

firm, always green, like the Bay, but much smaller, rang'd several 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.

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## BOOK the Ninth.

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### Of JUICES.

**T**HE 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

but especially about *Aleppo* and *St. John d'Acre*, from whence the best *Scammony* is brought us; which when right, ought to be true *Aleppo*, light, grey, tender, brittle, resinous, and when crumbled between the Fingers will appear greyish, attended with a bitter Taste, and a faint unpleasant Smell, and reject such as is heavy, hard, and blackish.

As to those who purchase great Quantities, and wou'd buy pure *Aleppo Scammony*, let 'em take care that it be the same within as without; for I can assure them I have seen in this *Scammony* Pieces of Wood Coal, &c. put into the Middle, so that there has not been above the Thickness of one's Thumb of fine *Scammony*. I no longer doubt but the *Levantine*s roul up in the *Scammony* they make, Charcoal, Stones, and other foreign Bodies, which we meet with either by Chance, or that were put there maliciously and designedly, by those that work it up, and afterwards cover it with a Paste of fine *Scammony*, after the same Manner as the sealing Wax Makers do, as mention'd in the Chap. of Gum Lac.

It is easie to judge by this Description, that *Scammony* is not made by the Sun, as several believe; besides, a Friend of mine, a Surgeon at *Marseilles*, who dwelt a long Time at *Aleppo*, confirm'd me in this Opinion. They make from the *Aleppo Scammony*, by the help of Spirit of Wine, according to Mr. *Lemery's* Prescription, a Rosin of *Scammony*, which has more Virtues than it; but as this is dear, and there is but little Consumption of it, I shall not trouble my self to say any thing more of it. *Scammony* is with good Reason call'd one of the Pillars of Physick; for it is one of the most famous Catharticks or Purgers in the World, admitting of various Preparations, as 1<sup>st</sup>, *Diagrydium*, or *Scammony* prepared and corrected with the Juice of Quinces; 2<sup>dly</sup>, *Scammony* sulphurated; 3<sup>dly</sup>, *Scammony* vitriolated; 4<sup>thly</sup>, Extract of *Diagrydium*; 5<sup>thly</sup>, Extract of *Scammony*; and 6<sup>thly</sup>, Syrup of *Scammony*, which is made with Sugar and Spirit of Wine over a Fire; besides which, we have the *Cornachine Powder* made of *Scammony*, Cream of Tartar, and Antimony diaphoretick. All the Preparations of *Scammony* are prevalent against old contu-

macious Diseases; such as Gout, Scurvy, Dropsy, Cachexia, Rheumatism, Obstructions, Headachs, Apoplexies, Reliques of the Veneral Disease, &c. *Scammony* is not proper to give in Fevers, or to old and weak Persons, Children, or breeding Women, being sharp and biting, and apt to inflame, by reason of its acrid Quality. This gentle Preparation of *Scammony* may be given almost in any Case, or to any Constitution, being a Marmalade of *Scammony*. Take *Scammony*, and Turbith, of each four Ounces; extract them with Spirit of Wine, 'till they are almost dry; add this to six Pounds of Marmalade of Quince, which hath not above one Pound and a half of Sugar in it.

## 2. Of Smyrna Scammony.

BESIDES the *Aleppo Scammony*, we sell, tho' very preposterously, a *Pomet*, black, heavy, softish *Scammony*, that is full of Stones, Shells, and other exotick Bodies; in a Word, the very Reverse of *Aleppo Scammony*; for which Reason it ought not to be meddled with, any more than the grey, light, brittle Sort, that is nothing else but a Composition of Rosin, with some other violent Purgatives, in order to promote the Sale of it. I think my self oblig'd, in order to undeceive the Publick, to let them know that the great Cheats committed this Way, in sophisticating of Medicines or Druggs, are not done by the General Merchants, or the Wholesale Dealers, but the little Retail Traders, who impose their pernicious Commodities, upon honest well-meaning People, without Honour or Conscience; and to show the Malignity of some of these ill Druggs, I shall give you the Certificate of Mr. *La Tour*, Physician of the Faculty of *Montpellier*, upon the Subject of *Scammony*.

" It happened, as I was preparing half an  
" Ounce of a Drugg that was sold to me for  
" *Scammony*, that after the Preparation was  
" done, the Syrup turn'd of a green Colour,  
" like the Juice of Herbs, which made me  
" think the Drugg was nought: Expe-  
" rience confirm'd me in this Opinion, for  
" having given some to a little Dog, his  
" Body

" Body swell'd up, and he remain'd sick five  
" or six Days without ever purging at all.

Sign'd the 16. Sep. 1693.

De la Tour, Physician at Montpellier.

*Scammonium vel Scammonia*, or *Lemery*. *Scammony* is a concrete resinous Juice, or a greyish brown Gum that flows by Incision from the Root of the great exotick Bindweed, call'd *Convolvulus Syriacus*, and *Scammonia Syriaca*, according to *Morison* and *Tournefort*, the *Syrian Bindweed*. This Plant bears several long Stalks, winding, creeping, and clinging to and about the adjacent Shrubs. The Leaves are large, pointed and triangular in the Shape of a Heart, smooth, of a fine green, hanging upon short Stalks. The Flowers grow in the Juncures of the Leaves in Form of Bells, of a purple or whitish Colour, fair and pleasant to the Eye; when they are gone, a Fruit that is almost round and membranous succeeds them, containing in its Cavities black corner'd Seeds; the Root is long and thick as one's Arm, of a greenish brown without, and white within, supply'd with Fibres, full of a white milky Juice, as all the Plant is, and of a strong Smell; it grows plentifully in several Parts of the *Levant*, but especially about *Aleppo*, in fat Land. When the Juice is taken from the Root, they thicken or inspissate it by the Heat of the Fire, to give it a solid Consistence.

The best is clear, like Gum or Rosin, thin, quickly dissolving, friable, or breaking easily, not very heavy, of a grayish Black, turning white or milky by the Touch of the Tongue, and not much inflaming it. The thick heavy and very black, is either the Juice of the whole Plant, or adulterated; if the latter, it is commonly done with the Juice of *Tithymal*, which you may easily know by its Heat, and its Mixture with other droffy Substances; it is strongly purgative, evacuates bilious, acrid, serous, or melancholy Humours; the Dose from four Grains to sixteen.

### 3. Of Opium.

*Pomr.* *Opium*, which the *Turks* call *Amphiam*, is a Liquor white as Milk, that flows from the Head of black

*Poppies*, by the Assistance of Incisions made thereon. This Liquor being drop'd from the Plant grows thick, and changes its white Colour into brown, as we see that of the true *Opium*, which is in such Use among the *Turks*, that they subsist by it for two or three Days, without taking any other Food or Nourishment; and when they go to fight they take it to excess, that it may animate them, or at least make them insensible of Danger.

There is yet another Sort of *Opium* that flows from the Head of the black *Poppies*, without any Incision, and which in falling coagulates and grows brown by the Heat of the Sun; and it is this thicken'd or concreted Juice, which is preferable to the other: Now the Word *Opium* is derived from the *Greek* Word *Opon* or *Opion*, that signifies Juice. There is a third Sort made by Incision from the Heads of the white *Poppies*, this Juice thickening, as that of the Black, is call'd by the *Turks* *Mestack*. But as these three Sorts of *Opium* do not reach us, I shall proceed no further with them, but only describe that which is brought us; now that which we call and sell for *Opium*, is a blackish Mass which the *Turks* and the People of the *Levant* send us, and is a Juice made by Expression from the Heads and Leaves of *Poppies*, and afterwards is reduc'd to the Consistence of an Extract, by the Help of Fire, and then form'd into Cakes of different Sizes, and to render it carriageable is wrapt up in *Poppy* Leaves, as we have it now brought to us.

There is another *Opium*, which the *Turks* make from the Juice of a Plant they call *Glaucium*, which is like the *horn'd Poppy* that they mix with the Juice of *Poppies*, and make a Mass of all together; and this is so true, that the *Opium* we now sell, is no other than the Juice made by Expression, and not the Juice which flows naturally from the *Poppy* Heads.

And as the Ancients made no doubt but that *Opium* was a thick Juice made by Expression, so they gave it the Name of *Mecconium*. With all the Deligence I have been capable to make use of, I have not found it possible to meet with white *Opium*, notwithstanding what some modern Authors have affirm'd; I cannot believe that they have ever



White Poppy.



Black Poppy.



Glaucium



Persian Aloe

General Description

Body well'd up, and be ready to receive the seed of the Lord's grace...

...the first of the year... the second of the year... the third of the year...



...the fourth of the year... the fifth of the year... the sixth of the year...

ever seen any, since it is probable that the *Opium* flows from the Head of white Poppies like Milk, and must change its Colour by being expos'd to the Air as it hardens; therefore I think my self oblig'd to detect the Errors of others, and let the Publick know the Truth of things, and that such Authors only write from the Relation of other Men.

As to the black, hard, yellow, or soft *Opium*, it is no Novelty to meet with any of them, because there is scarce a Cask or Barrel of *Opium* where there is not black, or yellow, or hard, or soft to be met withal; for every Body knows that the thicker and older any Juice is, the more it will dry and blacken: If it is yellow it is owing to its being boil'd and dry'd. And as to what they say that the White comes from *Grand Cairo*, and that the *Turks* keep it for themselves, I have inquired of People that have liv'd a long Time there; but they all have observ'd, that the *Opium* they saw at *Grand Cairo*, and which the *Turks* use is brown.

The Opinion of Mr. *Furetiere* ought to be rejected, when he says that *Opium* is made by beating the Juice in a Mortar, and when it is thicken'd, forming it into Troches. Raw or crude *Opium* is not much us'd in Physick; but the Extract which is made by Water, or Spirit of Wine, as directed by Mr. *Charas* and *Lemery*, which is what the Apothecaries call *Laudanum*; there is another call'd *Laudanum Opiatum*, which is a Composition of *Laudanum*, Extract of Saffron, Magistery of Pearl and Coral, Oil of Cloves, Karabè, Musk and Ambergrise; the whole being compos'd into an Electuary; but as this is made in the Apothecaries Shops, the Druggist has no Trade with it. Some make an Extract about *Paris*, and other Places, from black and white Poppy Heads, which they call simple *Diacodium*, to distinguish it from the Compound; besides which, there is the Syrup of *Diacodium*, which every Apothecary's Shop is furnish'd with.

There are several famous Preparations besides, as *Crollius's* Extract, that of *Opium* with Henbane; *Quercetan's* Extract of *Opium*; *Hartman's* *Laudanum*, *Paracelsus's* specifick Anodine; Pills of Hoand's-Tongue, Pills of *Storax*, *Philonium Romanum*; liquid *Laudanum*; that of *Paracelsus*, of *Helmont*, *Willis* and *Sydenham*; *Scroder's*

*Laudanum* with *Storax*, as follows: Take *Opium* dry'd on a hot Plate, two Ounces; *Storax Calamita*, *Labdanum*, of each one Ounce; Oil of Cloves, thirty two Drops; mix them in a hot Mortar, and make Pills as big as Pease, from three Grains to five. *Opium* is narcotick, hypnotick and anodine; it composes the Hurry of the Spirits, causes Rest and Insensibility, is comfortable and refreshing in great Watchings, and strong Pains; provokes Sweat powerfully; helps most Diseases of the Breast and Lungs; as Coughs, Colds, Catarrhs, and Hoarseness; prevents or allays Spitting of Blood, Vomiting, and all Lasks of the Bowels; is specifick in Colicks, Pleurifies and histerick Cases. Dose, from half a Grain to three or four.

The true *Opium* is a gummy Tear that flows from the Head of *Lemery*, the *Egyptian* and *Grecian* Poppies; but now we sell none of the true Sort, because the *Turks* keep it from us, and will not permit the Transportation of it, but send in its Stead the *Meconium*, which is a Juice made by Expression from the Heads and Leaves of the same Poppies, and reduc'd by Evaporation to the Consistence of an Extract; they make it into Cakes in different Sizes, and wrap it up in the Poppy Leaves to keep it moist, which we improperly call *Opium*; but has nothing of the fine Virtues of the true Kind, but is made answerable to it in some Degrees.

The best is heavy, compact, clean, viscus, of a blackish brown, inclining to a red Colour, bitter, and a little acrid to the Taste: The most esteem'd is that of *Thebes*, that is brought from *Aleppo* and *Smyrna* in *Turkey*, wrap'd up in Leaves; the other from *Persia* and *Surat* in the *East-Indies*, being far inferior to the *Theban*, or *Turkey* Sort; not having so strong a Smell, nor being any thing so clean. That which the *Turky* use they gather from the white Poppy gently cut; and they take it daily from half a Dram to a Dram, to enliven them, and raise their Spirits.

Authors make three Sorts of it; as *First*, The Pure from *Cairo* or *Thebes*: *Secondly*, The black and hard from *Aden*: *Thirdly*, The yellow and softer Sort from *Cambaia* and *Decam* in the *East-Indies*: But we generally, at this Time, reckon but two Sorts, *viz.* the

F f

Turkey

*Turkey* or *Theban*, which is weighty, of a good Consistence, thick, and more solid than the *Indian*; of a lively, fresh, reddish Colour, almost like fresh Aloes, of a strong Poppy Scent, of an acrid bitter Taste, that will burn and flame; soft, easie to cut, and be dissolv'd either in Water, Wine, or Spirit of Wine, and is pretty clean from Dirt, Recrements or Filth. Secondly, The *Indian Opium*, which is softer, yellower, lighter, not of so good a Body, and much fouler, being in every respect inferior to the former.

It is proper to allay fermenting Humours, to excite or procure Sleep, to calm or appease Pain, to stop Looseness and Vomiting, to provoke Sweat; and is good in Inflammations of the Eyes, and Tooth-Ach; Dose from half a Grain to two Grains, *Opium* procures Rest, by its viscous and sulphureous Particles, which being convey'd into the Channels of the Brain, by the volatile Parts, agglutinates and fixes the Animal Spirits, in such a Manner, that it stops, for some Time, their Circulation, from the Swiftnes of their former Motion; so that during that Obstruction, or Tye upon the Spirits, Sleep ensues; for the Senses are, as it were, fetter'd or lock'd up by the viscous or agglutinating Property of the *Opium*.

#### 4. Of Aloes.

*Pomet.* **A**loes is a Plant that is bigger, more or less, according to the Soil it meets with, which has given Occasion to some People to say, that it rises as high as some of our largest Trees; which is not altogether false; for there is found in *Spain*, especially in the Mountains of *Sirna Morena*, *Aloes* Plants of an excessive Height; the Leaves whereof are so thick, hard and sharp, that some of 'em will saw a Man asunder: In the Middle of the Leaves rises a Stalk, according to the Figure describ'd, that contains a white Seed, extremely light, and halfe round.

I shall not employ my Time to relate what a great many Authors have said concerning the *Aloe's* Plant, that it flowers not of a hundred Years; and that when the Flowers blow they make a great Noise, which is al-

together false, since we have seen the *Aloe's* Plant blow several Times in the Royal Garden at *Paris*; and when the Flower opens it is done without any Noise, or at least so small, that it is difficult to discover; and it is easie for me to prove what I advance from that Phrase, which is in the *Hortus Regius Parisiensis*, Page the 8th, in the Article of *Aloes*, in these Words: *Floruit in Horro Regio, Anno 1663, & 1664, quod ignotum bacemus fuerat Lutetia, idque nullo strepitu, nulla subitanea Floris eruptione, ut perperam multi fabulantur.* It flower'd in the Royal Garden, in the Years 1663 and 1664, which was never known before in *Paris*, and that without any Noise, or sudden Eruption, as several had imagin'd. But I shall only say, that Abundance of People were surpriz'd that I shou'd affirm that *Aloes* produc'd its Fruit in Clusters, as represented in the Cut; but what I advance answers to that given me by Mr. *Tournefort*, who gather'd the same upon a Plant in *Spain*. He had besides, in his Hands, about half an Ell of Lace four Fingers deep, and of a reddish Colour, which is made of a Silk that they draw from the Leaves of this Plant.

This Description of *Aloes* is entirely different from that made by Mr. *Furetiere*, who confounds the Tree of the *Aloes* Wood, with the Plant which produces the *Aloes*, as I have observ'd in the Chapter of *Aloes* Wood. But at present we sell three Sorts of *Aloes*, according as they are finer or courser; and likewise in Regard to the Places whence they come, and where they are made. The finest or purest is the *Succorine Aloes*, because the *Aloes* is a concreted Juice which the *Latins* call *Succus Concretus*, or because the best comes from the Island *Succotora*, or *Socotra*, near *Moco* in the *East-Indies*. The Inhabitants of that Island draw this Juice from the Root of the Plant; and after it has settled, they pour it off by Inclination, into a Vessel capable to bear the Fire; and when it is reduc'd into an Extract, they put it in very fine Bladders for Conveniency of Carriage, and in that Condition it will keep a long Time, as we find.

Chuse the finest, clearest, smoothest *Aloes*, that when broken is transparent, and being powder'd yields a fine golden yellow Colour, that is of a bitter Taste, without Smell; the



Aloe fruit

4

American Aloe.



Hypocistis.

6

6

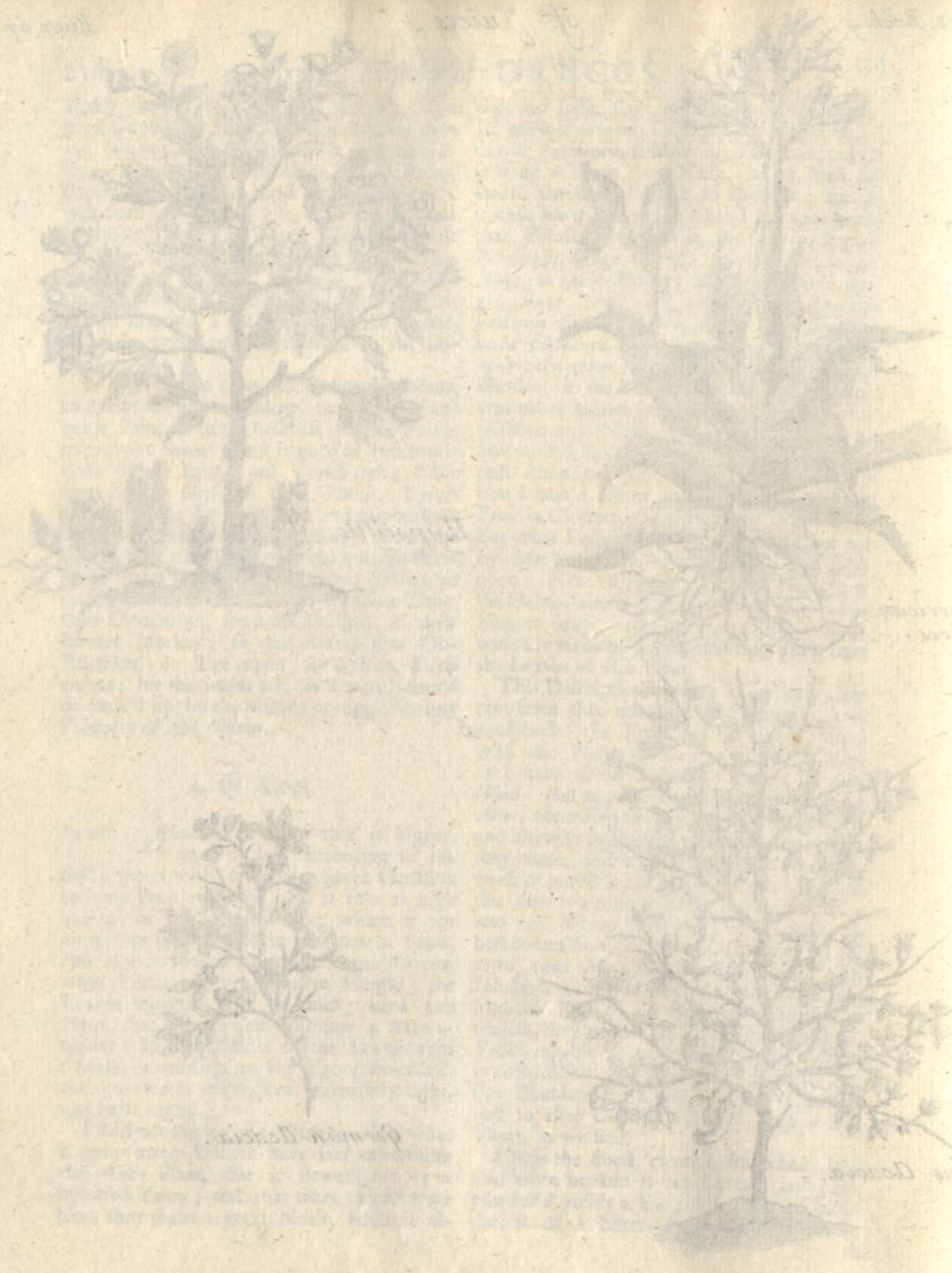


True Acacia



German Acacia.





the smallest, thinnest, lightest Bladders are esteem'd the best. The *Succorrine* Kind is said to be fit for medicinal Use, without any other Preparation; but the following Extracts are much more gentle, and properer for all the Intentions of Physick: Dissolve the purest *Aloes* in Juice of Roses or Violets; then digest, strain, and coagulate with a gentle Fire, to the Consistence of an Extract or Pill, which is call'd the *Frankfort* or *Angelick* Pill; the last of which Names is very incongruous, because the *Angelick* Pill is a Composition of several Ingredients mix'd together, of which *Aloes* is indeed the Basis.

*Jo. Baubinus* delivers the Method of Collecting the three Kinds of *Aloes*, distinguish'd into *Succorrine*, *Hepatick*, and *Caballine* or *Horse Aloes*, after the following Manner. They take the Herb call'd *Aloes*, being first cut in Pieces; then bruising, they press out the Juice of it, which they put up into a Vessel of a long and round Shape, letting it stand for the Space of twenty-five Days: In the mean while they take care to clear off the useles Scum, and throw it away; as also the upper Part of the Juice, until such Time as some Difference appears in its Colour and Consistence. The purer Part of this Juice, being concreted, is call'd *Succorrine Aloes*; the remaining Part of it, being of a little darker Colour, is call'd *Hepatick Aloes*; and from the Dreggs, or Settling of it, is made that Sort of *Aloes*, call'd *Caballine*, or *Horse Aloes*.

At *Paris*, in the Beginning of the Spring, form according to the Relation of *Fab. Columbus*, they obtain a most pure *Aloes*, by cutting off the Leaves of the common *Aloes*, and hanging them up by a small Thread, and then putting a Dish or Platter under them, a yellowish and exceeding bitter Juice drops out of them into the Dish; which afterwards coagulates into a pure and clean Sort of *Aloes*, which loosens the Belly, destroys Worms, and subdues a preternatural Acid; it likewise removes Putrefaction, or prevents it, being given in Substance from half a Dram to two Scruples; it is also good in Obstructions of the Womb and the green Sickness; and particularly prevalent in restoring a dejected Appetite.

*Aloes* is seldom or never prescrib'd in Po-

tion, by reason of its intense Bitterness; but is often prescrib'd in Pills, being the Basis of all, or most of those purging Pills, to be met with in Authors and Dispensatories. In the City of *Goa*, as *Garcias* relates, they give *Aloes* well bruis'd, and mix'd with Milk, to those that are afflicted with Ulcers in the Kidneys or Bladder, and void purulent Urine, and by that Means they are cured in a little Time. You must forbear the giving *Aloes*, or any Medicines, containing *Aloes* to those that are subject to the bleeding Piles, and the overflowing of the Courses, as also to such as are subject to a Spitting or Vomiting of Blood, and to Women with Child, unless it be first corrected as hereafter taught: But on the other hand, it may be given properly and successfully enough to Persons subject to Melancholy, the Jaundice, and other Distempers, wherein the first Passages are tainted with vicious Crudities.

*Aloes* consists of two Parts, or different Substances, whereof the one is saline, or a saltish Substance, the other sulphureous: The saltish Part is dissolv'd by watery Menstruums, such as common Water, distil'd Waters, and the Juices of Plants: The sulphureous Part is dissolv'd by Spirit of Wine, or any other inflammable Liquid. They commonly make use of the Juice of Roses, or Violets, to dissolve it in; but it is far better in fair Water; for by that Means the saline Part is wholly separated from the gross sulphureous Part, which is viscous and like a Jelly; nay, it appears to be nothing else but the grosser Part of the Jelly of the Leaves mention'd before. This gross Substance adhering too closely to the Intestines, is apt to produce a fruitless Desire of going to Stool, commonly call'd a *Tenesmus*, and sometimes bloody Stools; for by its opening the Mouths of the Arteries, answering to the hemorrhoidal Veins the Blood is pour'd forth. Wherefore, its Extract prepar'd with Water is a great deal better than the crude *Aloes*, and more advantageous and proper than the *Aloes Rosar*, &c.

Some prescribe *Aloes* toasted, by which Means it is deprived of its harsh Sulphur: This has been found by Experience to be very helpful in all Sorts of Fluxes of Blood. When *Aloes* is dissolv'd in the Juices or Decoctions

coctions of Plants, it is call'd, the Infuccation of *Aloes*, or *Aloes* infuccated: Wherefore, according to the different Intention of the Physician, it may be dissolv'd in the Juice of *Asarabacca*, Infusion of *Sena*, and the Tincture of Scammony or Jalap, that its purging Faculty may be augmented. By a Chymical Resolution, *Aloes* affords a large Quantity of Oil, but a very inconsiderable Quantity of urinous Spirit.

### 5. Of Hepatick Aloes.

*Pomet.* **W**ithin these few Years last past, we have brought from the *American Islands* a thick Juice which the *French* make from the Root and Leaves of the *West-India Aloes*, as describ'd in the Cut of it, with its Flower and Fruit. This *Aloes* is brought us in Gourds or Calabashes of different Sizes and Weight; that is to say from two Pounds to a hundred, and more, which is very extraordinary; yet I have been satisfied of the Truth of this, by those who have seen Gourds of this *Aloes* of a hundred and two Pounds Weight.

Chuse such as is of a Liver Colour, from whence it takes the Name of Hepatick, from the *Greek* Word *Hepar*, which signifies Liver. There are two Sorts of it, the Hepatick properly so call'd, and the Caballine; the Hepatick is the finer Sort of the Two, and is given both to Men and Horses; it is of a lighter Liver Colour, fine and clear, and not very fetid in Smell. The *Caballine* is the courser Sort, black, hard to be broken, and often adulterated; this is Horse *Aloes*, and ought not to be given to Men: And the common Hepatick *Aloes*, sold in our Shops, is scarcely any thing else but the *Caballine*, of a strong fetid Smell, and very course: Besides, this is the *Barbadoes*, or *West-India Aloes*, which is of a fetid Smell, but much finer, and is brought over in Gourds, Pots and Casks; that in Gourds is the best and finest; that in Pots indifferent, but not so good as the other; that in Casks is moist, and the worst of all.

*Aloe vel Aloes*, is the thick or *Lemery*. concreted Juice of a Plant, call'd by the same Name, that grows of several Sizes, according to the Soil and Cli-

mate; they are to be met with in *Spain*, and many other hot Counteries; the Leaves proceed from a Root that is long, large, very thick, fleshy, firm, indented, sharp on the Edges, fat and full of Juice: There rises from the Middle a large Stalk, which carries on its Top white Flowers deeply slash'd in, or divided into six Parts, which are succeeded by oblong, or as it were cylindrical Fruit, divided each lengthways into three Partitions full of flat Seeds: The Root is of the Shape of a Stake fix'd in the Ground; all the Plant is extremely bitter, and grows in the Southern Climes; as *Egypt*, *Arabia*, *Spain* and *America*.

Some Naturalists say, that the *Aloes* plant flowers not but from one hundred Years to another; that when the Flower opens or blows, it makes a Report like a Gun, and that the Stalk rises up all at once, and grows prodigiously in a little Time: But this is not confirm'd from the Royal Garden at *Paris*; but on the contrary the *Aloes* has been seen there to flower without any such Prodigy. The *Aloes* is divided into three Kinds, as before; the *Succotrine*, the *Hepatick*, and the *Caballine*; all the Kinds are purging, and the Body is made up of a watery Part, and a resinous, in the watery Part the purging Faculty resides; the Resinous is of no Use for this Purpose, but rather of ill Consequence, being that which induces Gripings; for this Reason it is always wash'd or cleans'd before it is us'd, and then it may be taken with Ease and Safety. This is to be observ'd, that *Aloes* is not to be given too often, nor in too great a Quantity, lest it fret the Stomach and Bowels; nor to such as are troubled with a Flux of the Womb or Belly, or such as have a Bloody Flux, or Women with Child; nor to such as are hectical, or have burning Fevers, or are of a hot and dry Habit of Body; or who are emaciated, lean, and wasted away; nor to Children of thin, lean, hot and dry Constitutions; especially in hot Weather, when the Air is in an extrem dry Temperature.

### 6. Of Hypocistis.

**T**HE *Hypocistis* is a thick Juice made from a Kind of Sprig or *Pomet.* Bud, that arises from the Root of an Under-shrub,

shrub, call'd *Cistus*, very common in *Provence* and *Languedoc*, from whence we bring the *Hypocistis* we sell. Mr. *Charas*, and after him Mr. *Meuve*, have well describ'd the Shape and Colour of this young Shoot, as well as the Shrub that bears it; the Figure of which I thought sufficient to give you, as engrav'd from the Original.

Chuse *Hypocistis* that is boil'd to a good Consistence like Juice of *Liquorish*; that is to say, firm, of a shining Black, the least burnt, the most astringent to the Taste that may be, and that which is true. I name the true *Hypocistis*, because Mr. *Meuve* says that the Apothecaries, who wou'd deceive the World, generally use the Juice of the Root of *Goats-beard* dry'd in the Sun; but I can never believe this for three Reasons; First, because the *Hypocistis* is an Extract that is sold very cheap; as well because the Buds are very common in *Provence*, as by Reason they yield a great deal of Juice: The Second is, because the Extract of the Root of *Goat's-beard* sells for more than the true *Hypocistis*: And the Third is, because Mr. *Charas*, from whom Mr. *Meuve* pretends to copy, makes no Mention at all of it.

This Juice is cold and dry, therefore it thickens and binds strongly, and is us'd chiefly to stop all Fluxes of the Belly, Womb, and Stomach; it stops Vomiting and Spitting of Blood, from Bruises: *Acacia* is often us'd instead of it, but is not so effectual and good. This Juice is depurated by dissolving it in Water or Wine, and inspissating; it is made up into Rolls or Troches to stop Spitting of Blood, and Fluxes, *Cararrhs*, &c. The Tincture checks a *Gonorrhœa*, and the Whites; heals a Corrosion of the Bowels, occasion'd by the Sharpness of Humours. A Lohoch made of it, with Wine and Honey, is chiefly us'd against Ulcers in the Lungs, Stomach, and Bowels.

*Hypocistis* is a Kind of *Oroban-Lemery*. *cbe*, or a Sort of Sprig or Shoot, that grows in Spring Time, upon the Foot or Root of the *Cistus*, which is very common in hot Countries; as *Provence*, *Languedoc*, &c. and bears Leaves that are almost round, hairy, rough, whitish; and the Flowers purple. The Shoot grows about half a Foot high, of an Inch or two's Thickness, and sometimes more, being round,

and much larger at Top than at the Bottom; brittle, and of a yellow Colour, full of Juice, having certain Rings or Knots from one Place to the other, like Water Lilly Root. They cut this little Plant towards *May*, when they bruise and draw from it, by Expression, an acid Juice, which they evaporate over the Fire, to the Consistence of an Extract, that is hard and black as Juice of *Liquorice*, but in Shape of little Cakes, for the Convenience of Carriage. This is call'd, according to the Plant, *Hypocistis*, which ought to be fresh, heavy, black, without the Smell of Burning, of an acrid astringent Taste; it contains a great deal of acid essential Salt, intimately mix'd with Earth and Oil. It is proper to stop Looseness and Vomiting, and to put into any strengthening and binding Plaisters.

#### 7. Of the true *Acacia*.

THE true *Acacia* is a thickned Juice, according to several Authors, that comes from the Fruit of certain Trees, that bear the Gum Arabick, whose Figure is represented in the 6th Chapter of *Gums*, Page 179; but as I am not certain in that, I shall content my self to assert, that what we sell for true *Acacia* is a thick Juice, reduced to a solid Consistence, which is brought us from the *Levant*, in round Balls of different Sizes, wrap'd up in very thin Bladders, as well to hinder it from running, as to make it convenient for Carriage.

Chuse that which is boil'd to a good Body, of a dun Colour; that is to say, of such a brown as is inclinable to red; first, because such a Colour is a Sign that it is well boil'd; and in the next Place it is a Token that the Fruit was full ripe: The Juice ought to be smooth, shining, of an astringent Taste, something unpleasant: It is very little us'd, and therefore not much bought up by the Druggist or Apothecary, who, if it is call'd for, generally uses the *German Acacia*, which is made of the Juice of *Sloes*, boil'd to the Consistence of a solid Extract, then put in Bladders, as the *Egyptian* Sort, which it is like in the Form, but not in the Colour; for the True is of a brownish or dark Red,

as aforesaid; and the *German Acacia* black as the finest Juice of *Liquorice*: See a further Account of this from *Lomey* of the *Acacia*, Chap. 17. B. 7. Page 132.

### 8. Of Roucou or Rocoe.

*Pomet.* THE *Roucou*, which the *Indians* call *Achiotl* or *Urucu*; the *Dutch*, *Orleans*, and we *Roucou*; is a Meal or Flower which the Inhabitants of the *Leeward* Islands, and *St. Domingo*, make from a little red Grain or Seed, which is found in a Husk or Shell, whose Figure is here represented, mark'd A, which was engrav'd after the Original, which I have in my Hands.

The Shrub which bears the *Roucou*, produces according to *Father Du Tartre*, from the Root several Shoots that grow into Shrubs, and divide themselves into several little Branches: The Leaves are very like those of *Lilac*, and bear twice a Year several Clusters of Flowers, that are white mix'd with red, and in shape like those of *black Hellebore*: The Flowers are full of a vast many little *Stamina* or yellow Threads tipped with red; at the Fall of the Flowers come dark-colour'd Buttons all hair'd, or bristled with fine little brown Points, which do not prick at all: When they are ripe there is in the Middle two double Seeds or Kernels, entirely surrounded with a Kind of *Vermilion*, or liquid red Dye, which the Natives call *Roucou*; 'tis with this they paint themselves when they travel abroad; but before they use it, it is mix'd with certain Oils which they draw from some Seeds.

The *Europeans* do it with *Linseed Oil*; they beat it in a Mortar with this Oil, and after they have reduc'd it to a Mass, they send it into *France*, &c. where they use it to colour Wax yellow, when it is too pale, and likewise to give a Colour to *Chocolate*. There are those likewise who beat it in a Mortar without Oil, and make it into a Mass, or into Cakes; which being dissolv'd in *Urine* makes a red Tincture, which stains as well as the best Dye in *Europe*, and is a very good Commodity.

This Account of *Roucou* is quite different from that of the *Sieur Francis Rousseau*, who wrote we Word it was a Tree of

eight or nine Foot high, whose Leaves were like those of the *Peach Tree*, after which came Husks or Shells, much like the *Chestnut Shell*, furnish'd with little Prickles throughout, within it is a little red Seed, which they bruise in a Mortar, or on a Stone, and that they put into a Vessel of Water. In short the *Roucou* is made in those Islands, after the same Manner as we make *Starch*, not according as *Mr. Meuve* has describ'd, but just as our *Starch-Makers* work; and after it is made into Cakes, and dry'd, it is brought hither.

This last Relation of the *Sieur Rousseau* is much juster than the First; forasmuch as the Cods or Husks I have, exactly agree with his Description: Besides, it is easie to see by the *Roucou* which we sell, especially when it is good, that it was never steep'd in Oil, in that the good Smell of the true *Roucou* makes it distinguishable from any Mixture. Again, we ought to undeceive those who believe that the *Achiotl* is made as the *Sieur Blegny* describes it, when he says, that it is the thicken'd Juice which is drawn from the Fruit of the *Achiotl*, which is a Fruit Tree of *America*: That this Fruit is a red Seed or Grain, which is found in great Plenty, in large round Husks or Shells: That when they take this Seed from the Husks, they stamp or beat it in a Mortar, and then press out the Juice, which they set afterwards in a hot Place to evaporate the Moisture; and when it grows thick almost like Paste; they work it into several Forms or Shapes, which being thoroughly dry, are properly what is call'd *Achiotl*: For on the contrary, it is certain that the *Roucou* is made like *Starch*, and that it is impossible to draw a Juice from it, since the Matter out of which it is made, is a reddish downy Substance, which is found sticking to the Seed that is in the Husks, which they cannot separate without Water, in the same Manner as our *Starch-Makers* separate the Meal from the Bran to make *Starch* of; and not any Juice express'd, or drawn from the Grain, as that Author would have.

Chuse such *Roucou* as is of an *Orrice* or *Violet* Smell, the dryest and highest colour'd you can get. *Roucou*, of this Kind, is that which ought to be call'd *Achiotl*; for the chief Part of that we sell is moist, foul, mouldy, &c. so that in a Word, it is unfit

to

to be given inwardly, it is a good Remedy in  
 other Cases; it is much used in the  
 they also gather Wax which is  
 brought formerly from these parts, and is  
 so from Holland, a Remedy in the  
 of the Shape of a Crown-piece, which was un-  
 dow'd with a green mossy Excruciation, and  
 very good for internal Ulcers, which is quite  
 contrary to what we have brought at this  
 Time, which is in great square Cases, like  
 Mansfield's Soap, or in round Balls, and  
 which is sometimes so safe and thick, that  
 it is almost impossible to bear it.

The Savage *Amorcanos* cultivate the Shrubs  
 that bear the above mentioned Juice, be-

cause, his custom to require a Large  
 one.

*Roucou*, call'd by the *Indians*  
*Amorcanos*, or *Oruco*, is a dry Pale  
 usually from a little red Seed, which  
 is found in a bough: Part of *Cad.* that  
 has the Shape of the *Amorcanos*, but prick-  
 ly, almost like those of *Chelidonium*. Authors  
 are not agreed about the Kind of Tree or  
 Shrub that bears this Fruit: some saying  
 that the Leaves are like those of *Lilia*, and  
 others, *Peach Leaves*.

To prepare *Roucou*, they bruise or pound  
 the red Seed, then they dilute it with Water,  
 and pass it thro' a Sieve, and the



page 222. Such as *Wax*, to adorn  
 their Gardens, and from thence to cover or  
 thence their Houses: *Wax*, being a hard  
 dry Wood, is service for *Fuel*: The  
 The Bark leaves them for *Cordage*, and to  
 They make *Wax*

Book 9.  
 8  
 of *Roucou Husk or shell*  
 The Negro's making  
 Roucou

Plate 68.

this into a Sort of Flower, or  
 the oryell, of a *Vulva*, or the *Dent*  
 use is chiefly, tho' it is made use  
 of in *Chocolate*, if it is fresh  
 the Stomach, from *Large Dent*  
*Roucou*

using it with *Sugar*, and *Peppercorn*  
 and *Salt* in *Drugs*.  
 The Shrub grows in *Hedges*, *Woods*,  
 and other uncultivated Places; the Fruit is  
 gather'd when ripe, about the middle of  
 Autumn, and is much in Use amongst the  
*Painters*, *Dyers*, &c. it yields Abundance  
 of essential Salt, Oil, and *Fluxus*, besides  
 an acid Liquor, but a very small Portion  
 of each. From these *Partes* they extract  
 a purple Symp is commonly prepar'd  
 in the Shops, with some of the *Woods*  
*romarick*, which keeps pretty long,  
 and prices in its Working; and therefore  
 ought to be prov'd a little before *Vintage*.

... and the German ... black ... the Soft Juice of Licorice ... further Account of this from ... Chap. 17. B. 7. Page 191.

8. Of Roccus or Roccus.

THE Roccus, which the Indians call ... the Dutch Orange, and we ... is a kind of Flower which the Inhabitants of the ... make from a fide red Grain of Wood, which is found in a Husk or Shell, whose Figure is here ...

The Shrub which bears the Roccus, produces ... from the ... that grow into ... several ...



The ... is a ... with the ... after they have reduced it to a mass, they ... wax yellow, when it is too pale, and likewise to give a Colour to ... There are other ... who ...

This ... of Roccus is ... different from that of the ... who ...

... eight or nine Foot high, whose Leaves were like those of the Peach Tree, after which came ... Shell, furnish'd with ... which they ... into a Vessel of Water. In short the Roccus is made in those Islands, after the same Manner as we make ... not ... as our ... work; and after it is made into Cakes, and dry'd, it is brought bitter.

This ... of the ... is much ... than the ... as the ... I have, exactly agree with the ...

... which we sell, especially when it is good, that it was never steep'd in Oil, in that the good ... of the true ... is distinguishable from any Mixture. Again, ...

... the ... of which is made ... sticky ... the Seed ... the ... they ... Wax ... the ... from the ...

... the ... of which is made ... sticky ... the Seed ... the ... they ... Wax ... the ... from the ...

to be given inwardly, mix'd in *Chocolate*, or otherwise; it is much us'd by the Dyers; they also colour Wax with it. There was brought formerly from these Islands, and also from *Holland*, a *Roucou* in little Cakes of the Shape of a Crown-piece, which was endow'd with a great many Excellencies, and very good for internal Uses, which is quite contrary to what we have brought at this Time, which is in great square Cakes, like *Marseilles Soap*, or in round Balls; and which is sometimes so base and stinking, that it is almost impossible to bear it.

The savage *Americans* cultivate the Shrubs that bear the *Roucou* with great Industry, because of the many Uses they make of them: Such as, *First*, to adorn and furnish their Gardens, and from thence to cover or thatch their Houses: *Secondly*, Being a hard dry Wood, it serves for Fuel: *Thirdly*, The Bark serves them for Cordage, and to make Linnen: *Fourthly*, They put the Leaves and Root into their Sauces, to give 'em a Relish, and to tinge 'em of a Saffron Colour. *Fifthly*, From the Seed they make the *Roucou*, as well to paint their Bodies when work'd in Oil, especially on great Days of Rejoycing, as to exchange for other Commodities with Advantage. This gives me an Opportunity to speak of an Extract of Buckthorn Berries, which is made by pressing out the Juice, and mixing it with White-Wine, and a little Alum; and then extracting the Salt with Spirit of Vinegar, and abstracting all to a due Consistency; the Use is as a fine Green for Painters in Miniature. There are excellent Extracts made likewise from black Hellebore, Pæony, Tithymal, and wild Cucumbers, whereof *Elaeterium* is made. The Syrup made from these Buckthorn Berries, call'd *Syrupus Rhamni Catharticus*, or *de Spina Cervina*, is an extraordinary *Hydrogogue*, or Purge for watery Humours, and one of the best strong Purges that is, and therefore good in the King's Evil, Rheumatism and Dropsies. This Syrup ought to be made of ripe Berries, gather'd about the End of *September*, or Beginning of *October*, and then it will be green; but if they be not ripe, and yellow, they are not so proper to purge withal. There are some solid extracted Juices besides, that are made portable as the Juice of Liquorice, and some

others, too common to require a Description.

*Roucou*, call'd by the *Indians*, *Achiote*, or *Urucu*, is a dry Paste *Lomery*. made from a little red Seed, which is found in a longish Husk or Cod, that has the Shape of the *Mirobalans*, but prickly, almost like those of Chestnuts. Authors are not agreed about this Kind of Tree or Shrub that bears this Fruit; some saying that the Leaves are like those of *Lilac*, and others, Peach Leaves.

To prepare *Roucou*, they bruise or pound the red Seed, then they dilute it with Water, and pass it thro' Strainers, to separate the Bran or grosser Parts; afterwards they dry this into a Sort of Flower or Starch. Chuse the dryest, of a Violet Colour. The Dyers use it chiefly, tho' it is sometimes made use of in *Chocolate*; if it be pure it strengthens the Stomach, stops Loolness, helps Digestion, promotes Respiration, and provokes to Urine. The *Rhamnus Catharticus*, or purging Thorn, [spoke of by *Pomet*] is a Shrub that grows sometimes of the Height of a Tree, whose Trunk is of a moderate Size, cover'd with a Bark like the Cherry Tree, whose Wood is yellow; the Branches furnish'd with some Thorns that are sharp, like the wild Pear Tree: The Leaves pretty broad and green, much less than those of the Apple Tree, surrounded on their Edges with very fine small Teeth: The Flowers are little, and of a Grass green, succeeded with soft Berries, as big as the Juniper; green at first, but that grow blackish as they ripen, shining, and full of a dark-colour'd Juice, tending to green, that is bitter, and has within some Seeds joyn'd together.

This Shrub grows in Hedges, Woods, and other unimprov'd Places; the Fruit is gather'd when ripe, about the midst of *Autumn*, and is much in Use amongst the Painters, Dyers, &c. it yields Abundance of essential Salt, Oil, and Flegm, besides an acid Liquor, but a very full Portion of Earth. From these Berries being press'd a purging Syrup is commonly prepar'd in the Shops, with some of the warm Aromaticks, which purges pretty briskly, and gripes in its Working; and therefore ought to be given a little before Victuals,

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