in burning Fevers.

*Epistides*, or *Epistrites*, is in its Colour red and glittering. It has its Birth in *Corinth*. They say, if it be fasten'd over the Heart with magical Bands, and repeating proper Verses, it will keep a Man safe from every Misfortune. It drives away Locusts and mischievous Birds, blighting Winds, and Storms.

*Exacolithus*, is a Stone of many and various Colours mingled one with another. It has a solutive Virtue, as skilful Physicians say, and being dissolved in Wine and drank, it helps those that are troubled with the Cholic and Iliac Passion.

*Estimion*, or *Exmisson*, is of a most agreeable Aspect, glittering with a gold and fiery Colour, and carries a white Light in its Extremity.

*Execontalitus*, or *Hexaconta*, is a Stone having in the Compass of a little Orb, sixty distinct Colours. It is frequently found in *Lybia*. So many Virtues are ascribed to it, as demonstrate it to contain the Ornaments of precious Stones.

*Exebonos*, or *Exebenus*, is white and fair; with which Goldsmiths use to burnish their Gold. Being bruised and drank, it cures those that are mad. It heals Pains in the Stomach, and cherishes the Foetus in the Womb. It dissolves the Stone in the Bladder; if bound to the Thigh, it hastens the Birth; and restrains Lechery.

*Eumetis*, is of the Colour of Flint. Being put under the Head of one who is sleeping, it makes nocturnal Dreams like Oracles.

*Emites*, has the Colour of Ivory, and is like white Marble, but of a less Hardness.

It is said, that the Sepulcher of King *Darius* was made of it.

*Egyptilla*, is a black Stone, having an azure Superficies, with gold Veins; and takes its Name from the Place where it is found. If bruised in Water, it yields a Saffron Colour and the Taste of Wine.

*Emerrem*, is a Gem of a grassy Colour, which the *Assyrians* say, is sacred to God; it is a superstitious Gem.

*Effestis*, or *Effestites*, is a Stone that has the Nature of a Mirror, and reflects Images; and is found in *Corinth*. They say, if it be put in hot Water, it grows warm, and being opposed to the Sun, kindles Fire in Matter put in a Disposition for it.

*Elopfites*, is a Stone with no Ornament, but supplies in Virtue what is deficient in Beauty. Being hung about the Head, it cures the Head-ach.

*Eunopbius*, is like the *Ethices*, as it sounds inwardly. Somethink it is the same, and of like Efficacy.

*Electioni*, is the same as the *Gagates*.

*Echistes*, the same as *Ethices*.

*Echidnes*, is a Stone with Serpentine Spots.

*Fila-*

## F

*Filaterius*, is a Stone of the Colour of the *Crisolite*; it disperses Terrors and melancholic Passions; gives Chearfulness and Wisdom; renders the Bearer thereof complaisant, and comforts the Spirits.

*Fingites*, is of a white Colour, hard as Marble, and transparent like Alabaster; it is brought from *Cappadocia*. Some report, that a certain King built a Temple of this Stone, without Windows; and from its Transparency, the Day was admitted into it in so clear a Manner as if it had been all open.

*Fongites*, is a Stone of whose Colour there is no small Doubt among the Learned. I think this may proceed from the Diversity of its Species. Some say, it is like burning Gems; others that it is of a christalline Colour, and in the Inside, like Flame. It is found in *Persia*. Its Virtue is not assigned by many. But *Evax* tells us, that if any one carries a red *Fongites* in his Hand, it removes the Ailments of the Body, and assuages Anger.

*Falcones*, or *Urpine*, vulgarly *Arsenick*; if it be whiten'd by Sublimation, it inclines to a golden red Colour, and takes the Nature

of Sulphur, and by Alchymists is called one of the Spirits. It has a warming and drying Virtue, and by Calcination acquires Blackness; but after Sublimation it has a Whiteness; and when it is sublimated three or four Times, it becomes adust in the highest Degree; so that it corrodes all Metals except Gold. Being pulveriz'd, and put into a Wound, it eats away the proud Flesh. Taken inwardly, it is Poison to all Animals.

*Frigius*, is a green Stone, and being burnt acquires a Redness. It is good for painting Cloth; and much used in Medicine, as *Dioscorides* saith; for it cures Fistulas and the Gout.

## G

*Granate*, is reckon'd among the burning Gems, and a Stone of the Carbuncle Kind; there are three Species of it. A dark Red like the Flower of a Pomegranate Apple. Another is of a red Colour, and a little bordering on the Citron, somewhat like a *Jacinth*. The third Species, which is called *Surian*, is of a reddish Violet, and this is esteem'd more precious than the rest, and is found in *Ethiopia*, among the Sands of the Sea. Its Virtue is to chear the Heart and drive away Sorrow.

Sorrow. Some say, it defends the Bearer of it from pestilential Diseases.

*Galactides*, or *Galaricides*, is a Stone of an Ash Colour, or, as some fancy, white milky Colour, it is found in the *Nile* and in the River *Athaleus*. If it be bruised in Water, it gives the Colour and Taste of Milk. There are some who call this an *Emerald* compass'd about with white Veins. It is differently named from the Diversity of its Virtue. Some call it *Elebron*, Magicians *Senochites*, others *Graffites*, some *Galbates* or *Anachites*. Magicians infinitely extol this Stone; for it makes magical Writings to be heard, and Ghosts call'd up to return Answers. It also buries in Oblivion Quarrels and Mischiefs formerly done. He who carries it about him, and should happen to offend the King or any other Person, it will presently pacify and bring him to a benevolent Temper. It makes a Man victorious in Causes, witty, amiable and eloquent, and is a Protection against Witchcraft. Being hung about the Neck, it fills the Breasts with Milk. If tyed to the Thigh with a woollen Thread, it facilitates the Birth of a pregnant Ewe; but if held in the Mouth till it melts, it disturbs the Mind. If bruised and mixed with Salt, and strewed  
over

over a foul Sheepfold, as the *Egyptian* Shepherds say, it fills the Udders of the Sheep with Milk and makes them fruitful, and frees them from the Mange. They say likewise, that it cures the Itch in Man. Being bound to a Tooth, it takes away its stinking Smell. If three Times bruised with Water and dried, and given to drink in clear Water, it heals Discords. It joins in Love two who are at Variance, so that their Love will afterwards be inseparable.

*Garatronicus*, or, as some, *Galgatromeus*, is a reddish Stone, sprinkled with small Saffron Veins, and like the Skin of a Kid. This is useful for military Men. It is reported that *Achilles* had it, and carried it with him to the War; that he was never foil'd by any Man, but always came off victorious; but happening to be without it he fell by his Enemies. The Easterns have great Quantities of them, and make Hilts for their Swords of it, that so they may never be without it when they go into Battle, since its Virtue is to render the Bearer of it Conqueror.

*Galatides*, or *Galactica*, or *Gelatia*, and many other Names it is called by, is a white lucid Stone, in Form of an Acorn, hard as the Adamant, and so cold that it can hardly

hardly be warmed by Fire; which proceeds from the exceeding Closeness of its Pores, which will not suffer the Heat of the Fire to penetrate. Its Coldness bridles Luxury and restrains Anger, and yields a Remedy for all the feverish Indispositions of the human Body.

*Gelachides*, or *Garatides*, is a Stone of a dark Colour, and renders the Bearer of it amiable, mild and gracious. Being held in the Mouth, it makes a Man give true Judgment, and rightly distinguish between various Opinions, and will let him know what another thinks of him. The Learned say, we may know such a Stone by Trial. Thus, if a human Body be smeared with Honey, and put in a Place where there are Flies, if this Stone be held in the Hand, and it is a genuine *Garatides*, the Body remains un-touch'd by the Flies and Bees, and when the Stone is let go, it will be molested.

*Gargates*, tho' by many it is accounted a Gum, yet it is numbred among Stones; and takes its Name from the Place where it is found. There are two Species of it; the Citron, which is called Amber, of which we shall speak hereafter; the other is black, and by many called black Amber; and this is properly the *Gargates*; tho' *Pliny* greatly differs from others; it is found in *Lycia*.

*Solinus*

*Solinus* affirms, it is found in *Britain* in great Plenty. The *Gargates*, as I said, is black, light, dry, and lucid, not transparent, and if put into Fire, has, as it were, the Smell of Pitch. Being heated with rubbing, it attracts Straws and Chaff. The Smoak of it drives away Devils, and dissolves Spells and Enchantments, and helps the Dropsical. Being bruised in Water, and given to a pregnant Woman, it brings forward the Foetus; and in whatever Manner it is drank by a Woman, it makes her void foul Urine; but has no such Effect on a Virgin. If used as a Perfume, it is said to provoke the Menfes in Women, to cure the Epilepsy, to drive away Serpents, and to heal their Bite if mixed with the Marrow of a Stag, and fastens loose Teeth.

*Gerades*, is a red glittering Stone, and if oppos'd to the Sun, darts out fiery Rays. Its Virtue is to defend a Man from Birds of Prey.

*Gallerica*, is a green Stone, pale and too thick, not pleasant, bedeck'd with Gold, from whence it is named.

*Garamantica*, is like the Emerald, and has a cross white Line; it is of great Use in the magic Art.

*Gasidana*, is a Stone of a Swan Colour.

This

This Gem is likewise said to conceive, and being shook, confesses it has a Birth within it; some think it is the *Ethices*.

*Grogius*, is the same as *Coral*; it takes its Name from its Power of stopping Thunder and Lightning.

*Glofopetra*, or *Gulosus*, is a Stone like the human Tongue, from whence it took its Name. They say, it is not bred in the Earth, but in the Wane of the Moon falls from Heaven. Magicians attribute to it an extraordinary Efficacy in their Art; for by it they say, the Lunar Motions are excited.

*Grisoletus*, is the same as the *Crisolette*.

*Garamantides*, the same as *Sandaistros*.

*Galaxia*, is a black Stone, with bloody and white Veins interwoven in it.

*Galacidem*, is the same as the Emerald.

## H

*Hyena*, is a precious Stone and worthy to be preserved. It is denominated from the Beast of its own Name, in whose Eyes it is found. It is of many Colours. The Use of it, if Report be true, is, That if the Mouth be washed, and it is put under the Tongue, it will immediately make the Person foretel future Things. Whoever carries it about  
him

him will never have the Quartan Ague, nor the Gout.

*Hieracites*, is varied in its Colour, like the Wing of a Hawk. Some say, it is of a black Colour, and that it is the same as the *Gelachides*, since it has the same Virtue.

*Hamonis*, is a Stone of a gold Colour, and is numbred among the most sacred Gems. It has the Shape of a Ram's Horn, and is found in *Ethiopia*. If a Man puts himself in a Posture of Contemplation, it gives the Mind a Representation of all divine Things.

*Hormesion*, is a Stone of the most agreeable Aspect, glittering with a fiery and golden Colour, and emitting a white Light.

*Horcus*, is a Stone which the *Alexandrians* call *Catimia*; it is black, and easily broken. It enters into the solid Parts of Silver.

*Hysmeri*, is the same as the *Smeriglius*.

*Hammockryfos*, is a Stone having square golden Sands mixed in its Substance.

## I

*Jacintb*, to which Antiquity has assigned three Species, which take their Names from their shining Quality. For some of them are of a Citron Colour, others of a Granate, others blue, and all transparent, and are well

well enough known from their Denomination. For the Citron are of a citron Colour; the Granate, of the Colour of the Flower of a Pomegranate Apple, and the Blue of an azure Colour, which in the Mouth feel colder than the others; and these are likewise called aquatic. To these some add another Species, which they call the Saphirine. All of them, however, have a Redness and Yellowness mixed with the aforesaid Colours. This Stone above all others, delights in Day-light, but fades in Darkness. Those are reckon'd the best, whose Colour is neither too thick nor too rare, but being temper'd with both, shine with a perpetual Light, yet not equally glittering. *Albertus*, however, makes the Saphirine Jacinth to hold the first Place; this is yellow and lucid, has very little Aquosity in it, and is the *Ethiopic*. Some fancy that the Granate, which abide the Fire, and shine with a Violet Colour, are better. The Citron have but little Red. The worst Sort of all are the blue and azure, which have a small Red with a thin Citron; yet they exceed the others in Hardness, and are scarce touch'd with the Diamond; and these are the coldest of all. But other Species have Warmth and Dryness in the first Degree. All are equal in Virtue,

tho'

tho' they differ in Colour. They invigorate animal Life, especially the Heart. They disperse Sorrow and imaginary Suspensions. They increase Ingenuity, Glory and Riches; are a Defence against Lightning and Enemies; and a Security to Travellers, so that no Pestilence in any Country shall hurt them; it raises Men to noble Honours, and preserves from Epidemical Distempers. *Aristotle*, indeed, holds, that they prepare Women for a Miscarriage.

*Jasper*, *Iaspis* as it is in the *Greek*, and in the *Latin*, Green, because the Green are the best, and valued above others, is a Stone of a green Colour, as we said, with a kind of Thickness, having red Veins, of which there are many Species. Some are translucent in a thick Green; and there are some green, marked with bloody Spots; others are red like a Tile; some are not much unlike red Porphyry. They are varied into so many Colours, that seventeen Species have been discover'd by the Learned, and by some more. For in these Times *Germany* is so fruitful of Jaspers, and produces such a Variety, that it would be in vain to reckon them; for our Design is to speak only of the nobler Sort. And as we before intimated that the green Emeralds with red Veins were  
more

more valuable than the rest, especially when they have a kind of Transparency; after these, the green, clear, stained with red; the dark red follow those. The Citron are the worst of all; but all are of equal Virtue. Being carry'd about one, it drives away the Fever and Dropsy, clears the Sight, expels noxious Phantasms, restrains Luxury, and prevents Conception. But especially the green with Saffron Veins, which helps Women that are pregnant or in Labour. It makes the Bearer of it victorious, powerful, and agreeable. But in all its Species, its principal Virtue is to stop the Flux of Blood whence-soever it arises; it ought to be set in Gold, because that increases its Virtues.

*Iris*, is a Stone of a crystalline Colour, found in the Red Sea on the Coast of *Arabia*, and now in the Mountains of *Germany* in the River *Phenus*; it is of a Sexagonal Form, and is exceeding hard. If one Part of it is held in the Rays of the Sun, and the other Part in the Shade, under a Roof, it throws Beams, like those of the Rainbow, on the opposite Wall; and from thence took its Name.

*Ideus*, is a Stone of an Iron Colour; it is found in *Ida*, a Mountain of *Crete*, from whence it derived its Name; it is in Shape

like a Man's Thumb.

*Iscistos*, or *Iscultos*, is a Stone of a Saffron Colour, and found in a Part of *Spain*, near the *Gades* of *Hercules*, or, as now called, the Island of *Cales*. Some say it is the same as the *Amantes*, as it has the same Virtue.

*Indica*, is of a ruddy Colour, and in the bruising is purple. Another of the same Name is of a white Aspect. It took its Name from the Place where it was found; its Virtue is not mention'd.

*Judaicus*, so called from *Judea*, and is the same as the *Cogolitus*.

*Jovis*, is a Gem, white, tender, and not ponderous.

*Ion*, is of a Violet Colour, and is found in *India*.

*Jaguntia*, which some will have to be the *Granate*.

*Ierarchites*, is the same as *Hierarchites*.

## K

*Kabrates*, or *Kakabres*, is in Colour like Crystal, with a dusky Whiteness; whose Virtue is, to render a Man eloquent and cheerful; it gives Honours, Benevolence,  
and

and defends him from Evil Casualties. It likewise cures the Dropsy.

*Kamam*, or *Kakaman*, is a white Stone distinguished with various Colours, and is so called from *Kaumate*, because it carries Fire. It is found in sulphurous and hot Places, and very frequently mixed with the *Onyx*. It has no determinate Virtue, but takes its Virtue from the Sculptures and Images that are engrav'd upon it.

*Karabe*, is the same as the *Succinum*, of which hereafter. Some however make a Difference between them; yet neither in Colour nor Virtue do they differ; but the Perfume of it moves the Epilepsy.

*Kenne*, it is said, is bred in the Eyes of Stags in the Eastern Parts; its Virtue is good against Poisons.

*Kimedini Lymphatici*, is the same as the *Cimedia*.

*Kinocetus*, is a Stone not wholly uselefs, since it will cast out Devils.

## L

*Lichinus*, or *Lychinites*, is reckon'd among the burning Gems; it is red, and generated in many Places; the best is among the *Indians*. It is called *Lichinus*, because it ex-

cites the Force of Light, and being kindled is itself a Candle. There are said to be two Species of it. The first, as we said, and by some is affirmed, is a kind of slack Carbuncle. But the other borders upon a purple Colour; which being heated by the Sun, or by Friction, attracts Straws. It is hard and with Difficulty engraved; and when its Sculpture is impress'd on Wax, it holds it fast, as if a Beast had snatch'd it up with a Bite. Some say there are four Species of it; but the specific ones I do not find.

*Lyncurius*, is a Stone generated out of the Urine of the *Lynx*, and is harden'd by Time. It is found where those Animals frequent, and especially in some Parts of *Germany*. They say there are three Species of it, one whereof is sparkling like the Carbuncle. Another is Saffron inclining to a Darkness. The third is green. The Virtue of it is, to assuage the Pain in the Stomach, to cure the Jaundice, to stop a Flux, and is good for the King's Evil.

*Lyncis*, is also a Stone generated of the Urine of the Animal of its own Name; but differs from those above-mention'd; when it is in the Earth it is soft, but when put in a dry Place, it hardens. Its Colour is white mixed with black closing with one another.

While

While it is kept in the Earth or in a moist Place before it is made dry, it generates Mushrooms. The Virtue of this Stone, or of the Mushrooms, is to help such as are troubled with the Gravel or Stone; it takes away the Pain of the Stomach, allays the Flux of the Belly, and cures Fits of the Mother.

*Lippares*, or *Liparia*, is a Stone to which all Kinds of Animals come of their own Accord, as it were by a natural Instinct. Some say, that he who has this Stone, needs no other Invention to catch wild Beasts; it is frequently found in *Lybia*. Others say, that it has a wonderful Virtue in defending Animals. For when a Beast is pursued by Dogs and the Hunters, he hastens to find out this Stone, to which he flies as to his Protector and Defender. For so long as the Animal looks upon the said Stone, neither the Dogs nor the Huntsman can see, which if it be so, is indeed very strange; yet it is affirmed by the Learned; and as to this, I believe the Saying of *Pliny* is very true, That there is no Lie so impudent which is not vouch'd by Authority.

*Limacie*, is a Stone which took its Name from the Animal in whose Head it is found. It is extracted from the Head of a Snail

without a Shell, whose Abode is in damp and rocky Places. It ought to be drawn out the Instant it is seen, by squeezing the Head. It is of a white Colour, and but little transparent, small, and like a Piece of a Man's Nail. They say, if it be hung about the Neck, it cures one of a Fever.

*Lacteus*, is a Stone known by its citron Colour; if bruised in a Mortar with any Liquor, it turns to a milky white. If applied to rheumatic Eyes, it stops the Course of the Humours; it likewise avails in the Beginning of Impostumes of hot Eyes.

*Leucoptalmus*, is of four Colours, and has the Likeness of a Wolf's Eye, from whence it took its Name. Some think it is the same as the *Obtallius*.

*Lisimacus*, is a Stone of the Marble Kind, having Veins like golden Drops.

*Leucocrisos*, is a Stone of a green Colour girded about with white Veins. Some take it to be a Species of the *Emerald*, and is reckoned under that Head.

*Limoniates*, is a green Stone in the Similitude of an *Emerald*; but not of so much Greenness and Transparency.

*Ligurius*, as some fancy, is like the *Electorius*, and draws Straws. It appeases the Pain of the Stomach, stops the Flux of the Belly,

Belly, cures the Jaundice, sharpens the Sight, and by Physicians is rank'd among the Remedies for the Eyes.

*Lignites*, is a beautiful Stone, of the Colour of Glass; being hung about a Child, it preserves it from Witchcraft, and from the hellish Practices of a certain Sort of Women commonly called Witches. Being bound about the Forehead, it stops a Bleeding at the Nose, restores the Loss of the Senses, and helps to foretel future Events.

*Lepidotes*, is a Stone like the Scale of a Fish, and has divers Colours.

*Limpicus*, is a Stone of great Virtue. If wrapp'd in Silk, it is a Preservative against all Distempers in the Eyes, Jaws, Throat, a Cough and Head-ach, not only at present, but for the future.

*Logdinus*, is a Stone of a curious Whiteness, not exceeding the Bigness of a Bason or Bowl; it was first found in *Arabia*. But *Asia* affords a Coralline Sort, of a Size not larger than two Cubits; there is also found in the same Country a white Sort somewhat like Ivory.

*Lauraces*, are the Stones which cure the Head-ach.

*Lychnitem*, is a Kind of shining Marble, very white.

*Lazolus*, is a Stone placed under the Head of *Zumemelazoli*.

*Litos*, is the same as the Magnet.

*Leucostyctos*, is the same as Porphyry.

*Lunarius*, the same as the *Selenites*.

## M.

*Margarita*, or Pearl, has the first Place among white Gems, generated by celestial Dew in some Sea-Shell Fish, as is held by Authors. These Shell-Fish, it's reported, early in a Morning, at a certain Season of the Year, leave the Bottom of the Sea, to draw in the Air, of which Pearls are generated; and according to the Clearness of the Air taken in, Pearls are either lucid or muddy. The Pearl is for the most part round, and by some is called an *Onion*; but there is only one of them found in one Shell. And if by the Abundance of the Air taken in, there are more than one generated in a Shell, they are all globous, of which I have seen seven together, yet all in an opposite Light shew'd their Roundness; three or four are often seen, the most perfect of which are those of a Silver Colour with a kind of Clearness: As to its Bigness, the Learned say it never exceeds an Ounce. There are two  
Species

Species of Pearls; one is oriental, whose Colour is white like polish'd Silver, with a Transparency on its Superficies; and this is the most perfect. The other Species is called occidental, which are transported from the *British* Sea, whose Colour is dull with a certain Whiteness, bordering on a golden. The Orientals are more perfect than all others; and when they are large and round are bored thro' by Art; sometimes they are naturally so, but not regularly, and these are vile and useless as to Ornament, and differ from those that are not perforated; and this is what is said about them: The perforated Pearls are more perfect and have less Stipticity than those that are not perforated. It would be ridiculous to affirm, that the Opinions of the most Learned Doctors are without Meaning, when they say in their Recipe's, Pearls perforated and not perforated, and that instead of perforated, they should write, perforated by Art; whereas the Difference is wholly owing to Accident and not to Complexion. Therefore that we may not be led into an Error, and may judge better than the Unskilful, we should know, That the Pearls which are perforated, are those which have lain a long while in the Shells, and being quite ripe are  
spew'd

spew'd out into the Sea, where by a long Stay and a perfect Ripeness, they are perforated, and lose their styptick Quality; and of these the Doctors must be understood, when they speak of the perforated; and it is certain, that those that are perforated, as they are not useful for Ornament, are not transported to us. But they who rightly understand how to make the Trial, bring the Pearls to the Galls, because those which are not perforated are more styptick than the perforated. Pearls have also physical Virtues exceeding the Commodiousness of Ornament; being boil'd in Meat they cure the Quartan Ague; bruised and taken with Milk they heal putrid Ulcers; and being so taken wonderfully clear the Voice. They comfort the Heart, and give Relief in Pains of the Stomach, and remove the Epilepsy; they stop the Flux of the Belly; if taken with Sugar, they yield Help in pestilential Fevers; and render him who carries them chaste.

*Medus*, took its Name from the Country where it was first found. This Stone is of two Species, the black and the green; but the green is called *Medinus*. If the black is put into a green Mortar, and dissolved with the Milk of a Woman who has a Male Child,

Child, and applied to the Eyes, it restores lost Sight; but if dissolved in the Milk of an Ewe, which has once had a Lamb, it cures the Gout, if bound on to the Places affected. Being taken thro' the Mouth, it is a pernicious Poison. But this Stone is deservedly called the Giver of Death and Health. The green, which is called *Medinus*, if bruised and mixed with Gall, a little of the Magnet and Rain-water, and put to the Eyes for seven Days, it nourishes the Sight, and makes them see Things the most minute and almost invisible.

*Marble*, is a Stone well known, of which there are divers Species that take their Names from the Countries or Places where they are found. But the true Marble, most esteem'd by the Antients, is the green, and from thence it took its Name, for Marble, both in *Greek* and *Latin*, signifies green. But all the Species are not generated in wet Places, for some are cut out of the Mountains. Some are generated here and there in the Earth; such as we have already frequently taken Notice of, and shall again have Occasion to mention. At present we shall only repeat the Names of its Species with their Colours; their Virtues you will find under their proper Heads. The *Lacedemonian*  
is

is green, and the most precious of all. The *Augustean* succeeds to this, and is found in *Egypt* having black Spots gathered round in a Knot. The *Opbitean*, which is black and white with Serpentine Spots. The *Purpurite* or *Porphiry*, which comes from *Egypt*, having a red Colour, with white shining Dots or globous Lines. The *Basamite*, of an iron Colour, is found in *Ethiopia* and *Egypt*. The *Thebaic* is white intersected with golden Veins or Drops. The *Syenite* is found at the City *Syene*. The *Parian* is the whitest of all, and is bred in an Island of its own Name. The *Onitbean* is found in the Mountains of *Arabia*, and no where else as some think. But in *Germany* there is the greatest Quantity, which has the Colour of *Alabaster* with small white Veins. There are also the *Lesbian*, *Corinthian*, *Caristean*, *Numidian*, *Lucullean* which is found in *Chios*, the *Limensian*, the black Ivory so called from the Elephant. The *Cararian*, so called from the Place, is white maculated with red and sometimes black Spots. It is likewise found in many Places with divers and various Names; which it would be usefess to relate, since in Colour and Beauty it is like those above-mention'd.

*Murina*, is a Stone of divers Colours joined together, as of the Purple, white and fiery, with a kind of Reflection of one on the other, such as we see in the celestial Bow; it is found among the *Parthians*. Some think it is generated of the Moisture of the Earth condensed by the Heat of the Sun. Its Virtue is not assigned by the Learned; but is useful for making Vessels. For *Pompey* first brought Murine Vessels into *Italy*, which for their Beauty were highly valued.

*Mirites*, for Colour and Smell, is like Myrrh; being rubbed on Cloth, it emits the Odour of Spikenard with its Sweetness.

*Malachites*, rises almost to the Lustre of an Emerald, with a thick Vigour without Transparency, and takes its Name from Mallows, as it has as it were the Colour of it. It is a soft Stone, and is found in *Arabia*, *Cyprus* and *Persia*, but differently; for the *Arabian* has the Colour of Mallows; the *Cyprian* is inclined to a Greyness; the *Persian* retains a Brass Colour with a certain Greenness. The Virtue of this Stone is to defend Infants from adverse Casualties, and preserve the Cradle from hurtful Fancies, that so Infants may grow up in all Prosperity.

*Memphitis*, so called from a City of its own Name in which it was first found;  
some

some think this Stone is useful to Chyrurgeons; as its Virtue is more stupifying than Opium. For being taken in Drink, or bruised in Vinegar, and applied to the Members which are to be cut off or burnt, it makes them so insensible, that they feel scarce any Pain.

*Magnes*, or the *Loadstone*, has a surprizing and incredible Virtue; and unless we had been taught by Experience, what we are about to say upon it would be thought vain. It is a Stone of an Iron Colour somewhat blue, sometimes of a brown or a different Colour. It was first found among the *Trog-lodites*, on the Sea-Shore. Five Kinds of Magnets are reckon'd up by the Learned, which are of divers Colours and Virtues, *viz.* the *Ethiopic*, *Macedonian*, *Antiochian*, *Alexandrian*, and *Asiatic*; but the Antients set the highest Value on the *Ethiopic* Magnet. It took its Name from the Inventor of it; in these Times it is found in many and divers Places. They say, that Navigation is dangerous to those Ships in which Iron is wrought, in the Places where the Magnet is generated, where, by Reason of the Iron, they are detained; which in my Opinion is a ridiculous Notion. The Virtue of it, as I said, is stupendous and admirable, and if we  
were

were not convinced by the Use of it, those Things which are related about it we should think were incredible. In attracting Iron, it seems to have a kind of animal Virtue, and that not only in Attraction, but in imprinting its Virtue on it with a sort of Symboleity. For Iron, touch'd by the *Magnet*, draws to itself another Iron Body, as if it were another *Magnet*. It seems to contend with the *Diamond*, for when the *Diamond* is put to it, it does not attract Iron. Garlick likewise binds up its Virtue. We can give no Reason for this, since Philosophers are ignorant of it, who only say, that it proceeds from an occult Property. I find there are three Species; one which attracts Iron only; another which draws to itself human Flesh; and a third, which is called *Hymmo*, which on one Side draws Iron, and on the other drives it away; and this only is with us; the rest we have not seen. It throws Iron from it in this Manner; for Iron that is touch'd by one Part of the *Magnet* is drawn to it, and the opposite Part being offered, is driven away; as Experience shews by a Needle hung to a Thread. Navigation thro' the high Seas would be dangerous were it not for the Virtue and Knowledge of this Stone. It is an Index to Navigators in their sailing, as often as the

Star,

Star, which is their Guide, is hid with obscuring Clouds ; without it they would be at a perfect Loss in sailing. The first Navigators, who were wholly ignorant of the Art of the Compass, fitted a Needle to a Straw or Bit of Wood cross-wise, and put it in a Bason with Water, that the Needle might swim ; then they drew a *Magnet* round the Bason ; the Needle constantly followed it ; but the *Magnet* being taken away, the Point of the Needle, as if by a kind of natural Motion, turned in a Direction to the Star of the Arctic Pole. Having thus learnt the Place of the Star, they directed their Motion accordingly. The Moderns, as they are ingenious, and as it is easy to improve an Invention, framed the Compass ; in which they not only discern the Place of the Arctic Pole, but all Parts of the Heaven, and the Winds. In the *Magnet* this is wonderful, that it has in it the Virtue of all the Parts of the Heavens, and according to the correspondent Part of Heaven ; thus by touching the Iron, it makes the Needle in the Mariner's Compass, be turned to that Part of Heaven ; and this is held by *Albertus Magnus* in his Book of the *Magnet*, and what I have often seen verified by Practice. Some call it the Sacred Stone ;  
and

and besides these wonderful Things which we have related of it, there are more Virtues which the Great Creator has given to it. For being carried about one, it cures the Cramp and Gout. In the Hour of Travail, if held in the Hand, it facilitates the Birth. If bruised and taken with Honey, by purging, it cures the Dropsy. And being applied in the same Manner, it affords Relief to Wounds from poison'd Iron. Being taken with the Juice of Fennel, it helps the Splenetick; and the Head being anointed with it, it cures Baldness. The Quantity of a Dram, with the Fat of a Serpent, and the Juice of Nettles, if given to any one to carry, makes him mad, and drives him from his Kindred, Habitation and Country. This Stone also discovers adulterous Wives; for if it be secretly hid in the Bed under the Head of the sleeping Wife, if she is chaste, the Husband embraces her, but if adulterous, she immediately jumps out of the Bed sleeping as if forced by a horrible Stink. But being carried about one, it reconciles Wives to their Husbands, and Husbands to their Wives. It takes away Fears and Jealousies. It makes a Man gracious, persuasive, and elegant in his Conversation. Again; if it be bruised to Powder, and strewed over

Coals in the Corners of the House, as the Smoak flies upward, they who are in the House presently run away, imagining that the whole House is falling; and so terrified are they with Fancies, that they fly out, leaving every Thing behind them; and by this Artifice Thieves seize on Goods by the commodious Flight of the Owners. It is reported by some, that by this Stone the Walls and Shell of a certain Temple, the Floor being taken away, were upheld; within which an Idol made of Iron, of a thousand Pounds Weight, was hung suspended in the Air by Virtue of the Loadstone. The Sum of the Matter is this, that if the Heads and Points of many Needles were rubbed on this Stone, only by the Joining of one to the other, they might be all held up by the first suspended in the Air.

*Magnasia*, or *Magnosia*, is of a black Colour, and useful in the Art of Glass-making. It is the same as the *Alabandicus*.

*Marchasites*, of which there are many and divers Species; and they are varied according to the Diversity of Metals. For some are Gold, some Silver, others Copper, and others Iron; and they are diversified in the Colour according to the Species of the Metal

of

of which it is. This the Alchymists know very well. It is not liquified by Fire, but is burnt by itself. Some call it the Stone of Light, because it gives Relief in lost Sight. Some say, it is called the Stone of Light, because when struck with a Steel it makes Fire, and in apt Matter kindles it.

*Medea*, is a Stone which took its Name from the Invention of the Witch *Medea*. It has a black Colour with golden Veins, and if bruised in Water, yields the Taste of Wine with a Saffron Colour.

*Morion*, is a *Cyprian* and *French* Stone, exceeding black and very transparent, fit for Grave-Stones.

*Mitridax*, is a *Persian* Stone, which being play'd on by the Sun, shines with various Colours.

*Melites*, or *Melitites*, which when pound- ed in Water, yields a sweet Taste, and gives Help in various Disorders, as is held by many learned Men, particularly *Pliny*.

## N

*Nitre*, is numbred by the Learned among Stones, altho' it is not one, as we said of many others. It is of the Colour of Salt and clear. It has the Virtue both of dis-

solving and attracting. It is made out of the Saltness of the Earth where Beasts and Men have promiscuously mingled. It's notorious how great its Virtue is in warlike Instruments in throwing Stones; for when it is kindled by Fire, it rarifies, and is violently dilated; by which Means it drives out the Stones and whatever stops its Vent. It was never found out by the Antients; modern Industry invented it. Of three Things proportionally mixed, a certain Composition is made, which no Force can withstand; for it breaks, leads, drives, and destroys all Things.

*Nicolus*, is of a double Colour; its Superficies is yellow, and its Inside black. Some think it is a Species of the *Calcedonius*. They say, it took its Name from a *Greek*. Its Virtue is to render the Bearer of it victorious and grateful to the People.

*Nassonites*, is a Stone of a sanguin Colour, marked or shaded with black Veins; it is found in Quicksands.

*Nemessitis*, is an excellent Stone, which they say the *Athenians* took from the Altar of the Goddess *Nemesis*.

*Nose*, or *Nifus*, is the same as *Alabastrides*.

*Onix*,

## O

*Onyx*, is a Stone which has the Colour of a human Nail; for so it signifies both in *Greek* and *Latin*. It is transparent, and seldom found alone. Its Species is varied from the Diversity of Colours with which it is joined, and from the Place where it is found. Some say there are two Species of it; others, that there are five. The first, which is the true, is that which we have already mentioned. Another Sort they say is of an exceeding black Colour. The third is black with white Veins or Circles; and this *Arabia* sends us. *India* produces an *Onyx* that is reddish with white Veins. The fifth has a Mixture of the black and reddish Colour. Some say, that the true *Onyx* has the Colour of the *Amethyst*, the *Carbuncle*, and the *Crisolete*, which Colours are mixed with White and Black. This Stone represents many horrible Things in Sleep. He who carries it about him, stirs up Quarrels and Contentions. It increases Spittle in Children, and hastens a Birth. Being hung about the Neck of one who has the Epilepsy, it prevents his falling. This wonderful Property is said to be in the *Onyx*; that, being ap-

plied to a weak Eye, it enters it of its own Accord, as if it were a sensible Thing, and goes round it without any Trouble, and if it finds any Thing within that is noxious, it drives it out and tempers the hurtful and contrary Humours.

*Onicinus*, tho' it is a Gum from a Tree of its own Name, is yet number'd among Stones, and is harden'd in the same Manner as Amber is said to be. Its Colour is white mixed with a moderate red. If put upon a live Coal, in the Manner of Incense, it gives a sweet and fragrant Smell; it whitens the Hands, and cures the Itch.

*Opalus, Opal*, is a Stone wonderful to behold, as it is compos'd of many and divers Colours of shining Gems, as of the *Carbuncle*, *Amethyst*, *Emerald*, and many others, with a Variety equally glittering and admirable to see. It is found only in *India*; and is not bigger than a large Filbert. How highly it was valued by the Antients, we are informed by *Pliny*, in his 37th Book, who says, it was estimated at 20,000 Sesterces, which amounts to something more than 200£ Sterling. Its Virtue prevails against all the Diseases of the Eyes. It sharpens and strengthens the Sight. It cannot be improper to attribute to it so many

many Virtues, since it partakes of the Nature and Colour of so many Stones.

*Obtalus*, or *Obthalmus*, whose Colour is not assign'd by the Learned, altho' some say it is of many Colours. Wonderful is its Virtue in preserving the Eyes from various Distempers. It sharpens the Sight of him that carries it, but darkens those of the By-standers, so that they are not able to see. If it be wrapt in a Leaf of Laurel, and a Charm said over it, and carried cautiously, it has a wonderful Effect.

*Orites*, is a Stone which we say has three Species; one black of a round Figure. This being bruised and mixed with Oil of Roses, perfectly cures the Wounds, given by wild Beasts, and poisonous Bites, and keeps him who carries it unhurt among all Sorts of wild Beasts. There is another *Orites* which is green, sprinkled with white Spots; this preserves him who carries it from adverse Casualties. The third Species is thin like a Plate of Iron, strewed with a few Drops. Being hung about the Neck, it suffers not Women to conceive; but if they are pregnant makes them miscarry.

*Orphanus*, is of a violet Colour. It is of such Beauty and Value, that the *Roman* Emperors set it in their Crowns. It shines

in the Dark. It is called *Orphan*, because at that Time, there was only one of them found. It is highly esteemed by Emperors, because it preserves their regal Honours.

*Obsius*, or *Obsianus*, is of a black transparent Colour in the Likeness of Glass; when it is made even and polish'd, it reflects Shades and Images like a Looking-glass, and for its Beauty is put in the Walls of Edifices. It is found in *Lybia*, *Germany*, and *India*.

*Ostracites*, is a Stone of the Likeness of an Oyster-shell, from which it took its Name; it is used as the Pumice to smooth the Skin. Its Virtue is, if given in Drink, to stop Bleeding. If pounded with Honey, it asswages Pains in the Breasts.

*Ophites*, is as before observ'd, of the Marble Kind, and has serpentine Spots, from which it had its Name. There are two Species of it; the soft, which is white, and the brown which is hard and greenish, and sprinkled with Saffron Spots. The Antients embellish'd the Walls of their Houses with it. Its Virtue is, if hung about the Neck, to allay the Pains of the Head, and gives Relief to those who are stung with Serpents. The White, we think, restores Health to the Lunatic and Lethargic. It is had in *Germany*,  
and

and they make drinking Vessels of it. Some hold that the *Ophites* was the Stone of which they made Cauldrons. By Reason of its Softness, it is turned and cut, and in the Province of *Holland*, they saw it into Plates for the Covering of Houses; but it hardens by Fire.

*Ostratias*, is a Stone like a Jacynth, but harder; and its Hardness is liken'd to the Adamant.

*Ophicardelon*, in *Greek* signifying the Heart of a Serpent, is a black Stone divided with two white Lines.

*Okitokius*, is a Stone less than the *Ethices*, and, like that, resounds from within; it has a smooth Surface, and is soon broken. Physicians dissolve it in the Juice of certain Herbs, and make an Ointment of it which has this peculiar Property, that by dipping the Finger in it, and touching any Wood, Metal, or Stone, tho' ever so hard, it will instantly break it.

*Onagari*, is the same as the *Afinius*, of which we have spoke before. *Onager* both in *Greek* and *Latin*, signifies a wild Ass.

*Ombria*, is the same as *Ceraunia*, of which before.

*Ornicus*, is the same as the *Sapphire*.

*Olea*,

*Olea*, is a Stone of a yellow, green, and white Colour.

## P

*Prassius*, is so called from an Herb of its own Name, as being somewhat like it in Colour. They say that the *Prassius* is the House of the *Emerald*. It's said to be generated in *Ethiopia* in the River *Nile*. There are three Species of it. One, as I said, is of a dull Green, transparent, but not clear. Another is green, impress'd with sanguin Drops. The third is green, lined with white Junctures or *Calcedonian* Marks; it is of no small Virtue; it comforts the Sight; and has all the Virtues of the *Emerald* tho' diminutively.

*Panthera*, is a Stone which is also called *Evantus*. It has various Colours mixed in one Body in Similitude of the Animal of its own Name, which it takes from the Variety of its Colours. Such a Stone has in it certain black, red, pale, green, rosy and purple Marks. It is found in the Country of *Media*. If you look on it by the rising Sun, you will be succesful in all your Actions of that Day. They say it has as many Virtues as it has

has Mixtures of other Stones; for every Stone gives it its own Virtue.

*Pontica*, is a Gem transparent with a Blueness. I find three Species of it particularly noted. It takes its Name from *Pontus*, where it is found, and also from the Likeness of its Water. With its Blueness it has red Stars, or is sprinkled over with sanguin Drops. Another Sort shines with golden Marks; and a third is streaked with long red Lines mixed with blue. It's said, that by it the Devil is interrogated and put to Flight, and is compell'd to return Answers to him that asks any Questions.

*Peantes*, or *Peantides*, is a Stone which some say, has the Female Sex; that at a certain Time it conceives, and brings forth one like itself. But tho' this is written by some, it does not please me; I rather think that such Writers have fell into an Error by misunderstanding the Words of the Antients. For when they say such a Stone is of the Female Sex, they don't mean that that Stone can conceive, but that it affords Help to Women in their Conception and bringing forth. Which of these Opinions is the truest, I submit to the Judgment of the Learned. The Colour of this Stone is like Water congealed with Cold.

*Pyrites*, so called from *Pyr*, which signifies Fire, and is vulgarly termed the Fire-stone; for when it is struck with a Steel, it flashes Fire. But by some it is called *Xpeftionus*, that is, *Vulcan*. Hence, in a large Sense, all Stones that strike Fire may be called *Pyrites*. The *Marchasite*, from its producing Fire, is likewise called *Pyrites*. The *Coral* also, from its deep Redness, by some is called *Pyrites*. The true *Pyrites* is that which with a quick Stroke produces Fire, is of a yellow Colour, very blunt and thick, by the washing of the Sea it is finely polish'd, and as it were regularly rude. But *Dioscorides* affirms it is of the Colour of Brass, which being bruised and held hard between the Fingers of the Right Hand, burns it. It is found in many Places. It is said to be of great Use in Medicine, and particularly for Distempers of the Eyes as the Learned hold.

*Phrigius*, took its Name from the Province of its own Name in which it was first found. It is likewise found in *Cyprus*. The Colour of it is pale, and it is moderately heavy, like Punic Earth. Being thrice heated and besprinkled with Wine, it grows red, and is of use in colouring Cloth. We have found it in a threefold Species. One is that already mention'd. Another is like  
burnt

burnt Brass, and is the Dross of Brass. There is a third tho' it be not a true one, because it is artificial, and made of the *Pyrites* by Calcination in the Furnace, till it acquires a sanguin Colour; yet it is reckon'd in the Species of the *Phrygius*. Its Virtue is Stiptic, and reduces proud Flesh in Wounds. It cures feeding and malignant Ulcers, and assuages the Flux of the Eyes.

*Porphyry*, is a blunt Stone, ponderous, very hard, of a reddish Colour, marked with small white Spots, of which we have spoke above under the Head of *Marble*, as it is of that Species. It was much in Use among the Antients in the building of Edifices.

*Podros*, is one of the burning Gems, and for its Whiteness obtains the first Place after the Pearl.

*Panconus*, is of a crystal Colour, not exceeding the Bigness of a Finger, and is of an oblong Figure; but differs from the Crystal, because it wants Angles.

*Punicus*; there are two Species of this Stone, which is found in the *Æolian* Isles; that which is white and heavy is the most perfect. Its Efficacy is powerful in Medicines. For being burnt, washed and dried, it is very good for the Eyes. It cleanses Wounds and skins over Sores. It prevents Drunkenness,

ness, if taken before drinking Wine.

*Præconissus*, is of a Colour as it were almost wholly Saphirine; it is however blunt and close with *Calcedonian* Marks, and delights the Eyes with its agreeable Embellishments.

*Pavonius*, is a Stone, which being given in Drink with a moderate Sweat, forces the Person who takes it into all the Fire of Love.

*Pumex*, or the Pumice Stone, is known to every Body, porous, and exceeding light and tender. It is, however, very often a chemical, and sometimes a physical Stone; and not unuseful to Writers.

*Paragonius*, is double, black and golden; the black is used in attaining the Knowledge of Metals, as Goldsmiths know, when they bring the Metals to it.

*Pheonicites*, is a Stone in the Likeness and Colour of an Acorn.

*Philoginos*, is the same as the *Cristes*.

## Q

*Quirinus*, or *Quirus*, is a juggling Stone, found in the Nest of the Hoopoop. The Virtue of it is, that if it is laid on the Breast of one who is sleeping, it forces him to discover his Rogueries.

*Quai-*

*Quaidros*, is the same as the *Vulturis*; of which hereafter.

## R

*Radaim*, is a Stone black and transparent. It is found in the Head of a Cock, altho' some say, it is found in the Head of a Sea Cat, as we before observ'd under the Head of *Doriatides*. When it is cut off suddenly, and put in a Place to be eat by Pismires, after the Flesh is consum'd, it is found. It gives Favour and Honours to him that wears it, and is a Help in governing.

*Ranius*, *Rabri*, *Rami*, all synonymous, and according to some, is the same as *Bolus Armenus*, but seems to differ from it; for it is of a livid Colour, and borders upon white with a Clearness. It is weighty, and its Virtue is to resist Poison, like the *Bolus Armenus*.

*Rubinus*, *Ruby*, is a Species of the Carbuncle as we have said; nor differs from it but in Quantity, and has the like Virtue; of which there are two Species. One is that of which we have already spoken; the other is darker, and but of small Value.

*Sapphire*,

## S

*Sapphire*, is a Stone of a yellow or Skie-blue Colour, perspicuous like the most pure Azure, and the deeper Yellowness it is with a Transparency, the more perfect. But that is the most precious, which being play'd on by the Sun emits as it were a burning Brightness, and there is never the least Image perceived in it. It is found about the *Lybian* Quicksands; but the *Indians* have better. Some call it the Jewel of Jewels for its Beauty, and on Account of its Colour; tho' others say, it claims this Name, not for its Colour, but its Virtue. It refreshes the Body, and gives a good Colour; it checks the Ardor of Lust, and makes a Person chaste and virtuous, and restrains too much Sweat. It takes away the Filth of the Eyes and the Pains of the Head. Being drank with Milk, it appeases the Gripes of the Belly. It renders the Bearer of it pacifick, amiable, pious and devout, and confirms the Soul in good Works. It discovers Frauds; expels Terrors. It is of great Service in magic Arts, and is said to be of prodigious Efficacy in the Works of Necromancy. It discharges a Carbuncle with a single Touch.

The

The Eyes being touch'd with it, it preserves them from being injur'd by the Small-Pox.

*Smaragdus*, or *Emerald*, of which there are many Kinds; but the *Scythian* obtains the first Place of them all. Its Greenness is so intensely, that it is not only not dulled when put under any Light or the Beams of the Sun, but is superior to all Force, and stains the encircling Air with its Greenness; and from hence it has its Name; for every deep Green may be called an *Emerald*. I find twelve Species of it described by Lapidaries. But, as we said, the *Scythian* are more precious and noble than the rest; the *British* are the next, the *Egyptian*, *Hermician*, *Persian*, and some that are found in Copper-Mines. But tho' all these are transparent, yet they differ in the Deepness of their Green. And so delightful is their Colour, that there is scarce any Jewel that affords a more grateful Refreshment to the Eyes. And when the Face of it is evened, it reflects Images like a Looking-glass. It is reported that *Nero Cæsar* had an *Emerald* of a surprising Bigness, in which he beheld the Combats of the Gladiators. There are other Species of them of divers Colours, and variegated with little Spots, which are called *False Emeralds*; which, with the fore-mention'd,

make up the Number Twelve. The six Species above-named are not, however, so remarkable for their Largeness, as are those of the *False Emerald*, an Obelisk of which *Pliny* gives an Account of, that was fifty Cubits high; of one that was four Cubits high; of another of two, in the Temple of *Jupiter*, in the Possession of the King of *Babylon*. *Theophrastus* says, he had seen an Emerald of four Cubits. It's reported that at *Rome* there was a large one in the Temple of *Hercules*. But, as before observed, there is no great Quantity of those that are perfect. But such is the Form of *Emeralds*, that their Faults cannot be discover'd in their Superficies, as the Colour is equally fulgent, and Images impressed. Many Virtues are fabled of it.

*Succinum*, or *Amber*, is a Species, as before observ'd of the *Gagates*, altho' it is a Gum. For its Beauty, and the Use of it by the Antients, it is number'd among Gems. It is yellow, transparent, and has in it a kind of Blueness mixed with a Cast of the Saffron. Of what Esteem it was among the Antients, we may learn from *Pliny*. It is said to be the Gum of a Tree of its own Name, not unlike a Pine-tree. It appears however that it is not *Gummi Populi*, as the Poets imagine from the Fable of *Phaeton*. It is found in  
many

many Places, as in *Dacia*, *England*, *Bretagne*, But the greatest Plenty of it is in some Islands on the Shore of the Northern Ocean, on the Side of *Germany*. The Gum is condens'd in this Climate, by the Severity of Cold, and by Length of Time. But as it mostly oozes out of Trees, whatever extraneous Matter it finds, is inclosed in the Gum. Hence it is we often see buried in it small Animals, Straws, &c. and sometimes Deceivers will soften the Amber and put into it some extraneous Matter. When this Gum is harden'd on the Trees, and they are shook by a Gust of Wind, if near the Sea, it falls into it; and there is more harden'd, and becomes more shining; at length it is driven by Tempest on Shore, and is taken up by Nets. And as the *Magnet* attracts Iron, so Amber, when heated by being rubbed on Cloth, draws Straws. The Virtues of Amber are the same as those of the *Gagates*, tho' more numerous and powerful. It naturally restrains the Flux of the Belly; is an efficacious Remedy for all Disorders in the Throat, to prevent which the Antients made the Women and Children wear it in Bracelets and Necklaces. It is good against Poison. If laid on the left Breast of a Wife when she is asleep, it makes her confess all

her evil Deeds. Being taken inwardly, it provokes Urine, brings down the Menfes, and facilitates a Birth. It faltens Teeth that are loofen'd; and by the Smoak of it, poisonous Infeets are driven away. If we would discover whether a Woman has been corrupted, let it be laid in Water for three Days, and then fhewn to her, and if ſhe is guilty, it will immediately force her to make Water.

*Sardius*, or *Sarda*, is numbred among the burning Gems; yet the baſeſt Sort of them was moſt in Uſe among the Antients. It is of a red or bloody Colour, but is darker and duller than the *Cornelian*. It has the fixth Place in the Diſtinction of Colours. It was firſt found in *Sardinia*, from whence it took its Name. There are counted five Species of it; but the *Babylonian* exceeds them all. The *Indian* is next; then the *Arabian*, *Egyptian*, and laſtly the *Cyprian*. In many Places where they cut out Stones, it is found in the Middle of them as it were a Heart, as in the Iſland *Paros*. The Males ſhine brighter than the Females; for the Females are the fatteſt and glitter more obſcurely. It binds up the *Onyx*, for when one is preſent, the other cannot hurt. It ſuffers no horrid Dreams in Sleep. It increaſes Wealth;

Wealth ; gives Chearfulness ; whets the Wit ; restrains the Bloody Flux, and gives Conquest over Enemies. Some think the *Sardius* is the *Cornelian*, which is a false Notion.

*Sardonyx*, or *Sardonius*, is a Stone compounded of the *Sardius* and *Onyx*, and very often also of the *Chalcedonius*. Sometimes it is distinguished with three Colours, black, *Calcedonian*, and *Sardian* ; and the more distinct the Colours are, so much the better is the *Sardonyx*. In former Times it was highly valued by the antient *Romans*. Its Virtue is to put a Restraint on lascivious Motions, and make a Man merry and agreeable. It is the best of any for making Seals, as it does not stick to the Wax.

*Selenites*, *Sirites*, *Siderites*, are synonymous Names of the same Stone. This Stone, some say, is transparent, with a clear and honey-like Brightness, and contains the Figure of the Moon or a clouded Star. It glitters in the Dark, and takes its Name from the Place where it was found. The Learned have allotted various Species to this Stone. The first we have already given an Account of. Another we have spoke of under the Head of *Celonites*, as some think it is of this Species. But the *Persian* emulates the Greenness of the *Jasper*, duely keeping the

Times of the Lunar Motion, and as if anxious for some Damage sustain'd in the Heavens, its Colour increases or decreases with the Moon. It is very powerful in reconciling Love; and during the whole Time of the Increase of the Moon, it helps the Pthifical; but in the Decrease, it discovers surprizing Effects, for it enables a Person to foretel future Events. Being put into the Mouth, which must be first washed with Water, such Affairs are thought of, as ought or ought not to be taken in Hand. If to be undertaken, they are so fixed on the Mind that they cannot be forgotten; but if not, they soon vanish out of the Mind.

*Samius*, is a Stone so called from the Island of its own Name; from its first Invention Artificers have used it to polish Gold. It is white, heavy and brittle. Its Virtue is to cure the Swimming of the Head and the Loss of the Understanding. But if it be taken in Drink, it prevents Abortion. If carried in the left Hand, it stops the Running of Tears of aged People, and gives Help in other Disorders of the Eyes, if bruised in Milk and applied to them.

*Smirillus*, is the File and Serpent of all Things, except the *Diamond*; it consumes and corrodes all Things. It is a Stone of an  
iron

iron Colour and exceeding hard ; it is found in many and divers Places. It is used for the cutting and plaining of Stones, and the scouring of Arms.

*Syrius*, is a Stone so called from *Syria*. While it is whole, it is not to be sunk in Water ; but being diminished, it goes to the Bottom. The Cause of this Effect is, that it holds Air included in it, and swims by the Lightness of the Air ; but when the Stone is broke, the Air is let out, and the Gravity of the Stone being only left, it sinks down.

*Solis Gemma*, the Jewel of the Sun, is of a bright white Colour, like the *Beril*, and when placed in the full Blaze of the Sun, it spreads about its shining Rays ; and from hence took its Name. It has a wonderful Efficacy against any deadly poisonous Draught.

*Sagida*, or *Sadida*, is a Stone of the Colour of the *Prassus* ; it has so great an Affection to cling about Vessels, that it will dart itself upward from the Bottom of the Sea, and stick so close to a Ship, that unless you cut away that Part of the Wood to which it adheres, it can scarcely be plucked off.

*Sandaistros*, or *Sadasius*, is a Stone of an igneous Perspicuity, sprinkled as it were

with gold Drops, which seem like Stars ; and the more Starry it is, or the greater Number of Drops it contains, which shine from within, so much the more precious it is accounted. It is placed in the Number of burning Jewels. It took its Name from the Place where it was first found. *Arabia* likewise produces it ; it is supposed to be in Use in the Ceremonies of the *Chaldeans*. It is said to be Male and Female, and is distinguished by the Colour. A milder Flame is assigned to the Females, but a yellower and more fervent to the Males.

*Sarcophagus*, is a Stone of which the Antients built their Monuments, and took its Name from its Effect. For *Sarcos*, in *Greek*, signifies Flesh ; *Fagos* to eat, from whence *Sarcophagus*, or devouring Bodies in a Coffin ; for it consumes a human Body that is placed in it, insomuch that in forty Days the very Teeth are gone, so that nothing appears. Afterwards, not only all Monuments constructed of that Stone, but all Sepulchers of Stone were called *Sarcophaga*. Nay, farther, if this Stone be bound to a Man while he is alive, it has the Force of eating away his Flesh.

*Sifnus*, is a Stone of an Ashy Colour, not hard.

hard. It is useful in Cookery, of which they make Cauldrons. Being daubed with Oil, it hardens in the Fire and turns black.

*Siderites*, is a Stone in Colour not much unlike Iron. Its Virtue is, that if it be used in Sorceries, it excites Discords.

*Stuxites*, is a Stone content with a moderate Beauty, but not so in its Virtue; for if bruised and sily given in Meat with Ragwort, it gives a prodigious Stiffness to the *Penis*; being hung about the Neck, it makes a good Digestion, and infuses a Desire of Fruition.

*Samothracia*, is a Stone of a black Colour and light, something like burnt Wood; it is so called from the Island of its own Name. It is likewise found in our Mountains between *Fanum* and *Pisaro* under the Mountain *Catiglian*; for under the Mountain is a black Vein, in which are contained these Stones; when they are put in Fire they give a Smell like Pitch; the Smoak of it avails in Fits of the Mother.

*Spinella*, is one of the burning Gems, as we observed under the Head of *Carbuncle*; its Colour is more open and clear than the Colour of the *Ruby*; but in Virtue, is like it, and by some is called the *Rubith*.

San-

*Sanguineus Lapis*, or the bloody-colour'd Stone, is the same as the *Ematites*.

*Spongius*, is a Stone the same as the *Cystolithos*.

*Senedeg*, is the same as the *Ematrices*.

*Sirites*, the same as the *Sapphire*.

*Specularis*, is the same as the *Pbengites*.

*Sanctus Lapis*, the holy Stone, the same as the *Sapphire*.

*Sarda*, the same as *Sardius*.

*Simodontides*, the same as *Corvina*.

## T

*Topalius*, or *Topasion*, the *Topaz*, is a most splendid and famous Stone of those they call burning Gems, of which there are two Species; one of a yellow Colour bordering upon Gold, with some Greenness. This is oriental, defies the File, and is the best. The other is Western, greener than the other, has a slack Colour of the Gold, wastes by Use, suffers by the File, and is deemed the worst; and of this Species some think is the *Crysepteron*. This Stone was first found in an Island of *Arabia*, call'd *Chitis*. For some

Trog-

*Troglodite* Pyrates being driven there by a Tempest, and wanting Provision, they dug up Herbs and Roots for their Food, and found this Stone, and from this Accident it deriv'd its Name; for *Topasion*, in the *Arabic* Tongue, is the same as Search. *Pliny*, however, is of a contrary Opinion as to the Imposition of the Name. He relates that it was found in an Island of the Red Sea, at the Distance of about three Hundred Furlongs from the Shore, which lies naturally on a Descent and always beclouded with Fogs. It is sought for by Mariners when they have no Light; and from this Searching it took the Name of *Topaz*. It's reported that *Ptolomy Philadelphus*, had a *Topaz* of three Cubits. They say, that if the *Topaz* is thrown into Water boiling hot, it quickly cools, and that by this Coolness lascivious Motions are quell'd. It's a Cure for the Phrensy, cleanses the Hemorrhoids, cures and prevents Lunacy, increases Riches, assuages Anger and Sorrow, and averts sudden Death; Blood flowing from a Wound is stopped if this be bound over it; and it makes the Bearer of it obtain the Favour of Princes.

*Turchion*, or *Turchesia*, the *Turcois*, is a yellow Stone bordering upon white, and if  
 passed

passed thro' Milk, is of a yellow Colour, is very agreeable to the Sight, and took its Name from the Country. There is a vulgar Opinion, that it is useful to Horsemen, and that so long as the Rider has it with him, his Horse will never tire him, and will preserve him unhurt from any Accident. It strengthens the Sight with its Aspect. It is said to defend him that carries it from outward and evil Casualties.

*Trachius*, is a Stone of which there are two Species; the black is sonorous, and the other greenish, not transparent.

*Thirsitis*, is like the *Coral*. They say, if it be taken in a Draught, it brings on Sleep.

*Talc Alchimicus*, is a Stone, lucid, luminous, of the Colour of Silver, and by Sublimation becomes the worst of Poisons.

*Tartis*, is a Stone of a very beautiful Colour, like a Peacock, noble, and most delightful to behold, nor is it less famous for its Virtue than its Aspect.

*Tegolitus*, is the same as *Cagolites*.

*Trapendanus*, is a Species of the *Pirites*.

*Telitos*, the same as *Tegolitus*.

*Varach*,

is a yellow Stone bordering upon white, and is passed

## V.

*Varach*, is a Stone not to be found among us. It has the Virtue of stopping every Kind of Flux; instead of which Physicians use *Dragon's Blood*.

*Vernix*, or *Armenicus*, is a Stone, whose Virtue is said to afford Help to the Melancholy, the Splenetick, the Liver-grown, and those also who are troubled with the Cholick.

*Veientana Italica*, has its Name from the Place. It is also found in many other Places, and from these takes its Sir-name. It is a black Stone with white shining Lines and Marks.

*Vulturis*, so called from the Bird of its own Name, whose Head being suddenly cut off, it is found in the Brain. It gives Health to those who carry it. It fills a Woman's Breasts with Milk. It gives Success to those who petition for Favours.

*Virites*, is the same as *Pyrites*.

*Vetrachius*, the same as *Ranius*.

*Unio*, the same as the *Pearl*.

## XV

*Xiphinos*, is the same as the *Sapphire*.

## Y.

*Yecticas*, is a Stone of a sanguine Colour, hard and obscure. It is of Use in trying Metals.

*Ydrinus*, and by some called the *Serpentine*; it helps those who are troubled with Rheum, and frees the human Body from too much Humidity; it restores dropical Bodies to their pristine State, if they stand three Hours with it in the Sun, for they will evacuate a most foul Water by Sweat. They say it must be cautiously us'd, for it will extract not only the extraneous Humidity, but also the natural and implanted Juices. It drives away poisonous Worms. If taken inwardly, it is said to break the Stone in the Bladder.

*Ysoberillus*, is a Species of the *Beril*.

*Zume-*

## Z.

*Zumemellazuli*, or *Zemeck*, but in *Latin* is the Stone *Lazuli*. This Stone is yellow, of the Colour of the Sky when it is in its greatest Serenity, not transparent, and shines with golden Streaks; it sustains the Fire, and from its Beauty is called the celestial or starry Stone. Being prepared by Physicians, it cures melancholy Disorders. There is also made of it a Colour call'd the Ultramarine Azure.

*Zarites*, has the Similitude of the Colour of Glass. They say it stops Bleeding if hung about the Neck.

*Ziazaa*, took its Name from a Place; it has a Mixture of white, black, and many other Colours, so that none of them remains perfectly distinguishable. It renders him who carries it litigious, and makes him see terrible Things in his Sleep.

*Zmilaces*, or *Zmilanthis*, is a Stone of a marble Colour, mixed with a Blue. It is found in the *Euphrates*, having in the Middle

dle of it a little Ball of a greyish Colour.

*Zoronyfias*, is said to be found in the River *Indus*; they say it was a Gem of the *Magi*. And here we put an End to this Book.

F I N I S.







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