

We sell likewise dry'd Mushromes, and black Sow-Bread, which are brought from *Provence* and *Languedoc*, with the Bulbs of Tube-rose, *Ranunculus's* and Junquils, which come from *Italy*, *Provence*, and some from *Constantinople*, together with Jew-Ears, &c. And they bring us from *St. Fleur* in *Auvergne*, a certain grey Earth, in little Shells, which is what we call *Perelle*, and the People of that Country tear from the

Rocks. This Earth is produc'd by the Winds which carry the Earth upon the Rocks; and by the Rain and the Sun this Earth is calcined after being wet: The Use of it is to make *Orseille*, of which Mention was made in the Chapter of *Turnsol*. We sell besides a certain Herb, which we call *Presse*, and the *Botanists Equisetum*, or Horsetail; which the Cabinet-Makers, and other Artificers in Wood, use to polish their Works withal.

BOOK the Eighth.

Of GUMS.

P R E F A C E.

WE distinguish Gums into two Sorts; namely, such as are aqueous, and such as are resinous: We understand by the aqueous Gums, those that will dissolve in Water, Wine, or other the like Liquids; as Manna, Gum Gutta or Gamboge; and by the Resinous, those that will not dissolve but in Oil, as Gum Elemi, Tacamahaca, and the like, as you will find by the subsequent Discourse. There are some who will add to these two Sorts a Third, which they call the Irregular, and which they pretend will, without Trouble, dissolve in Water or Oil as Myrrh and Benjamin. If Seeds, Roots, Woods, Barks, Flowers, Leaves and Fruits, are so difficult to distinguish one from the other, it cannot be less to have a perfect Understanding of Gums; in which Traffick several Nations have made it their Business to impose upon us.

I. Of the Manna with which God fed the Israelites in the Desert.

WHEN the Israelites had pass'd the red Sea in a miraculous Manner, and were deliver'd from their Enemies, the Famine pursued them into the

Desert, and they murmur'd against *Moses*: But that faithful Minister of God, made his Supplication to Heaven, and God delay'd not to give them Food; for there fell a great Storm of Hail in their Camp, and the next Morning it rained Manna upon the Earth, which was continued for forty Years; during the Time the *Hebrews* remain'd in the Desert.

Desert.

fert. The People were presently surpriz'd when they beheld the Earth all cover'd with a Kind of a Grain they were Strangers to: And the Scripture informs us, that not knowing what it was, they cry'd out with Admiration, *Man hu! Quid est hoc?* What is this? But *Moses* told them it was the Bread of God that was sent from Heaven, and appointed them to come every Morning before Sun-rise, to gather this Divine Food; because, when the Day was advanc'd, there was not Time to gather the *Manna*, which melted away after the Rising of the Sun.

But the Jewish, as well as the Christian Interpreters, do not agree about a great many Passages relating to this *Manna*. They are divided about the Etymology of the Word *Manna*: Some will have it that it comes from the Hebrew Word *Man hu*, which the *Jews* pronounc'd when they saw the Earth cover'd with little white Grain or Seeds which fell during the Night; nevertheless several others, of which Number *Buxtorf* is one, say that the Word *Manna* signifies Food prepar'd, as if he shou'd say the Food which God had prepared for his People. Several maintain, that this *Manna* was the same with the purging *Manna* now us'd in Physick; that is to say, a Liquor which falls in the Nature of Dew, and which is congeal'd into little Grains, like those of *Coriander*: *Valesius*, Physician to the Emperor *Charles* the Fifth, is of this Opinion. *Cornelius a Lapide*, who was a very Learned Jew, said, in his Commentary upon *Exodus*, that he had seen in *Poland* little Seeds like Millet, something long and reddish, which fell, during the serene Nights, in *June* and *July*, and that they eat it when boiled; it having the same Taste as that made from the *Panix*: And I have been confirm'd in this by a Friend of mine, who was a long Time in *Poland*, especially on the Side of *Silesia*, where this Dew falls plentifully: And I am assur'd, having also seen on the Heights of *Dauphiny*, at the Foot of the Mountain of *Geneva*, about four a-Clock in the Morning, a large Quantity of this *Manna*, which I have taken presently, or at first Sight, for a Seed; but after having tasted it, I found, by its sweet sugary Taste, that it was a Dew like that spoke of in the Holy Scriptures; for as soon as the Sun was up it dissolved.

Those which hold that the *Manna* with which God fed the *Jews* in the *Desert*, was not the same with that us'd in Physick, say, that that which purges must weaken and cannot nourish; but *Vossius* answers this Difficulty, and says that the *Manna* differs not at all in its Nature, but as to its Accidents, from that us'd in Physick; and this Difference arises from the Preparation which the Angels made in sweetning and purging this Dew from the grosser Parts, that the common *Manna* is loaded with, in order to make Bread of it by boiling, as they do by that which falls in *Poland*, in the Months of *June* and *July*. We see Men daily who make their Food out of strong Poisons, by a continued Custom and Habit; and Wine that shall be agreeable to Persons when sick, shall be offensive to the very same Persons when well. *Valesius* does not doubt in the least, but that the *Manna* in the *Deserts* did directly purge the *Hebrews*, who were replete with gross Humours, which they collected by the Use of Garlick, Leeks and Onions, of which they fed, during their Abode in *Egypt*; and after they had been duly purged, that the *Manna* became nutritive, especially after having been prepar'd or purified by the Angels; for it is expressly said, in *Psalms* lxxix. *Vers.* 23, 24, & 25. *God commanded the Clouds from on high, and he opened the Doors of Heaven; and had rained down Manna upon them to eat, and had given them of the Corn of Heaven: Man did eat Angels Food.* And this Explication appears very agreeable to the Hebrew Word *Manna*, which signifies Nourishment, or Food prepar'd; as it is infer'd from the 31st Verse of the 11th Chapter of *Exodus*, where it is said; *And the Taste of Manna was like Wafers made with Honey.*

2. Of Manna.

THAT which we call, and sell now by the Name of *Manna*, *Pomet.* is a white Crystalline Liquor that flows without Incision, and with the Incision that is made upon wild and domestick Ashes, which the *Italians* call *Fraxini*, and *Orni*, that grow plentifully in *Calabria*, *Sicily*, but chiefly at *Galliopoli*, from whence almost all the *Manna* we now sell is brought.

We





2

Calabrian Manna.



4

*Manna of Brian-
son.*



3

*Liquid
Manna.*



5

Gamboge.

We sell several Kinds by the Name of *Calabrian Manna*; The first and best Sort is the *Manna* of Mount *St. Angelo*, but that is difficult to be got, and very little demanded by People who do not understand it: The second is the *Sicilian Manna*, which is usually white, dry, and teary, but very subject to be full of Chestnut or Fig-leaves. The third Sort of *Manna*, is that which is improperly call'd *Briançon Manna*, which is dry'd from a white Matter that is decay'd and very apt to be full of Dirt.

The *Arabians* look'd upon *Manna* to be a Sort of airy Honey, or a Dew that falls from the Heavens: And this was a common received Opinion for many Ages; but *Angelus Sala*, and *Bartholomæus ab Urbe veteri* two Franciscan Friars; who in 1545, publish'd Commentaries upon *Mefoe*, were the first that I know of that in their Writings affirmed *Manna* to be truly the concreted Juice of the Ash-Tree, as well the Common as of the Wild, generally call'd *Quickbean*. *Donatus Antonius ab alto mari*, a Physician and Philosopher of *Naples*, who flourish'd about the Year 1685, has confirm'd this Opinion, by several Observations.

For First, having cover'd Ash-Trees for several Days and Nights together all over close with Sheets, so that no Dew cou'd possibly come at them; yet he has found *Manna* upon these Trees so cover'd, under the Sheets, when at the same Time not the least Sign or Impression of any Dew or Honey was to be seen, upon the upper Part of the Sheets. 2dly, All those who make it their Business to gather *Manna*, freely own and confess that it drops out again of the same places of the Trees, from whence it was before taken, and by degrees coagulates with the Heat of the Sun. 3dly, In the Trunks of the Ash-Trees, little Bladders or as it were Blisters are often observed, or rise near the Bark, which are fill'd with a Liquor of a white Colour and sweet Taste, which afterwards thickening, is turn'd into a very good Sort of *Manna*. 4thly, The very same Liquor flows out of the Bark of the Ash when it is wounded: and it is very observable, that Grasshoppers and other small Insects, very often bore through the Bark of this Tree, that they may suck this sweet Tear; and when they have left it, the *Manna*

sweats out of the small Wounds that they have made. 5thly, Wild Ashes being cut down by Coopers on purpose to make Hoops for Wine-Vessels, it often happens that no small Quantity of *Manna* flows out of their Stocks and Boughs, being cloven or split lengthways, and expos'd to the Heat of the Sun. 6thly, Such as are employ'd in the making of Charcoal, confidently assure us, That they have often observ'd *Manna* sweat out of the Ash-wood, after it has been kindled and thrown into the Fire.

The same Author further takes Notice that the same Trees yield *Manna* every Year, but not all of them indifferently; upon which Account there are a great many that make it their Business for the sake of Gain, to bring up these Trees: Yet there are in these Places Trees of the same Kind, that afford no *Manna*. Moreover, the same Author tells us, That the *Manna* runs chiefly out of that Part where the Footstalks of the Leaves are inserted into the Branches; for in these Parts the Vessels being thinner and finer, are the more easily divided; wherefore he does with very good Reason observe, that *Manna* never drops out of the Leaves of this Tree, unless it is at Noon, or about the hottest Time of the Day; because there is a large Degree of Heat required for the fetching of this Juice out of its proper Vessels, and conveying or translating it unto the distant Leaves. In the Kingdom of *Naples* and *Sicily*, *Manna* naturally flows and drops out of the Leaves of the aforesaid Trees under the Form of a clear Liquor, and afterwards thickens and becomes a little hard; but especially in the Month of *June*, when the Weather is very hot and dry; next Day with a Knife they scrape and pick it off the Leaves, lest it shou'd be dissolv'd and wash'd away by the falling of Rains, or the Moistness and Dampness of Air; then they carefully put it up in Vessels, well glazed; and after that they expose it to the Heat of the Sun, till such time as it will not stick, nor cleave any more to the Fingers; otherwise it wou'd melt and lose its whiteness.

Manna flows spontaneously from the 21st of *June* to the End of *July*, unless Rains happen to fall, after the Month of *July*, the Country People or Peasants make an Incision into the Bark of the Ash-Tree, even to the Wood;

from

from whence the Liquor of *Manna* continues to flow and drop, from Noon time to six a Clock in the Evening incessantly, which afterwards runs together into thick Lumps or Clots, but of a darkish Colour. This spontaneous *Manna*, by the *Italians* is call'd *Manna Diffronda*, upon account that it drops from the Leaves of the Ash-Tree, like Sweat in the Dog-days or Heat of Summer. But that Sort of concreted *Manna*, that proceeds from the Bark of those Trees being wounded, is call'd by the *Italians*, *Sporatella* and *Stoisata* or *Manna Dicorpa*. This Opinion of *Altomarus* has been defended by *Gropius*, *Labellius Casalpinus*, *Coffeius*, *Cornelius Consentinus*, *Boccone*, and others; who have given more Credit to their Eyes, than to Authority.

Manna is approv'd of, when it is fat and a little clear, of a sweet Taste like Sugar, which is biting to the Tongue. Chuse that which is fresh and light, from a white Colour inclining to be a little brown, and when the Clots or Lumps being broken, look as if they were sprinkled with Syrup. That is to be rejected which is dry, and as it were spongy, without any manner of biting Taste; and that is good for nothing, that is nauseous, impure and adulterated.

The *Calabrian Manna* is esteem'd; but besides that, there is a Sort of it sold in the Shops, call'd the *Larch* or *Brianson Manna*; because it flows from *Larch* Trees growing nigh *Brianson* in *Dauphiny*, but little us'd because it is much inferior to the *Neapolitan Manna*. *Calabrian Manna* purges moderately, from one Ounce to two or three; it allays the Acrimony of the Humours, and is very useful in Bilious Distempers, and others attended with Inflammations, such as the *Hæmorrhoides*, *Pleurisy* and *Peripneumony*. It is seldom prescrib'd dry, or by it self, but very often in Potions, &c. As for Example: Take an Ounce or two of this *Manna*, and dissolve it in five or six Ounces of warm Water, Broth, Whey, or the like; to which you may add, if you please, an Ounce of Syrup of *Sucory* with *Rubarb*, of *Roses* purgative or *Violets* for a Dose. When Patients are afflicted with Vomiting or a Disposition to it, Take of *Calabrian Manna* two or three Ounces, *Tartar Emetick* eight or ten Grains, dissolve them in a Quart of Whey, and let the Patient drink this by Cup-fulls, now and then taking a little warm Broth betwixt.

Monsieur Charas and others likewise agree, that the true *Manna* is not found upon all Plants, Trees, Rocks, and Earths promiscuously as some believe, but only upon the ordinary *Fraxinus* or Ash-Tree, and upon the *Ornus* or Wild Ash. That it is gather'd from the Ash or Wild Ash is evident; for that upon some large Tears, the very print of the Leaf upon which they grow is to be seen, and oftentimes Ash-tree Leaves are found mix'd with it.

That which comes from the Body of the Ash, and issues voluntarily and freely, as also from the biggest Branches of the Tree, is the purest and fairest, and comes forth in a crystalline Liquor, beginning to distil in *June*, forming it self into Tears bigger, or lesser, as the Part of the Tree is more or less full of it; this is gather'd the next Day after it is distill'd forth, for in that space of Time it hardens by little and little, and becomes white; this if it shou'd meet with Rain and Wet, will melt and come to nothing. They take the Bark from it with a thin pointed Knife, putting it into glazed Earthen Pots or Pans, then spreading it upon white Paper, they expose it to the Sun, till it ceases to stick to the Fingers, lest it should dissolve by addition of any superfluous Moisture, and lose its Whiteness: This Gathering continues about six Weeks.

In the next Place is that which is forced, which is drawn forth when the former *Manna* ceases to flow voluntarily: They wound the Bark of the Trunks of the Wood it self with sharp Instruments, and so from Noon till Evening you will see the *Manna* flow from those Wounds, which is sometimes clotted together at the Bottom of the Tree, like little Sticks of Wax; this they Gather the next Day after the Wounding, and it is yellower than the former, and therefore not so much esteem'd, being apt to grow brown if kept any Time, yet nothing less Purgative.

Thirdly, There is *Manna* of the Leaf; this flows voluntarily from the Leaf or Leaves of the Ash like little Drops of Water, and appears in the Nature of a Sweat upon the nervous Part of the Leaf, during the Heat of the Day, and extends it self all over the Leaf, but the Drops are bigger at the Stalk, than at the End or Point of the Leaf, and harden

harden and become white in the Sun as the former, being something larger than Grains of Wheat. In *August* the great Leaves of the Ash will be so loaden with these Drops, as if they were cover'd with Snow: This is as purgative as any of the rest.

Manna is an excellent Purge for Children, and others that are of weak Constitutions, and abound with sharp salt Humours; it is temperate, inclining to Heat, mollifies or softens the Throat and Wind-Pipe, opens Obstructions of the Breast, Lungs, and other Bowels, Purges watry Humours and keeps the Belly soluble; being an excellent Thing for such as are apt to be Costive. *Hoffman* says, it ought not to be given crude, but boiled in some proper Vehicles not being less flatulent than *Cassia*, and therefore shou'd not be administred without Correctives; it is adulterated with Sugar Penids roll'd in Leaves of Herbs, as also mix'd with Sena, &c.

There is a Spirit of *Manna* made by Distillation in a Retort: Mr. *Charas's* Spirit of *Manna* is prepared thus: Put *Manna* into a Retort, filling it two Parts in three full, distill in Sand; first, with a gentle Fire, then increasing by degrees distill to Dryness, cohobate the Liquor and repeat the Distillation, so will you have a spirituous Water containing all the Best of the *Manna*, which is not only an excellent Sudorifick, but a wonderful Specifick against all Sorts of Agues or intermitting Fevers, giving it at the Beginning of the Fit; Dose from two Drams or more in *Cardus Water*. *Schroder's* Spirit of *Manna* is thus made, Dissolve *Manna* in *May Dew*, and cohobate till it sublimes to the Head of the Alembick like Snow; so the Mercury of the *Manna* being brought to the fluid Nature of a Spirit, becomes a Solutive for Minerals.

3. Of Brianfon Manna.

THE *Manna* of *Brianfon* is a white dry *Manna*, but as it is of no Use and little of it sold, I shall therefore not dwell long upon this Subject. This *Manna* flows from the large Branches of the *Larix* or *Larch-Tree*, for which Reason it is call'd *Manna Laricea*, and it is to be met with plentifully in the Hills of *Dauphiny*, especially about *Brianfon*, from whence it takes its Name.

Besides the *Brianfon Manna*, there are other Sorts; the scarcest and most valuable of which is the *Mastic Manna* from the *Levant*, or that of *Syria*: This is a *Manna*, which in Colour comes near that of *Calabria*, and is in Grains like *Mastic*, whence it was so call'd; this flows from the *Cedars* of *Lebanon*, as hath been observ'd before.

This *Manna* is very scarce in *France*; tho' I have seen about three Ounces, which was affirm'd to me to be true, which was of the Colour and Figure already describ'd, of the Taste of a Raisin, bitter and unpleasant: As *Fuchsius* says the Peasants of *Mount Lebanon* eat it; this Variety of Tastes probably proceeds from its Age, or the Change of the Climate: The People of *Mexico* eat it as we do Bread.

4. Of Liquid Manna.

THE *Liquid Manna*, is a white *Manna* that is glewy like white Honey; it is to be met with upon certain Plants garnish'd with Leaves of a whitish Green, of the Size of that Weed that grows plentifully among their Vines in *Persia*, and about *Aleppo* and *Grand Cairo*, whither it is brought in Pots, and sold to the Inhabitants; who use it, as we do *Calabrian Manna*.

This Liquor is very rare in *France*. In the Year 1683, a Friend of mine who had been in *Turkey*, made me a Present of about four Ounces, which I keep to this Day, and which was when given me, according to the Description I have made of it; but as Time destroys all Things, the Colour is chang'd to a Grey, and it is become a Syrup of a good Consistence, and of a reddish Brown, and that which is most remarkable, is, that the Taste is Sweet, Sugar-like and Pleasant, and that it is not turn'd Sharp.

There is to be met with, besides, in the *Asia major*, upon several Trees like the Oak, a *Liquid Manna*, especially near *Ormus*, whence it is brought into the Towns in Goats Skins, where they make so considerable a Trade of it as to transport it to *Goa*: This *Manna* is of the same Figure and Colour with the former, only that it will not keep so long.

Manna is a white or yellowish *Lemery*. concrete Juice, which inclines much to the Nature of Sugar or Honey, melting or dissolving easily in Water, of a sweet honey Taste, and a faint weak Smell; it flows either with Incision, or without, in the Nature of a Gum, from the Trunk and large Branches and Leaves of the Ash-Tree, both wild and cultivated.

The finest and most pure *Manna* flows without Incision in *June* and *July*, when the Sun is the hottest; it drops in crystalline or fine transparent Tears, almost like Gum Mastich, some larger and some less, according to the Nature of the Soil and the Trees that it grows upon. In a Days time it hardens by the Heat and grows white, unless it happens to rain that Day, for then it is all spoil'd. They take it from the Place when it is condens'd, and dry it in the Sun again, to render it whiter and fitter for Carriage.

The second Sort of *Manna* is taken from the same Trees in *August* and *September*, when the Heat of the Sun begins to decrease, then they make Incisions into the Bark of the Ash-Trees, and there flows a Juice which condenses into *Manna*, as the first Sort; there runs a greater Quantity than the first, but it is yellower and less pure; they remove it from the Tree and dry it in the Sun. In rainy or dripping Years, they make very little *Manna* from the Trees; because it liquifies and spoils by the Wet, which is the Reason that some Years the *Manna* is dearer than others. *Pomet* distinguishes the *Manna* into three Sorts, which have been describ'd in their proper Places.

When *Manna* is kept it loses much of its Beauty, but does not lose a little of its Virtue; several People believe that the older it is the more purgative it grows, which I cannot at all understand, and therefore advise you not to use the red or brown decay'd and soft *Manna*, which sometimes you meet with at the Druggists, but take the purest you can meet with: it is a gentle Purger and proper for the Head, from an Ounce to two Ounces. The word *Manna* comes from the Hebrew word *Man*, which signifies a Kind of Bread, or something to eat; for it has been received among the Ancients, that the *Manna* was a Dew of the Air condens'd upon certain *Calabrian* Plants, re-

sembling that which God rained down upon the *Israelites* in the Desert for Food.

5. Of Gamboge, or Gum Gutta.

Gum Gutta, or *Gutta Gamba*, *Pomet*. *Gamboge*, *Gamandra* or *Peruvian Gum*, is a Gum that flows from the Trunk of a creeping Plant, that is of such a particular Nature, that it has neither Leaves, nor Flower, nor Fruit: And produces nothing but a Quantity of prickly or thorny Branches, which arise one among another, according to the Figure represented in the Plate.

The People of *Siam*, and the adjacent Countries, cut the thick Trunk of the Plant; from whence proceeds an inspissate milky Juice of a moderate Consistence, which after its being left some Time in the Air, thickens and grows yellow, and then the People roll it up like Paste, and afterwards make it in Cakes as we have it brought to us. The Peasants about *Odia* or *India* the Capital of *Siam*, bring it to Market to Sell, as our Country People bring Butter.

It is most commonly brought into *Europe* from *Peru* and *China*, and other Places of the *East*, being of a pure fine Body like *Aloes*, but of the Colour of the finest *Turmeric*, being a good Yellow, inclining to an Orange Colour, without Rubbish or Filth in it, fine and clean in round Rolls or Cakes, and easily dissolving in Water, being almost all of it Tincture. That it abounds with *Sulphur* plainly appears, not only by the chymical Resolution of it, whereby a large Quantity of Oil is extracted from it; but also from that bloody Colour, which the Solution acquires, when Lime-Water is pour'd upon it; seeing the very same Colour will be produc'd in Lime-Water, if you boil common Sulphur or Brimstone along with it; and that *Gum Gutta* is not altogether destitute of a pungent or sharp Salt, manifestly appears by its producing a greenish Colour, quite different from that of a Red upon the blue Paper.

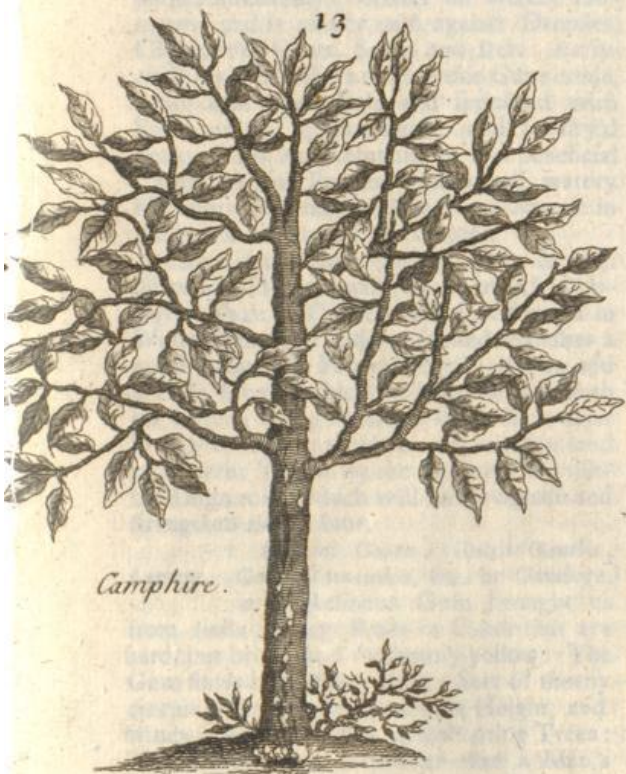
Gamboge ought to be chosen of a bright yellow Colour a little inclining to Red, clean and free from Sand, and which being chew'd dyes the Spittle of a yellow Colour, and being



Gum Arabick.



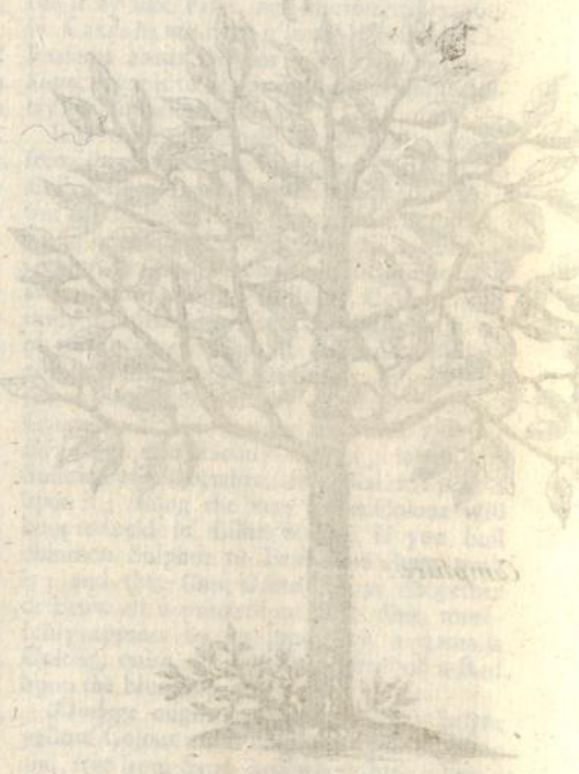
Gum Senega.



Camphire.



G. Fraganth.



being held to the Flame of a Candle, is apt to take Fire. It is prescrib'd crude or unprepared, from three Grains to six or ten; but it will do better in a *Magistery* as follows, Take what Quantity you please of *Gamboge*, dissolve it in Spirit of Wine tartariz'd, then pouring Water upon it, a Powder of a noble yellow Colour will precipitate or fall to the Bottom: This is given from six to ten Grains by it self, or in an Ounce of Pulp of *Cassia* for a Bolus. Others dissolve it in Vinegar or Spirit of Sulphur or Vitriol, and so make an Extract. *Gum Gutta* is us'd in the Catholick Extract of *Sennertus*, in the cholagog Extract of *Rolfinchius*, in the hydropick Pills of *Bontius*, in the hydragogick Electuary of Mr. *Charas*. Lastly, the Pills of *Gutta Gamandra* of the London Dispensatory borrow their Names from it.

This was doubtless the Gum *Monardus* us'd against the Gout: it both vomits and purges admirably, carries off watery Humours, and is chiefly us'd against Dropsies, Cachexia's, Gouts, Scabs and Itch. *Rolfinchius* says, it suffices to give this Gum crude, being finely powder'd and sprinkled with Spirit or Oil of Anniseed, and so dry'd again, 'Tis an incomparable and beneficial Cathartick for Purging serous and watery Humours, and may be given to a Scruple in Substance in strong Constitutions.

There is a yellow staining Colour to wash Maps and Pictures with, made of this *Gamboge*. Take an Ounce thereof and put it in Water enough to dissolve it, and it makes a good Colour for Pen or Pencil; if you add a little Gum-Arabick, it will be so much the better; being dissolved likewise in clear Spring Water, it yields a very beautiful and transparent Yellow by the Addition of a little Allum to it, which will both brighten and strengthen the Colour.

Gummi Gutta, *Gutta Gamba*, *Lemery*. *Gutta Gamandra*, &c. or *Gamboge*, is a Resinous Gum brought us from *India* in large Rolls or Cakes that are hard, but brittle and extremely yellow: The Gum flows by Incision from a Sort of thorny creeping Shrub, that runs up a Height, and winds it self about any neighbouring Trees: The Trunk of it is thicker than a Man's Arm; and the *Indians* by cutting of it, gain a concreted Juice, which being of the Con-

sistence of a Paste, they mould into what Form they please. Some Authors hold that the Plant which produces this Gum, is a Kind of *Lathyrus*, and that the Leaves are as thick as those of the *Barba-Jovis*, or the greater Houfeleek. It ought to be chose dry, hard, brittle, clean and of a deep Colour: It Purges strongly upwards and downwards, and ignorant People shou'd not be too busie with it.

6. Of Gum-Arabick.

THE Gum-Arabick, *Theban*, *Babylonish*, or the *Egyptian* Thorn, call'd *Acacia*, which is the Name of the Trees which produce it, is a whitish, transparent Gum, which flows from several little Trees that are very prickly, whose Leaves are so small, 'twou'd be difficult to count them, and that grow in the Happy *Arabia*, from whence it is call'd the *Arabian* Gum. This is brought to *France* by the Way of *Marseilles*: But since the *Gum Senega* has been brought us, the true *Gum-Arabick* is become so scarce at *Paris*, that you can hardly meet with any.

Chuse such as is white, clear, transparent, and the dryest and largest Drops that can be got, especially for Treacle, which is the chief Use of it. This Gum is us'd with good Success for several Infirmities of the Lungs, and to soften the Sharpness of Coughs; for which Reason, several People make it the Basis of the Liquorice Juice, especially at *Blois*, tho' very improperly; not only because it will not answer, but because they pay dearer for that which is worth nothing, and where they use *Gum-Arabick*, there they likewise use *Senega* Gum.

Gummi Arabicum, *Thebaicum*, *Babylonicum*, *Achantinum*, *Saracenicum*, *Lemery*. is a Gum that is brought to us in large Tears or white Pieces, inclining sometimes towards a Yellow, clear transparent, and glewy in the Mouth, without manifest Taste; It flows by Incision from a little thorny Tree, call'd *Acacia*. This is a noble Tree growing in *Egypt*, and cultivated in several Gardens of *Europe*, having Sprigs and spreading Roots, and a Trunk rising six Fathom height, solid, full of Branches

ches and Boughs, arm'd with strong and stiff Thorns or Prickles; the Leaves are smal and fine, growing by Couples on each Side of a Nerve or Rib, that is two Inches long: The Thorns or Prickles are of a bright green Colour, a quarter of an Inch long, and the twelfth Part of an Inch broad; out of whose Wings the Flowers come forth in round Heads, resting upon a Foot-stalk an Inch long; they are of a golden Colour, single leav'd, of a fragrant Smell; and from a small narrow Pipe, enlarging themselves to a wide-mouth'd Cup with five Notches, adorn'd in the Middle with a numerous Train of Threads, or small Chives, and a Colour inclining to a reddish, two Inches long, and bending or crooking, after the Manner of a Bow, in whose Cavity are several Partitions, distinguish'd with fungous or spongy Membranes, of a whitish Colour, containing Seeds that are of an oval Figure, flat and hard.

The greatest Part of the Gum we call *Arabick*, that is in the Druggists Shops, comes not from *Arabia*, but is only a Gum that is like it in Figure and Property, that is brought from *Senega*, or rather a Collection of several aqueous Gums, found upon several Sorts of Trees, as Plums, Cherries, &c. all which are in some Measure, pectoral, moistening, cooling, agglutinating and sweetening; proper for Rheums, Inflammations of the Eyes, Looseness, &c. The true *Gum-Arabick* falls by little and little, from the Trees, especially in Time of Rain; and agglutinates or sticks together in large Pieces, that are fine, clear, white and transparent; and this is call'd *Gum Turick* that is us'd by the Silk Dyers.

7. Of Turick Gum.

THE *Turick Gum*, or that of *Turis*, is no other than the true *Gum-Arabick*, fallen from the Trees in a rainy Season, and mals'd together; which is brought from *Marseilles*, where it is freed from the great Lumps, that weigh sometimes more than five hundred Weight, which happens from their close Stowage in the Ships that bring 'em over. Chuse the dry, clean, bright and transparent Gum, and the whitest you can

get: This Gum is much us'd by the Silk Dyers.

8. Of the Vermicular Gum.

THE Vermicular, or Worm-like Gum, is one of the *Arabian* or *Senega Gums*, which falls from the Trees twisted, and remains in the Figure or Shape of a Worm, from whence it takes its Name. Chuse the white, clear, and transparent, in little Windings, the dry and true *Arabick*, especially for the Treacle, which is the principal Intention of it.

9. Of English Gum.

THE *English Gum* is a white *Arabick*, or *Senega*, dissolved in a little Water, and reduced into the Nature of Paste, after having spread it upon a Stone Oil'd, of what Thickness you please, and then leaving it to dry a little; that is to say, to the Consistence of *Flanders Glue*; after that you may cut it as you please, and dry it. This Gum is made to curl Hair, and upon that Account is call'd the Curling and *English Gum*, because the *English* first made it.

10. Of Gum-Senega.

THE *Senega Gum*, which we commonly call *Gum-Arabick*, and which is sold at this Time in our Shops, is a Gum which flows from the Trunk and large Branches of several Trees, furnish'd with Thorns and very small green Leaves, and white Flowers, from whence arise round and yellow Fruit resembling Figs; these Trees grow plentifully in several Parts of *Africa*, in *Guinea*, &c. from whence this Gum is brought from *Senega* by the Blacks, or the white Men; that come from the Mountains, and who carry them on their Back, or on Camels, in Panniers made of Palm-Leaves; from whence they are sent by the Merchants to several Ports of *France*.

11. Of the Country Gum.

THIS is such as the Peasants bring to *Paris*, which they gather from their Fruit-Trees, as Plums and Cherries, that come forth.

forth from the Trees in the same Manner with the former, and are so much like some of them in Colour, Form, Substance and Nature, or Disposition, that they are not to be known asunder; so that many People believe that they are all but one and the same thing; however they have all one and the same Quality and Operation, and are us'd to cure Coughs, Colds, Catarrhs, Hoarseness, Shortness of Breath, &c.

12. Of Gum-Traganth.

Pomet. **T**His Gum, which we usually call *Traganth*, or *Tragacanth*, is a white curl'd Gum made like little Worms. The Shrub which belongs to it, is small and prickly, supply'd with very little Leaves of a whitish Green, which the People of *Marseilles* call *Fox-Beard*, or *Goat's-Thorn*. This Gum flows by the Cutting of the Trunk, and the thick Roots of these little Shrubs that grow numerous in *Syria*, especially about *Aleppo*.

This Shrub has Roots, according to *F. Baubinus*, that dive deeply into the Ground, spriggy, and of a brown Colour, sending forth several Twigs, running and spreading along the Surface of the Earth, in a round Figure or Circle, with coupled Leaves growing upon a Rib, ending in a sharp Thorn or Prickle; they are of a roundish Shape, of a whitish Colour and soft. The Flowers are papilionaceous, of a whitish Colour, inclining to a Blue, and running together in round Heads; unto which succeed Pods, that are cover'd with white Hairs, and distinguish'd into two Apartments, in which are contained Seeds of the Shape of a Kidney. There is nothing that grows more frequently upon the Sea Coast, about *Marseilles*, and upon *Harper's Point* or *Cape, nigh Toulon*, than this Thorn. This Gum issues out of the wounded Roots of this Thorn, running together in Lumps of different Sizes; some bigger and some less; some very clean and clear like *Ising-Glass*; others again looking more blackish and foul: Both this and Gum-Arabick thicken the Humours, and moisten; but they are chiefly us'd for the Incorporation of Powders, and are dissolv'd in *Rose-Water*, and the like, and a Mucilage extracted thence.

Tragacanthum, or *Dragacanthum*, Gum-*Traganth*, is a white, shining, light Gum, in little long Pieces, slender and curled, or winding, in the Nature of Worms: They cut by Incision the Root and Trunk of a little Shrub, call'd by the same Name *Tragacantha*, or *Spina Hirci*, *Goat's-Thorn*; It bears several hard Branches, cover'd with Wool, and furnish'd with white Thorns, and very small thin Leaves, rang'd in Pairs, and ending in a whitish Thorn; the Flowers grow on the Tops of the Branches, joyn'd several together, that are leguminous, and like those of the little Broom, but white. After they are gone succeed Pods, divided each into two Partitions, full of Seeds, the Size of that of Mustard, and the Shape of a little Kidney: The Root is long, and stretches wide; it is as thick as one's Finger, white and woody.

13. Of Camphire.

Pomet. **C**amphire is a resinous and very combustibile Gum, and of a penetrating Smell, easie to dissipate into the Air, because of the Sulphur and volatile Salt, of which it is compos'd, which flows from the Trunk and large Branches of several great Trees, that have Leaves like those represented in the Figure hereof, whose Original is in my Hands, which was given to me by *Mr. Tournefort*: These Trees grow plentifully in the Isle of *Borneo*, and other Parts of *Asia*, and in *China*.

The Inhabitants of the Places where these Trees grow, cut the Trunk, from whence flows a white Gum, which is found at the Foot of the Tree in little Cakes, and which is brought into *Holland* to be refin'd. This Gum, as it comes from the Tree, and as it comes out of the Country, is call'd *Rough Camphire*; which, to have its requisite Quality, ought to be in brittle Pieces; and being clean'd shou'd be like white Salt of the Smell mention'd before, the dryest and least impure that may be.

This rough or unrefined *Camphire* is sometimes to be met with at *Rouen* and *Paris*, from whence it is sent to *Holland* to be refined, because no Body else will take the Pains or Trouble to do it but the *Hollanders*.

I wan-

I wonder what all our Chymists have thought on, that they never yet have inserted into their Books the Manner and Way of Refining *Camphire*: Yet nevertheless some believe that the *Camphire* we sell is just the same as it drop'd from the Tree, which is wide of the Truth, since the rough *Camphire*, as it comes from the Tree, is in Pieces of different Sizes; and more like white Salt that is very dirty, and that we sell is in Cakes made in cover'd Pots, that is white, clear, and transparent; which lets us understand it has been work'd, and cou'd not come so from the Tree: And for the Satisfaction of the Publick, I will lay down the Manner of Refining it, which was never told me by any Person, but as I discover'd it by Experience.

They refine or purifie rough *Camphire* by putting it in a Matrass, or other subliming Vessel, after it is pounded, and after half the Vessel is fill'd with the Powder they stop it lightly; then they place it upon a gentle Fire, and presently the more subtil Parts of the *Camphire* rise and cling to the Top of the Vessel; and when all is sublimed, they find it fine, white, transparent and thick, according to the Quality of the unrefined *Camphire* that was employ'd. After Sublimation they meet with a *Caput Mortuum* at the Bottom of the Vessel that is of no Value. There adheres to the refin'd *Camphire* a *Camphire* that is extremely white, and all in little Grains, which is likely what wou'd not incorporate as the other. Likewise, as the rough *Camphire* is common enough among us, I know no Necessity we lye under, to let it all pass thro' the Hands of the *Dutch*, to make it either useful for Medicine, or other Purposes; as Fire-works, or the like. As to its Vertues, Mr. *Lemery* says, the Oil is very valuable for the Cure of Fevers, being hung about the Neck in which scarlet Cloth has been dip'd: This Oil is made by the Assistance of Spirit of *Nitre*, that makes it of an Amber Colour; and this is wonderfully recommended in Pains, and where the Bones are carious.

Others are of Opinion, that the *Camphire* of the Shop is obtain'd from a Tree that rises the Height of a Man, being furnish'd with a Number of Branches and Boughs, spreading far abroad, and bearing Leaves that grow very thick, and close by one ano-

ther, not much unlike the Leaves of the common Bay-Tree, being bright, smooth, and somewhat curl'd and wav'd about the Edges; of a dark green Colour, a sharp aromatick Taste, and of a strong vehement Smell: But none as yet has given a perfect or accurate Description of the Flowers of this Tree; yet it is certain that a Fruit succeeds to the Flowers coming out of a longish Cup: Within this Fruit there is enclos'd a round Shell of a blackish Colour, inclining to a Brown, but not very hard; containing a fourish Kernel, cloven in two, being fat, of a biting aromatick Taste, but not unpalatable. This Tree grows plentifully in the Country of *Japan*. *Camphire* is extracted from the Roots of this Tree; they cut the Roots into small Pieces, and throwing them into a Brass Kettle, they cover it with a Lid that is broad at the Bottom, and tapering, sharp or narrow at the Top, like the Head of a *Limbeck*, and putting the Kettle over the Fire that volatile Salt, the *Camphire*, ascends and cleaves to the Cover or Lid. This *Camphire*, at first, is of a sordid whitish Colour and very foul; but after the *Hollanders* have refin'd it by the Help of Fire and Glass Vessels, it is so order'd and elaborated, that it becomes transparent.

Some say that *Camphire* sometimes flows naturally or spontaneously from the Trees, or else by making deep Incisions into them; but the best *Camphire* is drawn from the Roots of the *Cinamon-Tree* as others aver: Chuse such as is white, transparent, brittle, dry, of a biting pungent Taste, and that smells like *Rosemary*, but much stronger: It is a true oleaginous volatile Salt, abounding with Sulphur, whence it easily dissolves in Water and Spirit of Wine. This Medicine provokes the Courses, and assists wonderfully in Suffocations of the Womb: Besides its Faculty of subduing Hysterick Distempers, it is also anodine, procures Sleep, and resists Putrefaction; upon which Account it is often preferib'd in malignant Fevers, and after the Use of Emeticks, to refresh and restore the fainting and drooping Spirits. Spirit of Wine camphorated, may be taken inwardly to a Spoonful, and outwardly it powerfully resolves, discusses, and not only prevents, but also cures a Gangrene. An Oil is prepar'd from it, besides that mention'd by dissolving

solving it in the highly rectify'd Spirit of Turpentine, which is an efficacious Medicine against Rheumatism, Sciatica, or Hip-Gout: It is us'd in the white Troches of *Rhases*, the Ointment of Cerusse, in the red desiccative Ointment, in the Cerate of Sanders, the Styptick Plaister of *Paracelsus*, &c.

Camphora seu Capbura, or *Camphire*, is a Kind of white light Resin, that is very volatile, combustible, of a strong penetrating Smell, that flows from the Trunk and large Branches of a Tree resembling the Cherry-Tree, that grows in the Isle of *Borneo*, and in *China*: This *Camphire* is found at the Root of the Tree, where it is form'd into Pieces or Lumps of different Sizes, which is call'd rough or unpolish'd *Camphire*; this is refin'd by subliming it over a gentle Fire, as hath been already hinted.

There are some who affirm the *Camphire* to be a Gum that distills Drop by Drop, from a great Tree much like a Walnut-Tree in *China*, and in the Islands of *Japan*, *Java*, *Borneo*; from which last Place, the Best is said to come, and other Parts of the *East-Indies*, from whence it is brought to us in *Duppers*, and Cakes unrefined; which when purified, is of a white Christalline Colour, and a strong odoriferous Smell, volatile in Quality, and ready to dissolve in oily and spirituous Bodies: Being set on Fire, it is almost unextinguishable, burning not only in the Air, but Water, and therefore is a proper Ingredient for all Sorts of Wild-Fire.

That which is brought out of *China* is in little Cakes, but is not accounted so good as the *Bornean*; it is so very subtle and volatile, that it is difficult to keep it from losing itself even in Quantity and Substance, unless it be close stop'd up in Glass Bottles: This is an excellent Remedy for Hysterick Fits and Vapours, being smell'd to, us'd Clysterwise, and given inwardly from three Grains to six in any convenient Vehicle. It is also good in continual and intermitting Fevers, whether Putrid, Malign, or Pestilential, being given inwardly, or hung about the Neck; because being of such subtil Parts, it insensibly enters into the Pores, and causes a Rarefaction and Perspiration.

There are several Preparations of *Cam-*

phire, but not one of 'em exceed the pure Substance itself, or a bare Dissolution of it, because of the Purity and Fineness of its own Body: As the Oil, Simple and Compound, the Essential Spirit, the *Camphire* terebinthinated, Troches, and the like, which rather debase than exalt this noble Medicine to a higher Pitch of Excellency: It is certain this abates Lust, resists Inflammations, and prevents Gangrene; the two first of which are apparent from the great Power this has to overcome the Force of the *Cantharides* inwardly taken, and to render them so far from being dangerous, that they become the most efficacious Remedy in Practice.

14. Of Benjamin.

THIS is a Gum that flows from the Trunk and large Branches *Lemery*. of a great Tree, by the Incisions made into them; the Figure of which is agreeable to that drawn of it under this Head, and which grows plentifully in *Cochinchina*, chiefly in the Forests of the Kingdom of *Lao* and *Siam*: By Reason the Attendants of the Ambassadors of *Siam*, brought a great Quantity to *Paris*, where it was sold at a good Price.

This Description of *Benjamin* will not fail to surprize those who have never seen *Benjamin* as it came from the Tree, and stuck to the Bark, having seen no other at *Paris*, but a Quantity of different Sorts of *Benjamin*; the First of which Kind is that we call the *Benjamin* in the Tear, or gross Mass, which is usually clear and transparent, of a reddish Colour mix'd with white Spots, as Almonds that are beat, whence it is call'd the *Amygdaloides*, or Almond *Benjamin*; this is the best Sort, and is said to come from *Sidon* and *Samarina*; but that which is brought to us comes from the *East-Indies*, from *Sumatra* and *Siam*, *Malabar*, *Surat* and *Java*.

The Second is the grayish, call'd *Benjamin* in Sorts, which if good, ought to be clean, of a good Smell, full of white Bits or Spots, as resinous and little loaded with Filth as may be; but have nothing to do with the black, which is Barthy and full of Dross; and beware of the Artifice of having them all mix'd

mix'd

mix'd together that they may sell the better. This Gum was not formerly us'd inwardly, either by the *Indians* or *Europeans*, but since Chymical Physick has been in Vogue the following Preparations are made from it, as a Tincture, Magistery, Flowers, Crystals and Oil. The Flowers, according to *Lemery*, are made, by putting the *Benjamin* into an earthen Pot, covering it with a Cone of Paper, and tying it round about under the Border; then setting it into hot Ashes or Sand; and when the *Benjamin* is heated the Flowers will ascend; shift the Cone, and sweep off the Flowers every Hour or two, and keep them in a Bottle close stop'd. Note, That *Benjamin* being very full of volatile Particles, easily sublimes over the smallest Fire, and the Flowers ascend in little Needles, very white; but if you give never so little Fire more than you shou'd do, they carry along with them some of the Oil, which will make them yellow and impure; you must therefore perform the Operation gently to have the Flowers fair, which will have a very pleasant Flavour and Acidity.

These Flowers are, without doubt, the most essential Part of the *Benjamin*, whose principal Virtues are as well to subtilise bad Humours, and expel them through the Pores of the Skin, as to loosen and expel the thick and viscous by the ordinary Ways, chiefly those of the Breast and Lungs; Dose from three Grains to ten in any proper Liquor: They are profitable in vehement Catarrhs, Coughs, Colds, Asthma's, and Obstructions of the Lungs, procure Sweat excellently in venereal Cases, given in a Decoction of *Guajacum*, and fortify a weak Stomach. From these Flowers a Tincture is likewise extracted with Spirit of Wine tartariz'd, whose sulphureous Parts has a good Agreement with the volatile Salt of the *Benjamin*; so that this Spirit not only extracts a Tincture from the Flowers, but from the buttery Substance of the Gum, much more pure and subtle, and which will work in less Quantity than the Tincture drawn out of the crude or gross *Benjamin*.

Benzoinum officinarum, *Ben Judaeum*, or *Asa dulcis*, the *Benjamin* of the Shops, is a resinous Substance, running together into large Lumps or Clots, being bright, shining, of a brown

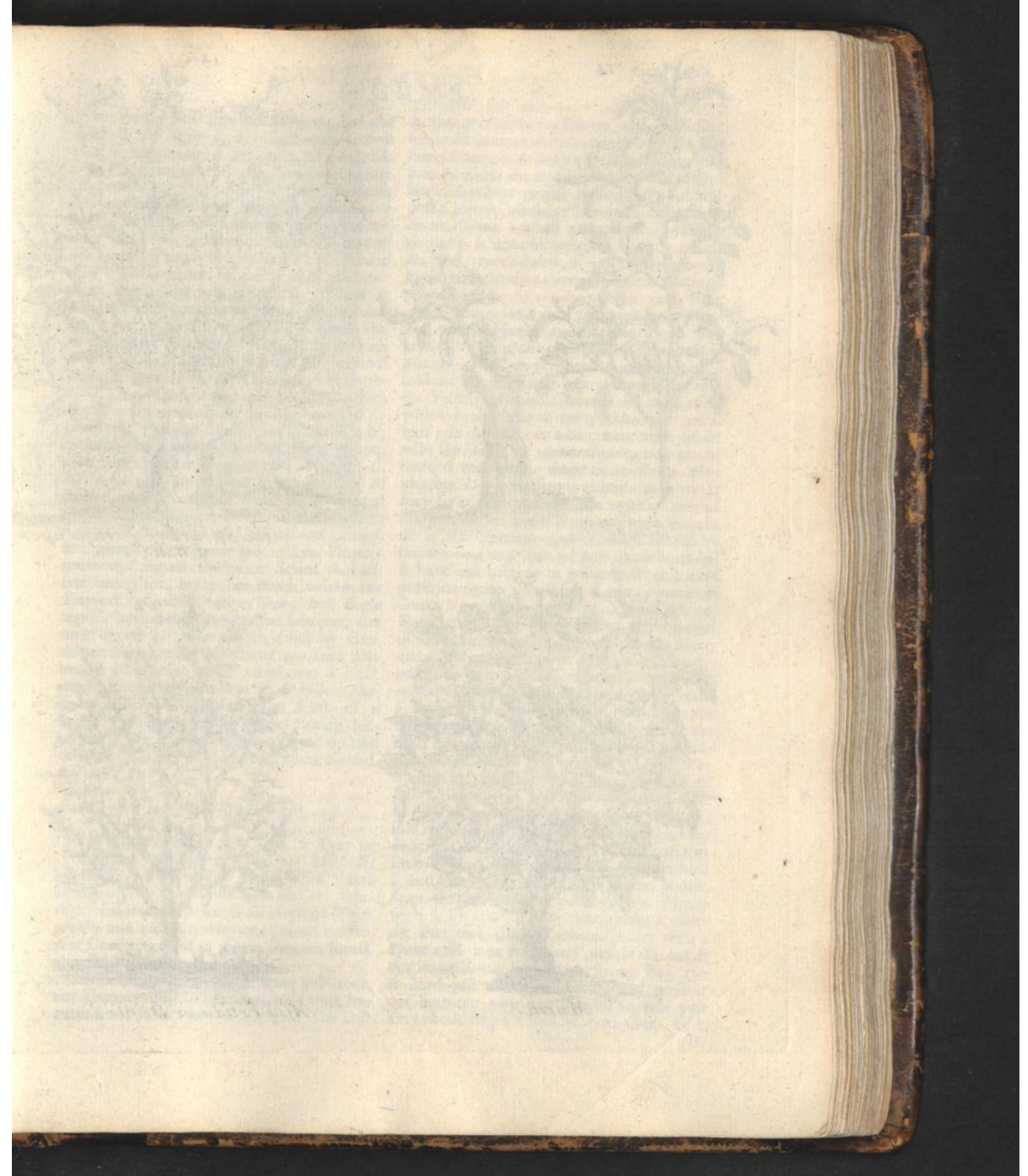
Colour, without Filth or Dregs; brittle, and easily crumbling into Bits, adorn'd with several white Flakes or Specks, like the inner Substance of Almonds, inflammable or easily taking Fire, and odoriferous, or yielding a fragrant Smell.

Benjamin is most esteem'd of when it is very clear, and almost transparent, of a light brown Colour, inclining to Red, and plentifully furnish'd with white Flakes; that which is black is not so much valued: This is brought from the *East-Indies*, but more particularly from *Sumatra* and the Kingdom of *Siam*. The *Benjamin Tree* is large, tall and beautiful, as *Garcinus ab horto* relates, bearing the Leaves of the *Citron* or *Lemon Tree*, but smaller, and not shining so much, being whitish upon their under Side.

A Tree, bearing the Leaves of the *Citron* or *Lemon Tree*, and dropping *Benjamin*, which seems to answer the Description of *Garcinus*, was not many Years ago sent out of *Virginia*, by Mr. *Banister*, to the Right Reverend *Henry Lord* Bishop of *London*, which grows now in the Royal Garden at *Paris*, being the Gift of the aforesaid Bishop; it flourishes in the Beginning of the Spring, but has not produc'd any Fruit as yet. *Benjamin* promotes Expectoration, and is of great Force and Prevalency in the *Asthma*, or Stoppage of the Lungs, and a lingering phtisical Cough; but chiefly the Flowers of it, which being fresh and new made, may be given from six Grains to twelve: They are likewise endued with a Virtue to provoke Urine and Perspiration, and the following is proficuous in a Pleurisy. Take *Carduus*, and red Poppy Water, of each three Ounces; Flowers of *Benjamin*, ten Grains; of the Oil of *Cinnamon*, two Drops; Syrup of red Poppies, one Ounce; make a Potion to be repeated according to the Nature of the Disease, twice or thrice in twenty four Hours.

15. Of Red Storax.

THE *Red Storax*, or *Frankincense* of the *Jews*, which is brought *Pomet.* very common among us, is a Resin issuing from the Trunk and thick Branches of a Tree that is of no great Height, but whose Leaves resemble those of the *Quince Tree*,



14



Benjamin.

15



*The Storax Tree y^e creeps upon
y^e Wall.*

20



Myrrh.

22



Asa Fetida. or Devils dung.

Tree, only that they are smaller, and the Fruit of the Bigness of a Filbert, in which is contain'd a white Almond or Kernel that is oily, and of a Smell entirely like the *Storax*; and tho' this is not to be met with but by Accident, it gives Occasion to several to believe that the *Storax* comes from these Nuts.

This Gum is brought us by the Way of *Marfeilles*, from several Parts of *Syria* and the *Levant*, where those Trees grow plentifully. Chuse that which is run together in Lumps or Clots of a red Colour, with some small whitish Lumps interspers'd, sweet, and of a fragrant Smell, but reject that which is dry, black, branny or foul, and without Smell, but like the liquid *Storax*; as also refuse the *Storax* in the Cake or Roul, which is a Composition of liquid *Storax*, and Abundance of other Druggs of little Worth; as also that which is in Dust, but nothing else but the *Saw-dust* of the Wood. C. *Baubinus* says, it is about the Bigness of the Olive Tree, and grows in the Woods of *Provence* in *France*, between *St. Magdalen* and *Toulon*: In its Trunk, Bark and Leaves, it resembles the *Quince Tree*. The Flowers grow upon small Twigs or Scions that last but one Year, being not much unlike the Flowers of the *Orange Tree*, but single leav'd, having their lower Part fistulous, and their upper Part starr'd with a hollow Cup, and Bell-fashion'd, containing a round globous Pointal, that passes away into a Fruit of the Bigness and Shape of a *Filbert Nut*, being thick and pulpy; at First of a sweetish Taste, but afterwards turning bitterish, in which is contain'd a Stone or two that is very hard, inclining to a white Kernel.

16. Of Cane Storax.

THE *Cane Storax*, or that in Tear or Grains, which we have from *Marfeilles* or *Holland*, is a reddish Mass full of white Grains or Bits, and sometimes that are separate, that is to say, that is all in white Tears within and reddish without, of an indifferent Consistence, of a sweet fragrant Smell, almost like Balsam of *Peru*.

Storax Calamita is of a resinous Substance, fat, clammy, soft in handling, of a most fragrant Smell, and a reddish Colour; The Best

is that which is in Grains, and with some white Fragments in it, or yellowish with a very sweet Scent, and that yields like Honey when softned; that is worthe which is mix'd with Bran, but that which is mix'd with Saw-dust, or is black or mouldy, or without Scent, is worst of all and naught. *Matthi-olus* says, it is a concreted Rosin from a Tree dry and sweet, and is call'd *Storax Calamita*, from the *Calami* or *Canes* brought from *Pamphylia* with it.

Mr. *Charas* says, he believes that the *Storax* which is brought to us, and which they pretend to bring out of the *East*, is not the true *Storax*; the high Price at which it has been sold for these many Years, has encourag'd the Villany of those Cheats, and the Tryals which he had made thereof, had convinc'd him; It cannot, says he, be counterfeited with *Galbanum* or *Ammoniacum*, because of their strong Scent, whereas *Storax* is very pleasing and odoriferous; but doubtless it may be adulterated with the white Tears of Benjamin, or some resinous Gum without Scent, or which may easily be outscented by the *Storax*; to which purpose, continues he, I have thought fit to publish what I have experimented, *viz.* That having *Storax* in Tears by me, whose Smell, Taste, Colour, Form and Body were such as are required in the true *Storax*, I undertook to soften one Tear in my Hand, intending to incorporate it afterwards with other Druggs of a resembling Substance: I was astonish'd when I found all the good Scent of the *Storax* in my Hand to be lost, and the same Tear not fit to impart any Scent or Virtue to the aromatick Balsam I was making: Therefore trusting neither to the *Storax* made up like Bowls, which is increas'd with liquid *Storax*, nor to the other full of *Saw-dust* which is sold in the Shops; I chose a *Storax* of a very delicious and fragrant Scent full of Grains or little Tears and free from Dirt, out of which I extracted the Gum thus: Take of this *Storax* eight Ounces, put it into a Pipkin with a Pint of White-wine, place it over the Fire and stir the whole gently with a *Spatula* till it is sufficiently dissolv'd; put it out immediately hot into a strong Bag, tye it hard just above the Gum, and press it out between two hot Plates; so will you have about two Ounces of pure Gum, both

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fair and fragrant, and every way exceeding all the Sorts of *Storax* in Tears.

It is emollient, digestive, cephalick, neurotick and pectoral; Cures Coughs, Catarrhs, Hoarseness, Heaviness, Barrenness and Hardness of the Womb: taken with Turpentine as a Pill, it opens the Belly, and after an excellent manner eases the Pains of the Stone, and takes away all Obstructions of Urine by Sand, Gravel, &c. Outwardly it is vulnerary, discusses Tumours, eases all Sorts of Pains and Aches, and stops Catarrhs, used as a Fume. The Tincture of *Storax* has all the Virtues of the Gum, stops *Gonorrhoeas*, and is said to be a Specifick against Barrenness in Women: It is a Cordial against fainting Fits, and also good in Diseases of the Head, Brain and Nerves. The Pills made up with this Gum and *Chio* Turpentine have all the Virtues of the Gum, stop Gleetings in Men and Women, ease Pain in making Water, and remove all Obstructions of Urine. Dose from a Dram to two Drams. There is an acid Spirit drawn from it that is aperitive and very penetrating, and the yellow Oil is good against Palsies, Numbness, Convulsions, &c. either inwardly taken to three or four Drops, or outwardly apply'd to the Part affected: The red Balsam made of the *Storax* has the same Virtues, but is not so subtil and pure, and so is seldom given inwardly.

17. Of Liquid Storax.

Pomet. THE Liquid *Storax* is compos'd of four Ingredients dissolv'd together; which are *Storax*, a Kind of Turpentine, Oil and Wine, beat up in Water to the Consistence of an Oyntment, of a greyish Colour like Potters Clay. Chuse your Liquid *Storax* as grey as may be, that has the *Storax* Smell, of a good Consistence, and as little of Filth and Dirt as may be: Its Use is in Surgery, especially for an Ointment that bears its Name, and is much us'd in the Hospitals, especially *Hotel Dieu* in *Paris*, where it serves them very successfully in the Cure of the Scurvy, Wounds and Gangrene: The Perfumers use it but seldom, if they can get the other *Storax*.

This is a far Balsam-like Substance, much thicker than *Venice* Turpentine, of a strong

Smell, and of a whitish Colour, which is kept in Water, because of its Clamminess; it is brought us from the *Streights*; that this *Storax* differs much from the other, is apparent: *Matthiolus*, *Dioscorides* and *Baubinus*, are of Opinion, it is the Composition before describ'd; but *Scrapio* will have it to be an Exudation from the Kernels or Fruit of the Tree; *Avicen* will have it from the Bark, and *Gerard* a Liquor or Gum that falls from the *Storax* Tree, and will never be hard: *Parkinson* saith, that none of the Ancients have made Mention of any such Thing, and says it is assuredly some other Thing, of which, as yet, we have no Knowledge: But whether we know the Original of it, or no, it is the less Matter, since we know the Thing; and by manifold Tryals, the medicinal Uses thereof. Inwardly taken, it opens Obstructions, discusses Wind, expels Vapours, helps hysteric Fits, eases the Colick, and provokes Urine; Dose from half a Dram to a Dram, in Pills or a Bolus: Outwardly, it is good against Sciatica, Palsy, Contraction of the Joynts and Nerves, Bruises, Wounds, Ulcers, &c. made into a Balsam or Plaister.

18. Of Pastiles.

THE *Pastiles* for burning, are a Composition of *Benjamin* and *Pomet. Storax*, dissolv'd together over a small Fire as quick as may be: They are form'd into Tablets of what Shape you please, and are in Goodness according to the Materials of which they are made; as some add Musk, Civer and Ambergrise: In short, they are made richer or meaner, as the Maker will afford; but the most usual Additions are *Liquid Storax*, *Rbodium* and *Laudanum*; and to make 'em black they seldom use any thing else than Charcoal: Mr. *Charas* mentions three Sorts which may be found in his Book of Chymistry, Page 1057, where he calls them *Trochisci Odorati vel Avicula Cyproa*.

19. Of Virgin Milk.

BESIDES the *Virgin Milk* made with *Lytbarge*, we make another *Pomet. Storax* from Tincture of *Benjamin* and

Storax, which is what the Surgeons and Barbers use, by reason of its pleasant Smell. This Tincture of *Benjamin* and *Storax* is call'd *Virgin Milk*, because when it is put into Water, it will turn it white as Milk. Those who would have their *Virgin Milk* fine, use Balsam in the Shell, and *Storax* in Tears; to which they add Musk, Civet and Ambergrise. There are some who value nor the Smell add Myrrh, because they suppose it good for taking away red Spots in the Skin. This Tincture ought to be very fine, red, clear, and very fragrant, smelling the least of the Spirit of Wine that is possible.

Styrax or *Storax*, is a fragrant Lemery. resinous Gum, whereof there are three Sorts; the First is call'd *Styrax ruber*, or the *Red Storax*; and by some thus *Judcorum*, the *Jewish Frankincense*, because they believed that it was the *Frankincense* which the *Magi* carry'd to the Saviour of the World. This Gum is in the Mass reddish or yellow, which they draw by Incision from a Tree of a moderate Height, call'd *Styrax Arbor*, by *Gerard*, *Ray*, and *Styrax folio Mali Cotonei*, by *C. Bauhinus* and *Tournefort*. This Tree is like that of the Quince, but the Leaves are much smaller, oblongish, firm, green without, whitish within, supplied with a great deal of Wool: The Flowers grow upon the Branches, collected several together; each of which, according to *Mr. Tournefort*, is a Funnel open at the Top, and cut into several Parts, dispos'd round, that makes a jagged Cup of several Points; when the Flower is gone there appears a Fruit of about the Size of a Filbert, that is white and cover'd with a fleshy Rind, the Taste something bitterish; and under this Rind or Shell, are two or three hard strong Kernels, full of a soft oily Seed, that has a Smell like the Gum *Storax*, and an unpleasant Taste: The Gum ought to be chose neat, soft, fat, of a sweet, pleasant, aromack Smell; that which is too dry, is sometimes full of the Saw-dust of the Wood of this Tree, and other Impurities.

The second Sort of *Storax* is nam'd *Calamita*, because it is often brought in Reeds to preserve its Beauty and Smell: Sometimes it is brought us in reddish Lumps, full of white Specks; sometimes in separate Tears, which

if fine you ought to chuse, or else such as come in clean small Bits, that are reddish without, and white within, and that smell like Balsam of *Peru*: These two Sorts contain a good deal of Oil, and some volatile Salt, are proper to strengthen and refresh the Brain, Nerves and Stomach, resist malignant Humours, and mollifie the Hardness of the Spleen, Glands, &c. The third Sort is *Liquid Storax*, which is an oily, viscous, gross Matter, having the Consistence of a thick Balsam, being made up of several Bodies incorporated together; and is emollient, and very resolutive, and revives the Brain by its Smell, but is seldom apply'd otherwise than externally.

20. Of the Abyssine Myrrh.

Myrrh is a resinous Gum that flows from a little Shrub that *Pomet*, is very thorny, by Incisions that are made, into clear transparent Tears, of a white Colour, that in growing older become of a deep Red. These small Trees, whose Leaves come near in Likeness to the young Elm, grow plentifully in the happy *Arabia*, *Egypt*, and *Africa*, especially amongst the *Troglodites*, from whence it derives its Name, as well as that from *Abyssinia*; because they gather a great deal in the Kingdom of the *Abyssines*, or *Prester John's* Dominions. Chuse the finest Tears, of a golden yellow Colour, clear and transparent, apt to crumble, light, bitter to the Taste; of a strong Smell, pretty disagreeable; and also that which is the true *Stacte Myrrh*, or that in Tears, that flows spontaneously from the Tree.

They ought to be undeceived who believe, according to what a new Author has advanc'd, that all the *Myrrh* the Druggists sell, has none of the requisite Qualities it shou'd have; and as for the little the Apothecaries sell, it is not worth speaking of; but we may be satisfied there is enough to answer our Intencions, if we get that in small Pieces, Lumps, or large red Tears, clear and transparent, that when it is broke, has little white Spots in it: This is brought out of *Turkey* and *Ethiopia*, from whence comes the best Kind, being of a bright, yellowish,

or red Colour, somewhat clear, brittle, of a biting and very bitter Taste, a strong Smell, fat, resinous and mark'd within, with white Specks: It is also either firm and solid, which is properly call'd *Myrrha*; or Liquid, which according to *Dioscorides* is call'd *Stacte*, which is first so gather'd from the Tree without force, and allc press'd from the *Myrrh*, as the Oil of *Liquid Amber* from the Resin of that Name.

There is prepar'd from it, an Extract, an Oil or Liquor of *Myrrh*, Troches, and an Oil by Distillation: As to the Liquor, *Lemery* says, it is the more soluble Part of the *Myrrh* moisten'd with the Humidity of whites of Eggs, and the moist Place in which it is made, which is generally a Cellar, and in his Opinion this is the best Oil yet invented; for if it be drawn by Spirit of Wine or Distillation in a Retort, it is so torrifed that it loses its best Parts; whereas *per Deliquium*, what volatile Parts this Gum contains are preserved in their Natural Being, the Humidity joyn'd to it, nor being able to alter its Nature.

Myrrh opens and removes all Obstructions of the Bowels, provokes the Courses, and relieves all, or most Distempers incident to the Womb; being given in a Bole, Electuary or Powder, from six Grains to twenty. *Stacte* is that liquid Part which is found in the Center or Middle of the Lumps or Clots of *Myrrh*, when they are fresh and new, or squeez'd from the *Myrrh*, as *Dioscorides* teaches: Besides its opening and antihysterick Faculty, it is likewise us'd with success, in a Quinsy, Hoarseness, Cough, Pleurisie, Fluxes of the Belly and Quartan Agues: Outwardly, in Wounds, Tumours, Gangrenes and rotten Bones; It attenuates, dissolves and resists Putrefaction. *Myrrh* has given a Name to the Troches of *Myrrh*; it is also us'd in *Venice Treacle*, in the Confection of Hyacinth, Pills of Agarick, the Divine Plaister, and in *Oxyroceum*.

Myrrha or *Myrrh* is a resinous *Lemery*. Gum, that flows by cutting a thorny Tree that grows in *Arabia Felix*, *Egypt*, and *Ethiopia*, in the *Abyssines* Country and amongst the *Troglodites*; for which Reason the Best is call'd *Myrrha Troglodytica*; it ought to be fresh, in fine clear Tears, light and of a golden yellow, or reddish Colour, having little white specks

within like those upon the Nails, of a fat Substance, a strong Smell, and not very pleasant, the Taste bitter and acrid; but as this Gum so chose is rare, it ought to be reserv'd for internal Uses, and the Common may serve for Plaisters, Oynments, &c. It is aperitive by Urine, and a little astringent by Stool, provokes the Courses, and hastens the Birth, is an excellent Vulnerary and proper in Ruptures, both internally and externally apply'd. The *Myrrh* which the wise Men of the East presented to our Saviour, was likely a Drugg different from ours; for it is represented to us as a very precious aromatick Perfume, instead of which our *Myrrh* is common, and has neither Taste or Smell that is agreeable. Some hold that it was the *Stacte* of which I shall treat in its Order; others will have it to be the *Storax*: Others again pretend that it was a very scarce and fragrant Gum or Balsam, which had then the Name of *Myrrh*, and which is now unknown to us by that Name; but this is a Matter too difficult to decide here.

21. Of the Myrrha Stacte, or Liquid Myrrh.

THE *Stacte* or *Liquid Myrrh*, is *Pomet.* that which was presented to our Lord and Saviour by the *Magi* or Wise Men, and which the Ancients call'd *Stacten*, or *Myrrha Stacte* vel *Electa*, whose Scent was very grateful; as is observ'd in the third Lesson of the Office of the Virgin, where it is said in exprels words, *Quasi Myrrha electa Dedi suavitatem odoris*; it was a fat unctuous Liquor which is met with in *Myrrh* newly fallen from the Tree, as that which falls from young Trees, without Incision. But as at present this precious Merchandize or Commodity is altogether unknown to us; several Persons have invented an artificial *Liquid Myrrh*, by dissolving it in Oil, which they call the *Stacte Unguent*. Others make it thicker, and give it the Name of *Artificial Stacte*.

Stacte, Stacten, Myrrha Stacte, or *Lemery.* *Liquid Myrrh*, is a Kind of Balsam or gummy Liquor, that is of a fragrant Smell, and collected from under young Trees that produce this *Myrrh*, and which drops from it without

without cutting. The Ancients preserv'd this Drugg as a precious Balsam, and believed with just Reason that it was that Kind of *Myrrh* spoke of in the Gospel, and which the *Magi* brought to the Saviour of the World at *Bethlehem*, with Gold and Frankincense. This has the same Virtues with the other *Myrrh*, but more efficacious: But the *Stacte* that we have brought us by the Merchant is oftentimes Artificial, being made by dissolving *Myrrh* in Oil, and mixing a little Wax with it to give it a Consistence.

22. Of *Assa-Fœtida*.

Pomet. *ASSA Fœtida* is a Gum that flows during the Heats from the Trunk of a small Shrub, whose Leaves are like Rue, that grows plentifully in the *Indies*, especially about the City of *Utard*, where it is call'd *Hught*. It also comes from *Persia*, *Affyrin* and *Libya*. There are some Authors who say, that the *Assa-Fœtida* which comes from *Persia* flows from a Shrub whose Leaves resemble those of Radish. The Natives of the Place cut the Trees just to the Roots, from whence runs a white Gum inclining to Red, of a very stinking Smell; for which Reason the *Germans* call it *Stercus Diaboli*, or *Devils Dung*.

They chuse the *Assa-Fœtida* in Clots or Lumps, full of white Tears, dry, and which being fresh cut, will be of a yellowish White, that in a little time after changes into a fine Red, tending to a Violet Colour, and whose Smell may be born with, and meddle not with that which is fat, nasty, full of dirt and Rushes that come along with it; likewise reject such as is black, and of such a disagreeable Smell, as it is scarce possible to bear it: This Drugg is of some Importance in Medicine, but more us'd by the Farrier than the Physician.

There are several other Names that *Assa-Fœtida* goes by; as the *Syrian Juice* or *Liquor*, the *Median*, *Persian*, &c. the greatest Part of it that comes to *France*, is brought from *London*, from whence we have it very full of Dirt, in the same manner as it is now sold in *Paris*; just as we have Oil of *Turpentine* brought us sometimes from *Provence*: They have such vast Quantities of *Assa-Fœtida* now and then in *London*; besides other

Druggs, that they have great Ware-Houses fill'd with these Kind of Commodities.

Assa-Fœtida is a Gum in great yellow Clots of a strong unpleas- *Lemery.* sant Smell, that drops out of the Trunk of a Shrub whose Leaves have a great resemblance to those of Rue; But *Bon* assures us, that it is press'd out of the Roots of a certain Plant growing in the Kingdom of *Persia*, not far from the Sea-Coast: And that there are two Kinds of this Plant, the first being a Sort of a Shrub bearing Twigs and Branches very much resembling the Willow or Osier: The *Assa-Fœtida*, says he, is press'd out of the Chives or Flowers of this Plant, being cut small and bruise'd, which afterwards is dry'd and harden'd. The second Kind of *Assa-Fœtida* is press'd out of the Roots of a Plant that sends forth very thick and stinking Stalks, bearing Leaves like those of *Spurge*. That of the Shops is a reddish Gum, consisting of whitish and sometimes Carnation and Violet-colour'd Drops, being of a bitter biting Taste, and a strong, vehement, rank Smell, like Garlick or Leeks; that is the best which is brought out of the Eastern Parts, in clear, pure transparent Drops: it is adulterated with Meal or Flower of *Sagapenum*. This Gum is cephalick, splenerick, hysteric and vulnerary; but chiefly us'd in Obstructions and Suffocation of the Womb, Obstructions of the Liver, Spleen and Lungs. It has been found a Specifick in the Epilepsy, Vertigo, Lethargy and other Diseases of the Head, Dose from half a Scruple to a Dram in Pills or otherwise.

This Gum will dissolve in Water, Vinegar or Wine, and therefore consists most of aqueous Parts, and has very little of Rosin in it; for which Reason it is not so often us'd with Spirit of Wine, as with aqueous Menstruums: *Schroder* says, if any be troubled with the Epilepsy, he ought presently to sit with his Head over the Fume of *Assa-Fœtida*; this is generally taken inwardly in Pills or Tincture.

23. Of *Galbanum*.

Pomet. *Galbanum* is a Gum that flows from the Root of a Plant which the Botanists call *Ferula Galbanifera*, or the *Fennel*.

Fennel-Gyant, bearing the *Galbanum*, whose Leaves are according to the Figure describ'd, taken from the Original which I have in my Hands, given to me by Mr. *Tournefort*: On the Top of the Stalks grow flat Seeds of the Size and Thickness of our Lentils, as is to be seen in the common *Galbanum*, where there is enough of it to be met with. This Plant flourishes in *Arabia Felix*, *Syria*, and throughout *India*.

We bring two Sorts of *Galbanum* from *Marseilles*; to wit, that in Tears, and that in the Mass: The first ought to be chose in fine Drops, yellow within and of a golden Colour without, bitterish in Taste and of a very strong Smell. The other Sort in the Mass ought to be chose dry, clean, the most furnish'd with white Tears, and the least fetid that is possible: It is a Drugg much us'd in Physick, as well internally as externally.

Galbanum ought to be chosen fat, inclining to a reddish Colour, consisting of several whitish and shining Lumps which will not dissolve in Oil, but easily in Water, and is of a pungent bitter Taste, and of a strong Smell: It powerfully brings down the Courses, cures the Suffocation of the Womb, expels the After-Birth, and helps to fetch away a dead Child. The Fumes of *Galbanum* are very prevalent against hysterick Fits or Vapours, and is given in Substance from half a Scruple to half a Dram. A Plaister made of *Galbanum* is very properly and profitably apply'd to the Belly or Navel in hysterick Fits or Vapours; or else the Navel may be anointed with the Oil in the same Cases; the *Galbanum* of *Paracelsus* being an effectual Medicine in a Palsy and Colick, is prepar'd after the following manner: Take *Galbanum* one Pound, Oil of Turpentine half a Pound, Oil of Lavender two Ounces, dissolve and digest them in a Retort, with a sufficient Quantity of powder'd Lime; and keep the Liquor for Use. *Galbanum* outwardly apply'd, resolves and discusses Tumours; upon which account it is apply'd by Way of a Plaister to venereal Bubo's, and helps to discuss all Sorts of schirrous Tumours.

Galbanum is a Gum whereof we *Lemery*. have two Sorts, the one in yellow Tears or Drops, of a strong Flavour and unpleasant Smell, of a bitter Taste

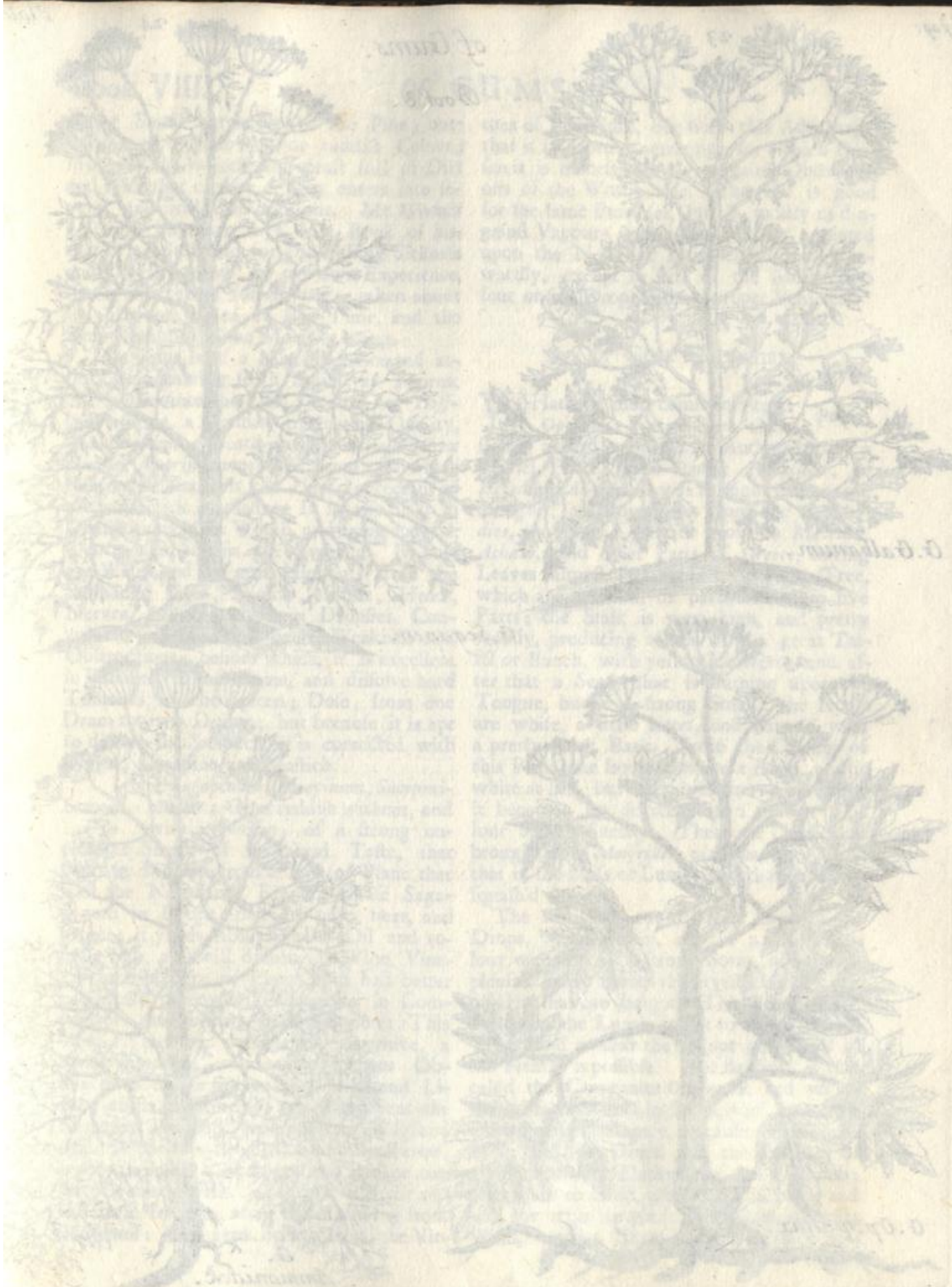
and a little acid. The other is in a large fatty and glutinous Mass, full of Stalks and Drofs, and of a very stinking odour. Both Sorts flow by Incision from the Root of a Kind of Fennel-Gyant, which grows in *Arabia*, about the Height of a Man, the Stalk is thick and full of Pith, the Leaves broad and large, resembling those of Parsley: The Flowers grow in Tufts or Clusters, compos'd usually of five Leaves, made like a Rose at the End of the Cup; when the Flower is gone, the Cup becomes a Fruit, consisting of two very large Seeds, that are oval, flat, and thin, like those we see come over with the *Galbanum*.

That which has Grains, or some Seeds in it, that is yellow, pure, fat, heavy, and not sticky, yet with some Branches or Bits of the *Ferula* in it, is to be chosen, which is not too dry, nor moist, and flames when burnt: It softens, dissolves, discusses, and yet extracts Things forth of the Flesh; is chiefly us'd against Vapours, Fits of the Mother and Obstructions of Liver, Spleen and Womb. It dissolves Tumours and Nodes, gouty Swellings and Pains, being apply'd Plaisterwise to the Parts afflicted.

Cleans'd *Galbanum* is dissolv'd as some other Gums are in any Liguor, as Water, Vinegar, Juice or Wine; dissolve it in the Liguor, or, strain and inspissate, but observe that some hang it in a Cloth over the Vapour of a Bath, and so lets it drop out; but others put it into hot Water, and cast off the Rubbish which swims at the Top. Oil of *Galbanum* is made by a Retort with Vinegar; the Tincture by Spirit of Wine acuated with Spirit of Nitre.

24. Of Gum Sagapen.

THE *Sagapenum*, likewise call'd *Pomer. Serapinum*, because of its Smell, that is almost like that of the Pine, and by the *French*, *Gum Seraphin*, flows from the Trunk of a Plant whose Leaves are very small, and the Seeds resembling those of *Galbanum*, except that they are less: these grow plentifully in *Persia*, *Media*, &c. from whence they are transported to us and all other Parts of *Europe*. Choose your *Sagapen* in fine Tears, clear and transparent, of a strong



of Gum.

Book 8.

G. Balsam.

G. Balsam.

of Gums.

Book 8.



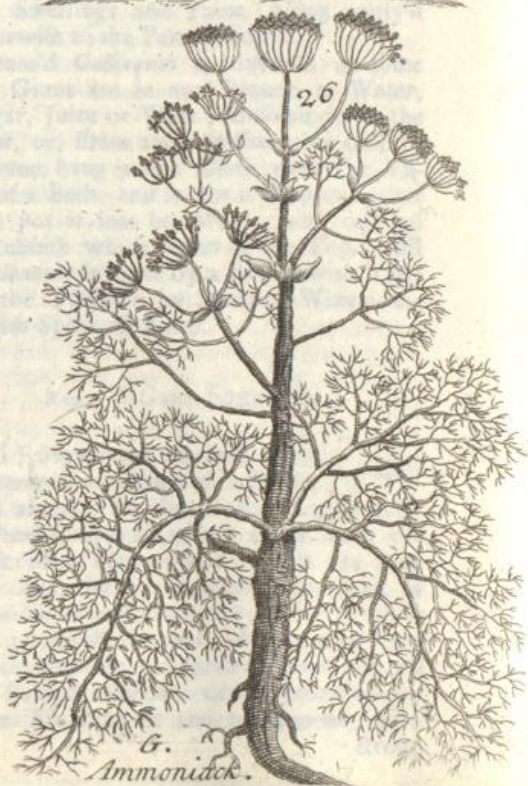
G. Galbanum.



G. Sagapem.



G. Opopanax.



G. Ammoniac.

strong Smell agreeable to the Pine; outwardly of a yellowish or reddish Colour; inwardly the whitest and least full of Dirt and Filth that can be. This enters into several galenical Compositions. Mr. Wormes a Danish Physician says, in a Book of his, that it is admirable for the Falling Sickness and Pally; I know, by my own Experience, that it is excellent for *Asthma's*, taken about the Size of a Pea at Bed-Time, and the same Quantity in the Morning rising.

This Gum is of a thin Substance and attractive, drawing forth Splinters, Thorns, &c. gotten into the Flesh; it has, as *Hoffman* affirms, a peculiar magnetick Quality, *qua Intestina dislocata in Iliaca Passione ex Hernia, in pristinum reducit locum*; for which Reason he made it the chief Ingredient of the magnetick Emplaster: It is also us'd in Disaffections of the Womb, and being apply'd, it cures the Stry in the Eye-Lid. It purges Water and all gross Humours from the Stomach, Gurs, Womb, Reins, Head, Nerves, &c. Is good in Dropfies, Convulsions, Palsies, Numbness, Weakness and Obstructions; besides which, it is excellent in Plurisies, to ease Pains, and dissolve hard Tumours of the Spleen; Dose, from one Dram to two Drams; but because it is apt to disturb the Stomach, it is corrected with Ginger, Cinamon and Mastich.

Sagapenum, Serapinum, Sacoponi-Lemery. um, is a Gum reddish without, and whitish within; of a strong unpleasant Smell, of an acrid Taste, that flows by Incision from a Sort of Plant that is of the Nature of Fennel: Chuse *Sagapenum* in Drops, that are pure, neat, and bright; it yields Abundance of Oil and volatile Salt, and will dissolve in Wine, Vinegar, and in Juice of Plants, but had better be reduc'd to Powder, when us'd in Compositions that require its Dissolution: This Gum is incisive, penetrating, aperitive, a little purgative, sudorifick; opens Obstructions of the Spleen, *Mesentery* and Liver; assists Respiration, and strengthens the Nerves; is good in Epilepsy, Pally and Asthina, to provoke Urine, and the Terms, and to suppress Vapours; Dose, ten or sixteen Grains in Pills. There is a Spirit and Oil made from it, after the Manner as from *Galbanum*: The acid Spirit has all the Vir-

tues of the Gum, but with this Advantage, that it is more penetrating; for which Reason it is successfully given against Obstructions of the Womb, &c. The Oil is good for the same Purposes, but is mostly us'd against Vapours, being smell'd to or anointed upon the Nostrils: It is seldom given inwardly, except in Fits of the Mother, to four or five Drops in some proper Vehicle.

25. Of Gum Opopanax.

WHAT we most commonly call *Opopanax*, is a Gum that *Pomet.* flows, according to some Authors, from a Fennel Plant, call'd *Panax Heracleus*, or *Hercules's All-heal*, that is brought us from the *Streights*, and sometimes from the *East-Indies*, tho' great Quanties grow in *Macedon, Achaia*, and other Parts of *Greece*, having Leaves almost like those of the Fig Tree, which are divided, or partition'd into five Parts; the Stalk is very high, and pretty woolly, producing at the Top a great Tassel or Bunch, with yellow Flowers; and after that a Seed, that is burning upon the Tongue, but of a strong Smell; the Roots are white, a little bitter, and cover'd with a pretty thick Bark. From the Cutting of this Plant, the liquid *Opopanax* flows, and is white at first, but when it is afterwards dry'd, it becomes, by degrees, of a golden Colour on its Surface. There are three Sorts brought from *Marseilles*, viz. that in Tears, that in the Mass or Lump, and that flatted or squash'd down.

The first Sort ought to be chose in fine Drops, white within, and of a Gold Colour without; of a strong Scent, and an unpleasant bitter Taste, the dryest and least full of Dirt that can be got. The second Sort, that is in the Lump, ought to be as full of Tears, and as near the Colour and Smell of the First as is possible. The flat Sort is that call'd the Companies *Opopanax*, and which several sell for that in Tears, tho' it is easie to know the Difference, because the True is in little round Drops, and the flat Sort of the Breadth and Thickness of one's Thumb; take Care to avoid that which is black and soft, for it is naught. This Gum dissolves Wind, purges Flegm which is thick and
tough,

tough, from the remote Parts, as from the Womb, Joynts, &c. opens the Breast and Lungs, softens Tumours, and taken in at the Mouth by Fume cures Catarrhs, and the falling down of the *Voula*; it is reckon'd an excellent Thing against an old Cough, Sharpness of Humours, Difficulty of Breathing; and being drunk an Hour before the Fit of an Ague, it takes away the cold Fit; especially if the Stomach and Back-Bone be appointed with the Oil hereof, or volatile Spirit; both of which possess all the Virtues of the Gum.

Opopanax is a yellow Gum that *Lemery*. is drawn by Incision from the Stalk and Root of the *Spondylium*, or wild Fennel, that grows in *Macedon*, and other Parts of *Greece*. This Plant is call'd *Spondylium Majus*, *five panax Heracleum quibusdam*; the greater *Spondylium*; or by some *Hercules's All-heal*, according to *J. Bauhinus*, *Ray* and *Tournfort*: The Stalk is high and woolly; the Leaves like those of Figs, rough to the Touch, divided into five Parts; the Flowers grow in Clusters upon the Tops of the Branches; they are small, white, compos'd each of five unequal Leaves, dispos'd like the *Flower-de-lis*: When these are gone, they are follow'd by Seeds joyn'd two and two together, flat, large, oval, hollow, or cut at the Top, strip'd along the Back of a yellowish Colour, a strong Smell, and pregnant Taste; the Root is long, white, full of Juice, odoriferous, a little bitter to Taste, cover'd with a thick Bark: The *Opopanax* drops from the said Root in a white Liquor, which thickens as it dries, and grows yellow upon the out Parts; chuse it fresh, clean and pure, in large Drops, that are yellow without, and white within, fat and pretty brittle, of a bitter Taste, and a strong unpleasant Smell; it affords a great deal of Oil and volatile Salt, is emollient, attenuating, digesting, expells Wind; is proper in hysterick Cafes, and to resist Putrefaction.

26. Of Ammoniacum, or Gum Ammoniack.

Pomet. **T**HIS is a Gum that flows in white Tears, from Branches or Roots that are cut or slash'd, of a Sort of Plant

of the Fennel Kind, that grows in Abundance in the Sands of *Libya*, especially about that Place where sometime the Temple of *Jupiter Ammon* stood. This Gum is brought us in large Lumps, wherein we find a great many white Drops or Tears, as well on the Out-parts as within; it is of a tolerable grateful Smell, inclining towards that of *Opopanax*. Chuse this Gum with the finest, dry, white round Drops, of a bitter Taste, unpleasant enough; and that the Mass or Lump, be as full of Tears, and as clean as is possible. It is us'd in several topical Medicines; and *Monsieur de Meuvæ*, in his pharmaceutick Dictionary, attributes great Virtues to it, whereto the Reader may have Recourse. It is emollient, and a wonderful Discussive, us'd ordinarily to discuss hard Tumours in Womens Breasts with great Success: An Extract of it takes off Roughness from the Wind-pipe, thickens thin and sharp Rheums, which fall down upon the Lungs, and is us'd in Pectorals for the same Purposes. There is, besides this, an Oil, volatile Salt, and Spirit of *Ammoniacum*, according to *Lemery*, in which Processes you have not much Difference from those of *Charas*, only that the Last requires the *Retort* to hold eight Times the Quantity, *Lemery* but three Times. *Lemery* also says there is no Need of adding *Alcalies* in Rectification, because they rather hurt and spoil these Kind of Spirits than make them better.

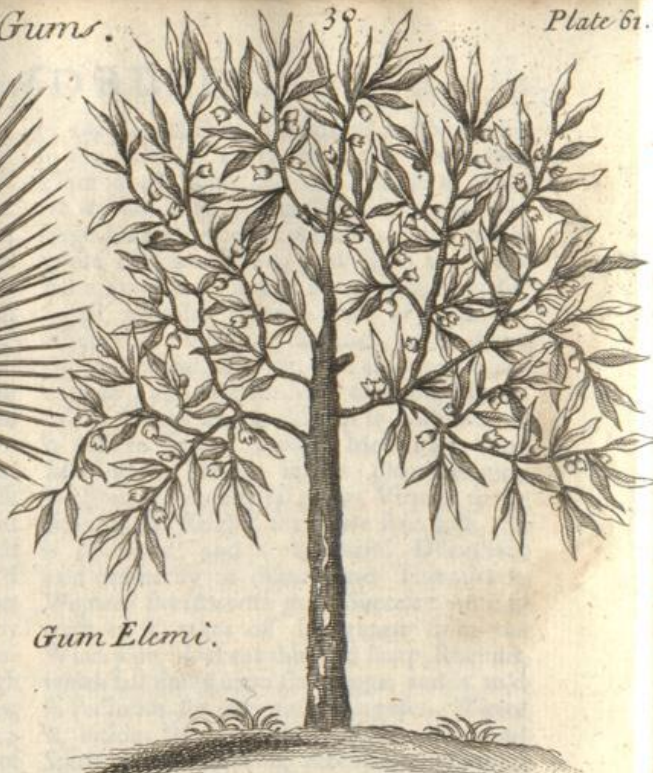
This Gum is purified by dissolving it in Vinegar, then straining it thro' a Cloth, and thickening; but if you distil it, this Work is not only needless and vain, but detrimental; because a good Part of its volatile Spirits and Salt, will be evaporated and lost; in which consists its greatest Virtue, whilst others will be fix'd by the Acid, by which the Elevation of the volatile Particles will be hindred; for which Reason this Purification is to be avoided in Distillation. This Spirit opens Obstructions, and is us'd with Success in the Scurvy, Dropsy, and the Jaundice, as also for Stoppage of Urine, but particularly in Diseases of the Womb; Dose from eight Drops to twenty in Rhenish Wine, or the like: The Oil is given for the same Purposes, from two Drops to six, with double refin'd Sugar, &c.

Ammo-





Indian Dragons Blood



Gum Elemi.

28



Canary Dragons Blood.



*Ammoniacum Gummi, vel Gum-
Lemery. mibammoniacum five gutta Am-
moniacæ, Gum Ammoniack,* is a
yellowish Gum on the Outside, and white
within, of an unpleasant Smell, almost like
Galbanum, inclining to a bitter Taste: It
flows in white Tears from the Branches and
Roots that are cut off of a Sort of Fennel,
call'd *Ferula Ammonifera*, or the Fennel
bearing Ammoniack, that grows plentifully
in the Deserts of *Lybia*, especially about that
Part where the Temple and Oracle of *Ju-
piter Ammon* stood. Some call this Plant
Metopion, from being very porous: The
best Gum is in fine neat Tears, almost like
Olibanum, dry, white, brittle; it softens be-
fore the Fire, is easie to reduce to Powder,
of a little bitterish Taste, and an unpleasant
Smell. The Druggists sell that in the Mass
or Lump, loaded with a great deal of Filth,
that serves to make Plaisters of. This Gum,
yields Plenty of essential or volatile Oil,
some Flegm and Earth: It attenuates, re-
solves, digests; is aperitive, proper for
Hardness of the Spleen, Liver and Mesen-
tery; opens Obstructions, provokes Wo-
mens Courses, and is us'd both internally and
externally.

27. Of Indian Dragon's Blood.

Pomet. **T**HE Indian Dragon's Blood is a
Gum that distils or drops from
the Trunk of several Trees, whose Leaves
are like Sword-Blades, of half a Foot long,
and of a green Colour; at the Bottom of
which grow round Fruit, of the Size of our
Cherries, that are yellow at first, after-
wards red, and of a beautiful Blue when
ripe; from which, having taken off the first
or outward Skin, it appears like a Sort of
Dragon, which has given Occasion to have it
nam'd, tho' very improperly, *Dragon's Blood*,
since it is the Gum of a Tree, and not the
Blood of any Creature, as some believe still.

The Inhabitants of the Country cut the
Trunks of the Trees, and there presently
flows a fluid Liquor, that is as red as Blood,
which hardens as soon as the Sun is gone off
it, and forms itself into little brittle Tears or
Crumbs, of a very fine red Colour: When
the first Sort is fallen, there drops another
which is sometimes brought us wrap'd up in

the Leaves of the same Tree, of the Figure
and Size of a Pigeon's Egg; but at this
Time it comes folded in the same Leaves, of
the Length and Thickness of one's little Fin-
ger; and sometimes also of the Size and
Shape of the *Sebesten*. Chuse *Dragon's Blood*
in little Tears that are clear, transparent,
and very brittle: The best Sort is very
scarce in *France*, not to be met withal at pre-
sent, but what comes in little Reeds or Flags,
which ought to be dry and easie to break;
and that when scor'd on Paper, or hor Glas,
will leave behind it a beautiful red Stain;
upon which Account, anciently, they us'd it
to paint Glas red: It comes likewise in the
Mass, which is like that in Tears, but the
Fine is difficult to be met with.

Hoffman thinks that which is in Drops,
and is the very finest Sort, is made from the
Courser, by dissolving of it, depurating it
from its *Feces*, and inspissating; and that
those Drops are first extracted with Spirit of
Wine, because being infus'd, or digested in
Spirit of Wine, it yields a delicate Blood-red
Colour; but in Water, Oil, or other Li-
quors, scarcely any Tincture at all. It is
good to stop all Sorts of Fluxes, whether of
Blood or Humours, whether Defluxions from
the superior Parts, or Fluxes of the Bowels
or Womb; the Bloody-Flux, Whites and
Gonorrhæa, being inwardly given, from half
a Dram to a Dram, mix'd with Conserve of
red Roses, or some other proper Vehicle: It
is good against Spitting of Blood, and stops
Catarrhs, being of a drying, binding, and
repelling Property. Being finely ground,
it is us'd by Goldsmiths for Enamel, by
Jewellers to set Foils under their precious
Stones, for their greater Lustre: By Pain-
ters, Varnishers and Japanners, to make
Varnish or Japan, by mixing it with com-
mon, or Shell-Lac, or Seed-Lac Varnish.

28. Of Dragon's Blood of the Canaries.

THIS *Dragon's Blood* is likewise a
Gum that flows from the Trunk *Pomet.*
and large Branches of two different Trees;
after having been cut, the one of which has
a Leaf like the Pear-Tree, but a little lon-
ger, and the Flowers bear a Resemblance to
Tags at the End of long Laces, of a very
fine Red. The Leaves of the other come
C c nearer

nearer to the Cherry, and the Fruit is yellow on the Edges, of the Bigness of an Hen's Egg, in which is found a Nut of the Shape of the Nutmeg, which contains an Almond or Kernel, of the same Figure and Colour.

These Trees grow plentifully in the *Canaries*, especially in the Island of *Porto Santo*; likewise in the Isle of *St. Lawrence*, where these Trees are call'd *Rba*, that is to say *Blood*, and their Fruit *Mafontra*, or *Voafontra*. The Natives of *Madagascar* make an Oil of the Kernels, which serves them to cure *Burns*, *Erysipelas*, and other Diseases that proceed from Heat. The Islanders cut the Trunks of these Trees, from whence drops a red Gum, which they make into Balls of different Sizes: Some soften the *Dragon's Blood* by Means of hot Water, and so put it into Reeds, in the same Manner as those which come from *India*. Some People melt this Gum, into which they put little white light Sticks, and when they are cover'd with Gum, they take them out and dry them to clean the Teeth withal; and these are usually brought over by the *East-India* Company. That which is further to be observ'd, as the Reason why the Inhabitants call this Gum *Dragon's Blood*, is, because the Tree that bears it is call'd the *Dragon Tree*; which according to *Clusius*, appears to be a Kind of *Date Tree*, that is very full, having a very thick Trunk, about five Yards high, and sending forth several Branches or Boughs that are naked, or bare of Leaves. The Fruit is of a round spherical Figure, of a yellow Colour, and about the third Part of an Inch thick, containing a very hard Kernel, like a *Date*: The Trunk of the Tree is very rough, and full of Clefs and Chaps, pouring forth a Liqueur, during the Heat of the *Dog-Days*, which afterwards thickens or congeals into red-colour'd Drops or Tears, call'd *Dragon's Blood*; which tho' it hardly dissolves in aqueous or oily Liqueurs, yet ought to be reckon'd among the Gums and Resins.

29. Of false or counterfeit *Dragon's Blood*.

Pomes. THE *Dutch* now bring us a Sort of *Dragon's Blood*, which is in flat Cakes of a very deep Red, and shining

as well on the Outside as the Inside, pretty brittle, which being broke, is of a very fine red Colour; and when burnt smells like *Spanish Wax*. This *Dragon's Blood* is nothing else but a Mixture of the true *Dragon's Blood* with other Gums, which is so apparent, it is easie to discover by breaking the Cakes, and casting it hot upon Palm Mats. We have brought from *Holland*, besides this, another Sort of *Dragon's Blood* made of Gum-*Arabick*, or that of *Senega*, with a Tincture or Dye of the *Fernambourg Brasil*; therefore I wou'd advise every body not to make use of either of these two Sorts of *Dragon's Blood*, as partaking of nothing but the foresaid Gums, either in Colour or Smell, and being opposite to the Properties of the true *Dragon's Blood*.

Sanguis Draconis, or *Dragon's Blood*, is a gummous Juice, con- *Lemery.*
geal'd or coagulated, dry, brittle, and of a red Colour like Blood, drawn by the Incision of a large Tree in the *Indies*, call'd by *Clusius*, *Draco Arbor*, or the *Dragon Tree*: It is of the Height of the *Pine*, thick, furnish'd with several Branches: The Wood is very hard, cover'd with a Bark of a tolerable Thickness and soft; the Leaves are large, shap'd something like the *Flower-de-lis*, being of the Length and Figure of a Sword Blade, and are always green. The Fruit grows in Bunches the Size of a small Cherry, round, yellow at the Beginning, red afterwards; and when they are ripe, of a fine blue Colour, and a little acid to the Taste. *Monard* and several other Authors write, that when the Skin is taken off from this Fruit, there appears underneath the Figure of a Dragon, as it is represented by the Painters, with Wings expanded, a slender Neck, a hairy or bristled Back, long Tail, and Feet arm'd with Talons: They pretend that this Figure gave Name to the Tree; but I believe this Circumstance fabulous, because I never knew it confirm'd by any Traveller.

The finest and best *Dragon's Blood* is that which drops first from the Tree in little Tears, that are clear, transparent, and easie to break, of a resplendent Red; but this is very scarce, and not brought us in War Time, so we are forc'd to content our selves with the second Sort, [describ'd already by *Pomes*.] The true *Dragon's Blood* yields a
inf-

sufficient Quantity of Oil, and a little essential Salt; it is very astringent, agglutinative, drying, stops Hemorrhages, Fluxes of the Belly, deterges, and consolidates Wounds, strengthens luxated Joynts, and is proper for Contusions, us'd both inwardly and outwardly.

30. Of Gum Elemi.

Pomet. *Gum Elemi* is a white Resin inclining to be greenish, that flows by Incision from the Trunk and large Branches of a Tree of a moderate Height, whose Leaves are long and narrow, of a whitish Green, silver'd on both Sides, with a red Flower that rises from a little Cup of the Colour of the Leaves, and the Fruit of the Colour and Shape of our Olives, which is the Reason why these Trees are call'd *Wild Olive-Trees*. There are Abundance of these Trees in *Æthiopia*, and *Arabia Felix*, from whence this Gum is brought us in Cakes of two or three Pounds Weight a-piece, wrap'd up in Leaves of the *Indian Canes*, whence it is call'd *Gum Elemi* in the *Cane*. Chuse such as is dry, nevertheless soft, of a white Colour tending to green; the Smell sweet and pleasant enough; and take Care it be not a factitious Turpentine, made up with Oil of Spike, call'd *Galipot*, as happens too often; which may be easily found out, as well by its great Whiteness as its ill Smell, inclining to Turpentine; and that it is alway wrap'd up in the Leaves which are found among the Clove-Wood.

This Resin adulterated is call'd, from those who make it, the *Americans Gum Elemi*, serving them as a good Pretence to cover their Knavery. The true *Gum Elemi* we have from *Holland* or *Marseilles*, is a natural Balsam for curing of Wounds, for which Reason it is very properly made use of in *Arcanus* his Liniment. There is a large Tree found in the *American* Islands, the Wood whereof is white, and the Leaves like those of the Bay, but that they are a great deal larger. This Tree is so loaded with Resin, that it will yield to fifty Pounds Weight of white Gum, altogether like the *Galipot*, only that is not so stinking. And as this Resin is but as yet little known among the Merchants, tho' common among us: So they often sell this *Galipot* sometimes for

Gum Elemi, sometimes for *Gum Anime*, and other sometimes for *Tacamabaca*; so they chiefly call it *American Galipot*, in that the Smell and Shape resembles it, and it is troublesome to distinguish the Difference.

This Resin comes in Barrels of different Weight, wrap'd up in large Leaves; for which, as yet, we have learn'd no Name. We sell, besides, two other Sorts of *Gum Elemi*; one whereof is like common Resin, which has neither a sweet nor aromack Smell, and which is cover'd with Leaves that cling to the Clove-Wood. The other Sort of *Gum Elemi* is of an ash Colour inclining to brown, and in great Pieces that are dry and brittle; but as it is impossible to distinguish the Difference in these two Sorts of Gums, I shall say nothing further: Nevertheless I must say, I believe that it is nothing but the impure or foul Gum, which may have its good Qualities reover'd, by refining over the Fire, which I dare not yet affirm, not being certain of it.

Gummi Elemi, sive Resina Elemi, is a Kind of gummy and resinous Substance; for it dissolves in Oil, and is inflammable: There are two Kinds of it, *viz.* the true Gum call'd also, the *Æthiopian*, and the Bastard or Spurious, call'd the *American Gum Elemi*. The true or *Æthiopian Gum Elemi*, is a Resin from a whitish Colour, a little inclining to a Green, moist and tough, run together in Lumps or Clots of a long and round Shape; for the most Part inflammable, of a pleasant Taste, and smelling something like Fennel. These Lumps are brought over to us wrap'd up in a large Leaf, appearing to be a Kind of *Indian Reed*: Bastard or *American Gum Elemi*, is a Sort of white Resin, not much unlike *Pine Resin*, inflammable and of a strong Smell, flowing plentifully out of a certain Kind of Tree, bearing Leaves like the Bay-Tree, call'd *Cleban*: *Parkinson* saith it is a yellowish Gum, clear and transparent, which being broken shows more white and gummy within, quickly taking Fire and melting thereat, and of a Kind of quick Scent and Taste; if it is like *Ammoniacum*, or *Gum-Arabick*, or is black, it is good for little or nothing. This Gum is of singular Use in all Wounds and Fractures of the Head and Skull, and to be mix'd with Liniments and

Balsams for that Purpose; it is also emollient, digestive, and is anodine, dissolves Tumours, and opens Obstructions: The Spirit, Oil and Balsam, are distill'd by the Retort in Sand, as hath been taught. The acid Spirit, which contains the volatile Salt of the Mixt, suppresses Vapours and Fits of the Mother, opens the Passages of the Urine, tempers the Heat thereof, prevents Breeding of the Stone, and is a good Pectoral. The Oil and Balsam are accounted, by some, specific in the Gout, Palsy, and Convulsions; they cure Ulcers, chiefly of the Fundament, heal and cleanse all Wounds, &c. as well old as new, easing Pain, resolving Contusions, and discussing Swellings.

31. Of Gum Tacamahaca.

Pomet. GUM Tacamahaca is a resinous, liquid and transparent Gum, that flows from the Trunk of large thick Trees, that grow plentifully in *New-Spain* and *Madagascar*, where they are call'd *Haramé*, which are pretty like our Poplars. These Trees are furnish'd with green Leaves, almost like those of the *Box-Tree*; after which come red Fruit of the Bigness of our green Nuts, in which is contain'd a fragrant balsamick Resin. The Natives cut the Trunks of these Trees, whence distils a white cristalline Liquor, of an agreeable Smell, that hardens sometime after it is fallen, and that serves for the Cure of cold Humours to abate the Tooth-Ach; but particularly to caulk Vessels and Ships with, and the Wood serves for Planks.

The Inhabitants of *St. Laurence* have a Custom to put the First that falls from the Tree, without Incision, into little Shells cut in two, which they cover with a great Leaf, as a Sort of Palm Leaf; and that is what some Authors mean, when they speak of *Gum Tacamahaca* resin'd; which to answer the requisite Qualities, ought to be dry, reddish, transparent, of a strong Smell, inclining to that of Lavender, of a Taste something bitterish; and this is what we call *Tacamahaca* in the Shell. That which falls from the Tree by cutting, is what we have brought in the Mass or Lump, and sometimes in Tears, in the Figure resembling *Indian Frankincense*, which is to be chose as full of white Drops, clean, dry, and as near the

Smell of the former as can be got: It much resembles in Colour, *Galbanum*, with white Spots like *Ammoniacum*, strong in Scent and Taste, and very sticking, for which Reason it is us'd to put in binding Plaisters; it is very good to soften Tumours, and ease all Manner of Pains in the Head, Nerves, Joynts and Womb: It is inwardly given from half a Dram to a Dram against Vapours, but most commonly against Pains, for which it is so famous amongst the *Indians*, that they use it to all Pains whatsoever, if not attended with any great Inflammation.

Tacamahaca vel Tacamaca, is a Kind of hard, clear, fragrant Resin, that is drawn by Incision, from the Trunk of a great, thick, unknown Tree, call'd by *Parkinson* and *Ray*, *Tacamahaca*; by *J. Baubinus*, *Tacamahaca Populo similis fructu colore Paeoniae*; or that like the Poplar Tree, with Fruit of the Colour of the Peony: It resembles much the Poplar Tree; the Leaves are small and endented, the Fruit the Bigness of a Nut, of a red Colour, resinous, odoriferous, and contains a Stone almost like that of the Peach. This Tree grows plentifully in *New-Spain*, and several Parts of the *West-Indies*, being gather'd from the Tree after wounding.

We have two Kinds of it; one which is brought over in Shells, that is soft and whitish, of a very pleasant fragrant Smell; the other in Lumps, and comes in Chests, which is nothing near so good, but for the most Part is very foul and droffy; both yield a deal of exalted Oil and volatile Salt. The *Gum Tacamahaca* is digestive, resolute, neurotick, anodine, cephalick, drying, being apply'd externally. There is an acid Spirit, Oil and Tincture made from this *Gum*, which open Obstructions of the Womb and Mesentery; are anodine and stomachick, taken a few Drops in any generous Liquor; or the Oil is good externally to smell to, and anoint old running Ulcers with, to cleanse and heal them, as well as to discuss hard Knots and Tumours.

32. Of Gum Ivy.

GUM Ivy is a liquid Resin which hardens as it flows: This *Gum* *Pomet.* *abounds* in the *Indies*, *Italy*, *Provence*, and *Langue-*

OF Gums.
Book 8.



G. Tacamahaca.



G. Ivy.

Ivy climbing up a Bay.



G. Caranna.



G. Bdellium.

Languedock, from the great *Ivy* that creeps or climbs upon Trees and Walls. Being at *Montpellier*, in the Year 1680, and walking in the King's Garden, I perceived an *Ivy* there that climb'd up a Bay Tree, having on the top Branch a Piece of Gum of the Bigness of one's Finger, which I beg'd of Mr. *Chicanneau's* Son, which he gave me; and after I had examin'd it, I found it like Glue, of a red Colour, a strong penetrating Smell, and unpleasent enough: After having kept it some Time it grew dry, brittle, and of a yellowish Colour, just as we have it come from *India* by *Marseilles*: Chuse the best dry'd, clearest, of a balsamick Smell; and take Care that you be not impos'd upon with the Gum *Alouchi*, which is sometimes sold in its stead, especially when dear. This is reckon'd proper to make the Hair fall, and for the Cure of Wounds.

Hedera Arborea, or the *Ivy-Tree*, *Lemery*. is a Shrub, or Tree, whose Branches, creep up and cling to the next adjacent Trees, or Walls, and insinuate themselves into the Cracks thereof, and into the Chinks of Stones, where they will fix a deep Root: The Bark is wrinkled, ash-colour'd, and the Wood hard and white; the Leaves are broad, large, corner'd thick, smooth, green all the Year, and shining, of an astringent acrid Taste. The Flowers grow at the Extremity of the Branches, compos'd each of six strip'd Leaves of a grassy Colour, succeeded by round Berries, that are a little fleshy, and as large as those of Juniper, dispos'd in Clusters, of a black Colour when ripe; they contain each five Seeds, furrow'd on the Back, and flat on the other Side: The *Ivy* grows generally upon Walls, and yields Abundance of Oil and some essential Salt: It is deterfive and vulnerary; the Leaves are apply'd to Issues and Cauteries, to cleanse them from their Sanies; they are likewise boil'd in Decoctions for the Ear-ach and Tooth-ach.

There is another Sort of *Ivy* call'd *Hedera Poetica* by *C. Baubinus* and *Tournefort*, and *Hedera Dionysias* and *Chrysoearpos*, because the *Ivy-Berries* are of a Gold-Colour: The Leaves of this are not so angular, but only sharper towards the Top, less thick, hard and fleshy than those of the other *Ivy*, and of not so deep a Colour; the Berries are of a fine Gold

Colour: This Species of *Ivy* is rarely met with in *France*. The Ancients made Crowns of it, with which they crown'd their Poets, from whence it is call'd *Hedera Poetica*, The Poets *Ivy*, *Hedera Dionysias* aut *Bacchica*, because they made Use of this Sort of *Ivy* in their publick Rejoycings, and Feasts of *Bacchus*.

They make Incisions in the Trunks of the larger *Ivies* in the hot Countries, as *Italy*, *Languedoc*, and *Provence*, to make a Gum or Resin flow, which hardens in a little time, and which they call *Gummi Hedera*, or *Gum-Ivy*; it ought to be of a reddish yellow transparent Colour, of a strong Smell and an acrid aromack Taste. The greatest Part of it that is sold by the Druggists comes from *India* by *Marseilles*; it yields a good deal of Oil and Salt, and is us'd externally to the same Intentions as the former, and is sometimes put into the Oynment of *Althea*.

33. Of Gum Caranna.

THE *Caranna* is a Gum that flows from the Trunk of several Trees, like the Palm Tree, which are plentiful in *New-Spain*. This Gum is brought us in the Lump, wrap'd up in Reed Leaves; it ought to be soft as a Plaister, of a greyish Colour, inclining to Green, of a sweet Smell, and something aromack.

Some Authors observe that the *Caranna* is White, which I easily believe, when it is newly fallen from the Tree; it is also of the Colour aforesaid, except by reason of its Age, but the whiter it is, the more valuable, and have nothing to do, with several hard Gums that are offer'd in its stead, because of its Dearness. This Gum apply'd in a Plaister upon the Head, is admirable to abate the Pains thereof, as well as those of the Joynts; and this Gum has such fine Qualities, that it is usually said, What *Tacamabaca* cannot cure, *Caranna* can.

The *Americans* compose a Balsam from this Gum, which they use with good Success, for the Cure of Wounds and Hemorrhoids in this manner: They take fine Turpentine half an Ounce, Liquid Amber three Ounces, Balsam of Copal, *Tacamabaca*, *Caranna*, of each two Ounces; Mastich, Myrrh, Aloes, Frankincense, Dragons Blood, *Sarcocolla*, of each a Dram and half. Dissolve the

Guma

Gums and Rosins upon the Fire, and after incorporate them with the Powders. *Gum Caranna* is mightily commended for its Faculty of dissolving or asswaging hard Tumours: It is also apply'd to the Temples upon small Plaisters or Patches in the Head-Ach, or to prevent and restrain the falling down of the Humours upon the Eyes and Teeth. There is also prepar'd from it an excellent antipodagrick Plaister to be apply'd to gouty Swellings.

It is call'd *Caranna Gummi*, or *Lemery*. *Caragna*, from *Cartagena* the Place of its Production in the *Spanish West-Indies*, where it is in great Plenty, flowing out of a Tree cut or wounded. It is a hard Rosin, clammy but not glutinous, softish and rough, of a dark olive Colour, inclining a little to a Musk Colour; it comes forth soft, but condenses afterward, not much unlike *Tacamabaca*, but more odoriferous and sweeter, and of something a brighter Colour, it comes wrap'd up in its broad fibrous Leaves like Reeds.

It is a famous Cephalick, Neurotick, Arthritick and Vulnerary; eases all manner of Pains in any Part of the Body, proceeding from a cold and moist Cause, strengthens weak Limbs, and is accounted excellent to stop Defluxions from the Glands, being apply'd Plaisterwise to the Temples; It eases the Spleen, and dissolves the Hardness thereof, mollifies Swellings, and cures green Wounds, chiefly of the Nerves and Joynts; Dose inwardly from a Dram to two Drams. There is a Spirit Oil and Balsam made from *Caranna*: The volatile Spirit is aperitive, and opens Obstructions of the Reins, &c. Dose from ten Drops to twenty in any proper Liquor. The Oil is good against Lameness, Pains, Aches, Convulsions, &c. anointed upon the Parts affected. The Balsam is excellent to heal and consolidate Wounds, to strengthen the Nerves, &c.

34. Of Gum Bdellium.

Pomet. *Bdellium* is a Gum of which the Ancients spoke variously; some saying that it flows from the Trunk of a thorny Tree whose Leaves are like those of the Oak, and the Fruit like the wild Fig,

of a pretty good Taste; and others will have it resemble that which bears the Myrrh, and that these Trees abound in *Media*, *Arabia Felix*, and the *East-Indies*, and is likely to be that *Bdellium* which we have brought at this Day from *Marseilles*, which is no other than the Gum *Alouchi*, which some will have to be the true *Bdellium*, which is chose in clear transparent Pieces of a reddish grey without, and the Colour of *Englisch Paste* within; and that when lick'd by the Tongue, turns of a yellow Colour.

Bdellium is a yellowish or reddish Gum, that flows from a thorny *Lemery*. Tree call'd *Bdellia*, growing in *Arabia*, *Media*, or the *Indies*. They say that it bears Leaves like those of the Oak, and a Fruit resembling the Wild Fig, of a pretty good Taste. This Gum is brought us in Pieces of different Sizes and Shape, but the finest is usually Oval or in fashion of Pendants for the Ears, neat, clear, transparent, reddish, fragrant, and that easily softens, of a Taste inclining to bitter, it yielding a good deal of Oil and volatile acid Salt; is digestive, discussive, sudorifick, drying, aperitive, serviceable in the Empyema, to provoke the Terms, hasten the Birth, and to resist Poison; us'd both externally and internally.

35. Of Gum Sarcocol.

Sarcocol is a Gum that flows from *Pomet*. a little prickly Shrub, whereof the Leaves are like *Palta Sena*, of a white Colour tending to yellow: Almost all Authors say, that these Shrubs grow in *Persia*; but two Friends of mine at *Marseilles* writ to me in *July* 1692, after this manner, That *Sarcocolla* was a Gum that is gather'd in the Desarts of *Arabia*, the Tree being little and very thorny; chose that in Tears or Grains, of a white Colour, inclining to yellow or red, of a sweetish Taste, attended with an unpleasant Bitterness.

This Gum is wonderful in its Kind, in that it flows from a Tree without Incision, and by Incision in Tears or Drops of different Colours and Bigness, being white, yellow and red; and when they are dry, are granulated or in Grains, as they are brought to



of Gums



to us from *Marfeilles*. There is besides another Sort of *Sarcocol* which is in the brown Lump, and looks like a Composition; but I take it to be nothing but the damag'd Gum that ought to be thrown away, and that is very full of Dirt, and other Filth, to which it is much subject. This is very proper for curing of Wounds, which made the Greeks call it *Sarcocol*, which signifies *Flesh Gum*. It is consolidating and repelling, us'd chiefly to heal Wounds, stop Fluxes in the Eyes, and clear them from any Clouds, Films, Pearls, &c. that may hinder the Sight; it is good to purge the Head, and therefore profitable against Coughs, Shortness of Breath, especially in Persons that are Flegmatick; outwardly it is us'd against Inflammations of the Eyes, and to heal Ulcers in the Ears: The Fume thereof from Charcoal, receiv'd up the Fundament, cures the Piles, and other Diseases of those Parts.

Sarcocolla, or *Flesh Glue*, is a *Lemery*. granulated Gum in very small Bits that are spongy, of a yellowish Colour tending to white, resembling the broken Pieces or Remains of a Gum, or of Frankincense that hath been grossly powder'd. We have it brought us from *Arabia*; where, as some say, it comes from a thorny Shrub, whose Leaves are something like *Sena*,

Sarcocol is of such a brittle Nature that it moulders down into a gross Powder only by shaking or handling it; wherefore it is commonly brought over to us in small Grains, not much bigger than Poppy Seeds; yet sometimes we meet with some that are bigger and thicker: They are of several Colours, viz. white, brown, and red, of a bitter Taste, with a certain nauseous Sweetness; and being chewed between the Teeth they become rough; being held to the Flame of a Candle, they first boil or fry, and then send forth a clear Flame; it stops and prevents the Defluxion of Humours upon the Eyes, and takes away Spots, or white Specks over them, being steep'd in Asses or Womens Milk. Moreover, *Sarcocol* agglutinates Flesh, and conduces to the Consolidating of spungy Wounds. There is an excellent Eye-Water made of *Sarcocol*, steep'd in Nurses Milk, with Mucilage of Quince Seeds made with Rose-Water.

36. Of Euphorbium.

Euphorbium is a Gum that flows from among thick prickly *Pomet*. Leaves, in the Nature of a Shrub-Tree, that is found in great Quantities in *Lybia*, upon Mount *Atlas*, and in *Africa*. The Ancients have writ variously upon the Nature of *Euphorbium*, and of the Manner of gathering it; some saying that it flow'd by Means of wounding the Ends of the Plant with Iron Instruments, from whence came a Smell that was very mischievous, and likewise that the Leaves were cut, by which Means there came forth a white Juice, like Milk, which was receiv'd in Sheep-Skins: And others will have it that it was a thick Juice, from a Green of about the Size and Shape of our Cucumber. But those who have seen it as well as my self, can attest that it is no such thick Juice as suppos'd, but the Gum of a Tree. And besides, I can assure you 'tis so from the Sight of the Leaf, which is the Length and Thicknets of one's Thumb, of a quadrangular Shape, each Corner of which is found full of sharp Thorns, at the Bottom of which is the *Euphorbium* which is gain'd without any Incision, according to the Figure mark'd A. Chuse the newest, of a white Colour, inclining to Gold; the least full of Dirt, the dryest and clearest that is possible.

There is Abundance of little Berries to be met withal in *Euphorbium*, made in the Shape of a Priest's Cap, very light, of the Colour of *Coriander*, in which is contain'd a little round Seed, like a Pin's Head, which some have assur'd me is the Seed of a Plant which brings forth the *Euphorbium*. This Drugg is not much us'd in Medicine, because of its immoderate Heat, and great Acrimony; but much more by the Farriers, being very good for the Farcy, and Wind-Galls in Horses. The *Africans* use this Gum internally, but they wash it first in Poppy-Water to abate the Heat of it.

Euphorbium being reduc'd into a fine Powder, which is a very difficult Task to do, is enclos'd in a hollow'd Quince, which being cover'd over with a Paste, is bak'd in an Oven: It ought to be corrected with Vinegar.

gar.

gar, Juice of Lemons, or four Pomegranates; or else with the Flegm or Spirit of Vitriol: By a chymical Analysis it yields a great deal of Oil of a most stinking Smell, and a hot burning Taste; moreover an acid Flegm, and a sharp, concreted, volatile Salt is extracted from it. *Euphorbium* purges violently from five Grains to twelve, and is us'd against the Dropsy and lethargick Distempers. The Pills of *Euphorbium* of *Quercetana*, are prepar'd from it, being good against intermitting Fevers: It is us'd in the Pills of *Nitre* of *Trallianus*, in *Mesue's* Pills of *Hermodactyls*, in the Great or *Roman Philonium*.

Euphorbium, so call'd from *Euphorbius*, Physician to King *Juba*, who first introduc'd it into Practice, and with it cured *Augustus Caesar*: This is a yellowish Gum in little brittle Pieces, very acrid and burning to the Taste; it flows by cutting from a Sort of *Ferula* that bears the same Name; the Bark is hard and thorny; the Leaves about the Length of a Man's Finger, and thick, of a quadrangular Form, garnish'd at each Angle with a great Number of little Thorns. It grows in *Lybia*.

It is yellow and clear, in hollow Drops as big as Pease, and almost like *Sarcocol*, and is in Bladders as clear as Glas: Chuse that which is white, bright, pure, or yellow and sharp, which, with a small Touch, makes the Tongue burn; it is the better for being old, Age abating its Sharpness, which whilst fresh is not to be us'd. *Dodonæus* saith it is the Gum of a Plant; *Dioscorides* affirms, that it proceeds from a Kind of *Lybian Ferula* being cut; it is adulterated with Gum *Sarcocol*, and Juice of *Tithymal* or *Spurge*; it purges serous and watery Humours, but is violently inflaming; it is administr'd with great Caution in Dropsies, Gouts, Palsies, and Green Sickness; for it powerfully opens the Womb, provokes the Terms, and brings away both Birth and After-Birth.

37. Of Olibanum, or Male-Frankincense.

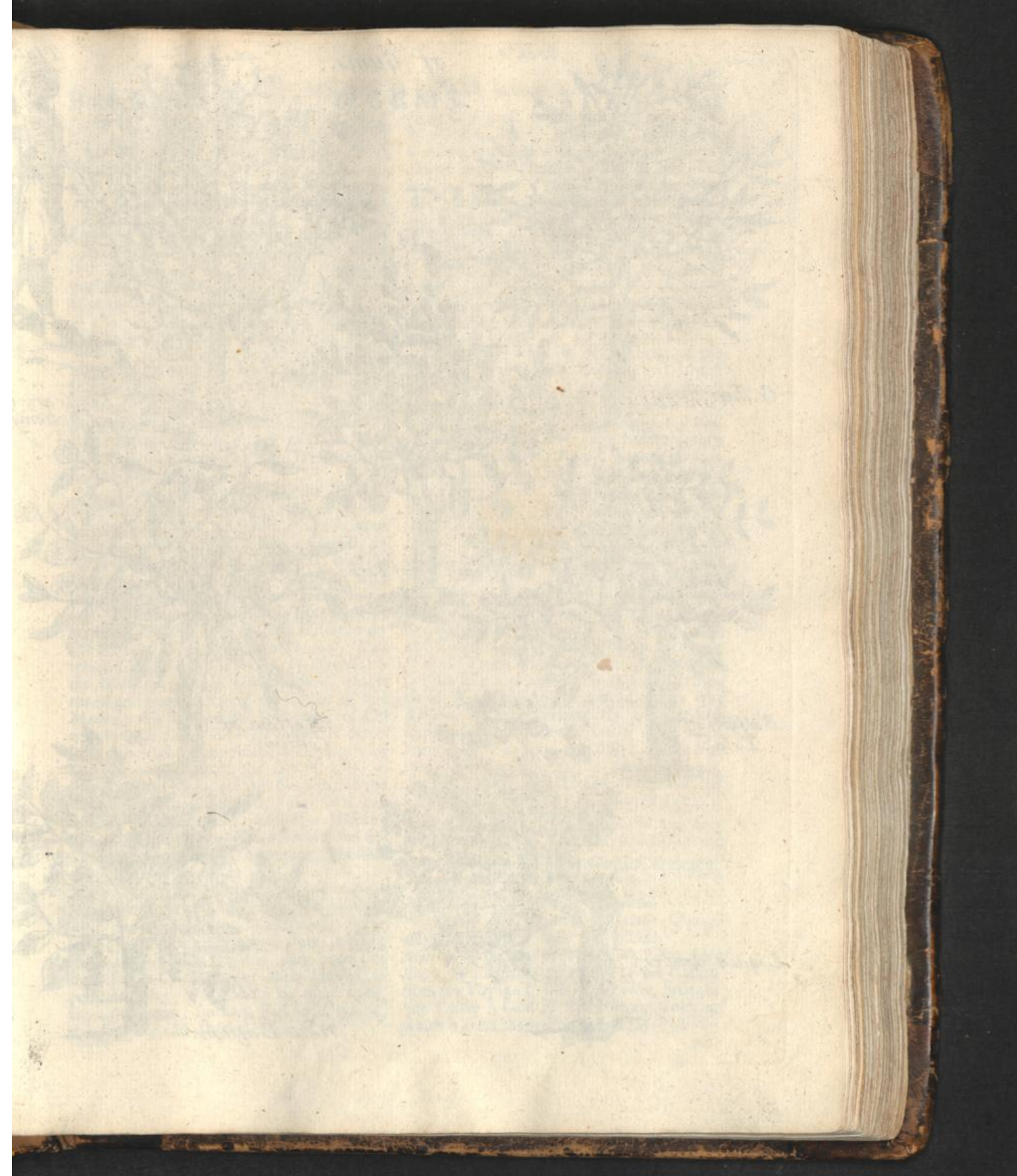
Pomet. THE *Olibanum*, which we usually call the *Male-Frankincense*, is a Gum that flows by Incision from the

Trunk of several Shrubs which are found plentifully in the *Holy Land*, and in *Arabia Felix*, where they grow in great Quantities, especially at the Foot of Mount *Lebanon*; and by Corruption of the Language *Olibanum* and *Frankincense*, because the Ancients made use of it for an Incense to their Gods. From *Arabia Felix* they transport it by the Red-Sea to *Egypt*, from whence it comes to *Grand Cairo*, from *Grand Cairo* to *Alexandria*, where it is imbark'd for *Marseilles*. Several Persons write, that when they cut the Trunk of the *Frankincense*-Tree, and it begins to drop, no Body, save one that is reputed holy in the Family, be permitted to gather it. Chuse the finest white Tears, inclining somewhat to a Gold Colour, which being chew'd, makes the Spittle white as Milk, and is of a bitter unpleasant Taste; throwing such aside as is full of Dust and Leaves, and little yellow Pieces, to which it is very subject: Its Use is for several Compositions, as well chymical as galenical.

This *Olibanum* drops from the Tree plentifully, in roundish Drops, some bigger, some less; scarcely any of them exceeding the Size of a Horse-Bean, and it falls pure, without either Bark, Wood, or any other thing sticking to it, and of a yellowish White; of which, the whiter it is the more it is esteem'd. This resinous Gum strengthens the Bowels, stops Fluxes and the Gonorrhœa in Men, with the *Fluor Albus* in Women, taken from one Dram to two in Jelly of Isinglass: It is cephalick, cardiack and pectoral; comforts the Head, and revives the Memory, suppresses Melancholy and the Vapours, and abates vehement Coughing, Hoarseness, and Catarrhs: The Fume taken up the Fundament cures the Piles.

38. Of Moca Frankincense.

THE *Frankincense* of *Moca* is nothing else but a Kind of *Olibanum* in little Tears, or in the Mass, much loaded with Dirt, of a reddish Colour, something bitter to the Taste, that is brought into *France* by the *East-India Company*; upon which Account it is call'd, the *Company's Frankincense*, *Olibanum*, or *Indian Frankincense*.





G. Cancamy.



Bal-sam of Judca &c.

A Jani's ary Gu-ding of Balsam Shru



Balsam of Peru



Balsam of Tolu.



Balsam of Capivy.



Liquid Amber.



New Balsam.

cenſe. They never ſell it but to counterfeit the former, for the true *Bdellium*, tho' never fo improper.

39. Of the Manna of Frankincenſe.

Pomet. **T**HIS is little round Grains, that are clear and transparent, which is to be found in the *Olibanum*, and which ought to be uſ'd for the ſame Purpoſes, and after the ſame Manner as *Olibanum*.

Lemery. Thus, or *Frankincenſe*, is a Kind of white or yellowiſh Roſin, which yields a great Smell and Perfume when thrown into the Fire; it is drawn by Inciſion from a little Tree, the Leaves whereof are like the *Lentisk*, and which grows plentifully in the Holy Land, eſpecially about Mount *Libanus*; they call this Tree *Thus*, or *Arbor thuriſera*; the Tree bearing *Frankincenſe*.

The Firſt that flows from the Tree in clear pure Tears or Drops they call *Olibanum*, *Melax*, *Thus Maſculum*, or the *Male Frankincenſe*; that which falls confuſedly on the Ground, and is ſometimes mix'd with the Pieces of the Bark of the Tree, or with ſome other Impurities, is the common *Frankincenſe* which ſome call *Female Frankincenſe*; it is in the Lump, yellowiſh, ſoft, fat, very apt to take Fire, and odoriferous. That which is call'd the *Manna of Frankincenſe* is the *Olibanum* in ſmall Grain or Seed, that is round and pure, carrying the Colour of fine *Manna*; this Sort yields Abundance of Oil and volatile Salt. The *Olibanum* is deterſive, a little aſtringent, ſudoriſick, proper for Diſeaſes of the Breaſt, for the Pleuriſy, to ſtrengthen the Brain, for the Scouring of the Guts, being taken internally, and uſ'd externally to deterge and conſolidate Ulcers: The common *Frankincenſe* is deterſive, and deſiccative being mix'd in Oynments, Plaifters and Perfumes.

The Bark of the Tree, from whence the *Frankincenſe* flows, is call'd, *Thymiama*, *Thus Judæorum*, or the *Frankincenſe* of the *Jews*; it is call'd *Thymiama* from ſmelling ſweet in burning, becauſe they burn this Bark in the Churches, or their Houſes, to perfume 'em: It ought to be choſe thick, fat, or refinous; ſmooth, freſh and fragrant; it is deterſive and drying.

40. Of Gum Copal.

THE *Gum Copal*, which we call *Oriental Copal*, is a clear tranſparent Roſin, of a golden Colour, that flows from the Trunk of ſeveral Trees, of a moderate Growth, adorn'd with green Leaves, as expreſ'd in the Figure; and with a Fruit that is like our Cucumbers, of a dark grey Colour, in which is to be found a Meal, or Flower, of a very good Taſte.

Chuſe this Roſin in fine Pieces, of the moſt beautiful yellow Colour, and largeſt Size that can be had, that is eaſie to break or crumble; and which, when put into the Fire, melts preſently, and yields a Smell like that of *Olibanum*. This Roſin is very ſeldom brought into *France*, becauſe its Uſe is little known, altho' it is often met with in both the *Indies*: But in the Room of this, we have another *Gum Copal* brought from the *American* Iſlands, which ſome improperly call *Karabe*. This *Gum* flows, without cutting from the Trunk and Branches of ſeveral large Trees, like our black Poplars, that grow plentifully upon the Mountains of the *Antilles*, from whence it is brought along the Rivers, by Means of the great Rains and Torrents of Water that paſs by the Roots of theſe Trees, where this *Gum* falls naturally: Its Uſe is to make Varniſh of, with Spirit of Wine, and to ſell inſtead of the true *Karabe*, tho' very improperly, becauſe it is ſcarce any thing like it, ſmells little when burnt, and is no ways uſeful to allay the Vapours: Beſides, it is ſo like the *Gum Senega*, that there is nothing but the Colour, and the not Diſſolving in Water to diſcover the Difference by.

41. Of Cancamum, or Gum Cancamy.

THIS is a Drugg that is controverted even to this Day; ſome affirming it to be *Gum Lac*, others *Myrrh*, *Benjamin*, or *Turmerick*. But Mr. *Briſot*, a Phyſician at *Paris*, at his Return from his Voyage to the *West-Indies*, brought into *France* a *Gum* of four different Colours, which a great many People ſcarcely believe;

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notwithstanding *Dalechamp*, and others, have mentioned it; but I can attest the Truth of this, having a Piece by me of the Size of one's Finger, where the four Sorts of Gums are sticking together.

The Tree that bears these four Sorts of Gums is of a moderate Height, and the Leaves likethose of Myrrh, that grow every where in *Africa*, *Brasil*, and in *St. Christophers*, from whence this Piece came, which was given me by a Friend of mine the 30th of July, 1686, who went thither with a Person of the first Quality. That which resembles Amber, being burnt dissolves, and has the Smell of Gum Lac; the Second, which is black, melts as the other, and has a much sweeter Smell: The Third, which is like Horn, is almost without Smell, as well as the Fourth, which is the Gum *Anime*; but since we have none comes to *Paris* but the *Anime* Kind, chuse such as is white, dry, brittle, and of a good Smell. This Gum is very little us'd in Medicine, tho' endow'd with a great many good Qualities, being a natural Balsam: Some wou'd put off, tho' very wrong, Gum *Anime* for Gum *Elemi*.

Gummi Copal, five *Pancopal*, is *Lemery*. a whitish soft Gum, of a very good Smell, a white yellowish Colour, and fragrant, brought from *Hispaniola*, and other Places of the *Spanish West-Indies*. Some Authors have thought this Gum, and Gum *Anime*, to be all one; they may possibly be comprehended under one Genus; but I am confident that *Copal* is a Species different from the other; for *Copal* is a fine, clear, transparent, white Gum, in somewhat greater Pieces, and very odoriferous, tho' not altogether so sweet as the *Anime* is; and with this *Copal* it is that the *Indians*, instead of Incense, perfume their Sacrifices in their Temples, as the *Spaniards* observ'd when they first came among them.

Now Gum *Anime* is also a whitish Gum, and is the fatter; Gum *Copal* is more pure, clear and white, and not so fatty as the other; so that of the Two, the *Copal* is indeed the more excellent in Substance; but the *Anime* is the more odoriferous, and to be chosen before the *Copal*, if it be for a medicinal Use; but the *Copal* is to be chosen before the *Anime*, if for any other Purposes.

Cancamum is a very scarce Gum, which is

clotted together, and resembles several Sorts of Gums or Rosins united, or sticking close one to the other, as one entire Gum: Some will have it to be a Species of Amber, others of Gum *Anime*; some of *Benjamin*, and some again of *Lac*; whereas all the *Cancamum* we know comes from *Arabia*, and most of the others are unknown there; so that it rather appears to be a singular Species or Kind of itself, and the true Rosin of a Tree growing in *Arabia*: As to its Virtues, Experience confirms that it strengthens the Stomach and Bowels, kills Worms, and opens Obstructions of the Spleen. You may make a good Varnish by dissolving it in Spirit of Wine tartariz'd, or good Spirit of Turpentine, as you make Varnish of Gum *Anime*, or of Seed and Shell *Lac*.

42. Of Gum Lac in the Stick.

THE natural Gum Lac, or that in the Stick, is a reddish Gum, *Pomet*. that is hard, clear, and transparent, which is brought us, adhering to little Sticks or Reeds, of the Thickness and Length of one's Finger, from the Kingdom of *Pegu*, whence it is brought in Quantities.

This Gum, according to the Relation of the *Sieur Rosseau*, who was a long Time in the *Indies*, especially in *Persia* and *Pegu*, where they gather this Gum Lac, says, that in those Parts there is a vast Quantity of Insects, like our common Flies, that gather together the Dew which is found on several Trees, after the same Manner as we observe our Bees; and when they are full of this Dew, they discharge it upon whatever they meet with: So that the Inhabitants of those Places stick a great many Branches of Trees, Sticks or Reeds, as we do here in the Ground for Pease, or the like, to run upon; so that the Flies may discharge their Loads of Dew upon those Sticks, and the Sun dry 'em to a Gum that is hard and dry, just as we see it; which is not unreasonable to suppose, since all the Lac we have brought over, sticks upon different Pieces of Wood, and likewise upon little Reeds. Besides, it is easie to see, that this Gum does not flow from these little Pieces of Wood on which it is found sticking; because there is no Footsteps or Appearance from whence such a Matter shou'd pro-

proceed. That which makes the Beauty and Goodness of this Gum, is the Quantity of Flies that are in it; for the said *Sieur Rossseau* has assured me, that the Head of these Flies, put into Spirit of Wine, makes the most beautiful Red, imaginable; and that it was the Tip, or some Part of these Flies that made them be call'd, with just Reason, the Animal *Cocheneal*, and not the *Mestick Coche-neal*, which we have treated of before.

When this Gum is in Pefection, they gather these small Sticks loaded with *Lac*, which they keep to make a Tincture of, and to trade with several Nations, especially with the *Dutch* and *English*, from whence we have it, which is what we call *Stick-Lac*, or *Lac in the Cane*. Chuse this Gum clear and transparent, well melted, the least full of Sticks, black Gum, and other Filth, to which it is very subject; and which being chew'd, tinges the Spittle red, and boild in Water, with any Acid, produces a fine scarlet Colour: 'Tis with this Dye that the *Indians* stain their Linnen, and the People of the *Levant* what we call *Turkey-Leather*; and the *Indians* make the Wax we name from thence *Indian Wax*: The *Dutch* and *English* make Scarlet of it.

When the *Dutch* and *English* wou'd make the *Stick-Lac* good, they grind it slightly in a Mill, and that which passes thro' the Cloaths, they make use of for Dying: The Remainder, which is the worst, they make a Tincture of, by the Assistance of some Acid, to extract it; and afterwards dry this, and then form it into Balls, such as are brought to us, and which we call *Lac in Grain*, which being well dissolv'd, approaches the nearest to the Quality of the *Stick Gum* that can be.

When those People afore-nam'd, wou'd make the *Gum Lac* flat, they take such *Lac* from the *Cane* as is mention'd before; and when it is melted, they cast it upon a Marble, and make it flat and thin, as we now see it. The *English* have brought into *France*, for many Years, a large Quantity of the finest *Gum Lac*, made in the Shape of Ears, whence it has receiv'd the Name of *Ear Gum*. As to the Choice of *Gum Lacs*, the principal Thing is to have them well melted, or dissolv'd; for all the *Gum Lac* that is not dissolv'd, is good for nothing but to be thrown away, especially that design'd for

Spanish Wax, which is the chief Use of it. As for the flat Sort of it, it ought to be shining, clear, transparent, the least rugged, of the highest Colour, and the thinnest that may be. As to the third Sort, which is fit for nothing but *Spanish Wax*, the Dye having been drawn off, it ought to be the least burnt, and best dissolv'd; for the Gum in Grain is almost entirely an Abuse; for it is a Hazard to meet with it melted, for which Reason the Makers of sealing Wax grind it again, lest it should not melt.

Lacca, or *Gum Lac*, is a hard, red, clear, transparent Rosin, which *Lemery*. is brought us from *Bengal*, *Malabar*, *Pegu*, and several other *East-India Provinces*, adhering to little Sticks, about the Length and Thickness of one's Finger; they pretend it is made from the great wing'd Ants, or a Kind of Flies resembling our common Flies, which draw a Juice from the Substance of certain Trees, and discharge the same upon the Boughs of others, or else upon Sticks or Reeds, set up for that Purpose; which being dry'd into a Gum, [as before describ'd in *Pomet*,] is call'd *Stick Lac*; you ought to chuse such as affords the highest Colour, neat, clear, a little transparent, that will melt upon the Fire when it is lighted, yields a pleasant Smell, and being chew'd tinges the Spittle of a red Colour; and likewise boild in Water with any Acid, strikes a beautiful scarlet Dye. This Gum yields Abundance of Oil, a little volatile Salt, some Earth and Flegm; it is incisive, penetrating, deterfive; it purifies the Blood, excites Sweat, and Womens Courses; facilitates Respiration, resists the Malignity of Humours, and strengthens the Gums.

They sell at the Druggists a flat *Gum Lac*, which differs not from the other, but as it is separated from the Sticks, dissolved and cast upon a Marble, it looks like Glais of Anrimony: They have likewise *Lac in Grain*, or little Bits; but usually it is not so good as the other, because there remains the grosser Parts of the Gum, after the *Dutch* and *English* have taken the scarlet Tincture off from it. This *Grain Lac* is us'd for sealing Wax. The *Indian* sealing Wax is made of the *Gum Lac* melted or liquefied, and colour'd with Vermilion, and is much better than that made in *France*, because it is

compos'd of choice *Gum Lac*; instead of which, that of *France* is generally of the worst *Lac in Grain*, *Rosin* and *Vermilion*. The black sealing *Wax* is ring'd or colour'd with *Smoak Black*; the *Yellow* with *Orpiment*, &c.

They give the Name of *Lac* to several Kinds of dried Pastes or *Crayons*, which the *Painters* use to paint in *Miniature*, and in *Oil*. That which is call'd fine *Venetian Lac*, is made with *Messich Cocheneal*, which remains after drawing off the first *Carmine*: These they prepare better at *Paris* than *Venice*, and make 'em up in little, soft, brittle *Troches* of a deep red Colour. That which is call'd *Dove colour'd Lac*, or *flat Lac*, is made with *Shavings of Scarlet*, boil'd in a *lixivium* of *white Pot-Ashes*, *Chalk* and *Alum*, which they form a *Paste* of, and make into *Tablets* to dry; the best is made at *Venice*. There is a certain *Tincture* made of *Brasil Wood*, the *Painters* call *Liquid Lac*.

43. Of Indian Wax.

Pomet. THE *Indian Wax* is made of *Gum Lac*, melted and colour'd with *pale Vermilion*, and afterwards form'd into round or flat *Cakes*, in the Manner as we now have them: Chuse such as are well mix'd, smooth, the least full of brown Spots, and of the deepest Colour you can get. This *Wax* is of no other Use than to seal *Letters*, and ought to be that which bears the Name of the *true sealing Wax*, and not that which is mix'd and traded with at *Paris*, which is no other than the *Grain Lac*, ground and incorporated with melted *Rosin*, and by the Addition of a little *Vermilion*, is that sold amongst us. And as this *Wax* is of a base Colour, it is a Sign they put in very little *Vermilion*, but only cover their *Sticks* over slightly with a good shining *Red*, which Cheat is easie to discover by breaking the *Sticks*, and seeing that they be of the same Colour within as without: I Wonder why this Kind of *Wax* shou'd be so falsely call'd *Spanish Wax*, since the *Spaniards* never make it, but are entirely ignorant of it. There are several other sealing *Waxes*, made of other different Colours as *black*, *yellow*, &c. besides perfum'd *Wax*, that is made by

adding a little *Civet* or *Musk*, to the Composition.

44. Of Balsam of Judea, or Balm of Gilead.

THE *Balsam of Judea*, which we usually call, *Opobalsamum*, *Pomet.* *Egyptian Balsam*, or *Balsam of Grand Cairo*, is a liquid white *Balsam*, that flows during *Summer* from the *Trunk* of a *Shrub*, that bears *Leaves* like *Rue*, and white *Flowers* shap'd like *Stars*; in the Middle of which riseth little *Berries*, that are sharp at the *End*, in which is a small *Kernel*: This little *Fruit* we call *Carpobalsamum*, it sticks to the *Branches* by Means of a small *Stalk*, is green at the *Beginning*, and grows brown as it ripens.

Fericho was once the only Place in the *World* where this true *Balsam* was to be found; but since the *Turks* were *Masters* of the *Holy Land*, they have transplanted this *Shrub* into their *Gardens* at *Grand Cairo*, where they are guarded by several *Fanisaries*, during the Time the *Balsam* flows. A *Friend* of mine, who had been at *Grand Cairo*, asur'd me, that they cou'd nor get a *Sight* of these *Shrubs*, which are defended with very high *Walls*, as well as the *Soldiers*, from any *Christian's* entering: And as to the *Balsam*, it is almost impossible to get any upon the *Place*, unless it is by Means of some *Embassador* at the *Port*, to whom the *Grand Signior* has made a *Present* of it, or by the *Fanisaries* who watch this precious *Balsam*; by which we may understand, that what several *Cheats* pretend to sell for true *Balsam*, is nothing but white *Balsam* of *Peru*, which they prepare with *Spirit of Wine* rectified, or with some *Oils* distill'd.

But as it is met with sometimes in the *Inventories* of the great *Lords*; so in 1687, there happen'd to be sent a *Quantity* from *Madam de Villosavin*, which was found to be about fourteen *Ounces* of this *Balsam* in two *Lead Bottles*, as it came from *Grand Cairo*, which was sold to a *Person* who let me see it; we found it to be very hard, of a golden yellow Colour, and a *Citron* Smell. But since that a *Friend* of mine gave me one *Ounce*, which he brought himself from *Grand*

Grand Cairo, and was of a solid Consistence, like that of Turpentine of *Chio*, and of the Smell abovesaid, which is the true Sign of its Goodness.

45. Of Carpopalsamum.

Pomet. **T**HE *Carpobalsamum* is, as I have said, the little Berries of the *Balsam Shrub*, which to have their due Qualities, ought to be new, of an aromatick Taste, and a pretty pleasant Smell, especially when they are new; they are of some medicinal Use, but principally for the great Treacle, wherein they require no other Preparation but to be chose true, and freed from their little Stalks, empty Shells, and such as are Worm-eaten amongst them.

46. Of Xylobalsamum, or the Balsam Wood.

Pomet. **T**HIS is the Trunk and Branches, strip'd from the Leaves and Seed of the *Balsam Shrub*, which we have brought in little Fagots from *Cairo* to *Marseilles*; and they bind this Wood up every Year now, because the *Turks* love rather to make Profit of it than burn it. Chuse your *Balsam Wood* in little Rods full of Knots, of a reddish Bark without, and a white Wood within, the most resinous and aromatick that can be got: The chief Use of it is in Troches, without any other Preparation than the Choice abovesaid.

47. Of Balsam of Mecha.

Pomet. **T**HE *Turks*, who go a Pilgrimage every Year to *Mecha*, bring from thence a certain dry white *Balsam*, in Figure resembling white Copperas calcin'd, especially when it is stale. The Person who made me a Present of about half an Ounce assur'd me, that he brought the same from *Mecha*, liquid, and that the Smell is the same as observ'd before: The same Person likewise did testify to me, that it was as good as *Balm of Gilead*.

There is a Tincture and Spirit of *Balm of Gilead*; the Tincture is a great Secret in the

venereal Desease; the Spirit is of great Value, by reason of its balsamick Attraction, being beneficial to the nervous and membranous Parts; for it contains a volatile, subtil, and deterfive Salt, which mundifies strongly, by which it takes away the Viscosities, Impurities and other Diseases of the Lungs, Ureters, &c.

Balsamum Judaicum, Gileadense, verum Egyptiacum, Syriacum, de Lemery. Mecha, the true Syrian Balsam or Balm of *Gilead*; this preceeds from a small Tree or Shurb, that grows no where but in the Valley of *Jericho* in *Gilead*, and in *Arabia Felix*; but since the *Turks* have been Masters of that Part of the World, they have transplanted these Trees into other Parts, where no Christians are permitted to approach by the Command of the Sultran, who has appointed Soldiers to guard every one of these Trees perpetually: This Tree rises to the Height of shrub Trefoil, bearing a few Leaves like those of Rue, or rather like the Leaves of the Mastick Tree, being always green, and consisting of three, five, and sometimes of seven Wings: The Branches are odoriferous, resinous, and tough; the Flowers are of a white Colour, inclining to a Purple, not much unlike those of the *Egyptian Thorn* or *Acacia*, of a very fragrant Smell: The Seeds are yellow, contain'd in Cods that are of a blackish Colour, inclining to Red, being of a sweet Smell, a pungent and bitter Taste, pouring forth a yellow-colour'd Moisture like Honey. The Fruit of this Tree is call'd *Opobalsam*; and the Liquor issuing from it is call'd in the Shops, the Liquor of *Opobalsam*; and the Wood of the Tree *Xylobalsam*, or *Balsam Wood*, which is cephalick and stomachick; resists Poison, and drives away any Contagion; it is prescrib'd in several pharmaceutical Dispensations, and may be us'd instead of yellow Sanders, or Wood of Aloes. The *Carpobalsam*, or Fruit thereof, is alexiterial, proper to strengthen the vital Parts, to excite the *Semen Virile*, to cure the biting of Serpents, and other venomous Creatures; but as it is scarce, *Cubebs* are us'd in its stead.

These flows in Summer time, from the Trunk of this Balsam Tree, being cut, or the Boughs lopt off, a liquid Resin that is white

white

white and fragrant, call'd, in Latin, *Opo-balsamum*, *Balsamelæon*, *Balsamum de Mecha*, *Balsamum verum Syriacum Balsamum Album Egyptiacum seu Judaicum*. As this *Balsam* is scarce, dear and precious, it is apt to be mix'd and adulterated; it ought to be of a Consistence very near like that of Turpentine, of a whitish Colour, inclining to yellow, transparent, of a penetrating and pleasant Smell, the Taste a little bitter and acrid; it yields Abundance of Oil that is half exalted by the volatile acid Salt. If for Curiosity one make a Distillation of it, in the first Place we shall find an ethereal Oil, then a yellow Oil, and at last a red Oil, such as is to be met with in Distillation of Turpentine: But as this *white Balsam* is a natural Drugg so exalted, that it stands in need of no Assistance from Chymistry, it is much better to use it in its natural State. To know if this *Balsam* is true and fresh, pour some Drops of it into a Glass of Water, and it will spread itself delicately upon the Surface, and afterwards be easily collected together by the End of a Stick entirely from the Water; but if this *Balsam* be old, tho' it be true, it gains a firmer Consistence and Solidity, so that it does not swim or float upon the Water, but will precipitate to the Bottom.

This *white Balsam* is the most essential Part of the Tree, and is the most valuable Medicine to fortifie the Heart and Brain; the Dose is from two Drops to five or six; and it is likewise given inwardly to deterge and consolidate Wounds, strengthen the Nerves, and to heal Ulcers of the Lungs, Consumptions, Catarrhs and Phthisicks, so that there is scarce a better Thing in the World. The Ladies use it for a Wash, and mix it with a little Oil, and the four cold Seeds to soften the Roughness of the Skin; besides which, it takes away Pimples and Blotches in the Face: Some dissolve it in Spirit of Wine, or *Hungary Water*, and so mix it with Snail-Water, or Bean-Flower Water, to make a Virgin's Milk or Wash of.

48. Of Balsam of Peru.

Pomet. WE sell at *Paris* three Sorts of *Balsams*, by the Name of *Balsam of Peru*; to wit, the *White*, which

is call'd, the *Balsam by Incision*; that in the Shell, which is call'd the *Dry Balsam*, and the *Black Balsam*: The First is a white Liqueur, altogether like that of which I shall treat in the Chapter of Turpentine, that distills from the Trunk and large Branches of certain Shrubs, whose Leaves are agreeable to those represented in the Figure of *Balsam of Peru*, which Tree grows plentifully in *New-Spain*, &c. The Second is the *Balsam in the Shell*, which drops from the Branches that are cut, at the Ends of which hangs little Flasks or Baskets, to receive a Kind of Milk that falls into 'em after the same Manner as the Vines yield a clear Water: When these Baskets are full, they place others in their Room, continuing so to do 'till the Trees will yield no more; then they expose, or set these Baskets in hot Places for some Days, that the Milk may congeal or harden, and change its Colour. The Third is the *black Balsam*, which is made by boiling the Bark, Branches and Leaves of these little Trees, in Water; and after they are boil'd some Time, by taking the whole from the Fire, and gathering off the Fat that swims at Top, which is of a blackish brown Colour, and is what we call *black Balsam of Peru*.

The First, which is that that distills from the Branches, is a hard Balsam; which to have its requisite Perfection, ought to be reddish, the most fragrant and dry that may be: Its Use is for several Particulars, which may be of Service, as well in Medicine, as to make Virgins Milk, being more abundantly odoriferous than that which is made of *Benjamin* and *Storax*. Several Persons have asur'd me, that the Balsam in the Shell was a Composition of *Benjamin*, *Storax*, and *Balsam of Peru*, which I never cou'd find to be true from several Tryals that I have made: But I will say this, that there is a Balsam of Monsieur the Governor of *Berne*, which I shall communicate to the Publick, because of its many great Virtues.

After that the Branches will drop no more they cut the Trunk, and from thence flows a white Humour that is as clear as Milk, and is what we call the *white Balsam*; which, to be right and true, ought to be white, and as like the *Balm of Gilead* as may be. This Balsam is of no other Use, that I know, but

but for Wounds, or to sell instead of the true *Opobalsamum*; tho' there is a vast Difference, in that the true white *Balsam* of *Peru*, has a Citron Smell, which is not to be met withal in the white *Balsam* of *Peru*.

Balsamum Peruvianum seu Indicomery. *cum*, or *Balsam* of *Peru*, is a natural *Balsam*, whereof there are three Sorts or Species: The First call'd the *Dry Balsam*, is a Sort of hard, reddish, fragrant *Resin*, which is brought us in the Shell: [produc'd as describ'd in *Pomet.*] The Second is a liquid, white, smelling *Resin*; and the Third is a black odoriferous *Balsam*, which is the most common, and most in Use of all the others, as well in *Physick* as for *Perfumes*; it ought to be viscous, and of a *Turpentine* Consistence, of a blackish brown Colour, a sweet agreeable Taste, having some Analogy to *Storax*: These *Balsams* are proper for the *Brain* and *Stomach*, to drive malignant *Humours* off by *Perspiration*, to deterge and heal *Wounds*, to strengthen the *Nerves*, and to resolve cold *Tumours*; the Dose from a Drop to four or five.

49. The Manner of making artificial Balsam of Peru.

Pomet. FINE *Turpentine*, *Galipot*, or white *Frankincense*, of each one Pound; Oil of *Ben*, *Olibanum*, *Labdanum*, *Gum Elemi*, of each, six Ounces; *Lavender* Flowers and *Nutmeg*, of each, four Ounces; *Spicknard*, *Wood of Aloes*, of each, two Ounces; *Myrrh*, *Aloes*, and *Dragon's Blood*, of each one Ounce and half: The little *Valerian*, *Orrice*, long *Birthwort*, *Acorus Verus*, *Mace*, *Benjamin*, *Storax*, of each, one Ounce; *Zedoary*, *Galingal*, *Cloves*, *Cinamon*, *Caster* and *Mastich*, of each six Drams; powder all the *Drugs* grossly, then melt the *Turpentine*, *Frankincense*, *Gum Elemi*, and Oil of *Ben* over the *Fire*, and when they are dissolv'd incorporate the *Powders*; and when they are made into a *Paste*, put them into a *Glass Retort*, whereof one Part is empty; and after it is well luted and dry'd, set it upon a *Sand Furnace*; and when the *Matter* begins to heat, there will flow a clear *Water*, then an Oil of the Colour of *Gold*; at last a black *Balsam*, tending to

red, which some wou'd have to be what we sell by the Name of *Black Balsam* of *Peru*: The *Water* is proper to be taken inwardly, by those who have the *Falling Sickness*, *Convulsions*, *Weakness* of the *Stomach*, and to correct *Wind*. The *Oil* is good for the *Pally*, *Nerves* that are wounded, *Pains* in the *Joynts*, rubbing them with it hot: As to the *Balsam*, it has the same *Virtues* with that of *Peru*.

50. The Balsam of the Governor of Berne, which was given me by Mr. Pimodan, the King's Lieutenant of Toul in Lorraine.

TAKE dry *Balsam*, one Ounce; *Storax* in *Tears*, two Ounces; *Pomet.* *Benjamin*, three Ounces; *Aloes*, *Succotrine*, *Myrrh*, *Olibanum* in *Tears*, *Roots* of *Bohemia Angelica*, *Flowers* of *St. John's Wort*, of each, half an Ounce; *Spirit* of *Wine* one Quart; beat altogether, and put them into a *Bottle* well stop'd, which hang in the *Sun* in the *Dog-Days*.

The Virtues of this Balsam, according to the Original given me by the said Mr. Pimodan.

First of all it is an admirable *Balsam* for the *Cholick*, taking four or five Drops of it in a *Glass* of *Claret*: It is also sovereign in the *Gout*, apply'd to the Part affected, with a *Feather* or *Cotton*. For the *Tooth-Ach* it is wonderful apply'd to the *Teeth* with *Cotton* that has been steep'd in it: It cures all Sorts of *Ulcers*, *Cancers* and *Chancres*; cures the *Biting* of venomous *Creatures* and mad *Dogs*; is good to prevent the *Marks* of the *small Pox*, by rubbing the *Pimples* as they appear upon the *Face*; it is excellent for the *Piles*, *Inflammations* of the *Eyes*, *Pains* of the *Stomach*, and likewise to provoke the *Terms* taken five or six Drops in hot *White-Wine*.

51. Of Balsam of Copyba, or Capivy.

THE *Balsam* of *Capivy* is brought us two Ways, to wit, in a clear *Pomet.* Oil, and a thick Oil; and this Difference arises

arises only from the Difference of Time in which it flows from the Tree; for that which comes from the Incision that is made from the Tree, whose Figure is represented in the Plate herewith, is a clear Oil, that is white, and of a resinous Smell; and after that distils another Sort, that is of a golden Colour, and thicker, which gives it the Name of a *Balsam*: This is usually brought from *Portugal* in earthen Bottles, sharp and narrow at the End, in which is found a great deal of Moisture, which occasions it to separate, and makes this Balsam whitish like Curd. The Natives know not a better Remedy for all Sorts of Wounds than their *Colocai*, for so they call this Balsam; and the *Brazilians* *Copaiba*, the *Portuguese* *Gamelo*; in short, it is a very admirable Medicine, both internally and externally us'd, being a Specifick in the Gonorrhœa, and Womens Whites. The Natives found out the Virtue of this Balsam by Means of certain Hogs in those Parts, who presently, when they were wounded, wou'd strike their Teeth against the Trunk of these Trees, from whence the Balsam wou'd flow out into their Wound; and this they wou'd continue to do 'till they were perfectly well; the Wood of the Tree serves 'em to dye Red with, as well as that of *Brazil*.

Balsamum Copabu, Copau, Copalyva, Copais Campais Gamelo, or Balsam of Capivy; it is a natural Balsam flowing from a Balsam Tree, about *Surinam* in the *West-Indies*, hot and bitterish to the Taste, of an aromatick Smell, and clear transparent Body, like *Venice Turpentine*, but equal in Goodness and Virtue to most other natural Balsams: It comforts and warms a cold Stomach and Bowels, dissolves and enters into the whole Mass of Blood, depurates it from all its Feculencies, is an admirable Vulnerary, and a very good Thing against the Scurvy; opens Obstructions, and provokes Urine powerfully; it strengthens a weak Back, stops Fluxes of all Kinds; in a Word, provokes Sweat, and cures most Diseases which are to be remedied by sweating, doing whatever any other natural Balsam or Turpentine will do: Dose from twenty Drops to forty, twice a Day.

52. Of Balsam of Tolu.

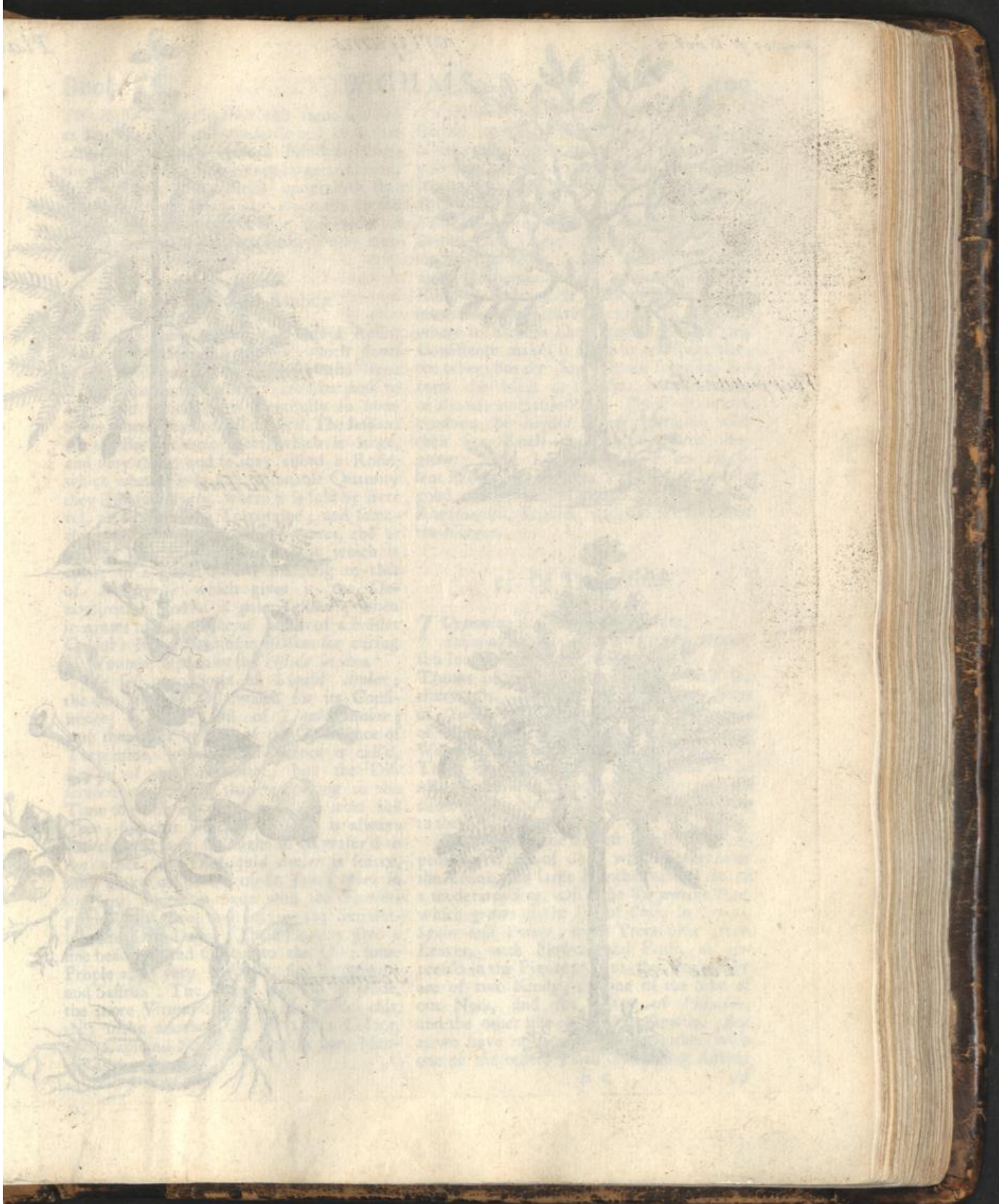
Balsam of Tolu is a Resin that flows from the Trunks of several Trees, by Means of cutting them. These Trees are found in great Quantities in a Province of *New-Spain*, which is betwixt *Carthagena* and *Nomen Dei*, call'd *Tolu*. The Inhabitants of those Parts tye at the Bottom of the Tree little Vessels made of black Wax, or else a *Calabash* to receive the Balsam; and when this Liquor falls, it hardens and becomes much about the Consistence and Colour of *Flanders* Glue newly made.

This Balsam is very scarce in *France*; but those who want it, procure it from *England*, where it is very common. Chuse that which is fresh, of a sweet penetrating Smell, like *Balm of Gilead*; for when it grows stale it is a dry Balsam: The same Virtues are assign'd to this as to other Balsams, but more particularly for internal Uses; this not being in the least apt to vomit.

Balsamum de Tolu is a balsamick resinous Liquor, of a reddish Colour, inclining to that of Gold, being of the Consistence of Turpentine, very clammy, and sticking fast to any thing; when it grows old it grows dry and solid, and will break into Pieces almost like Aloes; it is of a very fragrant and pleasant Smell, reviving the Senses, much resembling the Smell of Lemons and Jessamine Flowers, but stronger, and not so faint and weak: It is more esteem'd than the *Balsam of Peru*, and reckon'd almost as good as the *Balm of Gilead*; it attenuates, dissolves, is pectoral and vulnerary: Outwardly it cures old Aches and Pains of the Head and Joynts; it stops Catarrhs, helps Defluxions, strengthens the Weakness of the Bowels, discusses Tumours, and cures Contractions: It is us'd in the Tincture, spirit and volatile Oil, as those of the *Balm of Gilead*, &c.

53. Of the New Balsam.

THE *New Balsam*, in Colour and Shape, is very like that of *Tolu*, but of a much less agreeable Smell. This





Turpentine Tree



Fir Tree



Pine Tree

Book 9.



Scammony

This *Balsam* is made after the same Manner as the Oil of Bays, from little red Fruit that comes in Clusters, upon a Kind of Tree; the Leaves whereof are very large and broad, green above, and greenish underneath, that grows in the *West-Indies*, especially in the Island of *St. Domingo*: This *Balsam* is so very scarce in *France*, that there is very rarely any of it to be seen.

54. Of Liquid Amber.

Pomet. **L**iquid Amber is a liquid Resin, clear and reddish, which flows from the Trunk of very thick and large Trees; the Leaves whereof are like those of Ivy, and which grow plentifully in *New-Spain*, where they are call'd *Oscol*. The *Indians* cut the Bark of these Trees, which is large, and very thick, and so they afford a Resin, which when it is in any reasonable Quantity they send into *Spain*, where it is sold by Barrel, as they do fine Turpentine; and sometimes it is very common in *France*, tho' at present it is scarce. Chuse that which is clear, of a good Smell, inclining to that of *Ambergrise* which gives it the Denomination, and of a pale Yellow; when it grows old it thickens, and is of a redder Colour: It is an exquisite Balsam for curing of Wounds, especially the *Fistula in Ano*.

We sell two Sorts of *Liquid Amber*; the one in clear Oil, which for its Consistence, is call'd, Oil of *Liquid Amber*; and the other in Oil of the Consistence of Turpentine, which from thence is call'd, *Balsam of Liquid Amber*; but the Difference is no other than according to the Time the one or the other falls from the Tree; for that which falls first, is always the clearest, and so ought to be prefer'd to the other; and as *Liquid Amber* is scarce, they make use of Oil of *St. John's Wort* in its Place, which is made with the Flowers put in Oil Olive, and set in the Sun during the Dog-Days. These Flowers give a fine beautiful red Colour to the Oil; some People add, very properly, fine Turpentine and Saffron: The older this Oil is made, the more Virtue it has in it. Besides this, they make another Oil of a blue Colour, with Camomil Flowers, after the same Manner as the former.

Liquid Amber is a natural Balsam, or a liquid Resin, as that *Lemery*, of Turpentine, clear, reddish, or yellowish, of a pleasant Smell, almost like *Ambergrise*; it flows by Incision, from the Bark of a fine large Tree, that grows in *New-Spain*, which the *Indians* call *Ooccol*, or *Ocosole*; the Leaves resemble those of Ivy; the Bark is thick, of an ash Colour, and very odoriferous. They gather this liquid Resin, and bring it to us in Barrels; but sometimes they leave it to dry in the Sun, where it hardens like common Resin; this Consistence makes it easier to transport than the other, but the Smell is not fragrant, because the Heat of the Sun exhales some of the more volatile Parts. The Trees which produce the *Liquid Amber*, perfume with their fine Smell the Places where they grow. This *Liquid Amber* is an excellent Balsam, it mollifies and consolidates, is good against the Hardness of the Womb, Rheumatism, Sciatica, and the Weakness of the Nerves.

55. Of Turpentine.

*T*urpentine is a clear, transparent, resinous Liquor, that flows from *Pomet.* the Incisions that are made on the Trunks of several Trees as we shall see afterwards. We usually sell three Sorts of Turpentine; to wit, the Turpentine of *Chio*, the Turpentine from the Pine Wood, and the *Bourdeaux Turpentine*: There are several others besides these to be met with in the Shops, which are nothing else but false Names given them, according to their Adulterations.

The first and the dearest of all the Turpentines, is that of *Chio*, which flows from the Trunk and large Branches of a Tree of a moderate Size, call'd the *Turpentine Tree*, which grows in the Isle of *Chio*, in *Cyprus*, *Spain* and *France*; these Trees bear green Leaves, with Flowers and Fruit, as express'd in the Figure: As to the Fruit they are of two Kinds; the one of the Size of our Nuts, and the Shape of *Pistaches*, and the other like the Juniper Berries. But as we have no Sort of Trade, either with one or the other, I shall say nothing further

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of them, but refer the Reader to such Books as treat of them. As for that which is the *Turpentine* of *Chio*, it ought to be of a solid Consistence, without any kind of Taste or Smell, of a white inclining to green, and the least subject to stick in the Teeth, or to the Fingers that is possible; and take care of the Pine Wood *Turpentine*, which some sell for the true *Chio Turpentine*; which is no great Difficulty to find out by its strong Smell, and because it sticks to the Teeth. This *Turpentine* is very little us'd in Physick, because of its Dearnels; but there are some curious honest Apothecaries who make use of it upon most Occasions.

The second *Turpentine* is that we falsely sell for *Venice Turpentine*: This flows first of all without Incision, from Pines and Fir-Trees, during the great Heats; and this *Turpentine*, or rather natural Balsam, is call'd by the *Lyonnoise Bijon*; but the little we have brought us is not worth speaking of; for the Merchants of that Country know how to dispose of it to better Advantage, in that they sell it for true white Balsam of *Peru*, which is quite contrary to what Mr. *de Furetier* observes, who says that the *Bijon* is a Drugg the Apothecaries substitute in the Room of *Turpentine*, which is a great Error for many Reasons: First, because a Pound of *Bijon* is worth more than six Pounds of *Turpentine*: Secondly, because there are very few Apothecaries or Druggists in *Paris*, that know what it is. And in the last Place, I believe, if we wanted ten Pounds of *Bijon* in *Paris*, we should be at a great deal of Trouble to get it, whereas we might meet with many thousand Pound Weight of *Turpentine*.

To return to our pretended *Venice Turpentine*, I say, when the poor People, who wait in the Fir Woods, see that the Trees will drop no more of their own accord, they cut them, from whence flows a clear Liquor like Water, of a yellowish White, and that as it grows older thickens, and becomes of a Citron Colour. When they make their *Turpentine Harvest*, which happens twice a Year; to wit, in Spring Time, and Autumn; they bring it to *Lyons* in Casks, or in Goat-Skins, to sell to the Merchants of whom we buy it: Therefore we may be satisfied, that what is call'd *Venice Turpentine*, is the fine Pine or Fir *Turpentine* of *Lyons*: Chuse that

which is clear, and the whitest that can be got, and beware of what is counterfeited with Oil of *Turpentine*, which may be easily known by its Colour, Smell, and Consistence, and by steeping a Piece of Paper therein, and burning thereof; if there be any Addition of the said Oil, it will yield a black stinking Flame: On the contrary, if it is natural, it affords a resinous Smell, and will not burn so swift. This *Turpentine* serves for many Uses, as well in Physick as for the Artificers, especially for making Varnish.

The Third is the common *Turpentine*, to which some give the Name of *Bayone*, or *Bourdeaux Turpentine*. This is white and thick as Honey, and comes most from *Bourdeaux*, *Nants*, or *Rouen*. This *Turpentine* flows not from the Trunks of Pines or Fir Trees, as most People believe; but is made from a white hard Rosin, which we call *Galipot*, and the Mountaineers *Barras*. As to the true *Venice Cyprus*, or *Pisa Turpentine*, we have none brought us; and what we do sell by the Name of *Venice Turpentine* is, as I have said before, of that of *Lyons*: For the *Cyprus* they substitute that of *Chio*; for the *Pisa*, the common *Turpentine*, made with the Oil of *Turpentine*, and a little Verdigrise to give it a greenish Cast, which is very improper for three Reasons: The First, because the true *Turpentine* of *Pisa* is of a yellowish White: The Second, because the Counterfeit is able to spoil other Druggs because of the Oil, which will not agree with all Sorts of Work. The Third, because it is greenish, which is contrary to *Pisa Turpentine* that is yellow.

I have been the more particular upon this Head, that sick People, and Workmen, as well as Apothecaries and Surgeons, may not be impos'd upon with artificial *Turpentine* for the natural, but that they may hereby know the genuine and the true from the false and adulterate. As to the *Strasburg Turpentine* it rarely comes amongst us, but is frequently sold in *Holland*.

56. Of common Frankincense, or Rosin of the Pine Tree.

WE sell two Sorts of this; one under the Name of *Galipot*, *Pomet*, or white *Frankincense*, and the other under that

that of mix'd or marbled *Frankincense*; these differ not but in Colour: The First, which is white, is a *Rosin*, that flows by Incisions, that are made in the Pines, from whence it takes the Name of the *Gum*, or *Rosin*, of the *Pine Tree*; and when it flows in a fine Season, it is neat and white; and sometimes it is marbled or speckled, which when it is so, and the *Frankincense* fine, the *Hawkers* sell it for *Benjamin*, tho' it is very different from it, in that the *Benjamin* is of a good Smell, and the spotted *Frankincense* stinks extremely, and is of no other Use, that I know of, but to sell instead of *Benjamin*.

They dissolve the white *Galipot*, and when it is melted they put it into Barrels, or half Barrels, which contain from three hundred and fifty, to seven hundred Weight; and after sell it under the Name of the gross or common *Turpentine*, which ought to be clear, and as little Mixture in it as may be. As *Turpentine* is a *Rosin* which is more or less clear, there are Barrels of this Commodity to be met with, where there are sometimes fifty Pounds of this *Turpentine* as clear as Water, that swims at Top, which is frequently sold for *Venice Turpentine*, which may be known by its brown Colour.

The common *Turpentine* is much in use to make Ink for the Printers, and for the *Farriers*, and to make course *Varnish*, which they do by melting common *Turpentine* with Oil of *Turpentine*; but this is a Composition they are forc'd to make in private, or bye Places, for fear of Fire. They distil *Turpentine* in great *Alembicks*, and there flows a Water first, then a white Oil, then a red Oil, which is a true natural *Balsam*, as well for the Cure of Wounds as that of *Chilblains*: But as this white and red Oil is not much us'd, we do not deal in it; but instead thereof we drive a considerable Trade in the Oil drawn by the *Alembick* from *Galipot*, as well as that that flows from the Tree. This Oil is made plentifully in the Forest of *Cuges*, about four Leagues from *Marseilles*, and in the Neighbourhood of *Bourdeaux*. This Oil is what we call *Ætherial Oil*, Spirit or Essence of *Turpentine*; that which remains in the *Alembick*, is what we call black *Pitch*.

Oil of *Turpentine*, to promote its Sale, and make it serviceable upon all Occasions,

shou'd be clear, and white as Water, of a strong penetrating Smell; yet this is a mischievous Commodity, and great Cheats in it, besides the Risque of Fire, and the little Profit there is got by it, which is the Reason why so many People will not deal in it. This Oil is also useful for several Sorts of People; as *Painters*, *Farriers* and others. It is likewise a true natural *Balsam*, and very proper for all Sorts of fresh Wounds. Several Persons have assur'd me, that Oil of *Turpentine*, which comes from *Marseilles* in white Iron Bottles, was made with aromatic Herbs, as *Thyme*, *Rosemary*, *Lavender*, and the like; and that this Oil was call'd *Herb Oil*, but I cou'd never have this confirm'd to me by several Letters that I have receiv'd from *Marseilles*; but on the contrary, every one has assur'd me that it was made with *Galipot*, or white *Frankincense*.

They dissolve this *Galipot* with a little Oil and some common *Turpentine*, and make what we call *fat Pitch*, or *white Burgundy Pitch*; because they pretend that the best and first of this is made at *St. Nicholas* in *Lorraine*, which is quite contrary at this Day; for the best of this Kind comes from *Holland* and *Strasbourg*, from whence it is brought. It is observable that this Commodity comes not but in private, or by stealth, being counterband Goods. I believe that the Sort of *Pitch* which we make in *France* has more Smell, and is of a less Body, and whiter than that of *Strasbourg*, because we put in more Oil and *Turpentine*, and the *Dutch* use nothing but the *Galipot*. The Use of this *Pitch* is for several Sorts of Work, and of some small account in *Physick*, because it is attractive; but it is a very troublesome *Plaster*, sticking close to the *Skin*, but may be taken off with warm Oil, or *Beer* and *Butter*.

They make, besides this, with *Galipot* boil'd to a Consistence, what we call *Pitch Rosin*; but that which we sell is made of *Galipot* gather'd at the Roots of Trees: In a Word, of that which is spoil'd, and having melted it, is thrown into Vessels, to form it into large Cakes of an hundred Weight and upwards, such as we now see them in. The finest *Rosin* comes from *Bayonne* and *Bourdeaux*, which ought to be dry,
E e z fair,

fair, the least full of Water and Sand that can be.

The Arcançon, which we falsely call *Colophony*, or *Rosin*, is also of some little Use in Physick, but more abundantly for several Sorts of Works; this being hot, they throw into it a sufficient Quantity of *Tar*, in order to give it a black Colour, and then it becomes what we call black Pitch, of which we have two Sorts, which differ only according as they are hard or soft. The best black Pitch, as well as *Rosin*, is what we have from *Norway* and *Sweden*, but especially from *Stockholm*; we sometimes make black Pitch in *France*, but it is nothing so fine as that of *Stockholm*. The Uses and Virtues of these are so well known, it would be very trifling to insist upon them. There is drawn from black Pitch, by means of a Retort, a reddish Oil; which for its Excellence, is call'd Balsam, or Oil of Pitch: This is very good, and is pretended to be equal to the natural Balsams. They melt black Pitch, and afterwards dip a Wick of Flax, Hemp, or the like, in it, which we sell by the Name of Links, and is us'd sometimes to black Shoes withal.

There is another black Pitch, which the Ancients call'd *Zopissa*, and is properly what the Mariners call *Pitch* and *Tar*, and which serves them to pitch their Vessels with. This *Zopissa* is a Composition of black Pitch, *Rosin*, Suet and *Tar* melted together; and this is what is sold for true Ship Pitch, and us'd as such by the Apothecaries in their Compositions where this is required.

57. Of Tar or Liquid Pitch.

Pomet. THIS is a clear fat Liquor that flows from the Trunk of old Pines; when they would kill or destroy the Tree, the *Swedes* and *Norwegians* make an Incision, and then cut the Bark round the Tree, The Bark of the Pines being cut instead of yielding a white Frankincense, or *Galipot*, they yield a black Liquor, which is the *Tar*; and presently, as soon as all that is fallen, the Trees dye, and are good for nothing but to burn.

This may help to undeceive several who believe as many Authors have vouch'd, that *Tar* is made by burning of the

Pines; for it is certain that all the *Tar* we now sell is made as already mention'd, and not by Means of the Pines that are burnt. That which is found clear, is improperly call'd, Oil of Pitch. The *Tar* is much us'd by the Mariners, Farriers and Shepherds, to mark their Sheep, as well as to defend 'em from Diseases. Chuse such as is natural and clean; not such as is made with Oil and Pitch, but the true *Stockholm Tar*.

It is generally brought to us from *Denmark*, *Norway*, *Finland* and *Swedeland*; but there is much of it made in *New-England*, *Virginia*, *Carolina*, and other Parts of *Florida*: It is the Produce of all resinous Trees, first taken from the Cedar, and afterwards from the Larch Tree, Fir Tree, and Pitch Trees; but now chiefly from the Pine Trees: It cures all Sorts of Scabs, Itch, Tetters, Ringworms, and other Vices of the Skin. *Tar* is better than Pitch, because in boiling the Pitch loses the more subtle and fiery Parts, and therefore is proper for Coughs, Phthisicks, Hoarseness, and other Humours that fall upon the Lungs. *Tar* and Bees-Wax makes a Plaister that is discutive and anodine, good against the Gout, and all manner of old Aches and Pains: The Spirit is very diuretick, opens all Obstructions, and resists the Scurvy.

58. Of Colophony, or Rosin of Turpentine.

THE true *Colophony* is made of fine *Turpentine* boil'd in Water, *Pomet.* till it comes of the solid Consistence of *Rosin*, by which Means it is made portable: They ought to be undeceived who believe it to be, and call it brown Pitch, since the true *Colophony*, is the *Turpentine* of the true Pine Wood, made hard by boiling. One may know when this *Turpentine* is boil'd enough, by taking it out of the Water, and seeing that it hardens and is brittle: This is what the Apothecaries heat and make into Pills, with Liquorish Powder for Clap Pills.

It is call'd *Colophony*, as pretended by some, from a Town in *Tonia*, call'd by that Name, from whence it first came, and in *English* *Rosin*. It is clear, yellow, or black, and when dry brittle, and therefore will easily bear

beat to Powder, brought to us, for the most Part, from *France*: Chuse that which is clear and sweet, and which being burnt smells like *Frankincense*: Some is made in *England* from *Turpentine* distil'd; for after the Oil of *Turpentine* is drawn off, the *Colophony* or *Rosin* remains at Bottom; the less Oil you draw off, the whiter you have your *Rosin*, the more Oil, the blacker is the remaining *Colophony*.

It is emollient, glutinative and healing, given inwardly it strengthens a weak Body, eases Pain, heals Ulcers in the Reins, Bladder or Neck thereof; gives Relief in the Gout, fills Ulcers with Flesh, and skins a Sore: Given inwardly in Powder, from one Dram to two Drams, it cures the Running of the Reins in Men, and the Whites in Women, and takes away the Weakness and ill Temperament of the Womb.

59. Of Varnish.

Pomet. WE sell six Sorts of *Varnish*; to wit, the *dry Varnish*, which is made of Oil of Spike, fine *Turpentine* and *Sandarac* melted together. The Second is *white Varnish*, call'd *Venetian Varnish*, which is Oil of *Turpentine*, fine *Turpentine*, and *Mastick* melted together. The Third is *Spirit Varnish*, which is compos'd of *Sandarac*, white *Karabe*, Gum *Elemi* and *Mastick*. The Fourth is *golden Varnish*, which is of *Linseed Oil*, *Sandarac*, *Aloes*, *Gamboge* and *Litharge of Gold*. The Fifth is *China Varnish*, which is of Gum *Lac*, *Colophony*, *Mastick in Tears*, and *Spirit of Wine*. The Sixth is common *Varnish*, which is nothing else but common *Turpentine* dissolv'd in Oil of *Turpentine*, as observ'd, speaking of *Turpentine* before. There is another *Varnish*, some of the Religious make; but as we do not deal in it, I shall not trouble my self or the Reader about it. As to the Use of *Varnish*, that is best known to the Workmen, whose Business it is to deal in the several Sorts, whereby they understand, which is the properest for their particular Use.

Terebinthina, or *Turpentine*, is a *Lemery.* liquid *Rosin*, or a viscous, gluey, resinous, oily, clear, transparent Liquor,

having the Consistence and Quality of natural Balsams, which they draw by Incision, or without Incision, from several Sorts of Trees, that grow in the hot Countries, as *Pine*, *Fir*, &c. We use two Sorts of *Turpentine* in Physick; the first is call'd *Chio Turpentine*, because it is produced in the Isle of *Chio*; this is most esteem'd, and dearest, but it is scarce; it flows by the Incisions made on the Trunk and lage Branches of the Tree: Its Consistence is thick and pretty hard. Chuse the cleanest, most transparent, and of a whitish green Colour, having a little Smell, and being almost of an insipid Taste.

The second Sort is call'd clear *Turpentine*; it is abundantly more liquid or thin, finer or more fragrant than the former; it flows without cutting, and likewise with cutting, from the same Sort of Trees, but is brought us from *Dauphiny*, &c. That which flows without Incision, is by the Peasants of the Country call'd *Bijon*; it is a Sort of Balsam that is of a Consistence, Colour and Virtue, almost like that of white Balsam of *Peru*. The *Turpentine* that flows by cutting, is that usually call'd *Venice Turpentine*, which though none of it comes from thence, but from other Parts of the Country, is the most commonly us'd in Medicine, being close, near, clear, fine, white and transparent; of the Consistence of a thick Syrup, of a strong and unpleasant Smell, and the Taste something bitter: All the *Turpentines* yield a great deal of Oil, and volatile, acid, or essential Salt; they are very aperitive, proper for the Stone, and for Colicks, Ulcers of the Kidney and Bladder, Retention of Urine and Gonorrhoea; Dose from half a Dram to a Dram; it gives the Urine a Violent Smell, and creates sometimes Pain in the Head.

It is nam'd *Terebinthina*, or *Turpentine*, because this Liquor flows from a Tree call'd *Terebinthus*: That which flows from other Kinds of Trees, is call'd by the same Name from their Resemblance. *Terebinthus*, vel *Terebinthus Vulgaris*, the common *Turpentine* Tree, or *Terebinthus angustiore folio vulgatiore*, or the more common *Turpentine* Tree with the narrow Leaf, is a Tree of a middle Size, as to its Height, cover'd with an ash-colour'd Bark; the Leaves are oblong, firm,

firm,

firm, always green, like the Bay, but much smaller, rang'd severall on a Side, which end in a single Leaf: The Flowers are dispos'd in purple Clusters, that are full of *Stamina* or Threads, that are charg'd on their Tops; the Flowers leave no Sort of Fruit after them, the Fruit rising upon Stalks that bear no Flowers; they are thick Shells, like Juniper Berries, pretty hard, viscous, or resinous to the Touch, of a greenish blue Colour, tinging the Hands, each of them inclosing an oblong Seed. This Tree is very resinous, and the Wood hard, like that of *Lentisk*; it bears like the Elm a Bladder, or Bag, fill'd with a fat Liquor, where Flies engender; it grows in the Isle of *Chio*, *Cyprus*, *Spain*, *Languedoc*, *Dauphiny*, and other warm Countries; and when it is pretty full of *Turpentine*, and no Incisions are

made, the Rosin of the *Turpentine* grows thick, hardens, and produces Obstructions that stop the Course of the Circulation of the nutritious Juice, then the Tree falls into a Kind of Suffocation, for it swells and bursts. To prevent this Accident, they make Incisions, or Slashes, at the Bottom of the Trunk of the Tree, which is like Bleeding in the Foot, by which they make the *Turpentine* flow, which before caus'd so great a Repletion. They likewise cut the Trunk and other large Branches of the Tree, which has the same Effect as Bleeding in the Arm; and under these they place earthen, or other Vessels, to receive the *Turpentine* that flows. This Tree affords a great deal of Oil and essential Salt; the Bark, Leaves and Fruit are astringent, and proper to stop the Gripping of the Guts, and to provoke Urine, &c.

BOOK the Ninth.

Of JUICES.

THE Word *Juice* signifies a liquid Substance, which makes up one Part of the Composition of Plants, and which communicates it self to all the other Parts to serve for their Nutrition and Growth; and this *Juice* is to Plants, just as Blood is to Animals. The *Juice* is further taken for a thick Liquor which they draw from Vegetables, or the Parts of them, and, by the Means of the Sun or Fire, reduce into the Consistence of liquid Electuaries, or solid Extracts, in such a Condition, as to preserve or keep them for a considerable Time. I don't pretend to speak of liquid *Juices*, but only such as are fit for Carriage, and which we trade in; I shall begin with *Scammony*, as being the dearest *Juice*, and most us'd of any we

have, and in which are committed the greatest Abuses.

I. Of *Scammony*.

Scammony is a thick Juice of the Root of a Plant that creeps along Trees and Walls, whose Leaves are green, and made in Form of a Heart; after which come white Flowers, shap'd like Bells. This Figure of the Flower is the Reason why some write that the *Scammony* Plant was a fifth Kind of *Volubilis* or *Bindweed*. Some will have it, that the *Scammony* we now sell is the Juice thicken'd, by Assistance of the Fire, and drawn by Expression from the Root of the said Plant, that grows plentifully in several Parts of the *Levant*, but